

Bachelor of Arts in Sanskrit

Course Handbook

Faculty of Asian and Middle Eastern Studies

Academic Year 2022-23 (VERSION 1)

Course Co-ordinator - [Dr Victor D'Avella](#)

The Examination Regulations relating to this course are available here (LINK TO BE ADDED WHEN 2022-23 EXAMINATION REGULATIONS PUBLISHED).

If there is a conflict between information in this handbook and the Examination Regulations then you should follow the Examination Regulations. If you have any concerns please contact the Senior Academic Administrator, Chris Mitchell (christine.mitchell@orinst.ox.ac.uk).

The information in this handbook is accurate as at Michaelmas Term 2022; however, it may be necessary for changes to be made in certain circumstances, as explained at www.ox.ac.uk/coursechanges. If such changes are made the faculty will publish a new version of this handbook together with a list of the changes and students will be informed.

THIS HANDBOOK

The handbook sets out the basic framework for the BA in Sanskrit. You should consult the current edition of the Examination Regulations (LINK TO BE ADDED WHEN 2022-23 EXAMINATION REGULATIONS PUBLISHED) for information regarding your course. The information in this handbook should be read in conjunction with:

- the Faculty’s general Undergraduate handbook;
- the Examination Regulations;
- the [University Student Handbook](#)
- your college handbook.

If there is a conflict between information in this handbook and the Examination regulations, then you should follow the Examination regulations.

Comments and criticism of the handbook are always welcome; they should be sent to the [Director of Undergraduate Studies](#) or the Senior Academic Administrator, [Chris Mitchell](#).

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Introduction

The BA course in Sanskrit is flexible by design. It aims to give students a solid grounding in the Classical Sanskrit language, and to impart at the same time a general knowledge of the Indian cultural setting in which Sanskrit has had its life and meaning. A substantial amount of the teaching proceeds through the close reading and understanding of texts. Emphasis is placed at the same time on developing a broad understanding of the major literary and intellectual developments in Sanskrit, developing a familiarity with what modern scholars have identified as key debates and topics, and developing an understanding of the history of Western scholarship on India. The history of Sanskrit as a language, and its place within the social history of India, is also given prominence. Alongside language classes and text reading classes, therefore, there are lecture courses on principal aspects of ancient and medieval Indian civilization, and students will be given regular tutorials, for which they will read relevant literature and write essays on various aspects of Sanskrit literature, history and culture.

No prior knowledge of any ancient language is expected for students entering the degree.

Alongside the study of Sanskrit, students choose one subsidiary language option, which is studied in the second and third years of the course. Students may choose from either Hindi, Early Iranian, Pali, Prakrit, or Tibetan. Exceptionally, permission may be granted to take a different subsidiary language alongside Sanskrit, such as Persian or Arabic. Classics may be studied as a subsidiary option alongside Sanskrit as part of the Classics and AMES degree. Students on the Chinese BA course may choose Sanskrit as a subsidiary option.

The aims of the course are:

1. to give students a strong command of the script, grammar, and vocabulary of Classical Sanskrit;
2. to enable students to read simple Classical texts largely by sight, and texts of intermediate difficulty with the aid of a dictionary and/or commentary;
3. to give students an understanding of the importance of Sanskrit in the history of Indian civilisation, with particular reference to the intellectual, literary, and religious history of India;
4. to give students a strong command of a second AMES language;
5. to give students a broad knowledge of secondary literature on Sanskrit and ancient Indian culture, including dictionaries and reference works, and how best to make use of them;
6. to enable students to assess academic arguments made in secondary literature on Sanskrit topics, and write coherent discussions and criticisms of what they read.

Outline

Year 1

The first year of the course lead to the First Public Examination, also called the Preliminary Examination or Prelims, which is taken at the end of the third term. The Sanskrit Prelims comprise three written examinations of three hours each:

1. Texts;
2. Grammar;
3. General paper.

The main teaching is intensive language instruction and introduction to text reading as part of the Elementary Sanskrit classes, which all first-year undergraduates must attend for around 4–5 hours per week. Students will also need to commit a considerable amount of their own time to reading text books, completing translation and composition exercises, reading texts, and learning paradigms and vocabulary, alongside the Elementary Sanskrit classes themselves. Weekly exercises will be marked by the class tutor, and students will also have regular review sessions, quizzes, and collections at the start of Hilary and Trinity Terms. Through these both you and the class tutor will be able to assess your progress.

Grammar

Students are not expected to have any knowledge of the Sanskrit language before starting the course. However, the Elementary Sanskrit course is fast moving, and you will be expected to start using Devanagari, the script in which Sanskrit is usually printed, from the outset. You are therefore recommended to familiarise yourself with Devanagari prior to the start of the course. Besides the Sanskrit coursebooks mentioned below, we recommend Lambert's *Introduction to the Devanagari Script* (<https://archive.org/details/in.gov.ignca.3374>); there are also numerous online resources, including <https://ubcsanskrit.ca/lesson2/writingtutor.html> and <http://prakrit.info/vrddhi/lessons/02/>.

The course books which will be required for the Elementary Sanskrit course include Coulson's *Complete Sanskrit* (formerly *Teach Yourself Sanskrit*) and Macdonell's *A Sanskrit Grammar for Students*. You are recommended to obtain copies of these books prior to the start of the course. Other course books and materials will be provided during the classes.

A basic knowledge of English grammar, and standard grammatical terms, is also highly valuable for students starting this course. Sanskrit is taught here with the "grammar and translation" method, which makes use of advances in the disciplines of historical linguistics and philology over the last two centuries. A knowledge of the terminology of these sciences of language is essential to learning Sanskrit as it is taught in Oxford, and proves especially useful in studying the earlier layers of Sanskrit literature, the Vedas.

For students who have not encountered this terminology before, or the conception of language that lies behind it, mastering it while trying to learn Sanskrit presents an extra burden. Sanskrit has many inflected forms—a lot of declensions of nouns and adjectives and a lot of conjugations of verbs. A significant part of the Elementary Sanskrit course is taken up with memorizing them. To have a template into which to fit these inflections can help enormously; it can make the difference between struggling and progressing with confidence.

Students will therefore benefit from familiarizing themselves with the basics of English grammar and

grammatical terminology—and more generally *how language works*—before the start of the course. It will be helpful to remember, for example, what it means that the subject and verb of a sentence agree in number and person; what it means that verbs also have tenses, moods, and voices, and that nouns and adjectives also have case and gender. It will be useful to remember what a participle, a gerund, a pronoun, and a subordinate clause are, and so on. Of course, some students will already be familiar with this terminology, but there is always more to learn. A useful online resource with which you can begin your review is the “Introduction to Traditional Grammar,” sections 1 and 2, available on the [WPWT website](#) at Southampton University. For a slightly more detailed overview, Chapters 2, 3, 5, 6, 8 and 9 of *All about language* by Barry Blake provide useful introductions to many of the concepts and terminology that you need to know when studying Sanskrit.

Texts

By the middle of Michaelmas Term in your first year, you will begin reading Sanskrit texts as part of the Elementary Sanskrit classes, alongside the language work. The set texts for Prelims 2020–2021 will be specified at a later date, but in previous years usually include the following:

1. The Story of Nala and Damayantī, and stories from the *Hitopadeśa* and *Kathāsaritsāgara* (edition in C.R. Lanman, *Sanskrit Reader*).
2. *Bhagavad-Gītā* (ed. S.K. Belvalkar), Books II, IV, VI, and XI.

Texts will be provided in paper and/or electronic form by the class tutor, but students are advised to purchase or have access to Lanman’s reader, which contains comprehensive vocabulary and notes. Both [Lanman’s reader](#), and [Belvalkar’s edition of the Bhagavad-Gītā](#), are freely downloadable online.

For the *Bhagavad-Gītā*, students may also find it useful to purchase or have access to Zaehner’s edition, which contains a detailed commentary.

General paper

The purpose of the General paper is to introduce students to the study of ancient Indian civilisation, and to the importance of Sanskrit within Indian civilisation. For this paper, students will attend introductory lectures, as available and as advised by their tutor. Students will also receive 6–8 tutorials, for which they will write essays on introductory topics in the study of Sanskrit and ancient Indian literature and culture. See the end of this document for the recommended reading list for the first year course.

Years 2 and 3

Although there is no year abroad in the Sanskrit BA, for the past few decades the Faculty has been able to send students to India, if they wish to go, in order to study during the summer vacation between their second and third years.

In the second and third years of the course, students study towards the Second Public Examination, or Final Honour School (FHS), on which their final degree classification will be based.

In the Final Honour School, students will broaden and deepen their command of Sanskrit language and literature. Text reading classes provide experience of a wide variety of Sanskrit genres, with a particular focus on the main literary genres. The set text papers introduce students to 2 of the historically and culturally most important genres of Sanskrit literature: Sanskrit grammatical science (*vyākaraṇa*) and Vedic Sanskrit. Teaching on Sanskrit grammar is provided by means of lectures,

classes, and tutorials, primarily in Year 2. Teaching on Vedic Sanskrit is provided by means of classes and tutorials, beginning in Trinity Term of Year 2, and continuing into Year 3.

Alongside this, students select a 'chosen area' of Sanskrit literature in which to specialise. Students will read texts and take tutorials in this chosen area in Year 3. The choice of this more specialised area and of the materials read in preparation for the examination in it is arranged between teachers and student.

Students must also choose a special subject, which may involve another area of literature, or a different topic (for suggestions, see below). The special subject is studied in year 3, and arrangements for it are made between teacher and student.

The final paper is the dissertation. The dissertation offers students the opportunity to synthesise some of the many strands of learning they have undertaken during their degree, and to undertake detailed research into a particular topic in Sanskrit or Indology. For the dissertation, it is also sometime possible for students to edit and translate unpublished texts from manuscripts or inscriptions. Teaching and/or supervision for the special subject is tailored to the subject chosen, and offered in Year 3.

Students will also take a subsidiary language. Study of the subsidiary language begins at the start of Year 2, and thereafter accounts for about 1/3 of the work. Subsidiary languages consist of 3 papers.

The choice of a subsidiary language lies between Early Iranian, Pali, Prakrit, Tibetan or Hindi. For Early Iranian students choose either Avestan, Old Persian, or Middle Persian as the main language of study; Avestan and Middle Persian literature is primarily Zoroastrian religious literature, while Old Persian is preserved almost exclusively in the Achaemenid royal inscriptions. Pali literature is exclusively Buddhist; Prakrit literature is highly varied, and students may study, for example, Jaina literature, secular creative literature (poetry and drama), and inscriptional material. Study of the subsidiary language begins at the start of the second year, and thereafter accounts for about a third of the work. Details on the subsidiary language options and their methods of examination are provided below.

The Final Honour School is examined in ten papers, seven in Sanskrit and three in the subsidiary language.

Sanskrit

The following papers will be set:

- 1. Advanced Sanskrit unprepared translation.
 - 2. Essay questions on classical Indian literature, history and culture.
 - 3. Ancient Indian linguistics.
 - 4. The historical philology of Old Indo-Aryan, with particular reference to: selected *sūktas* from the *R̥gveda Saṃhitā* and/or the *Atharvaveda Saṃhitā* and/or selected passages of prose from the *Yajurveda Saṃhitā* and/or *Brāhmaṇas*, and/or from the early *Upaniṣads*.
 - 5. Chosen area of Sanskrit studies. Chosen area to be approved by the Subject Group.
- Applications for approval must be submitted by the Monday of the sixth week of the Trinity Term of

the academic year preceding the examination.

- 6. A special subject as approved by the Subject Group.
- 7. Dissertation.
- 8., 9., 10. Three papers on one of the following additional languages: Hindi, Early Iranian, Persian, Pali, Prakrit, Tibetan, or Classics.

All areas of Sanskrit studies, special subjects, and subsidiary languages are subject to the approval of the Faculty Board.

Students should note that not all subsidiary languages, areas of Sanskrit studies, and special subjects may be available in a given year.

Subsidiary languages:

- Classics (for students taking Classics and AMES)
- Hindi
- Early Iranian (within which students must choose either Avestan, Old Persian, or Middle Persian as the main language of study) – Avestan and Middle Persian literature is primarily Zoroastrian religious literature, while Old Persian is preserved almost exclusively in the Achaemenid royal inscriptions
- Pali and Prakrit – Pali literature is exclusively Buddhist; Prakrit literature is highly varied, and students may study, for example, Jaina literature, secular creative literature (poetry and drama), and inscriptional material
- Tibetan

Exceptionally, permission may be granted to take a different subsidiary language, such as:

- Arabic
- Persian

Example chosen areas of Sanskrit studies:

- Poetry (kāvya, mahākāvya)
- Poetics (alaṃkāraśāstra)
- Drama (nāṭya)
- The Epics
- Indian Buddhism
- Śaivism
- Vaiṣṇavism
- Jainism
- Law (dharmaśāstra)
- Polity and Statecraft (arthaśāstra)
- Indian philosophy (e.g., nyāya, mīmāṃsā)
- Grammar (vyākaraṇa and related traditions)
- Upaniṣadic literature
- Other subjects previously approved for the chosen area include story literature and yoga.

Example special subjects:

- Comparative grammar of Sanskrit and Early Iranian
- Indian art and archaeology
- Composition in Sanskrit prose and/or verse
- Aśokan Inscriptions
- Other subjects as approved by the Faculty Board.

Papers for Prelims

1. Texts

Paper description and teaching pattern:

This paper requires students to have studied prescribed texts in Sanskrit, as described above. The exam requires students to translate five passages taken from the prescribed texts, to parse and comment on selected words in these passages, and to scan at least one verse and identify its metre.

This paper is taught over the first year, and is examined at the end of Trinity Term in year 1.

Recommended reading: For recommended reading, please see the end of the course handbook

2. Grammar

Paper description and teaching pattern:

This paper requires students to have learned Sanskrit grammar as taught in the Elementary Sanskrit course, as described above. The exam requires students firstly to answer questions on the grammar of Sanskrit, including declining or conjugating words or phrases, and secondly to translate a short passage of English into Sanskrit.

This paper is taught over the first year, and is examined at the end of Trinity Term in year 1.

Recommended reading: For recommended reading, please see the end of the course handbook

3. General Paper

Paper description and teaching pattern:

This paper is based on lectures and tutorials on aspects of Indian history, culture and literature taken during the first year. It is examined at the end of Trinity Term in year 1. The exam requires students to write four essays answering questions on topics in ancient Indian history, culture and literature.

Recommended reading: For recommended reading, please see the end of the course handbook

Papers for FHS

Compulsory Papers

1.Sanskrit Unprepared Translation

Paper description:

The examination for this paper requires students to translate four unseen passages of Sanskrit into English. No dictionary is permitted, but some vocabulary may be provided. The passages chosen for translation will be chosen based on the genres and texts which students have studied during the course of their degree.

Teaching pattern:

This paper is designed to assess students' general knowledge of the Sanskrit language, and their ability to read and translate Sanskrit texts. Students will attend 2 or more Sanskrit text classes in each term of FHS, usually 2 hours per week for each text class, and through these classes will gain a broad experience of reading and translating a range of varieties of Sanskrit. Text classes will provide students with additional breadth and depth of experience reading Sanskrit, and an understanding of the history of the language; teaching for these and all other papers will also contribute to students' knowledge of ancient Indian culture and literature, which will further augment their ability to correctly interpret unseen Sanskrit texts.

2.Essay Questions on the History of Classical Indian Literature and Civilisation

Paper description:

This paper enables students to go beyond the text reading which constitutes the majority of their degree work, to investigate the key ideas and historical events which underlie the Sanskrit literary tradition. The examination for this paper requires students to write four essays answering questions on a range of topics across the field of classical Indian literature and civilization.

Teaching pattern:

This paper is primarily taught through tutorials. Students will have around two tutorials in each term of FHS, both on topics related to the texts they are reading, and on broader topics.

3. Indian Linguistics

In this paper students will be introduced to the indigenous tradition of grammatical and linguistic scholarship. In ancient India, linguistic analysis held a prime status in academic thought and discourse, and was central to the traditions of scientific and philosophical work. Students will study a range of texts, introducing them to linguistic analysis from its very earliest origins, through the central, monumental work of Pāṇini's *Aṣṭādhyāyī*, to the later tradition of the philosopher-grammarians such as Bhartṛhari.

Teaching pattern:

This paper will be taught through a combination of lectures, classes and tutorials. Eight lectures, usually given in Michaelmas Term of Year 2, will introduce students to the tradition of linguistic analysis in ancient India. This will be followed by a series of classes in Hilary and Trinity Terms of Year 2, in which key selections from a range of grammatical texts will be read. Tutorials will be taken alongside the lectures and classes.

Recommended reading: For recommended reading, please see the end of the course handbook

4. The Historical Philology of Old-Aryan

In this paper students will be introduced to the study of the earliest Vedic literature, and to the principles of historical philological analysis of these texts. The Vedas stand at the beginning of the history of Sanskrit literature, and retained a position of primary importance throughout the history of ancient India. The language of the Vedas is different from Classical Sanskrit, being older and more archaic. This means that the original meaning and intention of the Vedic texts can only be understood with the help of principles of historical philology and, in many cases, comparison with the older stages of related languages and language families (such as Avestan, Ancient Greek, and Latin).

Students will read a selection of texts from the *R̥gveda*, the collection containing the oldest surviving Vedic literature, and from the *Yajurveda*, which contains the oldest surviving prose literature in Sanskrit, and preserves important information about Vedic-era ritual. In some years, other Vedic texts may also be read.

This paper is primarily taught through text reading classes, which usually take place 2 times per week in Trinity Term of Year 2 and Michaelmas Term of Year 3. The texts read will constitute the set texts for the exam. Student will also take around four tutorials, covering topics in the religion and language of the Vedas. Relevant lectures may also be offered.

Recommended reading: For recommended reading, please see the end of the course handbook

5.Chosen Area

For paper 5, students will choose an area of Sanskrit studies in which to specialize (subject to approval by the board of the Faculty). There is no fixed list of chosen areas, but popular options include the following: poetry, poetics, drama, epic, Indian Buddhism, Śaivism, Vaiṣṇavism, Jainism, law (dharmaśāstra), polity and statecraft, schools of Indian philosophy (e.g., Nyāya, Mīmāṃsā), grammar, Upaniṣadic literature.

The examination will involve unprepared translation, based on the texts which students have read for their chosen area, and also essay questions based on tutorial topics taken by the students. Passages for translation may be taken from the same, or similar, texts as those which have been read in classes/tutorials for this option.

Teaching pattern:

The chosen area is studied in the Year 3. Text reading classes are offered during Michaelmas and Hilary Terms; the arrangements for these classes will vary depending on the area chosen. Alongside text reading classes, students will receive around four tutorials on topics related to the chosen area.

Popular options:

(Students may wish to explore some of the recommended literature before finalizing their choice of area. Other areas not listed here may also be chosen (subject to approval); recommended reading for other subjects will be provided as and when required.)

Poetry (kāvyā, mahākāvyā)

Kāvyā, and especially Mahākāvyā, represent the highest achievements of Sanskrit poetic art. For this chosen area, students will read and study texts which are among the most highly crafted poetry written in any language, and you will develop an understanding of the history, principles, and application of Sanskrit poetic art.

Recommended reading: For recommended reading, please see the end of the course handbook

Poetics (alaṃkāraśāstra)

In ancient India a sophisticated science of poetics, alaṃkāraśāstra, developed detailed and subtle analyses of the formal structure of poetic composition and its use to evoke emotions. For this chosen area, students will read original texts on poetics, and study the principles and methods of Sanskrit poetic science.

Recommended reading: For recommended reading, please see the end of the course handbook

Drama (nāṭya)

Sanskrit drama, nāṭya, represents the inspired fusion of sophisticated poetry with a tradition of storytelling through dramatic performance. Kālidāsa's *Śakuntalā* was one of the first Sanskrit literary works to be translated into a European language, and Sanskrit drama remains perhaps the most popular and accessible area of Sanskrit literature to Western readers. For this chosen area, students

will read a range of Sanskrit dramas, and study the history and methods of Sanskrit drama, as well as the science of drama as defined in Bharata's *Nāṭyaśāstra*.

Recommended reading: For recommended reading, please see the end of the course handbook

The Epics

The two great Sanskrit epics, the *Mahābhārata* and the *Rāmāyana*, hold a central place in Sanskrit literature and in elite Indian culture. The *Mahābhārata* narrates the story of a great war between rival royal cousins; the characters and tales of its main storylines were central to much later Sanskrit literature. The *Rāmāyana* tells the story of Rāma; this story had a huge popularity in ancient South and South-East Asia, and remains highly popular in India today. For this chosen area, students will read selections from both epics, and will study the origins, history, subject matter and reception of the epics.

Recommended reading: For recommended reading, please see the end of the course handbook

Indian Buddhism

Buddhism originated in the late Vedic period in north India within the same philosophical milieu which produced Jainism, as well as the Hindu Upaniṣads. Although Buddhists eschewed the use of Sanskrit at an early period in favour of more vernacular language, later Buddhists could not avoid the cultural prestige and reach of Sanskrit, and many important Buddhist works were written in Sanskrit. For this chosen area, students will read Sanskrit Buddhist texts, including poetic Buddhist texts such as the *Buddhacarita*, and will study the history and doctrine of Buddhism in South Asia.

This chosen area may be most profitably chosen by students who take the subsidiary languages Pali or Tibetan, though it is by no means restricted to such students (nor are students taking Pali or Tibetan necessarily expected to take this chosen area).

Recommended reading: For recommended reading, please see the end of the course handbook

Śaivism

Śaivism is one of the major religious trends within Hinduism, which reveres Śiva as the supreme being. For this chosen area, students will read selections of Śaiva literature and will study the origins of Śaivism and the thought and practice of Śaivism in ancient South Asia.

Recommended reading: For recommended reading, please see the end of the course handbook

Vaiṣṇavism

Vaiṣṇavism is one of the major religious trends within Hinduism, which reveres Viṣṇu as the supreme being, usually in the form of a particular avatar or incarnation, such as Kṛṣṇa or Rāma. For this chosen area, students will read selections of Vaiṣṇava literature and will study the origins of Vaiṣṇavism and the thought and practice of Vaiṣṇavism in ancient South Asia.

Recommended reading: For recommended reading, please see the end of the course handbook

Jainism

Like Buddhism, Jainism originated in the late Vedic period in North India. As with the Buddhists, early

Jains eschewed the use of Sanskrit, but later Jain writers could not avoid the cultural prestige and reach of Sanskrit. For this chosen area, students will read selections of Jain Sanskrit literature, and study the history, thought and practice of Jainism in ancient South Asia.

This chosen area may be most profitably chosen by students who take the subsidiary language option in Prakrit, though it is by no means restricted to such students (nor are students taking Prakrit necessarily expected to take this chosen area).

Recommended reading: For recommended reading, please see the end of the course handbook

Law (dharmaśāstra)

Personal and social ethical conduct (dharma) held a place of central importance in ancient Indian culture and thought, and from the late Vedic period the codification of legal conduct became an increasingly significant topic of intellectual debate. For this chosen area, students will read selections of texts on the science of dharma, and will study the origins, content, and cultural significance of dharma literature in ancient South Asia.

Recommended reading: For recommended reading, please see the end of the course handbook

Polity and Statecraft (arthaśāstra)

Alongside the concern for personal and social ethical conduct in ancient India, there arose a concern with the ethics of polity and statecraft. For this chosen area, students will read selections from Kautilya's Arthaśāstra and related texts, and will study the history and content of political science in ancient India.

Recommended reading: For recommended reading, please see the end of the course handbook

Indian philosophy (e.g., nyāya, mīmāṃsā)

The orthodox Hindu traditions of Indian philosophy include Nyāya, Vaiśeṣika, Saṃkhya, Yoga, Mīmāṃsā and Vedānta philosophy. For this chosen area, students will read selections of texts from one or more traditions of Indian philosophy, and will study the origins and thought of these philosophical traditions.

Recommended reading: For recommended reading, please see the end of the course handbook

Grammar (vyākaraṇa and related traditions)

For this chosen area, students may go deeper into the thought and work of one or more of the major Indian grammarians, beyond the necessary limitations of what students will have covered. For example, the detailed workings of Pāṇini's *Aṣṭādhyāyī*, or the philosophical or grammatical thought of Bhartṛhari, or the linguistic approach of the Nirukta, may be studied as part of this chosen area.

Recommended reading: For recommended reading, please see the end of the course handbook

Upaniṣadic literature

The *Upaniṣads* are the last and best-known texts of the Vedic period, marking the transition from Vedic ritual practice to the philosophical and esoteric speculation which underlies modern Hindu thought and practice. For this chosen area, students will read selections from the *Upaniṣads* and study the origins, content, and later influence of Upaniṣadic thought and literature.

Recommended reading: For recommended reading, please see the end of the course handbook

6.Special Subject

For this paper, students choose a special subject, as approved by the Faculty Board; the examination method will be as appropriate for the subject chosen, but will standardly involve a three-hour written examination. There is no restriction on the special subject chosen for this paper, but listed below are brief descriptions of possible special subject options.

This paper is taken in Year 3. Teaching and/or supervision for this paper is arranged as appropriate depending on the subject chosen.

Ancient Indian history

For this option, students may study topics in the history of Ancient India.

Ancient Indian philosophy

For this option, students may study topics in Ancient Indian philosophy.

Comparative grammar of Sanskrit and Old Iranian

The language of the earliest Vedic Sanskrit is in many ways more similar to the language of the earliest Old Iranian texts, Old Avestan, than it is to later Classical Sanskrit. Comparing the grammar and literature of these two closely related languages reveals insights into the early history and language of the Indo-Iranian peoples, the ancestors of both the Indo-Aryan speakers who brought Sanskrit to India in the second millennium BCE, and the Iranian speaking peoples who colonized Iran in the same period.

Indian Art and Archaeology

For this option, students may study topics in Indian art and archaeology as these connect with Sanskrit language, culture and literature.

Aśokan Inscriptions

For this option, students will attend classes and write essays on the inscriptions of Aśoka. Although these are written in an early form of Prakrit, with a little study they are more than comprehensible to Sanskrit students, and will give you a flavour not only of Middle Indic language, but also of the earliest Indian epigraphy and the moral declarations of one of India's greatest emperors.

Composition in Sanskrit prose and/or verse

Students will have undertaken composition into Sanskrit as part of Prelims, but there is no compulsory composition into Sanskrit as part of FHS. While no longer a fully living language, Classical Sanskrit remains an important medium of academic and religious communication, and of literary composition, in India. The ability to compose Sanskrit prose and/or verse requires a deep and intimate understanding of both the Sanskrit language and its complexities, and of the conventions of Sanskrit literary composition.

Teaching pattern:

This paper is taken in year 3. Teaching and/or supervision for this paper is arranged as appropriate depending on the subject chosen.

Recommended reading:

Recommended reading will be provided where required by tutors / supervisors for the special options.

7.Dissertation

A dissertation may be written in any of the subject areas listed above, or other subject areas as approved by the Faculty Board. Popular options for the dissertation include translating and writing commentaries on previously unpublished Sanskrit texts, and editing and translating previously unpublished Sanskrit manuscripts. The Bodleian Library hosts an unrivalled collection of Sanskrit manuscripts, many of which have never been properly studied.

Teaching pattern:

This paper is taken in year 3. Teaching and/or supervision for this paper is arranged as appropriate depending on the subject chosen.

Recommended reading:

Recommended reading will be provided where required by tutors / supervisors for the special options.

Subsidiary Language Papers

All subsidiary languages are examined by 3 papers.

Subsidiary language options

Study of the subsidiary language begins at the start of the second year, and thereafter accounts for about a third of the work.

Early Iranian

For Early Iranian students choose either Avestan, Old Persian, or Middle Persian as the main language of study; Avestan and Middle Persian literature is primarily Zoroastrian religious literature, while Old Persian is preserved almost exclusively in the Achaemenid royal inscriptions. The Early Iranian option is examined as follows, for candidates offering Sanskrit as main subject:

Candidates will offer three papers, with at least one but no more than two from group (a).

(a) Old and Middle Iranian Language

- 1. Avestan texts
- 2. Old Persian texts
- 3. Middle Persian texts

(b) Religion and Philology of Ancient and Late Antique Iran

- 4. Zoroastrianism
- 5. Indo-Iranian Philology

(c) History of Ancient and Late Antique Iran

- 6. The Achaemenid Empire, 550-330 BC
- 7. The Sasanian Empire, 224-651 AD

(d) Early Iranian Texts and Topics

For paper 8, candidates will choose two of the subjects 1 to 7 above. Candidates may not choose under (d) a subject which they are also offering from groups (a)-(c) , and in addition may not choose under (d) a subject from group (a) if they are already offering two subjects from group (a).

Papers under group (a) are text papers; students will read texts in the language(s) chosen and will be required to translate and comment on passages from these texts in the examination. Papers under (b) and (c) address the history, religion and linguistics of early Iranian languages, and for these topics students will receive up to eight tutorials for each option. The examinations for these papers requires students to write essays answering questions on topics relevant to the given subject.

Hindi

Hindi is the most widely known tongue of South Asia. Those who know Hindi are also able to talk with speakers of Urdu since the two languages have virtually the same grammar and share a large part of everyday vocabulary. The faculty runs elementary to advanced Hindi course as well as classes of Modern Literary Hindi and of Old Hindi (Brajhasha).

Hindi is examined by three papers:

1. Hindi unprepared translation.
2. Hindi prepared texts.
3. Questions on Hindi language and literature.

Pali and Prakrit

Pāli is the language of the Tipiṭaka, the Theravāda Buddhist canon, and many later Buddhist works. Pāli is one of the most archaic forms of Middle Indo-Aryan attested, alongside the inscriptional material of the 4th century B.C. to the 2nd century A.D. The Prakrits were Middle Indo-Aryan languages spoken between about 500 B.C. and 500 A.D. The name Prakrit (prākṛta) means 'derived', a name contrasting with Sanskrit (saṃskṛta) 'complete, perfected', reflecting the fact that the Prakrit languages were considered historically secondary to, and less prestigious than, Sanskrit.

The oldest stage of Middle Indo-Aryan language is attested in the inscriptions of Ashoka (ca. 260 BCE), as well as in the earliest forms of Pāli, the language of the Theravāda Buddhist canon. The most prominent form of Prakrit is Ardhamāgadhī, associated with the ancient kingdom of Magadha, in modern Bihar, and the subsequent Mauryan Empire. Mahāvīra, the founder of Jainism, was born in Magadha, and the earliest Jain texts were composed in Ardhamāgadhī.

The other main Prakrit languages include Māhārāṣṭrī, Śaurasenī, Māgadhī, and Avantī, used in dramatic literature and lyric poetry, and Gāndhārī, a far North-Western Indo-Aryan language once used extensively as a language of Buddhist literature in Central Asia. The latest Middle Indo-Aryan period is represented by the Apabhraṃśas, used as literary languages from around the 8th century A.D. well into the second millennium.

Pali and Prakrit is examined by three papers.

1. Unprepared translation from Pali and/or Prakrit literature.
2. Prepared texts.
3. Questions on Middle Indic language, literature, and culture.

The precise balance of study between Pali and Prakrit can be varied depending on the interests of the students, and will be decided in consultation between the student and teacher.

Tibetan

Tibetan belongs to the Tibeto-Burman language family, which some linguists treat as a branch of the Sino-Tibetan language group. The Tibetan language and its dialects are spoken primarily by ethnically Tibetan peoples, who live across a wide area of eastern Central Asia bordering the Indian subcontinent, including the Tibetan Plateau and the northern Indian subcontinent in Baltistan, Ladakh, Nepal, Sikkim, and Bhutan. Classical Tibetan is the major literary language, particularly for its use in Buddhist literature, but also in other types of literature.

Tibetan is written in an alphabet derived from an Indian alphabet of the Gupta era. Since the orthography has not changed significantly since the 7th cent. CE, students of Tibetan can easily read texts composed over a period of more than a millennium once they have mastered the writing system and the grammar.

Tibetan is examined by three papers:

1. Tibetan prose composition and unprepared translation.
2. Prepared texts, with questions.
3. Questions on Tibetan culture and history.

[Sanskrit as a Subsidiary Language](#)

Students taking BA Chinese and BA Classics and AMES may choose Sanskrit as a subsidiary language.

Please refer to the conventions for FHS examinations for the papers to be taken, available on Canvas towards the end of Michaelmas Term.

RECOMMENDED PATTERNS OF TEACHING (RPT)

Below is an indication of the type and number of teaching hours on this course.

BA Sanskrit

FPE

Paper	Term	Dept/ Faculty		College		Comments
		Lectures	Classes	Tutorials	Classes	
[1.] Texts	MT		48			Texts and grammar are taught together. Figures represent teaching over the term
	HT		48			
	TT		42			
[2.] Grammar	MT					See above.
	HT					
	TT					
[3.] General Paper	MT	8		4		
	HT	8		4		
	TT			3		
	TT					
<u>Notes</u>						

FHS

Paper	Term	Year 1				Year 2				Comments
		Dept		College		Dept		College		
		Lectures	Classes	Tutorials	Classes	Lectures	Classes	Tutorials	Classes	
[1.] Sanskrit Unprepared Translation	MT		32					32		. Figures in this table are in hours unless otherwise stated.
	HT		32					32		
	TT		32					32		
[2.] Essay questions on the history of classical Indian literature and civilisation	MT			4					4	
	HT			4					4	
	TT			4						
[3.] Indian Linguistics	MT	8								
	HT		16	2						
	TT		16	2						
[4.] Historical Philology of Old Indo-Aryan	MT							16	2	
	HT									
	TT		16	2						
[5.] Chosen Area	MT							16	2	
	HT							16	2	
	TT									
[6.] Special Subject	MT							8	2	
	HT							8	2	

Paper	Term	Year 1				Year 2				Comments
		Dept		College		Dept		College		
		Lectures	Classes	Tutorials	Classes	Lectures	Classes	Tutorials	Classes	
	TT									
[7.] Dissertation	MT							6		
	HT							6		
	TT									
[8.] Hindi (as an example)	MT		32					32		These numbers represent total teaching over 2 years for both papers 7 and 8.
	HT		32					32		
	TT		32							

Teaching Staff

Core Sanskrit teaching staff:

- Professor [Diwakar Acharya](#) - Spalding Professor of Eastern Religions and Ethics
- Dr Victor D'Avella - Departmental Lecturer in Sanskrit
- Dr [John Lowe](#) - Associate Professor of Sanskrit
- Dr Bihani Sarkar – Departmental Lecturer in Sanskrit

Subsidiary language options:

- Dr [Imre Bangha](#) - Associate Professor of Hindi
- Dr [Lama Jabb](#) Instructor in Tibetan
- Professor [Ulrike Roesler](#) - Professor of Tibetan and Himalayan Studies
- Dr [Andrew Skilton](#) -Pali Instructor, Faculty of Theology & Religion
- Dr [Yuhan Vevaina](#)- Bahari Associate Professor of Sasanian Studies

Other teaching/research staff:

- Dr [James Benson](#)- Associate Professor of Sanskrit (Retired)
- Dr [Shailendra Bhandare](#) - Assistant Keeper (South Asian Numismatics), Heberden Coin Room, Ashmolean Museum
- Dr [Faisal Devji](#)- Professor of Indian History
- Dr Christopher Fleming – British Academy Post-Doctoral Researcher
- Professor [David Gellner](#) - Professor of Social Anthropology
- Professor [Sondra Hausner](#)- Professor of Anthropology of Religion
- Dr [Mallica Kumbera Landrus](#) – Keeper, Eastern Art, Ashmolean Museum
- Professor [Christopher Minkowski](#) - Boden Professor of Sanskrit (Retired)
- Dr [Maria Misra](#)- Associate Professor of Modern History
- Professor [Fernanda Pirie](#) – Professor of the Anthropology of Law; Director of the Centre for Socio-Legal Studies
- Dr Yiming Shen – ERC Post-Doctoral Researcher
- Dr [Alan Strathern](#) – Associate Professor of History
- Professor [Jan Westerhoff](#) – Professor of Buddhist Philosophy

Examinations and Assessment

Please refer to the [Examination Regulations for Prelims and FHS](#).

In Trinity Term of Year 1, students will sit 3 written examinations. Students must pass all papers to proceed into Year 2 of the course.

Please refer to the conventions for FPE examinations for the papers to be taken, available on Canvas towards the end of Michaelmas Term.

In Trinity Term of Year 3, students will take 9 written examinations and complete a dissertation.

Please refer to the conventions for FHS examinations for the papers to be taken, available on Canvas towards the end of Michaelmas Term.

Deadlines

Date	Year of Course	Event	How
Monday 9th Week Trinity Term	1	Provisional start date of the First Public Examinations.	
Monday 6th Week Trinity Term	2	Deadline for application for approval for choices in Paper 5 and 6 (as in the Examination	Form to be sent to Academic Administration undergraduate.administrator@orinst.ox.ac.uk

		Regulations), and for topics for paper 7 (dissertation).	
Friday 4th Week Michaelmas Term	3	Deadline for exam entry.	Via student self-service
Friday 10th Week Hilary Term	3	Deadline for paper 7 (dissertation).	Via Inspera
Monday 7th Week Trinity Term	3	Provisional start date of the Final Honour School examinations.	

Canvas

Click [here](#) for the BA Sanskrit Canvas page.

Examination Regulations

The Examination Regulations relating to this course are available at (ADD UPDATED LINK ONCE AVAILABLE). If there is a conflict between information in this handbook and the Examination Regulations then you should follow the Examination Regulations.

Set Texts and Recommended Readings

Recommended reading for the [Prelims Texts Paper](#):

- C. R. Lanman, *A Sanskrit Reader; text, vocabulary and notes*.
- R. C. Zaehner, *The Bhagavad-Gīta*.

Recommended reading for the [Prelims Grammar Paper](#):

- Michael Coulson, *Complete Sanskrit*. Teach Yourself.
- A.A. Macdonell, *A Sanskrit Grammar for Students*, third edition. Oxford University Press.
- Antonia Ruppel, *The Cambridge Introduction to Sanskrit*. Cambridge University Press.

Recommended reading for the [Prelims General Paper](#):

- *Thomas Trautmann, *India: Brief History of a Civilization* (OUP New York, 2015)
- Nayanjot Lahiri, *Ashoka in Ancient India* (Cambridge USA, Harvard Univ. Press, 2015)
- Hermann Kulke and Dietmar Rothermund, *A History of India*, 2d ed. (London: Routledge, 1986)
- Romila Thapar, *The Penguin History of Early India From the Origins to AD 1300*, Penguin, 2002.
- William Dalrymple, *The East India Company: the original corporate raiders*
- <http://www.theguardian.com/world/2015/mar/04/east-india-company-original-corporate-raiders>
- *John Brockington, *The Sacred Thread: Hinduism in its Continuity and Diversity* (Edinburgh, 1996)
- Gavin Flood, *An Introduction to Hinduism* (Cambridge, 1996)
- *Christopher Fuller, *The Camphor Flame: Popular Hinduism and Society in India* (2d ed., Princeton, 2004)
- *Walpola Rahula, *What the Buddha Taught* (2d ed., Grove/Atlantic, 2007)
- Paul Williams (with Anthony Tribe), *Buddhist Thought: A Complete Introduction to the Indian Tradition* (Routledge, 2000)
- Rupert Gethin, *The Foundations of Buddhism*. Oxford: Oxford UP, 1998.
- Paul Dundas, *The Jains*. 2nd ed. London & New York: Routledge, 2002.
- *Jonathan Keay, *India Discovered* (Harper Collins, 2001)
- Charles Allen, *The Buddha and Dr. Führer: An Archaeological Scandal* (Penguin India, 2010)
- Nayanjot Lahiri, *Finding Forgotten Cities: How the Indus Civilization Was Discovered*. (Permanent Black, 2005).
- Thomas Trautmann, *Elephants and Kings: an Environmental History* (University of Chicago, 2017).
- Jim Corbett, *My India* (Durkin, 1952)
- Jim Corbett, *Jungle Lore* (Oxford India, 1990)
- Mahesh Rangarajan, *Oxford Anthology of Indian Wildlife* (Oxford India, 2001)
- Mahesh Rangarajan, *India's Wildlife History: An Introduction* (Permanent Black 2017)

Recommended reading for [Indian Linguistics](#):

- W.S. Allen, *Phonetics in Ancient India*.
- Peter Scharf, "Linguistics in India", in Keith Allen (ed.) *The Oxford Handbook of the History of*

Linguistics.

Recommended reading for [The Historical Philology of Old-Aryan](#):

- Stephanie W. Jamison and Joel P. Brereton, *The Rigveda: The earliest religious poetry of India. An English translation*. Oxford University Press, 2014. [Read the introduction.]
- Stephanie W. Jamison and Michael Witzel, [Vedic Hinduism](#).
- A.A. Macdonell, *A Vedic Reader for Students*. Oxford University Press.
- A.A. Macdonell, *A Sanskrit Grammar for Students*. Oxford University Press. [Read Appendix III: Chief peculiarities of Vedic grammar.]

Recommended reading for [Poetry \(kāvyā, mahākāvya\)](#):

- Sheldon Pollock, *A Rasa reader: Classical Indian aesthetics*. Columbia University Press, 2016.
- Sheldon Pollock, 'Sanskrit Literary Culture from the Inside Out' in Sheldon Pollock (ed.), *Literary Cultures in History: Reconstructions from South Asia*. University of California, 2003, pp. 39-130. (The editor's Introduction to the volume is also relevant.)
- Yigal Bronner, David Shulman and Gary Tubb (eds.), *Innovations and turning points: Towards a history of kāvyā literature*. Oxford University Press, 2014.

Recommended reading for [Poetics \(alamkāraśāstra\)](#):

- Sheldon Pollock, *A Rasa reader: Classical Indian aesthetics*. Columbia University Press, 2016.
- S.K. De, *History of Sanskrit poetics*, second edition. K.L. Mukhopadhyay, 1960.

Recommended reading for [Drama \(nāṭya\)](#):

- Manmohan Ghosh, [The Nāṭyaśāstra ascribed to Bharata-Muni, translated into English](#). Asiatic Society of Bengal, 1951.
- V. Raghavan, *Sanskrit Drama: Its aesthetics and production*. Madras, 1993.

Recommended reading for [The Epics](#):

- John Brockington, *The Sanskrit Epics*. Brill, 1998.
- Robert P. Goldman and Sally J. Sutherland Goldman, *The Rāmāyaṇa of Vālmīki: an epic of ancient India. Volume VII: Uttarakāṇḍa*. Princeton University Press, 2017. [Read the introduction. Introduction to the translations of the earlier volumes are similarly valuable.]
- Peter Hill, *Fate, Predestination and Human Action in the Mahābhārata : A Study in the History of Ideas*. New Delhi: Munshiram Manoharlal Publishers, 2001.
- Bimal Matilal, "Moral Dilemmas, Insights from Indian Epics," in Jonardon Ganeri (ed.) *Ethics and Epics*, 2002.
- T. Oberlies, *A Grammar of Epic Sanskrit* (Walter De Gruyter: Berlin 2003).
- Paula Richman, *Many Rāmāyaṇas: The Diversity of a Narrative Tradition in South Asia*. University of California Press, 1991.
- Paula Richman, *Questioning Ramayanas: A South Asian Tradition*. Oxford University Press, 2000.
- Yaroslav Vassilkov, "Kālavāda (the doctrine of cyclical time) in the Mahābhārata and the Concept of Heroic Didactics" in Mary Brockington and Peter Schreiner (eds.) *Composing a tradition: concepts, techniques and relationships* (Proceedings of the First Dubrovnik International Conference on the Sanskrit Epics and Puranas, August 1997). Croatian Academy of Sciences and Arts, 1999, pp. 17-34.
- E. Washburn Hopkins, "The Social and Military Position of the Ruling Caste in Ancient India" *JAOS* 13 (1889).
- E. Washburn Hopkins, *The Great Epic of India, its character and origin* (New York: Scribner', 1901).

Recommended reading for [Indian Buddhism](#):

- Steven Collins, *Selfless Persons*. Cambridge University Press, 1982.
- Akira Hirakawa, *A History of Indian Buddhism*. Translated by Paul Groner. University of Hawai'i Press, 1990.
- Étienne Lamotte, *History of Indian Buddhism*. Translated by Sara Boin. Institut Orientaliste, 1988.
- Walpola Rahula, *What the Buddha Taught*. Second edition. Grove/Atlantic, 2007.
- Andrew Skilton, *A Concise History of Buddhism*. Windhorse, 1994.
- Paul Williams, *Mahāyāna Buddhism: The Doctrinal Foundations*, second edition. Routledge, 2008.
- Paul Williams with Anthony Tribe and Alexander Wynne, *Buddhist Thought: A Complete Introduction to the Indian Tradition*. Second edition. Routledge, 2011.

Recommended reading for [Śaivism](#):

- Peter Bisschop, 'Śiva', in Knut A. Jacobson (ed.), *Brill's Encyclopedia of Hinduism*, Vol. 1. Brill, 2009.
- Richard Davis, *Rituals in an Oscillating Universe: Worshipping Śiva in Medieval India*. Princeton, 1991.
- Gavin Flood, *Tantric Body: The Secret Tradition of Hindu Religion*. I B Tauris, 2006, pp. 131-145.
- Alexis Sanderson, "The Śaiva Literature," in *Journal of Indological Studies* 24-25 (2012-2013), 2014, 1-113.
- Alexis Sanderson, "Śaivism and the Tantric Traditions", in S. Sutherland et al (ed.) *The World's Religions*. Routledge, 1988, pp. 660–704. Reprinted in F. Hardy (ed.), *The World's Religions: The Religions of Asia*. Routledge, 1990, pp. 128–172.

Recommended reading for [Vaiṣṇavism](#):

- Ramkrishna Gopal Bhandarkar, *Vaiṣṇavism, Śaivism and other minor religious systems*. Poona, 1913. [Old but still useful]
- Francis Clooney and Tony Steward, 'Vaiṣṇava', in Mittal and Thursby (eds.), *The Hindu World*.
- Gérard Colas, 'History of Vaiṣṇava Traditions: An Esquisse,' in Gavin Flood (ed.), *The Blackwell Companion to Hinduism*. Oxford, 2003, pp. 229-270.
- Gérard Colas, 'Bhagavatism', 'Vaikhānasa' and 'Vaiṣṇava Saṃhitās' in Knut A. Jacobsen (ed.) *Brill's Encyclopedia of Hinduism*. Brill, 2009.
- André Couture, 'Viṣṇu', in Knut Jacobsen (ed.) *Brill's Encyclopedia of Hinduism*. Brill, 2009.
- Jan Gonda, *Aspects of Early Visnuism*. Oosthoek, 1954.
- Freda Matchett. "The Pervasiveness of Bhakti in the Bhāgavata Purāṇa," in Werner (ed.) *Love Divine: Studies in Bhakti and Devotional Mysticism*. Durham Indological Series, no. 3. Curzon, 1993.
- J.A.B. Van Buitenen, 'On the Archaism of the Bhāgavata Purāṇa' in M.B. Singer (ed.) *Krishna: Myths, Rites, and Attitudes*. Chicago University Press, 1966.

Recommended reading for [Jainism](#):

- Lawrence Babb, *Absent Lord: Ascetics and Kings in a Jain Ritual Culture*. Berkeley: Univ. of California Press, 1996.
- Paul Dundas, *The Jains*. Psychology Press, 1992.
- Phyllis Granoff, "The Violence of Non-Violence: A Study of Some Jain Responses to Non-Jain Religious Practices." *Journal of the International Association of Buddhist Studies* 15, 1 (1992) 1-43.

Recommended reading for [Law \(dharmaśāstra\)](#):

- Donald R. Davis Jr., *The Dharma of business: Commercial law in Medieval India*. Penguin, 2017.
- Timothy Lubin, Donald R. Davis Jr., and Jayanth K. Krishnan, *Hinduism and Law: An Introduction*. Cambridge University Press, 2010.
- Patrick Olivelle, *Manu's Code of Law*. Oxford University Press, 2004.
- Patrick Olivelle, *A Dharma reader: Classical Indian Law*. Columbia University Press, 2016.
- Patrick Olivelle and Donald R. Davis Jr. (eds.), *Hindu Law: A New History of Dharmaśāstra*. Oxford University Press, 2018.

Recommended reading for [Polity and Statecraft \(arthaśāstra\)](#):

- Mark McLish, *The history of the Arthaśāstra*. Cambridge University Press, 2019.
- Patrick Olivelle, *King, governance and law in Ancient India*. Oxford University Press, 2013.
- Patrick Olivelle and Mark McLish, *The Arthaśāstra: Selections from the Classic Indian Work on Statecraft*. Hackett, 2012.
- Thomas Trautmann, *The Arthaśāstra: The Science of Wealth*. Allen Lane / Penguin, 2012.

Recommended reading for [Indian philosophy \(e.g., nyāya, mīmāṃsā\)](#):

- Jonardon Ganeri, *The Oxford Handbook of Indian Philosophy*. Oxford University Press, 2017.
- B.K. Matilal, *The character of logic in India*. SUNY Press, 1998.
- J.N. Mohanty, *Classical Indian Philosophy: An Introductory Text*. Rowman, 2000.
- Karl H. Potter, *Presuppositions of India's Philosophies*. Greenwood, 1972.

Recommended reading for [Grammar \(vyākaraṇa and related traditions\)](#):

- Eivind Kahrs, *Indian semantic analysis: the nirvacana tradition*. Cambridge University Press, 1998.
- R.N. Sharma, *The Aṣṭādhyāyī of Pāṇini*, volume 1. Munshiram Manoharlal, 2002.
- K.A. Subramania Iyer, *Bharṭṛhari*. Deccan College, 1992.

Recommended reading for [Upaniṣadic literature](#):

- Paul Deussen, *The Philosophy of the Upanishads*. (English translation by A.S. Geden.) T.T. Clark, 1919.
- Patrick Olivelle, *The Samnyāsa Upaniṣads*. Oxford University Press, 1992.
- Patrick Olivelle, *The early Upaniṣads*. Oxford University Press, 1998.