

“ na hi jñānena sadṛśam ”

There is nothing equivalent to Knowledge
- Bhagvad Gita 4.38



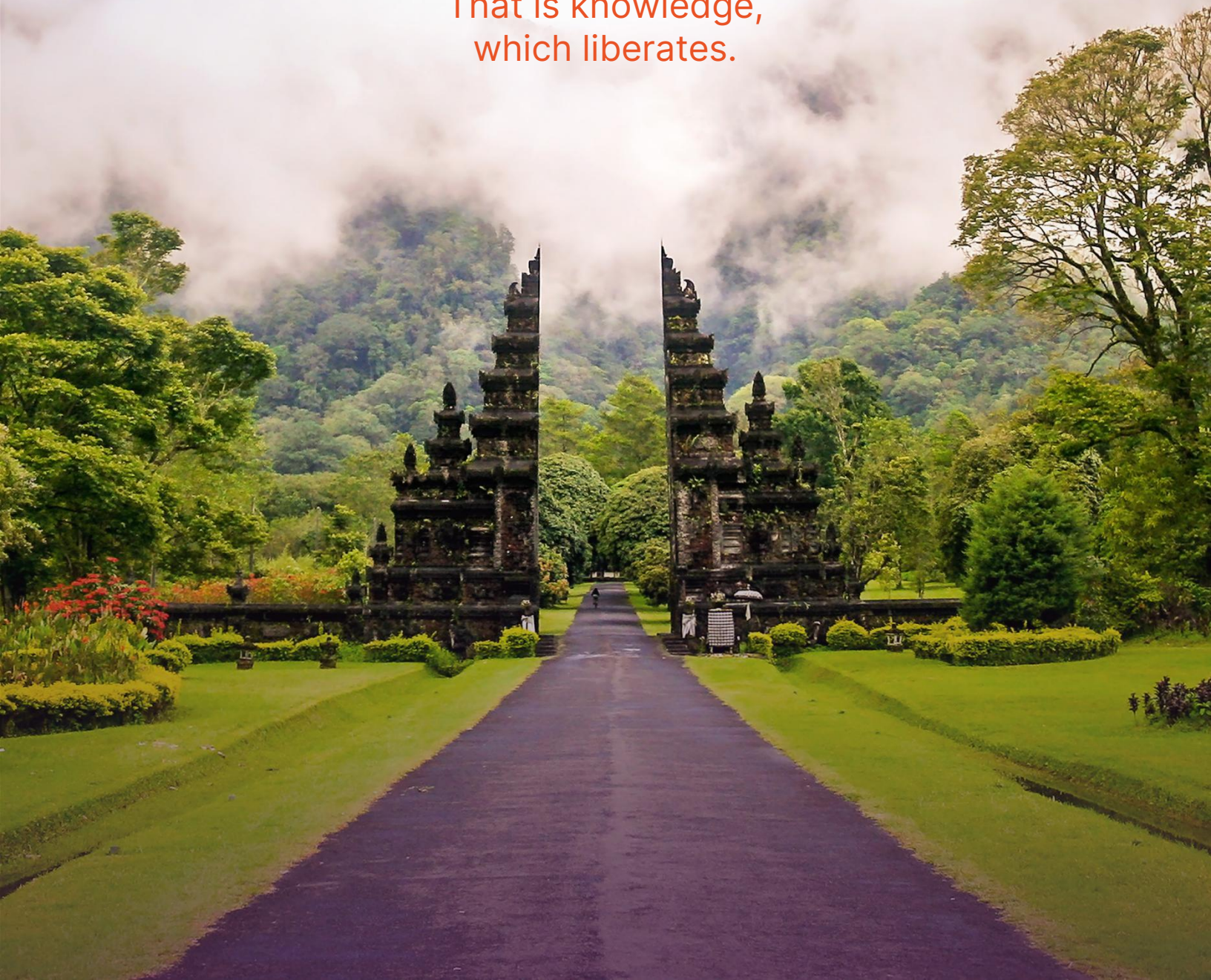
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sā vidya yā vimuktaye

That is knowledge,
which liberates.



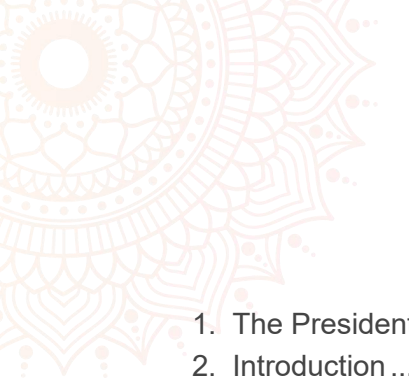


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1. The President's Message



Namaste,

There are certain questions that we may rightly categorize as “timeless” questions, if only because they are asked again and again in every generation. Some examples of these questions are a) Who am I? b) What is my destiny? c) Is there a Creator? d) What is my relationship with that creator? e) What is success? f) What is happiness? g) How can I live an ethical life? h) And be successful and fulfilled? i) What is health and wellness? j) What happens when I die? k) What is the unique contribution that I can make to this world? These questions pertain to the domain of the “Self,” i.e., the human being, and their relationship with the world (called in Sanskrit as Para-Vidya) and not the “non-Self,” i.e., the objectifiable material world (called in Sanskrit as Apara-Vidya). However, for the most part, these questions related to the Self recede into the background of our consciousness as we face the turbulence and challenges of our daily lives.

Hindu thought, across the millennia, beginning with the Vedic era right through to the contemporary times, has reflected on these questions, and in the process has left behind a vast body of literature codified into systems of knowledge, spanning texts such as the Vedas, Vedānta, Yoga, Āyurveda, Tantra, Itihāsa, Purāṇa, Śāstras, and so on. Hindu thought has accorded primacy to philosophy and spirituality from time immemorial and has always sought to organize its social and political life in that light. Innumerable teachers, Gurus, and Acharyas have left a treasure trove of texts, commentaries, philosophies, practices, and traditions expressing the transcendental knowledge unique to Hindu Dharma. Today, there is a visible resurgence of Hindu thought both in India and the West, witnessed by the embrace of Yoga, for example. Hindu University of America seeks to offer that transcendental knowledge in a rigorous academic setting, empowering our faculty, students, and all stakeholders to integrate a life of inner harmony, peace, and joy with constructive social engagement and contribution. We welcome one and all.

Warm regards,



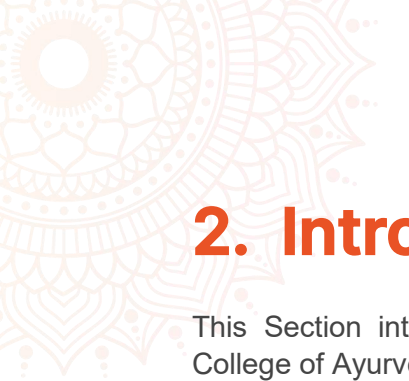
Kalyan Viswanathan

President, Hindu University of America



yato dharmastato jayah

Where there is Dharma (righteousness),
there is Jaya (victory).



2. Introduction

This Section introduces the Hindu University of America and its subsidiary, the California College of Ayurveda.

2.1 Hindu University of America

Hindu University of America is a 501c3 Non-Profit educational institution based in Florida. It provides comprehensive education for both Hindus and non-Hindus seeking ongoing community education, certification programs, and graduate degrees across a wide variety of areas of study, centered on and adjacent to the academic study of Hinduism. Hindu Studies includes all dimensions of Hinduism, also called Sanātana Dharma or Hindu Dharma, including its core texts, languages, traditions, culture, civilization, history, arts, music, practices, and its intersection with contemporary modernity. This document provides a list of programs and courses offered by the University as of November 2024.

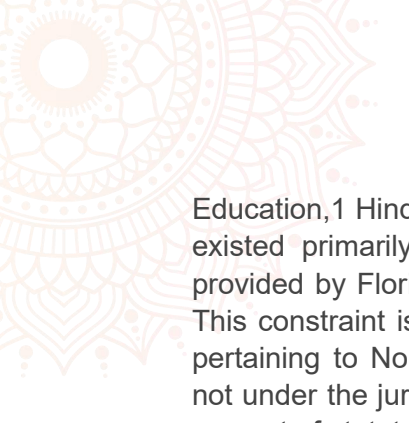
2.1.1 Background

Hindus from all over the world have immigrated to the United States for generations and today constitute a small minority, i.e., approximately 1% of the US population. Many of the first groups of individuals and families hold strong to their upbringing and the learnings that they received from their parents as youth. Second and third generations of Hindu Americans, like many ethnic groups, possess a dual consciousness. They are at once Hindu because of the upbringing provided by their first-generation parents or grandparents, but they are also 100% American. There are few spaces where this dual relationship can be expressed, and even fewer places where the Hindu relationship can be explored outside of the expertise of family or friends. Hindu University of America fills this gap by providing a comprehensive education for individuals seeking ongoing community education and graduate degrees across various areas of study and programs.

Much of this same education is also available to community members who want to understand Hindu culture and history but do not plan to seek a degree. Additionally, individuals who are not Hindu Americans are welcome to explore and immerse themselves in one of the oldest and most practiced cultural and religious traditions still active in the world today.

2.1.2 State Authorization

Established in 1989 and authorized by the State of Florida as a religious university in 1993, with an exempt status as per the Florida Department of Education, Commission for Independent



Education,¹ Hindu University of America has existed for nearly 31 years. During this time, it has existed primarily as a Hindu Religious Seminary, operating under the religious exemption provided by Florida law. This is a category whose state authorization comes with a constraint. This constraint is best stated in the words of the 2018 Florida State – Statutes, Chapter 1005 pertaining to Non-Public Post-Secondary Education: General Provisions: 1005.06: Institutions not under the jurisdiction or purview of the Commission for Independent Education. A complete excerpt of statute 1005.06 (f) that is pertinent for our discussion is provided below:

Statute 1005.06 (f)

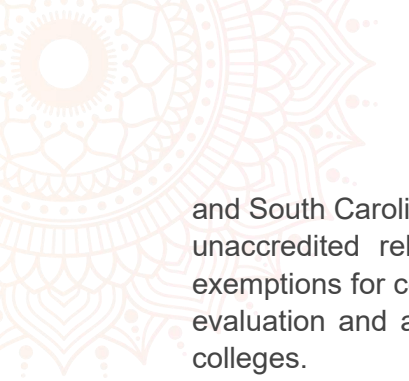
(f) A religious college may operate without governmental oversight if the college annually verifies by sworn affidavit to the commission that:

1. The name of the institution includes a religious modifier or the name of a religious patriarch, saint, person, or symbol of the church.
2. The institution offers only educational programs that prepare students for religious vocations as ministers, professionals, or laypersons in the categories of ministry, counseling, theology, education, administration, music, fine arts, media communications, or social work.
3. The titles of degrees issued by the institution cannot be confused with secular degree titles. For this purpose, each degree title must include a religious modifier that immediately precedes, or is included within, any of the following degrees: Associate of Arts, Associate of Science, Bachelor of Arts, Bachelor of Science, Master of Arts, Master of Science, Doctor of Philosophy, and Doctor of Education. The religious modifier must be placed on the title line of the degree, on the transcript, and whenever the title of the degree appears in official school documents or publications.
4. The duration of all degree programs offered by the institution is consistent with the standards of the commission.
5. The institution's consumer practices are consistent with those required by section 1005.04.

The Commission for Independent Education provides the Hindu University of America, a religious institution, with a letter stating that it has met the requirements of state law and is not subject to governmental oversight.

The letter provided by the Commission for Independent Education to the University annually explicitly exempts the University from State oversight. A similar state oversight exemption is granted today in the following 21 states and allows unaccredited religious degree-granting schools to exist legitimately without government oversight in these jurisdictions. Most of these allow restricted-use degrees for religious purposes only. They are Arizona, Iowa, New Mexico, Utah, California, Louisiana, North Carolina, Virginia, Florida, Maryland, Oregon, Washington, Georgia, Minnesota, Puerto Rico, Wisconsin, Hawaii, Missouri, South Dakota, Indiana, Montana,

¹ For a detailed enumeration of the opportunities and constraints that comes with an exempt status, please see: http://www.leg.state.fl.us/statutes/index.cfm?App_mode=Display_Statute&URL=1000-1099/1005/1005.html



and South Carolina. The remaining 30 jurisdictions have no significant exemption for approval of unaccredited religious degree-granting institutions and programs. Some may have minor exemptions for certain aspects of programs. In these jurisdictions, degree programs undergo an evaluation and approval process identical or nearly identical to the process used for secular colleges.

2.1.3 Campus Facilities

Hindu University of America's main campus is in Groveland, Florida, about an hour's drive from Orlando. The University is housed in the Pine Lake Retreat Center, a multi-use retreat facility. This facility has offices, conference rooms, a library, and an auditorium. Some of these facilities are exclusively for the use of HUA, while others are shared by other entities that use the retreat center for their private gatherings. The campus can accommodate two hundred visitors who can stay for days and weeks. The campus also has a cafeteria that operates when needed. There are several buildings in this retreat center, which is approximately 300 acres in size. In addition, HUA also has a small administrative office in Orlando, at the facilities of Park Square Homes.





2.2 California College of Ayurveda

The California College of Ayurveda (CCA) is a subsidiary of Hindu University of America, acquired in August 2024. It is a pioneering for-profit institution dedicated to the teaching and practice of Ayurveda in the West, founded in 1995. Located in Nevada City, California, CCA is renowned for its commitment to preserving the ancient wisdom of Ayurveda while adapting it to modern healthcare practices. Over the years, CCA has become one of the most recognized state-approved colleges of Ayurveda outside India, offering comprehensive programs in Ayurvedic education, healthcare, and research. Through its innovative programs, the college continues to bridge the gap between Eastern traditions and Western advancements, empowering individuals to lead healthier, more balanced lives.

2.2.1 Background

Ayurveda has its origins in India's ancient wisdom, expressed in the oldest texts known to humankind, known as the Vedas. The knowledge systems originating in the Vedas, expressed through all of India's philosophical and religious traditions, are collectively known as Sanatana Dharma (Eternal Dharma) and commonly called Hinduism. Sanatana Dharma is the foundation of both Ayurveda and Yoga. This Dharma envisions a human being as a seamless integration of body, mind, and consciousness. Ayurveda and Yoga understand that we are like a tripod with three legs, and each leg must be solid. Well-being depends on each of them. Health requires harmony between all three. This stands apart from modern Western thought about health, which focuses on the body and mind as if they were separate. Ayurveda is truly holistic. The well-being of the body depends upon peace of mind. Peace of mind depends upon higher awareness. Thus, Ayurveda prescribes a system of care for every part of who we are. As a body of knowledge and wisdom, Ayurveda and Yoga exist to create balance, harmony, inner peace, and well-being. Guided by the vision of its founder, Dr. Marc Halpern, CCA has played a significant role in fostering awareness and integration of Ayurveda into global health systems. Even though Ayurveda is a system of healthcare practice born from Hindu thought millennia ago, it continues to be universally relevant and valuable for millions worldwide.

2.2.2 State Authorization

The California College of Ayurveda (CCA), a private for-profit institution, holds approval to operate from the Bureau for Private Postsecondary Education (BPPE) under the California Private Postsecondary Education Act of 2009. This state authorization permits CCA to offer educational programs in Ayurveda and to issue certificates and diplomas for those programs. BPPE approval confirms that CCA meets California's minimum educational and operational standards but is not equivalent to regional or national accreditation recognized by the U.S. Department of Education.

With BPPE approval, CCA can legally enroll students, offer Ayurvedic educational programs, and issue program completion credentials. However, CCA cannot offer federal financial aid (like FAFSA loans), grant college degrees, or guarantee credit transfer to regionally accredited

institutions. To expand beyond these limits—especially to offer degrees or pursue broader institutional accreditation—CCA would need accreditation from the U.S. Department of Education-recognized accrediting bodies like WASC or HLC.

2.2.3 Campus Facilities

California College of Ayurveda's campus is in Nevada City, California, and comprises three buildings totaling 15,000 square feet. The main building consists of classrooms, administrative offices, and a community health center. The College is wired to the Internet and uses computer equipment and projectors during the educational program. The College has an on-site student resource room with a small library for students during regular business hours.





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"After 20 years of trying, HUA's Sanskrit program has made learning Sanskrit effective and accessible. The SPVS's structured approach simplified complex rules, making it the most valuable program I've encountered."



3. Overview of the University

This Section provides an overview of the university's Vision, Mission, Institutional goals, learning outcomes, Philosophy, Culture, ethos, and Values.

3.1 Vision

Promoting dialogue across disciplines, cultures, and civilizations, while enabling self-discovery, conscious evolution, and harmony, the Hindu University of America will set the standard for the study of Hindu Dharma.

3.2 HUA's Mission

The Hindu University of America provides education in knowledge systems based in Hindu thought involving critical inquiry, ethics, and self-reflection. Committed to fostering the culture and traditions of Hindu Dharma in an atmosphere of academic excellence and freedom, it prepares students for service, leadership, and global engagement.

3.3 CCA's Mission

The California College of Ayurveda (CCA) is dedicated to transforming human consciousness by providing the highest quality education, health care, and research in the field of Ayurveda. We strive to express the principles of harmony in every action we take as we train students to become the Ayurvedic practitioners of the future, practitioners dedicated to understanding the whole person physically, emotionally, and spiritually.

3.4 Institutional Goals

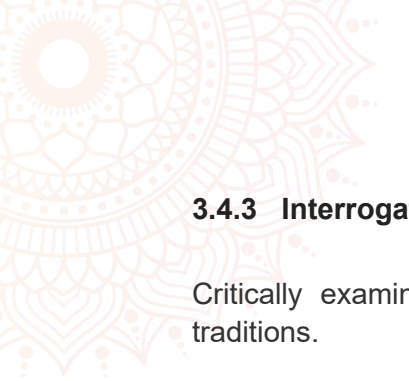
The following statements represent the institutional goals of the university.

3.4.1 Restoration

Recover and institutionalize the Hindu spiritual and intellectual paradigm of Dharma.

3.4.2 Stewardship

Take responsibility for preserving and teaching Hindu Dhārmic knowledge traditions for current and future generations.



3.4.3 Interrogation

Critically examine Orientalist and Indological narratives on Hindu culture, civilization, and traditions.

3.4.4 Service

Create new knowledge, articulate, and offer Hindu Dhārmika approaches to problems faced by humanity and the Earth.

3.5 Institutional Objectives

This section presents Hindu University of America's institutional objectives in five dimensions: Students, Faculty, Community, Institution, and Society.

3.5.1 For Students

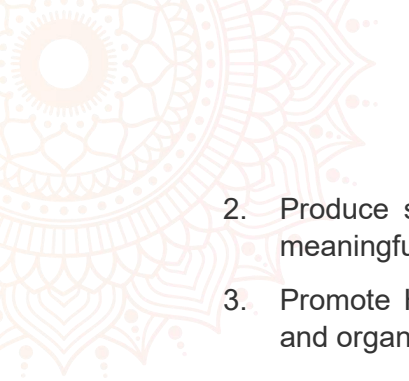
1. Foster Dhārmika approaches to learning, by integrating the spiritual journey with intellectual inquiry, social responsibility, and creative self-expression.
2. Prepare students for excellence in scholarship, service, leadership, and global engagement.
3. Cultivate Dhārmika stewardship, innovation, and entrepreneurship in advancing the application of Hindu knowledge systems.

3.5.2 For Faculty

1. Support faculty scholarship, teaching excellence, and service to the academic and professional communities.
2. Promote faculty leadership in developing contemporary curricula that represent Hindu Dharma with dignity and respect.
3. Foster research, publication, service, leadership, and global engagement in an atmosphere of academic excellence and freedom.

3.5.3 For the Community

1. Establish standards and guidelines for Hindu education and curricula across K-12 and higher education.

- 
2. Produce scholars, educators, and leaders who nurture the Hindu ecosystem through meaningful employment in Hindu organizations and institutions.
 3. Promote Hindu careers and professional practices through networking with institutions and organizations across society, including indigenous communities all over the world.

3.5.4 For the Institution

1. Develop high-quality programs, services, and partnerships centered on Hindu thought, practice, culture, and civilization.
2. Create innovative and visionary educational models that enhance transformative learning outcomes.
3. Build an inclusive institution that belongs to Hindus worldwide and across generations.

3.5.5 For Society

1. Nurture inner seeking towards self-discovery, conscious evolution, and an abiding aspiration towards the Divine.
2. Enable dialogue and mutual understanding across divisions through Dhārmika knowledge and practices that foster peace, compassion, and dignity.
3. Demonstrate the value and relevance of Hindu thought and approaches to addressing complex ecological, social, and other global challenges.

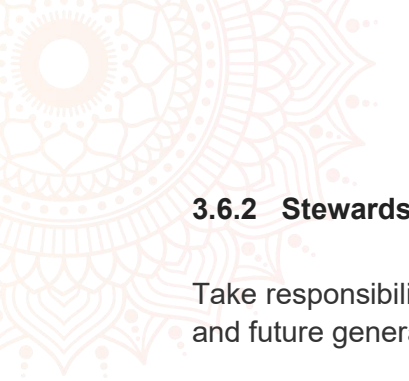
3.6 Institutional Learning Outcomes

These Institutional Learning Outcomes are derived from the Institutional Goals, which are derived from the University's Mission and Vision. They offer overall guidance to all Program Chairs and Directors, as well as faculty, in aligning their program learning outcomes (PLOs) and course learning outcomes (CLOs) with the University's Vision and Mission. They are described in terms of the Knowledge, Skills, Abilities, and Attitudes that Students Will Be Able To (SWBAT) exhibit at the end of their programs of study. They are also organized by Institutional Goals.

3.6.1 Restoration

Recover and institutionalize the Hindu spiritual and intellectual paradigm of dharma.

1. Inquire into knowledge systems based in Hindu thought.
2. Explicate the complexity, validity, and contemporary value of Hindu dharma.
3. Articulate the Hindu worldview through research, publications, and other media.



3.6.2 Stewardship

Take responsibility for preserving and teaching Hindu Dhārmika knowledge traditions for current and future generations.

1. Foster the institutions and traditions that honor, transmit, and advance Hindu knowledge.
2. Reflect on the human condition in the light of Hindu cosmology.
3. Cultivate new ideas, methods, and paradigms that enhance understanding and knowledge.

3.6.3 Interrogation

Critically examine Orientalist and Indological narratives on Hindu culture, civilization, and traditions.

1. Evaluate and interpret the received knowledge on Hinduism.
2. Examine the evidence for and genealogy of ideas applied in the study of Hinduism
3. Communicate the Hindu worldview through comparison, contrast, and clarification.

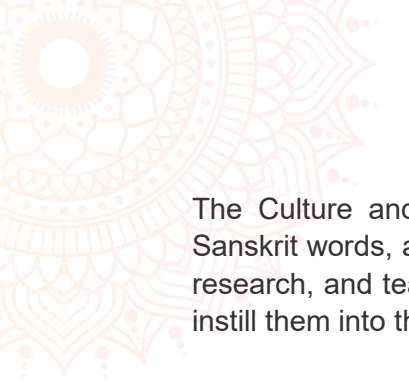
3.6.4 Service

Create new knowledge and develop Hindu Dhārmika solutions to problems faced by humanity and the earth.

1. Formulate new knowledge and create pathways for contribution, service, leadership, and global engagement in a Hindu context.
2. Develop innovative applications of Hindu dharma that address challenges facing humanity and the planet.
3. Contribute to Hindu society and the larger human community.

3.7 Philosophy, Culture, and Ethos

The Educational Philosophy of the Hindu University of America is anchored in the Guru-Śiṣya (Teacher-Student) relationship, which is central to Hindu Culture. While embracing contemporary technology for providing distance education through an online learning platform, HUA will strive to bring to life the personalized and interactive paradigm of teaching based in the tradition of Saṃvāda (dialogue).



The Culture and Ethos of the Hindu University of America is exemplified by the following Sanskrit words, and what they represent. This culture and ethos must permeate all the courses, research, and teaching offered at the University. Faculty are invited to imbibe these values and instill them into their course designs and ways of engagement with students.

3.7.1 Jñāna: Knowledge - A Love of Inquiry and Learning

Ancient India generated the largest textual tradition in humanity, in its multitude of languages. The Hindu University of America regards these texts as the common heritage of humanity and seeks to engage with this vast repository of texts and traditional knowledge systems of Hinduism not merely as the archives of a past era, but out of a commitment and concern for the well-being and future of humanity.

The Education offered by Hindu University of America engages the whole person, challenging the mind, nourishing the inner being leading to the comprehensive development of the individual. Fostering learning as a lifelong pursuit, modulated in each life-stage in accordance with the concept of āśramadharma, Hindu University of America is dedicated to research, study, and dissemination of knowledge about the Vedic Hindu Civilization and Culture as a living tradition with a unique perspective on the cosmos and our place as humans within it.

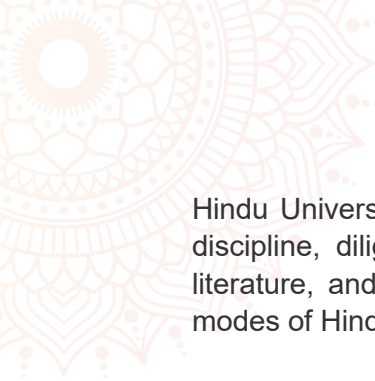
3.7.2 Dharma: Responsibility - Committed, purpose-driven lives

Grounded in the belief that Knowledge must enable a socially relevant, fully cultivated life, and, ultimately, awaken philosophical piety and an awareness of the inherent divinity of all living beings, Hindu University of America explores the Hindu worldview as a source of values, spiritual practice and ultimate realization for millions around the world.

The Hindu concept of Dharma sustained a thoughtful practice of living in balance with nature for millennia. The understanding of Karma acted as a check on human selfishness, hubris, and injustice and gave rise to the ideal of Ahimsā i.e., non-violence as a primary principle of peaceful co-existence. Hindu University of America seeks to enable purpose-driven lives anchored in the idea of Lokasamgraha that flower into responsible leadership for our contemporary humanity and planetary ecosystem.

3.7.3 Yoga: Transformation - The elevation of consciousness

Hindu University of America encourages students to see human life as a Yoga i.e., a creative, intellectual and spiritual encounter between the individual, the world and the divine and seeks to bring Vedic Hindu wisdom in service of healing and transformation to a world in need. It empowers its constituents to see themselves as both inheritors of a great and ancient family of traditions as well as participants and innovators for the future - in the unfolding story of not just the Hindu people, indigenous peoples everywhere and the spiritually inclined around the world, but of all humanity.



Hindu University of America enables its students to embrace Yoga in all its variety – through discipline, diligent practice, self-control, earnest self-inquiry, meditation, mindfulness, music, literature, and the visual and performing arts, self-development and selfless service as vital modes of Hindu self-discovery, actualization and expression.

3.7.4 Saṃvāda: Dialog - Engaging Diversity

Hindu University of America values diversity, both within the traditions (Saṃpradāyas) of the Hindu community and in other religions and traditions of this world. Hinduism encompasses a vast range of practices and traditions and avoids the pitfall of asserting that a single creed, church or temple possesses the absolute truth, which leads inevitably to antagonism and objectification of “other” cultures and traditions. Hindus accept the normative authority of different sacred texts (Śāstras) and relate to the divine as both single and multiple deities.

Hindu University of America endeavors to engage with a multiplicity of experiences and perspectives in an ethos of mutual respect and insightful dialog. It views the encounter with diverse worldviews as a source of wisdom and embraces the possibility of finding solutions to seemingly intractable contemporary challenges in the light of the insight of the ancients.

3.7.5 Mokṣa: Freedom - Breaking through our limitations

Students at Hindu University of America emerge with greater freedom, confidence and power through their education, and are enabled to grow into responsible agents of positive transformation in the world around them i.e. in their relationships, families, communities, institutions and society.

The Hindu University of America recognizes the importance of freedom for all people and promotes a love for and the pursuit of ultimate freedom from the cycle of endless birth and rebirth and the never-ending reverberation of Karma across the eons of time.

3.8 Values

The Hindu University of America is guided in all its educational programs and activities by the following core values:

3.8.1 Community

HUA is born out of the special needs of the American Hindu community. Growing out of diverse community initiatives in education, HUA recognizes its bond with and debt to this community. It is committed to meeting its educational needs, especially preserving and transmitting its traditional worldview, values and culture to succeeding generations.



3.8.2 Stewardship

HUA is committed to the Hindu vision of a just, well-ordered society as the foundation for sustainable growth and social harmony. By encouraging a life of higher values and spiritual development, it contributes to redressing contemporary conflicts including the ecological crisis.

3.8.3 Diversity

HUA strives to create a diverse community where different voices, personal experiences, and perspectives can be expressed in an atmosphere of mutual respect. HUA aims to create a protected space for freedom of expression and thoughtful, non-partisan discourse and therefore it is foundationally non-sectarian and non-denominational in its outlook.

3.8.4 Respect for Indigenous Communities

HUA respects the many different traditions and viewpoints that make up the fabric of Hinduism. We recognize the value of all indigenous communities and their inalienable right to preserve and articulate their way of life. HUA seeks to teach and explain the Hindu worldview in partnership and dialogue with these communities.

3.8.5 Value Proposition

Rising costs increasingly restrict access to higher education. HUA is, therefore, committed to delivering high-quality education at affordable tuition rates by embracing advanced classroom technologies.

3.8.6 Non-Discrimination

HUA does not discriminate against any person on the basis of race, color, creed, religion, national or ethnic origin, age, sex, gender identity or expression, sexual orientation, marital or parental status, disability, social status and/or income level, political views or military service.

3.8.7 Transparency & Accountability

HUA is committed to transparency and accountability in all its activities, whether with business partners, faculty and employees, students, or donors and the Hindu community. This means making information readily available and following transparent and fair rules in its operations..



yogaḥ karmasu kauśalama



Excellence in action
is yoga.



4. Board, Faculty, and Staff

4.1 Board of Trustees – HUA

Name	Position
Dr. Jashvant Patel	Chairman
Shri. Kalyan Viswanathan	President
Shri. Kiran Chhaganlal Esq.	Secretary and Chair, Governance
Shri. Sajjan Agarwal	Chair, Finance
Shri. Narsimha Koppula	Chair, Fundraising
Shri. Suresh Gupta	Chair, Infrastructure
Dr. Ajay Shah	Member
Dr. Asha Pillai	Member
Shri. Nitin Seth	Member
Dr. Vimal Patel	Member

4.2 Administrative Staff

4.2.1 HUA Administrative Staff

Staff Member	Designation
Shri. Kalyan Viswanathan	President
Shri. Aravind Swami	Vice President of Operations
Ms. Pragya Vats	Director of Admissions & Registrations
Dr. Sumedha Kashalkar	Director of Student Experience
Smt. Esther Dhanraj	Director of Advancement
Shri. Ankur Patel	Director of Outreach
Dr. Kalika Uttarkar	Director of Community Education
Smt. Parvathi Sriram	Coordinator of Sanskrit & Language Studies
Dr. Mahadevan Seetharaman	Dean of CCA
Smt. Jyoti Suravarjula	Coordinator of Content - social media & website
Ms. Jyoti Yelagalawadi	Accreditation Liaison Officer
Ms. Khushboo Pandey	Student Counselor
Ms. Devika Goud	Student Counselor
Ms. Saranya Pragadeesh	Officer, Student Experience

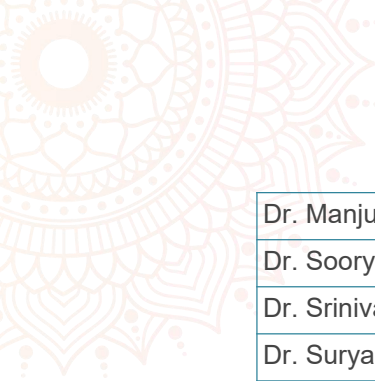
4.2.2 CCA Administrative Staff

Staff Member	Designation
Dr. Mahadevan Seetharaman	College Dean
Ms. Amanda Parish	School Director
Mr. Lance Roehrig	Academic Dean
Ms. Tiffany Robinson	Director of Growth and Development
Ms. Brenda Igler	Herb Pharmacy Manager
Mr. Chris Garber	Facilities Manager
Ms. Sharice Harris	Manager Admissions
Ms. Jessica Litton	Admissions Advisor
Ms. Afton Neufeld	Admissions Advisor
Mr. Nick Noonan	Admissions Advisor
Ms. Daneil Weiss	Academic Administrator
Ms. Kimberly Katis	Student and IT Support
Ms. Diane Martineau	Front Desk Coordinator
Ms. Wendy Lewis	Document Specialist

4.3 Faculty

4.3.1 Graduate Programs

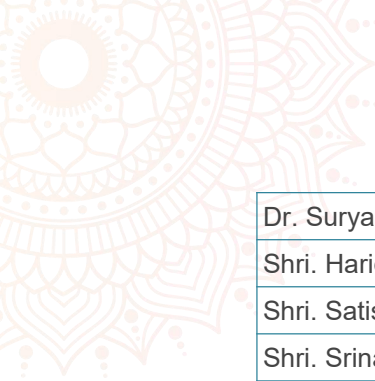
Faculty	Area of Study
Dr. Vishwa Adluri	Texts and Traditions
Dr. Joydeep Bagchee	History and Method
Dr. Debidatta Mahapatra	Conflict and Peace Studies
Dr. Swamini Agamananda Saraswati	Hindu Studies Foundations
Dr. Kalika Uttarkar	Hindu Studies Foundations
Dr. Narasimhan Anantharangachar	Hindu Studies Foundations
Dr. Sampadananda Mishra	Hindu Studies Foundations
Dr. Purna Chandra Sahoo	Conflict and Peace Studies
Dr. Kuldip Dhiman	Yoga Studies
Dr. Shriram Sarvotham	Yoga Studies
Dr. Anita Balasubramanian	Yoga Studies
Dr. Sai Ramakrishna Susarla	Sanskrit Studies
Dr. Dhananjaya Dharur	Sanskrit Studies
Dr. Dayananda Sharma	Sanskrit Studies



Dr. Manjunath Bhatt	Sanskrit Studies
Dr. Soorya Hebbar	Sanskrit Studies
Dr. Srinivasa Jammalamadaka	Sanskrit Studies
Dr. Suryanarayana Jammalamadaka	Sanskrit Studies
Dr. Tilak Rao	Sanskrit Studies
Dr. Shashi Tiwari	Sanskrit Studies

4.3.2 Certificate and Community Education Programs

Faculty	Area of Study
Shri. Kalyan Viswanathan	Hindu Studies Foundations
Dr. Kalika Uttarkar	Hindu Studies Foundations
Shri. Sree Aswath	Hindu Studies Foundations
Shri. Shantanu Gupta	Hindu Studies Foundations
Dr. D.K. Hari	Hindu Studies Foundations
Dr. Hema Hari	Hindu Studies Foundations
Dr. Sushumna Kannan	Hindu Studies Foundations
Dr. Ramakrishna Narayanaswami	Hindu Studies Foundations
Dr. Radhakrishnan Pillai	Hindu Studies Foundations
Shri. Pranav Patel	Hindu Studies Foundations
Shri. Gopi V. Prasad	Hindu Studies Foundations
Dr. Swamini Brahmajnanananda Saraswati	Hindu Studies Foundations
Ms. Mansi Sharma	Hindu Studies Foundations
Ms. Jyoti Yelagalawadi	Hindu Studies Foundations
Dr. Mahadevan Seetharaman	Ayurveda and Integrative Health
Dr. Rupali Panse	Ayurveda and Integrative Health
Dr. Usha Nagavarapu	Ayurveda and Integrative Health
Dr. Vandana Baranwal	Ayurveda and Integrative Health
Dr. Aparna Bapat	Ayurveda and Integrative Health
Ms. Neha Kabra	Ayurveda and Integrative Health
Dr. Dilip Amin	Conflict and Peace Studies
Dr. Raj Vedam	History and Method
Dr. Koenrad Elst	History and Method
Shri. Philip Goldberg	History and Method
Shri. Jijith Nadumuri Ravi	History and Method
Smt. Parvathi Sriram	Sanskrit Studies



Dr. Suryanarayana Nanda	Sanskrit Studies
Shri. Haridas Radhakrishnan	Sanskrit Studies
Shri. Satish Srinivasan	Sanskrit Studies
Shri. Srinath Chakravarthy	Sanskrit Studies
Dr. Ashutosh Pareek	Sanskrit Studies
Ms. Jenna Love	Sanskrit Studies
Smt. Suja Chandrasekhar	Sanskrit Studies
Ms. Rama Shripati	Sanskrit Studies
Dr. Laxmi Sharma	Sanskrit Studies
Shri. Chandrasekhar Vellore	Sanskrit Studies
Smt. Brindha Venkatraman	Sanskrit Studies
Acharya Mrityunjay Mani Trivedi	Texts and Traditions
Dr. Kanniks Kannikeswaran	Texts and Traditions
Dr. Kuldip Dhiman	Texts and Traditions
Dr. Venkataraman Swaminathan	Texts and Traditions
Shri. Krishna Kashyap	Texts and Traditions
Shri. Ashwin Subramanian	Texts and Traditions
Ms. Lakshmi Subramanian	Texts and Traditions
Dr. Vaidyanathan Ramaswami	Texts and Traditions
Dr. Indrani Rampersad	Texts and Traditions
Sadhvi Anandamaiyee Giri	Texts and Traditions
Ms. Sumarie Harrymungal-Ramsingh	Texts and Traditions
Dr. Shriram Sarvotham	Yoga Studies
Shri. Raghu Ananthanarayanan	Yoga Studies
Ms. Shilpa Agarwal	Yoga Studies
Dr. Vladimir Yatsenko	Yoga Studies
Smt. Radhe Pho	Yoga Studies
Dr. Rajan Narayanan	Yoga Studies
Shri Anil Surpur	Yoga Studies
Smt. Ashwini Surpur	Yoga Studies

4.3.3 Professional Certification Programs (CCA Faculty)

Faculty	Area of Study
Dr. Marc Halpern	Ayurveda and Integrative Health
Ms. Elizabeth Carlisle	Ayurveda and Integrative Health
Ms. Sandra Gutierrez	Ayurveda and Integrative Health
Ms. Marisa Jackson-Kinman	Ayurveda and Integrative Health
Ms. Brenda Igler	Ayurveda and Integrative Health
Ms. Ashley Meadows	Ayurveda and Integrative Health
Mr. Chris Garber	Ayurveda and Integrative Health
Ms. Kelsey Page	Ayurveda and Integrative Health
Dr. Rammohan Rao	Ayurveda and Integrative Health
Ms. Balbir Takhar	Ayurveda and Integrative Health
Ms. Melanie MacDonald	Ayurveda and Integrative Health
Mr. Lance Roehrig	Ayurveda and Integrative Health
Ms. Neha Kabra	Ayurveda and Integrative Health
Ms. Elle Buckton	Ayurveda and Integrative Health
Ms. Leslie Clohan	Ayurveda and Integrative Health





“

“As a graduate of HUA’s MA Sanskrit program, I can attest to its **uniqueness**. Partnered with India, it offers a profound journey through Indic knowledge, embodying HUA’s motto. I’m grateful for this **exceptional program**.”

5. Tuition Fees and Scholarships

5.1 Fees & Payments

5.1.1 HUA Tuition and Fees

At HUA, the tuition is calculated per credit hour as described below across various divisions:

1. Community Education Division: \$200 per credit hour.
2. Graduate Division: \$500 per credit hour.

Students who enroll in any program of study have the option to select payment plans. Depending on the plan they choose and the number of installments, they may pay a reduced fee calculated on the tuition for the entire program. This is explained further in our enrollment agreement, which is filled out and signed by every student.

The following NON-REFUNDABLE administrative fees apply to all programs as needed.

1. Program Administration Fee: \$100
2. Refund Processing Fee: \$50.
3. Late Payment Fee: \$50 per course.
4. Course Change Fee: \$25 per course.
5. Credit Card Payment Fee: 3% of the total payment.
6. Student Status Maintenance Fee: \$200 per Semester. (Graduate Programs)

5.1.2 CCA Tuition and Fees

5.1.2.1 Program Tuition and Fees

At CCA, Programs often include multiple courses. Program Tuition and other non-refundable fees are as given in the following table:

Program	Application Fee (Non-Refundable)	Registration Fee (Non-Refundable)	Program Materials ¹ (Non- Refundable after cancelation period)	Tuition	Total ²
Principles of Ayurvedic Medicine	\$50.00	\$100.00	\$129.00	\$7,215.00	\$7,494.00
Ayurvedic Health Counselor	\$50.00	\$200.00	\$129.00	\$14,250.00	\$14,629.00



Clinical Ayurvedic Specialist	\$50.00	\$400.00	\$339.00	\$28,770.00	\$29,559.00
Medical Ayurvedic Specialist	\$50.00	\$500.00	\$489.00	\$36,070.00	\$37,109.00

¹Program materials are an estimate and may change due to fluctuating prices from 3rd party distributors. Program material cost includes the materials for all courses within the program.

²Total charges are cumulative and include all courses necessary to attain the certificate.

Not shown in the table: Non-refundable Student Tuition Recovery Fund (STRF) – They are calculated at \$0.00 for every \$1,000 rounded to the nearest \$1,000 of institutional charges. STRF insures the student's tuition in the State of California..

5.1.2.2 Short Course Tuition and Fees

CCA has some short courses that can be taken standalone. The fees for those are as follows:

Course	Registration Fee (Non-Refundable)	Tuition	Total Charges
Ayurvedic Herbal Apprenticeship	\$250.00	\$1,750.00	\$2,000.00
Ayurvedic Massage and Bliss Therapy	\$250.00	\$1,245.00	\$1,495.00
Ayurvedic Marma Therapy	\$250.00	\$1,245.00	\$1,495.00

5.2 Scholarships

Scholarships are offered to Students based on their needs and to students from international locations with a lower cost of living index.

5.2.1 HUA Scholarships

The Hindu University of America Scholarship Program currently offers the following scholarships by reducing the tuition fees payable to the university:

5.2.1.1 Girmitiya Country Resident Scholarship

35% reduction in tuition fee for community education courses. A Girmitiya country resident is defined as a person living in the Girmitiya Countries of Mauritius, Seychelles, South Africa, Fiji, Suriname, Jamaica, Trinidad & Tobago, Guyana, Barbados, St. Lucia, or other Caribbean Countries. These countries have a sizable Hindu population, who were brought into those countries from India, as indentured laborers during the colonial era.

5.2.1.2 Australia and New Zealand Resident Scholarship

25% reduction in tuition fee for community education courses.

5.2.1.3 Greater Bharat (Indian subcontinent) Resident Scholarship

All Community Education courses are \$100 per course, regardless of whether they are one- or 1.5-quarter credit courses. Residents of Greater Bharat are defined as those living in Nepal, Sri Lanka, Myanmar, Afghanistan, Bangladesh, and Pakistan.

Note: The student must be a resident of one of the above countries and register using a credit card with the billing address in that country. If the student is a resident in any other country, even temporarily, they are not eligible for this scholarship. Registrations not conforming to this condition will be canceled, and the payment will be refunded after deducting a \$50 penalty.

5.2.1.4 Sanskrit Program Scholarship

Students committing to a program in the community education division are offered a 25% reduction in tuition fees.

5.2.1.5 Sanskrit Graduate Program Scholarship

Students committing to the master's program in Sanskrit are offered a 50% reduction in tuition fees.

5.2.1.6 Graduate Work Study Program

Graduate Students committing to the Master's in Hindu Studies program, the Doctor of Hindu Studies program, or the Doctor of Philosophy program are selected based on student need and merit to be eligible for the Graduate Work Study Program. This includes a full tuition waiver and a monthly stipend that is paid for their services in an administrative capacity or their work in research and development in partnership with a faculty member.

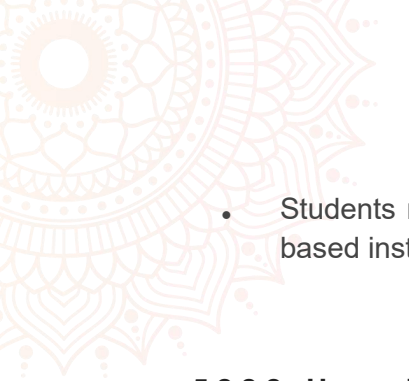
5.2.2 CCA Scholarships

Each year, the California College of Ayurveda (CCA) sets aside money for scholarships. These funds are intended to help qualified students attain the education that they desire. The number of scholarships to be awarded is limited.

5.2.2.1 Saraswati Scholarship:

Named after the Goddess of Learning, this scholarship is available to all students who have completed undergraduate college (B.A or B.S) with a GPA of 3.5 or higher. CCA offers qualified students a scholarship of \$500 toward tuition into each of their courses.

Qualifications: This is based on prior education.

- 
- Students must submit proof of graduation or transcript from an accredited college (U.S. based institution) showing their GPA at graduation.

5.2.2.2 Humanitarian Scholarship:

This scholarship is for those who have a strong history of humanitarian service that includes non-profit leadership and/or service and have a vision of providing continuing non-profit Ayurvedic services. CCA offers qualified students a scholarship of up to \$1000 toward tuition into each of their courses.

Qualifications: This is a service-based scholarship.

- Applicants must have at least 3 years of full-time service in a religious or humanitarian non-profit organization other than as an employee of a major University.
- Applicants must submit two letters of recommendation related to character and accomplishments.
- Applicants must submit three references.
- Applicants must submit a 500-word vision statement for their future non-profit Ayurvedic Services.
- Applicants must submit their Curriculum Vitae or Resume to reveal their work history, accomplishments and awards.

5.2.2.3 Dhanvantari Scholarship:

Named after the Divine Healer in Ayurveda, CCA offers qualified students a scholarship of up to \$1000 toward tuition into each of their courses.

Qualifications:

This is a financial need-based scholarship.

- Minimum qualification of income less than \$50,000 per year.

5.2.2.4 Lakshmi / BIPOC Scholarship:

CCA recognizes that many BIPOC individuals have not had the same economic opportunities as others in the United States Resulting in greater challenges paying for education. For this reason, CCA created the Lakshmi BIPOC scholarship. Lakshmi is the Goddess of Beauty and here at CCA we see the beauty in people of all races. In addition to supporting BIPOC



individuals, we hope this scholarship will support greater diversity and inclusivity within the Ayurvedic profession.

CCA offers qualified students a scholarship of up to \$1000 toward tuition into each of their courses.

Qualifications: This is a financial need-based scholarship.

- Self-identified as Black, Indigenous, and/or a Person of Color.
- Minimum qualification of income less than \$75,000 per year.
- Students must submit a short essay to describe how your race has impacted your economic or educational opportunities in the United States. (Note that is is ok to include how your Parents or Grandparents have been affected).

5.2.2.5 Ganesha Scholarship:

Named after the remover of obstacles, this scholarship is exclusively for single parents. Single parents face the unique challenge of raising a family while going to school and perhaps also working. CCA offers qualified students a scholarship of up to \$1000 toward tuition into each of their courses.

Qualifications: This is a financial need-based scholarship.

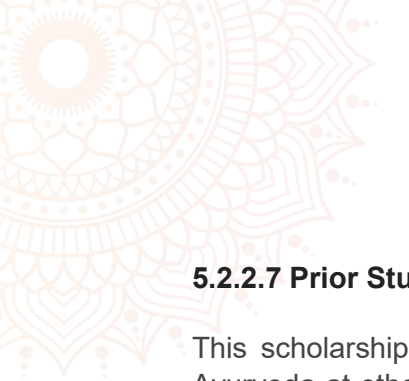
- Students must submit their taxes showing that they have 1 or more minor dependents and an income of less than \$75,000 per year.

5.2.2.6 Skanda Scholarship:

Named after the deity who fights righteous wars in Indian mythology, this scholarship is available to warriors world-wide who fight against darkness. This scholarship is available to both soldiers and activists who have put their life on the line to protect the ideals we hold dear. Activist refers to those who have been arrested for peaceful civil disobedience while protesting unfair or unwise government or corporate policy. CCA offers qualified students a scholarship of up to \$1000 toward tuition into each of their courses.

Qualifications: This is a service-based scholarship.

- Military Personnel: Those in the military must submit form DD214 and write an essay on how their military service helped inspire their choice to study Ayurveda.
- Activists: Those who are activists must write an essay detailing their activism and comment on how their activism helped inspire their choice to study Ayurveda.



5.2.2.7 Prior Study Scholarship:

This scholarship rewards students who have completed significant practitioner level study of Ayurveda at other institutions in the United States or overseas. CCA offers qualified students a scholarship of up to \$1000 toward tuition.

Qualifications: This is an education-based scholarship.

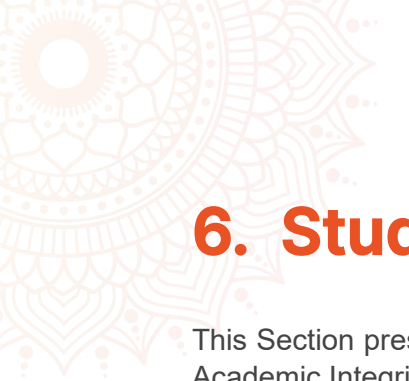
- Students currently studying at another recognized institution who wish to transfer.
- Students who have graduated from other institutions in the United States or overseas.
- Students must submit a transcript or diploma from the institution attended or proof of current enrollment.



śraddhāvān labhate jñānam

The one with faith attains
knowledge.





6. Student Policies

This Section presents the Student Policies of the university that are in place today pertaining to Academic Integrity, Discrimination, and Disabilities.

6.1 HUA Student Policies

6.1.1 Admission Policy

Hindu University of America is committed to providing equal access to education and fostering an inclusive academic environment. The admission process varies depending on the division to which the student is applying, and the specific details are listed in the individual program. The following is a generic admission policy applicable across all HUA's and CCA's programs:

6.1.1.1 Application Requirements:

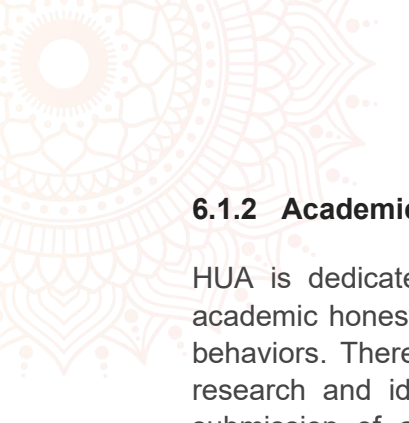
All Applicants to HUA and CCA's Programs of Study must have completed all the required prerequisites. They must:

1. Complete the required prior education level (e.g., high school diploma for undergraduate programs, bachelor's degree for graduate programs).
2. Meet program-specific prerequisites, where applicable.
3. Demonstrate language proficiency where required.
4. Complete HUA's standardized tests, where needed.

6.1.1.2 Application Process

Both the requirements and the process vary by program. For graduate-level programs, students must:

1. Submit a complete application, including:
2. A duly filled application form.
3. Official transcripts from previous institutions attended, where applicable
4. Letters of recommendation, where applicable.
5. A statement of purpose or personal essay, if required
6. Recent resume



6.1.2 Academic Integrity

HUA is dedicated to strong academic standards, ideals, and practices, and highly values academic honesty and integrity. Standards for academic integrity prohibit dishonest academic behaviors. Therefore, a student who enrolls at HUA agrees to respect and acknowledge the research and ideas of others in his or her work and abide by regulations governing the submission of academic work as stipulated by HUA, the academic program, and faculty members.

Academic integrity requires that all academic work be wholly the product of an identified individual or individuals. Violations of academic integrity include:

- Copying from or giving assistance to others on an examination
- Plagiarizing portions of an assignment
- Using forbidden material on an examination
- Using a purchased term paper
- Presenting the work of another as one's own

6.1.3 Student Identity

As part of HUA's application process, students are required to submit their full name, date of birth, and a government-issued identification that confirms their identity. Within HUA, students are required to keep their video on in classes, while taking examinations, or giving presentations.

6.1.4 Attendance

Students are required to attend online classes with their video on. Grades will be adversely affected if a student is absent for more than two classes without prior permission from the teacher. Students who fail to participate within the first seven days without prior permission will be withdrawn from the course. Attendance with grading can be referenced in the syllabus.

6.1.4 Disabilities

HUA is committed to complying with all applicable provisions of the Americans with Disabilities Act of 1990 ("ADA"). HUA does not discriminate against any qualified applicant because of such an individual's disability or perceived disability. In keeping with ADA, the regulations in 29 CFR Part 1630 (1992), and the Rehabilitation Act of 1973 (Section 504), HUA will provide reasonable academic accommodations within the constraints of the technology and tools used for online course delivery, for students for students who provide formal documentation outlining their disabilities and their reasonable and appropriate requests. The students are responsible for seeking available assistance and making their individual needs known to the Director of Education or the College Dean at the time of enrollment or as the need arises. Documentation to support the disability must be provided at the time of the request. Information regarding a student's disability remains confidential.

6.1.5 Intellectual Property

HUA owns all proprietary rights to all instructional and learning materials provided in conjunction with enrollment, including patent, copyright, trade secret, and trademark rights. No portion of the materials may be copied or otherwise duplicated, nor may the materials be distributed or transferred to any other person or entity. The materials are for the use of the individual student in a course. Any other use of the materials violates the enrollment agreement.

HUA encourages academic scholarship resulting in papers, publications, and presentations, and respects student ownership in these areas. Students maintain full ownership of materials developed within the scope of coursework.

6.1.6 Non-Discrimination

HUA does not discriminate against individuals and provides equal opportunity for admission and employment without regard of race, color, sex, national origin, ancestry, citizenship status, pregnancy, childbirth, physical disability, mental disability, age, or military status provided they meet the minimum admission and employment standards.

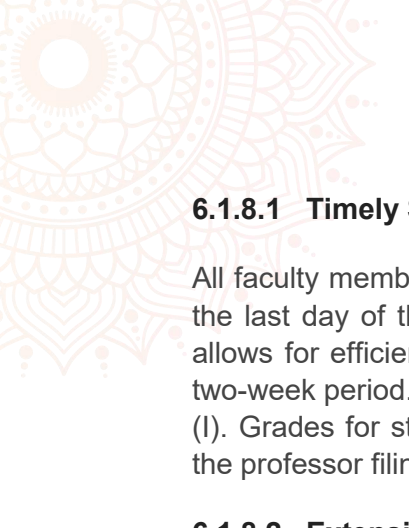
6.1.7 Student Privacy

Student education records are maintained in accordance with the Family Educational Rights and Privacy Act (FERPA) of 1974. Student information that has been defined as educational records in federal and state law requires written student consent for access and release. In addition, each student creates an individual username and password, ensuring that his/her access to courses and other student information is private.

6.1.8 Grading Policy

Students may generally receive any of the following grades in their transcripts. All Grades are computed based on the scores received by the students in their assignments.

Lowest Marks	Highest Marks	Letter Grade	GPA
90%	100%	A	4
80%	89%	B	3
70%	79%	C	2
60%	69%	D	1
0	59%	F	0
N/A	N/A	I (Incomplete)	0
N/A	N/A	W (Withdraw)	0



6.1.8.1 Timely Submission of Final Grades

All faculty members are required to submit their final grades for courses within two weeks after the last day of the quarter or semester. This policy ensures timely feedback for students and allows for efficient administrative processes. The course will be automatically closed after this two-week period. Any student who has not been graded will automatically receive an Incomplete (I). Grades for students who have received an Incomplete must be manually changed through the professor filing a Change of Grade form for every such student.

6.1.8.2 Extensions and Incomplete Grades

Students may request an extension for coursework due to exceptional circumstances. Faculty members may grant a one-semester or one-quarter extension. If the student does not complete coursework within this time, students must petition administration for a further extension of one semester. This will be the final extension, after which the grade will be permanently an Incomplete (I).

6.1.8.3 Non-Attendance and Withdrawal

Students may file a petition to withdraw from a course in which case a letter grade of W will be entered for the course. Students may also receive a grade of W for non-attendance. Grade W will not affect the students' GPA.

6.1.8.4 Communication and Support

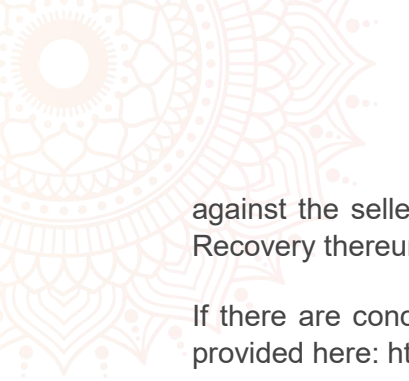
Faculty should clearly communicate the grading policy and deadlines to students at the beginning of the semester or quarter. The course syllabus should also elaborate on the grading policy. Students should be made aware of the process for requesting extensions and the implications of incomplete grades. Academic support services should be available to assist students who may require additional assistance in meeting coursework deadlines.

By implementing this grading policy, the institution aims to maintain academic rigor, promote timely feedback, ensure fairness in the grading process, and support students' academic progress while ensuring that Faculty hold themselves accountable for timely grade submission.

6.1.9 Grievance Procedure

The Student and the University agree to resolve all disputes arising from this Enrollment Agreement at the University, no matter how pleaded or styled, through a process of mutual discussion. The student agrees to initiate such a discussion by writing a detailed email stating the nature of the dispute to support@hua.edu.

If, after all attempts to resolve the dispute have been made and it remains unresolved, it shall be resolved by binding arbitration under the Federal Arbitration Act conducted by the American Arbitration Association (AAA), at Orlando, Florida, under its commercial rules. The award rendered by the arbitrator may be entered in any court having jurisdiction. Any holder of this Consumer Credit Contract is subject to all claims and defenses which the debtor could assert



against the seller of goods or services obtained pursuant hereto or with the proceeds hereof. Recovery thereunder by the debtor shall not exceed amounts paid by the debtor thereunder.

If there are concerns that have not been sufficiently addressed, please follow the instructions provided here: <https://www.fldoe.org/sara/complaint-process.stml>.

6.2 CCA Student Policies

CCA, being an independent school under HUA, with a unique on-campus, in-person component to its classes, different from HUA's live online classes, is governed by its own student policies. Some of its policies closely mirror standard university governance policies, with only minor wording differences. They are given in elaborate detail in the CCA student handbook, and only the section names are listed here:

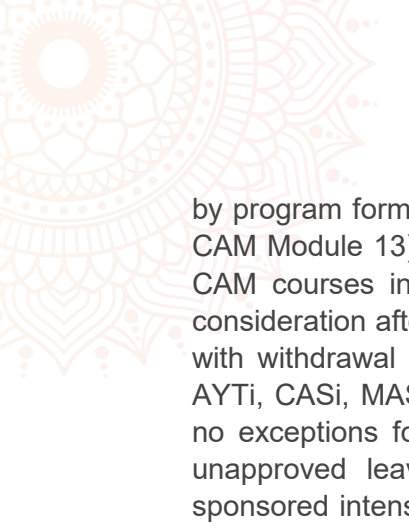
1. Admissions Policy
2. Academic Integrity Policy
3. Student Identity Verification Policy
4. Disability Accommodations Policy
5. Non-Discrimination Policy
6. Student Privacy & FERPA Policy
7. Grading Policy
8. Incomplete Grades & Extensions Policy
9. Withdrawal & Non-Attendance Policy
10. Grievance Procedure
11. Intellectual Property Policy

Beyond the above overarching standard university student policies, however, there are sections that either do not appear at HUA in this form, or reflect practices that are notably different in tone, scope, or enforcement. These are distinctive to CCA's professional/clinical education context and are not present (or not emphasized) in HUA's academic policy framework. CCA policies that are substantively different and require special mention.

Unique CCA Student Policies

6.2.1 Attendance Policies

Students are expected to arrive at least 10 minutes early for each class session. Attendance is recorded before meditation begins, and late arrivals or absences at roll call are counted as absent, though students remain responsible for all coursework. Attendance requirements vary



by program format. Full-time PAM and CAM courses include six sessions per module (nine for CAM Module 13), with academic withdrawal risk after 12 missed sessions. Weekend PAM and CAM courses include four sessions per module (five for CAM Module 13), with withdrawal consideration after 8 missed sessions. Mentorship courses require consistent instructor contact, with withdrawal after 45 consecutive days of non-contact. Internship-based programs (AHCi, AYTi, CASi, MASi) maintain strict mandatory attendance, with limited allowable absences and no exceptions for clinical components. Extended absences require supervisor approval, and unapproved leave may result in withdrawal. Excused absences are permitted for CCA-sponsored intensives, events, or workshops, excluding mandatory internship classes, provided prior notification and academic accountability are maintained.

6.2.2 Class Cancellations & Weather-Related Procedures

In cases of severe weather or natural disasters, classes may be canceled, rescheduled, or moved online, and missing a rescheduled class will not count as an absence. CCA aims to announce closures or schedule changes by 7:00 a.m. PST via email, text message, and website notice. If the campus remains open, classes proceed as scheduled without special announcement. Students must independently assess travel safety and inform instructors if conditions prevent attendance. Official announcements may indicate full campus closure, class cancellation only, or delayed opening or closing times.

6.2.3 Retake Policies

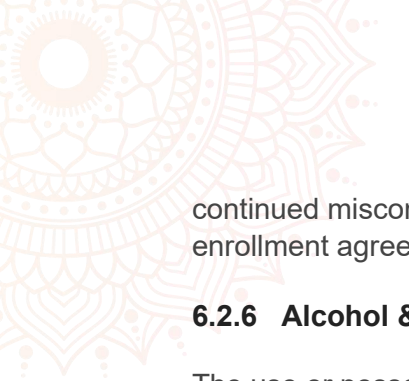
Exam retakes are permitted once for select programs if the original score is below 75%, and must be completed within 72 hours, with the higher score recorded. Retakes are allowed for PAM midterm and final exams, and final exams in CASi and MASi, but not permitted for AYTi and CAM exams. Students may review exams in class or with their mentor, depending on course format. Courses require a minimum 75% weighted grade to pass. Students who fail PAM or CAM may retake the course at 50% tuition with approval, while those who withdraw or fail AHCi, CASi, or MASi must re-enroll, pay full tuition, and repeat the entire course.

6.2.4 Audit Policy

Students who have completed a course or are returning from a leave of absence may audit previously completed modules for \$75 per module, gaining access to class sessions and materials without participating in assignments, exams, or workshops. Auditing is observational only and must be arranged in advance through Student Support and Enrollment. Auditing is permitted only for full-time weekday or weekend classes, either online or on campus. Modules added after graduation cannot be audited and must be taken at full price. Auditing students do not actively participate, except occasionally when invited by instructors.

6.2.5 Personal Conduct on Campus Policies

Students are expected to maintain professional, respectful, and non-disruptive behavior in all interactions. Concerns about disruptive conduct should first be reported to the instructor and, if unresolved, escalated to Student Support. Valid complaints may result in a formal warning, and



continued misconduct can lead to removal from the course with a prorated refund, as per the enrollment agreement.

6.2.6 Alcohol & Drug Policy

The use or possession of alcohol, tobacco (including smoking or chewing), coffee, and illegal drugs is strictly prohibited on the college campus, in order to maintain a safe, focused, and respectful learning environment.

6.2.7 Respect for Classroom Integrity

Students are expected to maintain a focused, respectful, and distraction-free learning environment. Cell phones must be turned off during class, food should be consumed only during breaks, and coffee is not permitted in the classroom (tea and other beverages are allowed). To preserve classroom harmony, children and pets are not allowed, except for service animals, which must not disrupt the class.

6.2.8 Practicing and Teaching Ayurveda

Students are not permitted to teach or practice Ayurveda on others prior to completing their required internship(s).

In addition to the above unique policies pertaining to campus behavior, CCA has detailed policies pertaining to the following, that while being similar to broader HUA policies, are much more elaborate. CCA students may refer to the CCA Student Handbook for the same.

1. Accessing the Student Portal: Populi
2. Use of Zoom Classrooms: Vedaweb™
3. Leave of Absence
4. Financial Policies. Procedures & Fees
5. Academic Requirements
6. Cancellation, Withdrawal, & Transfers
7. Students With Disabilities Policy
8. Disclosure Of Felony Convictions
9. Responsible Use of Technology.



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"Enrolling in the MA Sanskrit program from HUA
and MIT-IKS surpassed my expectations. The
well-structured curriculum and interactive
sessions with distinguished Āchāryas made
exploring Vedic literature joyful and profound."



7. Divisions

Hindu University of America's programs and courses, including CCA's, are organized under three divisions. They are:

- 1) Graduate Division
- 2) Professional Certification
- 3) Community Education Division

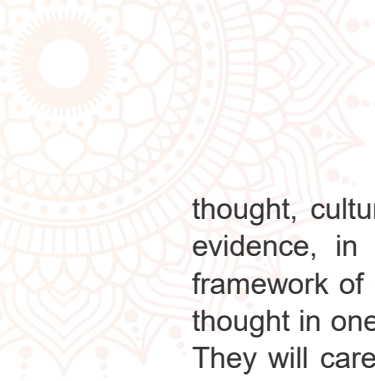
These divisions and the programs offered within each division are described below.

7.1 Graduate Division

The Graduate Division at Hindu University of America enables in-depth study, scholarship, and specialization with an increasing focus on research, writing, publication, and presentation. Students committed to a life of learning, scholarship, publication, and public service may apply to the Graduate Division.

The Graduate Programs offered by Hindu University of America prepare students for service, leadership, and global engagement, in fostering the spiritual and intellectual paradigm of Hindu dharma. Immersing students in critical inquiry, ethics, and self-reflection, they enable the student to evaluate and discover knowledge systems based in Hindu thought, at the intersection of philosophy, theology, religion, tradition, spirituality, and science from the standpoint of their contemporary relevance, both for the global Hindu community, as well as for humanity in general. Students are enabled to critically inquire into the truth claims, dimensions, and development of Hindu thought, society, culture, and civilization, and examine historical and contemporary narratives about them in an atmosphere of academic excellence and freedom. They empower students to immerse themselves into the Hindu paradigm and cosmology, reflect on the human condition from a Hindu context, to plan and develop strategies for the preservation and transmission of Hindu thought and contribute its unique value, addressing seemingly intractable challenges facing humanity, in a language and metaphor that is at once, timeless, and contemporary.

At the Doctoral level in Hindu Studies, as students immerse themselves in critical inquiry, they will be able to engage in original and critical research, evaluate the truth claims of the knowledge systems based in Hindu thought, rationally and systematically, in the light of contemporary advances in science, technology, the humanities and social sciences and other domains of knowledge. They will develop the skills to articulate the complexity, validity, relevance, and contemporary value of Hindu thought with academic rigor and excellence. They will begin to reflect on the human condition, humanity's history, and its future from the standpoint of Hindu cosmology. They will critically examine the received knowledge on Hindu



thought, culture, and civilization, question established narratives with careful observation and evidence, in an atmosphere of academic excellence and freedom. They will explore the framework of ethics embodied in the idea of Dharma and its intersection with current trends in thought in one or more domains of philosophy, theology, religion, sciences, and the humanities. They will carefully interrogate the ideas of tradition, modernity, progress, evolution, spirituality, and self-discovery. They will be able to articulate the Hindu worldview and cosmology with clarity and confidence, in written, oral, and other media, and compare, contrast and critique different paradigms, methods and worldviews. They will begin to think from a Hindu context and promote innovative applications of Hindu thought towards addressing seemingly intractable contemporary challenges facing humanity, in a language and metaphor that is at once, timeless, and transcendental, and contemporary and progressive.

7.1.1 Academic Calendar for the Graduate Division

The Graduate Division operates on a Semester system, as shown below.

Term	Week	Dates
Spring Semester	15 Weeks	January to May
Summer Semester	8 Weeks	June and July
Fall Semester	15 Weeks	August to December

The schedules for all graduate-level courses are typically announced one semester before classes begin.

One Semester Credit hour is equivalent to at least 15 weeks of classes, with one hour class instruction time per week. In between classes, students are expected to engage with the course material for twice the amount of time they spend in class, on their own, i.e., through self-study, assignment work, and readings. The sixteenth week is typically exam week. The total academic work required for 1 semester credit hour is thus 45 hours, including class instruction and self-study.

This schedule includes a 4-week holiday period from Dec 3rd week to Jan 2nd week, a 2-week break between the Spring and Summer Semesters, and a 3-week break between the Summer and Fall Semesters.

Hindu University of America observes 10 holidays (a mixture of US Federal holidays and Hindu festival observances) when the university is closed. Makeup schedules for these holidays will be announced separately.

7.1.2 Grading for the Graduate Division

Grading for Graduate Division courses is based on the following general guidelines.

Highest Percentage	Lowest Percentage	Grade	GPA
100%	90%	A	4
89.99%	80%	B	3
79.99%	70%	C	2
69.99%	60%	D	1
59.99%	0.00%	F	0

7.2 Professional Certification Division

The Professional Certification Division at Hindu University of America (HUA) offers specialized programs aimed at promoting professional excellence in various fields related to Hindu Knowledge Systems. These certifications are designed for individuals seeking to deepen their expertise and qualifications in these domains, with courses that blend traditional wisdom with modern practices. The division's recent expansion includes the integration of the California College of Ayurveda (CCA), bringing together decades of experience in Ayurveda education and healthcare services. Through this merger, HUA offers a range of advanced certification options, focusing on holistic health and wellness, integrating Ayurveda with contemporary medical practices.

Students enrolled in HUA's professional certification programs benefit from a curriculum emphasizing theoretical knowledge and practical experience. These certifications are crafted to empower professionals with the tools needed for both personal growth and societal impact. Furthermore, HUA ensures that all certifications are aligned with the highest academic standards and regulatory requirements, offering a transformative journey for those interested in advancing their careers in health, wellness, and alternative medicine.

By positioning itself as a leader in Ayurveda education, the Professional Certification Division at HUA fosters a community of skilled professionals who are equipped to make significant contributions to the growing field of integrative health.

7.2.1 Academic Calendar at Professional Certificate Division

The Professional Certificate Division of HUA is encompassed entirely by the California College of Ayurveda which provides flexible learning formats to suit diverse needs, including full-time, part-time, weekend, and mentorship-based options. Their programs are accessible through in-person, online, and hybrid modes, enabling students to balance education with personal schedules. This flexibility ensures a seamless integration of Ayurvedic studies into daily life, catering to both local and remote learners. Explore the schedule for more details on program

structure and availability here: <https://www.ayurvedacollege.com/education/certification-programs/academic-schedule/>

7.2.2 Grading at the Professional Certification Division

The grading system in the Professional Certification Division at CCA uniquely caters to the nature of the professional certificate programs it offers and is shown below:

Grade	Score	Explanation
P	Pass	75% and above
F	Fail	74% and below
W	Withdrawal	Withdrawal from Course
IP	In Progress	Currently Enrolled

7.3 Community Education Division

Typically, students who enroll in the programs and courses in this division are not working towards a degree at the Undergraduate or Graduate level. They are already professionally settled or retired from active life, and do not see their education at Hindu University of America as critical to their livelihood.

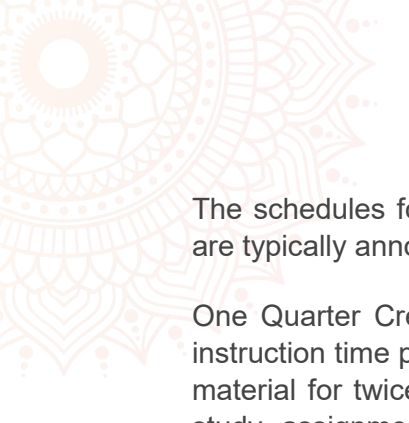
However, they may have a variety of interests that they may wish to explore and develop i.e. in self-discovery, conscious evolution, understanding their own culture or a culture they have come to appreciate, engaging in critical thought, finding new meaning and living purposeful lives, learning Yoga, meditation, or Āyurveda, embracing a holistic life, making a difference, developing skills in writing and media domains, teaching and the academia, or performing arts, expanding their leadership and management skills, being of service, making a unique contribution to society, and more generally experiencing expanded joy and harmony in life.

Students interested in this division can dip into the world of Hindu thought by taking one or more courses a la carte. Alternately, they may be ready to commit to a structured learning program that provides them with a specialized certificate. Hindu University of America is committed to enabling lifelong learning and the ongoing development of a rich course catalog.

7.3.1 Academic Calendar for the Community Education Division

Hindu University of America follows the quarter system for all programs in the Community Education division. There are four academic quarters per year, each 11 weeks long. Here is the typical quarter schedule.

Term	Week	Dates
Winter Quarter	11 Weeks	January to March
Spring Quarter	11 Weeks	April to June
Summer Quarter	11 Weeks	July to September
Fall Quarter	11 Weeks	October to December



The schedules for all courses including intensive courses (week-long, weekend, and one-day) are typically announced one to two quarters before courses begin.

One Quarter Credit hour is equivalent to at least 10 weeks of classes, with one hour class instruction time per week. In between classes, students are expected to engage with the course material for twice the amount of time that they spend in class, on their own i.e., through self-study, assignment work, and readings. The eleventh week is exam week. The total academic work required for 1 Credit hour is thus 30 hours including class instruction and self-study.

This schedule includes a 3-week holiday period from Dec 3rd week to Jan 1st week, and a 1-week break between Winter-Spring quarters, as well as a 2-week break between Spring and Summer quarters.

Hindu University of America observes 10 holidays (a mixture of US Federal holidays and Hindu festival observances) when the university is closed. Makeup schedules for these holidays will be announced separately.

7.3.2 Grading for the Community Education Division

The grading system in the Community Education Division at HUA uniquely caters to the nature of the certificate programs and courses it offers and is shown below:

Highest Percentage	Lowest Percentage	Grade	GPA
100%	90%	A	4
89.99%	80%	B	3
79.99%	70%	C	2
69.99%	60%	D	1
59.99%	0.00%	F	0



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"HUA provides access to knowledge and expertise in our shastras that is not commonly available. The knowledge I have gathered through the various programs has elevated my understanding of my life experiences and helped me assist my circles of influence in doing the same."

8. Areas of Study

Students enrolling in Hindu University of America programs can select or distribute their coursework across one or more Areas of Study. Each Area of Study focuses on a specific dimension of Hinduism and enables deep specialization within one area or, alternatively, a breadth of coverage across many different areas. Currently, the following areas of study are available.

- | | | |
|------------------------------|-------------------------------|------------------------------------|
| 1. Hindu Studies Foundations | 4. Yoga Studies | 7. Conflict and Peace Studies |
| 2. Sanskrit Studies | 5. Postcolonial Hindu Studies | 8. Ayurveda and Integrative Health |
| 3. Texts and Traditions | 6. History and Method | 9. Languages and Literature |

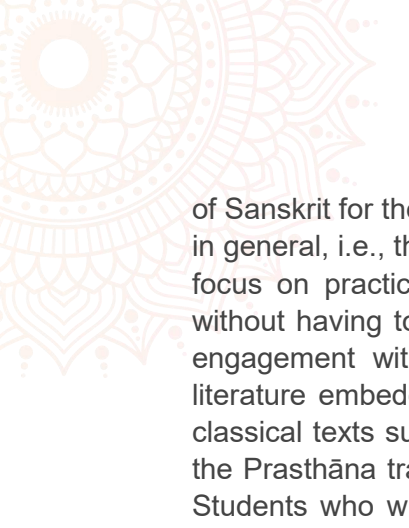
Within each area of study, courses are available at the Community education level and the Graduate level. Each of the available Areas of study is briefly described below.

8.1 Hindu Studies Foundations

The Hindu Studies Foundations (HSF) area is a collection of Core courses, required for most graduate degrees, as well as Certificate Programs. They provide a basic understanding of the central themes and ideas of Hinduism that constitute the common foundations of the great variety of traditions and practices within the umbrella of Sanātana Dharma. This area includes courses in the various primary texts of Hindu Dharma such as the Vedas, Vedānta, Yoga, Bhagavad Gītā, the Dharma Śāstras and the Systems of Hindu Philosophy called the Śaḍ-Darśana. These courses examine the concept of “Tradition” (i.e., Saṃpradāya) as distinct from “Religion”, “Oral” versus “Textual” traditions, and develop insight into the great diversity of forms, expressions, and practices that have emerged within Sanātana Dharma. The mechanism through which Hindu Dharma adapts itself to different places and times, psychologies, and dispositions, and manages plurality while enabling a Dhārmika life and the coherence and continuity of thought underlying the seeming diversity of forms and manifestations is explored. Emphasizing continuity of thought as well as discontinuous developments, this area provides a grounded understanding of the Vedic Hindu Civilization and Culture as a living tradition with a unique perspective on the cosmos and our place as humans within it i.e., the Vedic Hindu Cosmology. In addition, the foundations also include some comparative study courses that include a preliminary examination of other world religions and philosophies as well as the critical issues in Hindu Studies.

8.2 Sanskrit Studies

Sanskrit is the language of Hindu Dharma. There are millions of texts in this language. The Sanskrit Studies (SAN) area features immersive study of the Sanskrit language both through English and in the Sanskrit medium, starting from basic familiarity, moving towards proficiency, and taking the students deep into the world of mastery of Sanskrit. Underscoring the importance

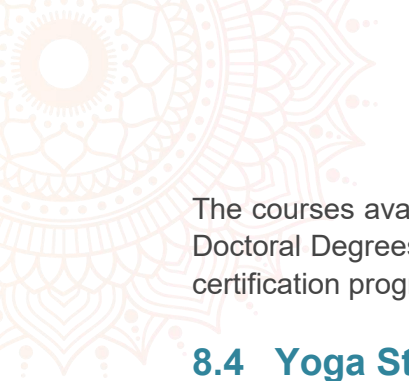


of Sanskrit for the study of the source texts of the Veda, Vedānta, Yoga, Ayurveda, and Śāstras, in general, i.e., the varied knowledge systems rooted in Hindu thought, this collection of courses focus on practice-oriented study, providing direct, unmediated access to these source-texts without having to rely on translations. Immersion in this area prepares students for a rigorous engagement with Hindu knowledge systems, including the literary, spiritual, and scientific literature embedded in the Sanskrit language. It enables the students to explore ancient and classical texts such as the Vedas, Upaniṣads, Śāstras, Rāmāyaṇa, Mahābhārata, Purāṇa, and the Prasthāna traya with a commitment and concern for the well-being and future of humanity. Students who wish to develop a basic practical working knowledge of the Sanskrit language may engage in the various Certificate-level programs. Students who wish to specialize in Sanskrit at the Graduate level may take as many as six or more courses from the Sanskrit Concentration to complete the coursework requirements for their Graduate Degrees.

Currently, Sanskrit Studies Courses are offered through Certification Programs at the Community Education level and graduate-level Certificate and Master of Arts Programs in Sanskrit. The graduate-level courses may also be taken as specialization courses in the Doctoral Program in Hindu Studies.

8.3 Texts and Traditions

The Texts and Traditions (TAT) area (in Sanskrit called Śāstra and Saṃpradāya) is a collection of courses that take the student into a much deeper exploration of individual knowledge systems rooted in and emerging from Hindu thought. Hindu knowledge traditions refer to the knowledge, innovations, and practices of indigenous and local communities developed from experience gained over the centuries and adapted to the local culture and environment and transmitted both orally and through formal text-based teaching from generation to generation, across very long spans of time. Including courses on Vedas, Vedānta, Yoga, Āyurveda, Jyotiṣa, Vāstu, and Tantra, these courses allow students to develop a deep specialization in areas of interest to them. The immersion in these knowledge systems, which include structured opportunities for study abroad, help students to not merely understand the authentic and original intent behind these traditions, but also investigate their content with a view towards assessing their significance for the communities that still preserve and sustain them, their relevance for our contemporary world, and the value they could hold for the future of humanity. This area of study also includes the exploration of the life and works of modern masters of Hindu Dharma, who have made an enormous impact on contemporary Hindu life and society. Students can immerse themselves deeply into the life of a single great Master, or survey a collection of masterworks, and their inter-relations. Further developing the idea of Saṃpradāya i.e., tradition, this area of study explores the history and continuity of Hindu thought across the vast eons of time, from their Vedic roots to the ongoing unfolding of Hindu ideas, from a comparative and contemporary standpoint. It also enables research into the intersections and confluences where Hindu thought has migrated globally through the inspiration of these modern masters and movements, to generate new expressions and forms in non-Hindu societies and communities.



The courses available in this Area of Study are offered as Electives as part of the Master's and Doctoral Degrees in Hindu Studies and at the Community Education level as part of the various certification programs.

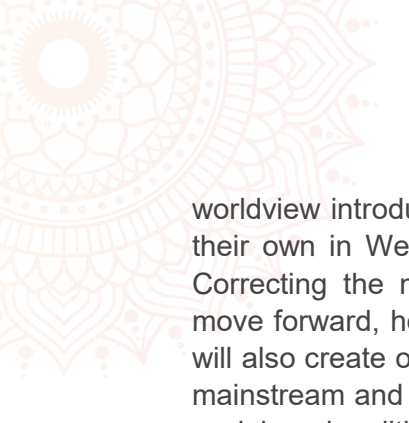
8.4 Yoga Studies

The Yoga Studies (YOG) area presents a collection of courses that represent an interdisciplinary approach to the study of Yoga in its full range of ideas, practices, values, and benefits. Through its programs and courses, this area of study explores the theoretical foundation and Philosophy of Yoga through its principal texts, the practice of Yoga and its immediate value in fostering physical, mental, emotional and spiritual health and wellbeing, its healing and therapeutic potential in addressing various chronic diseases and ailments, and ultimately, its transformative possibility leading to a creative, intellectual and spiritual encounter between the individual, the world and the divine. Through structured learning sessions that include both distance education and intensives that bring students together into a weekend or week-long retreats, Yoga Studies covers traditional categories of Jñāna Yoga, Rāja Yoga, Karma Yoga, and Bhakti Yoga and their most common forms of practice. It offers learning pathways for students who wish to learn Yoga as a beginner and integrate it into their lifestyle, thereby enhancing their quality of life. It prepares them as teachers who can help and facilitate others in embracing Yoga, and develop themselves as practitioners of Yoga-based therapies, or scholars and researchers in the field of Yoga. It addresses several dimensions of Yoga such as self-inquiry, study, meditation, mindfulness, self-control, personal discipline and practice, physiology and psychology, self-development and actualization, responsible social engagement, and exploration of devotional expression, music, literature, the visual and performing arts. Hindu University of America encourages students to see Yoga as enabling a disciplined, self-reflective, and committed life that seeks to bring Vedic Hindu wisdom in service of healing and transformation to a world in need.

The courses available in this Area of Study are offered as Electives as part of the Community Education level, as part of a few certification programs.

8.5 Postcolonial Hindu Studies

Postcolonial Hindu Studies (PCH) is a collection of courses investigating the cultural legacy of colonialism and imperialism, focusing on the human consequences of controlling and exploiting Hindu society and civilization. Colonialism is not about economic exploitation alone; it severely impacts the civilizational ethos and culture of the colonized. The Hindu civilization has been under assault for the last thousand years, and because of this, it has been significantly wounded and transformed. In recent times, although there has been a detailed study of the economic impact of British imperialism, a detailed and critical study of how imperialism has decisively altered the consciousness and culture of the Hindu people and society has not been adequately conducted in mainstream academia. This area of study will address the impact of the European and Islamic imperialism, with at least the following aims: 1. Recovery of the worldview, paradigm, or cosmology of the ancestors of the Hindus before they came under colonization. 2. A detailed study of the measures undertaken by the colonizers to alter the cultural consciousness of the Hindu people. 3. A comprehensive study of the misrepresentations and distortions of the Hindu



worldview introduced by European Indologists. 4. How those distortions have acquired a life of their own in Western narratives, Indian narratives, and postcolonial Hindu consciousness. 5. Correcting the misrepresentations and recovering their ancient worldview, how Hindus can move forward, honoring their unique and distinct cosmology. The courses in this concentration will also create opportunities for students to interrogate and critically examine the contemporary mainstream and media narratives regarding the Hindu culture and society and their roots in the social and political power relationships that sustained colonialism. They invite students to explore the impact of colonial consciousness on the formation of post-colonial Hindu identity, self, and society, as well as the Hindu response to colonialist thought, and the contemporary social, cultural, and political narratives surrounding the colonizer and the colonized.

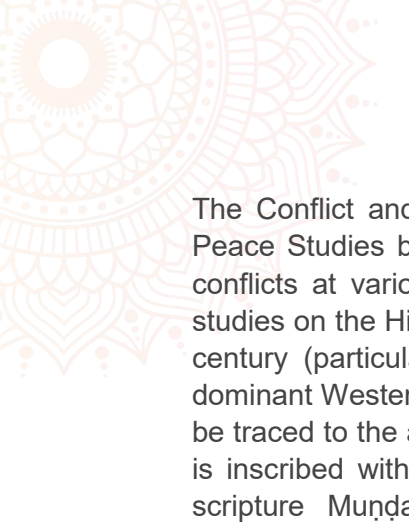
The courses available in this Area of Study are offered as Electives as part of the Master's and Doctoral Degrees in Hindu Studies and as a stand-alone Graduate Certificate Program. A few courses are also offered at the Community Education level.

8.6 History and Method

The History and Method (HAM) area takes a deep dive into the evolution of European thought as it emerged through what has been called the “Enlightenment”, “Renaissance” and “Reformation” eras. It offers a collection of courses that explore the genealogy of key ideas that gave rise to our contemporary mainstream understanding of the nature and place of history, historical process and the method of knowing the world through historical master narratives. Ranging from the origins of the Aryan Race theory to the emergence of Anti-Semitism, Protestant Christianity and its interactions with Enlightenment, the rise of German identity and interest in Sanskrit, the emergence of German Indology, the European split between Science and Religion, the evolution of contemporary ideas of rationality, morality, intellectual progress, the relationship between the individual and the state, liberty, secularism and religious tolerance, these courses enable the student to trace the arc of development of contemporary mainstream western thought. Focusing on the ways in which European (now western) thought creates fundamental polarization and conflict between religion and science, reason and revelation, religious and secular, tradition and modernity, progressivism and regressivism, private and public, white and non-white and so on – these courses allow students to reflect critically on how these foundational sets of ideas have “set the table” of contemporary debate, well into our 21st century. By reviewing specific Philosophers and Thinkers and the critical writings that set this table, students will be enabled to inquire into the role and purpose of the field of contemporary Humanities as a stream of study for self-cultivation, aesthetic appreciation and the development of a wider intellectual horizon and explore to what extent the promise of the humanities and the modern university have been thwarted by special and entrenched interests, leading to fundamental disconnects between the university and the wider public. Ultimately, this area of study aims to enable students to engage with contemporary social and political debates, from a place of thoughtful and critical reflection and adequate historical context.

The courses available in this Area of Study are offered as Electives as part of the Masters and Doctoral Degrees in Hindu Studies and as a stand-alone Graduate Certificate Program.

8.7 Conflict and Peace Studies



The Conflict and Peace Studies (CPS) area of study enriches the discipline of Conflict and Peace Studies by providing a Hindu perspective. By becoming more inclusive and pluralistic, conflicts at various levels can be approached more creatively. There are few contemporary studies on the Hindu perspective on conflict and peace. Most of these studies focus on the 20th century (particularly the latter half) Indian developments and juxtapose Indian thinking with dominant Western theories. The evolution of the Hindu thinking on these subjects, however, can be traced to the ancient period. One example would illustrate this point. India's national emblem is inscribed with Satyameva Jayate (Truth alone triumphs), which is from the ancient Hindu scripture Muṇḍaka Upaniṣad. This area of studies, hence, while exploring the Hindu perspectives on violence, conflict, and wars, will examine their origins, and assess an innovative paradigm on peacebuilding. Notably, rigid compartmentalization of disciplines is foreign to traditional Hindu thinking, though most of the available studies in this area attempt to understand Indian scholarship through rigid disciplinary boundaries. The courses in this area of study will address this critical gap. They will examine various facets of conflict and peace, study existing scholarship and dominant theories in the discipline, and explore the ancient wisdom of Hindu Dharma, empowering students to develop an integrated perspective on conflict resolution and peacebuilding and apply their understanding in creative ways to contemporary conflicts and challenges facing humanity.

The courses available in this Area of Study are offered as Electives as part of the Masters and Doctoral Degrees in Hindu Studies, and as part of a stand-alone Graduate Certificate Program.

8.8 Ayurveda and Integrative Health

In Hindu Thought, Consciousness is given primacy over matter. Consciousness, Mind, and Matter, i.e., Spirit, Mind, and Body, constitute the three fundamental levels of both cosmic and human existence. Holistic Health in Hindu Thought puts a much greater emphasis on the mind and consciousness, compared to modern approaches to health, which place a far greater emphasis on the physical body. In contemporary terms, this is often called "Consciousness-based Medicine" or "Mind-Body Medicine". This framework and paradigm of medicine originating from the Hindu world is called Āyurveda i.e., it is one of the important branches of Vedic Knowledge.

The Ayurveda and Integrative Health (AIH) Area of Study takes a deep dive into the science of Āyurveda. It offers a collection of Programs and Courses that represent a holistic approach to the study of Āyurveda in its full range of practices, values, and benefits. It enables students to understand the fundamentals of Āyurveda as a Science of Health, as developed by ancient Hindu Thought. It covers Philosophy, Principles, and Practices of Āyurveda, in a way that Students can advance both their theoretical knowledge as well as their practical application. Students can become an Āyurveda Health Counselor by taking courses from this area of study. Students can both practice and promote holistic healthcare through diet and lifestyle recommendations through principles and practice of Traditional Ayurvedic Medical Science. This area also enables comparison and integration of Āyurveda as a complementary and alternative modality of health care practice with contemporary mainstream practice of medicine.

The certificate program will cover the fundamentals of Āyurveda Health Science along with basic understanding of Āyurveda basic principles and philosophy, introductory Anatomy and Physiology, Āyurvedika Herbs, Formulations, Assessment and Therapies. It will also deliver the common counselling techniques and business knowledge delivered through lectures, discussions, practical classes, and self-learning. Successful candidates will be awarded a certificate as Ayurvedic Health Counselor from the Hindu University of America.

8.9 Languages and Literature

Hindu Thought has been expressed in many vernacular languages of India such as Hindi, Tamil, Telugu, Malayalam, Kannada, Marathi, Gujarati, Bengali, Punjabi, and others. This Area of Study enables students who wish to explore these languages through an immersive study of the literature in those languages. These vernacular languages constitute a critical link for Hindu Americans back to their native culture which they have in some ways left behind. Hindu religious thought has found expression throughout India's history, in many languages other than Sanskrit, and they bear the imprint of the literary creations of numerous figures, sages, saints, poets, artists, authors, writers, and composers. One such example is the Ramcharitmanas, which is a monumental rendering of the ancient epic, the Rāmāyaṇa, in a language close to Hindi, by a poet who is said to have lived during the 16th century, by the name Goswami Tulsidas. This epic was brought into the Hindu diaspora communities who came to the countries in the West Indies such as Trinidad and Tobago, Guyana, and others, and was a source of the regeneration of the Hindu culture in those countries. Equally extraordinary is a Sanskrit epic poem called Ramavataram, also called Kamba Rāmāyaṇam, which was composed by the great Tamil Scholar Kambar sometime no later than the 12th century CE, and the text Jñānēśvarī, composed in Marathi, by Sant Gnaneshwar sometime not later than the 13th century. These examples suffice to show the great depth and range of literature that is available for study. This is an emerging area of study at HUA, and in the future, many more programs, certificates, and courses will be listed and made available in this area.





vidyā dadāti vinayam

Knowledge bestows humility.



9. Programs

This Section describes the Programs of Study currently available from the Hindu University of America.

9.1 Doctoral Degree Programs

The Doctoral Programs in Hindu Studies build upon the solid foundation in Hinduism that the master's programs provide, advancing students into the realm of contemporary application and practice. When a student articulates the relevance of Hindu thought and practice to the specific challenges faced by the Hindu community and by contemporary humanity and is empowered to create innovative approaches centered on this Hindu thought to address them, this constitutes mastery. This enables students to move beyond the conceptual limitations of Orientalist and Indological scholarship, which frames Hinduism as a relic of the past, and engage creatively with our shared, globally integrated future with confidence and clarity.

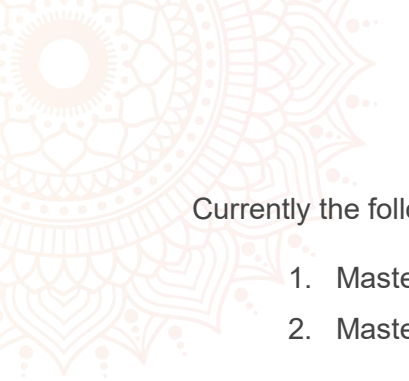
The Doctoral Programs build on the foundations already developed by the MA in Hindu studies program and offer students opportunities for deep specialization within a tradition or knowledge-system (also called Sampradaya) and cross-disciplinary study, both across Hindu traditions and knowledge-systems as well as contemporary disciplines in the liberal arts, social sciences, and humanities. Students can access courses offered both by HUA as well as its Affiliate institutions and are developed for professional careers in teaching, writing, and scholarship, as well as public service, leadership, and global engagement with religious organizations, social service, non-profit organizations, and educational institutions.

Currently, the following Doctoral Degrees are offered by HUA.

1. Doctor of Philosophy in Hindu Studies (PHD – 60 to 78 Semester Credit Hours)
2. Doctor of Hindu Studies (DHS – 60 Semester-Credit Hours)
3. Integrated MA-DHS Program (MDH – 96 Semester-Credit-Hours)

9.2 Master of Arts (MA) Programs

The Master of Arts Degrees at HUA typically require a two-year full-time program of study which provides an in-depth understanding of the Sanskrit language, Hindu texts, principles, practices, traditions, values, diversity, history, philosophy, society, culture, and civilization. It prepares students for Doctoral studies, or for vocations in teaching, education, chaplaincy and counseling, administration and leadership, non-profit management, priesthood, social work, fine arts, and the media. Students can access courses offered both by HUA as well as some select Affiliate Partner institutions. To earn a master's degree, students will have to take a set of University "Core Courses" and a set of "Concentration Area" or "Elective" Courses. Eligible Students must have a bachelor's degree or equivalent 4-years of post-secondary education.



Currently the following Master of Arts Degrees are offered by the University.

1. Master of Arts in Hindu Studies (MAH – 36 Semester-Credit Hours)
2. Master of Arts in Sanskrit and Vedic Studies (MSV – 32 Semester-Credit Hours)

9.3 Graduate Certificate Programs

Graduate Certificate Programs at HUA serve as an essential bridge between foundational Community Education-level programs and intensive Master's or Doctoral studies, offering a focused and efficient pathway for learners to explore advanced topics in Hindu studies. These certificates may focus on specialized topics like Mahābhārata, Hindu History, or Arthaśāstra, allowing students an opportunity to delve deeper into critical areas of Hindu studies. Designed for flexibility, they combine academic rigor with accessibility, enabling learners to enhance their understanding without committing to full-time degrees. These programs are ideal for individuals looking to advance their scholarship or explore specific fields of interest in a structured yet manageable format.

Currently, the following Graduate Certificate Program is offered at HUA:

1. The Mahabharata Certificate (MBC – 18 Semester Credit Hours)

9.4 Professional Certification Programs

The Professional Certification Programs at HUA are designed to foster expertise in Hindu Knowledge Systems like Ayurveda, integrating traditional wisdom with modern applications. These programs provide specialized training for individuals seeking advanced qualifications in holistic health, wellness, and alternative medicine. With the recent integration of the California College of Ayurveda (CCA), HUA has expanded its offerings to include advanced certifications in Ayurveda and integrative health. These programs emphasize both theoretical foundations and hands-on experience, ensuring alignment with academic and regulatory standards. By equipping students with deep knowledge and practical skills, HUA's certification programs empower professionals to make meaningful contributions to the growing fields of Ayurveda, holistic wellness, and integrative healthcare.

The following Professional Certificate Programs are currently being offered at HUA:

1. Principles of Ayurvedic Medicine (PAM – 681 Hours)
2. Ayurvedic Health Counselor (AHC – 693 Hours)
3. Clinical Ayurvedic Specialist (CAS – 2240 Hours)
4. Medical Ayurvedic Specialist (MAS – 3,253 Hours)
5. Ayurvedic Herbal Apprenticeship (AHA – 186 Hours)

9.5 Certificate Programs

The Certificate programs enable students to focus more deeply in an area of study. Students are required to take anywhere from 6 credit hours to 24 credit hours in a concentration and may be pursued in conjunction with a Master's or Doctoral degree. No program-level prerequisites are enforced, and anyone may register in any sequence of courses, provided they meet the specific prerequisites for the individual course. Courses taken as part of Community Education can be bundled together to earn certificates at a later stage. All Certificate programs are offered in a Quarter format, and the credit hours shown below should be read as Quarter-Credit-Hours. At the current time, the following Certificate Programs are being offered.

1. Certificate Program in Hindu Studies (CPHS – 24 Quarter Credit Hours)
2. Certificate Program in Ayurveda for Self-healing (CPAS – 24 Quarter Credit Hours)
3. Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS – 24 Quarter Credit Hours)
4. Certificate Program in Sanskrit through Bhagavad Gita (CSBG – 24 Quarter Credit Hours)
5. Advanced Certificate in Sanskrit Grammar for Hindu Studies (ACSG – 24 Quarter Credit Hours)
6. The Bhagavad Gita Certificate Program (BGCP – 6 Quarter Credit Hours)
7. Certificate Program in Hindu Civilizational Studies (12 Quarter Credit Hours)
8. Micro-Certificate in Conversational Sanskrit for Hindu Studies (MCCS – 6 Quarter Credit Hours)

9.6 Community Education Program

The Community Education Program is targeted towards people who wish to learn on an ongoing basis, without pursuing a specific degree or certificate. Anyone, including already employed professionals and prospective degree students, may apply to a single course as a special student if they can demonstrate that they have the prerequisite preparation. They may discuss their preparedness to take any course with the Course Faculty or Instructor. There are no prerequisites enforced by the University other than those required by the faculty, and anyone may register. This Program allows for an a la carte model of engagement with the university's curriculum. Students who join the Community Education program may choose, in the course of time, to elevate their level of engagement into an appropriate Certificate Program.

Note: Unlike other "programs", the Community Education Program does not have any required credit hours to complete, nor will it result in students getting any program-level certificate.

9.7 Summary of all Programs

The following table summarizes the complete list of Programs of Study currently offered (with active enrolled students) and programs that are planned to be offered in the future (without currently active enrolled students). For each program, the number of Credit hours required, the prerequisites for admission, and the level of courses are also specified.

SN	Program of Study	Number of Credit Hours Required	Required Pre-requisites	Currently Offered	Thesis / Capstone Required?	Level of Courses
1	Doctor of Philosophy in Hindu Studies (PHD)	60 to 78 Semester Credit Hours	An equivalent master's degree in a related field	Offered	Doctoral Dissertation	
2	Doctor of Hindu Studies (DHS)	60 Semester Credit Hours (beyond the Master's)	An equivalent master's degree in a related field	Offered	Thesis or Capstone Project required	500 - 900
3	Integrated MA-DHS Degree (MDH)	96 Semester Credit Hours	Bachelor's Degree in any field	Offered	Thesis or Capstone Project required	500 - 900
4	Master of Arts in Hindu Studies (MAH)	36 Semester Credit Hours	Bachelor's Degree in any field	Offered	Not Applicable	500 - 800
5	Master of Arts in Sanskrit and Vedic Studies (MSV)	32 Semester Credit Hours	Bachelor's Degree in any field	Offered	Thesis or Capstone Project required	500 - 900
6	The Mahabharata Certificate (MBC)	18 Semester Credit Hours	Bachelor's Degree in any field	Offered	Not Applicable	500 - 900
7	Principles of Ayurvedic Medicine (PAM)	681 Hours	None	Offered	Not Applicable	Not Applicable
8	Ayurvedic Health Counselor (AHC)	693 Hours	Completion of PAM	Offered	Not Applicable	Not Applicable
9	Clinical Ayurvedic Specialist (CAS)	2240 Hours	Completion of PAM	Offered	Not Applicable	Not Applicable
10	Medical Ayurvedic Specialist (MAS)	3,253 Hours	Completion of PAM	Offered	Not Applicable	Not Applicable
11	Ayurvedic Herbal Apprenticeship (AHA)	186 Hours	Enrolled in PAM or higher program	Offered	Not applicable	Not applicable



12	Certificate Program in Hindu Studies (CPHS)	24 Quarter Credit Hours	None	Offered	Not Applicable	100 - 400
13	Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS)	24 Quarter Credit Hours	None	Offered	Not Applicable	100 - 400
14	Certificate in Sanskrit through Bhagavad Gita (CSBG)	24 Quarter Credit hours	None	Offered	Not Applicable	100 - 400
15	Advanced Certificate in Sanskrit Grammar for Hindu Studies (ACSG)	24 Quarter Credit hours	SPVS 2nd Phase or Equivalent	Offered	Not Applicable	300-500
16	Certificate Program in Ayurveda for Self-Healing (CPAS)	24 Quarter Credit hours	None	Offered	Not Applicable	100 - 400
17	The Bhagavad Gita Certificate Program (BGCP)	6 Quarter Credit Hours	None	Offered	Thesis or Capstone Project required	200
18	Certificate Program in Hindu Civilizational Studies (CHCS)	12 Quarter Credit Hours	None	Offered	Not Applicable	100 - 400
19	Micro-Certificate in Conversational Sanskrit for Hindu Studies (MCCS)	6 Quarter Credit Hours	None	Offered	Not Applicable	100 - 400
20	Community Education Program	1 to 3 Quarter Credit Hours	None	Offered	Not Applicable	Any Level



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"I love learning about Hinduism and the professors at HUA are clearly very dedicated and learned. I have found my understanding of Hindu conflict resolution, reform movements, and Vedanta to have grown."

10. Courses

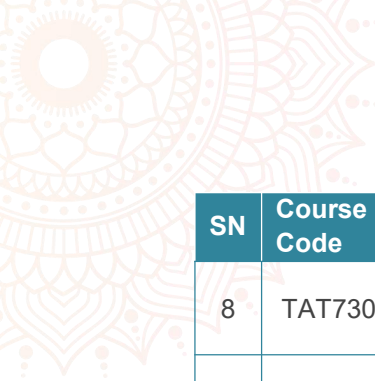
10.1 Graduate Division Courses by Program

In this Section, the courses offered by the university in the Graduate Division are listed by program. Some courses can be taken as part of multiple programs, in which case they are repeated under each program. The courses listed in this section constitute the complete list of courses currently being offered by Hindu University of America at the Graduate Level at this time. The Graduate Programs include two master's Programs and three Doctoral Programs as well as Certificate Programs that allow students to make a soft entry into the Graduate curriculum as a step towards earning a master's or a Doctoral Degree. These enable Students to enter a specialization first, thus allowing them to get their feet wet and get accustomed to the rigors of Graduate level education.

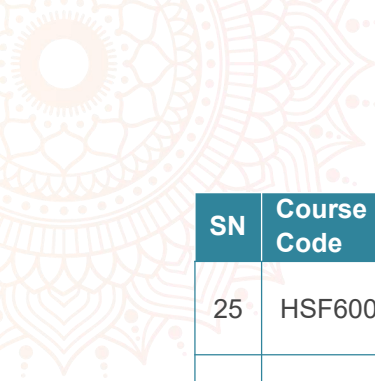
10.1.1 Doctor of Philosophy in Hindu Studies (PHD)

The Doctor of Philosophy in Hindu Studies is a 60 to 78-semester-credit-hour program designed for scholars and educators. Students can enter through three paths: with an MA in Hindu Studies, an MA in Sanskrit, or a master's degree in a related Humanities field. The program fosters deep engagement with primary texts, Sanskrit proficiency, and advanced research skills, preparing students for teaching, publication, and original scholarship. Depending on the entry path, it can be completed in 4 to 10 years. The list of courses available through this program is shown below.

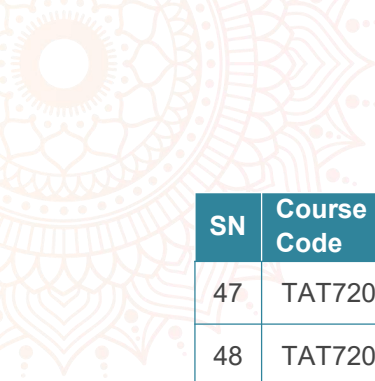
SN	Course Code	Course Title	Credit Hours	Main Distribution	Sub-Distribution
1	HSF5003	Shad Darshanas – Introduction to Hindu Philosophy	3	Doctoral Studies Foundations – Hindu Studies	Hindu Philosophy
2	HSF6006	Reason & Revelation in Hindu Philosophy	3	Doctoral Studies Foundations – Hindu Studies	Hindu Philosophy
3	HAM7500	Overview of Hindu History**	3	Doctoral Studies Foundations – Hindu Studies	Hindu History
4	TAT7201	Mahabharata I – The Beginning and End	3	Doctoral Studies Foundations – Hindu Studies	Hindu Texts
5	TAT7202	Mahabharata II – Dicing and Exile	3	Doctoral Studies Foundations – Hindu Studies	Hindu Texts
6	TAT7203	Mahabharata III - The War Books	3	Doctoral Studies Foundations – Hindu Studies	Hindu Texts
7	TAT7204	Mahabharata IV – Dharma and Darshana	3	Doctoral Studies Foundations – Hindu Studies	Hindu Texts



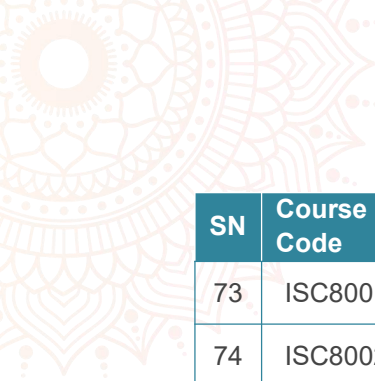
SN	Course Code	Course Title	Credit Hours	Main Distribution	Sub-Distribution
8	TAT7303	The Vedas – Text and Ritual	3	Doctoral Studies Foundations – Hindu Studies	Hindu Texts
9	CPS7502	A Survey of Hindu Political Thought**	3	Doctoral Studies Foundations – Hindu Studies	Hindu Political Thought
10	LAN8000	Advanced Sanskrit Seminar**	3	Doctoral Studies Foundations – Research and Writing	Languages
11	LAN8010	Independent Study in a Second Language**	3	Doctoral Studies Foundations – Research and Writing	Languages
12	HSF7000	Research and Writing	3	Doctoral Studies Foundations – Research and Writing	Writing
13	HSF7001	Methods in the Study of Religion	3	Doctoral Studies Foundations – Research and Writing	Research Methods
14	HSF7002	Introduction to Research Methods**	3	Doctoral Studies Foundations – Research and Writing	Research Methods
15	HAM8401	Mahabharata Textual Criticism	3	Doctoral Studies Foundations – Research and Writing	Research Methods
16	HAM8403	Historical Methods and Sources	3	Doctoral Studies Foundations – Research and Writing	Research Methods
17	LAN7201	Digital Philology – I**	3	Doctoral Studies Foundations – Research and Writing	Research Methods
18	LAN8201	Digital Philology – II**	3	Doctoral Studies Foundations – Research and Writing	Research Methods
19	HSF5001	The Vedic Origins of Hinduism	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
20	HSF5002	Introduction to the Bhagavadgita	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
21	HSF5003	Shad Darshanas – Introduction to Hindu Philosophy	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
22	HSF5004	Freedom and Reality: An Introduction to Advaita Vedanta	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
23	HSF5005	Upanishadic Dialogues _ Philosophical Reflections	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
24	HSF5007	Introduction to Dvaita, Advaita and Vishishtadvaita systems of Vedanta	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations



SN	Course Code	Course Title	Credit Hours	Main Distribution	Sub-Distribution
25	HSF6003	Yoga Darshana**	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
26	HSF6004	Sankhya Darshana	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
27	HSF6005	The Yoga Sutras of Patanjali	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
28	HSF6006	Reason & Revelation in Hindu Philosophy	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
29	HSF7100	Dharmashastra	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
30	HSF7101	Shatapatha Brahmana**	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
31	HSF7102	Manavadharmasastra**	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
32	CPS7500	Philosophy of Sri Aurobindo	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
33	CPS7503	Gandhian Philosophy	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
34	HSF8000	The Brahmasutras	3	Specialization Area 1 – Hindu Philosophy	Hindu Studies Foundations
35	SAN6101	Nyaya Vaisesika Basic	3	Specialization Area 1 – Hindu Philosophy	Sanskrit Studies
36	SAN7101	Nyaya Vaisesika Advanced	3	Specialization Area 1 – Hindu Philosophy	Sanskrit Studies
37	SAN7106	Mimasa Basic	3	Specialization Area 1 – Hindu Philosophy	Sanskrit Studies
39	SAN8106	Mimasa Advanced	3	Specialization Area 1 – Hindu Philosophy	Sanskrit Studies
40	SAN6104	Veda I – Rig Veda	3	Specialization Area 1 – Hindu Philosophy	Sanskrit Studies
41	ISC8001	Independent Study – 1**	3	Specialization Area 1 – Hindu Philosophy	Independent Studies
42	ISC8002	Independent Study – 2**	3	Specialization Area 1 – Hindu Philosophy	Independent Studies
43	HSF5002	Introduction to the Bhagavadgita	3	Specialization Area 2 – Hindu Texts and Traditions	Itihāsapurāṇa
44	HSF6002	Bhagavad Gita – Advanced**	3	Specialization Area 2 – Hindu Texts and Traditions	Itihāsapurāṇa
45	TAT7201	Mahabharata I – The Beginning and End	3	Specialization Area 2 – Hindu Texts and Traditions	Itihāsapurāṇa
46	TAT7202	Mahabharata II – Dicing and Exile	3	Specialization Area 2 – Hindu Texts and Traditions	Itihāsapurāṇa



SN	Course Code	Course Title	Credit Hours	Main Distribution	Sub-Distribution
47	TAT7203	Mahabharata III - The War Books	3	Specialization Area 2 – Hindu Texts and Traditions	Itihāsapurāṇa
48	TAT7204	Mahabharata IV – Dharma and Darshana	3	Specialization Area 2 – Hindu Texts and Traditions	Itihāsapurāṇa
49	HSF7100	Dharmashastra	3	Specialization Area 2 – Hindu Texts and Traditions	Itihāsapurāṇa
50	TAT7301	The Bhagavata Purana	3	Specialization Area 2 – Hindu Texts and Traditions	Itihāsapurāṇa
51	HSF8000	The Brahmasutras	3	Specialization Area 2 – Hindu Texts and Traditions	Itihāsapurāṇa
52	HSF5001	The Vedic Origins of Hinduism	3	Specialization Area 2 – Hindu Texts and Traditions	Other Texts
53	HSF6003	Yoga Darshana**	3	Specialization Area 2 – Hindu Texts and Traditions	Other Texts
54	HSF6004	Sankhya Darshana	3	Specialization Area 2 – Hindu Texts and Traditions	Other Texts
55	HSF6005	The Yoga Sutras of Patanjali	3	Specialization Area 2 – Hindu Texts and Traditions	Other Texts
56	HSF7102	Manavadharmashastra**	3	Specialization Area 2 – Hindu Texts and Traditions	Other Texts
57	TAT7302	Valmiki's Ramayana	3	Specialization Area 2 – Hindu Texts and Traditions	Other Texts
58	TAT7303	Shaiva Tantra**	3	Specialization Area 2 – Hindu Texts and Traditions	Other Texts
59	TAT7304	Vaishnavism**	3	Specialization Area 2 – Hindu Texts and Traditions	Other Texts
60	TAT7305	The Hindu Temple**	3	Specialization Area 2 – Hindu Texts and Traditions	Other Texts
61	ISC8001	Independent Study – 1**	3	Specialization Area 2 – Hindu Texts and Traditions	Independent Studies
62	ISC8002	Independent Study – 2**	3	Specialization Area 2 – Hindu Texts and Traditions	Independent Studies
63	HAM6403	Readings in Modern Hinduism	3	Specialization Area 3 – Hinduism and the West	History and Method
64	HAM6404	The Bhagavad Gita and the West	3	Specialization Area 3 – Hinduism and the West	History and Method
65	HAM6405	Race and Hindu Reform	3	Specialization Area 3 – Hinduism and the West	History and Method
66	HAM7400	History of German Indology	3	Specialization Area 3 – Hinduism and the West	History and Method
67	HAM7401	Aryanism and Indology	3	Specialization Area 3 – Hinduism and the West	History and Method
68	HAM7402	Philosophy of Race	3	Specialization Area 3 – Hinduism and the West	History and Method
69	HAM7405	Readings in Western Philosophy	3	Specialization Area 3 – Hinduism and the West	History and Method
70	HAM8400	Philosophy of History	3	Specialization Area 3 – Hinduism and the West	History and Method
71	HAM8402	Historicism and the Humanities	3	Specialization Area 3 – Hinduism and the West	History and Method
72	HAM8404	Christian Theology**	3	Specialization Area 3 – Hinduism and the West	History and Method

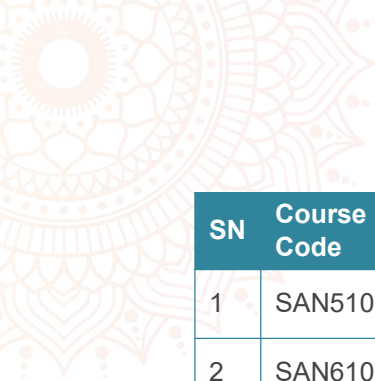


SN	Course Code	Course Title	Credit Hours	Main Distribution	Sub-Distribution
73	ISC8001	Independent Study – 1**	3	Specialization Area 3 – Hinduism and the West	Independent Studies
74	ISC8002	Independent Study – 2**	3	Specialization Area 3 – Hinduism and the West	Independent Studies
75	CPS6502	Hinduism and Conflict Resolution	3	Specialization Area 4 – Conflict and Peace Studies	Conflict and Peace Studies
76	CPS6505	Arthashastra	3	Specialization Area 4 – Conflict and Peace Studies	Conflict and Peace Studies
77	CPS7500	Philosophy of Sri Aurobindo	3	Specialization Area 4 – Conflict and Peace Studies	Conflict and Peace Studies
78	CPS7501	Seminar on Conflict and Peace Studies	3	Specialization Area 4 – Conflict and Peace Studies	Conflict and Peace Studies
79	CPS7503	Gandhian Philosophy	3	Specialization Area 4 – Conflict and Peace Studies	Conflict and Peace Studies
80	CPS7506	Human Rights - A Hindu Perspective	3	Specialization Area 4 – Conflict and Peace Studies	Conflict and Peace Studies
81	CPS7507	International Politics - A Vedanta Perspective	3	Specialization Area 4 – Conflict and Peace Studies	Conflict and Peace Studies
80	TAT7203	Mahabharata III - The War Books	3	Specialization Area 4 – Conflict and Peace Studies	Texts and Traditions
83	TAT7204	Mahabharata IV – Dharma and Darshana	3	Specialization Area 4 – Conflict and Peace Studies	Texts and Traditions
84	ISC8001	Independent Study – 1**	3	Specialization Area 4 – Conflict and Peace Studies	Independent Studies
85	ISC8002	Independent Study – 2**	3	Specialization Area 4 – Conflict and Peace Studies	Independent Studies
86	PHD9000	Dissertation Proposal Seminar**	3	Dissertation Phase	N/A
87	PHD9001	Teaching Seminar**	3	Dissertation Phase	N/A

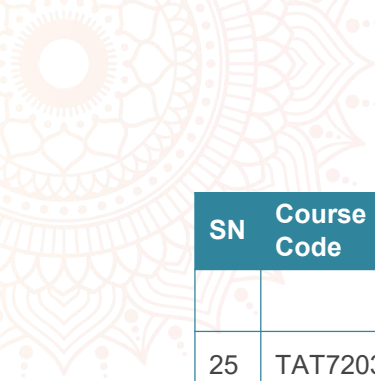
** – Proposed Course

10.1.2 Doctor of Hindu Studies (DHS)

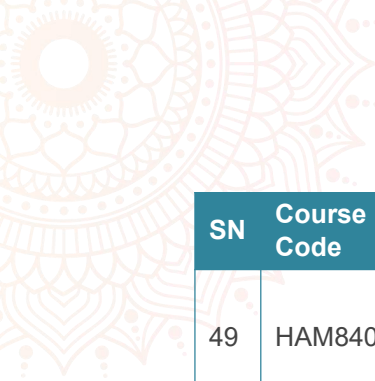
The Doctor of Hindu Studies Program is a 60 Semester-Credit hour Program at the post-master's level, that consists of a set of Courses organized by distributions. Students may complete the program in 4 to 10 years. The list of courses available through this program is shown below. They offer a variety of customized pathways for students with varied interests.



SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
1	SAN5101	Vedic Sciences Foundations	3	Sanskrit Studies	Core Hindu Studies
2	SAN6101	Nyaya Vaisesika Basic	3	Sanskrit Studies	Core Hindu Studies
3	SAN6105	Yoga Basic	3	Sanskrit Studies	Core Hindu Studies
4	HSF6003	Yoga Darshana	3	Yoga Studies	Core Hindu Studies
5	HSF6004	Sankhya Darshana	3	Yoga Studies	Core Hindu Studies
6	HSF6005	The Yoga Sutras of Patanjali	3	Yoga Studies	Core Hindu Studies
7	PHS6302	Decolonizing the Hindu Condition	3	Postcolonial Hindu Studies	Intersectional Studies
8	PHS6303	James Mill and the Rise of the Liberal Left in Britain	3	Postcolonial Hindu Studies	Intersectional Studies
9	HAM6403	Readings in Modern Hinduism	3	History and Method	Intersectional Studies
10	HAM6404	The Bhagavad Gita and the West	3	History and Method	Intersectional Studies
11	HAM6405	Race and Hindu Reform	3	History and Method	Intersectional Studies
12	HSF7000	Research and Writing	3	Hindu Studies Foundation	Research Methods
13	HSF7001	Methods in the Study of Religion	3	Hindu Studies Foundation	Research Methods
14	HSF7002	Introduction to Research Methods	3	Hindu Studies Foundation	Research Methods
15	HSF7003	Ethnographic Field Research	3	Hindu Studies Foundation	Research Methods
16	HSF7004	Indigenous Research Methodologies	3	Hindu Studies Foundation	Research Methods
17	HSF7005	Methods of Analysis in Critical Intelligence	3	Hindu Studies Foundation	Research Methods
18	HSF7100	Dharmashastra	3	Hindu Studies Foundation	Core Hindu Studies
19	SAN7101	Nyaya Vaisesika Advanced	3	Sanskrit Studies	Core Hindu Studies
20	SAN7105	Ayurveda Basic	3	Sanskrit Studies	Core Hindu Studies
21	SAN7106	Mimasa Basic	3	Sanskrit Studies	Core Hindu Studies
22	SAN7107	Jyotisha Basic	3	Sanskrit Studies	Core Hindu Studies
23	TAT7201	Mahabharata I – The Beginning and End	3	Texts and Traditions	Core Hindu Studies
24	TAT7202	Mahabharata II – Dicing and	3	Texts and Traditions	Core Hindu



SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
		Exile			Studies
25	TAT7203	Mahabharata III - The War Books	3	Texts and Traditions	Core Hindu Studies
26	TAT7204	Mahabharata IV – Dharma and Darshana	3	Texts and Traditions	Core Hindu Studies
27	TAT7301	The Bhagavata Purana	3	Texts and Traditions	Core Hindu Studies
28	PHS7300	Postcolonial Theory	3	Postcolonial Hindu Studies	Intersectional Studies
29	PHS7301	Anticolonialism and Postcolonialism	3	Postcolonial Hindu Studies	Intersectional Studies
30	PHS7302	Sociological Consequences of British Rule on India	3	Postcolonial Hindu Studies	Intersectional Studies
31	PHS7303	Unpacking Caste and Hierarchy in India	3	Postcolonial Hindu Studies	Intersectional Studies
32	PHS7304	Orientalism and Hinduism	3	Postcolonial Hindu Studies	Intersectional Studies
33	PHS7305	Contesting Neo-Hinduism	3	Postcolonial Hindu Studies	Intersectional Studies
34	HAM7400	History of German Indology	3	History and Method	Intersectional Studies
35	HAM7401	Aryanism and Indology	3	History and Method	Intersectional Studies
36	HAM7402	Philosophy of Race	3	History and Method	Intersectional Studies
37	HAM7405	Readings in Western Philosophy	3	History and Method	Intersectional Studies
39	CPS7500	Philosophy of Sri Aurobindo	3	Conflict and Peace Studies	Core Hindu Studies
40	CPS7501	Seminar on Conflict and Peace Studies	3	Conflict and Peace Studies	Intersectional Studies
41	CPS7503	Gandhian Philosophy	3	Conflict and Peace Studies	Intersectional Studies
42	CPS7506	Human Rights - A Hindu Perspective	3	Conflict and Peace Studies	Intersectional Studies
43	CPS7507	International Politics - A Vedanta Perspective	3	Conflict and Peace Studies	Intersectional Studies
44	HSF8000	The Brahmasutras	3	Hindu Studies Foundation	Core Hindu Studies
45	PHS8300	Critical Issues in Hindu Studies	3	Postcolonial Hindu Studies	Intersectional Studies
46	PHS8301	Philosophical Foundations of Orientalism	3	Postcolonial Hindu Studies	Intersectional Studies
47	PHS8302	Philosophy of Science and Hinduism	3	Postcolonial Hindu Studies	Intersectional Studies
48	HAM8400	The Philosophy of History	3	History and Method	Intersectional Studies



SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
49	HAM8401	Mahābhārata Textual Criticism	3	History and Method	Intersectional Studies / Research Methods
50	HAM8402	Historicism and the Humanities	3	History and Method	Intersectional Studies
51	ISC8001	Independent Study – 1**	3	N/A	Intersectional Studies
52	ISC8002	Independent Study – 2**	3	N/A	Intersectional Studies
53	ISC8003	Independent Study – 3**	3	N/A	Specialization
54	ISC8004	Independent Study – 4**	3	N/A	Specialization
55	SAN8105	Yoga Advanced	3	Sanskrit Studies	Core Hindu Studies
56	SAN8106	Mimamsa Advanced	3	Sanskrit Studies	Core Hindu Studies
57	SAN8107	Jyotisha Advanced	3	Sanskrit Studies	Core Hindu Studies
58	SAN8108	Ayurveda Advanced	3	Sanskrit Studies	Core Hindu Studies
59	SAN8109	Vedanta Basic	3	Sanskrit Studies	Core Hindu Studies
60	SAN8110	Vedanta Advanced	3	Sanskrit Studies	Core Hindu Studies
61	DHS9000	Doctoral Study Seminar	3	N/A	Doctoral Study
62	DHS9001	Doctoral Study Advisement – I	3	N/A	Doctoral Study
63	DHS9002	Doctoral Study Advisement – II	3	N/A	Doctoral Study

** – Proposed Course

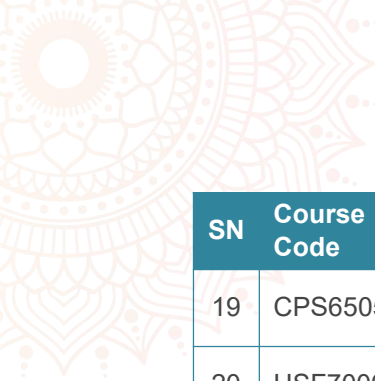
10.1.3 Integrated MA/DHS Program (MDH)

Students may be admitted into the integrated MA/DHS Program, which is the cumulative sum of the Master's and Doctoral degrees with a requirement of 96 Semester-Credit-hours. Students will have the option of exiting the program after their master's degree, in case they do not wish to pursue their Doctoral degree. Students are expected to complete their master's along the way and qualify for the Doctoral Degree Program. Students will be able to take courses at the Doctoral level with the permission of the instructor, even if they have not yet completed the master's Program. For details about the Master's and Doctoral program requirements, please see above.

10.1.4 Master of Arts in Hindu Studies (MAH)

The Master of Arts in Hindu Studies Program is a 36 Semester-Credit hour Program that consists of a set of Courses organized by distributions. Students may complete the program in anywhere from 2 to 5 years. The list of courses available through this program is shown below.

SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
1	HSF5001	The Vedic Origins of Hinduism	3	Hindu Studies Foundation	Vedas
2	HSF5002	Introduction to the Bhagavadgita	3	Hindu Studies Foundation	Bhagavadgita
3	HSF5003	Shad Darshanas - Introduction to Hindu Philosophy	3	Hindu Studies Foundation	Darshanas
4	HSF5004	Freedom and Reality: An Introduction to Advaita Vedanta	3	Hindu Studies Foundation	Vedanta
5	HSF5005	Upanishadic Dialogues – Philosophical Reflections	3	Hindu Studies Foundation	Vedanta
6	HSF5006	Woman and Goddess in Hinduism**	3	Hindu Studies Foundation	Texts and Traditions
7	HSF5007	Introduction to Dvaita, Advaita and Vishishtadvaita systems of Vedanta	3	Hindu Studies Foundation	Vedanta
8	HSF5008	Introduction to Writing in the Humanities	3	Hindu Studies Foundation	Academic Preparation
9	HSF6001	Foundations of Hindu Culture	3	Hindu Studies Foundation	Hinduism and the West
10	HSF6003	Yoga Darshana	3	Yoga Studies	Yoga Studies
11	HSF6004	Sankhya Darshana	3	Yoga Studies	Yoga Studies
12	HSF6005	The Yoga Sutras of Patanjali	3	Yoga Studies	Yoga Studies
13	HSF6006	Reason & Revelation in Hindu Philosophy	3	Hindu Studies Foundation	Darshanas
14	HSF6007	Field Based Learning	3	Hindu Studies Foundation	Practicum Immersion
15	HSF6008	Writing in the Humanities – II	3	Hindu Studies Foundation	Academic Preparation
16	HAM6403	Readings in Modern Hinduism	3	History and Method	Hinduism and the West
17	HAM6404	The Bhagavad Gita and the West	3	History and Method	Hinduism and the West
18	CPS6502	Hinduism and Conflict Resolution	3	Conflict and Peace Studies	Applications of Hindu Thought



SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
19	CPS6505	Arthashastra	3	Conflict and Peace Studies	Applications of Hindu Thought
20	HSF7000	Research and Writing	3	Hindu Studies Foundation	Academic Preparation
21	TAT7201	Mahabharata I – The Beginning and End	3	Texts and Traditions	Texts and Traditions
22	TAT7204	Mahabharata IV – Dharma and Darshana	3	Texts and Traditions	Texts and Traditions
23	TAT7301	The Bhagavata Purana	3	Texts and Traditions	Texts and Traditions

** – Proposed Course

10.1.5 Master of Arts in Sanskrit and Vedic Studies (MSV)

The Master of Arts in Sanskrit and Vedic Studies Program is a 32 Semester-Credit hour Program (or 48 Quarter Credit-hours) that consists of a set of Core Courses and Electives. Students may complete the program in 2, 3 or 4-year formats. The list of courses available through this program is shown below. This is an advanced Program in Sanskrit, and the medium of instruction is in Sanskrit. The students who are eligible to enter this program must demonstrate an advanced ability in Sanskrit, especially in spoken and conversational Sanskrit.

SN	Course Code	Course Title	Credit Hours	Area of Study	Required / Core / Elective
1	SAN5101	Vedic Sciences Foundations	3	Sanskrit Studies	Core
2	SAN5102	Vyakarana I	3	Sanskrit Studies	Core
3	SAN5103	Sahitya I – Landscape	3	Sanskrit Studies	Core
4	SAN5104	Veda I – Introduction to Vedas	3	Sanskrit Studies	Core
5	SAN6101	Nyaya Vaisesika Basic	3	Sanskrit Studies	Core
6	SAN6102	Vyakarana II	3	Sanskrit Studies	Core
7	SAN6103	Sahitya II – Padya	3	Sanskrit Studies	Core
8	SAN6104	Veda II – Rig Veda	3	Sanskrit Studies	Elective
9	SAN6105	Yoga Basic	3	Sanskrit Studies	Elective
10	SAN7101	Nyaya Vaisesika Advanced	3	Sanskrit Studies	Elective
11	SAN7102	Vyakarana III	3	Sanskrit Studies	Core

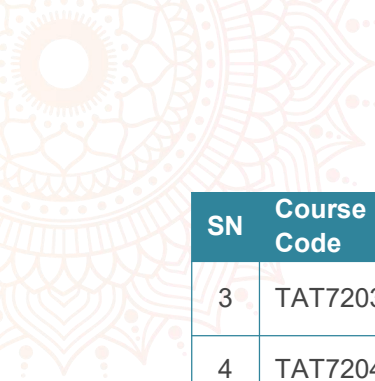


SN	Course Code	Course Title	Credit Hours	Area of Study	Required / Core / Elective
12	SAN7103	Sahitya III - Nataka	3	Sanskrit Studies	Core
13	SAN7104	Veda III – Yajurveda and Samaveda	3	Sanskrit Studies	Elective
14	SAN7105	Ayurveda Basic	3	Sanskrit Studies	Elective
15	SAN7106	Mimamsa Basic	3	Sanskrit Studies	Core
16	SAN7107	Jyotisha Basic	3	Sanskrit Studies	Elective
17	SAN8101	Term Project	3	Sanskrit Studies	Core
18	SAN8102	Vyakarana IV	3	Sanskrit Studies	Core
19	SAN8103	Sahitya IV – Gadya and Champu	3	Sanskrit Studies	Core
20	SAN8104	Veda IV – Atharva Veda	3	Sanskrit Studies	Elective
21	SAN8105	Yoga Advanced	3	Sanskrit Studies	Elective
22	SAN8106	Mimamsa Advanced	3	Sanskrit Studies	Elective
23	SAN8107	Jyotisha Advanced	3	Sanskrit Studies	Elective
24	SAN8108	Ayurveda Advanced	3	Sanskrit Studies	Elective
25	SAN8109	Vedanta Basic	3	Sanskrit Studies	Elective
26	SAN8110	Vedanta Advanced	3	Sanskrit Studies	Elective

10.1.6 The Mahabharata Certificate (MBC)

The Mahabharata Certificate is a Graduate level Certificate Program that consists of 18 Semester-Credit hours, i.e., a set of six Courses organized into Core and Elective courses. Students must take the four Core courses on the Mahabharata and any two elective courses to complete the certificate. They may complete the program anywhere from 2 to 5 years. The list of courses available through this program is shown below. The Orientation to Hindu Studies Course is a prerequisite to get into this Certificate Program.

SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
1	TAT7201	Mahabharata I – The Beginning and End	3	Texts and Traditions	Core
2	TAT7202	Mahabharata II – Dicing and Exile	3	Texts and Traditions	Core



SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
3	TAT7203	Mahabharata III - The War Books	3	Texts and Traditions	Core
4	TAT7204	Mahabharata IV – Dharma and Darshana	3	Texts and Traditions	Core
5	HAM6404	The Bhagavad Gita and the West	3	History and Method	Elective
6	HAM7400	History of German Indology	3	History and Method	Elective
7	HAM7401	Aryanism and Indology	3	History and Method	Elective
8	HAM7402	Philosophy of History	3	History and Method	Elective
9	HAM8401	Mahabharata Textual Criticism	3	History and Method	Elective

10.2 Professional Certification Division Courses by Program (CCA Courses)

In this Section, the courses offered by California College of Ayurveda (CCA) through their professional certification programs are listed and can be taken only as part of the programs they are listed under. The courses listed in this section constitute the complete list of courses currently being offered by Hindu University of America at the Professional Certification Division at this time. The Professional Certification Division includes four programs.

10.2.1 Principles of Ayurvedic Medicine (PAM)

The "Principles of Ayurvedic Medicine" program at the California College of Ayurveda provides foundational training in Ayurveda, covering a wide variety of pertinent topics like anatomy, physiology, nutrition, and holistic therapies. It is a comprehensive 681-hour course that can be completed in 6-7 months full-time or 12-13 months part-time, either onsite or online. Graduates of this program earn a certificate, equipping them with preventative and clinical care knowledge, though further training is required for practitioner-level certification.

SN	Course Title	Area of Study	Required / Core / Elective
1	Introduction of Ayurveda	Ayurveda and Integrative Health	Required
2	Ayurvedic Philosophy	Ayurveda and Integrative Health	Required
3	Ayurvedic Anatomy and Physiology 1	Ayurveda and Integrative Health	Required
4	Ayurvedic Anatomy and Physiology 2	Ayurveda and Integrative Health	Required



SN	Course Title	Area of Study	Required / Core / Elective
5	Ayurvedic Pathology	Ayurveda and Integrative Health	Required
6	Ayurvedic Consultation & Evaluation	Ayurveda and Integrative Health	Required
7	Ayurvedic Psychology 1	Ayurveda and Integrative Health	Required
8	Ayurvedic Psychology 2	Ayurveda and Integrative Health	Required
9	Ayurvedic Nutrition	Ayurveda and Integrative Health	Required
10	Ayurvedic Herbalism	Ayurveda and Integrative Health	Required
11	Additional Holistic Therapies	Ayurveda and Integrative Health	Required
12	Principles of Panchakarma	Ayurveda and Integrative Health	Required

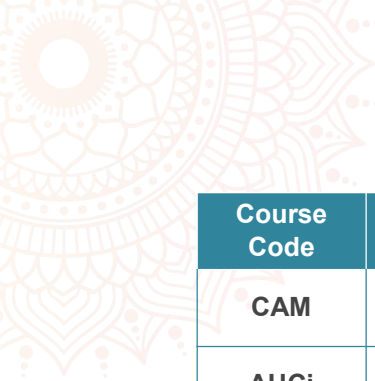
10.2.2 Ayurvedic Health Counselor (AHC)

The Ayurvedic Health Counselor is a 693-hour program with a single internship course, that equips students with skills in preventative care, focusing on promoting wellness through diet and lifestyle counseling. It is delivered live online over six months, prepares graduates to guide patients toward healthier habits but does not cover disease management. Completion includes practical training, patient consultations, and business development strategies for setting up a holistic practice.

Course Code	Course Title	Area of Study	Total Hours
AHCi	Ayurvedic Health Counselor Internship	Ayurveda and Integrative Health	693 Hours

10.2.3 Clinical Ayurvedic Specialist (CAS)

The Clinical Ayurvedic Specialist program is an advanced program with courses focused on both preventative care and disease management. This comprehensive 2,240-hour program, completed over 2-3 years, includes in-depth study of herbal medicine, pulse diagnosis, and personalized patient care strategies, along with internships to enhance practical skills in holistic health. Graduates are prepared to offer advanced Ayurvedic consultations and manage complex health conditions using Ayurvedic principles.



Course Code	Course Title	Area of Study	Total Hours
CAM	Clinical Ayurvedic Medicine	Ayurveda and Integrative Health	790
AHCi	Ayurvedic Health Counselor Internship	Ayurveda and Integrative Health	693
CASi	Clinical Ayurvedic Specialist Internship	Ayurveda and Integrative Health	757
Total			2240
*Students who complete the Clinical Ayurvedic Specialist program will have completed a total of 2921 hours of education at the California College of Ayurveda			

10.2.4 Medical Ayurvedic Specialist (MAS)

The Medical Ayurvedic Specialist (MAS) program is a 3,253-hour advanced training program over 3–3.5 years, focusing on integrating Ayurveda with modern medical practices. It includes in-depth diagnostics, disease management, advanced pulse techniques, and collaboration with the medical community. Graduates are equipped to bridge Ayurveda and Western medicine for comprehensive patient care.

Course Code	Course Title	Area of Study	Total Hours
CAM	Clinical Ayurvedic Medicine	Ayurveda and Integrative Health	790
AHCi	Ayurvedic Health Counselor Internship	Ayurveda and Integrative Health	693
CASi	Clinical Ayurvedic Specialist Internship	Ayurveda and Integrative Health	757
MASi	Medical Ayurvedic Specialist Internship	Ayurveda and Integrative Health	1013
Total			3253
*Students who complete the Medical Ayurvedic Specialist program will have completed a total of 3934 hours of education at the California College of Ayurveda			

10.3 Community Education Division Courses by Program

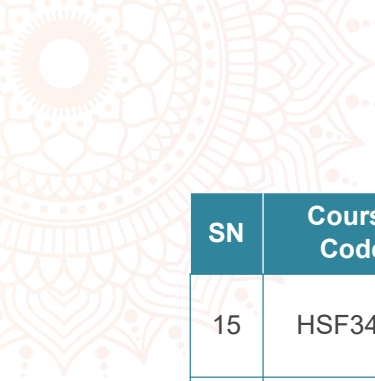
In this Section, the courses offered by the university in the Community Education Division are listed by program. Some courses can be taken as part of multiple programs, in which case they are repeated under each program. The courses listed in this section constitute the complete list of courses currently being offered by Hindu University of America at the Community Education and Certification level at this time.

10.3.1 Certificate Program in Hindu Studies (CPHS)

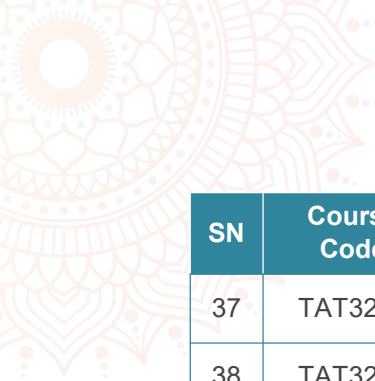
The 24 Quarter-Credit-hour Certificate Program in Hindu Studies (CPHS) comprises of two categories of courses offered under Core distributions and under Elective distributions. Students must take at least 18 Credits from the Core distribution and 6 Credits from either the Core or the Elective distribution to complete the 24 credits required to complete the Program. The distributions, areas of studies, and the courses under them are listed below. The selection of courses offered provide for a wide variety of specializations within the structure of a single certificate program.

CPHS Core Distributions - Students must take a total of 18 credits from this distribution: 9 from Core Hindu Studies, 3 from Texts, Traditions and Practices, 3 from Holistic Health – Yoga and Ayurveda and 3 from the Hindu History Distribution.

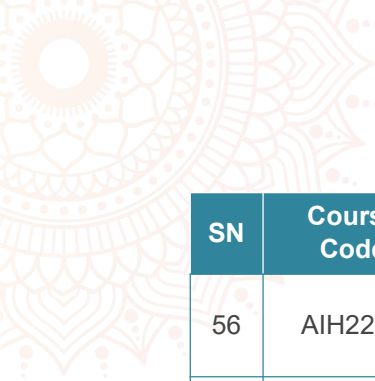
SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
1	HSF5000	Orientation to Hindu Studies (Required Course)	1.5	Hindu Studies Foundations	Core Hindu Studies
2	HSF1000	Introduction to Hinduism	1	Hindu Studies Foundations	Core Hindu Studies
3	HSF1101	Svadharma – Discovering and Living our Life Purpose	1	Hindu Studies Foundations	Core Hindu Studies
4	HSF1401	Introduction to the Vedic Ritual	1	Hindu Studies Foundations	Core Hindu Studies
5	HSF1402	Introduction to Vedic Chanting - 1	1	Hindu Studies Foundations	Core Hindu Studies
6	HSF1502	Hindu Samskaras**	1	Hindu Studies Foundations	Core Hindu Studies
7	HSF2001	Introduction to Hindu Philosophy: Shad Darshanas	1	Hindu Studies Foundations	Core Hindu Studies
8	HSF2002	Introduction to Upanishads – Part I	1.5	Hindu Studies Foundations	Core Hindu Studies
9	HSF2003	Introduction to Upanishads – Part II	1.5	Hindu Studies Foundations	Core Hindu Studies
10	HSF2101	Dhyaanam – Meditation and the Meditator	1	Hindu Studies Foundations	Core Hindu Studies
11	HSF2102	Self-Knowledge and the Quest for Happiness	1	Hindu Studies Foundations	Core Hindu Studies
12	HSF2103	Bhakti – The Heart of Wisdom – 1	1	Hindu Studies Foundations	Core Hindu Studies
13	HSF2104	Bhakti – The Heart of Wisdom – 2	1	Hindu Studies Foundations	Core Hindu Studies
14	HSF3000	Hindu Dharmic Parenting	1.5	Hindu Studies Foundations	Core Hindu Studies



SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
15	HSF3401	Chanakya's Leadership Principles for the 21st Century	1.5	Hindu Studies Foundations	Core Hindu Studies
16	HSF4000	Distinguishing Varna and Jati from Caste	1.5	Hindu Studies Foundations	Core Hindu Studies
17	HSF1403	Vedic Chanting – Rudram	1	Hindu Studies Foundations	Hindu Texts, Traditions and Practices
18	HSF1404	Vedic Chanting – Chamaka Prashna	1	Hindu Studies Foundations	Hindu Texts, Traditions and Practices
19	TAT1001	Introduction to the Dashashantimantras	1	Texts and Traditions	Hindu Texts, Traditions and Practices
20	TAT1002	Sadhana Panchakam	1	Texts and Traditions	Hindu Texts, Traditions and Practices
21	TAT1301	Vishnu Sahasranama Stotram	1	Texts and Traditions	Hindu Texts, Traditions and Practices
22	TAT1303	Lalitha Sahasranamam – Part I	1	Texts and Traditions	Hindu Texts, Traditions and Practices
23	TAT1304	Lalitha Sahasranamam – Part II	1	Texts and Traditions	Hindu Texts, Traditions and Practices
24	TAT2100	Across the Universe: Hindu Dharma and Western Creative Arts	1	Texts and Traditions	Hindu Texts, Traditions and Practices
25	TAT3001	Dakshinamurti Stotram by Adi Shankara	1	Texts and Traditions	Hindu Texts, Traditions and Practices
26	TAT3104	Hindu Temples and Traditions	1	Texts and Traditions	Hindu Texts, Traditions and Practices
27	TAT3201	Sankhya Darshana through the Sankhya Karika - Part 1	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
28	TAT3202	Sankhya Darshana through the Sankhya Karika - Part 2	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
29	TAT3203	Vedantasara of Sadananda Part 1	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
30	TAT3204	Vedantasara of Sadananda Part 2	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
31	TAT3206	Nyaya Darshana – Part 1	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
32	TAT3207	Nyaya Darshana – Part 2	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
33	TAT3208	Vaisheshika Darshana Part 1	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
34	TAT3209	Vaisheshika Darshana Part 2	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
35	TAT3210	Mimamsa Darshana Part – 1	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
36	TAT3211	Mimamsa Darshana Part – 2	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices



SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
37	TAT3212	Tattvabodha Part – 1	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
38	TAT3213	Tattvabodha Part – 2	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
39	TAT4000	Adhyasa Bhashya of Adi Shankara	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
40	TAT4004	Kenopanishad with Shankara Bhasya	1.5	Texts and Traditions	Hindu Texts, Traditions and Practices
41	YOG2001	The Yoga of the Bhagavad Gita	1.5	Yoga Studies	Holistic Health – Yoga and Ayurveda
42	YOG2002	The Yoga of the Yoga Sutras	1.5	Yoga Studies	Holistic Health – Yoga and Ayurveda
43	YOG2100	An Immersive Exploration of the Iconic "Autobiography of a Yogi"	1	Yoga Studies	Holistic Health – Yoga and Ayurveda
44	YOG3100	The Yoga of Mahabharata	1	Yoga Studies	Holistic Health – Yoga and Ayurveda
45	YOG3300	The Yoga of Motherhood	1.5	Yoga Studies	Holistic Health – Yoga and Ayurveda
46	YOG3301	Mother womb: Engaging the Divine Feminine	1.5	Yoga Studies	Holistic Health – Yoga and Ayurveda
47	YOG3302	Yoga of Relationship	1.5	Yoga Studies	Holistic Health – Yoga and Ayurveda
48	AIH1001	Ayurveda – Essential Nutrition	1.5	Ayurveda and Integrative Health	Holistic Health – Yoga and Ayurveda
49	AIH1002	Ayurveda: The art of Cleaning Fasts and Detox diet for Healthy Living	1.5	Ayurveda and Integrative Health	Holistic Health – Yoga and Ayurveda
50	AIH1003	Ayurvedic First Aid and Home Remedies	1.5	Ayurveda and Integrative Health	Holistic Health – Yoga and Ayurveda
51	AIH1004	Ayurvedic Guide to Women's Wellness	1.5	Ayurveda and Integrative Health	Holistic Health – Yoga and Ayurveda
52	AIH1005	Swasthavritta- Ayurveda for Daily Wellness	1.5	Ayurveda and Integrative Health	Holistic Health – Yoga and Ayurveda
53	AIH1006	Glow and Flow with Ayurvedic Oils	1.5	Ayurveda and Integrative Health	Holistic Health – Yoga and Ayurveda
54	AIH1100	Becoming an Ayurvedic Health Counselor	1.5	Ayurveda and Integrative Health	Holistic Health – Yoga and Ayurveda
55	AIH1101	Ayurveda 101: The wisdom of Well being	1.5	Ayurveda and Integrative Health	Holistic Health – Yoga and Ayurveda



SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
56	AIH2200	Ayurveda Wellness Retreat & Practicum	2	Ayurveda and Integrative Health	Holistic Health – Yoga and Ayurveda
57	HAM2100	How Hindu Dharma transformed America	1.5	History and Method	Hindu History
58	HAM2101	Gurus in America- The incredible impact of India's Dharmic Ambassadors	1.5	History and Method	Hindu History
59	HAM4100	Rivers of Rigveda	1.5	History and Methods	Hindu History
60	HAM4201	Reconstructing Hindu History - The Commissions	1.5	History and Method	Hindu History
61	HAM4202	Reconstructing Hindu History - The Omissions	1.5	History and Method	Hindu History
62	HAM4203	History and Methods of Indian Astronomy	1.5	History and Method	Hindu History

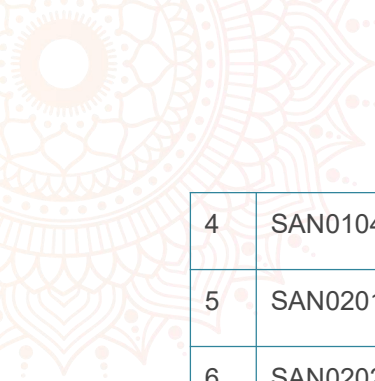
** – Proposed Course

CPHS Elective Distributions – The remaining 6 credits required to complete the requirements for CPHS may be taken by taking any course from either the Core Distribution listed above or from the courses listed below under Community Education Program (CEP).

10.3.2 Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS)

The Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS) consists of 16 quarter-long courses, over a four-year period. They can also be broken up into four phases, a beginner, intermediate, an advanced and a proficiency phase. The courses offered in this program are shown below.

SN	Course Code	Course Title	Credit Hours	Area of Study	Required / Elective
1	SAN0101	Beginning Sanskrit - I	1.5	Sanskrit Studies	Required
2	SAN0102	Beginning Sanskrit - II	1.5	Sanskrit Studies	Required
3	SAN0103	Beginning Sanskrit – III	1.5	Sanskrit Studies	Required

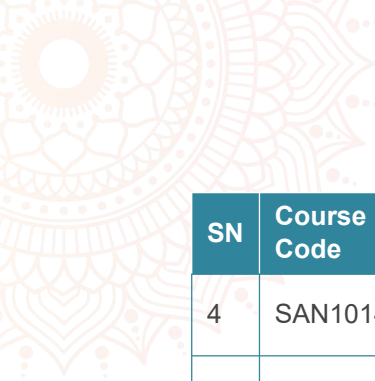


4	SAN0104	Beginning Sanskrit - IV	1.5	Sanskrit Studies	Required
5	SAN0201	Intermediate Sanskrit – I	1.5	Sanskrit Studies	Required
6	SAN0202	Intermediate Sanskrit – II	1.5	Sanskrit Studies	Required
7	SAN0203	Intermediate Sanskrit - III	1.5	Sanskrit Studies	Required
8	SAN0204	Intermediate Sanskrit – IV	1.5	Sanskrit Studies	Required
9	SAN0301	Advanced Sanskrit - I	1.5	Sanskrit Studies	Required
10	SAN0302	Advanced Sanskrit – II	1.5	Sanskrit Studies	Required
11	SAN0303	Advanced Sanskrit – III	1.5	Sanskrit Studies	Required
12	SAN0304	Advanced Sanskrit – IV	1.5	Sanskrit Studies	Required
13	SAN0401	Sanskrit Proficiency – I	1.5	Sanskrit Studies	Required
14	SAN0402	Sanskrit Proficiency – II	1.5	Sanskrit Studies	Required
15	SAN0403	Sanskrit Proficiency – III	1.5	Sanskrit Studies	Required
16	SAN0404	Sanskrit Proficiency – IV	1.5	Sanskrit Studies	Required

10.3.3 Certificate Program in Sanskrit through Bhagavad Gita (CSBG)

The Certificate Program in Sanskrit through Bhagavad Gita consists of 16 quarter-long courses, over a four-year period. They can also be broken up into four phases, a beginner, intermediate, advanced, and a proficiency phase. This presents an alternate path towards Sanskrit Proficiency.

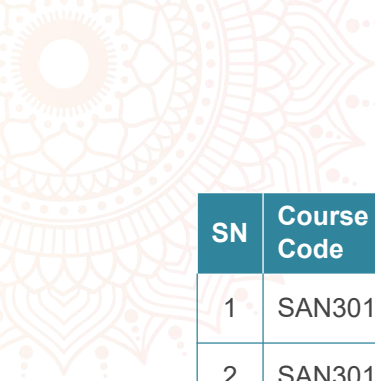
SN	Course Code	Course Title	Credit Hours	Area of Study	Required / Elective
1	SAN1011	Samskritam through Bhagavad-Gita - Beginner I	1.5	Sanskrit Studies	Required
2	SAN1012	Samskritam through Bhagavad-Gita - Beginner II	1.5	Sanskrit Studies	Required
3	SAN1013	Samskritam through Bhagavad-Gita - Beginner III	1.5	Sanskrit Studies	Required



SN	Course Code	Course Title	Credit Hours	Area of Study	Required / Elective
4	SAN1014	Sanskritam through Bhagavad-Gita - Beginner IV	1.5	Sanskrit Studies	Required
5	SAN1021	Sanskritam through Bhagavad-Gita - Intermediate I	1.5	Sanskrit Studies	Required
6	SAN1022	Sanskritam through Bhagavad-Gita - Intermediate II	1.5	Sanskrit Studies	Required
7	SAN1023	Sanskritam through Bhagavad-Gita - Intermediate III	1.5	Sanskrit Studies	Required
8	SAN1024	Sanskritam through Bhagavad-Gita - Intermediate IV	1.5	Sanskrit Studies	Required
9	SAN1031	Sanskritam through Bhagavad-Gita - Advanced I	1.5	Sanskrit Studies	Required
10	SAN1032	Sanskritam through Bhagavad-Gita - Advanced II	1.5	Sanskrit Studies	Required
11	SAN1033	Sanskritam through Bhagavad-Gita - Advanced III	1.5	Sanskrit Studies	Required
12	SAN1034	Sanskritam through Bhagavad-Gita - Advanced IV	1.5	Sanskrit Studies	Required
13	SAN1041	Sanskritam through Bhagavad-Gita - Proficiency I	1.5	Sanskrit Studies	Required
14	SAN1042	Sanskritam through Bhagavad-Gita - Proficiency II	1.5	Sanskrit Studies	Required
15	SAN1043	Sanskritam through Bhagavad-Gita- Proficiency III	1.5	Sanskrit Studies	Required
16	SAN1044	Sanskritam through Bhagavad-Gita- Proficiency IV	1.5	Sanskrit Studies	Required

10.3.4 Advanced Certificate in Sanskrit Grammar for Hindu Studies (ACSG)

The Advanced Certificate in Sanskrit Grammar for Hindu Studies (ACSG) consists of 12 quarter-long courses, over a three-year period. This is a unique stacked program, where, completing the first year allows a student to earn a Micro certificate in Sanskrit Grammar for Hindu Studies; Completing two years allows them to earn a Micro-Advanced Certificate in Sanskrit Grammar for Hindu Studies, and completing all three years grants them an Advanced Certificate in Sanskrit Grammar for Hindu Studies.



SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
1	SAN3011	Laghu-Siddhanta-Kaumudi - Beginner 1	2	Sanskrit Studies	Required
2	SAN3012	Laghu-Siddhanta-Kaumudi - Beginner 2	2	Sanskrit Studies	Required
3	SAN3013	Laghu-Siddhanta-Kaumudi - Beginner 3	2	Sanskrit Studies	Required
4	SAN3014	Laghu-Siddhanta-Kaumudi - Beginner 4	2	Sanskrit Studies	Required
5	SAN4011	Laghu-Siddhanta-Kaumudi – Intermediate 1	2	Sanskrit Studies	Required
6	SAN4012	Laghu-Siddhanta-Kaumudi – Intermediate 2	2	Sanskrit Studies	Required
7	SAN4013	Laghu-Siddhanta-Kaumudi – Intermediate 3	2	Sanskrit Studies	Required
8	SAN4014	Laghu-Siddhanta-Kaumudi – Intermediate 4	2	Sanskrit Studies	Required
9	SAN5011	Laghu-Siddhanta-Kaumudi – Advanced 1	2	Sanskrit Studies	Required
10	SAN5012	Laghu-Siddhanta-Kaumudi – Advanced2	2	Sanskrit Studies	Required
11	SAN5013	Laghu-Siddhanta-Kaumudi – Advanced3	2	Sanskrit Studies	Required
12	SAN5014	Laghu-Siddhanta-Kaumudi – Advanced 4	2	Sanskrit Studies	Required

10.3.5 Certificate Program in Ayurveda for Self-Healing (CPAS)

The 24 Quarter-Credit-hour Certificate Program in Ayurveda for Self-Healing (CPAS) comprises of two categories of courses offered under Core Ayurveda distributions, and Elective distributions. Students must take at least 15 Credits from the Core distribution and 9 Credits from either the Core or the Elective distribution to complete the 24 credits required to complete the Program. The distributions, areas of studies, and the courses under them are listed below. The selection of courses offered provide for a wide variety of specializations within the structure of a single certificate program.

CPAS Core Distributions – Students must take a total of 15 credits from this distribution. 8–12 credits from Ayurveda courses and 2-credit from Ayurveda Retreats.



SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
1	AIH1001	Ayurveda – Essential Nutrition	1.5	Ayurveda and Integrative Health	Core – Ayurveda
2	AIH1002	Ayurveda: The Art of Cleansing Fast and Detox Diet for Healthy Living	1.5	Ayurveda and Integrative Health	Core – Ayurveda
3	AIH1003	Ayurvedic First Aid and Home Remedies	1.5	Ayurveda and Integrative Health	Core – Ayurveda
4	AIH1004	The Ayurvedic Guide to Women's Wellness	1.5	Ayurveda and Integrative Health	Core – Ayurveda
5	AIH1005	Swasthavritta -Ayurveda for Daily Wellness	1.5	Ayurveda and Integrative Health	Core – Ayurveda
6	AIH1006	Glow and Flow with Ayurvedic Oils	1.5	Ayurveda and Integrative Health	Core – Ayurveda
7	AIH1100	Becoming an Ayurvedic Health Counsellor	1.5	Ayurveda and Integrative Health	Core – Ayurveda
8	AIH1101	Ayurveda 101: Wisdom of Wellbeing	1	Ayurveda and Integrative Health	Core – Ayurveda
9	AIH2001	Ayurveda – Advanced Nutrition	1.5	Ayurveda and Integrative Health	Core – Ayurveda
10	AIH2002	Ayurveda: Therapeutic Cooking for Healthy Living	1.5	Ayurveda and Integrative Health	Core – Ayurveda
11	AIH2200	Ayurveda Wellness Retreat & Practicum	2	Ayurveda and Integrative Health	Core – Ayurveda Retreats
12	AIH3101	Ayurveda and Cardio-Metabolic Health	1.5	Ayurveda and Integrative Health	Core – Ayurveda

CPAS Elective Distributions – The remaining 9 credits required to complete the 24 credit requirements for CPAS may be taken by taking any course from the courses from Hindu Studies, Sanskrit (Language and Literature Studies), or Yoga Studies listed below.

SN	Course Code	Course Title	Credit Hours	Area of Study	Distribution
1	HSF5000	Orientation to Hindu Studies	1.5	Hindu Studies Foundations	Elective – Hindu Studies
2	HSF1101	Svadharma – Discovering and Living our Life Purpose Living	1.5	Hindu Studies Foundations	Elective – Hindu Studies
3	HSF1401	Introduction to the Vedic Ritual	1.5	Hindu Studies Foundations	Elective – Hindu Studies
4	HSF1402	Introduction to the Vedic Chanting – 1	1.5	Hindu Studies Foundations	Elective – Hindu Studies

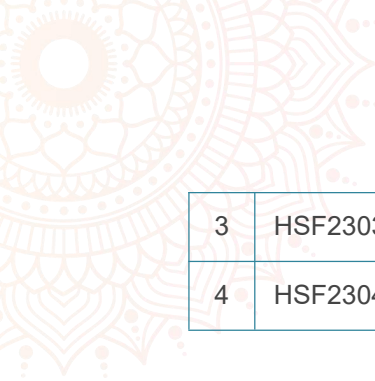


5	HSF2001	Introduction to Hindu Philosophy: Shad Darshanas	1.5	Hindu Studies Foundations	Elective – Hindu Studies
6	HSF2002	Introduction to Upanishads – Part 1	1.5	Hindu Studies Foundations	Elective – Hindu Studies
7	HSF2003	Introduction to Upanishads – Part 2	1.5	Hindu Studies Foundations	Elective – Hindu Studies
8	HSF2101	Dhyaanam – Meditation and the Meditator	1	Hindu Studies Foundations	Elective – Hindu Studies
9	HSF2102	Self-knowledge and the quest for Happiness	1	Hindu Studies Foundations	Elective – Hindu Studies
10	HSF1000	Introduction to Hinduism	1	Hindu Studies Foundations	Elective – Hindu Studies
11	YOG2001	The Yoga of the Bhagavad Gita	1.5	Yoga Studies	Elective – Yoga Studies
12	YOG2002	The Yoga of the Yoga Sutras	1.5	Yoga Studies	Elective – Yoga Studies
13	YOG2100	An Immersive exploration of the iconic “Autobiography of a Yogi	1	Yoga Studies	Elective – Yoga Studies
14	YOG3100	The Yoga of Mahabharata	1	Yoga Studies	Elective – Yoga Studies
15	YOG3300	The Yoga of the motherhood	1.5	Yoga Studies	Elective – Yoga Studies
16	YOG3301	Mother Womb – Engaging the Divine Feminine	1.5	Yoga Studies	Elective – Yoga Studies
17	YOG3302	Yoga of Relationship	1.5	Yoga Studies	Elective – Yoga Studies
18	LAN0101	Introducing the sounds and script of Sanskrit - I	1	Languages and Literature (Sanskrit)	Elective – Sanskrit Studies
19	LAN0102	Introducing the Sounds and Script of Sanskrit – II	1	Languages and Literature (Sanskrit)	Elective – Sanskrit Studies

10.3.6 The Bhagavad Gita Certificate Program (BGCP)

The Bhagavad Gita Certificate Program (BGCP) is a 6-Credit hour Program that consists of 4 quarter-long courses, over a one-year period. The courses offered in this program are shown below.

SN	Course Code	Course Title	Credit Hours	Area of Study	Required / Elective
1	HSF2301	BG1: From Inner Conflict to Self-Knowledge	1.5	Hindu Studies Foundations	Required
2	HSF2302	BG2: Cultivating Emotional Mastery	1.5	Hindu Studies Foundations	Required



3	HSF2303	BG3: Cosmic Vision and Infinite Self	1.5	Hindu Studies Foundations	Required
4	HSF2304	BG4: Awaken, Purify and Transcend	1.5	Hindu Studies Foundations	Required

10.3.7 Certificate Program in Hindu Civilizational Studies (CHCS)

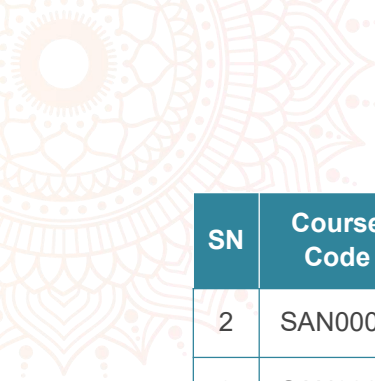
The Certificate Program in Hindu Civilizational Studies (CHCS) is a 12-Credit hour Program that consists of 8 quarter-long courses, over a two-year period. The courses offered in this program are shown below.

SN	Course Code	Course Title	Credit Hours	Area of Study	Required / Elective
1	HSF1001	Exploring Hinduism – Part A – Geography and History	1.5	Hindu Studies Foundations	Required
2	HSF1002	Exploring Hinduism – Part B – Divinities and Religion	1.5	Hindu Studies Foundations	Required
3	HSF1003	Exploring Hinduism – Part C – Timekeeping, Calendar and Celebrating Cosmic Connect	1.5	Hindu Studies Foundations	Required
4	HSF1004	Exploring Hinduism – Part D – Society and Culture	1.5	Hindu Studies Foundations	Required
5	HSF1201	Hindu Contributions in the Realm of Matter Part A – Big 5	1.5	Hindu Studies Foundations	Required
6	HSF1202	Hindu Contributions in the Realm of Matter Part B – Game Changer	1.5	Hindu Studies Foundations	Required
7	HSF1203	Hindu Contributions in the Realm of Mind Part A – Towards Sciences and Arts	1.5	Hindu Studies Foundations	Required
8	HSF1204	Hindu Contributions in the Realm of Mind Part B – Life and Lifestyle	1.5	Hindu Studies Foundations	Required

10.3.8 Micro-Certificate in Conversational Sanskrit for Hindu Studies (MCCS)

The Micro-Certificate Program in Conversational Sanskrit for Hindu Studies (MCCS) is a 6-Credit hour Program that consists of 4 quarter-long courses, that can be completed over a one-year period. The courses offered in this program are shown below.

SN	Course Code	Course Title	Credit Hours	Area of Study	Required / Elective
1	SAN0001	Conversational Sanskrit – I	1.5	Sanskrit Studies	Required



SN	Course Code	Course Title	Credit Hours	Area of Study	Required / Elective
2	SAN0002	Conversational Sanskrit – II	1.5	Sanskrit Studies	Required
3	SAN0003	Conversational Sanskrit – III	1.5	Sanskrit Studies	Required
4	SAN0004	Conversational Sanskrit – IV	1.5	Sanskrit Studies	Required

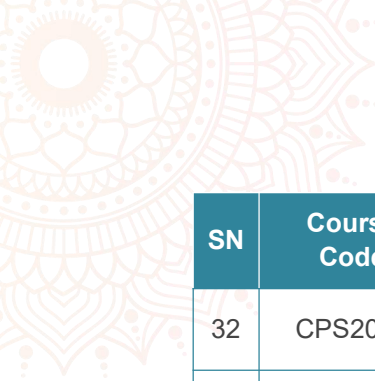
10.3.9 Community Education Program (CEP)

Students who are not choosing to enroll in an program of study are enrolled by default into the Community Education Program may virtually take any course offered by the University, if they meet two criteria: 1) They have met the prerequisites for the individual course and 2) they have permission from the faculty who is teaching the course to take it. The list of courses that are offered as stand-alone courses that are part of the Community Education Program are listed below.

SN	Course Code	Course Title	Credit Hours	Area of Study
1	HSF1005	Lessons from Valmiki Ramayana	1	Hindu Studies Foundations
2	HSF1006	Lessons from Valmiki Ramayana for Teens and Parents	1	Hindu Studies Foundations
3	HSF1007	Discover the Contemporary Relevance of Hindu Dharma	1	Hindu Studies Foundations
4	HSF1010	Growing Up with the Gita	1	Hindu Studies Foundations
5	HSF1301	DEHA – The Principles of Sound Body in Bhagavad Gita	1.5	Hindu Studies Foundations
6	HSF1302	GNANA – The Principles of Sound Mind in Bhagavad Gita	1.5	Hindu Studies Foundations
7	HSF1303	YOGA – The Principles of Pure Soul in Bhagavad Gita	1.5	Hindu Studies Foundations
8	HSF1304	BODHAK – The Gita Vidya Teacher Training	1.5	Hindu Studies Foundations
9	HSF1405	Experiencing Shiva	1	Hindu Studies Foundations
10	HSF1406	Experiencing Vishnu	1	Hindu Studies Foundations
11	HSF1407	Experiencing Devi	1	Hindu Studies Foundations



SN	Course Code	Course Title	Credit Hours	Area of Study
12	HSF1408	Experiencing Ganapathi	1	Hindu Studies Foundations
13	HSF1409	Experiencing Aditya	1	Hindu Studies Foundations
14	HSF1501	Writing Stories for Young Readers	1.5	Hindu Studies Foundations
15	HSF2201	Understanding Hinduphobia	1.5	Hindu Studies Foundations
16	HSF3001	Upanishadic Dialogues – I: The Chandogya Upanishad	1.5	Hindu Studies Foundations
17	HSF3101	The Renaissance of Sanatana Dharma in the Light of Sri Aurobindo	1	Hindu Studies Foundations
18	HSF3102	The Renaissance of Sanatana Dharma in the Light of Sri Aurobindo – Part 2	1	Hindu Studies Foundations
19	HSF3103	The Renaissance of Sanatana Dharma in the Light of Sri Aurobindo – Part 3	1	Hindu Studies Foundations
20	HSF3104	Sri Aurobindo and Sanatana Dharma	1.5	Hindu Studies Foundations
21	HSF3301	Ramayana for Excellence in Management and Leadership	1	Hindu Studies Foundations
22	HSF4100	Women in Hinduism	1.5	Hindu Studies Foundations
23	HSF5011	Discover Dharma – A Study Tour in India	4.5	Hindu Studies Foundations
24	HSF5012	Western Intellectual History – A Study Tour in Europe	4.5	Hindu Studies Foundations
25	HSF5100	Graduate Academic Writing Seminar Intensive	1	Hindu Studies Foundations
26	HAM2200	The Educational Heritage of India	1	History and Method
27	HAM4301	Distortions in Indian Historiography	2	History and Method
28	LAN0101	Introducing the sounds and script of Sanskrit - I	1.5	Languages and Literature Studies
29	LAN0102	Introducing the sounds and script of Sanskrit - 2	1.5	Languages and Literature Studies
30	CPS2001	The Dharma of Global Sustainability	1	Conflict and Peace Studies
31	CPS2002	The Yoga of Global Transformation	1	Conflict and Peace Studies



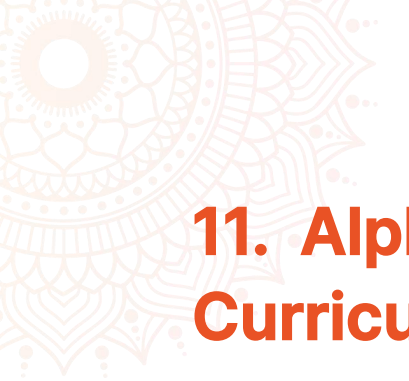
SN	Course Code	Course Title	Credit Hours	Area of Study
32	CPS2003	Sustainability is Sanatana Dharma	1	Conflict and Peace Studies
33	CPS2100	Interfaith Marriages: Challenges and Reconciliation	1.5	Conflict and Peace Studies
34	SAN2001	Wisdom at the Lake: Unraveling Yaksha-Prashna	1	Sanskrit Studies
39	SAN2002	Exploring Chandas	1	Sanskrit Studies
40	SAN3101	Satsang in Samskritam – Soundaryalaharii	1	Sanskrit Studies
41	SAN3102	Satsang in Samskritam – Bhaja Govindam	1	Sanskrit Studies
42	SAN3103	Satsang in Samskritam – Kanakadhaarastotram	1	Sanskrit Studies
43	SAN3104	Satsang in Samskritam – Nirvaanashatakam	1	Sanskrit Studies
44	TAT1101	Ayurveda – The wisdom of Well being	1.5	Ayurveda and Integrative Health
45	TAT1102	Disease through the Lens of Ayurveda	1	Ayurveda and Integrative Health
46	TAT1201	Sri Ramcharitmanas: Continuity in Change	1	Texts and Traditions
47	TAT1202	Life Lessons from the Hindu Puranas	1	Texts and Traditions
48	TAT1302	Bhaja Govindam – A Topical Approach	1	Texts and Traditions
49	TAT1305	Glory of Sundarkand – Devotion, Courage and Wisdom from Ramcharitmanas – 1	1	Texts and Traditions
50	TAT2200	Singing Bhakti Music: From Saints to Synthesizers	1	Texts and Traditions
51	TAT3000	Introduction to Manusmriti – Chapter 1: Origins of Dharma and Creation	1.5	Texts and Traditions
52	TAT3101	Ragas in Shastriya Sangeet and Modern Music	1	Texts and Traditions
53	TAT3102	The History of Shastriya Sangeet	1	Texts and Traditions
54	TAT3103	Indian And Western Music Traditions – A Comparative Study	1	Texts and Traditions
55	TAT3205	Understanding the Vedas	1.5	Texts and Traditions
56	TAT4001	Advaita, Visistadvaita, Dvaita – The three flavors of Vedanta Sastra	1.5	Texts and Traditions
57	TAT4002	The Three Vedantic Perspectives on the Bhagavad Gita	1	Texts and Traditions
58	TAT4003	The Three Vedantic Perspectives on Isha Vasya Upanishad	1.5	Texts and Traditions



SN	Course Code	Course Title	Credit Hours	Area of Study
59	YOG1000	Holistic Yoga – Philosophy and Practice	3	Yoga Studies
60	YOG1001	Managing Diabetes through Holistic Yoga	3	Ayurveda and Integrative Health
61	YOG2000	Holistic Yoga - Deepening your practice	2	Yoga Studies
62	YOG1006	Managing Back Pain Through Holistic Yoga	2	Yoga Studies
63	YOG2101	Ahimsa and the Art of Non-Violent Communication	1.5	Yoga Studies
64	YOG2200	Chakra Immersion Retreat	2	Yoga Studies
65	YOG2201	Chakra Healing	1.5	Yoga Studies
66	YOG2202	Pranayama – Breath, Beauty and Balance	1.5	Yoga Studies
67	YOG3002	Teaching Holistic Yoga Retreat	3	Yoga Studies
68	YOG3003	Internship and Practicum in Teaching Holistic Yoga	5	Yoga Studies
69	YOG3101	Antaranga Mandapam	1	Yoga Studies

10.3.10 Retreats, Seminars, and Workshops (CEP)

SN	Course Code	Retreat Title	Credit Hours	Area of Study
1	AIH1111	Ayurveda Wellness Retreat	N/A	Ayurveda and Integrative Health
2	AIH2200	Ayurveda Wellness Retreat & Practicum	2	Ayurveda and Integrative Health
3	HAM1111	Hindu Astronomy Retreat	N/A	History and Methods
4	HAM112	Genius of Hindu Astronomy Retreat	N/A	History and Methods
5	SAN1111	Sanskrit Residential Camp	N/A	Sanskrit Studies
6	SAN1112	Shastra Immersion Retreat	N/A	Sanskrit Studies
7	TAT1111	Experiencing Shiva and Raga Retreat	N/A	Text and Traditions
8	TAT1112	Experiencing Devi	N/A	Text and Traditions
9	YOG1111	Holistic Yoga Retreat	N/A	Yoga Studies
10	YOG2200	Chakra Immersion Retreat	2	Yoga Studies



11. Alphabetical List of Courses in Curriculum

1. AIH1001 - Ayurveda – Essential Nutrition (CPHS, CPAS)

AIH1001 - This course introduces the principles of Essential Nutrition through the Ayurvedic lens, emphasizing the role of Āhāra (food) in promoting health and preventing disease. Students will explore classical Ayurvedic concepts such as Āhāra Kalpanā, Pācana (digestion), and Dhātu Pōṣaṇa (tissue nourishment), while critically examining modern dietary habits. The course will equip students to assess food choices, recognize incompatible combinations (Viruddhāhāra), and offer sustainable, personalized dietary solutions. Integrating cultural, psychological, and sensory dimensions of food, the course nurtures community wellness and encourages a deeper pursuit of Ayurvedic clinical nutrition.

2. AIH1002 - Ayurveda: The Art of Cleansing Fast and Detox Diet for Healthy Living (CPHS, CPAS)

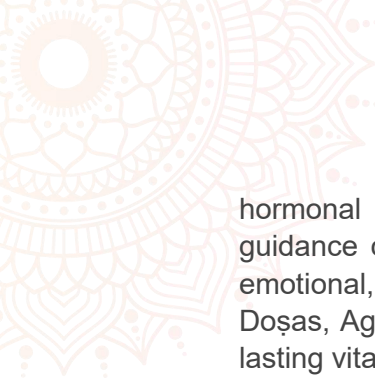
AIH1002 - This course explores the pivotal role of fasting in health preservation, aligning with Ayurvedic principles and seasonal rituals. This course emphasizes mindful detox planning, regimens to individual constitutions and health goals. Fasting enhances metabolic functions, balances digestive fire (Agni), and eliminates toxins (ama). It delves into cultural and spiritual dimensions of traditional fasting practices, honoring their significance for personal and community health. By preserving ancient traditions, students deepen their appreciation and relevance for the timeless wisdom of Ayurveda. In essence, this course empowers students to embrace fasting as a holistic health tool, fostering vitality and harmony in body and mind.

3. AIH1003 - Ayurvedic First Aid and Home Remedies (CPHS, CPAS)

AIH1003 - In this course we will explore the significance of various herbs and spices used daily in the kitchen and learn how to create recipes using them in the form of teas, pastes, drinks, infusions, and powder mixtures for both internal and external applications. These preparations can address a multitude of health concerns, including digestion, immunity, skin and hair care, seasonal allergies, metabolic issues, women's health, geriatric care, and children's health. The course will provide practical knowledge and recipes to incorporate Ayurvedic practices into everyday life for healing and preventive health.

4. AIH1004 - The Ayurvedic Guide to Women's Wellness (CPHS, CPAS)

AIH1004 - This course, The Ayurvedic Guide to Women's Wellness, offers a comprehensive Ayurvedic perspective on women's health and well-being, empowering participants to prioritize self-care across every stage of life—from menarche to menopause. Through 11 weekly sessions, students will explore holistic approaches to menstruation, postpartum care,



hormonal balance, graceful aging, and natural beauty. The course includes practical guidance on diet, lifestyle, Ayurvedic herbs, and stress management to support physical, emotional, and mental wellness. With a strong foundation in core Ayurvedic concepts like Doṣas, Agni, and Prakṛti, participants will learn to create personalized wellness routines for lasting vitality and inner harmony.

5. AIH1005 - Swasthavritta – Ayurveda for Healthy Living (CPHS, CPAS)

AIH1005 - This 11-week beginner-friendly course introduces the time-tested principles of Svasthavṛtta —Ayurveda’s science of daily and seasonal living, in a clear and practical way. Rooted in the principle that prevention is better than cure, this course empowers participants to align with nature’s rhythms and cultivate balanced living. Designed for wellness seekers and busy professionals, it covers personalized routines, Ayurvedic biological rhythms, and rejuvenation practices. Students will explore Doṣas, Agni, Āhāra (diet), Nidrā (sleep), Vyāyāma (movement), and Sadvṛtta (ethical living), while learning to build Ojas (vitality). Weekly topics like Dinacarya, R̥tucaryā, gut health, and gentle detox provide practical tools for sustainable, lifelong wellness.

6. AIH1006 - Glow and Flow with Ayurvedic Oils (CPHS, CPAS)

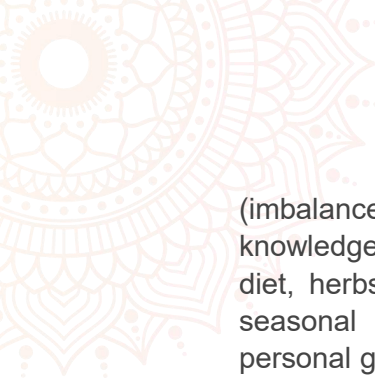
AIH1006 - This course is a transformative journey into the ancient art of oil-based wellness. Designed for beginners, this course explores the powerful role of oils in cooking, self-care, and healing. From nourishing abhyanga massage to mood-enhancing essential oils and skin-loving herbal blends, each week offers practical tools rooted in Ayurvedic wisdom. You'll learn to choose and use oils tailored to your unique constitution and lifestyle, creating rituals that restore balance, beauty, and vitality. Whether you're seeking radiant skin, calm nerves, or a healthier kitchen, this course empowers you to glow from within and flow with life.

7. AIH1100 - Becoming an Ayurvedic Health Counsellor (CPHS, CPAS)

AIH1100 - This course offers an inspiring introduction to the role and path of an Ayurvedic Health Counsellor (AHC). Designed for those seeking to support personal, family, and community well-being, it provides a clear overview of the foundational principles and practices taught in the AHC Certification Program. Participants will explore Ayurveda’s paradigm of health, learn to assess mind-body constitution and imbalances, and gain insight into holistic counselling through diet, herbs, yoga, and lifestyle. The course empowers students to promote wellness and happiness while preparing them for deeper training in the upcoming AHC program. Ideal for aspiring practitioners and wellness advocates alike.

8. AIH1101 - Ayurveda 101: Wisdom of Wellbeing (CPHS, CPAS)

AIH1101 - This course offers an in-depth introduction to the Wisdom of Well-being as presented in Ayurveda, giving a comprehensive overview of its foundational principles and practices. Participants will explore concepts such as Prakṛti (mind-body constitution), Vikṛti



(imbalance), Agni (digestive fire), and Ayurvedic nutrition. They will learn to apply this knowledge to assess imbalances and design personalized wellness plans using Ayurvedic diet, herbs, yoga, and lifestyle practices. The course emphasizes daily (Dinacaryā) and seasonal (R̥tucaryā) routines to promote long-term balance and vitality. Whether for personal growth or to support others, this course empowers students to harness Ayurveda's preventive approach for mind-body harmony, resilience, and sustainable health. It also serves as an ideal starting point for those considering further study or a career as an Ayurvedic Health Counsellor.

9. AIH2001 - Ayurveda – Advanced Nutrition (CPHS, CPAS)

AIH2001 - This is an experiential training course on Ayurvedic Diet and Nutrition, focusing on personalized applications for health and healing. Designed for students with prior Ayurveda study, it explores the role of therapeutic nutrition in managing non-communicable disorders such as obesity, diabetes, allergies, colitis, and digestive issues. Participants will gain practical tools to apply Ayurvedic dietary principles in daily life, enhancing both personal and community wellness. The course includes real-life case studies, traditional food science insights, and interactive learning to help students translate ancient wisdom into modern nutritional solutions. Emphasis is placed on integrating individualized diet strategies to support holistic health and address specific imbalances through Ayurvedic dietary practices.

10. AIH2002 - Ayurveda: Therapeutic Cooking for Healthy Living (CPHS, CPAS)

AIH2002 - Ayurveda: Therapeutic Cooking for Healthy Living (CPHS, CPAS) is an interactive course exploring the science of cooking and its impact on health. Students learn ingredient selection, food combinations, therapeutic cooking, low-GI foods, gut health strategies, and proper fermentation techniques. The course examines traditional fermented foods and simple modern methods that enhance nutritional value. Emphasizing experiential learning, students engage in hands-on activities to observe and analyze outcomes. Participants also develop customized meal plans integrating Ayurvedic principles with contemporary nutrition to support well-being. By preserving and applying ancient culinary wisdom in a modern context, the course deepens understanding of food as medicine. Ideal for wellness enthusiasts, Ayurveda and yoga students, chefs, and health practitioners seeking practical, evidence-informed skills.

11. AIH2101 - Ayurveda and Skin Science: The Skin–Health Connection (CPHS)

AIH2101 - This is a comprehensive 10-week course integrating Ayurvedic principles with modern dermatology to deepen understanding of skin health. Blending ancient wisdom with biomedical science, it explores connections among the gut, hormones, immunity, emotions, and the skin. Students examine dosha-based constitutions and their scientific correlates, along with Agni, Ama, microbiome balance, Ojas, and the skin barrier. The course addresses common concerns—acne, dryness, pigmentation, and aging—through nutrition, herbs, skincare rituals, and lifestyle strategies. Emphasizing holistic integration, participants



design internal and external treatment plans and culminate by creating a personalized 30-day Radiance Blueprint for sustainable skin vitality and overall well-being.

12. AIH2200 - Ayurveda Wellness Retreat & Practicum (CPHS, CPAS, Retreats and Workshops)

AIH2200 - The Ayurveda Wellness Retreat and Practicum is a transformative 4-day journey designed to help harmonize mind, body, and spirit through ancient wisdom and holistic practices. Nestled in the serene surroundings of Pine Lake Retreat near Orlando, FL, this immersive experience will guide participants on a path of self-discovery, wellness, and rejuvenation. In this course, Participants will gain a comprehensive understanding of Ayurveda, Yoga, empowering them to make informed choices for their well-being. The retreat aims to foster a sense of self-awareness and provide practical tools that participants can seamlessly incorporate into their daily lives, promoting lasting health and harmony.

13. AIH3101 - Ayurveda and Cardio-Metabolic Health (CPAS)

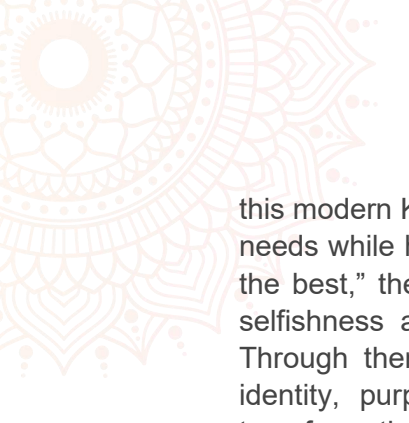
AIH3101 - Ayurveda & Cardio-Metabolic Health explores the prevention and management of metabolic and inflammatory imbalances such as obesity, insulin resistance, diabetes, hypertension, and chronic inflammation through classical Ayurvedic principles. The course examines the roles of agni, ama, doṣas, dhātus, and lifestyle (Svasthavṛtta) in metabolic dysfunction, while integrating practical guidance on diet, daily routines, stress management, sleep, and seasonal living. Students learn how food, spices, digestion, and mindful habits influence cardiovascular and metabolic resilience. Emphasis is placed on safe, non-clinical, self-healing applications that can be realistically integrated into modern household and workplace settings.

14. CPS2001 - The Dharma of Global Sustainability (CEP)

CPS2001 - This course explores how ancient Vedic wisdom, rooted in Hindu Dharma, offers vital insights for addressing today's urgent environmental crises. Based on the book *Carbon Dharma: The Occupation of Butterflies*, it engages students in a journey of personal and planetary transformation through the lens of dharmic values. Each session reflects on topics such as karma, right action, the Bhagavad Gītā, and the metaphor of metamorphosis to distinguish between destructive ("Caterpillar") and regenerative ("Butterfly") cultures. Designed for today's youth—and those who care about them—this course calls for collective responsibility in shaping a sustainable future. It invites students to become "Climate Healers," guided by inner transformation and a shared commitment to a thriving natural world.

15. CPS2002 - The Yoga of Global Transformation (CEP)

CPS2002 - This course explores how humanity can meet the ever-pressing challenge of global sustainability through a new form of collective Yoga—a conscious, cooperative path toward regeneration rather than depletion. It examines how we can support one another in



this modern Kurukṣetra, reimagining our systems, values, and collective "games" to fulfill our needs while honoring planetary limits. Drawing on the Hindu axiom “Everything happens for the best,” the course invites participants to reflect on how past human actions, driven by selfishness and disconnection, have led to ecological degradation and social injustice. Through themes from *Carbon Yoga: The Vegan Metamorphosis*, students will examine identity, purpose, and the sacredness of all life as they chart a path toward inner transformation and moral clarity.

16. CPS2003 - Sustainability is Sanatana Dharma (CEP)

CPS2003 - This course explores how the modern quest for sustainability relates to the eternal search for morality and universal truths in Sanatana Dharma. It exposes two axiomatic flaws in our global industrial civilization that prevents humanity from contributing more to the ecosystems of the planet than extracting from them. As James Lovelock said, “If the earth improves as a result of human presence, we will flourish. If it does not, we will perish.” Therefore, creating a sustainable civilization requires aligning and implementing real world systems to facilitate our eternal search for inner peace (Chitta Vritti Nirodha) and the unity of all life (Vasudhaiva Kutumbakam).

17. CPS2100 - Interfaith Marriages: Challenges and Reconciliation (CEP)

CPS2100 - This course focuses on interfaith marriages between individuals from Dharmic (Hindu, Buddhist, Jain, and Sikh) and Abrahamic (Jewish, Christian, and Muslim) traditions. It will also explore inter-racial and intra-faith marriages. In this course, we will examine various stages of relationships, from dating all the way after the end of life, the most critical issue being, determining the formal religion(s) of interfaith children. Students will delve into religious scriptures, personal experiences, and the expectations of different religious institutions. We will also discuss marriage and divorce laws from various countries. This course is essential for adults in interfaith relationships, their parents, marriage consultants, and anyone interested in understanding the social impacts of interfaith marriages and the challenges posed by intolerant religious practices.

18. CPS6502 - Hinduism and Conflict Resolution (PHD, MAH)

CPS6502 - The Hindu ideas are seldom factored in the conflict resolution discipline. The course aims to address this critical gap. A hallmark of the Hindu thought is its spiritual approach to conflict and its emphasis on the interlinkage of conflicts at various spheres including psychological, social, cultural, political, and economic. Hindu saints, scholars, warriors and policymakers since the ancient times dealt with conflict at multiple levels and explored pathways for their transformation by applying this spiritual approach. Krishna–Arjuna dialogue, Kauṭilyan statecraft, Swami Vivekananda’s practical Vedānta, and Sri Aurobindo’s integral yoga, to name a few, provide examples of this Hindu spiritual approach and its potential for enduring conflict resolution. While studying this Hindu approach, the students will examine an ongoing conflict and explore prospects of its resolution.

19. CPS6505 - Arthashastra (PHD, MAH)

CPS6505 - The course delves deep into *Arthaśāstra*, a classic that emerged in ancient India, and explores its theories on state and society, governance, foreign policy, war and peace and related concepts, and their relevance to our contemporary world. It examines perennial as well as contingent aspects of the classic, and how they help us understand and evaluate developments at local, state, regional and international arenas. The students will critically examine and evaluate the theories such as *saptāṅga*, *śāḍguṇya*, *maṇḍala*, and *upāyas*, and use tools gained from these theories to compare and contrast, possibly draw parallels, with related theories such as Realism as developed in the West. While delving deep into this classic, students will apply their critical thinking skills to a modern context, particularly keeping in view the potentials of Kauṭilyan ideas to address conflicts in our modern world.

20. CPS7500 - Philosophy of Sri Aurobindo (PHD, DHS, MAH)

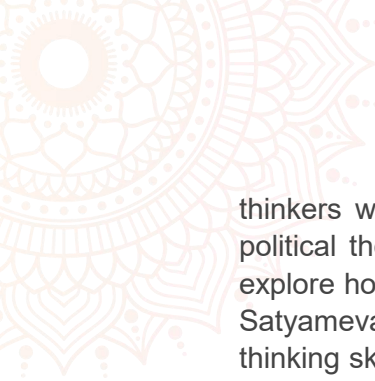
CPS7500 - This course offers an in-depth study of the philosophy of Śrī Aurobindo (1872–1950)—philosopher, mystic, poet, and yogi—whose vision of Integral Yoga sees all life as a progressive evolution toward divine consciousness. Building on Advaita Vedānta, he emphasized the fundamental unity underlying all existence and proposed that current societal formations are transitional steps to be transcended. Students will examine key concepts such as Life Divine, Supramental Being, and spiritual evolution, as well as Śrī Aurobindo's critique of modernity and his recovery of Vedic wisdom. The course will also explore his relevance to contemporary global challenges, comparing his thought with select Western philosophers through a Vedantic lens. Despite its depth and relevance, Śrī Aurobindo's thought remains underexplored—this course seeks to engage with it critically and constructively.

21. CPS7501 - Seminar on Conflict and Peace Studies (PHD, DHS)

CPS7501 - This seminar has two primary goals: (i) to critically examine the evolution of Conflict and Peace Studies in the 20th century, and (ii) to develop a Hindu Dharmic framework for conflict resolution. The course begins with a discussion of conflict theories and various approaches to understanding conflict. It explores conflict at multiple levels—individual, group, intra-state, and interstate—followed by an examination of popular methods of conflict management and resolution. Students will analyze the nature of conflict as a perennial and morally neutral (neither inherently good nor bad) facts of life that emerges from competing goals, whether within families, within communities or between states. When such competition turns violent, resolution becomes crucial. All aspects of conflict, including its causes, escalation, and transformation, will be studied through a Hindu Dharmic lens.

22. CPS7502 - A Survey of Hindu Political Thought (PHD)

CPS7502 - A Survey of Hindu Political Thought is an interdisciplinary course that will survey Hindu thought and its evolution since ancient times. It will examine the integral nature of the Hindu thought comprising, among other disciplines, history, religion, politics, conflict and peace, and philosophy. The course will examine aspects of key Hindu texts, and major



thinkers who shaped the Hindu thought. It will, in the process, probe concepts of Hindu political thought such as Bharat, Rashtra, Swami, Gana Rajya, Rama Rajya, Swaraj, and explore how those concepts were not devoid of the ideal of truth seeking, captured in words Satyameva Jayate. By the end of the course the students will be able to apply their critical thinking skills to analyze Hindu political thought in a comparative framework and apply them to contemporary discourses on political thought and politics.

23. CPS7503 - Gandhian Philosophy (PHD, DHS, MAH)

CPS7503 - This course explores the enduring relevance of Mahatma Gandhi's philosophy in today's turbulent world. Rooted in his religious tradition, Gandhi's principles of Ahimsa (non-violence) and Satyagraha (love for truth) became powerful tools of political and social transformation. Students will examine core Gandhian ideas such as Swaraj, Ram Rajya, trusteeship, Swadeshi, frugality, and social harmony, along with their application to contemporary issues like climate change, inequality, conflict, and women's empowerment. The course critically evaluates the gap between Gandhian principles and their practical implementation, encouraging students to apply a Gandhian lens to modern policy, peacebuilding, and civilizational dialogue. Students will assess the philosophical foundations of Gandhi's thought, trace the influence of global sociopolitical movements on his strategies, and explore Gandhian solutions to inter- and intra-state conflicts and other pressing global challenges.

24. CPS7506 - Human Rights – A Hindu Perspective (PHD, DHS)

CPS7504 - This graduate level course examines the concept and evolution of human rights, highlighting the limitations of dominant Eurocentric frameworks and introducing a Vedantic perspective rooted in Indian philosophical traditions. While modern human rights discourse gained prominence after the 1948 Universal Declaration of Human Rights, the principles of practical Vedanta, as popularized by Swami Vivekananda, offer a deeper, value-based alternative. Vivekananda emphasized that Vedānta must address real-world issues such as poverty, illiteracy, exploitation, and discrimination—asserting that true peace requires transcending selfishness and embracing the world as one family (Vasudhaiva Kuṭumbakam). Students will explore the evolution of human rights, critique prevailing paradigms, and apply Vedāntic insights to current human rights issues and policies. The course encourages the development of a holistic, dharmic framework for justice, equality, and global well-being.

25. CPS7507 - International Politics – A Vedanta Perspective (PHD, DHS)

CPS7507 - This course explores how a Vedanta perspective can deepen our understanding of global conflicts and offer transformative approaches to international politics. Drawing from thinkers like Sri Aurobindo, it examines the concept of state ego—manifested through national prejudices and historical tendencies toward jingoism, colonialism, and imperialism. Though empires have faded, their exploitative substructures persist in new forms. Vedānta suggests that just as individuals can evolve, so can states—when guided by the ideal of human unity. The course critically evaluates institutions like the United Nations in light of



their founding promises and explores whether they uphold dignity and equality for all. Students will engage major political theories, assess global conflicts through a dharmic lens, and design a Vedāntic framework for reimagining international relations grounded in unity, justice, and spiritual insight.

26. DHS9000 - Doctoral Study Seminar (DHS)

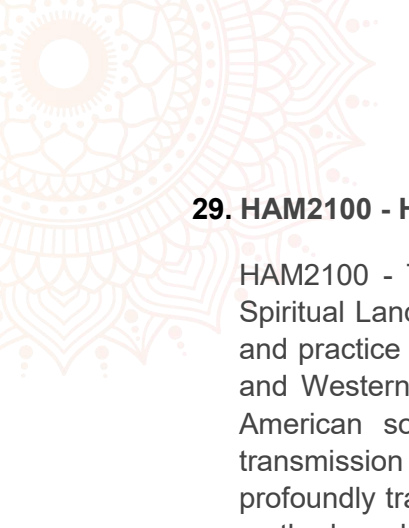
DHS9000 - This required seminar is designed for all Doctor of Hindu Studies (DHS) candidates and must be taken in the semester prior to, or concurrent with, the doctoral study proposal hearing. The course provides structured guidance to help students refine research questions, align their work with relevant literature, and articulate a clear methodological and theoretical framework. Through peer review, faculty mentoring, and collaborative workshops, students will develop and revise components of their proposals in preparation for the formal hearing. The seminar also fosters scholarly voice, academic rigor, and a collegial atmosphere that encourages constructive feedback. By the end of the course, students will have a well-defined and intellectually grounded research proposal, ready to make a meaningful contribution to the field of Hindu Studies.

27. DHS9001 - Doctoral Study Advisement I (DHS)

DHS9001 - This course provides individualized advisement for Doctor of Hindu Studies (DHS) students who have successfully completed their doctoral study proposal hearing. Under the mentorship of a faculty advisor, students will begin focused work on their doctoral dissertation, including refining research design, engaging with primary and secondary sources, and developing coherent arguments grounded in Hindu knowledge systems. The course emphasizes academic rigor, sustained research, and timely progress toward dissertation completion. Students will receive regular feedback to support critical thinking, methodological clarity, and effective scholarly writing. Enrollment is open only to DHS students with departmental approval, and permission of the instructor is required. All DHS students must complete two consecutive semesters of Doctoral Study Advisement following the proposal hearing to ensure steady progress in fulfilling doctoral requirements.

28. DHS9002 - Doctoral Study Advisement II (DHS)

DHS9001 - This course provides individualized advisement for Doctor of Hindu Studies (DHS) students who have successfully completed their doctoral study proposal hearing. Under the mentorship of a faculty advisor, students will begin focused work on their doctoral dissertation, including refining research design, engaging with primary and secondary sources, and developing coherent arguments grounded in Hindu knowledge systems. The course emphasizes academic rigor, sustained research, and timely progress toward dissertation completion. Students will receive regular feedback to support critical thinking, methodological clarity, and effective scholarly writing. Enrollment is open only to DHS students with departmental approval, and permission of the instructor is required. All DHS students must complete two consecutive semesters of Doctoral Study Advisement following the proposal hearing to ensure steady progress in fulfilling doctoral requirements.



29. HAM2100 - How Hindu Dharma Transformed America (CPHS)

HAM2100 - This course explores the history and impact of Vedic Wisdom on America's Spiritual Landscape. Hindu Dharma has irrevocably altered the way Americans understand and practice the spiritual dimension of life. With profiles of the key individuals—both Indian and Western—who propagated Dharmic teachings and integrated them into the fabric of American society, this course will analyze a structured history and analysis of the transmission of Sanatana Dharma to America over more than 200 years. It explores the profoundly transformative, yet vastly unappreciated, impact of Vedantic principles and yogic methods on healthcare, psychology, neuroscience, and religion.

30. HAM2101 - Gurus in America – The incredible impact of India's Dharmic Ambassadors (CPHS)

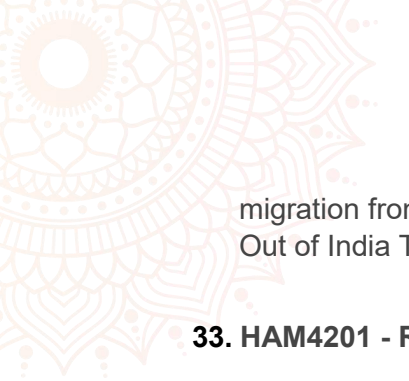
HAM2101 - This course explores the profound impact of Indian gurus, swamis, and yogacharyas on American spirituality, starting with Swami Vivekananda in 1893 and continuing with figures like Paramahansa Yogananda, Maharishi Mahesh Yogi, and modern influencers such as Mata Amritanandamayi and Sadhguru. We will analyze their diverse teachings, strategies, and the different spiritual traditions they represented, including Vedanta, Kashmir Shaivism, Gaudiya Vaishnavism, and hatha yoga. We will examine the backgrounds, personalities, and methods of these gurus, their challenges in adapting dharma to Western culture, and the controversies and legacies they left behind. Utilizing audio and video recordings, this course offers a comprehensive look at how these spiritual leaders transformed America's cultural and spiritual landscape.

31. HAM2200 - The Educational Heritage of India (CEP)

HAM2200 - In this course, students will gain an insight into the learning traditions of ancient India, which supported scholars through a unique ecosystem sustained by society. Drawing from the book "Revisiting the Educational Heritage of India," this course will provide an understanding of the pedagogy that sparked a knowledge revolution and laid the foundation of contemporary disciplines being studied in universities today. Students will also learn about the history of destruction of Indian universities by invaders from the 12th century onwards which was then followed by western colonialism. This will provide an insight into what has been lost and the challenges involved in restoring and transforming our modern educational paradigm.

32. HAM4100 - Rivers of Rigveda (CPHS)

HAM4100 - The course Rivers of R̥gveda offers a journey into the R̥gvedic period through geography maps, chronology charts and other research materials. It familiarizes the students with 41 hydronyms (river names) in R̥gveda and 32 unique rivers mentioned in it. The students will be able to analyze the migration pattern of the R̥gvedic People, which refutes the Aryan Invasion / Migration Theory. Students will go through the sequence in which the rivers are mentioned in R̥gveda. Using this, they will be shown the east to west



migration from what is today's Haryana to Afghanistan. They will be able to comprehend the Out of India Theory using R̥gveda.

33. HAM4201 - Reconstructing Hindu History – The Commissions (CPHS)

HAM4201 - This course is the first of a two-quarter course sequence that examines the scientific evidence emerging in contemporary times, in relation to the popular narratives on the history of the Hindu civilization, logically and rationally. The deep history of India is the history of the Hindu civilization, starting from ancient Indian prehistory. We use the term “Hindu” in a rich multi-dimensional context, inclusive of varied geographical, genetic, linguistic, cultural, and philosophical meanings. The primary focus of this course is to examine the best evidence available for the origins of the Hindus, in relation to the Aryan Invasion/ Migration theories that have become canonical to the outsider's narrative of Indian history.

34. HAM4202 - Reconstructing Hindu History – The Omissions (CPHS)

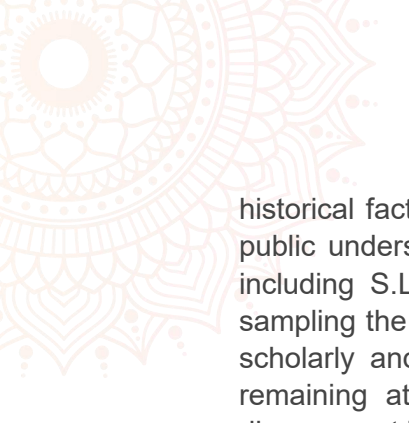
HAM4202 - Reconstructing Hindu History - The Omissions course is the second of a two-quarter course sequence that examines the scientific evidence emerging in contemporary times, in relation to the popular narratives on the history of the Hindu civilization, logically and rationally. Deep history of India is the history of the Hindu civilization, starting from ancient Indian prehistory. We use the term “Hindu” in a rich multi-dimensional context, inclusive of varied geographical, genetic, linguistic, cultural, and philosophical meanings. The primary focus of this course is to examine the best evidence available for what is normally omitted from the historical narratives about Hinduism and India, in most school and college textbooks.

35. HAM4203 - History and Methods of Indian Astronomy (CPHS)

HAM4203 - This course delves into the development of Astronomy in ancient India, addressing the complexity in its understanding stemming from historical distortions, academic disinterest, and inherent difficulty. It examines topics studied by ancient Indians, revealing its rich historical tradition of observation and innovation. Exploring methodologies ranging from metaphorical narratives to mathematical precision, students gain insight into the quest for timekeeping accuracy. They learn about renowned ancient Indian astronomers and their contributions, while tracing the global impact of Indian astronomy across ancient to modern times. Additionally, practical skills in planetarium software use are imparted. Through this comprehensive approach, students gain a deeper understanding of Indian astronomy's historical significance and its contemporary relevance.

36. HAM4301 - Distortions in Indian Historiography (CEP)

HAM4301 - This course examines the persistent distortions in the historiography of medieval and modern India, especially post-Independence. Students will explore key historical events and trends, with special attention to “Negationism”—the deliberate denial or distortion of



historical facts. The course analyzes how such distortions influence political discourse and public understanding. Readings will focus on authors who critique mainstream narratives, including S.L. Bhyrappa, Koenraad Elst, Meenakshi Jain, and Arun Shourie, while also sampling the dominant “secularist” literature for contrast. Students will critically evaluate the scholarly and political impact of these narratives and the potential for correction, while remaining attentive to the risk of introducing new biases. The course aims to foster discernment in interpreting historical narratives and understanding their relevance today.

37. HAM6403 - Readings in Modern Hinduism (PHD, DHS, MAH)

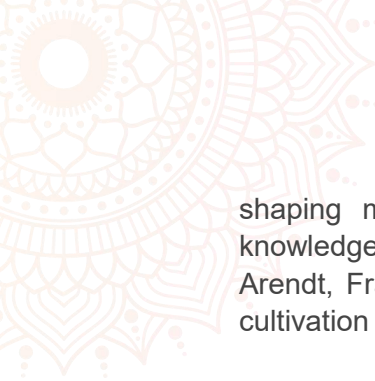
HAM6403 - Who were the thinkers and architects of modern India? How did their views of Hinduism and of the history of Indian civilization shape their vision of the reality of post-Independence India? What projects of reform, modernization, or social change did they set in motion? In Readings in modern Hinduism course, we shall read extracts from the works of thinkers who articulated the concept of a “Hindu” religion, often in dialogue with Western scholars and missionaries. We shall particularly focus on the role of an English-speaking elite in this process, especially those active in the major reform movements, Brahmo Samaj, Prarthana Samaj, and Arya Samaj. Throughout, we shall contrast traditional modes of self-relation, guided by ethical reflection and individual self-discipline (askesis), with modern views of Hinduism, including its cultural, nationalistic, and assimilated expressions.

38. HAM6404 - The Bhagavad Gita and the West (PHD, DHS, MAH, MBC)

HAM6404 - The Bhagavadgītā and the West course examines the Western reception of the *Bhagavadgītā*, exploring how it was interpreted, reconstructed, and researched from the 18th century to the present. Organized into three sections—Reception, Reconstruction, and Research—the course begins with the arrival of the *Gītā* in the West and its role in shaping German nationalism and Protestant anxieties. It then studies how scholars manufactured the idea of an “Ur-Gītā” by positing interpolations, reflecting broader narratives of religious and political authority. Finally, students will analyze how these theories influenced modern Indian writers and examine debates in contemporary scholarship on themes such as caste, nationalism, violence, and racism. Through textual criticism and engagement with authors like Brockington, Davis, Doniger, Rambachan, and Malinar, students will critically assess both historical interpretations and meaningful ways of reading the *Bhagavadgītā* as philosophy.

39. HAM6405 - Race and Hindu Reform (PHD, DHS)

HAM6405 - This course examines the encounter between Hindu traditions and the Western historicist episteme during the colonial period, focusing on how the concept of race reshaped Hindu self-understanding and reform discourse. As the second course in a sequence following HAM6403, it investigates the emergence of Hindu reform movements and interrogates the question of whether Hinduism required reform as framed within colonial narratives. Through close study of modern Hindu thinkers and the English-educated elite, the course analyzes the role of movements such as the Brahmo Samaj and Arya Samaj in



shaping modern Hindu identity. Students critically engage theories of race, colonial knowledge production, and social reform, drawing on the work of Max Weber, Hannah Arendt, Frantz Fanon, and others. The course contrasts traditional modes of ethical self-cultivation with modern cultural and nationalist reinterpretations of Hinduism.

40. HAM7400 - History of German Indology (PHD, DHS)

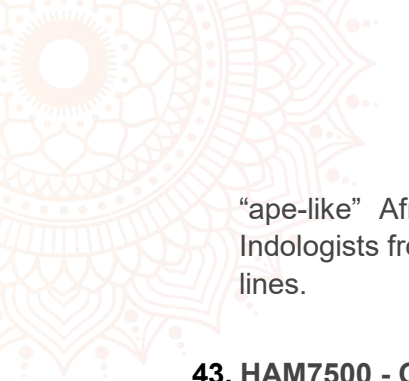
HAM7400 - Few European nations developed as wide a spectrum of research on India or sought so strongly to defend the notion of a privileged access to ancient India, as Germany. Yet this fascination was peculiarly limited to antiquity, with German scholars frequently contrasting the intellectual and social achievements of ancient India with what they perceived as the decline of contemporary Hinduism. This course, History of German Indology, traces the origins and development of German Indology, examining the internal factors—competition with other European powers, the quest for colonial prestige, the rise of “world history,” intra-Christian polemics, and the search for racial and cultural identity—that shaped the discipline. Special emphasis will be placed on the influence of German Protestantism, with its anticlerical and anti-philosophical biases, on Indological scholarship. Primary readings include *The New Science: A History of German Indology* alongside supplementary sources.

41. HAM7401 - Aryanism and Indology (PHD, DHS, MAH)

HAM7401 - This course, *Aryanism and Indology*, examines the emergence of the Aryan “master race” idea and its deep entanglement with the discipline of Indology, highlighting its enduring hold on the racist imagination. Students will trace how nineteenth-century German Indologists such as Friedrich and August Wilhelm Schlegel constructed the image of the Aryans, shaping debates on textual dating, historical periodization, and interpretations of Hinduism. Emphasis is placed on understanding how Aryanism underpins Indological discourse and on gaining a historical overview of German Indology from its origins to the present, with close study of sources on the Vedic period, Brahmanism, and Hinduism. The course further explores how German nationalism, racial supremacy theories, the quest for Aryan identity, and Protestant and Lutheran anti-Semitism informed the field, culminating in Indology’s role in fostering National Socialism and its wider implications for Hindu studies.

42. HAM7402 - Philosophy of Race (PHD, DHS)

HAM7402 - This course traces the construction of “race” in nineteenth- and twentieth-century Europe, beginning with theological, political, and scientific source texts and culminating in how these ideas shaped the reception of Indian texts in the Western academy. Students will engage with influential theoreticians of race such as Kant, Johann Blumenbach, Georg Forster, Christoph Meiners, Hegel, and Friedrich Schlegel. Of particular importance is Schlegel’s division of humankind into two “stocks”: the Asiatic and the African. The central portion of the course, Philosophy of Race, will be the key study of German Indologists whose writings contributed to the Aryan race theory. Particular attention is given to how Schlegel’s theological division of humankind into a “divine” Asiatic/European race and an



“ape-like” African race was extended by A. W. Schlegel, Christian Lassen, and later Indologists from Max Müller to Hermann Oldenberg, framing Indian culture along raciological lines.

43. HAM7500 - Overview of Hindu History (PHD)**

44. HAM8401 - Mahabharata Textual Criticism (PHD, DHS, MBC)

HAM8401 - The Mahabharata Textual Criticism course covers the two parts of criticism: lower criticism and higher criticism. We will first look at the development of historical criticism and its application to the Old Testament, before considering its salience for the study and interpretation of Indian texts. We will critically evaluate German scholars' application of principles such as form criticism, redaction criticism, redaction history, etc. either to identify strata in the texts or to identify putative ideologies behind them. In part 2, we will look at the application of these principles to the itihāsa-purāṇa tradition. Here we shall survey the main figures in Mahābhārata studies and their theories of the composition and growth of the epic. We shall contrast these theories with the careful application of textual criticism to the Mahabharata by V. S. Sukthankar in creating the Mahabharata critical edition.

45. HAM8402 - Historicism and the Humanities (PHD, DHS)

HAM8402 - Historicism may be defined minimally as “the belief that an adequate understanding of the nature of anything and an adequate assessment of its value are to be gained by considering it in terms of the place it occupied and the role it played within a process of development.” On this definition, almost every discipline in the humanities has succumbed to historicism, giving rise to the history of ideas, the history of philosophy, art history, and so forth. The study of Hinduism likewise becomes the study of its history—its origin, development from Vedic religion, decline, and sociohistorical conditions. This course, Historicism and the Humanities, interrogates the dominance of historicist concerns in the humanities with a view to liberating thought from the burden of history. Guided by Nietzsche's diagnosis of a “surfeit of history,” it asks whether the contemporary crisis of the humanities is rooted in the crisis of historicism itself.

46. HAM8403 - Historical Methods and Sources (PHD)

HAM8403 - This course introduces students to the theory and practice of history through a critical engagement with diverse examples of historical writing. Students reflect on the motivations for writing and studying history, the role of collective and individual memory, and the power of narrative in shaping identity. The course also examines the limitations of historical memory, the dangers of historicism, and the transformation of the concept of history with the rise of “scientific” historiography. As a mode of knowing, history has acquired immense intellectual authority; we often assume that to know when, where, and under what conditions something arose is to truly know that thing. Yet what kind of knowledge does history provide? Through readings ranging from antiquity to the Enlightenment, students trace the emergence of modern historiography and critically assess the possibility of absolute historical objectivity.

47. HAM8404 - Christian Theology (PHD)

HAM8404 - This course explores the foundational elements of Christian Theology, emphasizing that theological inquiry transcends simple dogmatic belief. It reveals theology as a complex intellectual achievement, relevant to understanding the intricacies of human existence, including mortality, the search for meaning, and our perspectives on the universe, society, science, freedom, and values. The course is structured in two tracks: a broad survey of significant theological thinkers over two millennia and an in-depth study of three key theologians. Track One introduces students to a wide range of historical theologians through concise classroom presentations. Track Two examines St. Augustine on the restless desire for God (*cor inquietus*), St. Thomas Aquinas on the contemplation of God (*summum ens*), and Meister Eckhart on mystical union. The course concludes with Dietrich Bonhoeffer, whose transformation of theology into ethical action demonstrates its enduring relevance for contemporary thought.

48. HSF1000 - Introduction to Hinduism (CPHS)

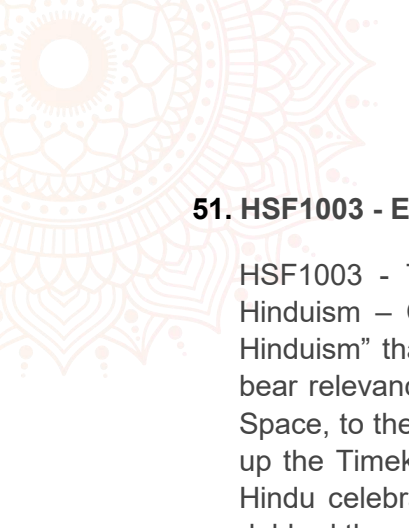
HSF1000 - This course brings to life the central ideas and concepts that constitute the building blocks of Sanatana Dharma i.e., Hinduism, through a careful development of a basic Sanskrit vocabulary. Where appropriate it also compares and contrasts Hindu ideas with some of the axiomatic ideas from other world religions and ideologies. Introduction to Hinduism builds up these ideas using a tapestry of Sanskrit words and phrases that taken together provide an access for appreciating the depth of Hindu thought, enabling the student to embrace these concepts as living guidance in our contemporary world.

49. HSF1001 - Exploring Hinduism – Geography and History (CHCS)

HSF1001 - Exploring Hinduism – Geography and History, is the first course in the series titled “Exploring Hinduism” that will prepare the explorer to trace the geographical location and extent of the roots of the Hindus and the timeline of this civilization. This course will also throw light on significant events that changed the course of their civilization as well as the course of its narrative. Open to both teens and their parents (and grandparents too) together or separately, this series is designed to take discussion and contemplation from beyond the course window, into the portals of home and family.

50. HSF1002 - Exploring Hinduism – Divinities and Dharma (CHCS)

HSF1002 - Exploring Hinduism – Divinities and Dharma, is the second course in the series titled “Exploring Hinduism” that will help discern the various Divinities in the Hindu Pantheon and see Hindu thought manifested as Science, Spirituality, Symbolism, Philosophy, Religion, Rituals, Tradition, Art and Culture. This course will also throw light on the significant term in Hinduism, called Dharma. It will help see and understand this pivot around which Hinduism and all other religions born out of India are based and which forms a common thread tying them all together as Dharmic orders of the world.



51. HSF1003 - Exploring Hinduism – Cosmology and Calendar (CHCS)

HSF1003 - This course is primarily offered for the students from Australia. “Exploring Hinduism – Cosmology and Calendar”, is the third course in the series titled “Exploring Hinduism” that will examine whether the Hindu calendar is scientific and if so, how does it bear relevance to the modern world? It will take the explorer on a travel into the whorls of Space, to the very depths of Time in order to see the fundamentals that have gone to make up the Timekeeping tradition of the Hindu Civilization. It will also throw more light on how Hindu celebrations and traditions are in sync with Nature and break the myths that have dubbed them falsely as superstitious, and belief based.

52. HSF1004 - Exploring Hinduism – Society and Culture (CHCS)

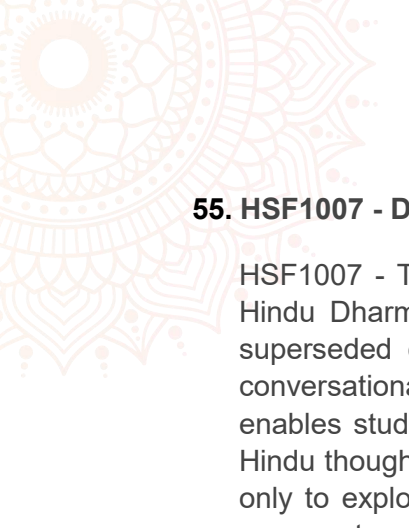
HSF1004 - Exploring Hinduism – Society and Culture, is the fourth and final course in the series titled “Exploring Hinduism” that will examine how, despite these various dimensions, this civilization has had a common culture, the Bhāratīya Kālāchār. It will help understand why the Hindus are the most adaptable, accommodating and assimilating people in the world and how the Hindu Civilization has been a hallmark for Unity and Diversity. It will also throw light on factors that have caused a substantial breakdown of this Hindu Society and its flourish. It will clear the wrong understanding of the Hindu Society and break the myths that have wrongly dubbed it as a patriarchal, male dominated, oppressive, rigid, stratified, regressive society.

53. HSF1005 - Lessons from Valmiki Ramayana (CEP)

HSF1005 - This course will enable students to get a well-versed understanding of the story, lessons, and teachings of one of the greatest epics written in Human history – The Vālmīki Rāmāyaṇa. We will explore, how this ancient epic continues to reverberate and resonate across generations, transcending time and culture in a unique way, i.e., what makes this epic so relevant and evergreen? In Lessons from Vālmīki Rāmāyaṇa course, we will go through the whole epic through 25 selected sub-stories. Each sub-story, and the characters involved, will elucidate a quintessential lesson. Students will be invited to engage with a real-life scenario and enquire into what a Rāmāyaṇa character would have done in that situation.

54. HSF1006 - Lessons from the Valmiki Ramayana for teens and Parents (CEP)

HSF1006 - This course introduces teenagers and parents to the timeless wisdom of the Vālmīki Rāmāyaṇa, one of the greatest epics in human history. Participants of ‘Lessons from the Vālmīki Rāmāyaṇa for Teens and Parents’ will engage with its stories, values, and teachings, exploring how they continue to inspire across generations and cultures. The course highlights the relevance of the Rāmāyaṇa in navigating contemporary family and social challenges, offering insights into duty, relationships, and resilience. Designed for both teens and parents, it fosters shared learning while deepening appreciation of this profound epic’s enduring message.



55. HSF1007 - Discover the contemporary Relevance of Hindu Dharma (CEP)

HSF1007 - This course, targets an age group of 18-35 and will explore the question – Is Hindu Dharma relevant in the contemporary world? If so, in what way? Or has it been superseded once and for all by western modernity, science, and technology? Set in a conversational format, with lively Questions and Answers and Group discussion, the course enables students to explore and discover for themselves, the timeless relevance of Vedic Hindu thought in a modern context. The course is especially relevant for those who wish not only to explore and embrace Hindu Dharma for themselves, i.e., their own lives, but also represent and communicate the essence and value of Vedic teachings in an environment suffused with western ideas.

56. HSF1010 - Growing up with the Gita (CEP)

HSF1010 - An introductory course designed specifically for teenagers, youth and the young at heart; 'Growing up with the Gita' aims to introduce them to the profound and timeless Hindu wisdom through the essence of the Bhagavad Gita. By delving into its teachings, students can prepare for the 'Gita Pariksha' test, while unlocking a treasure trove of profound insights into life. The teenage years encompass significant transitions and developments on physical, mental, intellectual, spiritual, and social levels. This phase often presents various challenges in different aspects of life. In this course, students will discover the trusted companion, philosopher, and guide known as the 'Bhagavad Gita' which will accompany and empower them to navigate their life challenges with excellence, strength, and empathy.

57. HSF1101 - Svadharma – Discovering and Living our Life Purpose (CPHS)

HSF1101 - Living in the contemporary world is fraught with conflicts in the family, at the workplace, with friends, in society and even in one's own mind. These conflicts can be navigated by anchoring oneself to the universal framework of *Sanatana Dharma*. At each age and stage of life, articulating one's own *Dharma* fosters a meaningful and ethical pursuit of wealth, pleasure and contribution. *Dharma* makes everyone happy as it sustains harmony in society. This also paves the way for the pursuit of *Moksha*, a life of freedom from a sense of bondage. The course, *Svadharma – Discovering and Living our Life Purpose*, is a practical guide to living our *Svadharma*.

58. HSF1201 - Hindu Contributions to the World in the Realm of Matter – Big 5 (CHCS)

HSF1201 - This is a two-part course which explores the contributions of Hindus to the world in the realm of matter, shaping the material progress of humanity. It examines evidence of sciences, technologies, inventions, industry, prosperity, and wealth that made India a highly sought-after civilization through time. The course is divided into Part A and Part B, which are mutually independent yet naturally complement each other. Part A, the "Hindu Contributions to the World in the Realm of Matter – Big 5" highlights five major contributions that transformed material culture and laid enduring foundations of human progress.

59. HSF1202 - Hindu Contributions to the World in the Realm of Matter – Game Changer (CHCS)

HSF1202 - This is Part B of the course Hindu Contributions to the world in the realm of matter, continuing the exploration of Hindu achievements that shaped global material progress. Like Part A, it studies the sciences, technologies, inventions, industry, prosperity, and wealth that made India a center of attraction for millennia. Both parts may be taken independently but are best appreciated together. Part B, the “Hindu Contributions to the World in the Realm of Matter – Game Changer,” focuses on transformative breakthroughs whose impact radically altered trajectories of civilization and global development.

60. HSF1203 - Hindu Contributions to the World in the Realm of Mind – Towards Sciences and Arts (CHCS)

HSF1203 - Hindu Contributions to the World in the Realm of Mind is a two-part course that explores the contributions of Hindus to the world in the realm of mind, shaping humanity's self-understanding and influencing global thought. Together with its companion courses on the realm of matter, it offers a holistic view of Hindu contributions across time. While both courses are mutually independent, they naturally complement each other. Part A, “Towards Sciences and Arts,” focuses on Hindu insights and innovations that laid the foundations for disciplines of knowledge, creativity, and intellectual inquiry worldwide.

61. HSF1204 - Hindu Contributions to The World in the Realm of Mind – Living (CHCS)

HSF1204 - This is Part B of the course Hindu Contributions to the World in the Realm of Mind, continuing the study of how Hindu thought shaped humanity's self-understanding and spiritual imagination. Paired with its companion on the ‘Realm of Matter’, this set of courses present a complete picture of Hindu civilizational contributions. While independent in structure, the two parts are best appreciated together. Part B, “Living,” emphasizes the Hindu contributions to ways of being—ethics, philosophy, spirituality, and practices that have sustained human flourishing across cultures and ages.

62. HSF1301 - DEHA – The principles of sound body in Bhagavad Gita (CEP)

HSF1301 - *DEHA, GNANA, and YOGA* is a three-part sequence designed to introduce students with no prior exposure to the Bhagavad Gītā to its wisdom through about 49 carefully curated verses organized into six thematic lessons. Together, the three courses highlight the body, mind, and soul as presented in the Gītā. Students study each verse's meaning through guided recitation, interactive discussion, and collaborative learning, deepening their understanding of the principles of a sound body.

The course, DEHA: The Principles of Sound Body in the Bhagavad Gita, focuses on the material and psychic aspects of the body. Participants will learn the principles of a sound body as taught in the Gītā, exploring how physical well-being supports higher pursuits of wisdom and spirituality.



63. HSF1302 - GNANA – The principles of sound mind in Bhagavad-Gita (CEP)

HSF1302 - *DEHA, GNANA, and YOGA* is a three-part sequence designed to introduce students with no prior exposure to the Bhagavad Gītā to its wisdom through about 51 carefully curated verses organized into six thematic lessons. Together, the three courses highlight the body, mind, and soul as presented in the Gītā. Students study each verse's meaning through guided recitation, interactive discussion, and collaborative learning, deepening their understanding of these principles.

The second course in the sequence, *GNANA: The Principles of Sound Mind in the Bhagavad Gita*, emphasizes the dimensions of divine wisdom—physical, social, occupational, mental, emotional, and spiritual—that shape the sound mind. The course highlights how the Bhagavad Gītā addresses the principles of a sound mind, nurturing balance, clarity, and wisdom in daily life.

64. HSF1303 - YOGA – The principles of pure soul in Bhagavad-Gita (CEP)

HSF1303 - *DEHA, GNANA, and YOGA* is a three-part sequence designed to introduce students with no prior exposure to the Bhagavad Gītā to its wisdom through about 51 carefully curated verses organized into six thematic lessons. Together, the three courses highlight the body, mind, and soul as presented in the Gītā. Students study each verse's meaning through guided recitation, interactive discussion, and collaborative learning, deepening their understanding.

The third course in the sequence turns to the soul, presenting about 40 selected verses organized into five lessons. Students explore the four paths of *Yoga*—*Karma*, *Jñāna*, *Bhakti*, and *Dhyāna*—through study, recitation, and dialogue. *YOGA – The principles of pure soul in Bhagavad-Gita* illuminates the principles of the pure soul, offering insights into union with the divine and the transformative potential of Gita's teachings.

65. HSF1304 - BODHAK – The Gita Vidya Teacher Training (CEP)

HSF1304 - “BODHAK – The Gita Vidya Teacher Training” is the first of a four-part series of courses, collectively titled as ‘Gita Vidya Teacher Certificate’. Together with the *DEHA, GNANA, and YOGA* sequence this course offers practical training to develop necessary competence for conducting Gita Vidya courses to young students. Participants shall in small groups teach Gita Vidya lessons under the guidance of the author. Following this, participants shall discuss their experience with the author for feedback and guidance. In addition, participants get 20 hours of actual field experience where they conduct Gita Vidya courses to real students in academic institutions, spiritual organizations or community groups etc. After successful completion of this series, participants shall receive the title of “Gita Vidya Saha Bodhak”.

66. HSF1401 - Introduction to the Vedic Ritual (CPHS)

HSF1401 - Ritual is the laboratory where the mind is purified, settled, and prepared for higher knowledge i.e., Para Vidya. In 'Introduction to the Vedic Ritual' course the participants will learn to perform simple rituals, with the right understanding and attitude, and integrate their value into their daily life. To the modern mind, Hindu rituals often appear to be merely repetitious and meaningless activity. And indeed, they can be performed in a way that accentuates their essential meaninglessness. But they have the power to prepare the restless mind for inwardness, as well as for appropriate engagement with the world.

67. HSF1402 - Introduction to the Vedic Chanting (CPHS)

HSF1402 - The practice of Sanātana Dharma rests on two vital dimensions—Jñāna Kāṇḍa (knowledge) and Karma Kāṇḍa (application)—with Veda-mantra chanting serving as the bridge between them. Bhagavān Ādi Śaṅkarācārya, in his Sādhana Pañcaka, enjoins spiritual aspirants to study the Vedas daily (Vedo nityam adhīyatām) underscoring the importance of accurate chanting and comprehension of the mantras and to perform karma as prescribed (tad-uditam karma svanuṣṭhīyatām). This course, *Introduction to the Vedic Chanting*, comprehensively covers both dimensions, elucidating the meaning and intonation of mantras while also delving into their application in the three types of rituals - nitya (daily), naimittika (occasional), and kāmya (for specific desired ends) - as well as in festivals - vratas and utsavas.

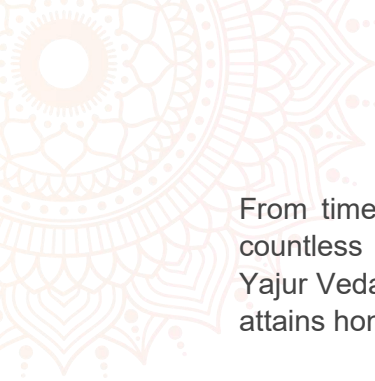
68. HSF1403 - Vedic Chanting – Rudram (CPHS)

HSF1403 - The practice of Sanātana Dharma rests on two vital dimensions—Jñāna Kāṇḍa (knowledge) and Karma Kāṇḍa (application)—with Veda-mantra chanting serving as the bridge between them. Bhagavān Ādi Śaṅkarācārya, in his Sādhana Pañcaka, enjoins spiritual aspirants to study the Vedas daily (Vedo nityam adhīyatām) underscoring the importance of accurate chanting and comprehension of the mantras and to perform karma as prescribed (tad-uditam karma svanuṣṭhīyatām).

From time immemorial, the worship of Rudra-Śiva has offered solace and inspiration to countless devotees. In this course, students will first learn the Laghu Nyāsa, a method of invoking deities within oneself, followed by the Namaka Praśna of the Kṛṣṇa Yajur Veda. It is said that one who worships daily with Namaka, Camaka, and Puruṣa Sūkta attains honor in the highest Brahmaloka.

69. HSF1404 - Vedic Chanting – Chamaka Prashna (CPHS)

HSF1404 - The practice of Sanātana Dharma rests on two vital dimensions—Jñāna Kāṇḍa (knowledge) and Karma Kāṇḍa (application)—with Veda-mantra chanting serving as the bridge between them. Bhagavān Ādi Śaṅkarācārya, in his Sādhana Pañcaka, enjoins spiritual aspirants to study the Vedas daily (Vedo nityam adhīyatām) underscoring the importance of accurate chanting and comprehension of the mantras and to perform karma as prescribed (tad-uditam karma svanuṣṭhīyatām).



From time immemorial, the worship of Rudra-Śiva has offered solace and inspiration to countless devotees. In this course, students will learn the Camaka Praśna of the Kṛṣṇa Yajur Veda. It is said that one who worships daily with *Namaka*, *Camaka*, and *Puruṣa Sūkta* attains honor in the highest Brahmaloka.

70. HSF1404 - Experiencing Shiva (CEP)

HSF1404 - This course invites participants to Experience Shiva, Rudra, as both the cosmic principle and the personal Lord. Drawing from the Vedas, Śvetāśvatara Upaniṣad, Purāṇas, Itihāsas, and stotras, we explore His manifestations as Aṣṭamūrti, the embodiment of the pañca-bhūtas and more. At the ādhibhautika level, Śiva is the lord of earth (pārthiva liṅga), at the ādhidaivika level He reveals Himself in mantra and ritual—Rudrābhiṣeka, homa, and dhyāna; and at the ādhyātmika level, He is the Supreme Consciousness leading to immortality (amṛtatva). Students will study Śiva's iconography, sacred tīrthas, art forms like Nāṭarāja, and experience music, dance, and Vedic chanting, culminating in a lived understanding of the eternal Lord.

71. HSF1405 - Experiencing Vishnu (CEP)

HSF1405 - This course explores the experience of Viṣṇu, the cosmic sustainer and preserver, whose presence pervades space itself. Beginning with His earliest Vedic references, we trace His evolution through Purāṇas, Itihāsas, and stotra-sāhitya. At the ādhibhautika level, Viṣṇu is the lord of ākāśa (space), manifest in vighrahas such as Venkateśvara, imbued with rich symbolism. At the ādhidaivika level, participants will learn Viṣṇu mantras, dhyāna-śloka-s, and hymns such as the Viṣṇu Sahasranāma. At the ādhyātmika level, Viṣṇu embodies the principle of pervasiveness (vyāpakatva), guiding the soul toward liberation. The course also examines Viṣṇu's sacred tīrthas, His role in art, music, and dance, and includes interactive recitation and devotional practices for direct experience of Nārāyaṇa.

72. HSF1406 - Experiencing Devi (CEP)

HSF1406 - The Divine Mother, Devī, is experienced as the eternal Śakti, manifesting as Icchā (will), Jñāna (knowledge), and Kriyā (action) Śakti. This course explores Her many forms—Lakṣmī, Sarasvatī, and Umā Durgā—through the Vedas, Upaniṣads, Purāṇas, and the Devī Māhātmya. At the ādhibhautika level, Devī is the presiding force of fire (Agni), energizing life and transformation. At the ādhidaivika level, Her presence is realized through mantra, stotras, and rituals such as Chandi Homa and pūjā. At the ādhyātmika level, Devī represents Para-Śakti, the substratum of all existence. Participants will study Her iconography, sacred tīrthas, music, and dance traditions, while engaging in mantra chanting and havan to directly experience Her as the nourishing, forgiving, and universal Mother.

73. HSF1407 - Experiencing Gaṇapati (CEP)

HSF1407 - This course focuses on Gaṇapati, the Lord of Beginnings and Remover of Obstacles, revered as Brahmaṇaspati in the Vedas and celebrated in Purāṇas, Itihāsas, and stotras. At the ādhibhautika level, Gaṇapati represents water (āpaḥ), the vital element that sustains and purifies life. At the ādhidaivika level, students will study Gaṇapati mantras, Aṣṭottara, and hymns such as the Gaṇeśa Atharvaśīrṣa, alongside explorations of His role in music and dance (Nāṭya Gaṇapati). At the ādhyātmika level, Gaṇapati represents the principle of non-dual awareness, as expressed in verses like Ajam nirvikalpam.... This course also examines pilgrimage sites, sthala-purāṇas, and guided rituals, enabling participants to experience Gaṇapati as the cosmic principle and as a deeply personal deity, as both accessible and transcendental.

74. HSF1408 - Experiencing Āditya (CEP)

HSF1408 - This course is devoted to Āditya, the radiant Sun, revered as the source of life, health, and knowledge. In the Vedas and Upaniṣads, Sūrya is hailed as Ātman of the universe (sūryo ātmā jagatas tasthuṣaś ca). At the ādhibhautika level, Āditya governs vāyu (life-force), sustaining prāṇa and biological rhythms. At the ādhidaivika level, His worship centers on mantras like the Āditya Hṛdayam and practices such as Sūrya Namaskāra; the kalasha itself signifies His indispensable role in rituals. At the ādhyātmika level, Āditya embodies consciousness and the inexhaustible flow of time, teaching the preciousness of each moment. Participants will explore Sūrya's iconography, tīrthas, hymns, and disciplines that honor Him as the eternal source of vitality and illumination.

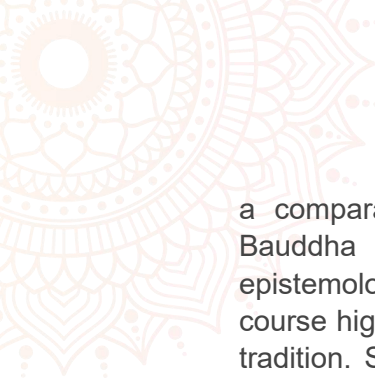
75. HSF1501 - Writing Stories for Young Readers (CEP)

HSF1501 - This course introduces adult writers to the craft, as well as the ethical and cultural considerations of writing for young readers. Participants will study the core elements of children's literature, including character development, plot, dialogue, and genre. The course also examines how Hindu cultural contexts, narrative traditions, and ethical frameworks can inform children's storytelling. Attention is given to how stories nurture imagination, curiosity, and a deeper understanding of dharma, responsibility, and right action in young readers, as well as how voice, rhythm, and narrative clarity shape engaging stories for different age groups. While participants are not required to retell sacred narratives, guidance is provided on engaging thoughtfully and respectfully with Hindu traditions, with attention to authentic sources. By the end of the course, participants will develop and revise an original children's story.

76. HSF1502 – Hindu Samskaras (CPHS)**

77. HSF2001 - Introduction to Hindu Philosophy: Shad Darshanas (CPHS)

HSF2001 - This course introduces students to the foundational traditions of Hindu philosophy through a study of the six orthodox (Āstika) systems—Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Pūrva Mīmāṃsa, and Uttara Mīmāṃsa (Vedānta). The course also provides



a comparative overview of the heterodox (nāstika) traditions of Cārvāka, Jaina, and Bauddha thought. Through this exploration, students engage with key metaphysical, epistemological, and ethical concepts that have shaped Hindu philosophical discourse. The course highlights the rigorous yet open-ended nature of philosophical dialogue in the Hindu tradition. Students gain an appreciation of concepts such as Īśvara, Ātman, and Brahman while examining how different philosophical schools address the problem of human suffering and the pursuit of liberation, including Mokṣa, Nirvāṇa, and Kaivalya.

78. HSF2002 - Introduction to Upanishads – Part 1 (CPHS)

HSF2002 - The Upaniṣads form the philosophical foundation of Hindu thought and have deeply influenced Indian culture and civilization. Introduction to the Upanishads – Part 1 is the first in a two-part series and focuses on six key texts: Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, and Māṇḍūkya. Through these Upaniṣads, students will explore profound teachings on Brahman, Ātman, creation, bondage and liberation, karma, immortality, and ānanda (bliss). The course emphasizes how these insights shaped Hindu philosophy while also highlighting their relevance to contemporary life, guiding students toward a clearer understanding of existence and a confident appreciation of the Hindu worldview.

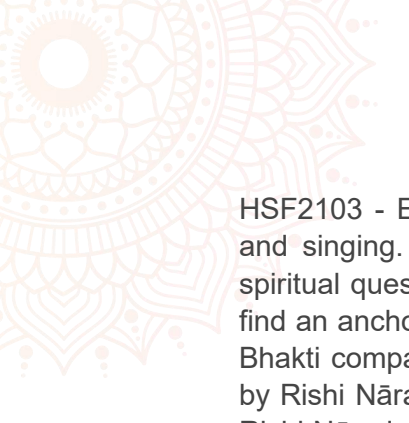
79. HSF2003 - Introduction to Upanishads – Part 2 (CPHS)

HSF2003 - Introduction to the Upaniṣads – Part 2 continues the exploration of Hindu philosophy through five profound texts: Taittirīya, Aitareya, Chāndogya, Bṛhadāraṇyaka, and Śvetāśvatara. These Upaniṣads present rich insights into the nature of the self, layers of human existence, cosmology, meditation, and the relationship between the individual and the ultimate reality. Students will examine how these teachings illuminate the concepts of Brahman, Ātman, and dharma while offering pathways to liberation and fulfillment. The course emphasizes both the historical significance of these texts and their enduring relevance for cultivating clarity, confidence, and a deeper understanding of Hindu thought in contemporary life. Introduction to Upanishads is a 2-course sequence consisting of two parts. The 2 parts can be taken in either sequence.

80. HSF2101 - Dhyaanam – Meditation and the Meditator (CPHS)

HSF2101 - Living in the contemporary world includes navigating conflicts at the level of family, work, society and even in one's mind. The modern practice of mindfulness which continues to help millions across the world has its roots in the Vedic tradition. Unfortunately, four things are missing in the way mindfulness is taught: a) the true purpose of meditation, b) the dhārmika foundations to live a harmonious life, c) the understanding of Ishvara and d) an enquiry into the meditator that is ever present in all types of meditations. This course will help us return to the Vedic roots of Dhyānam such that we integrate a suitable, meaningful and sustainable practice of Dhyānam in our busy lives so that we may live with a greater clarity, cheerfulness and purpose.

81. HSF2103 - Bhakti – The Heart of Wisdom – 1 (CPHS)



HSF2103 - Explore the essence of Bhakti beyond traditional practices like puja, chanting, and singing. This two-part course titled, *Bhakti – The Heart of Wisdom*, addresses key spiritual questions like: What does Bhakti, or love for Bhagavān, truly mean? How can one find an anchor amid uncertainty? Why is the spiritual path incomplete without Bhagavān? Is Bhakti compatible with Vedānta? Using the Nārada Bhakti Sūtras, a collection of 84 sutras by Rishi Nārada, we embark on a journey to understand Bhakti as the core of our wisdom. Rishi Nārada's exposition defines Bhakti, elucidates the nature of surrender and divine love, and demonstrates how effortlessly one can live a life of loving devotion while engaging in karma.

82. HSF2104 - Bhakti – The Heart of Wisdom – 2 (CPHS)

HSF2104 - Part 2 of the two-part course, *Bhakti – The Heart of Wisdom*, focuses on discovering devotion to Bhagavan as wisdom itself. In modern-day teaching of Karma and Bhakti, a false binary has been imposed where Karma Yoga is seen as different from Bhakti Yoga. However, in traditional learning with a Guru, Karma Yoga is incomplete without Bhakti, a love for Bhagavan. Likewise, an expression of Bhakti in Bhakti Yoga is incomplete without karma. This is explored through the lens of the Narada Bhakti Sutras, a collection of 84 sutras of Rishi Narada, where he elucidates the nature of surrender and divine love, and demonstrates how effortlessly one can live a life of loving devotion while engaging in karma.

83. HSF2201 - Understanding Hinduphobia (CEP)

HSF2201 - This course on Understanding Hinduphobia serves as a foundational introduction to identifying, analyzing, and addressing Hinduphobia in both academic and community settings. Beginning with the Working Definition of Hinduphobia, students will trace its historical roots in British colonial discourse, its role in early American thought, and its persistence in shaping modern narratives. Through critical engagement with primary and secondary texts, students will compare historical and contemporary forms of Hinduphobia, examine its integration into institutions such as media, education, and the yoga industry, and develop the skills to articulate cogent analyses. The course culminates in the creation of media projects that rigorously unpack contemporary Hinduphobia with evidence-based clarity.

84. HSF2301 BG1: From Inner Conflict to Self-Knowledge (BGCP)

HSF2301 - This course is the first of a 4-part series of the Bhagavadgita Certificate program. It launches a deep philosophical and psychological exploration of the opening four chapters of the Bhagavad Gītā. Beginning with Arjuna's battlefield crisis, participants of BG1: From Inner Conflict to Self-Knowledge move from the shock of moral conflict to the liberating vision of the eternal Self, karma yoga (selfless action), and the integration of knowledge, action, and renunciation. The course deliberately interweaves classical Hindu philosophy (Sāṅkhya, Yoga, Vedānta) with contemporary psychological frameworks (CBT, ACT, positive psychology, trauma studies) to help participants resolve inner conflict, overcome attachment, and cultivate lasting equanimity in professional and personal life.

85. HSF2302 - BG2: Cultivating Emotional Mastery (BGCP)

HSF2302 - Building upon the foundational inner conflicts explored in Quarter 1, this course “BG2: Cultivating Emotional Mastery” immerses participants in the transformative depths of Chapters 5–9, where renunciation evolves into disciplined Dhyāna yoga (meditation), knowledge uncovers the veil of māyā, and bhakti (devotion) becomes the anchor for emotional mastery. Philosophically, it unpacks equanimity as a radical transcendence of dualities, drawing from Vedāntic non-dualism and yogic integration. Psychologically, it equips learners with strategies for mind control, surrender, and emotional regulation along with the insights from cognitive-behavioral therapy (CBT), acceptance and commitment therapy (ACT), and contemplative neuroscience. Through interactive discussions and practical applications, participants learn to turn solitude into sacred silence and distractions into focus, revealing how ancient wisdom can rewire neural pathways for profound inner harmony.

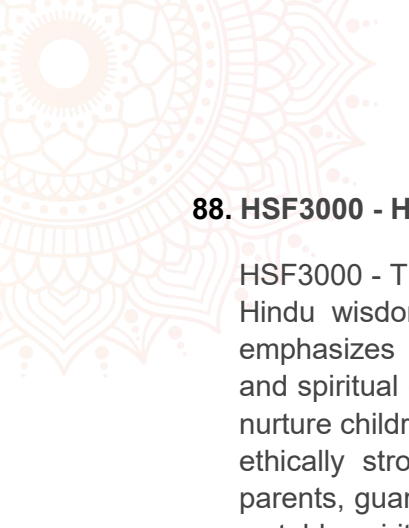
86. HSF2303 - BG3: Cosmic Vision and Infinite Self (BGCP)

HSF2303 - This 11-week quarter “BG3: Cosmic Vision and Infinite Self” propels participants into the metaphysical splendor of Chapters 10–14, exploring vibhūti (divine glories), viśvarūpa (the inspiring universal form), ideal devotion, and the profound distinction between kṣetra (field) and kṣetrajñā (knower). Philosophically, it emphasizes oneness amid diversity, virtues as pathways to liberation, and the tri-guṇas as archetypal forces shaping reality. Psychologically, it cultivates insight, humility, and meta-cognition. With an analytical lens, the course reveals: the cosmic vision isn't mere spectacle but a therapeutic confrontation with infinity. It promotes dissolving ego-bound identities for authentic self-leadership equipped with viveka leading to pūrṇatva (infinity).

87. HSF2304 - BG4 - Awaken, Purify and Transcend (BGCP)

HSF2304 - Culminating the phase, this 11-week quarter “BG4 - Awaken, Purify and Transcend” synthesizes Chapters 14–18, delving into the transcendence of tri-guṇas (satva, rajas, tamas), divine versus demonic natures, threefold śraddhā, and ultimate surrender leading to mokṣa.

Philosophically, it weaves a tapestry of paths karma, jñāna, bhakti, integrating puruṣārthas (life goals) with Vedāntic liberation. Psychologically, it promotes self-control, equanimity, and belief-system analysis through lenses like positive psychology, applying these to resolving conflicts, sustaining well-being, and envisioning a liberated life amid impermanence. This rigorous yet accessible journey not only equips you to conquer contemporary challenges like work-life imbalance or relational turbulence but fosters a radical, analytical self-reinvention, where ancient verses become your personal compass for authentic, liberated living in today's fragmented reality.



88. HSF3000 - Hindu Dharmic Parenting (CPHS)

HSF3000 - This course explores the art and science of parenting through the lens of ancient Hindu wisdom, drawing inspiration from the Upanishads, Bhagavad Gita, and Yoga. It emphasizes parenting as a shared journey, fostering the physical, emotional, intellectual, and spiritual evolution of both parent and child. The course equips participants with tools to nurture children who are not only conventionally successful but also spiritually grounded and ethically strong, and face life's challenges with wisdom and equanimity. Designed for parents, guardians, and educators around the world, the course offers insights for nurturing a stable spiritual and cultural identity amidst a multicultural environment.

89. HSF3001 - Upanishadic Dialogues – I: The Chandogya Upanishad (CEP)

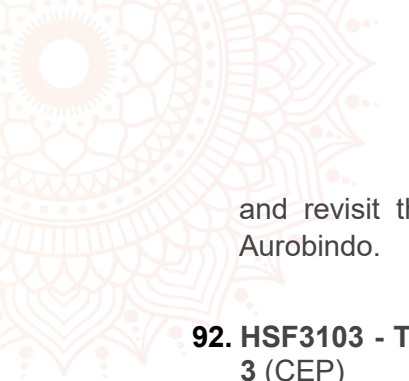
HSF3001 - This course explores the metaphysics of Hindu philosophy through the celebrated dialogue between Sage Uddālaka and his son Śvetaketu in the Chāndogya Upaniṣad of the Sāma Veda. Students will examine how profound truths are taught through simple yet powerful experiments and analogies, gaining insight into the Upaniṣadic method of inquiry. The dialogue's teachings—on reality, self-knowledge, and the oneness of existence—will be studied both in their philosophical depth and in their practical application. Emphasis will be placed on understanding how these ancient principles can guide personal spiritual growth and inspire pathways toward collective wellbeing in today's world.

90. HSF3101 - The Renaissance of Sanatana Dharma in the Light of Sri Aurobindo – Part 1 (CEP)

HSF3101 - More than any one single figure, Sri Aurobindo prophesied that the renaissance of Sanatana Dharma was necessary for all of humanity. It is this Sanatana Dharma which has kept Ādhyātma as its core foundation, insisting on Truth alone, seeking peace, harmony, beauty, perfection, purity, self-knowledge, oneness and unity, light and delight, and does not reject any aspect of life. This three-quarter course sequence is an attempt to revisit the principles, core teachings, the Shastras, practices, the past, present, and future of Sanatana Dharma in the light of Sri Aurobindo. We will also examine the state of the renaissance of Sanatana Dharma, current day misunderstandings, misrepresentations, and challenges and revisit the insights of the ancient seers and sages – all through the vision of Sri Aurobindo.

91. HSF3102 - The Renaissance of Sanatana Dharma in the Light of Sri Aurobindo – Part 2 (CEP)

HSF3102 - More than any one single figure, Sri Aurobindo prophesied that the renaissance of Sanatana Dharma was necessary for all of humanity. It is this Sanatana Dharma which has kept Ādhyātma as its core foundation, insisting on Truth alone, seeking peace, harmony, beauty, perfection, purity, self-knowledge, oneness and unity, light and delight, and does not reject any aspect of life. This three-quarter course sequence is an attempt to revisit the principles, core teachings, the Shastras, practices, the past, present, and future of Sanatana Dharma in the light of Sri Aurobindo. We will also examine the state of the renaissance of Sanatana Dharma, current day misunderstandings, misrepresentations, and challenges



and revisit the insights of the ancient seers and sages – all through the vision of Sri Aurobindo.

92. HSF3103 - The Renaissance of Sanatana Dharma in the Light of Sri Aurobindo – Part 3 (CEP)

HSF3103 - More than any one single figure, Sri Aurobindo prophesied that the renaissance of Sanatana Dharma was necessary for all of humanity. It is this Sanatana Dharma which has kept Ādhyātma as its core foundation, insisting on Truth alone, seeking peace, harmony, beauty, perfection, purity, self-knowledge, oneness and unity, light and delight, and does not reject any aspect of life. This three-quarter course sequence is an attempt to revisit the principles, core teachings, the Shastras, practices, the past, present, and future of Sanatana Dharma in the light of Sri Aurobindo. We will also examine the state of the renaissance of Sanatana Dharma, current day misunderstandings, misrepresentations, and challenges and revisit the insights of the ancient seers and sages – all through the vision of Sri Aurobindo.

93. HSF3104 - Sri Aurobindo and Sanatana Dharma (CEP)

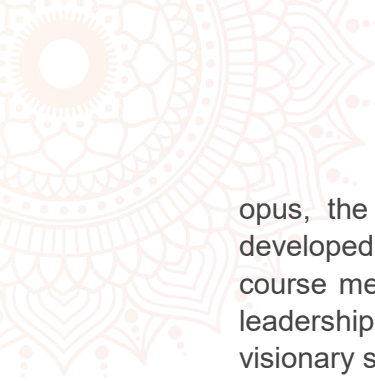
HSF3104 - More than any one single figure, Sri Aurobindo prophesied that the renaissance of Sanatana Dharma was necessary for all of humanity. It is this Sanatana Dharma which has kept Ādhyātma as its core foundation, insisting on Truth alone, seeking peace, harmony, beauty, perfection, purity, self-knowledge, oneness and unity, light and delight, and does not reject any aspect of life. This course is an attempt to revisit the principles, core teachings, the Shastras, practices, the past, present, and future of Sanatana Dharma in the light of Sri Aurobindo. We will also examine the state of the renaissance of Sanatana Dharma, current day misunderstandings, misrepresentations, and challenges and revisit the insights of the ancient seers and sages - all through the vision of Sri Aurobindo.

94. HSF3301 - Ramayana for Excellence in Management and Leadership (CEP)

HSF3301 - This course, Rāmāyaṇa for Excellence in Management and Leadership, introduces the Śrīmad Rāmāyaṇa as a timeless guide to management and leadership excellence, offering insights that remain profoundly relevant in today's volatile, uncertain, complex, and ambiguous (VUCA) world. Drawing from the seven kāṇḍas and the lives of its great characters, students will engage with conflicts of dharma, challenges of choice, and the demands of responsibility that echo in contemporary life. Emphasis is placed on an "inside-out" model of leadership, rooted in self-mastery and dharmic values, as demonstrated by Śrī Rāma and others. Participants will discover how the epic's wisdom illuminates pathways to effective, ethical, and transformational leadership.

95. HSF3401 - Chanakya's Leadership Principles for the 21st Century (CPHS)

HSF3401 – In an era marked by rapid change and complex challenges, the wisdom of ancient thinkers remains a guiding light. This course offers an immersive exploration of the leadership philosophies of Kautilya, also known as Chanakya, as outlined in his magnum



opus, the *Arthaśāstra*. Chanakya, an astute strategist and statesman of ancient India, developed a holistic approach to governance and leadership that transcends time. This course meticulously bridges the gap between these classical teachings and contemporary leadership demands, enabling participants to harness these enduring principles to craft visionary strategies, make informed decisions, and lead with unwavering integrity. Through a blend of historical analysis and practical application, participants will discover how to apply Chanakya's profound insights to modern organizational and leadership challenges, ensuring their leadership is both grounded in wisdom and adaptive to the future.

96. HSF4000 - Distinguishing Varna and Jati from Caste (CPHS)

HSF4000 - The Caste System invites both persistent international discourse as well as relentless intervention. This discourse misinforms, embarrasses, and shames the Hindu community worldwide, in as much as it energizes and activates the social justice warriors and reformers of the day. This course, Distinguishing Varna and Jati from Caste, is designed to provide some light, where heat is more prominently present. It provides a searching examination of how the Caste System as it has come to be known today was constructed and established as an essential aspect of Hinduism. This course is designed to assess, challenge, clarify, demystify, and transform.

97. HSF4100 - Women in Hinduism (CEP)

HSF4100 - This course introduces students to women's roles and positions within Hinduism. In this course, we will explore the thematics in women's changing roles and assess their positions through a chronological close reading of texts beginning with the Vedas and ending with Bhakti. Upon completion of the course, students will have a comprehensive understanding of women within specific Hindu traditions, which will enable them to reflect deeply upon the fundamental goals of a Hindu lifeworld. In addition, students will learn about the problems and possibilities the concept of a genderless atman holds in speaking back to binaries inherent to modernity. Students will be able to imagine and assess the position and role of women in Hinduism in the light of androcentric thought that regards 'anatomy as destiny.'

98. HSF5000 - Orientation to Hindu Studies (CPHS)

HSF5000 - This course, Orientation to Hindu Studies, serves as the entry point to the entire curriculum of Hindu University of America and is a prerequisite for all graduate programs. The word orientation is used in two senses. First, the course offers an overview of HUA's unique programs, areas of study, and courses, helping students map their educational journey. Second, it highlights that Hindu Studies can be approached from multiple vantage points. Students will explore diverse perspectives on Hindu Studies and reflect on the questions: What does Hindu Studies mean today? What makes HUA's approach distinct and transformative? How does it differ when viewed through an outsider's lens versus an insider's worldview rooted in Sanātana Dharma?

99. HSF5001 - The Vedic Origins of Hinduism (PHD, MAH)

HSF5001 - To understand the roots of Hinduism which for many thousands of years has kept the fundamentals of Sanatana Dharma alive, the Veda must be understood in its essence. There have been several attempts to discover the true sense of the Vedic Mantras. Yet the Veda has been misunderstood, misinterpreted, and presented to contemporary humanity in a way that has lost its essential meaning. Even today there remains a wide gap in our understanding of what the Veda meant to convey. This course on the Vedic Origins of Hinduism will examine various interpretations of the Veda and seek to enter the spirit of the seers of the Veda. It will provide students with a deep insight into the uninterrupted continuity of Hindu thought as it unfolded across the millennia, keeping the foundational values of the civilization alive from generation to generation.

100. HSF5002 - Introduction to the Bhagavadgita (PHD, MAH)

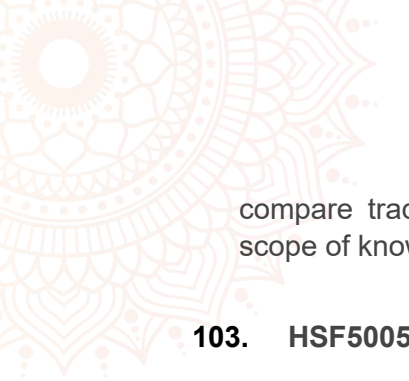
HSF5002 - The Bhagavadgita is a moksha-shastra, a sacred text that reveals the vision of the Upanisads. In that vision one is whole and complete, the truth of all that is. Knowing this fulfills the fundamental human aspiration for the fulfillment, freeing one from the problem of seeking, here or in the hereafter. It is also a yoga-sastra, a sastra that teaches not only the prerequisites to gaining this vision but the means for acquiring them. For students curious to know how to study Bhagavadgita, this Introduction to Bhagavadgita course will explore both aspects of this sastra through selected verses, to arrive at a comprehensive and consistent overview of the Bhagavadgita.

101. HSF5003 - Shaddarshanas – Introduction to Hindu Philosophy (PHD, MAH)

HSF5003 - This course will introduce students to the philosophy of Āstika (Orthodox) and Nāstika (Heterodox) Darśanas. The six orthodox systems of Hindu philosophy, namely Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Mīmāṃsa, and Vedānta, will be covered in depth. The course will include the study of Charvaka Darśana, Buddhism, and Jainism, which are traditionally classified as heterodox systems of philosophy. Besides primary texts, the course will also incorporate readings from secondary sources and contemporary scholarship in Indian philosophy. Upon completion of the course, students will have a comprehensive understanding of Ṣaḍ darśanas, their place in the wider context of Indian philosophy, and their relevance to contemporary issues in philosophy and human life.

102. HSF5004 - Freedom and Reality: An Introduction to Advaita Vedanta (PHD, MAH)

HSF5004 - Who am I, really? Why do we suffer? Is there a solution to the human problem? The Ṛṣis of ancient India explored these timeless questions not as abstract philosophy but as truths of utmost relevance. Their vision, crystallized in Advaita Vedānta, reveals that one, non-dual consciousness is the content of you, the world, and its cause—both immanent and transcendent. Rooted in the Upaniṣads and expounded by Ādi Śaṅkara, this liberating knowledge offers freedom from suffering. In this course, we will study key Upaniṣadic dialogues with Śaṅkara's commentary, examine the qualifications and practices required for this knowledge, and reflect on its relevance to contemporary life. We will also critically



compare traditional Advaita with certain modern interpretations, cultivating clarity on the scope of knowledge and action in the pursuit of truth.

103. HSF5005 - Upanishadic Dialogues – Philosophical Reflections (PHD, MAH)

HSF5005 - This course, Upaniṣadic Dialogues — Philosophical Reflections, unfolds the philosophical vision embedded in the dialogues of the major eleven Upaniṣads, offering students a deep engagement with the foundational texts of Hindu philosophy. Through careful reading, contemplation, and discussion, students will explore seminal conversations such as Yama–Nachiketa (Kaṭha), Uddālaka–Śvetaketu (Chāndogya), and Yājñavalkya–Maitreyi (Bṛhadāraṇyaka), among others. These dialogues probe the meaning, purpose, and ultimate goal of human life, while introducing concepts that shaped the later schools of Hindu thought. The course combines textual study with reflective analysis and written presentation, encouraging students to correlate Upaniṣadic insights with both traditional interpretations and contemporary challenges. Drawing also on commentaries by Śaṅkara, Rāmānuja, Vivekānanda, and Aurobindo, students will examine the Upaniṣads’ enduring relevance in metaphysical, epistemological, and ethical inquiry, as well as their resonance with global philosophical discourse.

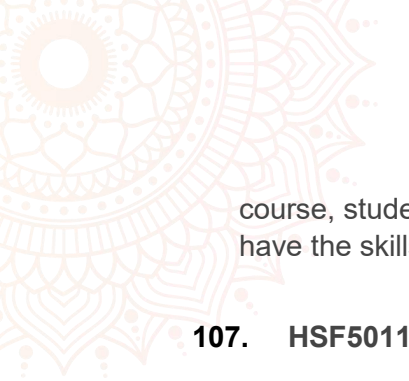
104. HSF5006 - Woman and Goddess in Hinduism (MAH)**

105. HSF5007 - Introduction to Dvaita, Advaita and Viśiṣṭadvaita systems of Vedānta (PHD, MAH)

HSF5007 – As the name, Introduction to Dvaita, Advaita, and Viśiṣṭadvaita Systems of Vedānta suggests, this course introduces students to the three major systems of Vedānta—Dvaita, Advaita, and Viśiṣṭadvaita—each offering distinct metaphysical insights into the nature of reality, the self, and the divine. Students will gain a clear understanding of the core principles, similarities, and differences across these systems, while also appreciating their coherence as a continuum of thought rather than as mutually exclusive positions. The course addresses both traditional interpretations and contemporary academic perspectives, clarifying common misunderstandings and misrepresentations. By engaging critically with classical texts and Indological scholarship, students will cultivate the ability to articulate Vedāntic ideas with clarity and apply them to the challenges of modern life, fostering balance and deeper self-understanding.

106. HSF5008 - Introduction to Writing in the Humanities (MAH)

HSF5008 - Introduction to Writing in the Humanities focuses on establishing foundational skills in academic writing, particularly for graduate students who are new to the humanities and related disciplines. The course focuses on basic elements of academic writing as outlined in the program’s Writing Rubric: content, organization, style and format, documentation, and writing mechanics. Students will practice critical reading, peer review, and editing and revising to support the development of their writing craft. Students will also learn how to effectively incorporate scholarly sources into their writing. By the end of the



course, students will have developed a strong foundation in writing in the humanities and will have the skills and confidence to communicate effectively in this field.

107. HSF5011 - Discover Dharma – A Study Tour in India (CEP)

HSF5011 – Discover Dharma – A Study Tour in India is a unique course that brings together an exploratory journey through the outer landscapes of India that is Bharat, and the inner landscapes of the world of Dharma. This Dharma that is Sanatana, i.e., Sanatana Dharma, is at once both ancient and contemporary, timeless, and ever new. It needs to be interpreted and re-interpreted for every new age and eon. The course takes the students on a timeless and unforgettable journey on the path of some of the illustrious figures of Sanatana Dharma, while simultaneously seeking to deepen the students' relationship with Dharma in all of its dimensions.

108. HSF5012 - Western Intellectual History – A Study Tour in Europe (CEP)**

109. HSF5100 - Graduate Academic Writing Seminar Intensive (CEP)

HSF5100 – This seminar writing is aimed at graduate students (currently enrolled in M.A./Ph.D. programs in Hindu Studies) wishing to complete their pending writing assignments effectively. This course will cover the fundamentals of academic research and writing with a focus on finishing and submitting real examples of student work. Graduate Students should bring in current assignments (in whatever state they are). They will be guided in how to write simple, cogent papers and how to make efficient use of their available time to produce a suitable term paper. In addition to the basic elements of style, we shall also learn the formal aspects of academic writing: how to correctly quote and cite sources, how to collect and referee previous scholarship, how to edit one's own work, and how to incorporate existing research into one's writing.

110. HSF6000 - Hindu Theology (PHD)

HSF6000 – This graduate-level course offers an in-depth exploration of the Nārāyaṇīya, a systematic theological text within the Mahābhārata. The articulation of saṁṇabrahman, bhakti, and mokṣa in this text serves as a foundational document for classical Hinduism in its various sectarian forms whether Vaiṣṇava, Śaiva, or Śākta. The Nārāyaṇīya is significant not only for its theological insights but also for its role as a textual bridge between the Upaniṣadic traditions and the theological, philosophical, and ritual dimensions of the itihāsapurāṇa. By examining the Nārāyaṇīya's theological contributions, students will gain insights into the development of Hindu thought and practice, as well as the text's enduring influence on subsequent religious literature and cultural expressions.

111. HSF6001 - Foundations of Hindu Culture (MAH)**

112. HSF6002 - Bhagavad Gita – Advanced (PHD)**

113. HSF6003 - Yoga Darshana (PHD, DHS, MAH)**

114. HSF6004 - Sankhya Darshana (PHD, DHS, MAH)

HSF6004 - 'Sankhya Darshana' is one of the six major schools of Vaidika philosophies. It was founded by Mahārṣi Kapila. He taught this secret philosophy to his disciple Āsuri, who further taught it to his disciple Pañcaśikhācārya. Pañcaśikhācārya took it to great heights by writing a voluminous text called Śaṣṭitantra, which is now lost. Sāṅkhya Darśana is one of the oldest of the Darśanas, just like Vedānta which is equally old. In the Bhagavadgītā, Kṛṣṇa equates Kapila with himself. The importance of Sāṅkhya can be judged by the fact that the second chapter of the Bhagavadgītā is titled 'Sāṅkhya-yoga Adhyaya'. An understanding of the principles of Sāṅkhya philosophy is extremely important to acquire a firm grounding in other Sanskrit texts such as the Bhagavadgītā, and the other Vedic philosophical systems such as Yoga and Vedānta.

115. HSF6005 - The Yoga Sutras of Patanjali (PHD, DHS, MAH)

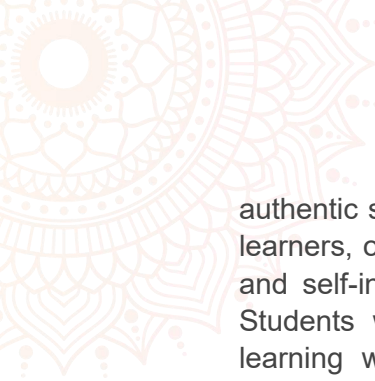
HSF6005 - The extraordinary popularity of Yoga worldwide is anchored on the versatility of its use and application. From fitness and beauty to health and wellness to psychological healing and psycho-spiritual transformation, Yoga answers many calls. This course will lay the foundations for an authentic understanding of Aṣṭāṅgayoga as taught by the text Yogasūtra by Mahārṣi Patañjali. The course will commence with an overview of Sāṅkhya Philosophy and its cosmology. The course will then explore approximately 60 Yoga Sūtras in depth (out of 195) and through this selection provide the participant with a good understanding of the philosophy and practice of the Yoga Sūtras. The teaching will be based on the commentaries of Mahārṣi Vyāsa, and references to the commentaries of Vācaspati Miśra and Vijñānabhikṣu.

116. HSF6006 - Reason & Revelation in Hindu Philosophy (PHD, MAH)

HSF6006 - This course, Reason & Revelation in Hindu Philosophy, offers an in-depth inquiry into the meaning and status of "revelation" in Judaism, Christianity, and Hinduism, and its relationship to ethics, faith, reason, and human life. What constitutes revelation, and how is it interpreted across traditions? The course compares the Jewish and Christian models of revelation with the Hindu conception of śruti, examining how reason (nyāya) supports revelation and how it unfolds through the Itihāsa–Purāṇa tradition. Readings include selections from the Hebrew Bible, the New Testament, and from the Indian tradition—the R̥gveda, Upaniṣads, Mahābhārata, Jaimini, Śaṅkara, Sāyaṇa, and Rāmānuja. Students will also investigate how the conflict between reason and revelation emerged in the European Enlightenment and explore the continuing relevance of Vedic revelation for contemporary thought and human flourishing.

117. HSF6007 - Field Based Learning (MAH)

HSF6007 - The Master of Arts in Hindu Studies program seeks to engage students in multiple modes of knowledge, practice, and sites of learning, grounding them in the



authentic study of Hinduism. Field-Based Learning (FBL) is especially valuable for distance learners, offering students the opportunity to co-create individualized experiences of inquiry and self-inquiry within traditional Dharmic learning spaces beyond the university setting. Students will engage with a sampradāya or lineage-based context, combining on-site learning with extended study such as guidance from an ācārya, guru, or text-based exploration. Through field notes, practice, and reflection, students will integrate knowledge with lived tradition, enrich their personal sādhana, and connect their field experience with HUA coursework. The course culminates in a final paper synthesizing experiential insights, extended study, and academic learning.

118. HSF6008 - Writing in the Humanities II (MAH)

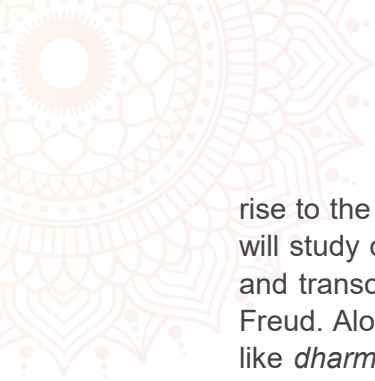
HSF6008 - Writing in the Humanities II (MAH – Elective for Academic Preparation distribution) is an advanced course that builds upon the foundational skills developed in Writing in the Humanities I. This course delves deeper into the nuances of academic writing and critical thinking, exploring concepts and practices essential for producing high-quality graduate-level work. A central focus of Writing in the Humanities II is thesis development: students will learn to formulate clear, persuasive arguments that reflect a strong grasp of existing literature while offering new insights and perspectives. In conjunction with closely examining the craft of established scholars, students will engage in peer review, iterative drafting, and self-study of their own writing. By the end of the course, students will be able to present original ideas in well-organized, compelling papers and presentations that demonstrate sophistication, clarity, and confidence.

119. HSF7000 - Research and Writing (PHD, DHS, MAH)

HSF7000 - Research and Writing course introduces students to the fundamentals of academic research and writing and serves as a prerequisite for graduate study. Designed for those who wish to express themselves more fluently, the course provides a structured approach to developing the skills necessary for scholarly work. Students will learn how to gather and evaluate sources, construct bibliographies, and build cogent arguments through progressive stages of writing. Beginning with simple, focused papers, they will gradually move toward more complex compositions that require nuanced reasoning and sustained analysis. The course also emphasizes critical reading of one's own work, sharpening argumentative clarity, and mastering the formal elements of academic style, including citation, annotation, and integration of existing scholarship. By the end of the course, students will be equipped to produce clear, persuasive, and well-researched graduate-level writing.

120. HSF7001 - Methods in the Study of Religion (PHD, DHS)

HSF7001 - What is “religion”? What constitutes a “religious” experience, and how does it differ from other dimensions of human life? Can the category of “religion” be applied uniformly across cultures, and what is gained—or lost—when different traditions are compared under this lens? This course critically examines the historical factors that gave



rise to the idea of the “religious” as a common denominator of human experience. Students will study classical theories developed to conceptualize expressions of faith, ritual, worship, and transcendence, with close attention to thinkers such as Durkheim, Weber, Eliade, and Freud. Alongside these, we will reflect on how such theories interface with Indian categories like *dharma*, *matam*, *Īśvara*, and *Bhagavān*. By situating these perspectives within ongoing scholarly debates, *Methods in the Study of Religion* offers students the conceptual tools to analyze, critique, and reframe the very foundations of religious studies today.

121. HSF7002 - Introduction to Research Methods (PHD, DHS)

HSF7002 - The course aims to familiarize students with the basic principles and methods used for research. It will help students probe into the very nature of research, for example how to formulate a research question, how to review literature and develop hypotheses, and how to gather, organize and analyze data. It will introduce students to qualitative and quantitative methods including content analysis, interviews, field studies, and data interpretation. It will also familiarize students with ethical dimensions of research, particularly while researching human subjects, and how institutional review can help in this process. The students, by the end of the course, will be able to identify their own research projects and explore methods suitable for their research and share their findings with the academic community.

122. HSF7003 - Ethnographic Field Research (PHD, DHS)**

123. HSF7004 - Indigenous Research Methodologies (PHD, DHS)**

124. HSF7005 - Methods of Analysis in Critical Intelligence (PHD, DHS)**

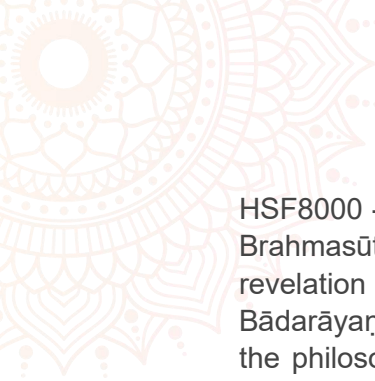
125. HSF7100 - Dharmashastra (PHD, DHS, MAH)

HSF7100 - Dharmaśāstras are scriptural treatises that contain instruction on Dharma. This graduate level course will present sections of the vast Dharma literature, spanning Vedic revelation (śruti), authoritative texts (smṛti) like Manudharmaśāstra, itihāsapurāṇa and the vast commentarial tradition. Hinduism and Dharma are interchangeable terms. The term “Dharma” accurately describes the scriptural, textual, ethical, and practical concerns of Hinduism, yet the term is nearly impossible to translate, let alone define. In the present context, Dharma deals with injunctions, prohibitions, duties, rights, politics, and proper conduct necessary for the development of the individual, the flourishing of the family and society, and ultimately liberation of the individual from the cycles of birth and death.

126. HSF7101 - Shatapatha Brahmana (PHD)**

127. HSF7102 - Manavadharmasastra (PHD)**

128. HSF8000 - The Brahmasutras (PHD, DHS)



HSF8000 - In this course, students will be able to understand the scope and structure of the Brahmasūtras, and to identify the text's ontology, theology, and logical grounding in the revelation of the Vedas. The Brahmasūtras, or aphorisms on Brahman, are attributed to Bādarāyaṇa Vyāsa and consist of 555 sūtras. They constitute one of the three main texts of the philosophical-exegetic tradition of Hinduism. This triad is called Prasthāna trayī or the triad of canonical texts, the Upaniṣads and the Bhagavadgītā being the other two. The Brahmasūtras form a highly organized system of philosophical axioms that deal with the ontology and theology of Hindu revelation. These axioms deal principally with the knowledge portion of the revelation (jñānakāṇḍa), specifically the statements of the Upaniṣadic portion of the Veda.

129. LAN0100 - Introduction to Sanskrit Sounds (CEP)**

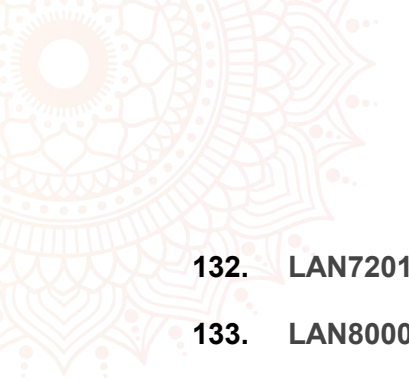
LAN0100 - This two-weekend, online, live-only immersion course, 'Introduction to Sanskrit Sounds', introduces students to the sounds and script of Sanskrit in an engaging, interactive format. Through call-and-response recitation, color-coded handwriting, and melodious chanting, participants will learn precise pronunciation, breath control, and rhythm while memorizing the Sanskrit Devanāgarī alphabets. Group practice and individual recitation ensure clarity, confidence, and instant feedback. By the end of the first weekend, students will be able to lead the class in reciting the full alphabet and reading simple words. The second weekend introduces Pāṇini's grammar sūtras, Śiva Sūtrāṇi, and conjunct consonant rules, establishing a foundation for sight reading and further Sanskrit study. Attendance is mandatory for all the sessions and recordings will not be provided.

130. LAN0101 - Introducing the Sounds and Script of Sanskrit – I (CEP)

LAN0101 - Introducing the Sounds and Script of Sanskrit, is a two-part course that offers a comprehensive introduction to Devanāgarī, the script of Saṃskṛtam, focusing on both its written form and phonetic structure. Students will learn the Sanskrit alphabet, including vowels, consonants, compound letters, and conjuncts. Emphasis is placed on phonics and correct pronunciation, guided by an understanding of the phonetic principles underlying the script's evolution. By the end of the course, students will be well-prepared to begin formal Saṃskṛtam studies at HUA.

131. LAN0102 - Introducing the Sounds and Script of Sanskrit – II (CEP)

LAN0102 - This is the second part of Introducing the Sounds and Script of Sanskrit course that offers a comprehensive introduction to Devanāgarī, the script of Saṃskṛtam, focusing on both its written form and phonetic structure. Students will learn the Sanskrit alphabet, including vowels, consonants, compound letters, and conjuncts. Emphasis is placed on phonics and correct pronunciation, guided by an understanding of the phonetic principles underlying the script's evolution. By the end of the course, students will be well-prepared to begin formal Saṃskṛtam studies. This foundational knowledge paves the way for deeper engagement with the wisdom, worldview, and spiritual heritage of Hindu civilization through other Sanskrit programs offered at HUA.

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132. **LAN7201 - Digital Philology – I (PHD)****
 133. **LAN8000 - Advanced Sanskrit Seminar (PHD)****
 134. **LAN8010 - Independent Study in a Second Language (PHD)****
 135. **LAN8201 - Digital Philology – II (PHD)****
 136. **PHD9000 - Dissertation Proposal Seminar (PHD)****
 137. **PHD9001 - Teaching Seminar (PHD)****

138. PHS6302 - Decolonizing the Hindu Condition (DHS)

PHS6302 - This course will analyze in detail the psychological and sociological consequences of the British colonial narratives on Hindus, and how the narratives now are being perpetuated by the Hindus themselves. Just as correct diagnosis of any condition is a prerequisite for its cure, for decolonizing the Hindu condition, it is important to first understand the characteristics and consequences of colonization. Then, as a natural corollary, the process of decolonization can begin. Without a thorough understanding of what colonization has wrought upon the Hindu condition, decolonization will remain a mere buzz word or a vacuous term devoid of meaning.

139. PHS6303 - James Mill and the Rise of the Liberal Left in Britain (DHS)

PHS6303 - This graduate-level course critically examines the reciprocal and contextual relationship between James Mill's portrayal of Hindus and Hinduism in '*The History of British India*' (1817), and the emergence of liberal and left political thought in nineteenth-century Britain. It explores how Mill's depiction of Indian society as hierarchical and oppressive both reflected and reinforced evolving British ideals of reform, democracy, and social progress, particularly in the context of the 1832 parliamentary reforms. Through sustained engagement with Mill's historical, political, and social writings, students will analyze the cultural, religious, and ideological influences shaping his narrative on India. The course further traces the transmission of Mill's ideas through John Stuart Mill to Karl Marx, highlighting their lasting impact on political theory, colonial discourse, and modern liberal thought.

140. PHS7300 - Postcolonial Theory (DHS)

PHS7300 - This course offers a comprehensive and critical study of anticolonial and postcolonial thinkers, writers, and theorists who have commented on the civilizational, cultural, sociological, and psychological consequences of colonial occupation of non-European nations and its enduring aftermath. Situating postcolonial theory within its historical and contemporary contexts, the course equips students with conceptual and



methodological tools to analyze and evaluate the postcolonial Hindu condition. While engaging major theoretical frameworks from across the globe, the course also critically examines the limitations of prevailing postcolonial theories in fully addressing Hindu civilizational experiences. Emphasizing intellectual rigor and civilizational self-understanding, students explore the necessity of developing distinctly Hindu postcolonial frameworks and research methodologies. The course ultimately seeks to foster deeper insight into decolonial inquiry and its relevance for healing cultural trauma and advancing Hindu thought within its yogic and philosophical paradigms.

141. PHS7301 - Anticolonialism and Postcolonialism (DHS)

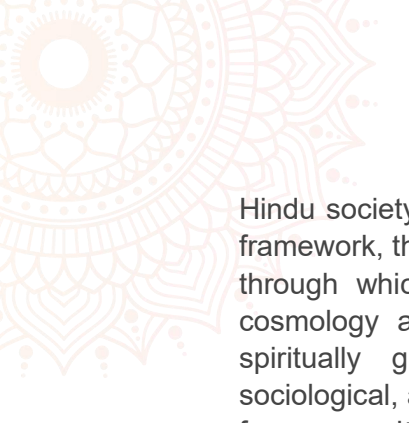
PHS7301 - This course examines anticolonial and postcolonial theories as critical frameworks and research methodologies for analyzing European representations of India and Hinduism and their enduring civilizational impact. Centered on Francophone postcolonial thinkers—Aimé Césaire, Albert Memmi, and Frantz Fanon—the course introduces foundational critiques of colonial discourse, power, and cultural domination. Students engage with theoretical tools to investigate the psychological, sociological, and epistemic consequences of colonization, particularly its reshaping of Hindu self-understanding and global representation. Through close study of colonial and postcolonial texts, alongside selected writings of Pavan Varma, the course situates these frameworks within the Indian context. Emphasis is placed on developing rigorous analytical and research skills applicable to postcolonial Hindu studies, enabling students to articulate theory, critically assess colonial legacies, and examine the transformation of cultural identity in postcolonial societies.

142. PHS7302 - Sociological Consequences of British Rule on India (DHS)

PHS7302 - This doctoral course offers a rigorous analysis of the sociological consequences of British colonial narratives on Hindu society and India. Moving beyond intellectual critique, the course examines how colonial representations shaped policies, institutions, and governance structures whose legacies persist in contemporary India. It investigates how distorted narratives produced forms of “false consciousness,” altering social organization, cultural self-understanding, and collective behavior. Divided into two parts, the course first analyzes the construction of colonial narratives on Hindus and India, and then studies the institutional, administrative, and sociological interventions enacted in their wake. Students will develop critical frameworks to assess how colonial knowledge production reshaped Hindu cultural realities, social hierarchies, and civilizational continuity, and will articulate the enduring structural and organizational impacts of British rule on Indian society.

143. PHS7303 - Unpacking Caste and Hierarchy in India (DHS)

PHS7303 - This doctoral course critically examines the transformation of precolonial varṇa-jāti configurations into a rigid caste system under British colonial rule. Recognizing caste as a European phenomenon superimposed on the Hindu society for administrative reasons, the course explores how colonial narratives, policies, and institutional interventions restructured



Hindu society into a unilinear, hierarchical order. Students will analyze the European caste framework, the reconfiguration of varṇa and jāti identities, and the sociopolitical mechanisms through which hierarchy and social stratification were consolidated. Drawing on yogic cosmology and classical Hindu worldviews, the course interrogates the paradox of a spiritually grounded civilization becoming socially oppressive. Through historical, sociological, and philosophical inquiry, students will develop the capacity to distinguish caste from varṇa–jāti, articulate the colonial genesis of hierarchy in India, and reflect on pathways for reconnecting Hindu society with its yogic and civilizational foundations.

144. PHS7304 - Orientalism and Hinduism (DHS)

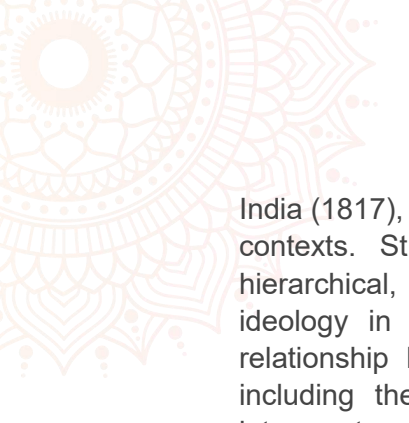
PHS7304 - This course offers a rigorous engagement with Edward Said's Orientalism, its foundational arguments, and the extensive body of critiques and counter-critiques that have shaped postcolonial studies. Students will examine Said's key contentions, assess major scholarly responses, and critically analyze the critiques of those responses to develop a nuanced and balanced understanding of the discourse. Particular attention is given to the limited and contested application of Orientalism within Indian and Hindu contexts, where Western academic interventions have often constrained its emancipatory potential. Through close textual study and critical inquiry, the course seeks to reclaim and reinterpret Orientalism for meaningful application in postcolonial Hindu studies. The course equips students to critically examine colonial knowledge systems, assess their enduring cultural and intellectual impacts to demonstrate the analytical utility of Orientalism in rethinking Hindu self-understanding and representation within contemporary academic and social frameworks.

145. PHS7305 - Contesting Neo-Hinduism (DHS)

PHS7305 - This doctoral course critically interrogates the dominant Western academic narrative that posits a fundamental divide between "traditional" and "neo-Hinduism." It examines how this binary has been constructed to undermine the transhistorical continuity and truth claims of Hindu traditions. Students analyze the conceptual coordinates and evidentiary bases through which the traditional–neo divide has been articulated, subjecting them to rigorous textual and historiographical critique. The course evaluates key Western writings that advance the theory of neo-Hinduism and investigates the assumptions, motivations, and epistemic limitations underlying these claims. Through close engagement with classical and contemporary Hindu thinkers, the course demonstrates that Hinduism operates along a continuous civilizational and philosophical continuum, transcending reductive binaries. Emphasis is placed on articulating how modern Hindu expressions innovate contextually while remaining grounded in enduring cosmological, metaphysical, and soteriological frameworks.

146. PHS8300 - Critical Issues in Hindu Studies (DHS)

PHS8300 - This course critically examines the construction of colonial knowledge about India and Hinduism through the writings of James Mill, particularly The History of British



India (1817), situating his representations within broader British political, social, and religious contexts. Students analyze how narratives portraying Hindus as savage, primitive, hierarchical, and oppressive functioned alongside Mill's political writings and reformist ideology in Britain. Through close textual study, the course explores the reciprocal relationship between Mill's discourse on India and his domestic political interventions, including the intellectual foundations of the 1832 parliamentary reforms. The course interrogates the fabrication of colonial epistemologies, tracing their enduring impact on academic, media, and policy discourses. Students develop critical tools to articulate the colonial roots of Hindu representation, recognize the political motivations underlying colonial historiography, and understand the interconnected transformation of British liberal culture and Indian social structures under colonial rule.

147. PHS8301 - Philosophical Foundations of Orientalism (DHS)

PHS8301 - This graduate course examines the philosophical foundations of Orientalism through a rigorous study of deconstruction as a critical method in postcolonial inquiry. Students develop a precise understanding of deconstruction, its historical emergence, and its epistemological assumptions, enabling nuanced analysis of how colonial “truths” are produced, naturalized, and sustained. Drawing primarily on the writings of Nietzsche and Foucault, the course explores the genealogical critique of knowledge, power, and subjectivity, and traces their decisive influence on Edward Said's formulation of Orientalism. Through close reading and contextual analysis, students investigate the sociological, political, historical, and economic matrices within which representations of India and Hinduism were constructed. Emphasis is placed on applying deconstructive techniques to colonial and orientalist texts, cultivating critical skills to interrogate entrenched narratives, expose ideological motivations, and articulate alternative interpretive frameworks. The course equips students well.

148. PHS8302 - Philosophy of Science and Hinduism (DHS)

PHS8302 - This graduate course critically examines claims that Hinduism and Yoga constitute “science” by situating them within rigorous philosophical analyses of scientific knowledge. Students develop a nuanced understanding of science as a historically situated human practice through close engagement with the philosophies of Francis Bacon, Karl Popper, Thomas Kuhn, Paul Feyerabend, and Imre Lakatos. Against this backdrop, the course interrogates whether the dārśanika foundations of Hinduism and the epistemic frameworks of Yoga conform to, challenge, or exceed dominant Western constructions of science. Emphasis is placed on discerning the philosophical, methodological, and cosmological premises underlying scientific inquiry, while articulating the distinctive “science” of Hindu traditions from their own metaphysical and soteriological standpoints. Through comparative analysis, critical reading, and reflective synthesis, students cultivate conceptual clarity and scholarly rigor in navigating cross-civilizational epistemologies.

149. SAN0001 - Conversational Sanskrit I (MCCS)

SAN0001 - The first course in the Micro Certificate in Conversational Sanskrit for Hindu Studies (MCCS), Conversational Sanskrit I, aims to help students develop a good level of comfort and fluency in speaking Sanskrit (Saṃskṛtam), while minimizing grammatical errors. Throughout this course, students will develop the necessary skills to comprehend sentence structure and effectively use prepositional phrases in order to construct more elaborate conversations. They will also learn to paraphrase customized sets of dialogues provided to them and expand their vocabulary. By the end of the course, students will have acquired enough proficiency in Sanskrit to collaboratively create and perform a skit with their peers. The medium of instruction for this course will primarily be in Sanskrit, with translations provided in English only when necessary. This will ensure that students become well-versed in spoken Sanskrit.

150. SAN0002 - Conversational Sanskrit II (MCCS)

SAN0002 - The second course in the Micro Certificate in Conversational Sanskrit for Hindu Studies (MCCS), Conversational Sanskrit II, aims to enable students to become conversant in Sanskrit (Saṃskṛtam). During this course, students will practice reciting verses in Sanskrit. They will learn to correctly apply tenses and moods in sentences to communicate their thoughts. By the end of the course, students will have acquired sufficient proficiency in Sanskrit to produce a grammatically correct transcript for a skit that they will perform. The medium of instruction for this course will be Sanskrit, providing an environment where the students feel completely at ease conversing in spoken Sanskrit and fully immerse in it.

151. SAN0003 - Conversational Sanskrit III (MCCS)

SAN0003 - The third course in the Micro Certificate in Conversational Sanskrit for Hindu Studies (MCCS), aspires to facilitate the students to become fluent in conversational Sanskrit. During this course, students will listen to news clips, comprehend them and be able to summarize the news in Saṃskṛtam (Sanskrit). They also learn to efficiently employ active voice in sentence formation and apply it in daily conversations. By the end of the course, students will have developed sufficient proficiency in spoken Sanskrit to be able to debate on a prepared topic with their cohorts during class. They will wrap up the quarter by synthesizing and performing a skit based on a preselected story.

152. SAN0004 - Conversational Sanskrit IV (MCCS)

SAN0004 - The fourth and final course in the Micro Certificate in Conversational Sanskrit for Hindu Studies (MCCS) concludes this well-structured program in spoken Sanskrit, equipping students with proficiency in the language. At this stage, students will be able to understand and summarize long Saṃskṛtam speeches. They will also have the skills to use passive and impersonal voices in sentence formation and incorporate them into conversations. This course marks the culmination of the program, and students will have developed the necessary proficiency to engage in live debates with their classmates and create skits based on real-life scenarios.

153. SAN0101 - Beginning Sanskrit – I (SPVS)

SAN0101 - The First Quarter of the Beginner Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), develops students without any prior knowledge of Saṃskṛtam, in the skills of listening, reading, and writing Saṃskṛtam in Devanāgarī script. At the end of this course, students will develop the ability to pronounce and write single, combination and conjunct Devanāgarī letters, build basic vocabulary, and recite a few simple Saṃskṛtam verses with the correct pronunciation. This course Beginning Sanskrit assumes no prior knowledge of Saṃskṛtam script or language. The medium of instruction is English, and the course is easily accessible to a global audience.

154. SAN0102 - Beginning Sanskrit – II (SPVS)

SAN0102 - Second Quarter of the Beginner Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), aims to further the skills of listening, reading, and writing Saṃskṛtam in Devanāgarī script. Throughout the course students will be introduced to basic Saṃskṛtam grammar, they learn to identify parts of speech in simple present tense and will be introduced to verb forms in imperative moods. At the end of Beginning Sanskrit course, they will be able to read easy prose passages, recite simple Saṃskṛtam verses, and discuss their meanings. They will expand their vocabulary and use it to construct simple sentences.

155. SAN0103 - Beginning Sanskrit – III (SPVS)

SAN0103 - The third quarter of the Beginner Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), takes the students deeper into Saṃskṛtam grammar. They are introduced to numbers in all three genders, a phenomenon unique to Saṃskṛtam, as well indeclinables, both of which are very important in Saṃskṛtam. They also learn future tense verbs and past participle forms in this course. They further enhance their vocabulary using exercises specifically designed for the purpose. In this quarter, the students begin comprehension of small Saṃskṛtam passages with the help of English translations and are encouraged to frame their own sentences which help them progress in their learning.

156. SAN0104 - Beginning Sanskrit – IV (SPVS)

SAN0104 - The fourth quarter of the Beginner Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), signifies the culmination of this phase. By the end of this course, students will have attained mastery in reading and writing in the Devanāgarī script and will begin to develop an appreciation for the beauty of the language. They will be able to understand and interpret short stories and songs, exploring their meanings in English, and learning the meanings of the subhāśitāni in Saṃskṛtam. Completion of this course marks the conclusion of the Beginner Phase in the Certificate Program in Saṃskṛtam Proficiency, allowing students to progress to the Intermediate Phase.

157. SAN0201 - Intermediate Sanskrit – I (SPVS)

SAN0201 - The first quarter of the Intermediate Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), signifies the commencement of the second phase. This phase is tailored for students who have already acquired a mastery of Devanāgarī script and basic Saṃskṛtam vocabulary and progressively exposes them to a diverse range of Saṃskṛtam Literature. Throughout this quarter, students delve into slightly more complex Saṃskṛtam grammar, including declensions, imperative mood forms, and past tense verb forms in all persons, among others. The students also gain an understanding of the unique application of dual forms of nouns and verbs in the Saṃskṛtam language. By the end of this quarter, students are capable of composing simple passages independently.

158. SAN0202 - Intermediate Sanskrit – II (SPVS)

SAN0202 - In the second quarter of the Intermediate Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), students are introduced to a diverse range of Saṃskṛtam texts covering various subjects such as Āyurveda, Mathematics, Philosophy, and more. This immersive experience, coupled with an in-depth exploration of grammar topics, equips students with an extensive vocabulary and a solid understanding of key concepts, thereby enhancing their comprehension skills. During this phase, students also learn to paraphrase selected Saṃskṛtam verses, translate passages from English, and are able to express themselves in both spoken and written Saṃskṛtam.

159. SAN0203 - Intermediate Sanskrit – III (SPVS)

SAN0203 - The third quarter of the Intermediate Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), focuses on applying the grammar learned so far in reading, writing, and understanding selected texts. By reading these texts, students will memorize different masculine, feminine, and neutral bases that end in vowel sounds, and expand their vocabulary. Throughout this quarter, students will learn vocabulary related to everyday activities and effectively express their dinacharya in Saṃskṛtam. By completing this course, students will gain the necessary skills to confidently apply their knowledge in practical situations.

160. SAN0204 - Intermediate Sanskrit – IV (SPVS)

SAN0204 - In the last fourth quarter of the Intermediate Phase of SPVS, students delve into the captivating world of Pañcatantra Kathāḥ, analyzing and interpreting these ancient tales in Saṃskṛtam. By utilizing the selected text as a foundation, students can explore the nuances of the language and further enhance their language skills. Through the interactive nature of the course, students not only develop their ability to analyze and interpret texts, but they also sharpen their communication skills, enabling them to effectively converse in Saṃskṛtam with their cohorts. By the end of this course, students will have gained a deep appreciation for the Pañcatantrakathāḥ and will have honed their language skills in Saṃskṛtam. Completion of this course marks the end of the Intermediate Phase of the program, allowing students to progress to the Advanced Phase.

161. SAN0301 - Advanced Sanskrit – I (SPVS)

SAN0301 - In the first quarter of the Advanced Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), students will engage in the analysis of various verses and texts, gaining the ability to categorize words in a grammatical manner. They will also be introduced to the use of passive and impersonal voices, which are conventions in the Saṃskṛtam language. Additionally, students will begin to compose simple stories in Saṃskṛtam, utilizing a given set of vocabulary words. Furthermore, students will learn about a unique form of verb roots known as ātmanepadi-roots. Lastly, they will be introduced to the different types of sandhis, which are the phonetic changes that occur when combining words in Saṃskṛtam.

162. SAN0302 - Advanced Sanskrit – II (SPVS)

SAN0302 - In the second quarter of the Advanced Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), students will have the opportunity to explore the biographies of renowned Saṃskṛtam poets such as Kālidāsa and Bāṇa. They practice the usage of past tense and mood denoting verb forms in active, passive and impersonal voices. Additionally, they will develop the ability to identify the appropriate contexts in which these verb forms are applied. Furthermore, students will be instructed in the essential guidelines of patralekhanam (letter writing). They employ the anvaya kramah methods to analyze śloka in detail and in the process gain a more profound understanding of Saṃskṛtam verses.

163. SAN0303 - Advanced Sanskrit – III (SPVS)

SAN0303 - In the third quarter of the Advanced Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), students will delve into laukika nyāyāḥ (maxims and analogies), exploring them through engaging short stories. They will acquire a deeper understanding of these concepts while also studying the cardinal and ordinal numbers in all three genders and their declensions. In addition, they will be introduced to the 22 prefixes to verbs and how these prefixes impact the meanings of the verbs. Furthermore, students will hone their skills in composing formal invitations, building upon their previous practice of patralekhanam (letter writing). This quarter is dedicated to applying the knowledge gained thus far in practical ways.

164. SAN0304 - Advanced Sanskrit – IV (SPVS)

SAN0304 - In the fourth quarter of the Advanced Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), students will critically evaluate the use of idioms and proverbs in enriching the Saṃskṛtam language. They will delve deeper into their grammar studies, exploring the usage of cit-cana pratyayāḥ (indefinite pronouns) and śatṛ pratyayāḥ (suffixes added to verbs to create present participle) in all three genders and seven declensions. Additionally, they will learn the past tense and past participle forms of

verb roots after prefixes are added to them. The quarter will culminate with students showcasing their ability to compose essays.

165. SAN0401 - Sanskrit Proficiency – I (SPVS)

SAN0401 - In the first quarter of the Proficiency Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), students will embark on the final phase of the program. This phase is dedicated to the study of sandhis (coalescence of two letters coming in immediate contact with each other), which play a crucial role in the analysis and interpretation of Saṃskṛtam texts and verses. Students will learn the rules of svara (vowels) sandhis by actively practicing combining, splitting, and correctly identifying sandhis in verses. By the end of the quarter, students will have a comprehensive understanding of the svara sandhis.

166. SAN0402 - Sanskrit Proficiency – II (SPVS)

SAN0402 - The second quarter of the Proficiency Phase of Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), is dedicated to the in-depth study of vyañjana (consonant) and visarga sandhis (coalescence of two letters coming in immediate contact with each other). These sandhis play a crucial role in the analysis and interpretation of Saṃskṛtam texts and verses. Students will actively practice combining, splitting, and accurately identifying sandhis in verses, thereby gaining a comprehensive understanding of the vyañjana and visarga sandhis by the end of the quarter.

167. SAN0403 - Sanskrit Proficiency – III (SPVS)

SAN0403 - In the third quarter of the Proficiency Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), the students will learn the samāśas (compounds). They will explore the vighrahavākyas (the expounding of a samāśas) which are the expression of the relations existing between the objects/ideas denoted by the various parts of a samāśa through subordinate sentences. Students will examine the characteristics of the four principal classes of compounds and the general rules that are applicable to them. By the end of the course, the students will be able to identify and classify the samāśas in Saṃskṛtam texts and verses.

168. SAN0404 - Sanskrit Proficiency – IV (SPVS)

SAN0404 - In the fourth and final quarter of the Proficiency Phase of the Certificate Program in Sanskrit Proficiency for Vedic Studies (SPVS), students will delve deeper into the study of the samāśas and explore the exceptions and special characteristics of each samāśa that sets it apart from the others. Additionally, students will collaborate to create and perform Saṃskṛtam skits during the course. They will also engage in debates in Saṃskṛtam on various topics provided. By the end of this phase, students will be fully equipped with a solid understanding of Saṃskṛtam grammar and will be able to comprehend and communicate

effectively in Saṃskṛtam. This is the final course in the program, and upon its completion, students will have achieved proficiency in Saṃskṛtam.

169. SAN1011 - Samskritam through Bhagavad-Gita– Beginner I (CSBG)

SAN1011 - The First Quarter of the Beginner Phase of the Samskritam through Bhagavad Gita, develops students without any prior knowledge of Saṃskṛtam, in the basic constructs of the language. The course also includes a basic level introduction to the Bhagavad Gītā. At the end of this course, students will develop the ability to recognize different parts of speech in Saṃskṛtam and recite a few simple Bhagavad Gītā verses with the correct pronunciation. This course assumes no prior knowledge of Saṃskṛtam but an understanding of the Devanāgarī script is essential. The medium of instruction is English, and the course is easily accessible to a global audience.

170. SAN1012 - Samskritam through Bhagavad-Gita– Beginner II (CSBG)

SAN1012 - The Second Quarter of the Beginner Phase of the Samskritam through Bhagavad-Gita course continues to develop students on the basic constructs of the language. Additional grammatical concepts will be introduced in the form of locative cases for nouns and pronouns as well as imperative mood and past tense forms for verbs. The course will continue to examine the contents of chapter 1 of the Bhagavad Gītā and explanation of the meanings from the text in English

171. SAN1013 - Samskritam through Bhagavad-Gita– Beginner III (CSBG)

SAN1013 - The Third Quarter of the Beginner Phase of the Samskritam through Bhagavad-Gita course expands on the previous quarter introducing students to additional cases and verb forms. This includes objective case forms and the various prepositions and postpositions governing this case. Additionally, this course will lay the foundation for Chapter 2 of the Bhagavad Gītā and explore ślokas from this chapter. The medium of introduction continues to be in English but there will be increasing use of Saṃskṛtam during the course.

172. SAN1014 - Samskritam through Bhagavad-Gita– Beginner IV (CSBG)

SAN1014 - The Fourth and final Quarter of the Beginner Phase of the Samskritam through Bhagavad-Gita enables students expand their grammar and use of the Saṃskṛtam language. By the end of this course students would have developed understanding of all cases. Students will also be able to employ future tense in sentences in addition to present, past and imperative forms. The grammar further expands with the introduction of prefixes, indeclinables, and more intricate verb forms such as ktvantam and lyabantam. The course will continue to cover ślokas and key philosophical messages from Chapter 2 of the Bhagavad Gītā. While the medium of introduction will continue to be English, significant use of Saṃskṛtam will be promoted. This marks the completion of the Beginner Phase of the Bhagavad Gītā and students will progress to the Intermediate phase courses.

173. SAN1021 - Samskritam through Bhagavad-Gita– Intermediate I (CSBG)

SAN1021 - The First Quarter of the Intermediate Phase of the Samskritam through Bhagavad-Gita will focus on more advanced language concepts, cases for complex word endings, conditional mood, usage and rules for adjectives. At the end of this course students will be able to read and write more complex sentences and texts in Saṃskṛtam. Students will also be introduced to the concept of translating poetic verses to prose in the form of anvaya and tatparyam thus enhancing their understanding and usage of Saṃskṛtam in written communications. This quarter covers Bhagavad Gītā ślokas from Chapters 2 and 3 and the meanings will be articulated in Saṃskṛtam (and English for clarifications).

174. SAN1022 - Samskritam through Bhagavad-Gita– Intermediate II (CSBG)

SAN1022 - The Second Quarter of the Intermediate Phase of the Samskritam through Bhagavad-Gita course will continue to enhance understanding of Saṃskṛtam grammar and usage. At the end of this course, students will be able to employ potential mood, complex pronoun forms, ordinal and cardinal forms of numbers and enhanced vocabulary. Students will continue to analyze ślokas from Chapter 3 of the Bhagavad Gītā and will be able to derive the meanings from the text as well as gain an understanding of the philosophical messages from the ślokas.

175. SAN1023 - Samskritam through Bhagavad-Gita– Intermediate III (CSBG)

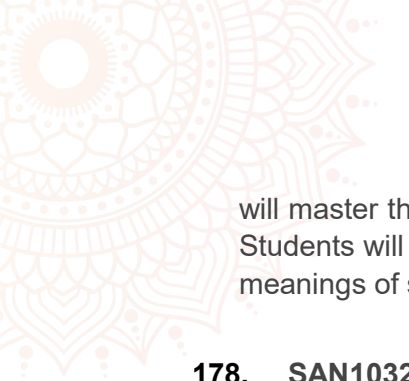
SAN1023 - The Third Quarter of the Intermediate Phase of the Bhagavad Gītā through Saṃskṛtam course expands the students' grammatical understanding and usage of passive voice. At the end of this course, students will be able to employ more complex Saṃskṛtam in their verbal and written communication through use of passive voice and conditional mood. Students will continue to examine the ślokas from Chapter 3 and 4 of the Bhagavad Gītā, compose the meanings in Saṃskṛtam and explain the underlying concepts from these ślokas

176. SAN1024 - Samskritam through Bhagavad-Gita– Intermediate IV (CSBG)

SAN1024 - The Fourth and final quarter of the Intermediate Phase of the Samskritam through Bhagavad-Gita course continues to enhance students' grasp and understanding of passive voice. At the end of this course, students will be able to employ different tenses and verb forms in passive voice. Students will also analyze and compose the meanings of ślokas from Chapters 3 and 4 of the Bhagavad Gītā and explain the philosophical concepts covered therein. At the end of this course, students will be ready to progress to the Advanced Phase of the program.

177. SAN1031 - Samskritam through Bhagavad-Gita– Advanced I (CSBG)

SAN1031 - The First quarter of the Advanced Phase of Samskritam through Bhagavad-Gita will introduce the students to more advanced grammar. At the end of this course, students



will master the use of various Sandhi forms and apply them in their written communications. Students will also have a good understanding of the concepts and will be able to explain the meanings of ślokas in Chapter 4 of the Bhagavad Gītā in Saṃskṛtam.

178. SAN1032 - Samskritam through Bhagavad-Gita– Advanced II (CSBG)

SAN1032 - The Second quarter of the Advanced Phase of Samskritam through Bhagavad-Gita will continue to focus on more advanced grammatical concepts. At the end of this course the students, will be able to employ advanced concepts such as ṇatvam, ṇijantam, kṛtpratyaṃ, tarap-tamap and satī saptamī within their grammatical usage. This course will also continue to progress on the Bhagavad Gītā focusing on ślokas and concepts from Chapter 4 of the Bhagavad Gītā.

179. SAN1033 - Samskritam through Bhagavad-Gita– Advanced III (CSBG)

SAN1033 - The Third quarter of the Advanced Phase of Samskritam through Bhagavad-Gita will introduce students to the concepts of samāśas in Saṃskṛtam. At the end of this course, students will be able to understand the apply the concepts of samāśas in their Saṃskṛtam communications. This quarter also focuses on Chapter 5 of the Bhagavad Gītā understanding the concepts illustrated through the ślokas.

180. SAN1034 - Samskritam through Bhagavad-Gita– Advanced IV (CSBG)

SAN1034 - The Fourth and final quarter of the Advanced Phase of the Samskritam through Bhagavad-Gita culminates the grammatical studies of this course. At the end of this final quarter, students will be able to demonstrate understanding and usage of the grammatical concepts of sannanta, kārakam and taddhita pratyaya. Additionally, students will be able to perform the anvaya translations from Chapter 5 and 6 of the Bhagavad Gītā and explain how the concept of self-control as articulated in the Bhagavad Gītā plays a role in modern society.

181. SAN1041 - Samskritam through Bhagavad-Gita– Proficiency I (CSBG)

SAN1041 - The First quarter of the fourth and final year (Proficiency phase) of the Samskritam through Bhagavad-Gita program focuses on the Bhagavad Gītā chapters 6 through 10. At the end of this course students will be able to apply the Saṃskṛtam concepts and grammar learnt so far to perform Anvaya translations and articulate the meanings of the ślokas. This quarter will also entail an analysis of dhyāna and meditation in daily life.

182. SAN1042 - Samskritam through Bhagavad-Gita– Proficiency II (CSBG)

SAN1042 - The Second quarter of the Proficiency phase of Samskritam through Bhagavad-Gita program focuses on the Bhagavad Gītā chapters 11 through 13. At the end of this course students will be able to apply the Saṃskṛtam concepts and grammar learnt in this course to perform Anvaya translations and articulate the meanings of the ślokas. This

quarter will also offer the students an opportunity to explain their views on the important concept of Viśwarūpadarśana in the Bhagavad Gītā.

183. SAN1043 - Samskritam through Bhagavad-Gita– Proficiency III (CSBG)

SAN1043 - The Third quarter of the Proficiency phase of Samskritam through Bhagavad-Gita program focuses on the Bhagavad Gītā chapters 14 through 17. At the end of this course students will be able to apply the Saṃskṛtam concepts and grammar learnt in this course to perform Anvaya translations and articulate the meanings of the śloka. This quarter will also offer the students an opportunity to articulate their views on how the teachings in chapters 14 through 17 of the Bhagavad Gītā are essential in the modern world.

184. SAN1044 - Samskritam through Bhagavad-Gita– Proficiency IV (CSBG)

SAN1044 - The Final quarter of the Proficiency phase of Samskritam through Bhagavad-Gita program focuses on the Bhagavad Gita chapter 18. At the end of this course students will be able to apply the Saṃskṛtam concepts and grammar learnt in this course to perform Anvaya translations and articulate the meanings of the śloka. As part of this program ending course, students will also prepare a reference chart of all the Saṃskṛtam grammar concepts learnt in this course. Collaborating in groups, students will also present a summary of their learnings in this course reflecting on how the Bhagavad Gītā has impacted society.

185. SAN2001 - Wisdom at the Lake: Unraveling Yaksha-Prashna (CEP)

SAN2001 - The Yakṣa-yudhiṣṭhira-saṁvāda from the Mahābhārata's Vana Parva is a profound philosophical dialogue where Yudhiṣṭhira engages with a Yakṣa, answering questions on dharma, wisdom, and morality. This course offers an in-depth study of selected verses from this celebrated episode, focusing on recitation, grammatical structure, and interpretative analysis (anvaya, vyākhyā). Through this examination, students will deepen their understanding of Sanskrit literary traditions while honing their linguistic and analytical skills. By engaging with these timeless teachings, participants will cultivate an appreciation for the intellectual and ethical depth of Sanskrit literature, enriching both their cultural insight and scholarly acumen.

186. SAN3011 – Laghu-Siddhanta-Kaumudi - Beginner 1 (ACSG)

SAN3011 – Laghu-Siddhānta-Kaumudī –Beginner 1 introduces students to the formal and methodical study of Sanskrit grammar through Varadarāja's Laghu-Siddhānta-Kaumudī, using the edition and translation by Medha Michika. This course lays the foundation for navigating the grammatical framework of Pāṇini by developing a clear understanding of essential terminology, conceptual structures, and the metarules that shape his grammatical system. Special emphasis is placed on the principles governing vowel combinations (ac-sandhi) and their application in real textual contexts. By the end of the course, students will be able to recognize, analyze, and accurately interpret vowel sandhi in Sanskrit prose and verse, including passages from texts such as the Bhagavad Gītā, Rāmāyaṇa, Mahābhārata,

and various stotras, thereby preparing them for deeper study of Pāṇinian grammar in subsequent courses.

187. SAN3012 – Laghu-Siddhanta-Kaumudi - Beginner 2 (ACSG)

SAN3012 – Laghu-Siddhānta-Kaumudī – Beginner 2 introduces students to the principles and applications of sandhi (of which vowel sandhi was covered in the previous course) as presented in the Laghu Siddhānta Kaumudī, using the edition and translation by Medha Michika. Specifically, consonantal sandhi, visarga transformations, and anusvāra-related changes, with systematic reference to Pāṇinian sūtras are covered here. By the end of the course, students will be able to recognize, analyze, and accurately interpret non-vowel sandhi in Sanskrit prose and verse, including passages from Sanskrit texts and various stotras, thereby preparing them for deeper study of Pāṇinian grammar in subsequent courses.

188. SAN3013 – Laghu-Siddhanta-Kaumudi - Beginner 3 (ACSG)

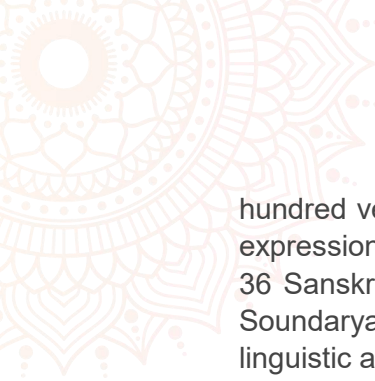
SAN3013 - Laghu-Siddhānta-Kaumudī – Beginner 03 provides a thorough study of the key aspects of Sanskrit grammar as presented in the Laghu Siddhānta Kaumudī. It covers the Kāraka Prakaraṇam and Vibhakti Prakaraṇam in full, followed by a focused study of the Ajanta Puṃlinga Prakaraṇam for akārānta (अकारान्त) masculine nouns. Students will explore the semantic roles of verbs, the correct application of case endings to nouns, pronouns, and adjectives, and the formation and modification of masculine noun stems. Emphasis is placed on understanding grammatical patterns and their practical application in reading, parsing, and composing Sanskrit sentences.

189. SAN3014 – Laghu-Siddhanta-Kaumudi - Beginner 4 (ACSG)

SAN3014 - Laghu-Siddhānta-Kaumudī – Beginner 04 focuses on the continuation of the Ajanta Puṃlinga Prakaraṇam, dealing with vowel-ending stems in Sanskrit nouns across all three genders—masculine, feminine, and neuter. This includes all vowel ending stems like ikārānta, ukārānta, ṛkārānta stems excluding akārānta masculine stems which were covered in the previous quarter. Students study the formation, modification, and declension patterns of these vowel ending stems, including vowel adjustments, suffix application, and phonological modifications. Emphasis is placed on understanding the systematic patterns of noun formation, the interaction of stems with case endings, and the accurate use of these nouns in Sanskrit sentences and in Sanskrit texts.

190. SAN3101 - Satsang in Samskritam – Soundaryalaharii (CEP)

SAN3101 - Among the stotra literature Soundaryalaharī, attributed to Ādi Śaṅkarācārya, occupies a special place. It is in the form of a description (varṇanam), from head- to-toe, keśadi-pāda, of Goddess Tripurasundari. It is also considered as a mantra śāstra and together with a suitable yantra (altar) it constitutes a wholesome śāktam mode of worship. Besides their exposition of profound philosophical ideas of the creator and the creation, the



hundred verses of Soundaryalaharī are known for their poetic excellence and sophisticated expressions. It further stands out as perhaps the only text that has been the inspiration for 36 Sanskrit commentaries. In this course the students will be exposed to the grandeur of Soundaryalaharī through a select set of verses in terms of the richness of the poetic, linguistic and philosophical content.

191. SAN3102 - Satsang in Samskritam – Bhaja Govindam (CEP)

SAN3102 - In this Course Students will learn to think about the Bhaja Govindam from within the Sanskrit language, along with the cosmology and worldview that it represents. In this Course students will learn a select set of shlokas from Adi Shankara's Bhaja Govindam text. The entire course will be taught in the Saṃskṛtam language. Using special handouts, select verses of the Bhaja Govindam will be expounded to unravel both the meaning of the verses and the philosophical foundations of the bhakti tradition in Hinduism. Students will learn to think about the Bhaja Govindam from within the Sanskrit language, along with the cosmology and worldview that it represents.

192. SAN3103 - Satsang in Samskritam – Nirvaanashatkam (CEP)

SAN3103 – In this course, students will study the complete set of six ślokas of Ādi Śaṅkara's Nirvāṇaṣatkam, taught entirely through the medium of Saṃskṛtam. Using specially prepared instructional materials, each verse will be carefully analyzed to reveal its linguistic structure, philosophical depth, and the foundational principles of Advaita Vedānta. The course emphasizes immersive engagement with the text from within the Sanskrit language itself, enabling students to internalize its conceptual framework, metaphysical vision, and contemplative insights. Through systematic exposition and guided reflection, students will develop a nuanced understanding of the cosmology, ontology, and epistemology embedded in the Nirvāṇaṣatkam, cultivating both textual competence and philosophical discernment rooted in the Hindu intellectual tradition.

193. SAN3104 - Satsang in Samskritam – Kanakadhaarastotram (CEP)

SAN3104 - In this course, students will study select ślokas from Ādi Śaṅkara's Kanakadhārāstotram, taught entirely through the medium of Saṃskṛtam. Using specially prepared instructional materials, each verse will be carefully analyzed to reveal its linguistic structure, poetic beauty, devotional intensity, and philosophical depth. The course explores the theological foundations and aesthetic sensibilities of the Bhakti tradition, situating the text within its broader cosmological and cultural framework. Through immersive engagement with the Sanskrit language, students will learn to interpret the Kanakadhārāstotram from within its original idiom, cultivating sensitivity to its symbolic imagery, metaphysical vision, and devotional expression. Systematic exposition and guided reflection will enable students to develop both textual proficiency and a deeper appreciation of the integrated relationship between language, devotion, and philosophical inquiry within the Hindu intellectual tradition.

194. SAN4011 – Laghu-Siddhanta-Kaumudi - Intermediate 1 (ACSG)**

195. SAN4012 – Laghu-Siddhanta-Kaumudi - Intermediate 2 (ACSG)**

196. SAN4013 – Laghu-Siddhanta-Kaumudi - Intermediate 3 (ACSG)**

197. SAN4012 – Laghu-Siddhanta-Kaumudi - Intermediate 4 (ACSG)**

198. SAN5101 - Vedic Sciences Foundations (DHS, MSV)

SAN5101 - Vedic Sciences Foundations introduces students to the foundational frameworks and methodologies used in classical Indic technical texts, essential for engaging with primary sources in Vedic and śāstric traditions. Through the study of texts such as Tarka Saṅgraha, Tarka Bhāṣā, Vedānta Sāra, and Artha Saṅgraha, students will examine key structural elements — Adhikārī (qualified learner), Viśaya (subject matter), Sambandha (connection), and Prayojana (purpose). The course highlights how these frameworks support knowledge preservation, enhance comprehension, and facilitate effective transmission. Students will also compare these methods with the Western scientific approach, gaining insight into their respective strengths and limitations. Practical exercises will train students to apply these frameworks to analyze new

199. SAN5102 - Vyakarana 01 (MSV)

SAN5102 - Vyakarana – 1 offers a comprehensive introduction to Vyākaraṇa, the study of Sanskrit grammar, focusing on Pāṇini's Aṣṭādhyāyī, the foundational text of Sanskrit grammatical tradition. Students will explore the historical evolution of Sanskrit grammar, the structure and logic of the Aṣṭādhyāyī, and key linguistic concepts such as paribhāṣās (interpretative rules), saṃjñās (technical terms), and sphoṭa (the theory of meaning). The course also emphasizes the practical application of these principles, including sandhi rules, dhātu (root) analysis, and samāsa (compound formation), with special attention to their relevance in both classical and Vedic texts. Through guided exercises and textual analysis, students will learn to read, analyze, and compose sūtras, building essential skills for further study of Sanskrit literature, philosophy, and linguistics.

200. SAN5103 - Sahitya I – Landscape (MSV)

SAN5103 - Sahitya I – Landscape offers an in-depth exploration of Sāhitya-śāstra, the science of literature, providing a strong foundation in various literary traditions. Students will learn to distinguish between Vaidika (Vedic), Ārṣa (epic and classical), and Laukika (transactional) forms of Kāvya (poetry) through the guiding principles of Sāhitya-śāstra. Key concepts of Kāvyaśāstra, including Chandas (poetic meters) and Alaṅkāras (poetic devices), will be examined to enhance literary appreciation and analysis. The course also explores the enduring value of ancient Kāvya based on Śāstra-based reasoning. Finally, students will apply their learning by composing poetic lines using these elements, fostering both creativity and scholarly insight.

201. SAN5104 - Veda I – Introduction to Vedas (MSV)

SAN5104 – Veda I is a core course that provides an 'Introduction to the Vedas', the foundational texts of Hinduism. Students will gain a basic understanding of the different types of Vedic literature, how to classify them, and how to interpret them. The course will also explore the relationship between the Vedas and other Hindu scriptures, such as the śāstra and darśana. This course will benefit students interested in learning about Hinduism and its foundational texts in the original language, Saṃskṛtam, in which they were passed down through generations. The course will provide students with a strong foundation in Vedic knowledge, which will be helpful for further study of Hindu philosophy, religion, and culture.

202. SAN5011 – Laghu-Siddhanta-Kaumudi - Advanced 1 (ACSG)**

203. SAN5012 – Laghu-Siddhanta-Kaumudi - Advanced 2 (ACSG)**

204. SAN5013 – Laghu-Siddhanta-Kaumudi - Advanced 3 (ACSG)**

205. SAN5014 – Laghu-Siddhanta-Kaumudi - Advanced 4 (ACSG)**

206. SAN6101 - Nyaya Vaisesika Basic (PHD, DHS, MSV)

SAN6101 - This Nyāya-Vaiśeṣika Basic course delves into the profound philosophical systems of Nyāya and Vaiśeṣika, exploring their foundational concepts, historical development, and unique methodologies. Students will gain a comprehensive understanding of their key doctrines, including the nature of reality, epistemology, and logic. The curriculum covers central ideas such as pramāṇa (means of knowledge), categories of reality, pañcāvayava-nyāya (five-part syllogism), and atomism. It also explores the role of God, soul, and liberation in metaphysics. By examining the Nyāya-Vaiśeṣika's systematic approach to knowledge and argumentation, students will develop critical thinking skills and appreciate the enduring relevance of these ancient Indian philosophies in contemporary philosophical discourse.

207. SAN6102 - Vyakarana II (MSV)

SAN6102 - Vyākaraṇa – II offers a focused study of pratyayāḥ (Sanskrit suffixes) and their critical role in noun formation. Students will examine how suffixes modify verbal roots, generating a wide range of noun forms with distinct meanings. The course will guide students in classifying different types of pratyayāḥ and understanding their grammatical functions. Emphasis will be placed on the ability to predict, analyze, and construct noun-forms through the systematic application of suffix rules. Through hands-on exercises and textual analysis, students will refine their skills in applying these suffixes to create grammatically sound and semantically precise forms. By the end of the course, learners will develop a comprehensive understanding of how pratyayāḥ shape Sanskrit morphology,

equipping them to engage more deeply with Sanskrit texts and compose with greater confidence.

208. SAN6103 - Sahitya II – Padya (MSV)

SAN6103 - Sahitya II – Padya, delves into the intricate structure of Śabda (words) and Artha(meanings) in classical Sanskrit literature. Students will explore the Vācyārtha(literal) and Vyañgyārtha (implied) meanings in poetry, developing skills to interpret and hypothesize the deeper messages of poets. The course includes summarizing and analyzing śloka from various saṃskṛtakāvya, enhancing comprehension of poetic texts. A clear distinction between Kāvya-saṃskṛta (poetic language) and Sambhāṣana-saṃskṛta (transactional language) will be drawn, highlighting their unique characteristics. Students will also create vyañjana vṛtti (suggestive meaning) and elucidate it through the principles of Kāvyaśāstra, deepening their understanding of Sanskrit poetics. This course fosters critical thinking and interpretative skills essential for appreciating the richness of Sanskrit literature.

209. SAN6104 - Vedas II – Rgveda (PHD, MSV)

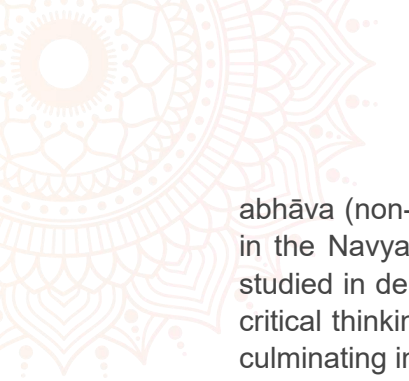
SAN6104 - Veda II – Rgveda course unveils the wisdom of Rgveda inviting the students to explore the foundational hymns of the Rgveda alongside the ritualistic formulas of the Yajurveda. Designed for those seeking a deeper engagement with the wellspring of Hindu thought, the course provides crucial insights into ancient Indian philosophy, ritual traditions, and interpretative frameworks. Through close textual study and classical commentaries, students will uncover the historical, spiritual, and cultural significance of the Vedas and examine their lasting influence on Hindu religious and philosophical discourse. This journey into the heart of Vaidika knowledge deepens one's appreciation for its enduring relevance in contemporary times.

210. SAN6105 - Yoga Basic (DHS, MSV)

SAN6105 - Yoga Basic course unfolds the essence of Yoga through an in-depth study of the Yoga Sūtras, exploring various schools of Yoga such as Haṭha, Rāja, Bhakti, Jñāna and so on. By exploring how Yoga aligns with Ayurveda, Vedānta, and other śāstras, the course provides an integrated insight into Yoga darśana (philosophy). It guides students to analyze states of mind through concepts like citta-bhūmi, abhyāsa and samādhi (enlightenment) drawn from the Patañjali Yogasūtras using Sāṅkhyā siddhanta (philosophy). It provides an overview of samādhi, sādhana, vibhūti and kaivalya pādas, and equips students with a profound understanding of the principles and practice of Yoga. This course is taught entirely in the Sanskrit language as the medium of instruction.

211. SAN7101 - Nyaya Vaisesika Advanced (PHD, DHS, MSV)

SAN7101 - This Nyāya-Vaiśeṣika Advanced course drives deeper into the intricacies of the Nyāya-Vaiśeṣika system, focusing on its ontological framework. Students will explore the key categories of reality, including dravya (substance), guṇa (quality), karma (action), and



abhāva (non-existence), as presented in classical texts like Tarka-saṅgraha. Their evolution in the Navya-Nyāya system and the emphasis on precise definition and refutation will be studied in depth. By analysing the process of definition and refutation, students will develop critical thinking skills and learn to apply Nyāya-Vaiśeṣika principles to contemporary issues, culminating in an evaluation of its empirical approach, strengths, and limitations.

212. SAN7102 - Vyakarana III (MSV)

SAN7102 - Vyākaraṇa III delves into the intricate structure and semantics of pratyayāḥ (suffixes) as applied to dhātavaḥ (verb-roots). Students will explore the derivation of forms, correlating the suffixes with the roots to uncover their linguistic and contextual significance. The course emphasizes a systematic approach to analysing and justifying the application of derived forms in various grammatical contexts. By engaging with practical exercises, learners will master the art of generating new forms from dhātavaḥ, reinforcing their understanding of classical grammatical structures. This course nurtures critical thinking and analytical skills essential for advanced studies in Vyākaraṇa and Sanskrit linguistics.

213. SAN7103 - Sahitya III – Nataka (MSV)

SAN7103 - Sahitya III – Nataka offers an immersive study of Sanskrit dramaturgy, focusing on the Lakṣaṇāni (defining traits) of Dṛśya kāvyāni (visual poetry). Students will differentiate between various Rūpakāṇi (dramatic forms) and cultivate a deeper appreciation for kāvyāni through the application of rasa theory. The course emphasizes the correlation between Saṃskṛtadṛśyakāvyāni (Sanskrit visual poetry) and other theatrical activities as outlined in the nāṭyaśāstram. By exploring the essence of saṃskṛtakāvyam, students will enhance their interpretative skills and understanding of classical texts. Practical components include composing scripts for theatrical performances based on nāṭyaśāstram, promoting creativity and mastery of Sanskrit dramaturgical principles. This course equips students with analytical and creative skills necessary for a profound engagement with Sanskrit theatre.

214. SAN7104 - Veda III – Yajurveda-Sāmaveda (MSV)

SAN7104 - Veda III – Yajurveda and Sāmaveda course delves into the intricate structures and classifications of the Yajurveda and Sāmaveda, focusing on distinguishing the Kṛṣṇa and Śukla Yajurveda schools through detailed illustrations. Students will explore the significant role of Yajurveda and Sāmaveda rituals in Vedic society, comparing the structural and content divergences within their classifications. The course also contrasts the Sāmaveda-svarāmaṇḍala with modern Karnāṭik music, focusing on notes like madhyamaḥ, gāndhāraḥ, ṛṣabhaḥ, ṣaḍjaḥ, niṣādaḥ, and dhaivataḥ. Furthermore, it examines the effectiveness of Yajurveda rituals compared to Sāmaveda rituals in achieving specific societal goals and identifies the similarities between Yajurveda's Hiraṇyagarbhasūkta and R̥gveda's Nāsadīyasūkta.

215. **SAN7105 - Ayurveda Basic** (DHS, MSV)

SAN7105 - Ayurveda Basic introduces the foundational concepts of Ayurveda, its history, and the classical Samhitās. Students will explore key terminologies like Āyu and essential principles such as Loka-Puruṣa Sāmya Siddhānta, Trisutram, and Sāmānya-Viśeṣa Siddhānta. The course delves into core Ayurvedic frameworks, including the Tri-Dosha and Sapta Dhātu concepts, offering insights into their roles in health and disease. Learners will classify rogas (diseases) based on causative factors, prognosis, and diagnostic principles. Emphasis is placed on developing holistic wellness plans using Ayurvedic treatment components and applying these principles to personal health management through the Trayopasthambha. This course provides a strong foundation for understanding and integrating Ayurveda into modern health practices.

216. **SAN7106 - Mimamsa Basic** (PHD, DHS, MSV)

SAN7106 - Mimamsa Basic introduces students to the foundational principles and methodologies of Pūrva-Mīmāṃsā, the classical Indian school dedicated to interpreting and applying Vedic texts. Students will explore the ṣaḍaṅga, the six auxiliary disciplines essential for understanding the Vedas, and learn vyākhyāna-paddhati, the structured interpretative techniques used by Mīmāṃsā scholars to derive meaning from Vedic injunctions. The course covers key concepts such as abhidhā (direct meaning) and lakṣaṇā (implied meaning), along with debates on Vedic authority and the purpose of rituals. Through textual analysis and practical exercises, students will gain critical insights into how Mīmāṃsā shaped Indian hermeneutics, philosophy, and linguistics. By the end of the course, learners will be able to apply Mīmāṃsā principles to the study of Vedic texts and broader ethical and philosophical questions.

217. **SAN7107 - Jyotisha Basic** (DHS, MSV)

SAN7107 - Jyotiṣa basic course offers a comprehensive introduction to Jyotiṣa, the traditional Indian system of astronomy and astrology. Focusing on foundational concepts, historical significance, and practical applications, it explores the influence of celestial bodies on human life. Students will learn to identify key constellations and planets, understand their significance, and delve into the core principles of Vedic astrology. Through this knowledge, they will be able to predict auspicious timings (muhūrtas) for any undertakings. They will additionally be able to interpret birth charts, gaining insights into how the cosmos impacts daily activities and life events. This exploration deepens the student's understanding of the universe's role in shaping human experiences.

218. **SAN8101 - Term Project** (MSV)

SAN8101 - Term Project – Sanskrit Studies, is a semester-long capstone course that enables students to demonstrate independent engagement with a chosen Śāstric text through rigorous research, critical analysis, and formal presentation. With faculty guidance, students select a relevant text, analyze its structure, themes, and commentarial traditions, and explore its philosophical and historical context. The project emphasizes original



interpretation, comparative study, and effective articulation of complex ideas using appropriate Sanskrit terminology. Students present their findings to peers and faculty, defend their interpretations through Q&A, and reflect on their research process. Assessment includes research depth, presentation clarity, and evaluative insight. This culminating experience builds confidence, analytical skill, and scholarly discipline, equipping students for advanced study and meaningful contributions to the field of Indian Knowledge Systems.

219. SAN8102 - Vyakarana IV (MSV)

SAN8102 - Vyākaraṇa IV explores the profound linguistic and semantic structures of compound words in Sanskrit. Students will classify and analyze the formation and meaning of compounds, while delving into the concepts of śabda (dhvani and sphoṭa) and artha (meaning). Through detailed examination and interpretation, learners will hypothesize the meanings of compound words within classical texts, fostering a deeper understanding of their usage and significance. The course emphasizes applying principles from Pāṇini's Aṣṭādhyāyī to organize and interpret Sanskrit texts systematically. By integrating theoretical insights with practical exercises, students will enhance their ability to engage with Sanskrit literature and its grammatical intricacies at an advanced level.

220. SAN8103 - Sahitya IV – Gadya and Campu (MSV)

SAN8103 - Sahitya IV – Gadya and Champu course offers an advanced study of Sanskrit poetics through the lens of Rasagaṅgādhara. Students will explore the Kāvyalakṣaṇa (poetic attributes) as defined by this seminal text, examining its application to various prose forms (gadyāni). The course distinguishes between gadya kāvya (prose), padya kāvya (poetry), and campū kāvya (a blend of prose and poetry), fostering a comprehensive understanding of their unique characteristics. Students will critique selected portions from texts based on gadya kāvya and campū kāvya, honing their analytical skills. Additionally, the course includes reconstructing sāhitya śāstra in the style of nyāya śāstra, providing a deeper appreciation of the theoretical frameworks underpinning Sanskrit literature. This course equips students with critical and creative abilities essential for engaging with classical Sanskrit poetics.

221. SAN8104 - Veda IV – Atharva Veda (MSV)

SAN8104 - Veda IV – Atharvaveda course explores the Atharvaveda's distinctive place within the Vedic canon through a structured study of its historical context, organization, and key themes. Students will examine its unique rituals (Atharvaveda-karmas)—focused on healing, protection, and everyday concerns—while analyzing its structural variations and thematic richness. The course also investigates differing scholarly interpretations and the text's relationship with other Vedic literature. Through comparative analysis, presentations, and discussion, students will critically assess the Atharvaveda's evolution and enduring influence on later Indian traditions. This comprehensive approach offers a nuanced understanding of the Atharvaveda and its valuable contribution to Vedic thought and practice.

222. SAN8105 - Yoga Advanced (DHS, MSV)

SAN8105 - Yoga Advanced course provides an in-depth study of Patañjali's Yogasūtras through immersive textual analysis, focusing on Bhāva-Ganeśa's intricate Pradīpika Commentary. The curriculum emphasizes the Sādhana Pāda (2nd chapter), which elaborates on the Aṣṭāṅgas (Eight Limbs) of yoga. Students will explore the path to well-being by understanding key Indian psychological concepts such as Kleśas, Karma, Karmāśaya, and Kaivalya. Mastery of ethics, postures, breath control, and concentration leading to meditation and enlightenment will be a central theme. Additionally, the course addresses yogic solutions to mental health challenges, enabling students to design personalized practices and guide others. Participants will learn to integrate the profound wisdom of yoga into daily life, enhancing their ability to foster holistic well-being.

223. SAN8106 - Mimamsa Advanced (PHD, DHS, MSV)

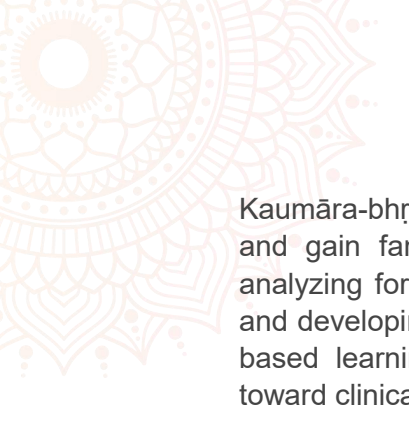
SAN8106 - Mimamsa Advanced course delves into the epistemological core of Pūrva-Mīmāṃsā, focusing on its six valid means of knowledge (ṣaṭ-pramāṇa)—from perception (pratyakṣa) to non-apprehension (anupalabdhī)—and the five objects of knowledge (pañca-prameya), such as substance (dravya), quality (guṇa), and action (karma). Students will explore the interpretive and philosophical significance of these categories in Vedic thought. Special attention is given to the contrasting perspectives of the Bhāṭṭa and Prābhākara schools, whose nuanced differences reveal deeper insights into the nature of reality and scriptural interpretation. Through rigorous analysis and comparative study, students will develop a critical understanding of Mīmāṃsā's enduring relevance in Hindu philosophical discourse.

224. SAN8107 - Jyotiṣa Advanced (DHS, MSV)

SAN8107 - Jyotiṣa Advanced, which is the second of a two-part course series on Jyotiṣa, is dedicated to the study of mathematics in the Indian knowledge traditions using Līlāvātī. Jyotiṣa (astrology and astronomy), described as the eyes of the Vedas, uses mathematical calculations as tools for comprehending the planetary positions and interpreting their implications. The Jyotiṣa scholars were also expert mathematicians who made contributions to their field of study with their erudite treatises. The methodology and theories proposed by them are notable and one of the most renowned works in this area is the Līlāvātī, which through puzzles and riddles introduces mathematics to the beginners.

225. SAN8108 - Ayurveda Advanced (DHS, MSV)

SAN8108 - Ayurveda Advanced builds on the foundational concepts of Ayurveda Basic, guiding students into deeper clinical understanding and classical textual study. The course explores advanced diagnostic tools such as Aṣṭasthāna Parīkṣā, Nāḍī Parīkṣā, and Rogamārga, along with Dosha-Dhātu-Mala interactions, Saṃprāpti (pathogenesis), and the Shatkriyākāla (six stages of disease). Students are introduced to specialized branches like



Kaumāra-bhṛtya (pediatrics), Rasāyana (rejuvenation), and Vājīkaraṇa (reproductive health), and gain familiarity with key therapies including Pañcakarma. Emphasis is placed on analyzing formulations from classical texts such as Caraka Saṃhitā and Aṣṭāṅga Hṛdaya, and developing care plans using Āhāra (diet), Vihāra (lifestyle), and Auśadhi (herbs). Case-based learning supports real-world application, making this course ideal for advancing toward clinical engagement or deeper Ayurvedic studies.

226. SAN8109 - Vedanta Basic (DHS, MSV)

SAN8109 - Vedanta Basic course offers a foundational exploration of Vedānta, introducing key schools of thought—Advaita (Śaṅkara), Viśiṣṭādvaita (Rāmānuja), and Dvaita (Madhva). Students will examine how each tradition interprets core Upaniṣadic teachings and the philosophical frameworks that shape their perspectives. A special focus will be on Charcha Paddhati, the unique dialectical method that fostered Vedantic debate and refinement. Through comparative analysis of commentaries on the Īśāvāsyopaniṣad, students will gain insight into how different philosophical standpoints influence textual interpretation. This course provides a structured introduction to the intellectual richness of Vedānta, equipping learners with the tools to engage deeply with its profound wisdom.

227. SAN8110 - Vedanta Advanced (DHS, MSV)

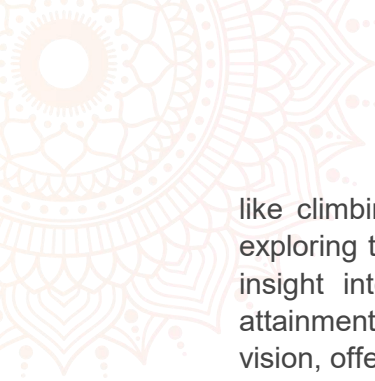
SAN8110 - The schools of philosophy based on the last portions of the Vedas, i.e. Vedānta, not only vary in their interpretation of the Vedānta but also differ among themselves with regards to their categories and ontology of the world both here and hereafter. A long dialectical tradition among these schools of Vedānta lives and flourishes to this day. It is interesting to comparatively analyze and understand the ontologies and categories proposed by these different schools of Vedānta to understand the intriguing nature of the Vedas. This course is the second of a two-part course series on Vedānta

228. TAT1001 - Introduction to the Dashashantimantras (CPHS)

TAT1001 - This course provides an immersive introduction to the Mantra and Chanting traditions of Sanatana Dharma. It focuses on 10 popular invocatory verses, also called the daśaśāntimantras that are traditionally chanted before the study of the Upaniṣads. These verses are also chanted by students of Vēdānta as part of their daily prayer. The objective of the course is to provide the student, with an introduction to these Mantras, along with their meaning, and enable to student to integrate these mantras into their daily practice. If you have ever wondered what all these mantras mean, this is a great course to begin your exploration.

229. TAT1002 - Sadhana Panchakam (CPHS)

TAT1002 - Sadhana Panchakam (CPHS) is a focused study of the celebrated five-verse prakaraṇa text attributed to Ādi Śaṅkara, outlining the systematic means to liberation (mokṣa). Also known as Sopāna Pañcakam, it presents spiritual growth as a gradual ascent,



like climbing a ladder. The course examines the forty values enumerated in the verses, exploring their logical sequence and relevance across the four stages of life. Students gain insight into how these values prepare the mind for Self-knowledge and support the attainment of jīvanmukti. In unfolding these disciplines, the text reveals the broader Vedāntic vision, offering a complete and practical guide to inner maturity and freedom.

230. TAT1101 - Ayurveda – The Wisdom of Wellbeing (CEP)

TAT1101 - This foundational course is designed to make the timeless wisdom of Ayurveda accessible to everyone in simple and effective interactive modules. Ayurveda, the indigenous wisdom of wellbeing derived from the Vedas, unfolds a consciousness-based paradigm that aims to maintain a balance between body, mind, and spirit, as a fundamental key to wellness, and keeping disease at bay. As the world prioritizes wellness and moves increasingly towards self-led choices towards health and wellbeing, Ayurveda has made a popular comeback. In this course, students will learn foundational principles of Ayurveda, how to make lifestyle adjustments that make a positive impact on their own lives, their families, community, and society.

231. TAT1102 - Disease through the Lens of Ayurveda (CEP)

TAT1102 - Ayurveda is a holistic and complete consciousness-based wellness paradigm that has its origins sourced straight from the timeless Vedas. One of its primary goals has been to eliminate the cause of pain and suffering of the human condition beginning with the knowledge of the self – both physically and spiritually. Ayurveda has a unique approach of observing the human being as conscious matter not just in health but also in distress, and illness. In this course, students will learn how common diseases and disorders are viewed and approached through Ayurveda in an intuitive yet systematic blend of philosophy, pharmacy and indigenous knowledge.

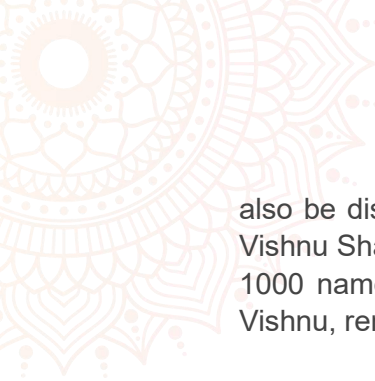
232. TAT1201 - Sri Ramcharitmanas: Continuity in Change (CEP)

TAT1201 - This course explores the Ramcharitmanas, an epic poem composed in the sixteenth century in Ayodhya, North India, some 50 years after the Ram Temple in Ayodhya was destroyed by the Islamic emperor Babur. It is an exemplary text of the Bhakti movement in India, written in the Awadhi language, which has variously been heralded as “the living sum of Indian culture”, and the greatest book of all devotional literature.”

233. TAT1202 - Life Lessons from the Hindu Puranas (CEP)**

234. TAT1301 - Vishnu Sahasranama Stotram (CPHS)

TAT1301 - This course on Vishnu Sahasranama stotram, will prepare students to chant the slokas with clear pronunciation. And furthermore, explore the meaning and essence of thousand names of Lord Vishnu expressed in the 108 slokas (verses) in the stotra. A brief background of Vishnu Sahasranama in the context of the ancient Mahabharata epic, will



also be discussed with the introductory verses (Purva Bhaga) and the benefits of chanting Vishnu Shasranama in the concluding verses, the phala stuti (Uttara Bhaga). Essence of the 1000 names of Lord Vishnu in the context of the three aspects or lakshanas of the Lord Vishnu, renders the chant a meditative quality.

235. TAT1302 - Bhaja Govindam – A Topical Approach (CEP)

TAT1302 - This course offers a structured and thematic study of Bhaja Govindam, a renowned work of Sri Adi Sankara. The verses are thoughtfully reorganized around key spiritual topics to provide conceptual clarity and practical relevance. Students explore foundational principles of Sanatana Dharma, including saguna and nirguna Brahman, the theory and types of karma, true renunciation, and the meaning of samsara (bondage) and moksha (liberation). The course also examines the appropriate role of artha and kama, correcting the misconception that Vedanta is meant only for ascetics. Alongside philosophical inquiry, students engage in padaccheda, anvaya, and introductory vyakarana to build familiarity with Sanskrit. Emphasis is placed on daily practices that reduce stress, foster inner maturity, and support a purposeful spiritual life.

236. TAT1303 - Lalitha Sahasranama Stotram Part 1 (CPHS)

TAT1303 - Lalitha Sahasranamam is considered to be a sacred Hindu text from the Brahmanda Purana. This Stotra contains 1000 names of the Hindu Goddess Lalitha Tripura Sundari, a manifestation of Devi, the Divine Mother Shakthi. This Stotra is recited in the worship of Devi. This course is part 1 of a 2 - part course that helps students to integrate the practice of chanting the Lalitha Sahasranama Stotram in their daily life. The students will explore the meaning and essence of the thousand names of Goddess Lalitha expressed in the 182 verses in the Stotra.

237. TAT1304 - Lalitha Sahasranama Stotram – Part 2 (CPHS)

TAT1304 - Lalitha Sahasranama stotram is considered to be a sacred Hindu text from the Brahmanda Purana. This Stotra **contains** 1000 names of the Hindu Goddess Lalitha Tripura Sundari, a manifestation of Devi, the Divine Mother Shakthi. This Stotra is recited in the worship of Devi. This course is part 2 of a 2-part course that helps students to integrate the practice of chanting the Lalitha Sahasranama Stotram in their daily life. The students will explore the meaning and essence of the thousand names of Goddess Lalitha expressed in the 182 verses in the Stotra.

238. TAT1305 - Glory of Manas Sundarkand – 1 (CPHS)

TAT1305 - The first part of this two-part course dives into the devotional, philosophical, and heroic themes of Sundarkand, the fifth chapter of Ramcharitmanas. It starts with an introduction to Ramcharitmanas, emphasizing proper pronunciation, recitation techniques, and the deeper meanings of its verses. Students will learn about the literary styles of doha, chhand, chaupai, and soratha, while exploring the historical and cultural importance of



Tulsidas Ji's work. The course also includes discussions on the spiritual significance of Sundarkand in modern life and is divided into two parts, covering the chapter in approximately equal halves.

239. TAT1306 - Glory of Manas Sundarkand – 2 (CPHS)

TAT1306 – The second part of this two-part course dives into the devotional, philosophical, and heroic themes of Sundarkand, the fifth chapter of Ramcharitmanas. It will go in depth in Sundarkand, emphasizing proper pronunciation, recitation techniques, and the deeper meanings of its verses. Students will learn about the literary styles of doha, chhand, chaupai, and soratha, while exploring the historical and cultural importance of Tulsidas Ji's work. The course also includes discussions on the spiritual significance of Sundarkand in modern life and is divided into two parts, covering the chapter in approximately equal halves.

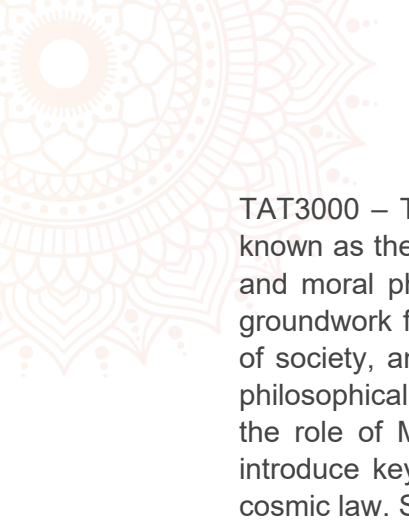
240. TAT2100 - Across the Universe: Hindu Dharma and Western Creative Arts (CPHS)

TAT2100 - This course is both a celebration and a deep analysis of artists who opened Western eyes and ears to the treasures of Hindu Dharma. As Phil Goldberg documented in his book *American Veda*, and his previous HUA courses, the wisdom of the rishis has filtered into the soil of American life through many streams. They include some of the world's most beautiful and beloved literature, cinema, music, and other works of art. This creative transmission—which has been both explicit and implicit, both obvious and subtle—has transformed millions of lives while producing expressions of genius that will inspire and illuminate for centuries to come. Each week we'll meet legendary masters and virtuosos, and we'll immerse ourselves in the rasa of their brilliant creations. Across the Universe: Hindu Dharma and Western Creative Arts course will elevate our appreciation of India's timeless spiritual heritage as well as of certain poetry, novels, films, and music.

241. TAT2200 - Singing Bhakti Music: From Saints to Synthesizers (CEP)

TAT2200 - This course offers a practical introduction to the rich musical tapestry of Bharat through the devotional songs of the Hindu Bhakti tradition. Students learn bhajans in Sanskrit and various Indian regional languages while exploring the inspiring lives and spiritual vision of renowned composer-saints. Through guided singing, translation, and discussion, participants develop musical, literary, and devotional appreciation of Bhakti poetry. The course emphasizes active engagement, encouraging students—vocalists and instrumentalists alike—to creatively adapt songs using contemporary styles and production. Attention is also given to the significance of *Nāmasaṅkīrtana* in Hindu Dharma. By connecting tradition with personal expression, students learn to internalize and make these timeless devotional compositions their own.

242. TAT3000 – Introduction to Manusmriti – Chapter 1: Origins of Dharma and Creation (CEP)



TAT3000 – This course offers a focused exploration of Chapter 1 of the Manusmriti (also known as the Manava Dharmashastra), one of the foundational texts of ancient Indian legal and moral philosophy. Chapter 1 serves as the prologue to the Manusmriti and lays the groundwork for understanding the cosmic origins of Dharma (righteous duty), the structure of society, and the divine basis of moral law. Students will examine the mythological and philosophical narrative of creation, the emergence of the four varnas (social classes), and the role of Manu as the first lawgiver and progenitor of humanity. The course will also introduce key Sanskrit terminology and themes such as Dharma, ritual order, varna, and cosmic law. Students will engage with the original Sanskrit verses alongside translations and critical perspectives to develop a nuanced understanding of the text. The module encourages both traditional interpretation and modern critical inquiry, making it suitable for students interested in textual analysis, ethical philosophy, religious tradition, and socio-legal history.

243. TAT3001 - Dakṣiṇāmūrtistōtram by Adi Sankara (CEP)

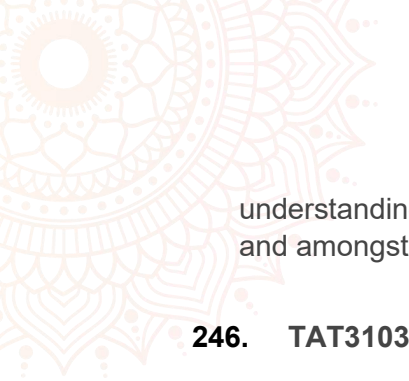
TAT3001 - This course will unfold the Dakṣiṇāmūrtistōtram systematically verse by verse, drawing upon where necessary from Mānasōllāsa and Tattvasudhā, which is another commentary of the original text. The set of meditation verses which precede the Dakṣiṇāmūrtistōtram will also be covered as they serve as prayers for Self-knowledge. Students with some prior knowledge of Vedānta, will greatly enhance their understanding of the Self through its teachings.

244. TAT3101 - Ragas in Shastriya Sangeet and Modern Music (CEP)

TAT3101 - This course is the first in a 2-Course sequence in the Hindu Musical Traditions – Shastriya Sangeet. Hindu Musical Traditions (Shastriya Sangeet traditions) are ancient and diverse. This course takes students through a cultural immersion into the world of ragas and talas through guided listening experiences and a gentle orientation to the theory of ragas and talas. It also offers insight into Indian musical pedagogy and provides a nuanced understanding of the current state of Indian Art Music. This course will also look the enduring influence of Ragas on contemporary and film music and provide students with practical illustrations on pattern identification and appreciation

245. TAT3102 - The History of Shastriya Sangeet (CEP)

TAT3102 - Hindu Musical Traditions (Shastriya Sangeet traditions) are ancient and diverse. This course takes students on a guided tour of the history of Indian music, from the Sama Vedic chants and the musical distinctions of the Nāṭyaśāstra of Bharata muni and the Silappadhikāram. It leads students through the Bhakti movement of the 1st millennium and the evolution of Carnatic music and then through the evolution of texts such as the Saṅgita Ratnakara and the Chaturdandi Prakasika in the 2nd millennium. It then explores the impact of Islamic and Arab/Persian traditions on Indian music and the response of the Bhakti movement of the 2nd millennium with a combination of lecture/discussions, reading assignments and guided listening experiences, the course provides a nuanced



understanding of the evolution of Indian music and the contemporary state of music in India and amongst the diasporas.

246. TAT3103 - Indian and Western Music Traditions – A Comparative Study (CEP)

TAT3103 - This course is the first of a three-part course sequence in the Hindu Musical Traditions – Shastriya Sangeet. Hindu Musical Traditions also called Shastriya Sangeet are ancient and diverse. This course provides an overview of Indian music, its roots in Hindu spiritual traditions and contrasts it with Western Music Traditions. With a combination of lecture/discussions, reading assignments and guided listening experiences, the course provides a nuanced understanding of various ‘distinctions’ in Hindustani and Karnatic Music and also provides an insight into the contemporary state of Indian music.

247. TAT3104 - Hindu Temples and Traditions (CPHS)

TAT3104 - Hindu temples and traditions occupy an important place in the Hindu mind, both in India and amongst the diasporas. The temple heritage of India constitutes a treasure trove of knowledge preserved and passed on through the ages. Modern day temples in large metros and in the diaspora reflect the collective memories of traditions spanning centuries. There is more to temples than what meets the eye. Temples are not mere congregational sites or prayer halls; they are a sacred space to commune with the source or oneness of existence. And they have been centers of culture for millennia. This course provides an overview of Hindu temples and traditions with emphasis on architecture, sculpture, worship and festival traditions, sthala-puranas and more.

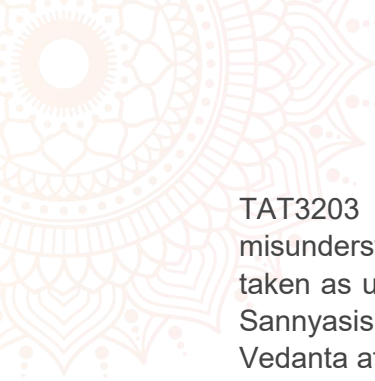
248. TAT3201 - Sankhya Darshana through the Sankhya Karika – Part I (CPHS)

TAT3201 - This Course is the first of a two-part course series presenting an in-depth exploration of Sankhya Darshana (Philosophy) based on the Sanskrit text ‘Sankhya Karika’ of Ishvara Krishna. It is a short and succinct text of only 72 Karikas i.e., short explanatory verses on Rishi Kapila’s Sankhya Darshana. An understanding of the principles of Sankhya philosophy is extremely important to acquire a firm grounding in other Sanskrit texts such as the Bhagavad Gita, and the other Vedic philosophical systems such as Yoga and Vedanta.

249. TAT3202 - Sankhya Darshana through the Sankhya Karika – Part 2 (CPHS)

TAT3202 - This Course is the Second of a two-part course series presenting an in-depth exploration of Sankhya Darshana (Philosophy) based on the Sanskrit text ‘Sankhya Karika’ of Ishvara Krishna. It is a short and succinct text of only 72 Karikas i.e., short explanatory verses on Rishi Kapila’s Sankhya Darshana. An understanding of the principles of Sankhya philosophy is extremely important to acquire a firm grounding in other Sanskrit texts such as the Bhagavad Gita, and the other Vedic philosophical systems such as Yoga and Vedanta.

250. TAT3203 - Vedantasara of Sadananda – Part 1 (CPHS)



TAT3203 - In this Course, Students will inquire into some of the fundamental misunderstandings that have accumulated around the Advaita Vedanta. Is the world to be taken as unreal? Is it a pessimistic philosophy? Is the world to be renounced? Is it only for Sannyasis? Students will be encouraged to form well-informed perspectives on Advaita Vedanta after a deep inquiry facilitated by the study of an original Sanskrit text, Vedantasara of Sadananda, an authoritative Acharya of the Advaita tradition. This study will enable students to form new insights into Advaita Vedanta philosophy.

251. TAT3204 - Vedantasara of Sadananda Part 2 (CPHS)

TAT3204 - In this second part of the course, Students will inquire into some of the fundamental misunderstandings that have accumulated around the Advaita Vedanta. Is the world to be taken as unreal? Is it a pessimistic philosophy? Is the world to be renounced? Is it only for Sannyasis? Students will be encouraged to form well-informed perspectives on Advaita Vedanta after a deep inquiry facilitated by the study of an original Sanskrit text, Vedantasara of Sadananda, an authoritative Acharya of the Advaita tradition. This study will enable students to form new insights into Advaita Vedanta philosophy.

252. TAT3205 - Understanding the Vedas (CEP)

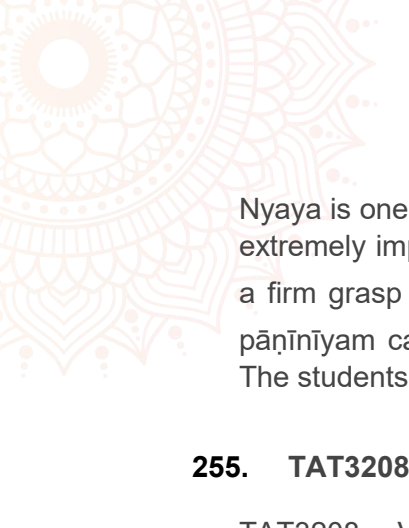
TAT3205 – This course introduces students to the Vedas, among the oldest preserved sources of spiritual wisdom and the foundational texts of Sanātana Dharma. While often regarded primarily as manuals for ritual action (karma), the Vedas also contain profound philosophical and spiritual insights. This course explores both the ritual and wisdom dimensions of Vedic literature, helping students appreciate the broader vision that underlies Vedic thought. Participants will gain a clearer understanding of how the Vedas guide individuals toward a harmonious and purposeful life by integrating ethical action, spiritual awareness, and higher knowledge. The course also introduces the chanting of selected Vedic mantras, enabling students to experience their vibrational and contemplative dimensions while cultivating greater inner clarity, focus, and psychological resilience.

253. TAT3206 - Nyaya Darshana Part – 1 (CPHS)

TAT3206 - Course is the first of the two-part course sequence that introduces Nyaya Darshana of Gautama Rishi systematically based on a text called Nyaya Sutras. Nyaya is one of the six Vaidika philosophies attributed to Gautama Rishi. Nyaya Darshana is extremely important because progress in any branch of knowledge cannot be made without a firm grasp on grammar and logic. It is said: काणादं पाणीनीयं च सर्वशास्त्रोपकारकम्। kāṇādam pāṇīnīyam ca sarvaśāstropakārakam. - Logic and Grammar are the pillars of all subjects. The students will experience this through the course.

254. TAT3207 - Nyaya Darshana Part – 2 (CPHS)

TAT3207 - This Course is the Second of the two-part course sequence that introduces Nyaya Darshana of Gautama Rishi systematically based on a text called Nyaya Sutras.



Nyaya is one of the six Vaidika philosophies attributed to Gautama Rishi. Nyaya Darshana is extremely important because progress in any branch of knowledge cannot be made without a firm grasp on grammar and logic. It is said: कणादं पाणीनीयं च सर्वशास्त्रोपकारकम्। kṇāḍam pāṇīnīyam ca sarvaśāstropakārakam. - Logic and Grammar are the pillars of all subjects. The students will experience this through the course.

255. TAT3208 - Vaisheshika Darshana Part – 1 (CPHS)

TAT3208 - Vaisheshika Darshana, founded by Maḥarṣi Kāṇāḍa, is one of the six major schools of Vedic philosophies. Often paired with Nyāya darśana, while Nyāya focuses on methods of knowledge, Vaiśeṣika delves into the nature of existence itself. Both aim for 'mokṣa' or liberation from mental suffering and attainment of lasting unadulterated ānanda. Unlike other darśanas, Vaiśeṣika uniquely emphasizes finding happiness in the present world through understanding the universe's elements, and our own body and mind. Presented in sūtra style, it comprises ten adhyāyas, each with two āhnikas (sub-chapters), totaling 370 sūtras. The course, split into two parts, similar to Nyāya and Saṃkhyā courses, will cover 48 sūtras from the first chapter with the two āhnikas comprising 31 and 17 sūtras each.

256. TAT3209 - Vaisheshika Darshana Part – 2 (CPHS)

TAT3209 - Vaisheshika Darshana, founded by Maḥarṣi Kāṇāḍa, is one of the six major schools of Vedic philosophies. Often paired with Nyāya darśana, while Nyāya focuses on methods of knowledge, Vaiśeṣika delves into the nature of existence itself. Both aim for 'mokṣa' or liberation from mental suffering and attainment of lasting unadulterated ānanda. Unlike other darśanas, Vaiśeṣika uniquely emphasizes finding happiness in the present world through understanding the universe's elements, and our own body and mind. Presented in sūtra style, it comprises ten adhyāyas, each with two āhnikas (sub-chapters), totaling 370 sūtras. The course, split into two parts, similar to Nyāya and Saṃkhyā courses, will cover 48 sūtras from the first chapter with the two āhnikas comprising 31 and 17 sūtras each. In Vaiśeṣika Part 2 we will cover the left-over sutras of the First Ahnika and then we will do the Second Ahnika that has 17 sutras.

257. TAT3210 - Mimamsa Darshana Part – 1 (CPHS)

TAT3210 – This is the first of a two-part course series introducing the foundational principles of the Mīmāṃsā school of Indian philosophy through a close study of the Mīmāṃsā Sūtras of Maḥarṣi Jaimini. Students engage directly with selected sūtras to understand the philosophical and hermeneutical methods developed for interpreting Vedic texts and rituals. The course examines key concepts of Mīmāṃsā, including its approaches to knowledge, language, and ethical action, and its influence on other Indian philosophical systems. Emphasis is placed on the rational methods of inquiry that characterize the Mīmāṃsā tradition and its role in shaping Indian epistemology and ritual theory. The course also introduces students to the structure and scope of the Mīmāṃsā Sūtras, with focused study of portions of the first chapter.

258. TAT3211 - Mimamsa Darshana Part – 2 (CPHS)

TAT3211 – This is the second course in a two-part sequence devoted to the study of the Mīmāṃsā school of Indian philosophy through the Mīmāṃsā Sūtras of Maṇḍiśi Jaimini. Building on the foundations established in Part 1, this course continues the close reading and interpretation of selected sūtras, engaging students directly with the philosophical rigor and hermeneutical methods of the Mīmāṃsā tradition. Students examine how Mīmāṃsā principles guide the interpretation of Vedic texts and rituals, while also exploring their influence on Indian epistemology, ethics, and linguistic theory. The course highlights the analytical methods that characterize Mīmāṃsā inquiry and its engagement with debates raised by other philosophical traditions, including the nāstika schools, enabling students to appreciate the intellectual depth and continuing relevance of this important darśana.

259. TAT3212 - Tattvabodha – 1 (CPHS)

TAT3212 – This course is the first in a two-part series offering an in-depth study of Vedānta Darśana through Śrī Ādi Śaṅkarācārya's Tattvabodha. The text presents Vedānta philosophy concisely in a simple question-and-answer format, without long shlokas, making it accessible to learners of Sanskrit. Students will gain a clear understanding of core Vedāntic principles, which provides a strong foundation for studying other key texts such as the Bhagavadgītā and for exploring broader Vedic philosophical systems including Yoga, Nyāya, and Mīmāṃsā. The course emphasizes both conceptual clarity and practical insight into the nature of the self (Ātman) and ultimate reality.

260. TAT3213 - Tattvabodha – 1 (CPHS)

TAT3213 – This course is the second in a two-part series offering an in-depth study of Vedānta Darśana through Śrī Ādi Śaṅkarācārya's Tattvabodha. The text presents Vedānta philosophy concisely in a simple question-and-answer format, without long shlokas, making it accessible to learners of Sanskrit. Students will gain a clear understanding of core Vedāntic principles, which provides a strong foundation for studying other key texts such as the Bhagavadgītā and for exploring broader Vedic philosophical systems including Yoga, Nyāya, and Mīmāṃsā. The course emphasizes both conceptual clarity and practical insight into the nature of the self (Ātman) and ultimate reality.

261. TAT4000 - Adhyasa bhasya of Adi Sankara (CPHS)

TAT4000- This course will unfold the Adhyāsa bhāṣya, considered perhaps to be the magnum opus of Ādi Śaṅkara. This text finds its place as the introduction to Śaṅkara's exhaustive commentary of the brahma sūtras, known also by different names such as Vyāsa sūtras, bhikṣu sūtras or śāririka sūtras. Adhyāsa means superimposition, which causes the appearance of a thing on a locus other than its own. This is the main source of bondage due to the ignorance of the Self and subsequently taking the non-Self to be the Self. Śaṅkara outlines adroitly the different intricacies of Adhyāsa for the very purpose of removing it through knowledge and realize the oneness of the Jiva and Brahman.

262. TAT4001 - Advaita, Visistadvaita, Dvaita – The three flavors of Vedanta Sastra (CEP)

TAT4001 - Hindu Thought provides for the simultaneous co-existence of varied perspectives on the nature of ultimate Reality. When developed deeply, these perspectives naturally mature into diverse Saṃpradāyas. This course will examine the three main Vedānta Saṃpradāyas i.e., Advaita, Viśiṣṭādvaita and Dvaita. Through this course, students will be able to recognize the underlying unity of Hindu thought, while appreciating the diversity of perspectives that emerge from that fundamental unity, tailored to different people's pre-dispositions, tastes, age, and era.

263. TAT4002 - The Three Vedantic Perspectives on the Bhagavad Gita (CEP)

TAT4002 - Hindu Thought provides for the simultaneous co-existence of varied perspectives on the nature of ultimate Reality. When developed deeply, these perspectives naturally mature into diverse Saṃpradāyas. This course will explore the commentaries of the three famous Acharyas, Sri Śaṅkarācārya, Sri Rāmānujācharya and Sri Madhvāchārya on the Bhagavad Gita. Through this course, students will be able to recognize the underlying unity of Hindu thought, while appreciating the diversity of perspectives that emerge from that fundamental unity, tailored to different people's pre-dispositions, tastes, age, and era.

264. TAT4003 - The Three Vedantic Perspectives on Isha Vasya Upanishad (CEP)

TAT4003 - An overview of three commentaries on the Iśā-vāsyā Upaniṣad is the main topic of this course. Iśā-vāsyā Upaniṣad is traditionally listed as the first among the well-known ten Upanishads, namely, 1) Isa 2) Kena 3) Kata 4) Prasna 5) Muṇḍaka 6) Maṇḍukya 7) Taittiriya 8) Aitareya 9) Chāndogya 10) Bṛhadāraṇyaka. This Upanishad contains the main tenets of all the major useful to understand the philosophy of Vedanta. This course focuses on the summary of the views of Shankaracharya, Vedanta Desika and Madhvacharya on the Iśā-vāsyā-Upaniṣad. These three commentaries represent three Vedāntic schools are known as mata-traya or the 3 major schools namely Advaita, Viśiṣṭādvaita and Dvaita respectively. These three views are comprehensive and definitive in terms of concepts of Vedanta in general.

265. TAT4004 - Kenopanishad with Shankara Bhashya (CPHS)

TAT4004 – This course is the first part of the two-part course on Kenopanishad with Shankara Bhashya and offers a detailed study of the Kēnōpaniṣad, the ninth chapter of the Tālavakra Śākhā of the Sāma Veda, known for its brevity and depth. Students will learn to engage directly with the original Sanskrit verses, guided by Śaṅkarabhāṣya, to unfold the Upaniṣad's subtle inquiry into the nature of the knower and the source of perception. The course will explore the epistemological paradoxes posed by the text, such as "That which is not known by the mind," and examine the allegorical tale of the gods' realization through Umā. Emphasis will be placed on applying the Vedāntic methods of śruti (scriptural study),



yukti (reasoning), and anubhava (direct experience) to cultivate insight through śravaṇa, manana, and nididhyāsana.

266. TAT7201 - Mahabharata I – The Beginning and End (PHD, DHS, MAH)

TAT7201 - This is the first part of a comprehensive four semester-course series on the entire Mahābhārata. This course focuses on an overview of the text and evaluates the various approaches to its interpretation. The Ādi parvan introduces us to the primary characters, the plotlines, themes, and the philosophical issues of the epic. Consequently, reading this book carefully develops the necessary skills to read the rest of the epic. This course also clarifies the epic's literary program in terms of its composition (circular), its structure (division into parvans and chapters), authorship, transmission, and other aspects. Furthermore, this course establishes the theological fundamentals of the epic, such as the nature of Brahman, avatāra, creation, pralaya, and more, giving the students a conspectus into this Itihāsa. Join this enlightening expedition through the Mahābhārata and uncover its profound wisdom.

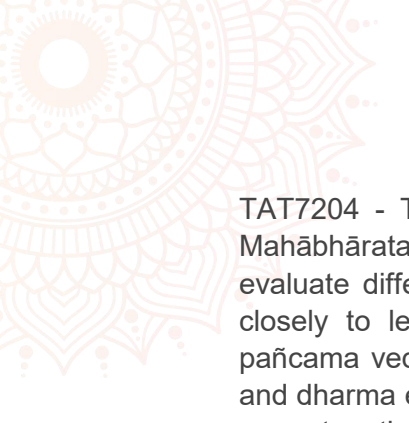
267. TAT7202 - Mahabharata II – Dicing and Exile (PHD, DHS, MAH)

TAT7202 - The Mahabharata II part of a comprehensive four course series on the entire Mahābhārata. This course delves into an overview of the text and evaluates the approaches to interpreting it. It traces the conflict narrative, beginning with the meteoric rise in the fortunes of the Pāṇḍavas and their catastrophic loss in the dicing game. In the twelve-year exile period that follows, the Pāṇḍavas undergo a rigorous education, embark on sacred pilgrimages, and acquire divine weapons. The central justification for the war — the insatiable greed of the Kauravas and their adharmā — is contrasted with the enlightening "forest teachings" by revered ṛṣis like Vyāsa, Mārkaṇḍeya, and others. These teachings form an integral part of classical Hinduism and the revered textual tradition of itihāsapurāṇa. Join this enlightening expedition through the Mahābhārata and uncover its profound wisdom.

268. TAT7203 - Mahabharata III – The War Books (PHD, DHS, MAH)

TAT7203 - This is the third installment of a comprehensive four course series on the Mahābhārata. In this course, our focus is on the "war books" of this epic and the various methods for interpreting its profound teachings. Through an in-depth study of the Kurukṣetra battle, we will explore the complexities of its characters, plot, themes, and philosophical issues. These war books display complex literary-narrative skills, striking and symbolic imagery, heroism, morality, and the inevitable reality of mortality. The philosophical tracts, such as the Bhagavadgītā, add significance to the action scenes. Finally, we will examine the ritualistic dimension of this war which itself is described as a sacrifice (raṇa-yajña). Join us on this enlightening journey through the Mahābhārata and uncover its timeless wisdom.

269. TAT7204 - Mahabharata IV – Dharma and Darshana (PHD, DHS, MAH)



TAT7204 - This is the fourth and final installment of our comprehensive series on the Mahābhārata. In this course, we will focus on the main philosophical sections of the epic and evaluate different approaches to interpreting it. We will read these philosophical sections closely to learn why the epic is also referred to as dharmaśāstra, mokṣaśāstra, and pañcama veda (the Fifth Veda). Additionally, we will trace the Upaniṣadic, theistic, bhakti, and dharma elements within the Mahābhārata and gain a deeper understanding of how they come together to shape Classical Hinduism. The Mahābhārata occupies a central position within the textual tradition of the Veda culminating in the Itihāsapurāṇa and Āgama texts. This literary-philosophical tradition buttresses various forms of art, iconography, philosophical schools, and rituals such as temple worship. Join us on this insightful journey through the Mahābhārata and discover its timeless wisdom.

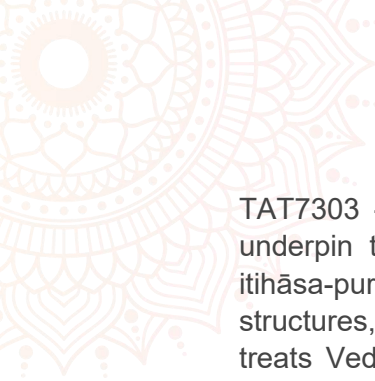
270. TAT7301 - The Bhagavata Purana (PHD, DHS, MAH)

TAT7301 - Śrīmad Bhāgavatapurāṇam is one of eighteen Mahāpurāṇas of the Hindu textual tradition. It is a highly polished Vaiṣṇava text, insuperable in its appeal to theologians, philosophers, and connoisseurs of literature. Like the Upaniṣads and the Mahābhārata, the Bhāgavatapurāṇa presents Viṣṇu, especially in the form of Kṛṣṇa as Brahman. While remaining faithful to Vedic revelation, the Purāṇa also remains open to a variety of interpretations – non-dualism, dualism, qualified non-dualism, etc. All these are synthesized according to bhakti. Besides the Śrī Vaiṣṇava and Gauḍīya traditions, numerous commentators and teachers consider this Purāṇa to be the principal scripture of their theology and practice. When King Parīkṣit was cursed to die in seven days, the son of Vyāsa, Śuka teaches him this text as the highest teaching and the best use of his remaining life. We will explore the place of this text within the Vedic-itihāsapurāṇa textual tradition, understand its narrative architecture, philosophical foundations, its monumental bhakti project and its contribution to aesthetics.

271. TAT7302 - Valmiki's Ramayana (PHD)

TAT7302 examines Vālmīki's *Rāmāyaṇa* as a profound narrative of human self-development that explores the relationship between the macrocosm of the kingdom and the inner life of the individual. The text illuminates the tragic necessities of the social world and the heroic and ethical ideals required to navigate it. Yet the *Rāmāyaṇa* often appears distant from modern assumptions about reality, desire, and ethics. To understand the text, students must also examine their own interpretive frameworks. Drawing on theoretical tools from psychoanalysis, particularly Freud and Lacan, students engage the epic with critical self-awareness. Through sustained reading of the narrative and close analysis of key passages, the course approaches the *Rāmāyaṇa* as a profound character study that reveals the relationship between individual, society, and *dharma*, while also probing the limits of modernist critiques of the text and contemporary Indian society.

272. TAT7303 - The Vedas: Texts and Ritual (PHD, DHS, MAH)



TAT7303 - The Vedas constitute the foundational corpus of Hindu revelation (śruti) and underpin the philosophical, ritual, and symbolic frameworks of classical Hinduism. The itihāsa-purāṇa traditions and the major darśanas presuppose familiarity with Vedic ritual structures, their hermeneutics, and soteriological aims, while the commentarial tradition treats Vedic injunction as the prima facie standpoint in articulating Vedānta. This course offers a critical overview of Vedic literature, examining the nature of revelation—its authorlessness (apauruṣeyatva) and eternality—and the centrality of mantra and karma. Students engage selected hymns and prose passages from the Ṛg, Yajur, Sāma, and Atharva Vedas, alongside Brāhmaṇa and sūtra materials. Attention is also given to the Vedic pantheon and associated narratives. A substantial bibliography supports advanced research.

273. YOG1000 - Holistic Yoga – Philosophy and Practice (CEP)

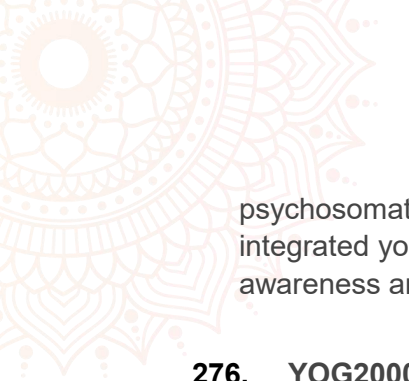
YOG1000 – ‘Holistic Yoga: Philosophy and Practice’ introduces an integrated approach to yoga that unites classical philosophy with sustained practice. Students explore āsana (postures) and prāṇāyāma (breathing techniques) alongside the four streams of Yoga—Rāja, Karma, Bhakti, and Jñāna—through primary texts such as the Bhagavad Gītā and the Patañjali Yoga Sūtras. Moving beyond a purely physical discipline, the course presents yoga as a transformative, philosophy-based vision of self and world. Grounded in the eight-limbed (Aṣṭāṅga) framework, it synthesizes insights from traditional yogic and Vedāntic sources, including the Haṭha Yoga Pradīpikā and select Upaniṣadic teachings, offering students a comprehensive and holistic foundation for practice and understanding.

274. YOG1001 - Managing Diabetes through Holistic Yoga (CEP)

YOG1001 – This course introduces a holistic yogic approach to managing Diabetes Mellitus through guided practice and lifestyle awareness. Conducted online under the guidance of experienced yoga therapists, the course teaches safe practices of āsana, prāṇāyāma, relaxation, and meditation that support metabolic balance and overall well-being. Drawing from the teachings of the Patañjali Yoga Sūtras and the Bhagavad Gītā, students explore yoga as a philosophy-based approach to health through sustained practice (abhyāsa) and balanced detachment (vairāgya). The course examines the role of stress in psychosomatic and chronic conditions and introduces methods to calm the mind. Students also learn the importance of a sāttvic, balanced diet and lifestyle while gaining a practical understanding of the integrated yogic approach based on Aṣṭāṅga Yoga and the pañca-kōśa model.

275. YOG1006 - Managing Back Pain Through Holistic Yoga (CEP)

YOG1006 – This course introduces a holistic yogic approach to managing back pain through guided practice and lifestyle awareness. Delivered online under the guidance of experienced yoga therapists, the course teaches safe and effective practices of āsana, prāṇāyāma, relaxation, and meditation that support spinal health and overall well-being. Drawing on the teachings of the Patañjali Yoga Sūtras and the Bhagavad Gītā, students explore yoga as a philosophy-based approach to healing through sustained practice (abhyāsa) and balanced detachment (vairāgya). The course also examines the role of stress and mental patterns in



psychosomatic and chronic pain conditions. Students gain a practical understanding of an integrated yogic framework for pain management based on Aṣṭāṅga Yoga, while developing awareness and practices that support long-term relief and resilience.

276. YOG2000 - Holistic Yoga – 2: Deepen Your Yoga Practice (CEP)

YOG2000 - Holistic Yoga 2 offers an in-depth, experiential exploration of holistic Ashtanga Yoga, integrating asana, pranayama, and meditation for a sustained and transformative practice. Students engage in nuanced techniques of posture, breath, and awareness, including chanting, Trataka, breath and body awareness, and yoga nidra. Grounded in the insights of the Patanjali Yoga Sutras and supported by texts such as the Hatha Yoga Pradipika and Bhagavad Gita, the course presents yoga as both disciplined practice and living philosophy. Emphasizing an integrated, eight-limbed approach, it cultivates clarity, balance, and self-understanding, encouraging a paradigm shift in how one relates to self and world. Through guided practice and conceptual study, students cultivate depth, discernment, and steadiness—an ideal preparation for teachers.

277. YOG2001 - The Yoga of the Bhagavad Gita (CPHS)

YOG2001 - This Course takes the Students into a Journey of Exploration of Yoga as enunciated in the Bhagavad Gītā. In contemporary times, both the Yoga Sūtras of Patañjali and the Bhagavad Gītā have gained popularity as key texts of Yoga. One of the unique contributions of the Bhagavad Gītā is the synthesis of Nivritti Marga (path of contemplation) and Pravritti Marga (path of dynamic activity) through Yoga. The teachings help us understand how deep meditation and excellence in action complement each other. We will explore the various systems of Yoga such as Karma Yoga, Bhakti Yoga, Dhyāna Yoga, Jñāna yoga, etc., along with the key ideas underlying each system, as presented by the Bhagavad Gītā. We will also refer to related teachings from the Patañjali's Yoga Sūtras.

278. YOG2002 - The Yoga of the Yoga Sutras (CPHS)

YOG2002 - The Yoga of the Yoga Sutras course takes the students into a journey of exploration of yoga as enunciated in the yoga sutras of Maharishi Patanjali. The yoga sutras encode the core tenets of yoga practice and yoga philosophy in the form of short, terse aphorisms. The foundational principles of yoga practices such as asanas (yoga postures), pranayama (yogic breath-work), dhyana (meditation), etc., are enunciated in the yoga sutras in a clear and thorough manner. One of the core teachings of the yoga sutras is the system of Ashtanga Yoga, a highly structured and carefully crafted set of eight holistic disciplines (limbs) of yoga. The yoga sutras also present a detailed analysis of the mechanics of the mind and how to transform the turbulent mind into a tranquil mind.

279. YOG2100 - An Immersive Exploration of the Iconic “Autobiography of a Yogi” (CPHS)

YOG2100 - Of all the books that spread Hindu dharma beyond India, none has had as much impact as Paramahansa Yogananda’s iconic memoir, *Autobiography of a Yogi*. Hindu University of America is offering this special course to commemorate the 75th anniversary of that book, which has charmed millions of readers with its depiction of a singular life, along with other compelling features such as: intimate glimpses of Indian culture in the early 20th century; vivid encounters with saints, gurus, and legends (e.g., Tagore and Gandhi); lucid explanations of Hindu precepts and yogic practices; and mind-opening miracles, wonders, and powers of mind explained in rational and scientific terms. The course is suitable for both those who have not yet read the seminal text and those wish to revisit it with fresh eyes.

280. YOG2200 - Chakra Immersion Retreat (CEP, Retreats and Workshops)

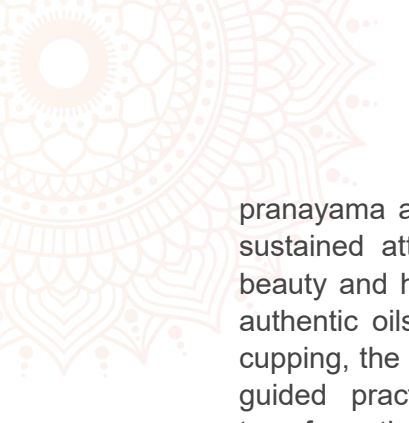
YOG2200 – This is a four-day immersive retreat exploring the yogic understanding of the body’s energy centers (cakras) and their role in holistic well-being. Set in the serene environment of Pine Lake Retreat near Orlando, Florida, the program combines meditation, yoga practices, and guided workshops to deepen participants’ understanding of the chakra system and its influence on physical, emotional, and spiritual health. Under the guidance of experienced instructors, participants learn practices for recognizing energetic imbalances and cultivating greater harmony and vitality. The retreat also introduces foundational Ayurvedic concepts, including individual constitution (prakṛti) and principles of balanced living, along with elements of dinacaryā, Vedic ritual, and healing through sound and music. Participants leave with practical tools to sustain personal well-being and integrate these insights into daily life.

281. YOG2201 - Chakra Healing (CEP)

YOG2201 - Chakra Healing explores the significance of the yogic chakra system and its relationship to the human body, including endocrine glands and nerve plexuses. Students examine how imbalances in the subtle (sūkṣma) cakras manifest in the gross (sthūla) body, as articulated by sages and maharṣis across the ages and supported by contemporary physiological correlations. Beginning with Mūlādhāra and progressing to Sahasrāra, the course systematically teaches āsanās, prāṇāyāmas, mudrās, and mantras for balancing each chakra, supported by clear conceptual explanations. Students also become familiar with key yogic concepts such as kuṇḍalinī, suṣumnā, and samādhi, and explore their relevance in addressing modern chronic conditions, including metabolic disorders, autoimmune diseases, and post-viral syndromes.

282. YOG2202 - Pranayama – Breath, Beauty and Balance (CEP)

YOG2202 – This course explores breath regulation to harmonize body, mind, and prana for holistic well-being and inner growth. Participants study fourteen pranayama techniques, from foundational to advanced, including Anuloma - viloma, śītkārī, merudaṇḍa, and ujjāyī, understanding benefits, applications, and contraindications. The course emphasizes



pranayama as a gateway to meditation, cultivating mental clarity, emotional balance, and sustained attention. Integrated sessions on face yoga extend learning into therapeutic beauty and health, using marma activation, facial muscle toning, breath coordination, and authentic oils for skin and hair nourishment. Contemporary practices such as Gua Sha, cupping, the Ayurvedic Kansa wand, and therapeutic masks enrich the curriculum. Through guided practice and conceptual grounding, students develop a refined, safe, and transformative pranayama.

283. YOG3002 - Teaching Holistic Yoga Retreat (CEP)

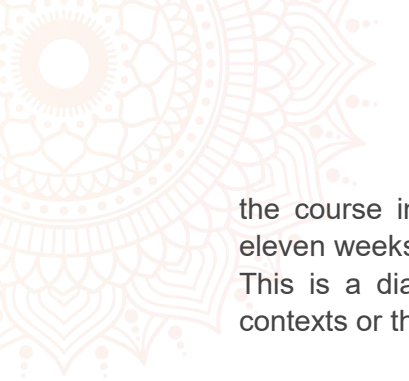
YOG3002 - This course enables students in transitioning from being a practitioner of yoga into a certified instructor who can teach others. In this course, using flexible retreat or classroom options, students will engage with 80-hours of hands-on and intensive experiential training, under the guidance of senior Faculty, and learn to practice and teach holistic yoga safely and effectively. The holistic yoga teaching methodology involves a hands-on training model that includes lectures, student-led demonstrations, and classwork. The core content of this course consists of Holistic Ashtanga Yoga, an eight-faceted approach to yoga that synthesizes the traditional knowledge of yogic and Vedāntic texts. This course offers a dive deep into yoga sadhana (the persistent practice of yoga) along with the necessary skills needed to be able to teach yoga professionally in a class-setting.

284. YOG3003 - Internship and Practicum in Teaching Holistic Yoga (CEP)

YOG3003 – Internship and Practicum in Teaching Holistic Yoga (CEP) offers immersive, mentor-guided training that integrates observation, practice, and reflection. Teaching yoga is best learned through sustained apprenticeship, where students closely shadow experienced instructors, absorbing their methods, presence, and pedagogy. Through attentive observation of techniques, student responses, and class dynamics, participants gain insight into the holistic teaching process. Under mentor guidance, students progressively assume teaching responsibilities, first within supervised group settings and later in real-world community environments. Mentors observe each session, offering thoughtful feedback to refine clarity, confidence, and authenticity. This structured practicum provides 20 hours of supervised field experience, enabling students to cultivate practical skills, embodied understanding, and professional readiness to teach yoga with competence, sensitivity, and integrity.

285. YOG3100 - The Yoga of Mahabharata (CPHS)

YOG3100 - This course explores the Mahabharata as a mirror for self-inquiry, using Itihāsa-purana narratives to illuminate antarāṅga yoga and deepen understanding of the psyche. Through dialogue, reflection, and experiential practices, students awaken archetypal patterns, cultivate sakhi and sākshi bhāva, and experience yoga as an integral science beyond postures and breath. The epic, often regarded as the fifth Veda, offers timeless case studies for examining ethical dilemmas, emotional conditioning, and inner transformation. Guided by the teachings of Yogacharya T. Krishnamacharya and Shri T.K.V. Desikachar,



the course invites reflective reading, written contemplation, and sensitive listening. Over eleven weeks, participants engage the stories to evoke healing, clarity, and purposeful living. This is a dialogic, introspective course designed for sincere self-exploration, not clinical contexts or therapy.

286. YOG3101 - Antaranga Mandapam (CEP)

YOG3101 - Antaranga Mandapam explores how individuals and communities can respond to crisis with awareness, compassion, and transformation. Rather than seeking a return to familiar normal, the course invites students to engage consciously with uncertainty and change. Through the creation of a Healing Sangha, participants enter a contemplative space to listen deeply to themselves and others. Drawing on yogic traditions of sakhībhāva, listening with warmth and friendliness, and sākṣībhāva, meditative listening without judgment, students cultivate reflection, empathy, and inner clarity. In a safe and trusted community, they develop self-awareness, emotional resilience, and authentic connection. This shared inquiry enables participants to discover new ways of being, relating, and engaging with the world, supporting personal growth, collective healing, and meaningful transformation together

287. YOG3300 - The Yoga of the motherhood (CPHS)

YOG3300 - The Yoga of Motherhood is a transformational pathway for mothers to learn how to recover their own health and vitality, and that of their children and lineages. It is not about physical postures but a way of grounding in a concise framework of the physical, mental, and subtle bodies, and learning to heal through a yogic process of connecting to our inmost self. As we become more conscious of what is happening inside us as mothers, we can begin to lovingly influence our children in the subtle realms, even to the level of being able to help them heal from sickness, disease, and harmful behaviors. Students will learn several theories and methodologies of self-healing and healing others, and can become capable of releasing ancestral, psychological, and emotional blockages to cultivate wellbeing and harmony in their lives.

288. YOG3301 - Mother Womb – Engaging the Divine Feminine (CPHS)

YOG3301 – This course will guide students on a journey of empowering and healing themselves through engaging with the Divine Feminine force existent in their bodies and womb. Grounded in the work of Hindu yogis Sri Aurobindo and The Mother, the teachings of Vedic Monk Mother Maya from the Srividya tradition, and the sciences of Ayurveda and Yoga, we will explore the layers of the womb and its inheritances, including conceptions of womanhood and motherhood. We will connect with the innate intelligence of our wombs to begin to heal from menstrual symptoms, infertility, uterine disorders, and the painful repercussions of miscarriage and loss. And we will engage with practices to transform our wombs into sacred containers for our unborn children.

289. YOG3302 – Yoga of Relationship (CPHS)

YOG3302 - This course will guide students through a journey of self-discovery and conscious relationship building through grounding in a Hindu textual tradition and cosmology. On a yogic level, our relationships are mirrors of our own internal landscapes which, with conscious effort, can become crucibles for positive change and transformation. Over ten weeks, participants will engage in exploration and collaboration with their partners to foster personal growth, enhance communication skills, and forge deeper and more resilient connections. The course focuses on a person's primary relationship as a partner and is open to anyone interested in exploring this for themselves, whether currently in a relationship or not.

290. YOG3401 - Decolonizing Yoga (CEP)**

291. YOG4000 - Masterclass in Yoga Concepts (CEP)

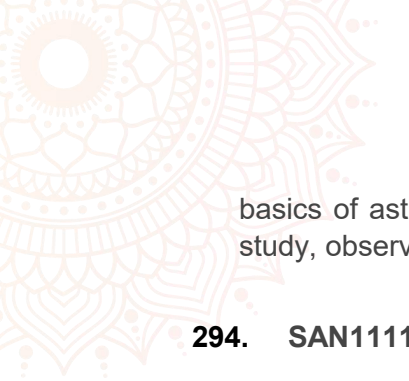
YOG4000 - This masterclass reframes yoga beyond its modern association with physical postures, presenting it as a comprehensive philosophy of conscious living rooted in Patañjali's Yoga Sūtras. Participants explore foundational principles including dharma, non-reactivity, purification, and liberation. Emphasis is placed on understanding oneself as an instrument of cosmic order, aligning action with one's svadharma, and cultivating awareness in thought, speech, and conduct. Through inquiry and reflection, the course examines how yogic principles guide ethical clarity, mental discipline, and spiritual growth, ultimately leading toward mokṣa and realization of Ultimate Reality. Rather than a system of techniques, yoga is presented as an integrated way of life, applicable across personal, professional, and social contexts, supporting authentic yogic living and purposeful engagement with the world.

292. AIH1111 - Ayurveda Wellness Retreat (Retreats and Workshops)

AIH1111 - This four-day retreat offers an immersive exploration of Ayurveda, Yoga, and conscious living, guiding participants toward harmony of body, mind, and spirit. Through study and practice, you will discover your unique constitution (*prakṛti*), learn how to balance the *doṣas* through daily routines, and understand the role of food, digestion, and lifestyle in sustaining health. Gentle yoga, breathwork, and yoga-nidrā provide balance and renewal, while sessions on herbal wisdom, nutrition, and mindful practices cultivate self-awareness. The retreat emphasizes practical tools and sustainable habits for lifelong well-being.

293. HAM1111 - Hindu Astronomy Retreat (Retreats and Workshops)

HAM1111 - This retreat offers a rare opportunity to study Hindu Astronomy while directly observing the night sky. Under the guidance of Dr. Raj Vedam—engineer, historian, and avid astrophotographer—participants will explore astronomical knowledge preserved in Vedic texts, the celestial calendar of ancient India, methods of measuring planetary motions, and stories that encode astronomical wisdom. Evenings will be devoted to sky-watching with telescopes and binoculars, identifying nakṣatras, planets, and galaxies, and learning the



basics of astrophotography. Set against the dark skies of Pine Lake, the retreat combines study, observation, and lived experience of the cosmos.

294. SAN1111 - Sanskrit Residential Camp (Retreats and Workshops)

SAN1111 - Saṃskṛta-Samāvāsaḥ is HUA's immersive Sanskrit residential camp designed to foster active engagement with the Sanskrit language in a vibrant and supportive learning environment. Set in a serene natural setting, the retreat offers participants an opportunity to deepen their understanding of Sanskrit while developing confidence in spoken communication. Through interactive sessions, participants practice saṃskṛta-sambhāṣaṇam, expand vocabulary, and explore applied vyākaraṇa, including the Māheśvara-sūtrāṇi. The program also introduces foundational elements of chandas, Vedic recitation, and śāstra-paricaya. Learning is enriched through storytelling, songs, plays, and games conducted entirely in Sanskrit, creating an engaging and immersive atmosphere. Complementary activities such as yoga, meditation, and mantra recitation further support the holistic experience, enabling participants to cultivate both linguistic proficiency and a deeper appreciation of Sanskrit as a living cultural tradition.

295. SAN1112 - Shastra Immersion Retreat (Retreats and Workshops)

SAN1112 – The Śāstra Immersion Retreat (Śāstra Nimajjanam) is an intensive two-and-a-half-day exploration of the rigor and beauty of traditional śāstric learning, held in the serene surroundings of the Hindu University of America campus at Pine Lake Retreat in Orlando. Participants engage deeply with foundational elements of Sanskrit scholarship, including the Dhātupāṭha (verbal roots), the principles of Vyākaraṇa (Sanskrit grammar), and the poetic and grammatical sophistication of Vedic literature. Through guided study and recitation of the Rudram–Namakam, students examine the mechanics of sandhi, accentuation, and verbal roots with reference to traditional commentaries such as those of Sāyaṇa and Bhaṭṭa Bhāskara. The retreat also includes saṃskṛta-sambhāṣaṇam (spoken Sanskrit) and interactive learning activities, offering participants a living experience of the intellectual and aesthetic vision that underlies the Vedic śāstra tradition.

296. TAT1111 – Experiencing Shiva and Raga Retreat (Retreats and Workshops)

TAT1111 – This 3-day gathering invites participants to explore the many dimensions of Bhagavān Śiva at the threshold of Vasanta R̥tu, the Vedic Spring. Through Vedic chanting, Rudrābhiṣeka, homa, pūjā, stotra recitation, music, dance, and folklore, the faculty will engage Śiva as both cosmic principle and intimate presence. Drawing from the Śvetāśvatara Upaniṣad, Purāṇas, and Itihāsas, the retreat integrates ādhibhautika, ādhidaivika, and ādhyātmika perspectives. Participants will study Śiva's iconography, sacred tīrthas, and philosophical teachings while experiencing the joy of Ugādi celebrations in a vibrant, devotional community.

297. TAT1112 - Experiencing Devi Retreat (Retreats and Workshops)

TAT1112 - This retreat is an immersion into the many facets of Devī, the Universal Mother, whose *Śakti* manifests as *Ichā* (will), *Jñāna* (wisdom), and *Kriyā* (action). Through Vedic mantras, *Upaniṣadic* reflections, stotras, *Purāṇic* narratives, and sacred rituals such as *Chandi Homa*, participants will experience Devī as Lakṣmī, Sarasvatī, and Durgā. Her presence in iconography, tīrthas, and philosophical teachings will also be explored. A special highlight is “Experiencing Devī through Music”, where compositions celebrating the Goddess reveal music as *mokṣa-mārga*. Together, we honor the nourishing, protective, and forgiving presence of the Divine Mother across the *ādhibhautika*, *ādhidaivika*, and *ādhyātmika* dimensions.

298. YOG1111 - Holistic Yoga retreat (Retreats and Workshops)

YOG1111 - This retreat offers an integrative journey into the depth and breadth of Yoga as envisioned in the Vedic and Yogic traditions—not merely as postures, but as a holistic way of life. Participants will explore the four paths of Yoga—Bhakti, Jñāna, Karma, and Rāja—alongside daily practice of āsana, prāṇāyāma, meditation, and mantra chanting. Through study of Yogic philosophy, reflective discussions, and guided practice, the retreat cultivates balance of body, clarity of mind, and expansion of spirit. Set amidst the serenity of Pine Lake, it provides the space to align with Yoga’s ultimate purpose—union with the Self.

** – Proposed Course. Description Coming Up.



**sukhasya mūlah
dharmah**

The root of happiness is
righteousness.



satyaṃ vada dharmaṃ cara

Speak the truth, practice
righteousness.

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