

2. How Structuralism as a methodology of inquiry developed from *linguistics* to *Anthropology*.
3. How *linguistic* Structural model can be relevant to social phenomenas like kinship, ritual, custom, religion, art and myths other than language.
4. How *Cosmocentric* metaphysics of Gita established “Hegemony of castes” and “Microcosmic” Structure of man himself.
5. Was ancient human mind childlike ignorant?

## **Chapters:**

**Chapter 1**, explains chronologically the gradual development of *Structuralism* from Linguistic specific field to Social, Anthropological methodology of Inquiry. “Bhagavadgita” is an *epic* genre therefore, this chapter will deal with the *Structural* interpretations of literary genres and relevant to this research.

**Chapter 2**, defines Structuralism, the relevance of Linguistic Structuralism to other socio-cultural phenomenas and establishment of Structural Anthropology in parallel lines with *Linguistic* Structuralism. Furthermore, the Phenomena of “Caste System”, established by Gita on its *cosmic* metaphysic is explained in analogous way of Levis Strauss’s “Kinship” system.

**Chapter 3** deals with in detail introduction of “Bhagavadgita”, its historical background and relevance of various ancient Indian Schools of Thought with “Bhagavadgita”.

**Chapter 4** deals with the “*Microcosmic*” Structure of Man through its elementary subsystems of *Animal Man*, *Vegetable Man*, *Mineral Man* and *Human Man*. The metaphysics of Gita and its *cosmic* worldview is also elaborated.

## **Literature Review:**

- 1) “Structural Anthropology” by Claude Levis Strauss (1908-2009) is used as a primary source for the completion of this thesis. The entire conceptual framework of “Microcosmic structure of Man” extracted from “Bhagavadgita” is discussed in parallel with the Strauss’s Structural analysis of socio-cultural phenomenas like kinship system,