

Learning Outcomes-based Curriculum Framework (LOCF) for Post-graduate Programme



Name of the Programme:

**M.A. SANSKRIT LANGUAGE & LITERATURE
(GENERAL)**

(Syllabus effective from 2020 Admission onwards)



UNIVERSITY OF KERALA

2020

DEPARTMENT OF SANSKRIT

**Syllabus for M.A. Sanskrit Language & Literature
(General)**

PREAMBLE

The role of higher education is vital in securing the gainful employment and providing further access to higher education comparable to the best available in the world-class institutions elsewhere. The improvement in the quality of higher education, therefore, deserves to be given top-most priority to enable the young generation of students to acquire skill, training and knowledge to enhance their thinking, comprehension and application abilities and prepare them to compete, succeed and excel globally. Sustained initiatives are required to reform the present higher education system for improving and upgrading the academic resources and learning environments by raising the quality of teaching and standards of achievements in learning outcomes across all undergraduate programs in science, humanities, commerce and professional streams of higher education.

One of the significant reforms in the undergraduate education is to introduce the Learning Outcomes-based Curriculum Framework (LOCF) which makes it student-centric, interactive and outcome-oriented with well defined aims, objectives and goals to achieve. The University Grants Commission (UGC) took the initiative of implementing the LOCF in the Colleges and the Universities of the country. Accordingly, the University of Kerala has decided to implement the LOCF in all its departments under the auspices of Internal Quality Assurance Cell (IQAC). A series of teacher training workshops were organized by IQAC and the office of the Credit and Semester System (CSS), and the departments have revised the syllabus accordingly, through workshops and in consultation with academic experts in the field.

GRADUATE ATTRIBUTES (GAs)

The Graduate Attributes (GAs) reflect particular qualities and abilities of an individual learner including knowledge, application of knowledge, professional and life skills, attitudes and human values that are required to be acquired by the graduates of University of Kerala. The graduate attributes include capabilities to strengthen one's professional abilities for widening current knowledge and industry-ready skills, undertaking future studies for global and local application, performing creatively and professionally, in a chosen career and ultimately playing

a constructive role as a socially responsible global citizen. The Graduate Attributes define the characteristics of learners and describe a set of competencies that are beyond the study of a particular area and programme. The GAs of University of Kerala Continue life-long learning as an autonomous learner.

- Continuously strive for excellence in education
- Apply and nurture critical and creative thinking
- Promote sustainable development practices
- Promote co-operation over competition
- Balance rights with responsibilities
- Understand and respect diversity
- & difference Not be prejudiced by gender, age, caste, religion, or nationality
- Use education as a tool for emancipation and empowerment of humanity.

BRIEF HISTORY OF THE DEPARTMENT

The Department of Sanskrit started functioning in 1963. The syllabus of M.A. programme in Sanskrit Language & Literature (General) is being restructured in order to satisfy the contemporary requirements on the basis of the recent developments in the academic field. The present syllabus focuses on the students. This student-centered syllabus helps the learners to comprehend and evaluate the course outcome in an innovative manner. To provide an interdisciplinary nature to the courses, some areas of studies are developed, changed and or redefined This programme also enable the students to acquire the knowledge and understanding of the role of language in general, and Sanskrit in particular, language-based scholarship and to understand compare the life and society of various time periods. M.A CSS Programme is successfully conducted from 1995 onwards. The

curriculum for the M.A. CSS Programme and M. Phil Semester are designed with a view to offer diversity and flexibility to the learners. The courses are redesigned to suit the regional and national needs following the model curriculum designed by the UGC. This enables the students to pass the national level tests like NET. Seminars and workshops were organized as part of extension work which were attended and benefited by hundreds of students and the public. The Department is offering M. Phil Degree Course in two semesters to the students and Teacher Fellows under FIP of the UGC from 1975 onwards. M.A programme is consisted of four semesters. Total number of core courses is 16. The student has to acquire a minimum total of 72 Credits to complete the programme. Among the elective courses of the PG programme, out of which two should be from any other Departments (Multidisciplinary Electives). The Department offers inter-disciplinary Elective courses to departments like Hindi, Malayalam, History, Archaeology , Psychology, Philosophy, Botany, Linguistics etc. Students of other Departments can opt the Multidisciplinary elective courses offered by the Department of Sanskrit. The Course Dissertation, will be in the form of the presentation of dissertation work done by each and every student. For this a general guidelines prescribed by the University and the guidelines followed by the Department . Any how a student is free to earn more credits if he/ she desire so, by opting any elective courses from the other Department in any of the semesters.

Presently the Department offers inter-disciplinary Elective courses to departments like Hindi, Malayalam, History, Archaeology, Psychology, Philosophy, Botany, Linguistics etc. In the aspect of publication, the Faculty members of the Department have published so many books of national and international recognition and research papers in National and Inter-national level Journals.

Programme Specific Outcomes (PSO)

PSO 1	To acquire the knowledge and understanding of the role of language in general, and Sanskrit particular, in language-based scholarship and research.
PSO 2	To enhance the knowledge base in order to meet the requirements in career advancement
PSO 3	To critically evaluate various types of literary works and find out the merits and demerits in it.
PSO 4	Develop communication and presentation skills in Sanskrit, English and Regional Language
PSO 5	understand compare the life and society of various time periods
PSO 6	Analyse the theories and its application in various situations
PSO7	Enrich the skills and knowledge of students the ability to read narrative Sanskrit texts
PSO8	Build research aptitude specifically in Sanskrit and allied areas
PSO 9	Acquire command over Sanskrit language, literature and Sanskrit poetics
PSO 10	Conceive traditional wisdom and relate it to the contemporary academic knowledge in Sanskrit studies.

Programme Structure of M.A. Sanskrit Language & Literature

Semester	Course Code	Name of the course	Credits
I	Core Courses (CC)		
	SKT-CC-511	Texts of earlyperiod	4
	SKT-CC-512	History of vedic,classical and kerala Sanskrit Literature	4
	SKT-CC-513	Grammar- I- Indian Intellectual Traditions –I	4
	SKT-CC-514	Indian Logic --I	3
	Discipline-Specific Elective (DE)		
	SKT-DE-515	Alankara Sastra	4
II	Core Courses (CC)		
	SKT-CC-521	History of Sanskrit Language	4
	SKT-CC-522	Grammar II -Indian Intellectual Traditions - II	4
	SKT-CC-523	Indian Logic -II	3
	SKT -CC-524	Advaita Vedanta -I	4

III	Core Courses (CC)		
	SKT -CC-531	Literary Criticism- I	4
	SKT-CC-532	Grammar –III- Indian Intellectual Traditions –III	3
	SKT -CC-533	Literary Criticism -II	3
	SKT -CC-534	Advaita Vedanta- II	4
	Discipline-Specific Elective (DE)		
	SKT-DE-535	Yogasūtra of Patañjali	4
IV	Core Courses (CC)		
	SKT-CC-541	Poetry, Drama and Translation	4
	SKT-CC-542	Literary Criticism -III	4
	SKT-CC-543	Dvaita and Viśiṣṭādvaita	4
	SKT-CC-544	Project Work and Viva	4
Any semester (I-IV)	Generic Courses (GC)		
			2
	SKT-GC-501	Elementary Sanskrit- I	
	SKT-GC-502	Sanskrit for Beginners	2
	SKT-GC-503	Elementary Sanskrit -II	2
	SKT-GC-504	Samskr̥ta Praveśah	2

	SKT -GC-505	Contemporary Literary Compositions in Sanskrit	2
	SKT -GC-506	sanskrit theatre –Kūdiyāttom	2
	SKT -GC-507	Environmental Awareness through Sanskrit Literature	2
	SKT -GC-508	Kālidasa in Indian Literature	2
	SKT -GC-509	Bhāsa in Indian Theatre	2
	SKT -GC-510	Historiography in Sanskrit.	2
	SKT -GC-511	sanskrit and Social Motivation	2
Any semester (I-IV)	Skill Enhancement Elective (SE)		
	SKT-SE-501	Human Rights in Smṛti-s.	2
	SKT-SE-502	Musicology in Sanskrit	2
	SKT-SE-503	Sanskrit Lyrics for Performance	2

Core Courses (CC)

SEMESTER- I	Course Code: SKT- CC-511	Credits: 4
-------------	-----------------------------	------------

NAME OF THE COURSE: TEXT OF EARLY PERIOD

Module Outcome: (MO)

After Completion of the modules, the student should be able to:

1. To understand the tradition of Vedic Literature
2. To understand the structure of Vedic Mantra-s on its linguistic metrical rhythm.
3. To understand its social, philosophical and cultural point of view.
4. To understand the Vedasūkta-s along with the Vedic etymological observations.
5. To understand Indian knowledge system.
6. To understand and compare the traditional knowledge with the contemporary wisdom. Analyse the social and philosophical perspectives with the modern Era.
7. To understand the aesthetic values which enshrined in the Vedic Sūktas same as to compare with the modern literary contributions in different languages?
8. To understand the ethical values of ancient Indian tradition and its relevance in the current period.
9. To understand the protective system of the environment and eco system of the ancient Indian tradition and its relevance with modern perspectives.
10. To understand the protection of medicinal plants and its preservation.
11. To understand the scientific contributions to Medical, Naturopathic, environmental and ecological areas through the ancient Indian culture.

COURSE CONTENT (CC)

Module I: Selected hymns from ṛgveda - Hymns on Bṛhaspati(4-50), Puruṣa(10-90) and Creation (10-129)and Hymns from Yajurveda- Śivasāṅkalpasūkta

Module II: Selected hymns from Atharvaveda –
Hymns on Rāshtrabhivardhana, Pṛthvī and Kālam

Module III: Taittirīyopaniṣad - Śikṣāvallī - Devata Prarthanam - Samhitopasana
- vyahṛtayah - upāsana phalam - Omkāropāśanam - karmaṇām puruṣārtha
sādhanatvam

Module IV: Taittirīyopaniṣad - Bhṛguvallī - Tapah svarupam - Dharma lakṣaṇam
– Adhyayana adhyapana lakṣaṇam - Vak svarupam

Module V: Taittirīyopaniṣad - Brahmānandavallī -Devata Stuti - Five Sheaths –
Sṛṣṭikramam - Brahma svarūpam - Mokṣa Prāpti - Ananda svarupam

Module VI: A brief description of Vedangas and significance of the Paniniya
śikṣā among śikṣā grantha-s. Paṇinīya śikṣā – Varṇotpatti Prakārah, Uchāraṇa
Pathakas, The results of Svara Varṇa aparadhas.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- SAYSNAcrya, Ṛgveda with Bhāṣya ,(Ed.) Max Muller.
- Majumdar, RC, (1996)The Vedic age ,Bharatiya Vidya Bhavan, Mumbai.
- Machdonnel, A.A, Vedic Reader, Motilal Banarsidas, Delhi.
- Shrava M.A. Satya., (1977) A Comprehensive history of Vedic Literature, Pranava Prakasan, P. (337)
- Swamikal Mridananda, (2004) Atharva Veda Samhita, Ed., Samrat Publishers, P. (232)
- Bhat, G.K, (1978) Vedic Themes, Ajanta Publications,. (120)
- Mac Donell, A.A, (1978) Rgveda- Vedic Reader for Students. Madras: Oxford University ,Press..P.(160)
- Prakash Dube Satya, (2004) Paniniya Siksha, Rajasthani Granthagar, Jodpur, P. (164)
- Prasad Muni Narayana, (1993) The Taittiriya Upanishad, D. K. Print world (p) Ltd., New Delhi,P. (211)
- Swami Prakhar Prajnanand Saraswati, (1973) Taittiriyanishad, Chaukhamba Samskrita Prakashan, Varanasi, P. (104)
- Upadhyaya, Rajkumar, (2001)Taittiriyanishad. Varanasi: Chaukhamba Sanskrit Sansthan. P.(58)
- Vijayakumar, Dr. M.R, (2006)Paniniya Siksha, Thiruvananthapuram: Gayathri Publication. P.(650)
- Phatak Dr. Madhukar, (1972), PaniniyaSiksha Samiksha, Published by the Ministry of Education, Govt. of India, Varanasi, P.(255)

ADDITIONAL REFERENCES

- www.sanskritweb.net/rigveda/griffith.pdf
- https://en.m.wikisource.org/wiki/The_Rig_Veda

- www.sacred-texts.com/hin/rigveda/
- <https://vedpuran.files.wordpress.com/2013/12/atharva-ved.pdf>
- www.hudsoncress.net/html/library/india/Atharvaveda.pdf
- <http://estudantedavedanta.net/Taittiriya%Upanishad%20-%20Swami%20Sarvanand%20%5BSanskrit-English%5D.pdf>
- <http://www.kireetjoshiarchives.com/teachers->

SEMESTER -I	Course Code:SKT-CC-512	Credits: 4
-------------	------------------------	------------

NAME OF THE COURSE: HISTORY OF VEDIC, CLASSICAL AND KERALA SANSKRIT LITERATURE

Module Outcome:

After Completion of the modules, the student should be able to:

1. To get an awareness about f the history of Vedic literature
2. To familiarize a comprehensive, descriptive overview of the Vedic Literature
3. To understand the vast literary heritage of classical Sanskrit Literature.
4. To understand the creative writing methods of Kāvya Literature and to understand the aesthetic beauty of Ādikāvya.
5. To understand the creative writing of drama based on the epics and Puraṇa-s.
6. To appreciate the importance of stage performances along with the Sanskrit theatre Kūḍiyāttam.
7. To understand the Major Mahākāvya-s in Sanskrit (Pañcamahākāvya-s) along with the definition of Mahakāvya by Daṇḍi.
8. To appreciate the creative writing skill of Kalidasa and to enjoy the aesthetic beauty with the application of Rasa, Bhava and Alaṅkara-s.
9. To understand the long vast heritage of Indian Classical Prose literature in depth.
10. To appreciate the creative writing skill to make a compound sentence of Bāṇabhaṭṭa the author of Kādambari.
11. To get an awareness about the mixed form of Sanskrit Literature (Campu) and another version of prose- Prabandha.
12. To appreciate the creative writing skill of mixed form Gadya and Padya and its aesthetic beauty.
13. To understand a general awareness about the contribution of Kerala to Sanskrit Literature.

COURSE CONTENT

Module I: History of Vedic Literature , Samhitas, the Rig Veda, Yajur Veda, Sama Veda, Atharva Veda, the dates of Vedas, the Vedaᅅga-s and their importance.

Module II: Brāhmaᅇa-s, Stages and development of Vedic literature, Aranyaka-s, philosophy of Upanisads.

Module III: Classical Literature- Epics, Rāmāyaᅇa, Mahābharata, the Purāᅇas , Mahākavya-s , Origin and Development of Mahākavya-s.

Module IV: Prose Literature, Campu Kavyas, Dramas, types of Sanskrit Dramas and Minor Works

Module V: Contribution of Kerala to Sanskrit Literature - Kulaśekharas of Mahodayapuram , Bilvamangala , The Kolathiri Royal Family , Kochin Royal Family .

Module VI: Patinettara Kavikal, Narayana Bhatta , Ramapanivada, Travancore Royal family, Stotrakavyas.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- The Vedas (Vedas: A cultural study), C Kunjan Raja, Andhra University, Waltair, 1957.
- Aiyar, T.K. Ramachandra, (1995), A short History of Sanskrit Literature, R.S. Vadhyar & Sons, Palaghat, (212p)
- Sharma, S. N., (2000), A History of Vedic Literature, Choukhamba Sanskrit Series Office, Varanasi. (142p)
- Chakravarthi, Madhavadasa. Short History of Sanskrit Literature. Delhi: Asian Publication. 1978. P.
- Sastri, Gaurinath, (1974), A Concise history of Classical Sanskrit Literature, Motilal Banarasidass, Varanasi
- Kunjunni Raja, K. (1958), Contribution of Kerala to Sanskrit Literature, University of Madras
- Ulloor S.Aiyer Parameshwaran, (1953), Kerala Sahitya Caritram, (edn.1), Kerala University Publication, Thiruvananthapuram, P.(384)
- Vadakkumkoor Rajaraja Varma, (1962), Keraliya Samskrita Sahityacaritram, National Bookstall, Kottayam, P. (639)

ADDITIONAL REFERENCES

- <http://ignca.nic.in/sjha0002.htm>
- https://www.stephan-knapp.com/complete_review_of_vedic_literature.htm
- <https://archive.org/details/HistoryOfClassicalSanskritLiterature-MKrishnamachariar>
- www.sanskrit.nic.in/aboutsanskrit1.htm
- <http://shodhganga.inflibnet.ac.in/bitstream/10603/40241/7/chapter3.pdf>
- www.keralahistory.ac.in/literaryadition.htm

SEMESTER-I	Course Code: SKT-CC - 513	Credits: 4
-------------------	--------------------------------------	-------------------

NAME OF THE COURSE: GRAMMAR - I- INDIAN INTELLECTUAL TRADITIONS –I

Module Outcome:

After Completion of the modules, the student should be able to:

1. To appreciate Yaska's contribution to etymology, philology, semantics and phonetic equipments.
2. To understand the aim, scope and importance of etymology.
3. To appreciate the compilation of Nighanṭu.
4. To understand the science behind the production of a word.
5. To understand the tradition of etymological contributions to Sanskrit literature.
6. To understand the benefits by getting awareness about word construction, sentence construction etc., and will appreciate the benefits which leads to the state of Moksa
7. To get a general awareness about the Sanskrit Grammar with theories of sound formation and grammatical rules of language in every manner.
8. To get a general awareness about the origin and development of Sanskrit Grammar.
9. To appreciate the structure of Sanskrit language and its style and cultural heritage .
10. To appreciate the grammatical contributions of Sanskrit Grammatical Literature.

COURSE CONTENT

Module I: Nirukta Part-I Introduction to the Nirukta , date and works of Yāska to Sanskrit literature, Commentators of Yāska , Philology and Semantics , Phonetic equipment of Yaska

Module II: Nirukta Part-I Four Classes of Words - Preposition- Particles - Expletives - Are all nouns , Derived from works:

Module III: Yāska's contributions to Etymology, The Kautsa controversy, Importance of Etymology and Compilation of Nighanṭu

Module IV: Vyākaraṇa Mahābhāṣya- Chapter I, Date and works of Patañjali to Sanskrit literature, Definition of śabda - Major benefits of Grammar - Minor benefits of Grammar.

Module V: Śabdopadeśa - utsarga, apavāda - words and its meaning

Module VI: Mangalārtham - sāstreṇa dharmaniyamah - achare niyamah – sabdapratipatti

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Vade, V.K. Raja, (1940), Ed. Nirukta of Yaska, Bhandarkar Oriental Institute, Pune
- Kielhorn, Ed. (1983), Vyakarana Mahabhashyam Patanjali, Bhandarkar Oriental Research Institute, Pune
- Acharya M.S. Narasimha, (1973), Mahabhashya Pradeepa Vyakhyani, Institute Francais

D'Indologie, Pondichery, P.(394)

□ Tripathi Dr. Girichandra, (1987), Mahabhashya Sameekshnam, Sree Vatukaparakashanam,

Dudhadhari Ashramam, Haridwar, P. (252)

□ Tripathi Jayasankar Lal, (2013), Vyakarana Mahabhasya Vyakhyana, Chaukhamba Krishnadas

Academy, Varanasi, P. (716)

□ Yaska. (2005), Nighandu bhashya, Bharatiya Kalaparakashan, Delhi, P. (180).

ADDITIONAL REFERENCES

□ <http://veda.wikidot.com/nirukta-shastra>

□ <http://vedicreserve.mum.edu/nirukta/nirukta.pdf>

□ <https://factmuseum.com/pdf/extrabooks/The-Nirukta-of-Yaska.pdf>

□ <https://archive.org/details/Mahabhashya>

□ www.willbourhall.org/pdfs/Mahabhashya.pdf

SEMESTER- I	Course Code: SKT- CC- 514	Credits: 3
-------------	------------------------------	------------

NAME OF THE COURSE : INDIAN LOGIC – I

(NYĀYASIDDHĀNTA MUKTĀVALĪ– ŚABDAKHANDA ONLY)

Module Outcome:

After Completion of the modules, the student should be able to:

- 1.To understand the contributions of an ancient scholar in Nyāya philosophy.
- 2.To understand the general features of ancient Indian philosophical system.
- 3.To get an awareness about the concept of śabda in detail and its applications and also a comparative analysis with the literary theories.
- 4.To get an awareness on ontology and the metaphysical forms in Indian tradition and its divisions.
- 5.To apply the logical and theoretical methods to their innovative creations.
- 6.To critically analyse the comments of both literary and philosophically.
7. to understand an in-depth knowledge about the logical background of Indian Philosophy
8. To get a general awareness about the Theoretical and logical background of sound formation
- 9.critical comments through concept of meaning – A special focus on Tātparya nirūpaṇam

COURSE CONTENT

Module I: The date and works of Viswanadha Pañcanana – A general introduction on Indian Logic along with the other Indian philosophical system – The relevance of Indian Logic among the sastras in Sanskrit literature – A special focus on Sabdabodha nirūpaṇam – śakthi nirūpaṇam based on Nyāyasiddhāntamuktāvalī.

Module II: A general introduction on ontology in Nyaya Sakthi grahopaya nirūpaṇam – Jātiśaktivādavicārata based on Nyāyasiddhāntamuktāvalī.

Module III: Tadatipadartha nirūpaṇam – Padavibhāgah [nāma, ākhyata, upasarga, nipātah]

Module IV: A general introduction on the ideas, thoughts and the concepts regarding the mind and its nature – its different phases – components – different phases of evolution of mind – A special focus on Lakṣana nirūpaṇam – Āsatti nirūpaṇam based on Nyāyasiddhāntamuktāvalī.

Module VI: A critical comments through the concept of Vākyanirṇaya – A special focus on Yogyata nirūpaṇam – ākaṅkṣa nirūpaṇam based on Nyāyasiddhāntamuktāvalī.

Examples from Loukika Nyāya;

1. ५१. अपसारिताग्निभूतलन्यायः [लौकिकन्यायकोशः (पृ.सं.१३)]

भूतलेवर्तमानम्अग्निम्अन्यत्रस्थापयामःचेत्पूर्वस्थलेकिञ्चित्कालंयावत्उष्णताभवत्येव ।
तथैवकोऽपिमनीषिजनःस्वस्थानात्अन्यत्स्थानंप्रतिनीतःतथापितस्यगुणानांकश्चनप्रभावःपूर्वस्थलेभवत्येव ।
इतिअमुनान्यायेनसूच्यते ॥
तुल्यःन्यायः --- चम्पकपटन्यायः ।

2. १२३. एकदेशविकृतन्यायः [लौकिकन्यायकोशः (पृ.सं.३०)]

कस्याऽपिप्राणिनःशरीरस्यकश्चनभागःखण्डितःनष्टःवाभवतिचेदपिसःप्राणी स एवभवति न अन्यः ,
तस्यमूलरूपेपरिवर्तनं न भवति । कस्याऽपिकुक्कुरस्यकर्णःछिन्नःलागूलंवाछिन्नंतथाऽपि स तुकुक्कुरःएवभवति
न अश्वः न गर्दभोवाभवतीतिअस्यन्यायविशेषस्यभावोविद्यते ॥
"एकदेशविकृतम्अनन्यवतइति" प्रसिद्धाव्याकरणपरिभाषावर्तते --- छिन्नेअपिपुच्छे 'श्वा' श्वाएवभवति न
तुगर्दभःइति । (परिभाषेन्दुशेखरे -३७)

3. १२४. एकपुत्रन्यायः [लौकिकन्यायकोशः (पृ.सं.३०)]

दुर्गुणवतांशतपुत्राणाम्अपेक्षयासुगुणःएकःएवपुत्रःवरम् । सङ्ख्यामात्रेणकस्याऽपिस्वीकार्यतानिश्चिता न भवति
। गुणानाम्एवमहत्त्वंभवति । तथागुणवन्तःअल्पसङ्ख्ययाभवन्तिचेदपि न हानिः ।
एतस्मिन्अर्थेअस्यन्यायविशेषस्यप्रयोगःभवति ॥ वरमेकोगुणीपुत्रो न च मूर्खशतान्यपि । एकश्चन्द्रस्तमोहन्ति न
च तारागणोऽपि च ॥
एकेनापिसुपुत्रेणसिंहीस्वपितिनिर्भयम् । सहैवदशभिःपुत्रैःभारंवहतिरासभी । सुभाषितरत्नभाण्डागारे(६/७ ९०)

4. १५८. काकदध्युपघातन्यायः [लौकिकन्यायकोशः (पृ.सं.३९)]
 कश्चनमनुष्यःकेनापिकार्येणबहिःगच्छतिस्मअन्यःगृहस्यअन्तरेववर्ततेस्म । "गृहेवर्तमानंदधिकाकेभ्यःरक्ष्यताम्"
 इतितेनबहिःगच्छताअन्यःकथितः । किञ्चित्कालानन्तरंकश्चनकुक्कुरःआगत्यसर्वमपिदधिखादितवान् ।
 काकेभ्यःएवदधिरक्षणीयमूतिचिन्तयतातेनमन्दमतिनादधिरक्षणस्यमहत्वं न । ज्ञातम् । एवं "उपलक्षणम्"
 अज्ञात्वाये "वाच्यार्थम्" एवआश्रयन्तितेषांविषयेअस्यन्यायस्यप्रयोगःक्रियते ॥
5. १७५. कुमारीकङ्कणन्यायः [लौकिकन्यायकोशः (पृ.सं.४३)]
 सामान्यतःमनुष्यःअनेकैःसहसंबन्धस्थापयितुमूच्छतिपरन्तुतस्यकेनापिसहउत्तमसंबन्धः न तिष्ठति ।
 शनैःशनैःतस्यकलहःभवति । अतःअन्तेसःएकाकीवासंकर्तुमूच्छति ।
 एवंकन्यायाःहस्तेएकंकङ्कणंभवतिचेत्तस्यकङ्कणस्यध्वनिरेव न भवति । तथैवएकःएवभवतिचेत्कलहएव न
 भवतीतिद्योतयितुमूच्छतिअस्यन्यायविशेषस्यप्रयोगोभवति ॥ यथा
 बहूनांकलहोन्तियद्वाभ्यांसङ्घर्षणंतथा । एकाकीविचरिष्यामिकुमारीकङ्कणंयथा ॥
6. १८७. कूपखननन्यायः [लौकिकन्यायकोशः (पृ.सं.४६)]
 गृहेदह्यमानेयःअग्निशामयितुंजलम्आवश्यकमितिकूपखनितुमुपक्रान्तोभवतिचेत्बुद्धिमान्भवतिकिम्?
 तथाकस्यापिविषयस्यकृतेपूर्वमेवसिद्धतामूकृत्वासंकटेआपतितेउपायमून्विषतःविषयेन्यायोऽयंप्रवर्तते ॥
 यावत्स्वस्थमिदंकलेवरगृहंयावज्जरादूरतःयावच्चेन्द्रियशक्तिरप्रतिहतायावत्क्षयोनायुषः ।
 आत्मश्रेयसितावदेवविदुषाकार्यःप्रयत्नोमहान्संदीप्तेभवनेतुकूपखननंप्रत्युद्यमःकीदृशः ॥ (वैराग्यशतके -७५)
7. १९७. केतकीकुसुमन्यायः [लौकिकन्यायकोशः (पृ.सं.४९)]
 केतकीकुसुमानाम्अतिशयसुगन्धकारणेनसर्वेषामनःआकृष्टंभवति ।
 परन्तुतत्रवर्तमानानांकारणकारणेनतेषांसमीपंगन्तुंभयमपिभवति।तथैवकेषाञ्चनविषयेमनसिसपद्येवआकर्षणं
 भीतिरपिभवतीतिसूचयितुमूच्छतिअस्यन्यायविशेषस्यप्रयोगोभवति ॥
 भीमकान्तैर्नुपगुणैः स बभूवोपजीविनाम् । अधृश्यश्चाभिगम्यश्चयादौरत्नैरिवार्णवः ॥ (रघुवंशे- १/१६)
 स्वकीयैःभयजनकैःगुणैःअधृष्यःकमनीयगुणैश्चाभिगम्यअभवत्राजादीलिपः ।
 समुद्रःतत्रवर्तमानानांजलचराणांकारणेनभयङ्करोभवतिपरन्तुरत्नादिमूल्यवद्दस्तूनांकारणेनआकर्षणीयोऽपिभव
 तिकिल ॥
8. २२३. गुडजिहिकान्यायः [लौकिकन्यायकोशः (पृ.सं.५६)]
 किमपिकटुऔषधंदातव्यंचेत्आदौगुडंजिह्वायांस्थापयित्वापश्चात्तत्कटुऔषधंस्थापनीयम् । तेनतदौषधस्यकटुत्वं
 न भाति । एवंकस्यापिअप्रियस्यवृत्तान्तस्यवेदनांसाहयितुमूआदौप्रियवार्ताश्राव्यतेइतिअमुनान्यायेनबोध्यते ॥
 पिबनिम्बंप्रदास्यामिखलुखण्डकलङ्कुडुकान् । पित्रैवमुक्तःपिबतितित्तमप्यतिबालकाः ॥
 स्वादुकाव्यरसोन्मिश्रंशास्त्रमप्युपयुञ्जते । प्रथमंलीढमधवःपिबन्तिकटुकौषधम् ॥

9. २८८. जलबिन्दुनिपातन्यायः [लौकिकन्यायकोशः (पृ.सं.७२)]
 एकैकशः बिन्दुरूपेण जलमधः पतति चेत् अचिरादेव जलकुम्भः अपितेन जलेन पूर्णो भवति ।
 एकेन बिन्दुना घटपूर्तिः अशक्या परन्तु निरन्तरं पततां जलबिन्दूनां समाहारेण घटः पूर्णो भवति ।
 एवं रीत्या निरन्तरायं श्रद्धया कृतः अल्पारम्भोऽपि क्रमेण सफलो भवतीति एतेन न्यायेन बोध्यते ॥ यथा ---
 जलबिन्दुनिपातेन क्रमशः पूर्यते घटः । स हेतुः सर्वविद्यानां धर्मस्य च धनस्य च ॥
10. ३२५. तीर्थकाकन्यायः [लौकिकन्यायकोशः (पृ.सं.८१)]
 "तीर्थनामपवित्रस्थानम् " नदीतीरे जलाशयतीरे वा प्रायः तादृशं स्थानं भवति ।
 बहवो जनाः महता कष्टेन तादृशतीर्थेषु स्नानादिकं कर्तुम् आगच्छन्ति । परन्तु तत्रस्थाः काकाः प्रतिदिनं तत्र निमज्जनं कुर्वन्ति एव । तैः कतिवारं स्नानं क्रियते इति तस्य गणना एव नास्ति । ते काका अपि स्नानेन पुण्यं भवतीति न जानन्ति ।
 एवमज्ञानेन अपि पुण्यप्राप्तिः भवति चेदपि तदज्ञानात् हीयते इत्याशयः प्रस्तुतन्यायस्य ॥
11. ३६०. दूरस्थपर्वतन्यायः [लौकिकन्यायकोशः (पृ.सं.८८)]
 पर्वताः दूरतासुन्दराः दृश्यन्ते परन्तु समीपंगत्वा अधिरोहणाय प्रयत्नः कृतः चेत् काठिन्यं ज्ञायते ।
 एवं किमपि वस्तु दूरतः सुन्दरं भूत्वा समीपतः असुन्दरं भवति चेत् तादृशप्रसंगे अयं न्यायः प्रवर्तते ॥
 दूरस्थापर्वतारम्याः वेश्या च मुखमण्डने । युद्धस्य तु कथारम्या त्रीणिरम्याणि दूरतः ॥ (चाणक्यनीती)
12. ५०९. भ्रमरन्यायः [लौकिकन्यायकोशः (पृ.सं.१२४)]
 १. कण्टकपुष्पयुक्तस्य वृक्षस्य कण्टकानि विहाय भृङ्गः पुष्पाणि एव सेवते ।
 एवं सुजनः अन्येषां दोषान् त्यक्त्वा गुणान् एव गृह्णाति इत्याशयः ॥
 २. सामान्यतः भ्रमरः पुष्पस्य ' मकरन्दम् ' चिनोतियदा पुष्पे मकरन्दः अवशिष्टः नास्ति तदा सः पुष्पान्तरं प्रति गच्छति ।
 एवं स्वार्थसिद्धिपर्यन्तं संबन्धं स्थापयित्वा अनन्तरं त्यजतः मनुजान् उद्दिश्य अस्य प्रयोगो भवति ॥
 ३. अत्यन्तकठिनस्य काष्ठस्य ' उपर्यपिषडज्जिः महता प्रयत्नेन छिद्राणिकर्तुं समर्थः परन्तु स्वतः प्रीतिपात्रं "कमलम्" प्रविश्य तस्य पुटान्तरे बद्धः चेत् बहिरागन्तुं न शक्नोति । न्यायोऽयम् एतेषु त्रिषु अपि अर्थेषु प्रयुज्यते ॥
 बन्धनानि खलु सन्ति बहूनि प्रेमरज्जुकृतबन्धनमन्यत् । दारुभेदनिपुणोऽपि षडविनिष्क्रियो भवति पङ्कजकोशे ॥
13. ५१३. मज्जनोन्मज्जनन्यायः [लौकिकन्यायकोशः (पृ.सं.१२५)]
 तरणे अकुशलः जलप्रवाहे पतितश्चेत् सः कदाचित् उन्मज्जति कदाचित् च निमज्जति ।
 तस्य स्वशरीरस्थितेः उपरि नियन्त्रणं न भवति तथा संसारसमुद्रे पतितः गुरुकृपाया वत्पर्यन्तं न
 लभते तावत्पर्यन्तं संसारे उन्मज्जति निमज्जतीति एतेन न्यायेन बोध्यते ॥
 अनन्तसंसारसमुद्रतारनौकायिताभ्यां गुरुभक्तिदाभ्याम् । वैराग्यसाम्राज्यदपूजनाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥
14. ५९५. वटबीजन्यायः [लौकिकन्यायकोशः (पृ.सं.१४५)]

अत्यन्तलघुबीजात्अपिअतीवविशालःवटवृक्षःजायते ।
 अत्यन्तस्थूलपदार्थःअपिअत्यन्तसूक्ष्मरूपेणस्वकारणेभवेतिउत्पत्तेःप्राक्इतिभावः ।
 सम्पूर्णविश्वस्यइदमेवतात्त्विकंस्वरूपम् ।
 अतीवसूक्ष्मस्यआत्मनःसर्वमूद्दंजगत्आविर्भवतीतिउपनिषदांसिद्धान्तः । यथा ---
 तंहोवाचयवैसौम्यएतम्अणिमानं न
 निभालयसेएतस्यवैसौम्यःएषअणिमन्एवमहान्यग्रोधःतिष्ठतिश्रद्धत्स्वसौम्यइति । स य
 एषअणिमाएतदात्म्यमिदंसर्वतत्सत्यं स आत्मातत्त्वमसिश्चेतकेतो ॥

15. ६७६. श्मशानकुसुमन्यायः [लौकिकन्यायकोशः (पृ.सं.१६२)]

श्मशानेप्रफुल्लानिक्रियन्तिवासुन्दराणिपुष्पाणिनिरुपयोगीनिएवभवन्ति ।
 तेषांसुगन्धस्यसौन्दर्यस्यवाकोऽपिप्रशंसां न करोति । तथैवअयोग्येस्थलेवर्तमानस्यगुणसंपन्नस्यमाहात्म्यंकोऽपि
 न जानातिइतिअमुनान्यायेनसूच्यते ॥

16. ६८५. श्वानमकरन्यायः [लौकिकन्यायकोशः (पृ.सं.१६३)]

यावत्पर्यन्तंमकरःजलेभवतितावत्पर्यन्तंमहागजम्अपिबलादाकृष्यजलेनेतुंशक्नोति । किञ्च !
 यदासःमकरःजलात्बहिःआगच्छतितदाशुनकःअपितस्योपरिआक्रमणंकर्तुंशक्नोति ।
 एवंस्थानविशेषात्मनुष्यस्यबलंभवतीतिअस्यन्यायविशेषस्यभावोविद्यते ॥
 नक्रःस्वस्थानमासाद्यगजेन्द्रमपिकर्षति । स एवप्रच्युतःस्थानात्शुनाऽपिपरिभूयते ॥ (पञ्चतन्त्रे-३/४४)

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCE:

□ Sastri, Sri Narayana Charana. Ed., (2003), Nyaya Siddhanta Muktavali of
 Visvanatha Pancanana,
 Choukhamba Sanskrit Sansthan, Varanasi

□ Bhatta, Mahadeva and Dinakara Bhatta, (1972), Nyayasiddhanta Muktavali, Chaukhambha Sanskrit Series, Varanasi (547p)

ADDITIONAL REFERENCES

□ <http://www.sanskrit.nic.in/DigitalBook/N/Nyayasiddhantamuktavali.pdf>

□ <https://archive.org/details/NyayaSiddhantaMuktavaliGadadhariTika5019Alm22Shlf6Devanagari>

NyayaVaisheshik

□ http://www.srimatham.com/uploads/5/5/4/9/5549439/nyaya_philosophy.pdf

□ <http://www.iep.utm.edu/nyaya/>

SEMESTER -I	Course Code: SKT-DE - 515	Credits: 4
-------------	------------------------------	------------

NAME OF THE COURSE : ALAÑKĀRA ŚĀSTRA

(KĀVYAPRAKĀŚĀ - IV & X Ullasa only)

Module Outcome:

After Completion of the modules, the student should be able to:

- 1.To get a general awareness about the rich and vast world of Alañkāraśāstra in Sanskrit language
- 2.To understand the vast areas of Indian literary schools and what is the purpose and validity in the creation of Alañkāraśāstra texts.
- 3.To understand the life sketch of a literary critic and appreciate his skills focusing through the areas where at his criticism followed.
- 4.To understand the technical terms based on Bhāva-s and how to apply them on the creation of a new literary work.
- 5.To critically analyse the vast development of alañkāra -s which applied through the literary works in Sanskrit literature.
- 6.To critically examine the alañkāra -s one by one along with the definition of other literary critics.
- 7.To apply the alañkāra -s in the creation of poetry and other literary works.
- 8.To familiarize to read and find out the figures of speech used and to do subtle and critical evaluation of literary works.

COURSE CONTENT

Module I: Origin and development of Alañkāraśāstra – the date and works of Mammatabhatta – A brief survey through Alañkāraśāstra grandha-s – Give an outline sketch of Kāvya prakāśā – Special focus on Kāvya bhedanirūpaṇam– Rasasvarūpam – Rasabheda-stāyibhāva – Śāntasya rasatvanirūpaṇam.

ADDITIONAL REFERENCES

- <https://www.wisdomlib.org/sanskrit/book/40/kavyaparakasha>
- <https://archive.org/details/KavyaPrakash>
- https://www.europeana.eu/portal/en/record/9200332/BibliographicResource_3000123612803.html

SEMESTER- II	Course Code: SKT- CC- 521	Credits: 4
---------------------	--------------------------------------	-------------------

NAME OF THE COURSE : HISTORY OF SANSKRIT LANGUAGE

Module Outcome:

After Completion of the modules, the student should be able to:

1. To critically understand the history of language and its evolution.
2. To understand and analyse Indian traditional language studies.
3. To compare the traditional knowledge with contemporary wisdom.
4. To generate social intimacy through language studies.
5. To understand the Vedic etymological observations.
6. To create ability in the grammatical structuring through Sanskrit language studies.
7. To apply the knowledge in new situations.
8. To present communications in linguistics and etymology.
9. To get a general awareness about NLP and transformational analysers
10. To enhance the linguistic knowledge of Sanskrit language and stages in its development.
11. To familiarise the fundamentals of philology
12. Detailed study of Sanskrit language, origin and development, Milestones in its history.

COURSE CONTENT

Module I: A general study in Linguistics – History of language - Nature and scope with branches of Linguistics, Phonology, Morphology, Semantics, Syntax, classification of phonemes – Important phonetic changes – Cause of phonetic changes – phonetic law s – Compounds – Characteristics Paniniyan scheme of classification – Sanskrit and Prakrt and new trends in language study.

Module II: Classification of Languages - Morphological classification, genealogical classification , Indo-European Family of languages – Branches of Indo-European Languages, General characteristics, Proto-Indo European classification – Centum Satam – dialects – Cognate languages.

Module III: Linguistic change - phonetic laws - Law of Palatalization, Grassman-s law, Verner's law, analogy and its varieties

Module IV: Traditional and modern theories of meaning – Semantic theories and Dhvani – Indian contribution to language studies – Sabdasaktis.

Module V: Origin and development of modern linguistics – Shift to synchronic studies and spoken language – Descriptive linguistics – Structural linguistics of Ferdinand de Saussure – Langue and Parole – Noam Chomsky and transformational generative grammar – Transformational rule – Static and Dynamic phrase structure rule – Lexical rule – Obligatory transformation – Optional transformation

Module VI: Computational linguistics – NLP – Artificial intelligence – Backus – Naur Form – Transformational analysers – Concept of parsing, context free parsers, use digital sources, sites of Sanskrit literary database.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

□ Aiyar, T.K. Ramachandra, (1987), Comparative philology of Indo- European languages, R.S.

Vadhyar & Sons, Palaghat.

□ Beames John, (1970) A Comparative Grammar of the Modern Aryan Languages of India,

Munshiram Manoharlal, New Delhi, P. (316)

□ Sreenath M., (1991), Paschatya Bhashapathanm, Kerala Bhasha Institute, Thiruvananthapuram,P.(1

□ An Introduction to Sanskrit Linguistics- Comparative and Historical, SrimannarayanaMurthi. D.K. Publishers, Delhi, 1984.

- Cambridge Encyclopedia of Language, David Crystal, Cambridge University Press, Cambridge.
- A Course in General Linguistics, Ferdinand de Saussure, (trans.) Warde Baskin, London: 1964.
- Linguistics, David Crystal, Cambridge University Press, Cambridge.
- Indian Theories of Meaning, Dr.K. Kunjunni Raja, Adyar Library, Madras, 2002.
- Introduction to the Study of Language, L. Bloomfield, New York,1933.
- Papers on Linguistics, Firht.J.R, Oxford Press, London, 1957.
- Syntactic Structures, Noam Chomsky, Mouton, Hague, 1957.
- The Vakyapadiya of Bhartrhari, K.A. SubramaniaSastri, DCPRI, 1965.
- Aspects of Language, E.J. William, Faber & Faber, London, 1953.
- The Word and the World, Bimal Krishna Matilal, Oxford University Press, New Delhi, 1982.
- Sphotavada of Nagesabhatta, (Ed). V. Krishnamacharya, The Adyar Library and Research Centre, Adyar, 1977.
- SabdarthasiddhantangaḷSamskritattil, Dr.N.V.P.Unithiri, Kerala State Language Institute, Thiruvananthapuram
- Bharatiasiddhantangaḷ, trans. Dr.K.A.Ravindran, Vallathol
- Artham, Vidyapitham, SukapuramEdappal, Malappuram 2018.
- Verbal Apprehension and Indian Hermeneutics (ed) Dr.N.K.Sundareswaran, Department of Sanskrit, University of Calicut.2011
- Nirukta of Yaska with Durgavivrti, Meharchand Lachman Das, New Delhi
- Computational Linguistics an Introductlon, Ralph Grishman, Cambridge University Press, 1999.
- Sanskrit Informatics: Informatics for Sanskrit Studies and Research by R Raman Nair & L Sulochana Devi.

ADDITIONAL REFERENCES

- <https://www.ancient.eu/Sanskrit/>
 - <http://www.sanskrit.nic.in/aboutsanskrit1.htm>
 - <http://onlinelibrary.wiley.com/doi/10.1111/j.1467-968X.1951.tb00247.x/pdf>
 - <https://archive.org/details/introductiontoco00edmouoft>
- Multidisciplinary Electives (Code Numbers 12556 to 12571)

SEMESTER- II	Course Code: SKT- CC- 522	Credits: 4
--------------	------------------------------	------------

NAME OF THE COURSE: GRAMMAR-II- (INDIAN INTELLECTUAL TRADITIONS-II)

Module Outcome:

After Completion of the modules, the student should be able to:

1. To understand the basic structure and principles of Sanskrit grammar.
2. students will be able to understand the application of the Prakrti and pratyaya-s along with the creation of a new word.
3. To get an awareness about sentence making in Sanskrit (how to apply a word into the creation of a sentence.)
4. To appreciate the applications which have done in the creative writings of Sanskrit Literature.
5. To understand the epithetic structuring of words in Sanskrit which will helps to create compound sentence.
6. To appreciate the creativity of making compound sentence without losing the meanings of words.
7. To understand the meaning of a pure verb form and also the creation each verb along with the application of verb root and pratyaya-s.
8. A Sanskrit verb form having two different application – the subjective and the objective and also which includes ninety different forms. This is a main difference of the structure of Sanskrit grammar among the languages of Indian and the world.

COURSE CONTENT

Module I: Sandhi- (Ac Sandhi, Hal Sandhi, Visarga Sandhi) and Strīpratyaya prakaraṇa from Siddhāntakaumudī.

Module II: Kāraka and its divisions. (Kartr-karma-karaṇa-sampradāna-apādāna-adhikaraṇa karaṇa-s)

Module III: Samāsa- Different types of Samāsa-s. 1.Avyayībhāva 2. Tatpuruṣa 3.Bahuvrīhi 4.Dvandva, 5. Karmadhāraya and 6.Dvigu samāsa-s along with examples.

Module IV: Bhvādiprakaraṇa from Siddhāntakaumudi - Prakriya-s of roots (Bhū and Edh)

Module V: Ātmanepadaprakaraṇa- Sūtra-s and their applications with examples.

Module VI: Parasmaipadaprakaraṇa-Sūtra-s and their applications with examples.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

□ Diksita, Bhattoji, (1959), Siddhantakaumudi, Sree Krishnananda Venkiteswara steam press,

Bombay

□ Shukla, Dr. Paramesvara Datta, (2010), Vaiyyakarana Siddhanta Kaumudi, Bharatiya Vidya Samsthan, varanasi (796p)

□ Potti, Prof. R. Vasudevan, (2006), Karaka Prakaranam, Sukritindra Oriental Research Institute, Kochi (174p)

□ Potti, Prof. R. Vasudevan, (2013), Samasa Prakaranam, Sukritindra Oriental Research Institute, Kochi (395p)

ADDITIONAL REFERENCES

□ https://archive.org/details/Siddhantakaumudi_English_Translation_SR_Ray

- http://www.pushtisahitya.org/sanskrit/Generic/Sanskrit/Laghu_Siddhanta_Kaumudi_Bhaimivya_khya_Bhag-I.pdf
- <http://www.vedabhoomi.org/SiddhantaKaumudi.html>

SEMESTER- II	Course Code: SKT- CC- 523	Credits: 3
---------------------	--------------------------------------	-------------------

NAME OF THE COURSE : INDIAN LOGIC-II

Module Outcome:

After Completion of the modules, the student should be able to:

1. To understand the Indian philosophical tradition.
2. To understand the importance of Vaiśeṣika darśana among the other Darśana-s which included Indian and the world.
3. To understand the term Vaiśeṣika which derived from what and the meaning which contain and have any relation with the philosophical approach.
4. To understand the commentaries produced on the basis of Vaiśeṣika Darśana-s.
5. To understand the life of a philosopher.
6. To understand the concept 'Dharma', the Vedic tradition of Dharma and its relevance in social life.
7. To analyse the padarthas along with the subtlety of each form and the relation from one to another.
8. To understand the different 6 ways of reasons behind the matters and will help to apply these points to the innovative creations

COURSE CONTENT

Module I: A comprehensive study of Vaiśeṣika philosophy – A general introduction of its sūtras and their commentaries – Vaiśeṣika Darśana – its importance among other Darśana-s – the meaning of the term Vaiśeṣika.

Module II: The commentaries on Vaiśeṣika sūtras – the data and life of Kaṇāda – Upaskara : the commentary of Acharya Sankara Misra.

Module III: Definition of Dharma – Dharma nirūpanam – Vedaprāmaṇya nirūpanam.

Module IV: Padārtha Vicāra – Dravya, Guna, Karma, Nirūpanam.

Module V: Samavāyikāraṇa nirūpanam – Asamavayikarana nirūpanam – Dravyakaranatrabhavan.

Module VI: Satkāyavādakhaṇḍana – Sāmānya nirūpanam – Dravyatva jati sadhanam – Satta Siddhi.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Sastri, Prof. Dundiraja, (2007) Vaiśeṣikasutropaskara, Choukhamba Prakasan, Varanasi, (542p)
- Musalagavkar, Dr. Gajanana Sastri, (1978), Nyayasiddhanta Muktaivali, Cahukhambha Surabharati Prakasan, Varanasi (429p)
- Ui, H., Ed. F. W. Thomas, (1962), The Vaiśeṣika Philsophy, Chaukhambha Sanskrit Series, Varanasi, (265p)
- Chakravarty Debasish, (2003), Vaiśeṣika Sūtra of Kanada, D. K. Print World, New Delhi, P.(114)
- Punjar, Vanaprasti Raju, (2013) Vaiśeṣika Darsana Vedarasmi Bhasyam, Kurukshetra Prakashan, Elamakkara. P.(296)

ADDITIONAL REFERENCES

- https://archive.org/stream/thevaiasesikasut00kanauoft/thevaiasesikasut00kanauoft_djvu.txt
- <http://www.ece.lsu.edu/kak/roopa51.pdf>
- <http://indianphilosophy.50webs.com/vaishesh.htm>
- <http://darshanapress.com/The%20Vaisheshika%20Darshana.pdf>

SEMESTER- II	Course Code: SKT- CC- 524	Credits: 4
---------------------	--------------------------------------	-------------------

NAME OF THE COURSE : ADVAITA VEDANTA -I

Module Outcome:

After Completion of the modules, the student should be able to:

1. To get an awareness about in-depth knowledge of the Vedanta philosophy, Particularly Advaita
2. To understand the philosophical tradition of India.
3. To get awareness about date, life and contributions of Dharmarāja Adhvarīndra to Indian philosophy.
4. To get a awareness about the tradition of Advaita schools belonging to Indian philosophy.
5. To understand the fundamental principles of Advaita philosophy in detail.
6. To analyse the theories applied to assess the Self along with the awareness of universe.
7. To appreciate the philosophical thoughts of Indian philosophers along with the understanding of their knowledge leading them to attain the self-aware universe
8. To understand the different states of mind and their nature through the study of ManīṣaPañcaka.
9. To get awareness about Sri Sankara's brilliant and subtle work Manīṣa Pañcakam which discuss the foundational ideas of Advaita Vedanta Philosophy.

COURSE CONTENT

Module I : Indian philosophical tradition – the tradition of Advaita philosophy – different schools belonging to the concept of Advaita – date

and works of Śrī Śankarācārya and Dharmaraja Adhvarīndra, the foundational principles of Advaita philosophy.

Module II : Pratyakṣa pramāṇalakṣaṇam – Divisions of caitanya – vritti, Pariṇāma, vivartta.

Module III : Anumānalakṣaṇam – sattātraividhyam – upamānalakṣaṇam.

Module IV : Āgama pramāṇalakṣaṇam – padārtha nirūpaṇam – lakṣyalakṣaṇa nirūpaṇam – lakṣaṇanirdeśam.

Module V : Arthāpattipramaṇa nirūpaṇam - Pramāṇanam Prāmāṇyam – svarūpalakṣaṇam – taṣasthalakṣaṇam – janma karma – pañcīkaraṇam – pralayam – Prayojanalakṣaṇam.

Module VI: Introduction to Manīṣapañcakam – jāgrat, svapna, suṣuptivarṇanam – prapañcavarṇana – Ātmasvarūpam [Five Stanzas].

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Pisharadi, E. P. Aravindaksha, (1996), Vedanta Paribhasha, Sri Ramakrishna Math, Puranattukara.
- Advarindra Dharmmaraja (2007) Vedanta Paribhasha. Choukhamba Sanskrit Sansthan Varanasi.P. (242)
- Nair, G. Balakrishnan. (2006) Manisha Pancakah. Sri Ramakrishnasramam, Trissur, P. (32)
- Swami Madhavananda (Tn), (2011), Vedanta Paribhasha of Dharmaraja Adhvarindra, Advaita Ashrama publication Department, Kolkata, P. (243)

□ Sri Bhattacharya Jeevananda vidyacharya, (2003), Vedanta Paribhasha, Pankaj Publication, Delhi, P. (212)

ADDITIONAL REFERENCES

□ [http://www.advaita-](http://www.advaita-vedanta.org/texts/vedAntaparibhAshA_dharmarajavarIndrA.pdf)

[vedanta.org/texts/vedAntaparibhAshA_dharmarajavarIndrA.pdf](http://www.advaita-vedanta.org/texts/vedAntaparibhAshA_dharmarajavarIndrA.pdf)

□

https://archive.org/details/Vedanta_Paribhasha_Sangraha_by_Raja_Rama_Varma_1937_GSG

□ <https://sanskritdocuments.org/sites/snsastri/Manishapanchakam.pdf>

□ https://www.chinfo.org/images/userupload/Reflections/Manisha_Panchakam.pdf

□ <https://archive.org/details/Mancesha-Panchakam-Malayalam-PDF>

SEMESTER -II	Course Code: SKT- CC- 531	Credits: 4
--------------	------------------------------	------------

NAME OF THE COURSE : LITERARY CRITICISM- I

Module Outcome:

After Completion of the modules, the student should be able to:

1. To develop a wholesome picture of major exponents of Indian literary criticism and their ideas and different standpoints.
2. To read and understand the major texts in Sanskrit dealing with literary theories and related concepts.
3. To understand and critically analyse the history of Sanskrit literary theories and evaluate the literature in general by applying the Sanskrit literary theories.
4. To analyse all creative writings in the light of Dhvani or suggestion and ability to appreciate the literary taste scientifically.
5. To develop aesthetic and cultural values and promote the virtues of life and to develop presentation and communication skills through Sanskrit poetics.
6. To apply the knowledge in new situations and to present communicative skills in linguistics and etymology.
7. To understand the division of Dhvani in detail and to understand the usages of varna, pada, vakya in literature.
8. To get an awareness about the contributions in later works based on the concept of Dhvani in Malayalam and other literature.

COURSE CONTENT

Module I: Dhvani period – the date and works of Ānandavardhana and Abhinavagupta – commentaries on Dhvanyāloka – locana of Abhinavagupta.

Module II: Dhvanisvarūpam – Dhvaniviṣaye matabheda nirūpaṇam – Guṇavṛtti śabdārthavivecanam – dhvanibheda nirūpaṇam – vyaṅgyasya

prādhānyapratipādanam – dhvanikāvyasya lakṣanam – all the above mentioned along with the commentary ‘Locana’ by Abhinavagupta.

Module III: Avivakṣitavācyaprabheda–arthāntharasaṅkramitavācyadhvani, atyanthatiraskṛtavācyadhvani–Bhaṭṭanāyakaamatanirūpaṇam – lakṣaṇāsvarūpavibhagavicaṛḥ

Module IV: Rasavadalaṅkārarūpakathanam– Rasa nirūpaṇam – Alaṅkāraṇām śṛṅgāravyanjkatvapapadanam.

Module V: Vivakṣitānyaparavācyadhvani – Śabdaśaktimūladhvani – Arthaśaktimūladhvani – Alaṅkāradhvaneḥ prayojakatvam

Module VI: Impact the Dhvani theory had on later texts on aesthetics – other commentaries and Malayalam translations of Dhvanyaloka – special focus on EV Damodaran’s Dhvanyāloka.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Prasad, Durga. Ed. (1983) Dhvanyalokam. New Delhi: Munshi Ram Manoharlal Publications
- Sastri. Pandit Mahadeva, Ed., (1940), Dhvanyaloka, Chowkhambha Sanskrit Series, Banaras, (574p)
- Bhattathiri, C. V. Vasudeva, (1996), Dhvanyalokam, Kerala Bhasha Institute, Trivandrum (245p)
- Principles of literary criticism in Sanskrit, Dvivedi RC, Motilal Banarsidas, New Delhi
- Comparative Aesthetics, (Vol-2), Pandey K.C, Chowkamba Sanskrit Series, 1956.
- Some aspects of literary criticism in Sanskrit, A. Sankaran, Oriental Books Reprint corporation, New Delhi, 1996.
- Literary theory an introduction, Terry Eagleton, Blackwell publishing, Malden, USA, 2008.
- Principles of literary criticism, I.A. Richards, Routledge and Kagan Paul, London, 1961

ADDITIONAL REFERENCES

- http://shodhganga.inflibnet.ac.in/bitstream/10603/644/8/08_chapter3.pdf
- <http://englishliteratureforcollegestudents.blogspot.in/2009/01/theory-of-dhvani.html>
- https://sanskritdocuments.org/doc_z_misc_major_works/dhvanyaloka1.html?lang=sa
- <https://www.scribd.com/doc/315154893/235338105-Dhvanyaloka-of-Anandavardhana-Uddyota-I-Bishnupada-Bhattacharya-pdf>

SEMESTER- III	Course Code: SKT- CC- 532	Credits: 3
---------------	------------------------------	------------

NAME OF THE COURSE : GRAMMAR-III- INDIAN INTELLECTUAL TRADITIONS –III

Module Outcome:

After Completion of the modules, the student should be able to:

1. To understand the intellectual tradition of Sanskrit grammar. A comprehensive analysis of Pre-pāṇinian and Post pāṇinian schools of grammar
2. To appreciate the pāṇinian concepts of grammar.
3. To get an awareness about the author Bhartṛhari the one and only philosopher in Vyākaraṇa tradition and the way in which he elaborated the origin and development of the science of grammar.
4. To differentiate the philosophical and technical concepts between the nāda, sphoṭa and dhvani.
5. To understand the metaphysics of linguistic philosophy.
6. To understand the different kinds of words and the genetic cause of all words.
7. To get an awareness about the author Kumārilabhaṭṭa and the philosophical text Tantravārtika.
8. To get an awareness about the contribution of Kerala to Sanskrit grammar.

COURSE CONTENT

Module I: A general study on Pre- pāṇinian and post pāṇinian schools of grammar. Mention the place of Siddhāntakaumudi among Prakriyāgrantha-s and exegetical literature posterior to Siddhāntakaumudi.

Module II: The date and works of Bhaṭṭhari. An analytical study of Vākyapadīya (Brahmakāṇḍa).

Module III: The general philosophy of Nāda, Sphoṭa and Dhvani based on Vākyapadīya.

Module IV: Outlines of the metaphysics of linguistic philosophy of Vākyapadīya. An analytical study of words and their kinds- the cause of all works based on Vākyapadīya.

Module V: Date and works of Kumarilabhata. An analytical study of Tantravārttika.

Module VI: Date and works of Melpathur Nārāyaṇabhaṭṭatiri and a general awareness of Prakriyāsarvasva.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Bhartrhari, (1963), Vakyapadiya, Director, Research Institute, Varanasi
- Bhartrhari, (1974), Vakyapadiya, Motilal Banarsidass, Delhi

ADDITIONAL REFERENCES

- <http://www.advaitin.net/ananda/vakyapadiyaexcerpts.pdf>
- <https://sreenivasaraos.com/tag/vakyapadiya/>

SEMESTER -III	Course Code: SKT- CC- 533	Credits: 3
---------------	------------------------------	------------

NAME OF THE COURSE : LITERARY CRITICISM- II

Module Outcome:

After Completion of the modules, the student should be able to:

1. To evaluate the concept of poetic figures in Sanskrit literary criticism.
2. To critically examine the definition of Kāvya and to evaluate the poetic literature along with the help of these definitions.
3. To analyse the Rasa theory by Bharatamuni and to critically examine the concepts with Rasagangādhara.
4. To critically examine the Rasa 'Śānta' in the case of its application and to evaluate its relevance in performance.
5. To critically analyse the Bhāva-s and its applications in different ways.
6. To understand the contributions of Viśvanātha and to analyse his point of view in the field of writing poems and dramas.
7. To understand the contributions of Kuntaka and to analyse his view on Vakrokti.
8. To understand and recognize the theoretical aspects of Vakrokti and its varieties.
9. To analyse and appreciate the poetry using the theory of Vakrokti and correlate the principles of Vakrokti with the modern literature and literary theories.

COURSE CONTENT

Module I: Date and works of Pandita Raja Jagannātha – Kāvya lakṣaṇa, classification of Kāvya-s, Rasa and rasabheda-s in general – Kāvyaalakṣaṇa – Kāvyaaprakāśalakṣaṇe ākṣepaḥ, Sahityadarpaṇe ākṣepaḥ – critical comparison of both.

Module II: Pratibhāyāḥ Kāvya-kāranatvam – Kavyabhedaḥ [Uttamottama, Uttama, Madhyama, Adhama]–Rasa Svarūpam – Rasasya ekadaśabhedaḥ - Bharatasūtrasya aṣṭadhāvyaḥkhyānam – Rasānām Navadhātvaṁ – based on Rasagangādhara.

Module III: Śantarasthapanam– sthāyibhavaḥ – rasadoṣaḥ - Śabdaguṇānam lakṣaṇam – arthaguṇānānam lakṣaṇam – based on Rasagangadhara.

Module IV: Bhāva lakṣaṇam – rasābhaṣaḥ – bhāvaśānti – bhāvodayaḥ – bhāva sandhi – bhāva śabalata– based on Rasagangādhara.

Module V: The date and works of Viśvanātha – Sahityadarpaṇa chapter VI – divisions of Rūpaka-s and Mahākāvyaalakṣaṇa.

Module VI: The date and works of Kuntaka – Vakroktijīvitā chapter I – kavyaprayojana – kavya sāmānyalakṣaṇam – kāvyaviśeṣalakṣaṇam – word and its meaning – different types of vakrata-s – kavyamārgavivecanam.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern)

REFERENCES

- Misra, Dr.Sree Narayana, (1988), Rasagangadhara, Choukhamba Krishna Das Academy, Varanasi
- Sarma, Acharya Shesharaja, (2005), Sahityadarpana, Ed., Chaukhamba Sanskrit Sansthan, Varanasi
- The contribution of Panditaraja Jagannatha to Sanskrit poetics, Dr. P.S. Ramachandrababu, New Bharatiya Book Corporation, 2008.
- Aristotle's theory of poetry and Fine Art, Butcher S.H.Dover, New York, 1951.
- Contemporary criticism- An Anthology, Sethuraman, V. Macmillan India, 1989

- Misra , Dr. Radhesyam,(2001), Vakroktijivita, Ed., Chaukhamba Sanskrit Sansthan, Varanasi
- Sarma, Acharya Shesharaja, (2005), Sahityadarpana, Ed., Chaukhamba Sanskrit Sansthan, Varanasi
- Misra , Dr. Radhesyam,(2001), Vakroktijivita, Ed., Chaukhamba Sanskrit Sansthan, Varanasi
- Devarajan, Dr. T., (1988), Rasasutraykhyanam oru Padanam, Sree Sruthi Publishers, Kollam (212p)

ADDITIONAL REFERENCES

- <http://www.sanskrit.nic.in/DigitalBook/R/rasagangadhara.pdf>
- <http://www.sanskrit.nic.in/DigitalBook/M/madhusudhani.pdf>
- <https://archive.org/details/in.ernet.dli.2015.539560>
- <http://shodhganga.inflibnet.ac.in/handle/10603/104521>
- <http://www.jahnavisanskritejournal.in/current%20issue/29-24-30.pdf>
- <http://www.sanskrit.nic.in/DigitalBook/S/Sahityadarpan.pdf>
- http://shodhganga.inflibnet.ac.in/bitstream/10603/146914/12/12_chapter%206.pdf
- <https://archive.org/details/vakroktijivita>
- <https://sreenivasaraos.com/tag/vakrokti-jivita/>

SEMESTER -III	Course Code: SKT- CC- 534	Credits: 4
---------------	------------------------------	------------

NAME OF THE COURSE: ADVAITA VEDANTA-II

Module Outcome:

After Completion of the modules, the student should be able to:

1. To understand the sound knowledge in the field of Advaita Vedanta and its philosophical relevance among other similar philosophies.
2. To get an awareness about Sri Sankara's bhāṣya-s and his contributions to Indian philosophical development.
3. To understand the commentaries based on Śankarabhāṣya-s, especially on Prasthānatraya.
4. To get an awareness about the text Brahma sūtra and the concepts explained in the philosophical way of approach.
5. To understand when a person will get the capacity to realise the Brahman or the Ultimate.
6. To understand the difference between Vidyā and Avidyā.
7. To analyse the assessment of Brahman through the basis of different experiences from our physical life and nature along with the principles of philosophy.
8. To analyse critically the views of Advaita philosophers with thinking of the other philosophers of the world.

COURSE CONTENT

Module I: The tradition of Advaita philosophy – Prasthānatraya – Prasthānatrayabhāṣya-s of Śankara –the commentaries based on Śānkara bhāṣya-s.

Module II: Brahmasūtra Śāṅkarabhāṣyam : Adhyāsalakṣaṇam – matabheda nirūpaṇam – avidyā nirūpaṇam – Prakaraṇalakṣaṇam.

Module III: Athāto Brahmajijñāsā – Atha śabdanirūpaṇam – anubandhacatuṣṭaya nirūpaṇam.

Module IV: Brahmamajijñāsānirūpaṇam – Janmādyasya Yatah – Janmasthityaya nirūpaṇam.

Module V: Satbhāvanirūpaṇam – brahmalakṣaṇam – upaniṣadvākyasamanvayam – Śāstra yonitvat – Brahmaṇah śāstrapramāṇakatvam.

Module VI: Samanvayādhikaraṇanirūpaṇam – tattu samanvayat – Brahmalakṣaṇam

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Joshi, K.L. Ed. (2011), Brahmasutra Sankara bhashyam, Parimal Publications, Delhi.
- Pathak Bhawesh Nath, (2007), The Vedantic Aphorisms, Eastern Book Linkers, Delhi, P. (211)

□ Sri Swami Sivananda (1949), Brahasutras, Motilal Banarsidass, Delhi, P. (686)

□ Swami Vireswarananda, (1936), Brahma- Sutras with Text, Meaning, Translation and Commentary in English, Bharatiya KalaPrakashan, Delhi, P. (436)

ADDITIONAL REFERENCES

□ http://www.advaita-vedanta.org/articles/adhyasa_bhashyam.htm

□

<https://archive.org/details/BrahmaSutraBhashyaByAdiShankaracharyasanskrit.pdf>

□

<https://archive.org/details/The.Brahasutra.Sankara.Bhasya.with.Bhamati.Kalpataru.and.Parimala>

□ [http://estudentavedanta.net/Brahma%20Sutras%20-%20According%20to%20Sri%20Sankara%20by%20Swami%20Vireswarananda%20\[Sanskrit-](http://estudentavedanta.net/Brahma%20Sutras%20-%20According%20to%20Sri%20Sankara%20by%20Swami%20Vireswarananda%20[Sanskrit-English].pdf)

[English\].pdf](http://estudentavedanta.net/Brahma%20Sutras%20-%20According%20to%20Sri%20Sankara%20by%20Swami%20Vireswarananda%20[Sanskrit-English].pdf)

□ https://www.swami-krishnananda.org/bs_0/Brahma.Sutra.1.1.html

SEMESTER -III	Course Code: SKT-DE -535	Credits: 4
---------------	-----------------------------	------------

NAME OF THE COURSE : YOGASUTRA OF PATANJALI

Module Outcome:

After Completion of the modules, the student should be able to:

1. To understand a sound knowledge of Yoga principles
2. To attain knowledge about the different schools in Yoga tradition.
3. To get an awareness about the important and relevance of Yoga practice in modern life.
4. To understand the philosophical and etymological meaning of the term Yoga.
5. To understand the epistemology of Yoga darśana.
6. To attain knowledge in Aṣṭāṅga Yoga along with the relevance of it.
7. To get an awareness about the inner life of each and it's philosophical dimensions.
8. To get an awareness about meditation and the control of mind and nature.
9. To understand different postures and asanas used in Yoga along with the relevance of its application in modern life.

COURSE CONTENT

Module I: Yogasūtra-s of Patañjali – Definitions of Yoga – Pramāṇa-s – Epistemology of yoga darśana.

Module II: Concept of samādhi – Samādhi bheda – Samprajñata samādhi – Asamprajñata samadhi – Īśvaralakṣaṇa.

Module III: Concept of chittavṛtti – antaryas, Ansakaranendriya-s – Cittavṛttinirodhan – Chittaprasādupayah.

Module IV: Difference between Dhyāna yoga and Kriyāyoga – Definition of Kriyā yoga - Definition of Avidyā – Kaivalya lakṣaṇam. **Module V:** Bāhyāṅgas of yoga – Dhāraṇa – Dhyāna – samādhi – Prayojana of yogāsana-s –

Module VI: Different postures of yoga - A practice through yogāsana-s

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

□ Jha, Dr. Keertyanand, Patanjala Yogadarsana, Bhojavritti sahitam, Chaukhamba Amarabharati Prakasan, Varanasi

ADDITIONAL REFERENCES

□ <https://www.ashtangayoga.info/philosophy/yoga-sutra/>

□ <https://yogainternational.com/topic/yoga-sutra>

□ <http://www.yogaincentro.it/uploads/file/PatanjaliYogaSutraSwamiVivekanandaSanEng.pdf>

□ <http://www.arlingtoncenter.org/Sanskrit-English.pdf>

□ <http://www.swamij.com/pdf/yogasutrasinterpretive.pdf>

SEMESTER- IV	Course Code: SKT- CC- 541	Credits: 4
--------------	------------------------------	------------

NAME OF THE COURSE : POETRY, DRAMA AND TRANSLATION
Module Outcome:

After Completion of the modules, the student should be able to:

1. To understand detailed knowledge the chronological issues of Sanskrit drama
2. To get a get an awareness about poetical compositions.
3. To gain skills in translate from Sanskrit language to English and Vice- versa based on textual passages
4. To understand the Classical and modern period in Sanskrit poetry.
5. To understand the society reflected in Sanskrit poetry.
6. To get a gender awareness and the relation between the human being and the animals through the poem Raghuvamśa of Kālidasa
7. To understand the scholarly values of Sanskrit poetry through Naiṣadhīyacarita – Mahākavya and the creative ability.
8. To appreciate the skill and the creative ability of Sanskrit writers.
9. To understand the development of Drama literature in Sanskrit.
- 8.To understand the specific contributions of Indian playwrights to Indian theatre.
10. To understand the Sanskrit Drama performance through Kūdiyaṭṭam.
11. To understand the dramatic peculiarities of the Drama ‘Āścaryacūdāmaṇi’.
- 12.To appreciate the application of Adbhuta rasa through the play ‘Āścaryacūdāmaṇi’

COURSE CONTENT

Module I: Origin and development of Kāvya literature in Sanskrit – different forms of poetry – definition of Mahākāvya – Pañcamahākāvya-s – Mahākāvya-s based on the epics Rāmāyaṇa and Mahābhārata – Kerala contributions to Sanskrit poetry – Sanskrit poetry in modern period – The life of prominent writers and their works – Kālidāsa - Śrīharṣa, Māgha and Bhāravi

Module II: Raghuvamśa of Kālidāsa – 2nd canto [verses 1-25] – Naiṣadhīyacarita of Śrīharṣa, Nalasvarūpavarṇanam, Damayantīsvabhāvavarṇanam, Hamsavacanam (Canto III-verses 1-30)

Module III: Life and Works Kālidāsa and Śrīharṣa, Dynamic techniques, nature discription and the importance of Abhijñānaśākuntala among other dramas of India with special reference of the 4th act of Abhijñānaśākuntala

Module IV: Detailed study of the Drama ‘Āścaryacūdāmaṇi’ of Śaktibadra

Module V: General introduction to Kerala contributions to drama literature – Kerala Sanskrit theatre ‘Kūdiyaṭṭam’

Module VI: Translation from Sanskrit to English and Vice versa based on textual passages.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Pandey, Dr. Acharya Dhurandhara, Ed., (2012), Naishadhiyacarita, Bharatiya Vidya Sansthan, Delhi
- Naishadhiyacarita of Sri Harsha, (1984), Commentary of Mallinatha, Krishnadas Academy, Varanasi
- Rai, Dr. Ganga Sagar, (2005), Abhijnana Sakuntala of Kalidasa, Ed., Chaukhamba Sanskrit Bhavan, Varanasi

ADDITIONAL REFERENCES

- https://ia800200.us.archive.org/34/items/Bibliotheca_Indica_Series/NaishadhaCharitaOfSriharshaWithCommentaryPart1-PremachandraPandita1836bis.pdf
- <http://sanskrit-books.blogspot.in/2012/08/sri-harsha-naishadham.html>
- <http://www.languageinindia.com/oct2011/triptimphilp.pdf>
- https://sanskritdocuments.org/doc_z_misc_major_works/kalidas.pdf
- http://www.agathos-international-review.com/issue5_2/11.Articol%20-%20NAVEEN%20K.%20MEHTA.pdf

SEMESTER -IV	Course Code: SKT- CC- 542	Credits: 4
--------------	------------------------------	------------

NAME OF THE COURSE : LITERARY CRITICISM- III

Module Outcome:

After Completion of the modules, the student should be able to:

1. To understand the critical opponents of the Dhvani theory and to understand the theory of Anumāna.
2. To develop skill in analysing all creative writings in the light of Dhvani theory.
3. To analyse the concept of samvada in Dhvanyāloka with special reference to Literary plagiarism.
4. To understand the general concepts of eastern and Western Literary theories.
5. To evaluate the concept of politic figures in Sanskrit Literary Criticism and to appreciate the different figures of speech in creative Literature.
6. To identify the poetic figures and evaluate aesthetics behind the literature and to analyse important concepts in classical literary criticism regarding creative literature and literary experience in western tradition.
7. To analyse the western ideas of romantic criticism and new criticism and comparatively evolution to the contemporary literary theories with the west.
8. To compare different sensibilities behind the evolution of literary theories and to develop the skill for critical thinking by synthesizing relevant aspects of eastern and western theories.

9. To develop aesthetic cultural and ethical values through the study of literature.

COURSE CONTENT

Module I: General features of Post-dhavanī period in Sanskrit poetics - Opponents of the dhavanī theory - Evolution of the theory Anumāna - The relevance of poetic elements like Guṇa, Rīti, Alaṅkāra, and Auchitya in Dhvani - Avivakṣitavācyadhvani – Vākcaprakāśakatvanirūpaṇam – special focus on Dhvanyālokha – Chapter III

Module II: Varṇānām rasadyotakatvam – Three types of Guṇībūtavyaṅgyam – citrakāvyaopapādakam – Saṅgībūtavyaṅgyam – Rasabhāvam – rasābhāsam – Śāntarasastāpanā – Kāvya doṣābhāvapradīpadam – special focus on Dhvanyāoka – Chapter- IV

Module III: A general introduction to Eastern [both Sanskrit and Dravidian] and western aesthetic theories.

Module IV: Poetic figures discussed in Eastern literary criticism – Rasasūtra, Alaṅkāra school, Rīti and Guṇa, dhani theory and classification, rasadhvani – The soul of poetry, Mahimabhata's objections against Ānandavardhana, Seminal doctrine of pratyabhijñādarśana, saḥṛdaya, rasaviḥna ,bhuktivāda, citraturaganyāya, abhivakti, Kuntaka's concept of mārga.

Module V: Plato's philosophy and his theory on imitation, Aristotle's theory mimesis – Catharsis and structure of tragedy – Longinus's concept of sublime – Romantic criticism of Coleridge and Wordsworth – T.S.Eliot's objective correlation and impersonal theory of Literature Ambiguity of William Empson – New critical theories – Literary theories of I.A Richards.

Module VI: Western Literary Theories:- Pragmatism, Idealism, Phenomenology, Psychoanalysis, Structuralism, Post structuralism, De-construction, Reader response theory, Post colonialism, Feminist criticism, Gender studies in detail, Eco aesthetics

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Dhvanyalokam, (1996), Trans. C.V. Vasudeva Bhattatiri, Kerala Bhasha Institute, Trivandrum
- Comparative aesthetics: East and West, Prof. Angraj Chaudhary, Eastern Book Linkers, New Delhi, 1991.
- The contribution of Panditaraja Jagannatha to Sanskrit poetics, Dr. P.S. Ramachandrababu, New Bharatiya Book Corporation, 2008.
- Aristotle's theory of poetry and Fine Art, Butcher S.H.Dover, New York, 1951.
- Contemporary criticism- An Anthology, Sethuraman, V. Macmillan India, 1989.
- 20th century Literary criticism, David Lodge, Longman, London, 1972.

Western literary theories- Personages of Plato, Aristotle, Longinus, Wordsworth, T S Eliot, I A Richards, and William Empson.

ADDITIONAL REFERENCES

- <http://www.sanskrit.nic.in/DigitalBook/S/Sahityadarpan.pdf>
- <https://archive.org/details/DhvanyalokaKashi>
- http://shodhganga.inflibnet.ac.in/bitstream/10603/146914/12/12_chapter%206.pdf
- <https://archive.org/details/vakroktijivita>
- <https://sreenivasaraos.com/tag/vakrokti-jivita/>

SEMESTER-IV	Course Code: SKT- CC- 543	Credits: 4
-------------	------------------------------	------------

NAME OF THE COURSE : DVAITA AND VIŚIṢṬĀDVAITA

Module Outcome:

- 1) To understand the basic elements of Dvaita and Viśiṣṭādvaita schools of Indian philosophy.
- 2) To understand the date, life and works of the two eminent philosophers in India.
- 3) To get an awareness about the commentaries on Dvaita and Viśiṣṭādvaita texts.
- 4) To analyse the concept details of the text Daśaprakaraṇa along with different dimensions of philosophies.
- 5) To understand the life and works of the philosopher Srinivāsācārya and his view on Viśiṣṭādvaita philosophy.
- 6) To critically and comparatively analyse the two philosophies Dvaita and Viśiṣṭādvaita based on the detailed studies of the prescribed texts.
- 7) To analyse the Indian philosophy with the world's philosophical views.

COURSE CONTENT

Module I: The basic concepts of Dvaita and Viśiṣṭādvaita philosophy in general – Major contributions of both to Indian philosophy – The date, life and contributions of and Madhvācārya and Rāmānujācārya to advaita philosophy – Authors and their commentaries based on Dvaita and Viśiṣṭādvaita philosophical texts.

Module II: Daśaprakaraṇa – Ānandatīrtha – Pramāṇalakṣaṇa – Kevala pramāṇam – Anupramāṇam.

Module III: īśā-lakṣmīśvarūpa nirūpaṇam – Pratyakṣānumānaśabdapramāṇa nirūpaṇam

Module IV: Daśaprakaraṇakathālakṣaṇa – Vāda, Jalpa, Vitaṇḍalakṣaṇa nirūpaṇam.

Module V: Srīnivāsa ācārya – Yatīndramatadīpikā - First five avataras, Pramālakṣaṇam – Pratyakṣa – Anumāna – Śabda – Adravya nirūpaṇam.

Module VI: Viśiṣṭādvaitadarśana – Last five avataras – Prakṛti nirūpaṇam – Kala nirūpaṇam – Dharmabhūtajñānam – Īśvara – Pralaya – Viśaya and Prayojanam.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Ananda Thirtha, Srimad, (1969), Dasaprakaranam, Srimad Purna Pranja Vidyapitha, Bangalore
- Yatindramata Dipika of Srinivasa, (1949), Ed. Adi Devananda, Sri Ramakrishna Madhom, Chennai
- Herbert Herring (1978), Reflections on Vedanta, The Dr. S. Radhakrishnan Institute for Advanced Study in Philosophy, University of Madras, P.(45)
- Karunakaran R., (1980), Vision of Vedanta, Sri Sankara Sanskrit Vidyapeetham, Quilon, P.(20)
- Nakamura Hajime, (1983), A History of Early Vedanta Philosophy, Motilal Banarsidass, Delhi, P. (566)
- Unnikrishnan Dr. M.P., (1987), Advaita Visishthadvaite ca Citsvarupam, Chempaka Printers, Trivandrum, P. (302)

□ Rethesh Dr. K, (2017), Ananda Tirthacharyante Prakarana Pancakam
Devipriya Malayala
Vyakhyana sahitam, Paridhi Publications, Thiruvananthapuram,P.(230)

ADDITIONAL REFERENCES

- https://www.stephen-knapp.com/four_sampradayas.htm
- http://shodhganga.inflibnet.ac.in/bitstream/10603/7667/10/10_chapter%204.pdf
- <https://archive.org/details/in.ernet.dli.2015.524915>
- https://ramanujacharya.files.wordpress.com/2016/01/yathindra_matha_deepika.pdf
- <http://www.acharya.org/bk/pb/sa/ynd.pdf>

SEMESTER- IV	Course Code: SKT- CC- 544	Credits: 4
---------------------	--------------------------------------	-------------------

NAME OF THE COURSE : PROJECT WORK AND VIVA

Module Outcome:

The student should be able to:

1. To help the student to work out a Project work on a chosen topic followed by a comprehensive viva-voce to evaluate the work carried out by them.
2. To collect data on a chosen title and classify the data in accordance with the chapters in the Project work .
3. To analyse and to find out some facts not discussed earlier in the same topic and reach in a certain conclusions.

COURSE CONTENT

A Project work with multiple chapters which include Introduction to the study, main content, analysis and findings and conclusion chapter.

SEMESTER- I--IV	Course Code: SKT- GC- 501	Credits: 2
-----------------	------------------------------	------------

NAME OF THE COURSE: ELEMENTARY SANSKRIT- I

Module Outcome:

After Completion of the modules, the student should be able to:

1. To understand the grammatical structure of Sanskrit language
2. To create the ability to write in Sanskrit language
3. To get an awareness about basic practical skills in composition and translation
4. To get an awareness about skills to use Sandhi, Kāraka, Samāsa, Upasarga etc. in composition
5. To familiarize the knowledge of nouns, pronouns, numerals; conjugations; Avyaya, Upasarga, Sandhi.
6. To understand Sanskrit theatre and the application of a Sanskrit play on stage.

COURSE CONTENT

Module I: Sanskrit alphabets along with sthanaprayatna viveka , declension - noun: masculine (rāma, hari, guru, piṭṛ, rājan), feminine (ramā, mati, go), neuter (vanam)

Module II: Pronoun: yusmad, asmad, kim, yad, tad - numerals (up to ten)

Module III: Conjugation: bhū dhāthu - avyaya - upasarga – sandhi

Module IV: Karṇabhāra of Bhāsa – Life and Works of Bhāsa – Composition and translation – Making sentences using the words learned from the text – Write one paragraph in Sanskrit based on Karṇabhāra.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Pillai, Poovattoor Ramakrishna,(1980), Samskrita Chandrika, Anil Publication, Trivandrum
- Sastri, K.L.V., (1979), Sabdamanjari, R.S. Vadhyar& Sons, Palaghat
- Aiyer, T.K. Ramachandra. Karnabhara of Bhasa. Palaghat: R.S. Vadhyar& Sons
- Pillai, Poovattoor Ramakrishna,(1980), Karnbharam, Anil Publication, Trivandrum

ADDITIONAL REFERENCES

- <http://sreejaremesh.blogspot.in/2015/03/indian-aesthetics.html>
- <http://aesthetics-online.org/?page=TrivediIndian>
- http://nptel.ac.in/courses/109104050/lecture13/13_4.htm

SEMESTER- I--IV	Course Code: SKT- GC- 502	Credits: 2
-----------------	------------------------------	------------

NAME OF THE COURSE : SANSKRIT FOR BEGINNERS

Module Outcome:

After Completion of the modules, the student should be able to:

1. To get an awareness about basic Sanskrit Grammatical knowledge.
2. To attain reading and writing skill of Sanskrit language.
3. Familiarizes the masculine, feminine and neuter nouns, pronouns and conjugation.
4. To understand a comprehensive study of the preliminaries of Sanskrit
5. To get an awareness to develop skill in translating Sanskrit to English and regional languages and vice-versa
6. To get an awareness about the moral values.
7. To get a general awareness about Bhartrhari and his contributions to Sanskrit literature

COURSE CONTENT

Module I: Sanskrit alphabets along with sthanaprayatna viveka - declension –
noun: masculine (rāma, hari, guru, piṭṛ, rājan), feminine (ramā, mati, go),
neuter (vanam)

ModuleII: pronoun: yusmad, asmad, kim, yad, tad - numerals (up to ten)

ModuleIII: conjugation: bhū dathu - avyaya - upasarga - sandhi

Module IV: Subhashitam: Sujana Paddhati (Nīti śataka)1-10 Stanzas).

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates

- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Samskrita Baladarsa, (2013), R.S. Vadhyar& Sons, Palaghat
- Samskrita Prathamadarsa, (2013), R.S. Vadhyar& Sons, Palaghat
- Nitisataka of Bhartrhari, (1998), R.S. Vadhyar& Sons, Palaghat

ADDITIONAL REFERENCES

- <http://bhagavata.org/downloads/sanskritgrammar.pdf>
- <http://www.wilbourhall.org/pdfs/macdonell/Macdonell%20-%20A%20Sanskrit%20Grammar%20For%20Students.pdf>

SEMESTER- I--IV	Course Code: SKT- GC- 503	Credits: 2
------------------------	--------------------------------------	-------------------

NAME OF THE COURSE : ELEMENTARY SANSKRIT- II

Module Outcome:

After Completion of the modules, the student should be able to:

- To understand the drama literature of Sanskrit language
- To get an awareness about the practical skills in usage of Karaka and Samasa
- To acquire knowledge in prose literature in Sanskrit.
- To understand the general study of poetry, prose, and grammar
- To enhance the knowledge in literary compositions; usage of indeclinables in Sanskrit

COURSE CONTENT

Module I: poetry: Raghuvamsa (first chapter, first ten stanzas)

Module II: Prose: Bharata Samgraham (first ten paragraphs)

Module III: Grammar: karaka - prakarana - samasa - indeclinables

Module IV: Composition: Writing a paragraph in Sanskrit based on the prescribed text

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Pillai, Poovattor Ramakrishna,(1980), Samskrita Chandrika, Anil Publication, Trivandrum

- Pillai, Poovattoor Ramakrishna,(1980), Bharata Samgraha, Anil Publication, Trivandrum
- Sastri, T. Ganapaty, (1983), Raghu Vamsa, Trivandrum
- Aiyer, T.K. Ramachandra, (1991), Raghuvamsam, R.S. Vadhyar& Sons, Palaghat

ADDITIONAL REFERENCES

- <http://www.freeindia.org/biographies/greatpoets/kalidas/page3.htm>
- <http://www.iloveindia.com/literature/sanskrit/plays/raghuvamsam.html>
- <http://bhagavata.org/downloads/sanskritgrammar.pdf>
- <http://www.wilbourhall.org/pdfs/macdonell/Macdonell%20-%20A%20Sanskrit%20Grammar%20For%20Students.pdf>

SEMESTER -I--IV	Course Code: SKT- GC-504	Credits: 2
------------------------	-------------------------------------	-------------------

NAME OF THE COURSE : SAMSKRṬA PRAVEŚAH

Module Outcome:

After Completion of the modules, the student should be able to:

1. To get an awareness about the grammatical structure of Sanskrit language
2. To understand basic practical skills in composition and translation
3. To get an awareness about the skills to use sandhi, upasarga etc. in composition
4. To analyse the knowledge of nouns, pronouns, numerals; conjugations; Avyaya, Upasarga and Sandhi,

COURSE CONTENT

Module I: Poetry: Raghuvamśa (first chapter, first ten stanzas), Composition and Translation

Module II: Sanskrit alphabets along with sthānaprayatna viveka - declension - noun: masculine

(rāma, hari, guru, pitṛ, rājan), feminine (ramā, mati, go), neuter (vanam)

Module III: Pronoun: yusmad, asmad, kim, yad, tad - numerals (up to ten)

Module IV: Conjugation: bhū dhāthu - avyaya - upasarga – sandhi

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCES

- Sastri, K.L.V., (1979), Sabdamanjari, R.S. Vadhyar& Sons, Palaghat
- Sastri, T. Ganapaty, (1983), Raghu Vamsa, Trivandrum
- Aiyer, T.K. Ramachandra, (1991), Raghuvamsam, R.S. Vadhyar& Sons, Palaghat

ADDITIONAL REFERENCES

- <http://www.freeindia.org/biographies/greatpoets/kalidas/page3.htm>
- <http://www.iloveindia.com/literature/sanskrit/plays/raghuvamsam.html>
- <http://bhagavata.org/downloads/sanskritgrammar.pdf>
- <http://www.wilbourhall.org/pdfs/macdonell/Macdonell%20-%20A%20Sanskrit%20Grammar%20For%20Students.pdf>

SEMESTER- I --IV

Course Code: SKT-
GC- 505

Credits: 2

**NAME OF THE COURSE : CONTEMPORARY LITERARY
COMPOSITIONS IN SANSKRIT**

Module Outcome:

After Completion of the modules, the student should be able to:

1. To have a general view of current trends in the field of Sanskrit Literature
2. To get a comprehensive picture of new literary productions in Sanskrit and the modern and post modern writers.
3. to have commendable knowledge over the new models of writing, current usage of words and their meanings and modern genres in the field of Sanskrit literature.
4. To critically asses similarities and difference between the conventional modes of writing and modern literary models.

COURSE CONTENT

Module I: General survey of Modern Literary compositions in Sanskrit.

Kavya-s : Āṅgalasāmrājya , Kṛṣṭubhāgavata, Keralodaya, Viśvabhānu,
Kaivalyanavanīta and Sārasvatamahakavya.

Dramas of Krishnan Thampi: Pratikriyā, Lalithā and Petikāsanyasi.

Dramas of V Raghavan: Anārkali, Vidyānāthavidābharaṇa and Vimukti

Complete works of M.M Satyavrat Shastri- Srirāmakirttimahākavya, Bṛhattaam
Bhāratam, Sribodhisatvacaritam, śarmanyadeśacaritam and Patrakāvyam.

Kalpavallī of Abhirajendra Misra.

Literary compositions of Harshadevamadhava, Sankara Raja Raman, Umakanth
Sukla and Purushotham Lal.

Module II -Intensive study of Anārkali of V Raghavan

Module III -Intensive study of Āṅgalasāmrājya of A. R. Rajarajavarma (First
Sarga)

Module IV -Intensive study of Ayyāśāstrīṇah of Subbarama Pattar.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCE:

1. Anarkali of V. Raghavan, Sanskrit Ranga, Madras, 1972.
2. Āṅgalasāmrajya of A. R. Rajarajavarma, Department of cultural publications, Kerala,1997.
3. Keralodaya text with Malayalam commentary, Department of cultural publications Kerala, 1992.
4. Kristubhagavata, Dr. P.C Devasya, Department of cultural publications, Kerala,1925.
5. Visvabhanu, P.K Narayana Pillai College Book House, M.G. Road, Thiruvananthapuram, 1980.
6. Dramas of Krishnan Thamp, Ed. N.P. Unni, College Book House, M.G. Road, Thiruvananthapuram, 1977.
7. Contribution to Satyavrat Sastri to Modern literature, S. Ranganath, R.V. Institute of Sanskrit studies, Bangalore,2014.
8. Introducing New Works on Sanskrit, M.M. Satyavrat Sastri, Vijaya Books, Delhi, 2014
9. Sriramakirttimahakavyam, M.M.Satyavrat Sastri, Moolamal Sachdev and Amarnath Sachdev Foundation, Bankok, 1990.
10. Bṛhattaram bhāratam, M.M.Satyavrat Sastri, Sarasvati Susama, Journal of Sampurnananda Sanskrit University, Varanasi.
11. Dine dine yāti madīyajīvitam, M.M.Satyavrat Sastri, Part.I, Vijaya Books, Delhi, 2014.
12. Kalpavallī, Abhirajendra Misra, Sahitya Academy.
13. The great Sanskrit Plays in Modern Translation, Purushotham Lal.

14. Keralodaya: An Epic Kavya on Kerala History, Dr. Dharmaraj Adat, Publication Division, University of Calicut, 2003.
15. Sixty Years of Sanskrit studies, Radhavallabha Tripathi, Rashtriya Sanskrit Sansthan, New Delhi.
16. Modern Sanskrit Literature, H.L. Sukla, New Bharatiya Book Corporation.
17. Subbarāmīyam: Collected Sanskrit Works of P.S. Subbarama Pattar, Ed. Dr. N.K. Sundareswaran, Calicut University Sanskrit Series No. 47, University of Calicut, 2012.
18. Viṣṇuviracitam Sārasvatam Mahākavyam, Ganga Books, Kozhikode, 2019.

SEMESTER I----IV	Course Code: SKT- GC- 506	Credits: 2
------------------	------------------------------	------------

NAME OF THE COURSE :) SANSKRIT THEATRE – KŪDIYĀTTOM

Module Outcome:

After Completion of the modules, the student should be able to:

- 1) To understand the vast areas of Indian theatre and its tradition.
- 2) To understand the Drama and Dermatology.
- 3) To get an awareness about the development of Indian theatre.
- 4) To analyze the evolution of Sanskrit theatre along with the stage Performance of Kūḍiyāṭṭam.
- 5) To understand the theories based on Rasas and its application through Performances.
- 6) To differentiate the Sanskrit drama schools and to analyse the importance of each studentsschool.
- 7) To understand the relevance and acting techniques of the most powerful Aesthetic stage performance – Kūḍiyāṭṭam.
- 8) To understand the four types of acting through the performance of Kūḍiyāṭṭam performance.
- 9) To apply application of all the theories through an one art form.

COURSE CONTENT

Module I: Introducing the Drama and Dramatology belongs toof the Indian theatre, through the texts Nāṭyaśāstra, Daśarūpakas, Vyaṅgya Vyakhya, Hastalakṣaṇadīpika etc.

Module II: Specific study on Rasa theory dealt within explained in the Nāṭyaśāstra along with related scriptures in Abhinavabhāratī and the Daśarūpaka-s.

Module III: Specific study of the four types of acting techniques – [Aṅgika, Vācika, Sātvika and Āhārya] based on Nāṭyaśāstra.

Module IV: Application of acting techniques and theories through a stage performance of Sanskrit theatre ‘Kūḍiyāṭṭam’.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCE:

1. Nāṭyaśāstra with Abhinavabharati of Abhinavagupta, Nag Publishers New Delhi
2. Thirteen Plays of Bhasa (ed.) C. S. Devdhar, Motilal Banarsidass, New Delhi.
3. Aesthetic Rapture, J. L. Masson and AcyutPatvardhan, Motilal Banarsidass, New Delhi.

4. Response to Poetry, G. B. Mohan Thambi.
5. PathavumPorulum, C. Rajendran, Current Books, Thrissur.
6. Living Traditions of Nāṭyaśāstra, Dr. C. Rajendran.

SEMESTER- I--IV

Course Code: SKT-
GC- 507

Credits: 2

**NAME OF THE COURSE : ENVIRONMENTAL AWARENESS
THROUGH SANSKRIT LITERATURE**

Module Outcome:

After Completion of the modules, the student should be able to:

- 1) To understand the relationship between human being and environment in Vedic and medieval period of India and to understand the vitality of water and air reflected in Vedic literature.
- 2) To evaluate the eco-aesthetic and eco-friendly life expressed in Vedic literature.
- 3) To analyse the healthy relations between man and the environment in Epic literature.
- 4) To appreciate and evaluate nature and aesthetic enjoyment through the works of Kālidāsa.
- 5) To analyse the human interaction with animal kingdom in Classical literature.
- 6) To understand the importance of human-nature relationship in Sanskrit literature and its relevance today.
- 7) To understand the dangers of exploiting nature and the need to preserve nature and its bio-diversity as the duty of human being.
- 8) To appreciate Kālidāsa's nature love through the detailed study of his work – ' Ṛtusamhāra'.

COURSE CONTENT

Module I: A general introduction to Geographical and Geological aspects presented in ancient and medieval literature in Sanskrit.

Module II: Environment thoughts delineated in Vedic and Puranic literature.

Module III: Environment and Epic literature – the relationship between the human and the nature which described in the Classical literature through the characters.

Module IV: Nature and aesthetic enjoyment through the work of Kālidāsa. A special focus on ‘Ṛtusamhāra’, a khandakavya based on the environment by Kālidāsa

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCE:

1. Sanskrit and Eco- Aesthetics, (Ed.) Dharmaraj Adat, New Bharatiya Book corporation, New Delhi, 2018.
2. Botanical Science and Economic Growth, Lata Prasad Pandey, MunshiramManoharlal , Delhi, 1996.

3. Article Entitled Environmental Awareness in Ancient India, Indian scientific Traditions, Prof. K.N.N. Elayathu Felicitation Volume, C Rajendran, Publication Division, University of Calicut, 2003
4. Article Entitled Environmental Activism, Prof. K.N.N. Elayathu Felicitation Volume, Dr.Ramankutty, Publication Division, University of Calicut, 2003
5. The wonder that was India, A.L.Basham, Rupa Co, Culcutta

SEMESTER -I--IV	Course Code: SKT- GC- 508	Credits: 2
-----------------	------------------------------	------------

NAME OF THE COURSE : KALIDASA IN INDIAN LITERATURE

Module Outcome:

After Completion of the modules, the student should be able to:

- 1) To understand the poetic genius of Kālidāsa and to understand the literature of and about Kālidāsa.
- 2) To understand the erudition of Kālidāsa in different Sastra-s and the thematic development of nature in the Khaṇḍa Kāvya-s of Kālidāsa.
- 3) To critically analyse the poetic merits of Kālidāsa and to appreciate his capacity as a poet.
- 4) To critically analyse the dramas of Kālidāsa along with the observations Of Nāṭakalakṣaṇa.
- 5) To analyse the social aspects and the importance of social behaviour through the study of the 4 th Act of Śakuntalam.

COURSE CONTENT

Module I: Introducing the date and works of Kālidāsa, critics on Kālidāsa's works, and the influence of Kālidāsa on later literature.

Module II: A general study of Khaṇḍa Kāvya-s – Meghadūta and Ṛtusaṃhāra of Kālidāsa – poetic style and poetic beauty of Kālidāsa – nature depicted by Kālidāsa – Environment and cycle of Ṛtu-s presented by Kālidāsa – the geographical importance of two Khaṇḍa Kāvya-s – a detailed study of first 10 śloka-s of Meghadūta.

Module III: A general study of Mahakavya-s of Kālidāsa [Raghuvamśa and Kumārasambhava] along with the definition of Mahākāvya by Daṇḍi – content and style – literary merits -application of Alaṅkara-s – Varnanapatavam etc. and a detailed study of the first 10 śloka-s of Raghuvamśa.

Module IV: A general study of Daśarūpaka-s – Dramas of Kalidasa [Abhijñānaśākuntalam, Vikramōrvaśīyam, Mālavikāgnimitram] along with the analysis of Natakalakṣaṇa – a special focus on the IV th Act of Śākuntala.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCE:

1. Kalidasa in Modern Sanskrit Literature, Satya VratShastry, Eastern Book Linkers, Delhi-1991.
2. The Complete Works of Kalidasa- (Poems) - English Translation of the text by Dr.N.P.Unni, New Bharatiya Book Borporation, Delhi. 2009.

3. The Complete Works of Kalidasa (Dramas)- English Translation by Dr.N.P.Unni,NewBharatiya Book Corporation, Delhi .2009.
4. Facets of Sanskrit Literature, Dr.K.Vijayan ,Trivandrum,1944
5. Salochanaderi, Kanishka Publishing House, Delhi, 1992.
6. Six Lectures on Raghuvamsa, Punnasseri Nimbi NeelakanthaSarma, Govt. Sanskrit College, Tripunnitura, 1993.
7. Works Of Kalidasa (Ed.), Devadhar, Motilal Banarsidass, Delhi, 2010.
8. Kumarasambhava (Ed.), RavindrakumarPande, Bharatiya Kala Prakasan, Delhi, 1999.
9. Meghaduta Revisited, Dr.Braja Sundar MisraVidyanidhiPrakasan, Delhi, 2004.
- 10.Abhijnanasakuntala (Ed.), A.B. Gajendragadhkar, New Bharatiya Book Corporation, Delhi, 2004.

SEMESTER I--IV	Course Code: SKTGC-509	Credits: 2
----------------	------------------------	------------

NAME OF THE COURSE : BHĀSA IN INDIAN THEATRE

Module Outcome:

After Completion of the modules, the student should be able to:

- 1) To critically comment about on the authorship of 13 Trivandrum plays.
- 2) To attain the knowledge about of the Kerala Sanskrit theatre.
- 3) To get a general awareness about the publication of Bhasa's plays or 13 Trivandrum plays and T. Ganapati Sastri.
- 4) To appreciate the writing skill of Bhasa for Kūḍiyāṭṭam performance.
- 5) To understand the deviation of the stories from the epics.
- 6) To understand the variety of themes developed by Bhasa based on the epics Rāmāyaṇa and Mahābhārata.
- 7) To critically analyse Bhasa as a play writer with the detailed study of play.
- 8) To understand how an act of play is applied in the stage performance of Kūḍiyāṭṭam.

COURSE CONTENT

Module I: The date and works of Bhāsa – critical comments based on the birth place of Bhāsa. A general study on 13 Trivandrum plays series by T. Ganapati Sastri – Bhasa's plays on Kerala stage. Kūḍiyāṭṭam – the major acts of Bhasa's plays used to perform for Kūḍiyāṭṭam.

Module II: Content, character, and aesthetic of Rāmāyaṇa plays of Bhāsa – the stage performance of Pratimā Nāṭaka and Abhiṣeka Nāṭaka – special focus on the complete Rāmāyaṇa performance in Kūḍiyāṭṭam.

Module III: Content, merits, character placing in Mahābhārata plays of Bhāsa – the deviation of the stories from the epics – the stage performance of the plays based on Mahābhārata by Bhāsa – a special focus on the play Karṇabhāra.

Module IV: Content, aesthetic beauty, characters of the plays based on Udayana’s stories written by Bhāsa – Bālacarita an episode for Kṛṣṇa by Bhāsa [Harivamsa parva of Mahābhārata] – A special study on Svapnāūka from the play Svapnavāsavadattam by Bhāsa along with the performance Kūḍiyāṭṭam.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern)

REFERENCE:

1. Kalidasa in Modern Sanskrit Literature, Satya VratShastry, Eastern Book Linkers, Delhi-1991.
2. The Complete Works of Kalidasa- (Poems) - English Translation of the text by Dr.N.P.Unni, New Bharatiya Book Borporation, Delhi. 2009.
3. The Complete Works of Kalidasa (Dramas)- English Translation by Dr.N.P.Unni,NewBharatiya Book Corporation, Delhi .2009.
4. Facets of Sanskrit Literature, Dr.K. Vijayan ,Trivandrum,1944
5. Salochanaderi, Kanishka Publishing House, Delhi, 1992.
6. Six Lectures on Raghuvamsa, Punnasserri Nimbi NeelakanthaSarma, Govt. Sanskrit College, Tripunnitira, 1993.
7. Works Of Kalidasa (Ed.), Devadhar, Motilal Banarsidass, Delhi, 2010.
8. Kumarasambhava (Ed.), RavindrakumarPande, Bharatiya Kala Prakasan, Delhi, 1999.
9. Meghaduta Revisited, Dr.Braja Sundar Misra VidyanidhiPrakasan, Delhi, 2004.
10. Abhijnanasakuntala (Ed.), A.B. Gajendragadhkar, New Bharatiya Book Corporation, Delhi, 2004.

SEMESTER I--IV	Course Code: SKT- GC- 510	Credits: 2
----------------	------------------------------	------------

NAME OF THE COURSE : HISTORIOGRAPHY IN SANSKRIT

Module Outcome:

After Completion of the modules, the student should be able to:

- 1) To understand the historicity of Indian literature through Vedic tradition.
- 2) To get an awareness about the Vedic, Classical, Epic, Philosophical and Technical literature in Sanskrit.
- 3) To get an awareness about the historical evidences behind the mythical presentations.
- 4) To critically analyse with the proved documents along with the mythical comments of the literary texts.
- 5) To get an awareness about the historical Kāvya-s in Sanskrit literature and to appreciate the writing skill of poet to write a poem based on the history of a country or a region.
- 6) To understand how a poet becomes as a historian.

COURSE CONTENT

Module I : A short survey through Sanskrit literature, Vedic literature (the four Vedas), the Brāhmaṇa-s, the Araṇyaka-s, Upaniṣad-s – Nature and content of these books and the historicity of Vedic literature.

Module II : A short survey through classical literature – philosophical literature – Epic literature and technical literature in Sanskrit and the historicity based on these literature.

Module III : Historical evidences from the Smṛti-s, epics and purāṇa-s – A comparative analysis through the tradition with proved evidences of the present period.

Module IV: A general survey through historical Kāvya-s of Sanskrit literature with special reference to Keralodaya of Dr. K N Ezhuthachan. A special zoom to the 2 nd chapter of Keralodaya.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCE:

1. A History of Sanskrit Literature, A. A. Macdonell, Motilal Banarsidass Publishers, New Delhi, 1997.
2. History of Classical Sanskrit Literature, M. Krishnamacariar, Motilal Banarsidass, Delhi, 1989.
3. History of Indian Literature, Vol. 1-3, Maurice Winternitz, Motilal Banarsidass, Delhi.
4. Indian Kavya Literature, Vol. 1-5, A. K. Warder, Motilal Banarsidass, Delhi, 1972.
5. Keralasjhyacaritram, Ullur S. Paramesvaralyer, Kerala University, 1990.

6. A History of Vedic Literature, S. N. Sharma, The Chowkhamba Sanskrit Series, Varanasi, 1973.
7. The Cultural Heritage of India, Vol. 1-6, The Ramakrishna Mission, Institute of Culture, Culcutta, first edition three volumes, 1937. Revised Enlarged edition (independent volumes),1958.
8. Keralodaya: Sanskrit Historical Kvjya, Part I, Dr.K. N. Ezhuthacchan, Dept. of Cultural Publications, Govt. of Kerala, TCM, 1992.
9. Technical Literature in Sanskrit, Dr. S. Venkatasubrahmonialyer, Dept. of Sanskrit, University of Kerala, TVM, 1978.
10. Wonder That was India, A.L. Basham (inscription).
- 11.Samskatasahityacaritram, Kerala Sahitya Academi, Thrissur, 1991.
12. Kattunna Cakram, M. P. Sankunni Nair.

SEMESTER- I--IV	Course Code: SKT- GC-511	Credits: 2
-----------------	-----------------------------	------------

NAME OF THE COURSE: SANSKRIT AND SOCIAL MOTIVATION

Module Outcome:

After Completion of the modules, the student should be able to:

- 1) To understand the social and cultural background in Vedic period.
- 2) To understand the duty of one's own and how to lead a good life through the understanding of the purisarthas and the Asramas concept of Vedic period.
- 3) To read and write in Devanagari and the transliteration of Devanagari to English along with diacritical marks.
- 4) To develop our own knowledge and ethical values through the study of the verses from Bhagavadgita subhasitas and other texts

COURSE CONTENT

Module I: Traditions of Indian Culture and social service – concept

Vasudhaiva kutumbakam belongs to Indian Vedic literature – Concept of Purusarthas and four asramas based on the epics and puranas –

Reconciliation of spiritual, material and ethical values based on Sanskrit literature.

Module II : Basic Sanskrit – Introducing the Sanskrit language and its importance – Devanagare script – Transliterations with diacritical marks.

Module III : Selected verses from Upaniṣads, Bhāsa, Kālidāsa, endowed with the concepts like community life, brotherhood, charity, fraternity etc.[Total 20 verses]

1. आत्मानं रथिनं विद्धि शरीरं रथमेव च ।

बुद्धि तु सारथिं विद्धि मनः प्रग्रहमेव च ॥

2. इन्द्रियाणि ह्यानाहुः विषयान् तेषु गोचरान् ।

आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥

3. यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।

तस्येन्द्रियाण्यवश्यानि दुष्टाश्चा इव सारथेः ॥

4. यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।

तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः ॥

5. सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु । मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः । (कठः ।)

6. शिक्षाक्षयं गच्छति कालपर्ययात् सुबद्धन्धमूला निपतन्ति पादपाः ।

जलं जलस्थानगतं च शुष्यति हुतं च दत्तं च तथैव तिष्ठति ॥

[Karnabhara, 1.22, pg.548]

7. सुखमर्थो भवेद् दातुं सुखं प्राणा : सुखं तपः ।

सुखमन्यद् भवेद सर्वं दुखं न्यासस्य रक्षणम् ॥

[Swapnavasavadatta,1.10, pg.694]

8. गुणानां वा विशालानां सत्कराणां च नित्यशः ।

कर्तारः सुलभा लोके विज्ञातारस्तु दुर्लभाः ॥ [Swapnavasavadatta,

3.9, pg.736]

9. कः कं शक्तो रक्षितुं मृत्युकाले

रज्जुच्छेदे के घटं धारयन्ति ।

एवं लोकस्तुल्यधर्मो वनानां

काले काले छिद्यते रुह्यते च ॥ [Swapnavasavadatta, 6.10,
pg.760]

10. न तत्र कर्तव्यमिहास्ति लोके

कन्यापितृत्वं बहुवन्दनीयम् ।

सर्वे नरेन्द्रा हि नरेन्द्रकन्यां

मल्ला : पताकामिव तर्कयन्ति ॥ [Avimaraka, 1.9, pg.788]

11. धिगस्तु खलु दारिद्र्यमनिर्वेदं च यौवनम् ।

यदिदं दारुणं कर्म यद्दामि करोमि च ॥ [Carudatta, 3.14, pg.976]

12. दारिद्र्यात् पुरुषस्य बान्धवजनो वाक्ये न सन्तिष्ठते

सुस्निग्धाः विमुखीभवन्ति सुहृदः स्फारीभवन्त्यापदः ।

सत्त्वं ह्यासमुपैति शीलशाशिनः कान्तिः परिम्लायते

पापं कर्म च यत् परैरपि कृतं तत्तस्य संभाव्यते ॥ [Mrcchakatika]

13. पुराणमित्येव न साधुसर्वम् चापि काव्यं नवमित्यवद्यम् ।

सन्तः परीक्ष्यान्यतरद् भजन्तेमूढः परप्रत्ययनेयबुद्धिः ॥

[Malavikagnimitra, 1-2]

14. श्लिष्टा क्रिया कस्याचिदात्मसंस्था

संक्रान्तिरन्यस्य विशेषयुक्ता

यस्योभयं साधु, स शिक्षकाणां

धुरि प्रतिष्ठापयितव्य एव ॥ [Malavikagnimitra, 1-16]38

15. यदेवोपनतं दुखात् सुखं तद्रसवत्तरम्
निर्वाणाय तरुच्छाया तप्तस्य हि विशेषतः ॥ [Vikramorvasia, 3.21]
16. अलं महीपाल तवश्रमेण
प्रयुक्तमव्यस्त्रमितो वृथा स्यात् ।
न पादपोन्मूलनशक्ति रंहः
शिलोच्चये मूर्च्छति मारुतस्य ॥ [Raghuvamśa, 2.34]
17. सर्वत्र नो वार्तमवेहि राजन् ।
नाथे कुतस्त्वय्यशुभं प्रजानाम् ॥
सूर्ये तपत्यावरणाय दृष्टेः ।
कल्पेत लोकस्य कथं तमिस्राः ? [Raghuvamśa, 5013]
18. अनन्तरत्नप्रभवस्य यस्य
हिमं न सौभाग्यविलोपिजातम् ।
एको हि दोषो गुणसन्निपाते
निमज्जतीन्दोः किरणेष्विवाङ्गः ॥ [Kumarasambhava, 1.3]
19. विकारहेतौ सति विक्रियन्ते
येषां न चेतांसि त एव धीराः । [Kumarasambhava, 1.58]
20. अपरितोषाद्विदुषां न साधु मन्ये प्रयोगविज्ञानम् ।
बलवदपि शिक्षितानामात्मन्यप्रत्ययं चेतः ॥ [Sakuntala, 1.2]

Modules: IV Selected verses from Bhagavadgita relevant with the message of selfless service, duty fullness, self-knowledge – Subhasitas which promote personality development, social welfare, leadership quality,

problem solving, Community relationship, comradeship etc. [Total 40verses] 39

1. प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥
2. दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥
3. यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥
4. यदा संहरते चायं कूर्मोङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥
5. श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वनाप्नोति किल्बिषम् ॥
6. सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृतः ॥
7. उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥
8. कर्मण्येवाधिकारस्ते मा फलेषु कदाचनः ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥
9. कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हति ॥
10. तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

11. प्रियवाक्यप्रदानेन सर्वे तुष्यन्ति जन्तवः ।
तस्मात्तदेव वक्तव्यं वचने का दरिद्रता ॥
12. सुलभाः पुरुषाः लोके सततं प्रियवादिनः ।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥
13. सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयात् एष धर्म सनातनः ॥
14. धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।
तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥
15. संक्षेपात् कथ्यते धर्मः जनाः किं विस्तरेण तु ।
परोपकारः पुण्याय पापाय परपीडनम् ॥
16. अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।
अनुग्रहश्च दानं च एष धर्म सनातनः ॥
17. श्रूयतां धर्मसर्वस्वं श्रुत्वा चाप्यवधार्यताम् ।
आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥
18. उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः ।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥
19. उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः देवेन देयमिति कापुरुषा वदन्ति ।
दैवं निहत्य कुरु पौरुषमात्मशक्त्या यत्ने कृते यदि न सिद्ध्यति कोऽत्र दोषः
20. आलस्यं हि मनुष्याणां शरीरस्थो महारिपुः ।
नास्त्युद्यमसमो बन्धुः कृत्वा यं नावसीदति ॥

21. अलसस्य कुतो विद्या अविद्यस्य कुतो धनम् ।
अधनस्य कुतो मित्रममित्रस्य कुतस्सुखम् ॥
22. न कश्चिदपि जानाति किं कस्य श्वो भविष्यति ।
अतः श्वः करणीयानि कुर्यादद्यैव बुद्धिमान् ॥
23. तक्षकस्य विषं दन्ते मक्षिकायाः विषं शिरः ।
वृश्चिकस्य विषं पुच्छे सर्वाङ्गे दुर्जनो विषम् ॥
24. उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ।
पयःपानं भुजङ्गस्य केवलं विषवर्धनम् ॥
25. प्रथमवयसि पीतं तोयमल्पं स्मरन्तः
शिरसि निहितभारः नारिकेला : नराणाम् ।
ददति जलमनल्पस्वादमाजीवनान्तं
न हि कृतमुपकारं साधवो विस्मरन्ति ॥
26. भवन्ति नम्रास्तरवः फलागमैः नवाम्बुभिर्दूरविलम्बिनो घनाः ।
अनुद्धता : सत्पुरुषाः समृद्धिभिः स्वभाव एवैष परोपकारिणाम् ॥
27. आरभ्यते न खलु विघ्नभयेन मूढैः आरभ्य विघ्नविहताः विरमन्ति मध्याः ।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः प्रारब्धमुत्तमगुणा : न परित्यजन्ति ॥
28. उदेति सविता ताम्र : ताम्र एवास्तमेति च ।
सम्पत्तौ च विपत्तौ च महतामेकरूपता ॥
29. अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ।

30. युक्तियुक्तमुपादेयं वचनं बालकादपि ।
अन्यत्तृणमिव त्याज्यमप्युक्तं पद्मजन्मना ॥
31. विहाय पौरुषं यो हि दैवमेवावलम्बते ।
प्रासादसिंहवत्तस्य मूर्ध्नि तिष्ठन्ति वायसाः ॥
32. आचार्यः सर्वचेष्टासु लोक एव हि धीमतः ।
अनुकुर्यात्तमेवातो लौकिकेऽर्थे परीक्षकः ॥
33. चिन्तनीया हि विपदामादावेव प्रतिक्रिया ।
न कूपखननं युक्तं प्रदीप्ते वह्निना गृहे ॥
34. सम्पूर्णकुम्भो न करोति शब्दम् अन्नै घटो घोषमुपैति नूनम् ।
विद्वान् कुलीनो न करोति गर्वं जल्पन्ति मूढास्तु गुणैर्विहीनाः ॥
35. पापानिवारयति योजयते हिताय
गुह्यानि गृहति गुणान् प्रकटीकरोति ।
आपद्रुतं च न जहाति ददाति काले
सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥
36. त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।
ग्रामं जनपदस्यार्थे ह्यात्मार्थे पृथिवीं त्यजेत् ॥
37. सुखं हि दुःखान्यनुभूय शोभते घनान्धकारेष्विव दीपदर्शनम् ।
सुखाच्च यो याति नरो दरिद्रताम् धृतः शरीरेण मृतः स जीवति ॥
38. क्षमा बलमशक्तानां शक्तानां भूषणं क्षमा ।
क्षमा वशीकृतिर्लोके क्षमया किं न सिद्ध्यति ॥

39. निन्दन्तु नीतिनिपुणाः यदि वा स्तुवन्तु

लक्ष्मी : समाविशतु गच्छतु वा यथेच्छम् ।

अद्यैव वा मरणमस्तु युगान्तरे वा ।

न्याय्यात् पथः प्रविचलन्ति पदं न धीराः ॥

40. केयूराणि न भूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला

न स्नानं न विलेपनं न कुसुमं नालङ्कृता मूर्धजाः ।

वाण्येका समलङ्करोति पुरुषं या संस्कृता धार्यते

क्षीयन्तेऽखिलभूषणानि सततं वाग्भूषणं भूषणम् ॥

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCE

1. Laghusamskrtam, Dr. K.G Paulose, Vallathole Vidyapeedom, Edappal, 2006.
2. Kamadhenu, E.P Bharatapisharody, Kamedhenu Publications, Eranellur, 1993.
3. Rigvedam Bhashabhashyam, O.M.C, DC Books, Kottayam, 2006

4. The Rigveda, (Tr), Ralph T.H, Giriffth, Motilal Banarsidass, Delhi , 1999.
5. Bhagavadgita, Motilal Banarsidass, Delhi , 1999.
6. Eight Upanisads, (Tr) , Swami Gambhirananda, Advaita Ashram, Kolkatta, 2004.
7. The Wonder that was India, A.L Basham, Roopa & Co., Delhi, 1982.
8. Subhashitha Sahasri, D. Sreeman Nambuthiri, Kerala Sahitya Akademi, Thrissur, 1994.
9. The Discovery of India, Jawarlal Nehru, Oxford University Press, Culcutta, 1982.
10. Kalidasakritikal Sampoomam, D.C Books, Kottayam, 2004.
11. Sudhamsu Chadurvedi, Kalidasan Oru Padanam, National Book Stall, Kottayam, 1966.
12. Sudhamsu Chadurvedi. Kalidasasarvasvam, Sudha Publications, Thrissur, 1975.
13. Sudamsu Chadurvedi . Bhasanatakasarvaswam, Current Books, Kottayam, 1990.
14. N.V.P Unithiri , Kalidasan Oru Pathanam Kerala Language Institute, Thiruvananthapuram.
15. K.C. Pillai, Samskratasahityacaritram, DC Books, Kottayam, 1996.
16. Dr. N.P Unni (Ed), The Complete Works of Kalidasa, New Bharatiya Book Corporation, New Delhi, 2012.
17. K.P.A Menon, The Complete Plays of Bhasa (3 Vols), Nag Publishers,

Delhi, 1996.

SEMESTER- I -- IV	Course Code SKT-SE-501	Credits: 2
-------------------	------------------------	------------

NAME OF THE COURSE : HUMAN RIGHTS IN SMRITIS

Module Outcome:

After Completion of the modules, the student should be able to:

- 1) To understand the literature based on the concept of 'Dharma'.
- 2) To understand the various paces of the development of Dharma literature.
- 3) To understand the social status of human being in Dharmasāstra-s and its importance and relevance in the present period.
- 4) To understand the social status of women in the Smṛti-s and Sutra period and to give a comparative analysis with modern period.
- 5) To analyse the modern human rights and that of ancient literature.

COURSE CONTENT

Module I: A general study of Dharmasutras, Dharmasastras and Smṛti literature – A general nature of Smritis – Familiarizing important Smṛti texts and the portions in connection with women.

Module II: Social conditions of men and women reflected in Dharmasastra-s and Smṛti-s – modern Studies based on this literature.

Module III : Textual study of selected portions of;

- a) Manusmṛti →
- b) Parasarasmṛti →

Module IV: Basic concept of Smṛti-s regarding women's rights. Comparison

between of the modern concepts of human rights and women rights with ancient Indian concept.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCE:

1. Astadasasmrtis, Nag Publishers, Delhi, Second edn., 1990.
2. The Smrtisandarbhah, Nag Publishers, Delhi.
3. The Dharmasastra or The Hindu Code, M.N. Dutt. Easern Book Linkers, Delhi.
4. Dharma and Society, Gain Publishing House, Delhi, 1986.
5. Dharmasutras-The Law codes of Apastamba, Gautama, Baudhayana and Vasishtha - Annotated text with translation and notes, PatricOlivelle, MLBD Delhi 2000
6. History of Dharmasastra, P.V. Kane, 5 Volumes, BORI, Pune, 1962- 75.
7. Dharmasutras, A study in their Origin and Development, S.C. Banerjee, PuthniPustak, Culcutta, 1962.
8. Dharmasutras, The Law Codes of Ancient India, PatricOlivelle, Oxford Uniersity Press, Oxford 1999.

9. Indian Concept of Values, Prof. M. Hiriyanna, Kavyalaya Publications, Mysore, 1975.
10. Yajnavalkyasmṛti, Ed. with Vijnaneswara's Commentary, by U.C. Pande, Kashi Sanskrit Series, 178, Varanasi, 1967.
11. Yajnavalkyasmṛti, Nag Publishers, Delhi, 1985.
12. Manusmṛti, Ed. with the Commentaries of Medhatithi, Sarvajnanarayana, Kulluka, Raghavananda, Nandana, Ramachandra, Manirama, Govindaraja, Bharuci by [J.H.Dev](#), 6 Vols, BharatiyaVidyabhavan Bombay, 1972 -84.
13. Manusmṛti, (Ed.) Jagannath, MotilalBanarsidass, Delhi, 1999.
14. The Laws of Manu, G. Buhler, Athlantic Publishers, Delhi, 1979.
15. Manusmṛti, Malayalam Translation by C.V. VasudevaBhattathiri, Dept. of Cultural Publication, Tvm.
16. Yajnavalkyasmṛti, (Mal. Trans.) Prof. C. V. VasudevaBhattathiri, Dept. of Cultural Publications, Govt. of Kerala, Tvm, 2002.
17. Early Buddhist Jurisprudence, D M Bhavat, Cosmo Pub 2013
18. Human Rights and Development, PeterUVin, Kumarian Press 2005
19. Dharmasastra- A Link between tradition and modernity, BK Swain, CSS 2003
20. A.S.ALTEKAR, The Position of Women in Hindu Civilization From Prehistoric Times to the Present Day (1938)
21. KUMKUM Roy Women in early indian societies, The power of Gender and the Gender of Power, Beyond the women question
22. Uma chakravarti, Gendering caste through a feminist lens
23. Adoption Law Practice, D C Manooja, Deep&Deep, 1993
24. Some aspects of the Studies of Dharmasastra, SG Moghe, B K Prakasan
25. The Dharmasatra -An Introductory Analysis, BK Swain, AkshayPrakasan

26. Juridical Studies in Kalidasa, SP Narang, RSS
27. Society in Ancient India, S C Banerji, D K Print, 2007.
28. Indian Family Law, K. Sreedhara Varrier, TVM, 1987
29. Principles of Hindu Law, Satyajeet A Desai, 1998
30. Sankarasmṛti, T.C. Parameswara Mussath, Bharativilasam, 1925
31. Parasarasmṛit, Chowkhamba Sanskrit Series.
32. Marumakkattayam, K.T. Ravivarma, State Language Institute, 2004.

NAME OF THE COURSE : MUSICOLOGY IN SANSKRIT

Module Outcome:

After Completion of the modules, the student should be able to:

- 1) To understand the tradition of Indian music and musicology.
- 2) To get an awareness about the major contributions to Indian musicology.
- 3) To give an opportunity to do a comparative analysis based on the major contributions on musicology; students also will be able to understand the proper way of the development of Indian music.
- 4) To understand the definitions, divisions and applications of each musical term and instrument and its subtle changes from one to another.
- 5) To get an awareness about that tradition of Indian musical instruments [tatla, avanaddha, ghana and suṣira] and its their application.
- 6) To understand the pronunciation, meanings, division of a compound words, and the philosophy behind the lyrics.

COURSE CONTENT

Module I : The origin and development of SangītaŚāstra along with the concepts of pīta – vādya – and vṛtta through NāṭyaŚāstra tradition.

Module II : A general awareness about the musicology through its texts – Natyasastra – Sangītaratnakara – Bṛhaddesi – Caturdaṇḍīprakaśika – Sangītamakarandam – Bharatarnavam – and Sangītachandrika.

Module III : Special study focusing on the concept of Nāda – śruti – svara – vīna – grāma – prastara, and musical instruments (tatla, avanaddha, ghana and suṣira) based on Caturdaṇḍīprakasika and Saṅgītachandrika.

Module IV: Special study based on the major musical compositions in Sanskrit of trimūrti-s [TyagarajaSwamikal, Muthuswami Dikshitar, Syana Sastri] and Maharaja Swati Thirunal and Kṛṣṇagīti [on sopanam style].

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCE:

1. DaksinentyanSangtam, A. K. Ravindranath, Department of Cultural Publications, Govt. of Kerala, 1998.
2. Encyclopaedia of Indian Music with Special reference to Rigas, Sri Satguru Publications, Delhi, 1988.
3. Indian Music, A. Pingle, Sri Satguru Publications, Indian Book Centre, Delhi.
4. Kerala Sangitam, Mali, Sahitya PravarthakaSahakaranaSangham, Kottayam, 1989.
5. Music in Vedas, G. U. Thite, Sarada Publishing House, Delhi, 1997.
6. Natyasastra, Bharata, Parimal Publications, Delhi, 1994.
7. Ragalaksanadipika, Dr. S. Bhagyalakshmi, C. S. Publications, TVM, 1996.
8. Ragasudharnavam, K. T. Ravindranath, State Institute of Languages, TVM, 1992.

9. Sangitacandrika, Attoor Krishna Pisharoti,

10.Sangitasastapravesika, Dr. S. Venkata Subramonialyer, State Institute of Languages, TVM, 1974.

11.Svatitirunaktikal, Prof. P. R. KumarakeralaVarama, Dept. of Cultural Publication, Kerala.

SEMESTER- I--IV	Course Code: SKTSE- 503	Credits: 2
-----------------	----------------------------	------------

NAME OF THE COURSE : SANSKRIT LYRICS FOR PERFORMANCE

Module Outcome:

After Completion of the modules, the student should be able to:

- 1) Understand the tradition of Sanskrit lyrics and the major poets and their works contributions to Indian literature.
- 2) Understand the importance of Sanskrit lyrics through studies
- 3) To appreciate the applications of rasabhinaya [śṛṅgāra and bhakti bhava-s] which are applied in the different dance forms, along with its rendering.
- 4) To understand the rendering of Sanskrit Stotra-s and which will help to in becoming a performer in stotralapana.

COURSE CONTENT

Module I: Introducing the important lyrics in Sanskrit literature – suitable for performances. Bhajagovindam, Narayanīyam, Saundaryalaharī, Gitagovindam, Stotra-s and Aṣṭaka-s of Sankaracarya and other poets along with their date and works.

Module II: Special study of some selected parts of the text mentioned above:

- a) Bhajagovindam [First 1-10]
- b) Narayanīyam [Rasakrīda]
- c) Saundaryalahari [First 1-10]
- d) Gitagovindam [Pralayapayodhijale – Dasavataram]
- e) Stotra [Mahiṣasuramardinī]

f) Aṣṭaka [Lingaṣṭak of Sankara]

Module III: Introducing the application of Rasa-s, Bhakti and Śṛṅgāra and its applications in classical music performance and dance performance.

Module IV: Application of two stotra-s through vocal performances –
Maḥiṣāsura-mardīnī stotra and Śivathandavastotra.

ACTIVITIES, LEARNING RESOURCES & ASSESSMENT

Suggested Class Room Activities:

- Assignments
- Seminar Presentation on selected topics
- Debates
- Quiz

ASSESSMENT

40% Continuous / Formative Assessment (see PG Regulations).

60% End-semester/Summative Assessment: 3 hour written Exam.

MODEL QUESTION BASED ON OBE FORMAT

(For each course include one model question paper based on OBE pattern).

REFERENCE:

1. Saundaryalahari of Srisankkara, MLBD New Delhi
2. Gitagovinda of Jayadeva, Chowkhama Sanskrit Series, Varanasi
3. Dances of India, Dr. B. R. Kishore, Osho Books, Calcutta, 1988.
4. Narayaniya with Vanamala commentary, GuruvayurDevaswam, Guruvayur.
5. A Dancer on Dance, V. P. Dhananjayan, Bharatakalanjali Academy of Dance and Music, Adyar, 1990.
6. Abhinayadarpana, (Ed.) Dr. C. Rajendran.
7. Natyasastra, Text with Introduction, English translation and indices, Ed. Dr. N. P. Unni, Nag Publishers, Delhi, IV Vols., 1998.

8. Theatre in East, Thomas Nelson and Sons, Ed. London, 1966.
9. Natyadarpanam, M. P. Sankunni Nair, Mathrubhumi, Calicut, 1987.
10. Natyasastram, Malayalam translation, Prof. K. P. Narayana Pisharoti, Kerala Sahitya Akademi, Thrissur
11. Natyasastra and National Integration, Padma Subrahmoniam.
12. Nrta, Prof. Vijayabhama.

.....