

**Learning Outcome based Curriculum Framework
(LOCF)
For
Choice Based Credit System (CBCS)**

Syllabus

B. A. (Program) in SANSKRIT

w.e.f. Academic Session 2020-21



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Preamble according to UGC LOCF

The fundamental premise underlying the learning outcomes-based approach to curriculum planning and development is that higher education qualifications such as a Bachelor's Degree programmes are awarded on the basis of demonstrated achievement of outcomes (expressed in terms of knowledge, understanding, skills, attitudes and values) and academic standards expected of graduates of a programme of study. Learning outcomes specify what graduates completing a particular programme of study are expected to know, understand and be able to do at the end of their programme of study.

The expected learning outcomes are used as reference points that would help formulate graduate attributes, qualification descriptors, programme learning outcomes and course learning outcomes which in turn will help in curriculum planning and development, and in the design, delivery and review of academic programmes. They provide general guidance for articulating the essential learnings associated with programmes of study and courses with in a programme.

It may be noted that the learning outcomes-based curriculum framework LOCF is not intended to promote designing of a national common syllabus for a programme of study or learning contents of courses within each programme of study or to prescribe a set of approaches to teaching-learning process and assessment of student learning levels. Instead, they are intended to allow for flexibility and innovation in (i) programme design and syllabi development by higher education institutions (HEIs), (ii) teaching-learning process, (iii) assessment of student learning levels, and (iv) periodic programme review within a broad framework of agreed expected graduate attributes, qualification descriptors, programme learning outcomes and course learning outcomes.

The overall objectives of the learning outcomes-based curriculum framework are to:

- Help formulate graduate attributes, qualification descriptors, programme learning outcomes and course learning outcomes that are expected to be demonstrated by the holder of a qualification;
- enable prospective students, parents, employers and others to understand the nature and level of learning outcomes (knowledge, skills, attitudes and values) or attributes a graduate of a programme should be capable of demonstrating on successful completion of the programme of study;

- maintain national standards and international comparability of learning outcomes and academic standards to ensure global competitiveness, and to facilitate student/graduate mobility; and
- Provide higher education institutions an important point of reference for designing teaching-learning strategies, assessing student learning levels, and periodic review of programmes and academic standards.

The LOCF intends to offer a broad guideline to reorient the organization of teaching-learning process at the UG level to augment the quality of learning in the context of contemporary challenges of higher education in India. It explores the opportunities to improve class room transaction, teacher preparation and employability of the learners. In this endeavor, it departs from the earlier scheme in a major way and explicitly states the learning outcomes and uses that to organize the diverse teaching-learning processes. In so doing it tries to address the needs of society, groups and the individual.

This scheme considers learning as an experiential and participatory activity with sufficient space for innovation and initiative. In this venture teachers and learners are assumed to jointly engage in a creative exercise of knowledge construction and skill building. In this way it allows the learner to feel more empowered. It also recognizes the need to align the relevant pedagogical processes with emerging scientific and technological developments etc , internationalization of education as well as the immediate local realities.

In the last few decades, the study of Sanskrit has also emerged not only as a language but also as ancient Indian knowledge heritage. Its learning can empower students to engage with social reality of India through a critical lens and thus contribute to society. Many people, all over the world are today showing enormous interest towards the wisdom as well heritage of Sanskrit. A critical reading of our cultural past would demand that we study and teach Sanskrit not only from the curiosity point of view but from a desire to learn what has been achieved by ancient Indian thinkers, philosophers, and scientists which is totally missing and neglected in our socio-cultural life in India.

Sanskrit not only helps us to envision the past but also opens new vistas for viewing the grand future of our nation. It is a binding force with the notion of 'one nation - one idea'. Hence, the reports of the two Sanskrit commissions (1956 & 2014) and the MHRD committee for vision and roadmap for development of Sanskrit (2016) clearly showed a

path way for Sanskrit Education in India. On the same lines, today we have 18 Universities and good number of Higher Education Institutions in India for Sanskrit Studies. Sanskrit is studied as part of the U.G & P.G programs in colleges and universities. Apart from that, Sanskrit is offered as a major/core subject as part of U G Programs in liberal arts and languages. In the universities, the departments of Sanskrit offer full-time and external P G programs in Sanskrit along with research programs - M.Phil and Ph.D. The Sanskrit universities funded by central Govt. state Governments and private trusts are the major stakeholders of Sanskrit Education. In these Universities, the programs leading to traditional titles/degrees are offered with one of the core Shastric disciplines. Rest offer U G and P G programs in both modern and traditional streams. Most of these programs focus either on one of the Shastric streams or on general Sanskrit studies. Hence, LOCF considers both the streams in its scope. As far as Sanskrit studies are concerned, though the foundation begins from schooling, the core grounding Shastric understanding will only happen in U G level. The mind of an undergraduate student of this field can be developed simultaneously in two directions - immersive and critical engagement on one side, while at the same time being empathetic and attuned to the lifestyle he/she endeavors to follow.

As part of Quality Mandate of the UGC, the initiative aspires to establish a close connection of education with individual and cultural lives in the Indian context and to foster the association between learning and employment. Rooted in the disciplinary developments the courses designed in this framework relate to the traditional Indian cultural ethos as well as contemporary realities including globalization.

It is realized that the approach to treat the knowledge as mere reproduction by the teachers in the classroom setting, seems to have lost its relevance. The active engagement of the learner with the course content, teaching methodology and evaluation is critical to ensure the attainment of learning outcomes. Despite institutional compulsions of treating all knowledge disciplines by adopting uniform processes of teaching, examination and evaluation, there is a need to evolve the same by taking in view, the nature and texture of the discipline. The assumption that these outcomes will take place inside the student through teaching-learning process is fraught with infirmities. It cannot be straight away presumed that the student is an empty vessel to just store all kinds of knowledge. He/she is an active processor of information with his /her unique scheme of acquisition and retention. Therefore, a pedagogy which compels the learner to be active is a desirable precondition for effective learning.

The assumption that is taken for granted and commonly shared is that knowledge and its application constitute a step by step process. This may be relevant for few disciplines of knowledge. However, in Sanskrit, the knowledge and application share a symbiotic relationship. Application must be created in the minds first before being implemented in real life. Application and acquiring knowledge go hand in hand. Moreover, the area of application of Knowledge lore of Sanskrit is life itself. The history of Sanskrit is full of such developments. Hence, it is directly useful in the learners life. It warrants us to take up Sanskrit teaching in a newperspective. There is a need to bring social concerns and real life challenges within the scope of Sanskrit pedagogy in the premises of institutions of higher learning. In this regard newly designed teaching and learning process of Sanskrit can contribute a lot.

It should also be remembered that the members of the society cannot be taken as passive consumers of knowledge created within universities and colleges. They should also be made active participants in shaping the social progress. Teaching program therefore must include the agenda/ courses which are meaningful to the environment. Educational institutions must reach out to the society. This will give us opportunity to get validation of skill training, knowledge acquisition, research and demonstration of relevance of graduate attributes. In turn, this kind of experience will also help shaping the learning outcomes. The employability gap would also be addressed.

Preparing teachers to teach through the pedagogy suitable to promote the values described in the LOCF document is a must. It is perhaps the most daunting challenge in order to fulfil the mandate of LOCF. The maintenance of diversity across the nation along with standardization of teaching -learning, requires accommodating local realities with an open mind.

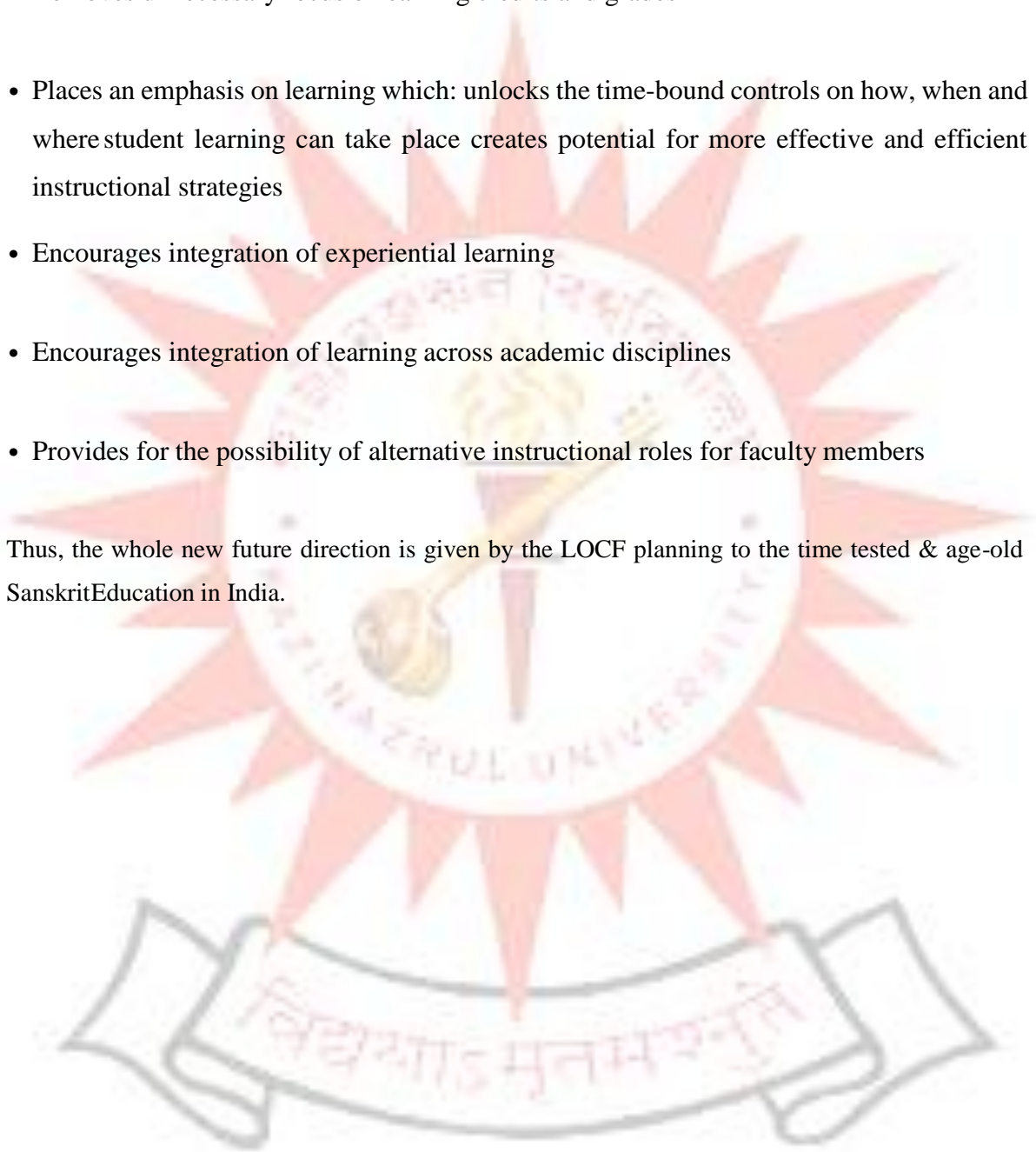
Sanskrit Institutions and Sanskrit departments, offering programs in Sanskrit considering it not only as a language but also as a knowledge stream, should not be excluded out of mainstream education. For that, they need not change their focus. They shall design the curriculum in such a way that it would be beneficial to the students to deal with contemporary problems. Sanskrit fraternity should take advantage of the transition in making the Sanskrit education 'learner- centric', so that learning outcomes will be visible in the graduates of Sanskrit.

Benefits of LOCF in undergraduate programs:

The focus should be on student learning outcomes as basis for undergraduate degree.

- Removes unnecessary focus on earning credits and grades
- Places an emphasis on learning which: unlocks the time-bound controls on how, when and where student learning can take place creates potential for more effective and efficient instructional strategies
- Encourages integration of experiential learning
- Encourages integration of learning across academic disciplines
- Provides for the possibility of alternative instructional roles for faculty members

Thus, the whole new future direction is given by the LOCF planning to the time tested & age-old Sanskrit Education in India.



SEMESTER- I

Course Name: Sanskrit Poetry

Course Code: BAPNSC101

Course Type: Core (Theoretical)	Course Details: CC-1(1)		L-T-P: 5 - 1 - 0		
Credit: 6	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		....	10	....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To be aware of the environmental aspects.
- To acquire the language skills.
- To enrich their mental state and develop their personality.
- To enrich themselves with the wisdom of Sanskrit Poetry
- To enrich their mental state and develop their personality.
- To have at least a general sense of the various dimensions of Classical Sanskrit Literature especially poetry like Bhaṭṭikāvyaṃ: Canto-II & Raghuvamśam: Canto-XIII.

Course Content:

Theory

3. Unit I: Bhaṭṭikāvyaṃ: Canto- II
4. Unit II: Raghuvamśam: Canto- XIII

References/ Suggested Readings:

Bhaṭṭikāvyaṃ – canto –II – Anil Chandra Basu (Sanskrit Book Depot)

Raghuvamsam – canto – XIII - Uday Chandra Bandyopadhy Anita Bandyopadhy (Sanskrit Book Depot)

Raghuvamśam of Kālidāsa - Gopal Raghunath Nandargikar (Ed.) - MLBD, Delhi

Raghuvamśam of Kālidāsa - M.R. Kale (Ed.) - MLBD, Delhi.

Raghuvamśam of Kālidāsa - C.R. Devadhar (Ed.) - MLBD. Delhi.

SEMESTER- II

Course Name: Sanskrit Prose

Course Code: BAPNSC201

Course Type: Core (Theoretical)	Course Details: CC-1(2)		L-T-P: 5 - 1 - 0		
Credit: 6	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		....	10	....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To have at least a general sense of the various dimensions of Sanskrit Literature (Prose) like Daśakumārcaritam (Rājvāhanacaritam)..
- To inculcate in them the moral values.
- To take part in social transformation.

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To enrich their mental state and develop their personality.
- To enrich themselves with the wisdom of Sanskrit Prose..
- To have a general sense of the various dimensions of Sanskrit Literature like Daśakumārcaritam (Rājvāhanacaritam).
- To have at least a general sense of the various dimensions of Sanskrit Prose.

Course Content:

Theory

Daśakumārcaritam (Rājvāhanacaritam)

References/ Suggested Readings:

Rājvāhanacaritam – Ashok Kumar Bandyopadhyay – Sanskrit Pustak Bhandar, Kolkata

Rājvāhanacaritam – Jonesh Ranjan Bhattacharya – B. N. Publication, Kolkata.

SEMESTER- III

Course Name: Sanskrit Drama

Course Code: BAPSNSC301

Course Type: Core (Theoretical)	Course Details: CC-1(3)		L-T-P: 5 - 1 - 0		
Credit: 6	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		.....	10	.....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

Literature like Abhijñānaśakuntalam.

- To enrich their mental state and develop their personality.
- To enrich themselves with the wisdom of Sanskrit Drama.
- To have a general sense of the various dimensions of Sanskrit

Drama like Abhijñānaśakuntalam.

- To take part in social transformation.

Course Content:

Theory

Abhijñānaśakuntalam (Whole)

References/ Suggested Readings:

Abhijñānaśakuntalam – Anil Chandra Basu - Sanskrit Pustak Bhandar, Kolkata

Abhijñānaśakuntalam – Satyanarayan Chakraborty – Sanskrit Pustak Bhandar, Kolkata

Kālidāsa – V. V. Mirashi – Popular Publication, Mumbai.

Course Name: Communication in Sanskrit

Course Code: BAPSNSSE301

Course Type: SE (Practical)	Course Details: SEC-1		L-T-P: 0 - 0 - 8		
Credit: 4	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		30	....	20	....

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To acquire knowledge on Sanskrit Language.
- To acquire communication skills in understanding Sanskrit with LSRW (Listening, Speaking, Reading & Writing) capacities.

Course Content:

Practical

References/ Suggested Readings:

Functional Sanskrit: Its Communicative Aspect _ Dr. Narendra – Sanskrit Karyalaya, Sri Aurobindo Ashram, Pondicherry.

Materials of Rastriya Sanskrit Sansthan.

Spoken Sanskrit & Translation – Abhyasapustakam – Sanskrit Bharati, Bengaluru.

SEMESTER- IV

Course Name: Sanskrit Grammar (General)

Course Code: BAPNSC401

Course Type: Core (Theoretical)	Course Details: CC-1(4)		L-T-P: 5 - 1 - 0		
Credit: 6	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		....	10	....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To acquire knowledge on Sanskrit Grammar (General).
- To get themselves acquainted with the Concept of Following Saṃjñās: Pada, Vibhakti, Sūtra, Vārtika, Bhāṣya, Vibhāṣā, Upasarga, Gati, Nipāta, Guṇa, Vṛiddhi, Samprasāraṇam, Avyaya, Niṣṭhā, Anuvṛtti, Ti, Ghi, Ghu, Nadī & Upadhā.
- To have the knowledge on Sanskrit Language with special reference to Strīpratyaya, Atmanepada & Parasmaipadavidhānam, Namadhātu, San , Yañ, Use of Comparative, Superlative & Matvarthīya Taddhita Pratayas.

Course Content:

Theory

Strīpratyaya, Atmanepada & Parasmaipadavidhānam, Namadhātu, San , Yañ, Use of Comparative, Superlative & Matvarthīya Taddhita Pratayas & The Concept of Following Saṃjñās: Pada, Vibhakti, Sūtra, Vārtika, Bhāṣya, Vibhāṣā, Upasarga, Gati, Nipāta, Guṇa, Vṛiddhi, Samprasāraṇam, Avyaya, Niṣṭhā, Anuvṛtti, Ti, Ghi, Ghu, Nadī & Upadhā.

References/ Suggested Readings:

A Sanskrit Grammar – William Dwight Whitney – Alpha Editions.

First Book of Sanskrit (Being a Treatise on Grammar With Exercises – Ramkrishna Gopal Bhandarkar & Shridhar R. Bhandarkar – Gyan Books Pvt. Ltd., New Delhi.

Indian Grammars Philosophy & History – George Cardona & Madhav M Deshpande – Motilal Banarasidass Publishing House – New Delhi.

Paniniyam – Lahiri & Shastri – Sanskrit Pustak Bhandar, Kolkata.

Studies in Sanskrit Grammars – George Cardona – D. K. Print World Ltd., New Delhi.

Course Name: Indian Theatre & Dramaturgy

Course Code: BAPSNSSE401

Course Type: SE (Theoretical)	Course Details: SEC-2		L-T-P: 4 – 0 - 0		
Credit: 4	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		....	10	....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To acquire knowledge on Indian Theatre & Dramaturgy.
- To enrich themselves with the knowledge of Sanskrit language.
- To have at least a general sense of the various dimensions of Sanskrit literature and language.
- To have knowledge on Sāhityadarpaṇa (Chapter- VI) by Viśvanāth: Rūpakam, Nāndī, Vṛttis (Without, Aṃgas), Prastāvanā, Arthaprakṛti, Arthopakṣepakam, Patākāsthānam,, Kāryam, Avasthā, Sandhi (without Aṃgas) & Nāṭikā.

Course Content:

Theory

Sāhityadarpaṇa (Chapter- VI) by Viśvanāth. Rūpakam, Nāndī, Vṛttis (Without Aṃgas), Prastāvanā, Arthaprakṛti, Arthopakṣepakam, Patākāsthānam, Kāryam, Avasthā, Sandhi (without Aṃgas) & Nāṭikā.

References/ Suggested Readings:

Sanskrit Darpan – Dr. Sheshnath Mishra – Chaukhamba Book Distributors – New Delhi.

Sahitya Darpan (Chapter –VI) – Judhisthir Gope – Sadash, Kolkata.

Sahitya Darpan (Chapter –VI) – Uday Chandra Bandyopadhyay – Sanskrit Pustak Bhandar, Kolkata.

SEMESTER-V

Course Name: Philosophy, Religion and Culture in Sanskrit

Tradition / Literary Criticism {Any one}

Course Code: BAPSNSDSE501 / BAPSNSDSE502 {Any one}

Course Name: Philosophy, Religion and Culture in Sanskrit

Tradition

Course Code: BAPSNSDSE501

Course Type: DSE (Theoretical)	Course Details: DSEC-1(1)		L-T-P: 5 - 1 - 0		
Credit: 6	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		....	10	....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To acquire knowledge on the outline of Indian Philosophy.
- To enrich their mental state and develop their personality.
- To have a general sense of the various dimensions of Sanskrit tradition,
- To know more about Philosophy, Religion and Culture in Sanskrit Tradition.

Course Content:

Theory

Outline of Indian Philosophy.

References/ Suggested Readings:

Bharatiya Darshan – Pamodbandhu Sengupta

Bharatiya Darshan (Indian Philosophy in Bengali) – Debabrata Sen

Bharatiya Samskriti: Spectrum of Indian Culture – Sane Guruji translated by Dr. V. S. Naravane,

Bharatiya Sanskrit – Anantalal Thakur.

Sarvadarshansangraha – Madhavacharya

Course Name: Literary Criticism (Alankāra)

Course Code: BAPSNSDSE502

Course Type: DSE (Theoretical)	Course Details: DSEC-1(1)		L-T-P: 5 - 1 - 0		
Credit: 6	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		....	10	....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To acquire the knowledge on Literary Criticism (Alankāra) in Sanskrit.
- To equip themselves with the knowledge of Śleṣa, Upamā, Rūpakam, Utprekṣā, Pariṇāma, Bhrāntimān, Apahnuti, Atiśyokti, Tulyayogitā, Dipakam, Prativastūpama, Driṣṭānta, Nidarśanā, Vyātireka, Samāsokti, Aprastūtapraśamsā & Arthāntaranyāsa.
- To have at least a general sense of the various dimensions of Sanskrit Literature like Sāhityadarpaṇa (Chapter-X) by Viśvanātha.

Course Content:

Theory

Sāhityadarpaṇa (Chapter-X) by Viśvanātha: Śleṣa, Upamā, Rūpakam, Utprekṣā, Pariṇāma, Bhrāntimān, Apahnuti, Atiśyokti, Tulyayogitā, Dipakam, Prativastūpama, Driṣṭānta, Nidarśanā, Vyātireka, Samāsokti, Aprastūtapraśamsā & Arthāntaranyāsa.

References/ Suggested Readings:

Alankar Manjusha – Schchidananda Mukhopadhyay – Sahitya Niketan, Kolkata.

Alankāra Parikrama – Uday Chandra Bandyopadhyay & Anita Bandyopadhyay – Sanskrit Book Depot, Kolkata.

Prachin Bharater Alankar Shastrer Bhumika – Bishnupada Bhattacharjee .

Sāhityadarpaṇa (Chapter-X) – Bimalakanta Mukhopadhyay.

Sāhityadarpaṇa (Chapter-X) – Gurunath Vidyanidhi.

*Any discipline other than Core Disciplines
including Core Languages*

Course Name: Political Thought in Sanskrit

Course Code: BAPSNSGE501

Course Type: GE (Theoretical)	Course Details: GEC-1		L-T-P: 5 - 1 - 0		
Credit: 6	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		....	10	....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To acquire knowledge on Sanskrit Language and Literature other than their own discipline of study.
- To develop a strong sense of Ethical and Moral Values in their self.
- To develop Personality for becoming responsible academic professionals as well as responsible citizen of the nation.
- To have at least a general sense of the various dimensions of Sanskrit Literature like Manusmṛiti: Chapter VII.
- To know the rules and regulation of Manu for the betterment of the society.
- To obtain practical knowledge on ethical and moral issues in Sanskrit.
- To obtain the knowledge on Political thought in Sanskrit Literature.
- To possess the human values like truth, righteousness, honesty, sincerity and so on with which the Sanskrit Literature is steeped with.
- To take part in social transformation.

Course Content:

Theory

Manusamhitā: Chapter VII (whole)

References/ Suggested Readings:

Manu Sanhita – Ananda Shankar Pahari – Sanskrit Book Depot, Kolkata.

Manu's Code of Law (Ed. & Trans.) – P. Olivelle – (A Critical Edition and Translation).

Manusmriti – Dr. Manabendu Bandyopadhyay – Sanskrit Pustak Bhandar, Kolkata.

MANUSMRITI CONTEMPORARY THOUGHTS – Narahar Kurundkar – Deshmukh And Company Publishers Pvt. Ltd.

Course Name: Vedic Literature

Course Code: BAPSNSSE501

Course Type: SE (Theoretical)	Course Details: SEC-3		L-T-P: 4 – 0 – 0		
Credit: 4	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		....	10	....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To have at least a general sense of the various dimensions of Sanskrit Literature like Vedic Literature (R̥gvedasamhitā).
- To acquaint themselves with Vedic Hymns.
- To enrich their knowledge with Vedic Grammar.

- To have knowledge on Vedic Hymns with Sāyaṇa's Bhasya (Agnisūktam-2.6, (Akṣasūktam-10.34, Saṃjñānasūktam-10.191, Vṛṣṭisūktam-5.83).

Course Content:

Theory

Ṛgvedasamhitā: Vedic hymns with Sāyaṇa's Bhasya (Agnisūktam-2.6, Akṣasūktam-10.34, Saṃjñānasūktam-10.191, Vṛṣṭisūktam-5.83)

References/ Suggested Readings:

Boydic Pathsankalan – Prof. Smt Shanti bandyopadhyay – Sanskrit Pustak Bhandar, Kolkata.

Ṛgvedasamhitā (6 Vols) (Eng. Tr.) – H. H. Wilson – Printing & PublishingCo., Bangalore.

Vedic Sahitya Sankalan – Govinda Gopal Mukhopadhyay – Sanskrit Pustak Bhandar, Kolkata.

Vedic Sankalan – Uday Chandra Bandyopadhyay – Sanskrit Pustak Bhandar, Kolkata.

Vedic Selection – Adhikari & Bhatacaharjee – Sanskrit Book Depot, Kolkata.

Vedic Selection – Bhavani Prasad Bhattacharya & Tarak Nath Adhikari.

SEMESTER- VI

Course Name: Epigraphy

Course Code: BAPSNSDSE601

Course Type: DSE (Theoretical)	Course Details: DSEC-1(2)		L-T-P: 5 - 1 - 0		
Credit: 6	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		....	10	....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To acquire knowledge on Sanskrit Language and Literature other than their own Discipline of Study
- To have at least a general sense of the various dimensions of Sanskrit literature.
- To have knowledge on Epigraphy.

Course Content:

Theory

1. Unit-I: Brāhmī Script
2. Unit-II: Epigraphy: The History of Epigraphical Study in India.
3. Unit-III: Śilālekhā: Gīrnāra inscription of Rudradāmana.

References/ Suggested Readings:

Indian Epigraphy – D. C . Sircar – Motilal Banarasidass Publishing House – New Delhi.
Indian Epigraphy, Paleography and Chronology – Dr. Amita Sharma – Chaukhamba Book Distributors – New Delhi.
Indian Paleography – George Buhler – Munshiram Manoharilal Publishers – New Delhi.
Rudradamaner Junagarh Silalekh – Judhisthir Gope – Sanskrit Book Depot, Kolkata.

**Course Name: Ethical Issues in Sanskrit Literature
(Nītiśatakam)**

Course Code: BAPSNSDSE602

Course Type: DSE (Theoretical)	Course Details: DSE-1(2)		L-T-P: 5 - 1 - 0		
Credit: 6	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		....	10	....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To acquire knowledge on Sanskrit Language and Literature other than their own Discipline of Study
- To have at least a general sense of the various dimensions of Sanskrit Literature like Nītiśatakam by Bhartr̥hari

Course Content:

Theory

Nītiśatakam by Bhartr̥hari.

References/ Suggested Readings:

Nītiśatakam – Jonesh Ranjan Bhattacharya – B. N. Publication, Kolkata.

Nītiśatakam of Bhartr̥hari – M. R. Kale (Ed.) – MLBD, Delhi.

***Any discipline other than Core Disciplines
including Core Languages***

Course Name: Moral Issues in Sanskrit Literature

Course Code: BAPSNSGE601

Course Type: GE (Theoretical)	Course Details: GEC-2		L-T-P: 5 - 1 - 0		
Credit: 6	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		....	10	....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To acquire knowledge on Sanskrit Language and Literature other than their own Discipline of Study.
- To develop a strong sense of Ethical and Moral Values.
- To possess the human values like truth, righteousness, honesty, sincerity and so on with which the Sanskrit Literature is steeped.
- To have knowledge on moral issues in Sanskrit Literature.
- To take part in social transformation.
- To develop Personality for becoming responsible academic professionals as well as responsible citizen of the nation.

Course Content:

Theory

Nīṭisatakam by Bhartṛhari.

References/ Suggested Readings:

Nīṭisatakam – Jonesh Ranjan Bhattacharya – B. N. Publication, Kolkata.

Nīṭisatakam of Bhartṛhari – M. R. Kale (Ed.) – MLBD, Delhi.

Course Name: Basic Elements of Āyurveda

Course Code: BAPSNSSE601

Course Type: SEC (Theoretical)	Course Details: SEC-4		L-T-P: 4 - 0 - 0		
Credit: 4	Full Marks: 50	CA Marks		ESE Marks	
		Practical	Theoretical	Practical	Theoretical
		....	10	....	40

Course Learning Outcomes:

After the completion of course, the learners will be able:

- To acquire knowledge on the introduction of Āyurveda, Carakasamhitā, Suśrutasamhitā, Aṣṭāṅgasamgraha, Aṣṭāṅgahr̥daya, Rasaratnasamuccaya.
- To know the basic elements of Āyurveda, ancient medicare system of India.
- To take part in social transformation.

Course Content:

Theory

Introduction of Āyurveda, Carakasamhitā, Suśrutasamhitā, Aṣṭāṅgasamgraha, Aṣṭāṅgahr̥daya, Rasaratnasamuccaya.

References / Suggested Readings:

Ayurveda Lifestyle Wisdom - Acharya Shunya – Kindle Store.

Charak-Samhita of Maharshi Charak (3 Volumes) – Kabiraj Jasodanandan Sirkar (Tr.);
Baidyanath Kalikinkar Sensarma & Ayurvedacharya Satyasekhar Bhattacharya (Ed.) –
Deepayan, Kolkata.

:: SUMMARY OF LEARNING OUTCOMES ::

After the completion of course, the learners will be able to:

- ❖ Acquire communication skills in understanding Sanskrit with LSRW (Listening, Speaking, Reading & Writing) capacities.
- ❖ Assist the learners in evolving strategies to address issues in traditional Indian educational paradigms.
- ❖ Disseminate the utilities of indigenous Indian perspectives with regard to imparting of education.
- ❖ Engage the learners in developing insights about the evolution of the learner's personality into a well-rounded and complete one.
- ❖ Enhance the capacity to appreciate the need to have alternative perspectives in Sanskrit.
- ❖ Enhance the capacity to validate the process of knowledge acquisition and dissemination and get rid of the errors.
- ❖ Possess the human values like truth, righteousness, honesty, sincerity and so on with which the Sanskrit Literature is steeped.
- ❖ Understand and explain the contemporary relevance and utility of the Indian knowledge systems.

