

**Learning Outcomes based Curriculum Framework
(LOCF)
for
Sanskrit
Undergraduate Programme
2019**



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UGC DOCUMENT ON LOCF SANSKRIT

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Preamble

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 within 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 new perspective. 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.

1. Introduction

Sanskrit is a unique language that surpasses all other languages in terms of its antiquity vastness of literature contained therein, depth, uniqueness of expressions, facility to convey the most subtle concepts of all aspects associated with human nature including society, spirituality and such other aspects apart from being the most flexible language (within the defined frame work) and several other issues.

Sanskrit is not a language that can be treated on par with other Indian languages, due to several reasons. Most of the Indian languages derive their utility and importance based on the region in which they are spoken or some such criterion like their belonging to some group of ethnicity or regional origin. However Sanskrit is not such a language, for it is considered to be universal and there have been several facts to prove that it is the mother of not only all the Individual languages, but languages of the world.

There are several quotes from the Sanskrit scriptures including the Vedas themselves about the greatness and utility of Sanskrit as a language. The Vedas mention that the language of Sanskrit emanated from the divinity, while speaking about how language itself, in general came into being. (It makes for very interesting reading to note the origin of language in general, for, this is an issue that is steeped in antiquity and associated with process of creation of this world. To briefly mention about this aspect, the Chandogya Upanishad proclaims that the principal cause of this Universe denoted by the term Sat made a resolution that it shall transform itself into the form of this Universe consisting of names and forms. Every entity in this world is associated with a name and every name (word that makes proper sense) is associated with a entity or form that the name denotes. There is no name (word that makes proper sense) that does not denote an entity and there exists no entity that is not nameable. Thus, it is noted that there is what is known in philosophical parlance as ‘invariable concomitance’ between names and entities and these names were originally belonging to the language of Sanskrit. These Sanskrit names further panned out into the forms of various Indian languages including the classical languages such as Pali, Prakrit and so on. Thus, one can see and also appreciate the divine origins of Sanskrit language. This has also been well described by various classical poets of Sanskrit literature. The great scholar-poet Rajashekhara who lived in the early part of the previous millennium has proclaimed:

“संस्कृतं नाम् दैवी वाक् अन्वाख्याता महर्षिभिः”

which in essence means that ‘the sages have proclaimed Sanskrit to be the language of divine’.

Sanskrit is also the language that is intertwined with Indian Culture as whole. There is no Indian culture without Sanskrit language and Sanskrit language cannot exist without the association of Indian Culture. To put in modern terms, several cultural aspects of India are embedded in most of the keywords that form the language of Sanskrit. It is therefore that one cannot find one-to-one or exact translations of Sanskrit words in English or other languages. Each Sanskrit word has its own connotations that cannot be sufficiently or comprehensively conveyed by the so called equivalent words of other languages. For example, the word ‘Atman’ which is generally translated as the ‘soul’ or the ‘self’ is derived in a minimum of eight possible ways to convey several dimensions of the denoted entity which cannot be understood by listening to the ‘soul’ or ‘self’. This is applicable to most of the words in Sanskrit language. Innumerable examples can be given to prove this aspect. This we see that Sanskrit is a language that is intertwined with Indian Culture as a whole. Therefore, it has been declared by our ancient seers that ‘भारतस्य प्रतिष्ठे द्वे संस्कृतं संस्कृतिस्तथा ।’ which essentially means ‘the two aspects that are the pride of India are its culture and Sanskrit language’.

Two principal categories of Sanskrit language / literature

Sanskrit has the credit of being one of the oldest existing languages. The origin of the language is attributed to the demigods themselves and is hence known to be the ‘deva-bhasha’. In ancient India, knowledge of Sanskrit was a symbol of the spirituality and a source for educational attainment. This language is still in use primarily among the educated people, evolved people and classical scholars. It is also one of the 22 official languages of India.

The Vedas, the oldest sacred writings of India, were written in an early form of Sanskrit, now known as Vedic Sanskrit. Proper pronunciation of the words, in terms of sound and accent, was given much importance to, while chanting the hymns of the Vedas. The persons involved in performing the Vedic sacrifices studied and chanted the hymns in a designated manner were also

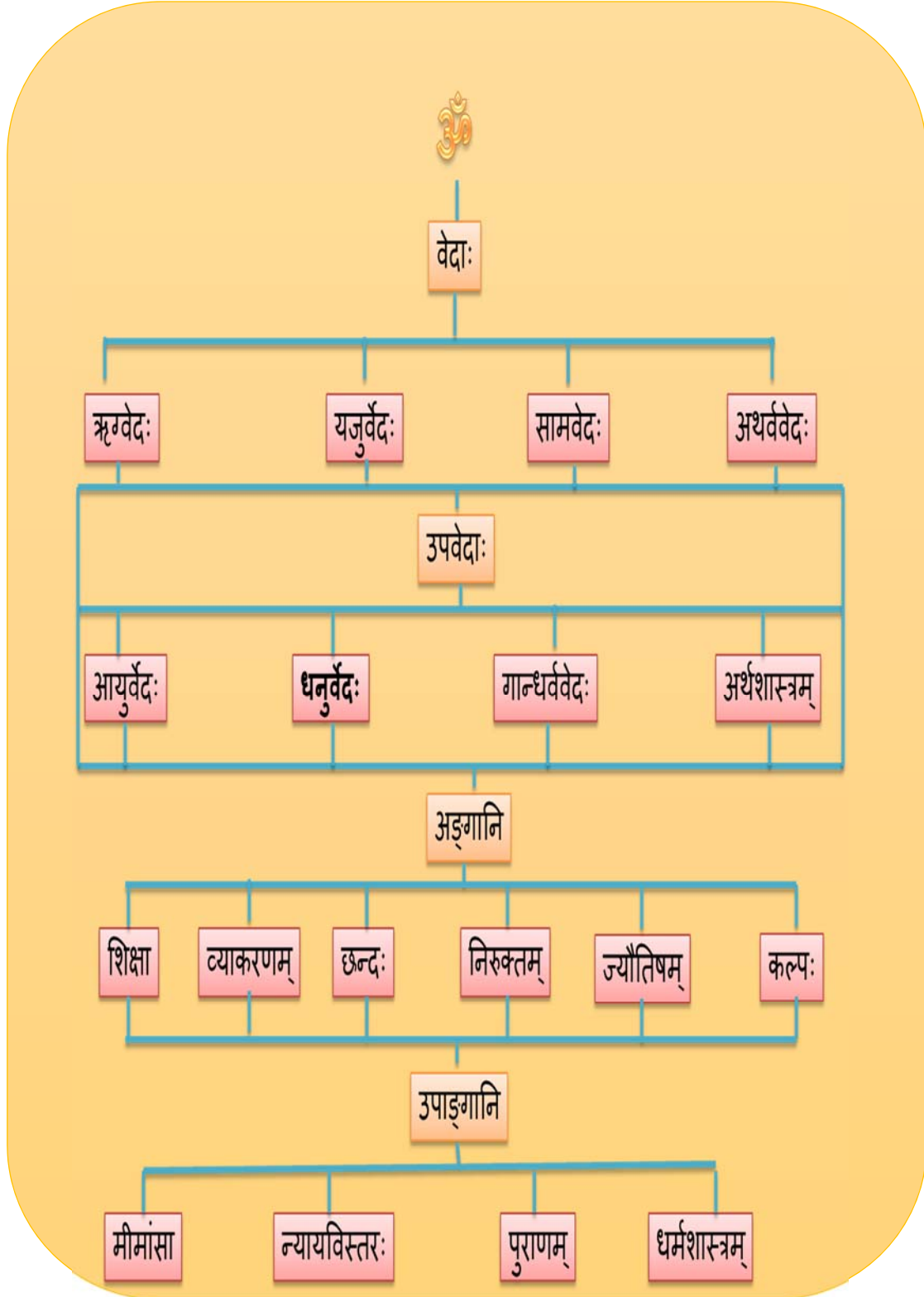
dedicated to preserving the Vedas through the oral tradition. This aspect made the Vedas very much sanctified.

However, the later exegetical (explanation of religious text) and philosophical works, the Brahmanas (derived part of the Vedas that guides the proper performance of rituals) and the Upanishads (known as Vedanta), have preserved considerable relics of the old Vedic language. This vast literature of Vedic exegesis and Vedic philosophy like the Brahmanas, the Aranyakas and the Upanishads, form the core texts of the four Vedas.

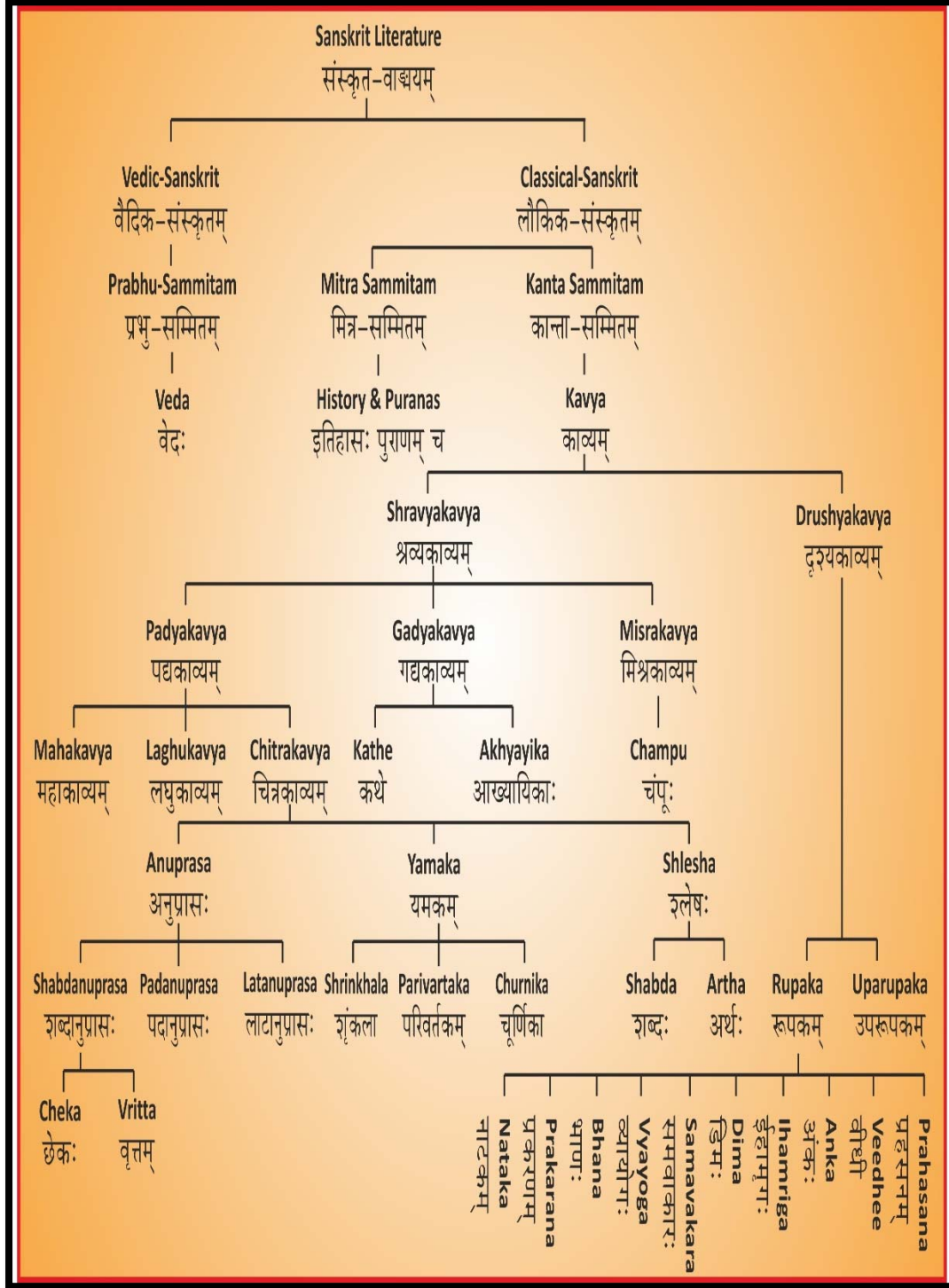
These works were composed through centuries, and indicate the continuous and gradual evolution of the Vedic Sanskrit into its later phase, called Classical Sanskrit.

The great works in Classical Sanskrit like the Mahabharata, Ramayana, Purana-s and other works like Mahakavya-s, Nataka-s and so on were the fallout of this evolution. While it is quite popular that the literature of Vedic Sanskrit is deep and vast like an ocean having its own distinctive nature, Classical Sanskrit too resembles an ocean and when studied deeply can surprise a person conducting the study, with its depth and vastness. Sanskrit literature came into being with the revealing of Vedas to the seers of yore and left a rich legacy of literary knowledge for the times to come. However, the language of the Vedas differs from the language used in poetry and drama. Classical Sanskrit literature is found to be in vogue when it comes to writing poetry and dance dramas of the post-Vedic period. This form of classic literature in Sanskrit is a huge contribution to the field of literary knowledge.

The different knowledge systems of Sanskrit



Different categories of Classical Sanskrit Literature



2. Learning Outcomes based approach to Curriculum Planning

The principal objective of imparting the education associated with the Bachelor's degree program in Sanskrit is to acquaint him / her with the following aspects of the following:

1. Divine and unique origin of Sanskrit language as mentioned above

As mentioned above, the origin of Sanskrit language is not associated with any particular region, ethnicity or religion. It's origin is associated with process of creation itself as explained in detail. Knowledge of this aspect makes the student aware of the uniqueness of the origins of the language which instills a pride of learning such a language in the student.

2. Extent and extant of Sanskrit language in general

The vastness and depth of literature of various types that is available in Sanskrit language is not found in any other language of the world, both Indian or foreign. This is an acclaimed fact that is well acknowledged even by western scholars. An illustrative example of the several branches of Sanskrit literature is enclosed herewith for kind information. For example, the Mahabharata, a single work of classical Sanskrit literature contains more than 1,25,000 verses which is unparalleled in any literature of any language of the world.

3. Acquaintance with the various dimensions of works of Sanskrit literature

There is no category of literature that does not exist in Sanskrit language. Be it philosophy, science, technology, medical sciences, all types of literatures including those like satire etc., and also various practical and application oriented topics like Sankhya, Yoga and so on, apart from several unique types of literatures like palindromes (wherein a particular kavya literature known as 'raghava-yadaviyam' when read in its original form explains the story of Ramayana while when read backwards or in the reverse order explains the study of Mahabharatha).

4. Other important aspects

It is a well-known fact that several celebrated poets right from Sage Valmiki, Vyasa to the greatest of poets Kalidasa adorned the firmament of Classical Sanskrit literature in a unique manner. Over the last few millenniums, till the 21st Century, there have been more than 1000 poets from all parts of India who have contributed to the growth and nurturing of Classical Sanskrit literature. (This is taking into account only those poets who have made outstanding contributions and not those who have contributed one or two works though they might be of a very high order in terms of quality and substance).

Therefore, a person who has studied this language and its literature in the proper manner with the right perspectives is expected to be unique in terms of his thinking, behavior and conduct.

The responsibility of a person who holds a bachelor's degree in Sanskrit after undergoing the course of study under proper tutors in an honest and sincere manner is much more than that of graduates belonging to the faculties of other disciplines or faculties of science, maths or other subjects of the humanities including languages.

2.1 Nature and extent of the B.Sc/B.A./B.Com Programme

Sanskrit is enriched with great heritage of moral and ethical values along with art, humanities and science. The language is known as “Deva Bhasha” owing to the richness in content and wisdom stored within it. Our culture is relayed by this language. The language has its roots in physics, chemistry, mathematics, psychology, linguistics and much more. This language was considered as “Mruta Bhasha” sometime back, but it has soared high like the Phoenix bird. Cultural and cross cultural studies clearly indicates that Sanskrit is the best medium. Sanskrit is accepted very proudly by all as a Shastra Shudhha Bhasha, which is scientific. There is reasoning behind anything and everything that is encoded in this language. With a grammar so scientifically bound in sutras and the philosophy embedded in Upanishads, Dharmashastra & Puranas, this language provides all the means to make a human Susanskrit Vyakti i.e. well cultured person.

The language chiefly has its focus to turn the individuals into intellectuals in all streams of life for a healthy society.

This aspect can be achieved this purpose with the four primary streams of Sanskrit language.

1. Language Conversation (Ease to understand and use)
2. Literature (both Vedic & classical Literature)
3. Grammar aspects
4. Philosophy of life
5. Dharma Shastra (Ethics and Morals)
6. Ancient Indian sciences like Yoga, Ayurveda, and Mathematics etc.

Scholars adopt different qualitative and quantitative methods from the five streams during the course. The student is expected to acquire knowledge of all six aspects as the syllabus is capable of empowering them with such knowledge and makes them achieve various attributes like critical thinking, leadership qualities, scientific reasoning, research aptitude and so on. Sanskrit helps acquire not just external worldly knowledge, but helps to understand or realize the inner self. Philosophy and Dharma shastras also help the Sanskrit graduates to connect with their inner self and makes them more aware of their existence and purpose. Honing the skills of students in a qualitative direction whereby they learn to explore and employ their growing acumen in real life situations is necessary. In this direction, the pursuit of Sanskrit learning as a cultural process should be emphasised.

The LOCF has determined that a graduate trainee needs to attend to following considerations -

- Become self-aware or self-realised and understand the real purpose behind our existence
- Morally and ethically well cultured students contributing to creating a better society
- Cultivating self realization, realizing the inner peace, thinking out of this material realm of things.
- Utilise the knowledge to tackle the hurdles in this journey of life
- Develop critical thinking to face challenges in life or academics
- Learn, plan and conduct small-scale survey studies and analyze the data in order to postulate research problems.
- To be citizens not after rat race but with interest of uplifting society with ethics and morals

- Gain mastery of communication skills eventually.

The undergraduate training aims at providing a self-aware person both, morally and ethically. A well cultured pupil, aware of social duties and ready to begin the professional life with basic Sanskrit.

The specific aims are elaborated in the next section.

2.2 Aims of bachelor's degree program in Sanskrit

The undergraduate program aims at the following objects -

- **Introduction to Contents of Sanskrit:** Offering learning opportunities to orient the students towards the scientific and humanistic study of the Sanskrit language.
- **Conversational Sanskrit:** Creating a language environment for students to acquire the language skills assessed by their conversation and usage of the language.
- **Personality Development:** Help shaping cognitive, affective and behavioral abilities of students for building responsible academic professionals and researchers.
- **Social relevance:** Infusing the notion of Seva (service) in the students to be able to take part in social transformation.
- **Contextualization of Ancient Wisdom:** knowing the application of ancient Indian wisdom in contemporary problem solving situations.
- **Best of the Past:** Imparting knowledge of basic living and concepts from ancient literature which is timeless and still applicable to the society.
- **Life Skills:** Facilitating acquisition of basic skills in major areas of application e.g. leadership, communication, research aptitude, behavioral modification etc.
- **Inculcation of Ethics and Moral Values:** Developing a strong sense of ethical and moral aptness in general and in the context of learning and its assessment in particular.

- **Intellectual Capacity Building:** Helping students master the basic analytical & critical thinking and communicative competencies.
- **Multi-cultural living:** Developing respect for social diversity and increasing social and cultural relevance learning.
- **Indigenous life style:** Imparting knowledge of Indian calendar, cultural events, food culture, life style etc for practicing a more indigenous lifestyle.
- **ICT for Sanskrit:** introducing ICT tools for learning and educating Sanskrit to other aspirants.

3. Graduate Attributes in Sanskrit

The Sanskrit graduate should ideally be an ethical citizen of the society who cherishes the societal and personal values that are mentioned in the works of classical Sanskrit literature and also linguistically literate with a reasonable understanding of Sanskrit core concepts and should possess awareness about its application in day-to-day life

The above aspects include:

- **Application of the knowledge acquired:** Possessing a fair knowledge of the concepts and principles would ensure the students will apply the knowledge so gained for resolving their own as well as the society's problems at large.
- **Gaining an attitude and aptitude for Research :** Students are provided well with the basic subject knowledge while attracting their curiosity towards research. A research student should possess the attitude to enquire, plan, think critically, design, conduct research and analyze the data to infer correctly while ensuring an ethical research.
- **Expertise in Information and Communication Technology tools:** Students should get access to learn Sanskrit language to enable them to become technically oriented. The technical literacy of the students should enable to access online learning resources. Sanskrit learning and its analysis can be facilitated by plenty of online learning resources.
- **Acquiring good leadership skills:** The Sanskrit graduate must be an excellent communicator both verbally and written. He should be a firm leader and guide his followers. He should possess excellent and efficient team building skills as well as be a team player.
- **Mastering the concept of 'Svadyaya' :** Self-learning should be seen as the ability to improve independent working. Certain portions should be learn by Self by identifying the appropriate resources required for the project execution.
- **Focus on Knowledge of Science and technology in Sanskrit:** Students should be made aware of all the eminent Indian mathematicians, scientists, chemists, doctors and the

ancient inventors in all these fields and thus open up the Indian Science and Technology hidden within Sanskrit Literature.

- **Inculcating the feeling of belongingness:** The concept of “वसुधैवकुटुम्बकम्” should be cherished. A Sanskrit student in particular should ensure there is no caste, religion or language discrimination. A sense of oneness of society and responsibility towards the same should be seen in these students.
- **Ability to comprehend Sanskrit Shastras and thereof concepts:** Students should be in a position to comprehend the relevant concepts, theories, principles, empirical findings, perspectives and the history behind them. Such an ability would ensure the students would be well informed about the language and its heritage.
- **Awareness of ethical and moral values:** Educating a student to be a good human being can be achieved by studying Sanskrit and its literature. The language has its focus rested on inculcating Moral and Ethical values in a student.
- **Appreciation of the concept of ‘Unity in diversity’:**

Sanskrit language is enriched with geographical and historical knowledge. Unity and Diversity of India is well explained in Sanskrit literature. Reading Sanskrit literature would help improve all shades of knowledge.

4. Qualification Descriptors

The persons who have achieved graduation in Sanskrit language are expected to be ready to become the cultural ambassadors of the unique Indian tradition wherein they can explain the uniqueness, contemporary relevance and utility of the exalted Indian cultural heritage that is enshrined in Sanskrit language.

He / She is expected to have at least a general sense of the various dimensions of Sanskrit literature like

- Vedic Sanskrit literature
- Classical Sanskrit literature
- Systems of Indian philosophy
- The Indian knowledge systems that include subjects like health sciences including Ayurveda and Yoga
- Social sciences that include the Smrithi works that include personal-laws, social-laws and laws that are associated with various aspects of societies.
- Economics
- Traditional Indian Sciences and Technology and so on.

In an ideal situation his personality would be well molded and evolved in such a way that it is noticeable in terms of his exercising restraints having complete control over his instincts and also having a sincere attitude to help others in any manner within the frame work of prevailing laws and axioms. Further, he is expected to have an open mind to appreciate the qualities wherever they exist without any prejudice or hang-ups or preconceived notions. Apart from that he should also inculcate the capacity to teach persons of all backgrounds with patience and compassion. Sanskrit is a language that is steeped in human values like truth, righteousness, honesty, sincerity and so on. A person who has studied Sanskrit in a real sense is expected to possess these qualities at least to a minimum.

5. Programme Learning Outcomes

The completion of the learning activity associated with a study program ensures the qualification attributes are attained. The term ‘Programme is used to define the entire study scheme which ultimately qualifies the learners. A certificate/Diploma/Degree are the outcomes of the Individual programmes.

The programme learning outcomes are aligned with the relevant qualification descriptors.

To be awarded a specific Degree/Certificate etc., the students have to demonstrate skills and competencies which are both subject specific as well as generic. The learning outcomes are so designed that they prepare the student either for further study, employment and also to be a good citizen. The course design helps in comparison of academic standards across colleges/universities to provide a broad picture of the graduate’s competency level.

Bachelor’s degree in Sanskrit is awarded upon completion of three full years of the subject study at the undergraduate level. The learning at the end of the course enables the student to have the academic, behavioral and social competencies as given below:

Proficiency in Academics

- Basic communication skills in understanding Sanskrit with LSRW (Listening, Speaking, Reading & Writing) capacities.
- Skill adaptability in specific areas.
- Usage of critical thinking while correlating concepts with personal experiences.
- Usage of Shastric discipline and ancient traditional learning while discriminating others.
- Articulation of ideas, literary writing, innovations and effective presentation skills in Sanskrit as well as in other native Indian languages and English.
- Building confidence to explore and study various Indian sciences.
- Ability to explore ancient Indian sciences with confidence.
- Competency building to convey the society at large about Indic Knowledge and wisdom.

- Confidence in the chosen discipline knowledge along with the methodology – like data analysis, computer literacy.
- Being technically sound to utilize various e-resources, social media network etc. for furthering the purposes of Sanskrit education.

Personal & Behavioral Competence

- Self-respect and respect for others.
- Self-development, health and hygiene, self-regulation skills.
- Self-confidence in executing and planning and execution of tasks• Development of positive attributes such as empathy, compassion, social participation, accountability etc.
- Development of cultural and historical sensibility particularly indigenous traditions, socio-cultural context and diversity.
- Competency in communicating, interacting, listening, speaking and observational skills.
- Appreciate and tolerate various perspectives.
- Art of negotiation, working in group and independently, interacting with stakeholders.
- Developing patriotism with a sense of responsibility
- Accentuating memory power and concentration in a specific area.

Social Competence

- Ethical, social and ecological responsibility and acknowledging the dignity and presence of others, learning of values and social concerns reflected in social participation
- Objective and unbiased work attitude, avoiding unethical behaviors such as data fabrication and plagiarism, observing code of conduct, respecting intellectual property rights and being aware of the implications and ethical concerns of research studies.
- Commitment to health and wellbeing at different levels (e.g.individual, organization, community, society).
- Collaboration, cooperation and realizing the power of groups and community.
- Analyzing social problems and understanding social dynamics.
- Gender sensitization including gender respect, respect for one's own gender, dealing with gender confusion and gender identity issues.
- Commitment to keep the environment clean and green.
- Awareness of Patriotism from literature and the ethical awareness towards our country and our duties for it.
- Being an ambassador to the Shastric literature.

6. Structure of B.A/B.Com/B.Sc (Subject) (Details of courses to be taught)

B.A. in Sanskrit Literature is an undergrad Sanskrit program. Sanskrit is one of the oldest languages in India and if candidates want to be proficient in this language, then they should do this course. Subjects typically covers under this degree are drama, prose, poetry, novels, literary criticism, fiction, society, grammar, literary history, etc. Lately, the significance of this language has been perceived by the Indian youth because of which the interest for graduation course in Sanskrit has expanded.

B.A. Sanskrit Literature is an undergraduate program that envelops the study of topics such as Kavya Literature and Applied Grammar, Literature in Sanskrit Language, Methodology of Sanskrit General, Complementary Nyaya, Communication skills in Sanskrit, Vedic Literature, Cultural heritage of India, Functional Sanskrit, Historical Survey of Sanskrit Literature, Drama, Alankara & Vrtta, Astika Darsanas and Poetics etc.

Candidates who have good knowledge of Sanskrit and want to become teachers/lecturers in this language are the most suitable one for this program. Candidates who want to preserve Sanskrit language, literature and other trends in it also can pursue in this program. Candidates can also go in for higher studies and attain a higher degree in Sanskrit.

6.1 Course Learning Outcomes (Course Learning Outcomes including skills may be clearly specified for each courses)

The expectations society in general has from a person who has acknowledgedly studied Sanskrit even at the graduate level (or any further level for that matter) is different when compared to graduates of other disciplines is quite different and high. For example, among a group of lay persons, if persons of the group come to know that one of them has studied Sanskrit then, many a times, he is encountered with questions about various aspects of Indian culture, heritage the epics and Purana-s and so on. Many a times such a person is expected to clear doubts persons have with regard to various dimensions of the stories of the epics like Ramayana, Mahabharata or the significance of events conducted as part of the festivals and auspicious days and even mundane practices like adorning one's forehead with 'kum-kum' and such aspects not to mention people's

obsession with astrology that people generally believe to fore-tell their future. They are also expected to behave in a highly cultured manner with good manners and etiquette, for, otherwise, there is a high chance of people remarking ‘despite studying Sanskrit, he / she does not behave in a befitting manner’. Thus the study of Sanskrit, in ideal conditions, greatly influences their persona, and instills a sense of confidence and poise, and also the capability to speak with confidence about a wide range of issues, with authority. These issues include the aspects mentioned above like epics like Ramayana, Mahabharata, Indian philosophical systems, Yoga and Ayurveda and so on.

Learning Outcomes:

The learning outcome may be summarized as given in the diagram given below:



Sample course content is given below for framework

Course - I Grammar & History of Sanskrit Literature

1. Laghu Siddhant Kaumudi Complete
2. Basic Grammar-Declensions of words (ending in vowels & Consonants), forms of verbs (All conjugation, Parasmaipada, atmanepada, Tenses-Present, Imperfect past, Imperative, Potential, Imperfect past, Imperative, Potential), case-governing, dissolving the Sandhis. Past participle (Active and Passive), Infinitives, Gerund, Passive Potential Participles, adjectives, Antonyms & Synonyms.
3. History of Sanskrit Literature & Neeti Literature.
4. Unseen Passage: Questions to be answered in Sanskrit, developing a Paragraph from given Points in Sanskrit
5. Unseen Passage Translation from Sanskrit to Medium Opted, Essay & Report writing in Sanskrit.

Course - II Sanskrit Literature& Poetics

1. Raghuvarsham , Kumarasambhavam, Kiratarjuniyam (selected cantos)
2. Dashakumarcharitam-Somadatta Katha, Shukanasopadesh
3. SwapnaVasavadattam, AbhijnanShakuntalam, Karnabharam, Malavikagnimitram,
4. History of Poetics (Bharat, Bhamaha,Vamanacharya, Mammat,Kuntak, Vishwanatha, Panditjagannatha)
5. Kavyaprakash(1,2,9,10 ullas), Kavyamimansa, Vrittarnakara

Course - III- Indian Philosophy (Bharatiya Darshan)

1. General Introduction to Samkhya, Yog, Nyaya & Vaisheshika
 - I. Samkhya
 - II. Yoga
 - III. Nyaya
 - IV. Vaisheshika
 - V. PoorvaMimamsa and Uttar Mimamsa
(Dvaitamata, Advaitamata, Vishistaadvaitamata, Prasthanatrayi)
2. General Introduction to Jaina, Baudha&CharvakDarshan
3. BhagawadGeeta (Selected Adhyayas)
4. Selected Upanishad like Kath-Ken-Ishavaysa etc
5. Contribution to Indian philosophy
 1. Shankaracharya
 - 2.Ramanujacharya
 3. Madhvacharya
 4. Vallabhacharya
6. Yogasutra of Patanjali, Naradabhaktisutra
7. Tarkasangraha

Course – IV Social Sciences

1. Mahabharata ShantiparvaAdhyaya 80-81
2. Kautilya Arthashastra - Vidyasamuddeshprakaranam,GudhapurushPrakaranam.
3. Bruhatsamhita -Vrukshayurveda
4. Manusmriti Ch. 2,7
5. KautilyaArthashastra 3.11 - RunadanaPrakaranam
KautilyaArthashastra 2.19 - Tulamanpoutavam

Course – V Neeti Literature

1. Hitopadesh – Mitralabha
2. Neetishatakam
3. Viduraneeti
4. Panchatantram
5. Chanakyaniti

Course - VI Yoga (BASIC PRINCIPLES OF YOGA)

1. Yoga definition - Concepts, aims and objectives.
2. History & Philosophy of Yoga- Yoga Sutra, including Ashtanga Yoga
3. Introduction of Asanas, Pranayams, Mudras, Bandhas and Kriyas.
4. Difference between Yogic and non- yogic exercises.
5. Surya- Namaskar.

Course – VII Yoga (SWASTHAVRITTA)

1. Concept of health & necessity of Swasthavritta
2. Individual health- Daily resume (Dinacharya)
3. Seasonal resume (Rutucharya)
4. The Pillars of Health (Trayopastambha)
5. Social health, Environmental health Air, Water, Light
6. Garbage & Swage disposal)Aapaddravaya Nivarana)
7. Industrial health & Method o maintaining it
8. Epidemiology or infectious diseases (Selected Five)
9. Primary health Prevention
10. national health Programme
11. Family welfare Programme

Course - VIII Yoga (SCHOOLS OF YOGA)

Comparative Study of following Schools of Yoga:

1. Bhakti Yoga - with reference to Narada Bhakti Sutra
2. Karma Yoga - with reference to Bhagvad Geeta
3. Jnana Yoga - with reference to Upanishads
4. Raja Yoga - with reference to Patanjali Yoga Sutra
5. Hatha Yoga - with reference to Hatha Yoga Pradipika
6. Integral Yoga of Aurobindo -

Course - IX Jyotisha (Hora)

Bruhatjataka of Varaha Mihira

(RashiPrabheda, grahayoni Prabheda Arishta, Ayurdaya, Karmajeeva, Rajayoga, Chandra yoga, Dwigrahayoga, RikshaShiladhyay, Chandra Rashi Shiladhyay, Rashishiladhyaya)

Chapter 1,2 & 6

Chapter 7,10 & 11

Chapter 13,14,15,16,17 & 18

Course - X Jyotisha (Kundali Vidnyana)

Text- Bharatiya Kundali Vidnyan- by Meethalal Ojha, Varanasi.

1. Natakala Sadhan ,Dasham lagna Sadhan,
2. Sasandhi Dwadashabhava sadhan
3. Madhyamayu Sadhan,Spashtayu Sadhan,Uccha-Neecha-
4. Swagrihadi Ayu Vichar,ChakrardhaHaani,RashmiSadhan
5. Abhijit Dasha,Yogini Dasha.(Mishra Prakaran of B.K.V)
6. Videsh Kundali Sadhan-rekhansha,Akshamsha,Velantar
7. Kranti,Char,Dinman,Deshantar Sadhan.

6.2 Learning Outcomes at a glance in Sanskrit U G Programs

1. Disciplinary Knowledge:

Type	: Program Attribute.
Definition	: Capable of demonstrating comprehensive knowledge and understanding of one or more disciplines that form a part of Sanskrit study.
Method	: Specialized courses like Darshana, Vedanta, Nyaya, Sahitya etc.
Evaluation criteria	: End Semester exams / Term papers / Seminar etc.

2. Communication Skill:

Type	: Course Attribute. (Level - 1 & Level -II)
Definition	: Ability to express the thoughts & ideas effectively orally in Sanskrit. Ability to communicate in Sanskrit with others through proper media and confidently share one's views in Sanskrit;
Method	: For Level I - Sambhashan Varga, group discussion, Language lab, Panel discussions with expert teachers/mentors; For level II - Writing exercises, Report writing, Elocution, Debates, Drama (Basic books of language) and Basic grammar portion
Evaluation	: Testing by conversation

3. Critical Thinking

Type	: Program Attribute.
Definition	: Capability to apply analytic thought to a body of knowledge; analyses and evaluate evidence, arguments, claims, and beliefs on the basis of empirical evidence. Critically evaluate practices,

policies and theories by following scientific knowledge and wisdom gained from Sanskrit language and literature studied during graduation.

Method : Course in Nyaya

4. Problem Solving

Type : Course Attribute.

Definition : Capacity to extrapolate from what one has from the learned Lecture in Sanskrit and applies the competencies to solve different kinds of non-familiar problems, rather than replicate curriculum content knowledge; and apply one's learning to real life situations.

Method : Course in Tarkasangraha, Chandshastra, Panchatantra Stories etc.

Evaluation : Assignments for solving various problems

5. Analytical Reasoning

Type : Course Attribute.

Definition : Ability to evaluate the reliability and relevance of evidence, identifying logical flaws and holes in the arguments of others, analyses and synthesize data from a variety of source; driveled conclusions and support them with evidence and examples, and addressing opposing viewpoints.

Method : Courses in Vakyartha, open ended elocution, Debates (spontaneous), writing competitions on an open ended topic, climax changing competitions of stories. (Triggered by the knowledge gained from Sanskrit literature and Shastras in Sanskrit)

Evaluation : Seminar Paper / Group discussions

6. **Research Related Skill**

Type	: Program Outcome Attribute.
Definition	: A sense of inquiry and capability for asking relevant / appropriate questions, problem arising, synthesizing and articulating; Ability to recognize cause and effect relationships, define problems, formulate hypotheses, test hypotheses, analysis, interpret and draw conclusions from data. Establish hypotheses, predict cause and effect relationships. Ability to plan, execute and report the results of all experiment or investigation.
Method	: Courses in Science (exact and Yatharth knowledge) in Sanskrit. Forming Research Questions. Research papers. Research Journals, Any Shastra grantha.
Evaluation	: Term Paper Writing

7. **Team Work**

Type	: Program Outcome Attribute.
Definition	: Ability to work effectively and respectfully with diverse teams. Facilitate cooperative or coordinated effect on the part of a group and act together as a group or a team in the interests of a woman cause and work efficiently as a member of a team.
Method	: Group activities, drama, debate, Antakshari, Niti Lit.

8. Scientific Reasoning:

Type	: Program Outcome Attribute.
Definition	: Ability to think in terms of abstractions or symbols, being able to think about many variables or dimensions at the same time, being able to think in terms of probabilities and proportions. Systematic hypothesis-testing is the heart of scientific thinking.
Method	: Ancient Indian Sciences; Nyaya Shastra

9. Reflective Thinking:

Type	: Program Outcome Attribute.
Definition	: Reflective thinking, on the other hand, is a part of the critical thinking process referring specifically to the processes of analyzing and making judgements about what has happened.
Method	: Courses in Upanishads / Shastra granthas and philosophy texts
Evaluation	: Discourse in classroom

10. ICT Literacy for Sanskrit:

Type	: Course Outcome.
Definition	: Capability to use ICT in a variety of learning situations, Demonstrate ability to access, evaluate and use a variety of relevant information sources, and use appropriate software for analysis of data.

11. Self-Directed learning:

Definition	: Ability to work independently, identify appropriate resources required for a project, and manages a project through completion.
Method	: Keep some portion for self-learning, articles, Essays, distribution of topics for self-learning and then presenting them for class, self-learning DVD'S online courses.

12. Multicultural Competence.

Type	: Course Outcome.
Definition	: Possess knowledge of the values and beliefs of multiple cultures and global perspective and capability to effectively engage in a multicultural society and interact respectfully with diverse groups.
Method	: Courses in Champubharatam, Vishwagunaudasha Champu, Dashkumarcharitam etc;

13. Moral and Ethical awareness.

Type	: Program Outcome Attribute.
Definition	: Ability to embrace moral/ethical values in conducting his/her life, formulates a position/argument about an ethical issue from multiple perspectives, and use ethical practices in all work. Capable of demonstrating the ability to identify ethical issues related to one's work, avoid unethical behavior (such as fabrication, falsification or misrepresentation of data or committing plagiarism, not adhering to intellectual property rights); appreciate environmental and sustainability issues; and adopt objective, unbiased and truthful actions in all aspects of work.

Method : Courses on Mahabharata/Ramayana/ Subhashitas/ Panchatantra / Hitopadeha etc.

14. Leadership Qualities:

Type : Program Outcome Attribute.

Definition : Capability for mapping out the tasks of a team or an organization, and setting direction, formulating an inspiring vision, building a team who can help achieve the vision, motivating and inspiring team members to engage with that vision, and using management skills to guide people to the right destination, in a smooth and efficient way.

Method : Courses on Raghuvarsha, Panchatantra, Dashakumaracharita etc.

15. Lifelong learning:

Type : Program Outcome Attribute.

Definition : Ability to acquire knowledge and skills, including 'learning how to learn' that are necessary for participating in learning activities throughout life, through self-paced and self-directed learning aimed at personal development, meeting economic, social and cultural objectives, and adapting to changing trends and demands of work place through knowledge/skill development/reskilling.

16. Memorization Skill

Type : Program outcome

Method : Memorization of Slokas, Kosha, Shabda // Dhatu rupas / Geeta /Sutras

Evaluation : Antyakshari competition

17. Skill of Argumentation

Method	: Arranging Vada Katha
Evaluation	: Weekly Vakyardha Goshthi

18. Creative writing Skill

Method	: Courses in Kadambari / Drama etc
Evaluation	: Story writing and Storytelling / Poem composition

6.3 References for each course

Course 1

1. A.B. Keith, *History of Sanskrit Literature*, also Hindi translation, MLBD, Delhi.
2. M. Krishnamachariar, *History of Classical Sanskrit Literature*, MLBD, Delhi.
3. 8. Gaurinath Shastri, *A Concise History of Sanskrit Literature*, MLBD, Delhi.
4. 9. Maurice Winternitz, *Indian Literature* (Vol. I-III), also Hindi Translation, MLBD,
5. Delhi.

Course 2 -

1. C.R. Devadhar (Ed.), *Raghuvaṃśam of Kālidāsa*, MLBD. Delhi.
2. M.R. Kale (Ed.), *Raghuvaṃśam of Kālidāsa*, MLBD, Delhi.
3. Gopal RaghunathNandargikar (Ed.), *Raghuvaṃśam of Kālidāsa*, MLBD, Delhi
4. M.R. Kale (Ed.), *Kumarasambhavam*, MLBD, Delhi.
5. M.R. Kale (Ed.), *Kirātārjunīyam of Bhāravi*, MLBD, Delhi.
6. M.R. Kale (Ed.), *Nītiśatakam of Bhartṛhari*, MLBD., Delhi.
7. Mirashi, V V. :*Kālidāsa*, Popular Publication, Mumbai.

8. Keith, A.B.: *History of Sanskrit Literature*, MLBD, Delhi.
9. Krishnamachariar : *History of Classical Sanskrit Literature*, MLBD, Delhi.
10. Gaurinath Shastri: *A Concise History of Sanskrit Literature*, MLBD, Delhi.
11. Winternitz, Maurice: *Indian Literature* (Vol. I-III), also Hindi Translation, MLBD, Delhi.

Course 3 – Bharatiya Darshana

1. A Primer of Indian Logic, Kuppaswami Shastri, Madras, 1951.
2. Tarkasaṃgraha of Annambhaṭṭa (with Dīpikā & Nyāyabodhinī), (Ed. & Tr.) Athalye & Bodas, Mumbai, 1930.
3. Tarkasaṃgraha of Annambhaṭṭa (with Dīpikā & Nyāyabodhinī), (Ed. & Tr.)
4. Virupakshananda, Sri Ramkrishna Nath, Madras, 1994.
5. Tarkasaṃgraha of Annambhaṭṭa (with Dīpikā commentary with Hindi
6. Translation), (Ed.& Tr), Pankaj Kumar Mishra, Parimal Publication, Delhi-7. 2013.
7. Tarkasaṃgraha, Narendra Kumar, Hansa Prakashan, Jaipur.
8. Chatterjee, S. C. & D. M. Datta - Introduction to Indian Philosophy, Calcutta
9. University, Calcutta, 1968 (Hindi Translation also).
10. Chatterjee, S. C. – The Nyāya Theory of Knowledge, Calcutta, 1968.
11. Hiriyanna, M. - Outline of Indian Philosophy, London, 1956 (also Hindi Translation).
12. Radhakrishnan, S. - Indian Philosophy, Oxford University Press, Delhi, 1990.
13. Chatterjee, S.C. & : Introduction to Indian Philosophy, Calcutta
14. Bhattacharya, Chandrodaya, The Elements of Indian Logic and Epistemology,
15. Maitra, S.K., Fundamental Questions of Indian Metaphysics & Logic

Course – IV Social Sciences

1. Āpastambadharmasūtra - (Trans.), Bühler, George, *The Sacred Laws of the Āryas*,
3. SBE Vol. 2, Part 1, 1879
4. Arthaśāstra of Kautilya - (Ed.)Kangale, R.P. Delhi, Motilal Banarasidas 1965
5. Atharvavedasamhitā - (Trans.) R.T.H. Griffith, Banaras, 1896-97, rept.(2 Vols)1968.

6. BaudhāyanadharmaSūtra - (Ed.) Umesha Chandra Pandey, Chowkhamba Sanskrit Series Office, Varanasi, 1972.
7. Mahābhārata (7 Vols) - (Eng. Tr.) H.P. Shastri, London, 1952-59.
8. of the Manava- Dharmasāstra), OUP, New Delhi, 2006.
9. Rāmāyaṇa of Vālmīki — (Eng. Tr.) H.P. Shastri, London, 1952-59. (3 Vols)
10. Ṛgvedasamhitā (6 Vols)- (Eng. Tr.) H.H. Wilson, Bangalore Printing & Publishing Co., Bangalore, 1946.
11. Śatapathabrāhmaṇa - (with Eng. trans. ed.) Jeet Ram Bhatt, Eastern (3 Vols), Book Linkers, Delhi, 2009.
12. Viṣṇupurāṇa - (Eng. Tr.) H.H. Wilson, PunthiPustak, reprint, Calcutta, 1961.
13. Altekar, A.S - State and Government in Ancient India, Motilal Banarsidass, Delhi, 2001.
14. Altekar, A.S - The Position of Women in Hindu Civilization, Delhi, 1965.
15. Belvalkar, S.K.- Mahābhārata :Śāntiparvam, 1954.
16. Bhandarkar , D.R. - Some Aspects of Ancient Indian Hindu Polity, Banaras Hindu University
17. Bharadwaj, Ramesh: Vajrasūcī of Aśvaghoṣa (Varṇa-Jāti through the Ages), Vidyanidhi, Delhi
18. Gharpure, J.R. - Teaching of Dharmaśāstra, Lucknow University, 1956.
19. Ghosal, U.N. - A History of Indian Political Ideas, Bombay, 1959.
20. Jayaswal, K.P.- Hindu Polity, Bangalore, 1967.
21. Jha, M.N. -Modern Indian Political Thought, Meenakshi Parkashan, Meerut, UP.
22. Law, N. S. - Aspect of Ancient Indian Polity, Calcutta, 1960.
23. Maheshwari, S. R. -Local Government in India, Orient Longman, New Delhi,
24. Mehta, V.R. - Foundations of Indian Political Thought, Manohar Publisher, Delhi, 1999.
25. Pandey, G.C.-Jaina Political Thought, Jaipur Prakrit Bharti, 1984.
26. Prabhu, P.H.- Hindu Social Organisation, Popular Prakashan, Mumbai, 1998
27. Prasad, Beni - Theory of Government in Ancient India, Allahabad, 1968.
28. Saletore, B.A. - Ancient Indian Political Thought and Institutions, Bombay, 1963.
29. Sharma, R. S. - Aspects of Political Ideas and Institutions in Ancient India,

Motilal Banarsidass, Delhi, 1996.

30. Sharma, S.L. -Smṛtis, A Philosophical Study, Eastern Book Linkers, Delhi, 2013
31. Manu's Code of Law - (Ed. & Trans.) :Olivelle, P. (A Critical Edition and Translation

Course – V Neeti Literature

1. पण्डित जीवानन्द विद्यासागर, हितोपदेश, सरस्वती प्रेस कलकत्ता।
2. श्रीलाल उपाध्याय (अनुवादक) चाणक्यनीतिदर्पण, वैजनाथ प्रसाद बुकसेलर, बनारस, 1952।
3. बलदेव उपाध्याय, संस्कृत साहित्य का इतिहास, शारदा निकेतन, वाराणसी ।
4. प्रीतिप्रभा गोयल, संस्कृत साहित्य का इतिहास, राजस्थानी ग्रन्थागार, जोधपुर।
5. उमाशंकर शर्मा ऋषि, संस्कृत साहित्य का इतिहास, चौखम्बा भारती अकादमी, वाराणसी ।
6. राधावल्लभ त्रिपाठी, संस्कृत साहित्य का अभिनव इतिहास, विश्वविद्यालय प्रकाशन, वाराणसी।
7. A.B. Keith, History of Sanskrit Literature (हिन्दी अनुवाद, मंगलदेव शास्त्री, मोतीलाल बनारसीदास, दिल्ली).
8. Krishnamachariar, History of Classical Sanskrit Literature, MLBD, Delhi.
9. Gaurinath Shastri, A Concise History of Sanskrit Literature, MLBD, Delhi.
10. Winternitz, Maurice, Indian Literature (Vol. I-III), also Hindi Translation, MLBD Delhi.

Course – VI, VII and VIII Yoga (BASIC PRINCIPLES OF YOGA)

1. Patanjali's Yoga Sutras
2. Sankhya Karika of Ishvara Krishna
3. Sankhya Tattva Kaumudi by Vachaspati Mishra
4. Hathayogapradipika of Svatiarama
5. Gheranda Samhita
6. Shivasamhita
7. Complete works of Swami Vivekananda
8. Complete Works of Aurobindo
9. Bhagavad Gita
10. Narada Bhakti Suta
11. Upanishads with commentary by Swami Chinmayananda

Course - IX Jyotisha (Hora)

1. Brihajjatakam of Varahamihira
2. Siddhanta Shiromani of Bhaskaracharya
3. Siddhanta tattva Viveka of Kamalakara
4. Grahalaghava of Ganesha-daivajna

Course - X Jyotisha (Kundali Vijnana)

8. Natakala Sadhan ,Dasham lagna Sadhan,
9. Sasandhi Dwadashabhava sadhan
10. Madhyamayu Sadhan, Spashtayu Sadhan,Uccha-Neecha-
11. Swagrihadi Ayu Vichar,Chakrardha Haani, Rashmi Sadhan
12. Abhijit Dasha, Yogini Dasha.(Mishra Prakaran of B.K.V)
13. Videsh Kundali Sadhan-rekhansha, Akshamsha,Velantar
14. Kranti, Char, Dinman, Deshantar Sadhan.

7. Teaching - Learning Process

The teaching-learning process involved in the imparting education concerning Sanskrit language and literature is quite different when compared with the process associated with other languages. While there are several aspects that are common to the teaching process of other languages, it is necessary that the unique aspects are to be focused upon. These include the following:

1. Focusing on the Oral tradition for teaching Sanskrit

Sanskrit has its own unique traditions of teaching-learning process. When one considers the method in which the Sanskrit used to be taught traditionally, it is seen that, to begin with, students were made to memorize the entire text of the Amarakosha, a widely acclaimed classical Sanskrit lexicon, which is a combination of both a dictionary and thesaurus. The Amarakosha also gives precise information about the gender, peculiarities and other details of each and every word that is principally used in Sanskrit literature. This makes the student commit to memory the entire vocabulary of the Sanskrit language which is unique to methodology of Sanskrit education. Further, the declensions of all noun forms (in seven (+1) cases and three numbers - singular, dual and plural) and verb forms (in three tenses, four moods etc. making it a total number of 10 'lakaara-s' - in three persons - first person, second person and third persons as well as three numbers) are all taught to the students of Sanskrit in the oral tradition and it is ensured that they memorize the principal types of noun forms and verb forms which is a process that is unique to Sanskrit education. Modern research has found that this process of memorization greatly enhances the memory power of the student. It also enables the student to easily recall what is stored in his / her memory and enhances the retention power of the brain. Scientific research has also discovered the fact that when the long sequences of sentences / verses are constantly heard and chanted, the several neural networks of the brain are activated, which in the long run prevent diseases like Alzheimer's dementia that affect people as they grow old.

2. Inculcating a sense of pride in the learners of Sanskrit language

In a general sense, people who have studied / study Sanskrit tend to have a sense of inferiority. This is due to several factors like a. Sanskrit having been removed from the main stream of discourse, b. lack of proper job opportunities for people who have studied

Sanskrit, c. general propaganda of the mainstream visual and print media against Sanskrit and Indian culture and such other factors. It is also a fact that those that fail to get admission to other streams of education like medicine, engineering or science or humanities due to lack of sufficient marks in the qualifying examinations or lack of financial ability to pursue those courses come to study Sanskrit at the degree level. These factors, make the students of Sanskrit feel inferior to their contemporaries pursuing other branches of education. Many a times, students hesitate to acknowledge the fact that they are studying Sanskrit due to the above issues. Teachers have to make sure that this inferiority complex of the students is done away with and students of Sanskrit proudly acknowledge that they are students of Sanskrit.

3. Ensuring good personal and social conduct:

Truly, speaking, the responsibility of those who study Sanskrit is much more than those who pursue other streams of education. Despite the onslaught of western culture in all aspects of life and the mainstream visual and print media certainly not being appreciative of the greatness and utility of Sanskrit, true scholars of Sanskrit with proven academic credentials still command respect and appreciation in various strata of society. Such a scholar is expected to uphold moral values, conduct himself in an honest and sincere manner in society, behave in a highly dignified manner and also be a model citizen worth emulating. Students are to made aware of these expectations society in general has with regard to Sanskrit scholars even today despite severe deterioration of morality and righteousness in all spheres of human life. Thus they are to be educated to ensure that their personal and social conduct is of a very high order.

4. Enabling students to be good orators and interpreters:

Sanskrit scholarship is not merely about learning some language or its literature. True scholars of Sanskrit are expected to disseminate what they have learnt to the public at large in a manner that even ordinary members of public, generally known as laymen, too understand. This entails proper oratory skills including the capability to properly represent the views expressed in the classical Sanskrit works in a manner that is appreciable in the current context without diluting the original spirit in which a particular issue is dealt with.

5. Empowering the students to interpret new Sanskrit texts on their own:

Sanskrit literature is so vast and varied that it is impossible for a student to be taught each and every text even belonging to one single discipline. Therefore, the teaching process should be such that it empowers the student, after a period of proper instruction, to interpret even higher texts of that particular stream of knowledge on his own without the help of an instructor. This will facilitate the student to undertake further research work and also disseminate knowledge of texts not formally studied under an instructor.

6. Inculcating the drive to further delve deep into topics / works that are not part of the curriculum:

Sanskrit literature is like a deep ocean the depths of which are many a times, unable to comprehend. If a person undertakes the in-depth study of a particular topic, he is encountered with such a large amount of literature / material that many a times he is put off by the sheer magnitude of literature he has to consult. For example, when one attempts to survey or study the lexicons available in Sanskrit literature, it is seen that there are more than 400 lexicons in Sanskrit language which is mind-boggling and not even worth comparing with other languages. Students of Sanskrit are to be encouraged not to be put off by the magnitude of literature and also focus on the topics / works that are not part of the prescribed official curriculum. This will greatly increase their knowledge and utility.

7. Encourage students to undertake trans-disciplinary and multi-disciplinary research:

Each field of study that is based on Sanskrit treatises is deeply interwoven with several other topics that are closely associated with the particular topic that is being studied. Further, it is to be noted that India was on the forefront of all streams of knowledge be it medical sciences, different fields of Science and technology, social sciences or humanities.

8. Inspiring students to showcase to the world the contemporary relevance of Sanskrit language and the Indian knowledge systems

Today the greatest void that exists in the field of Sanskrit education is that the number of persons who have studied Sanskrit in the proper manner by putting in necessary efforts under the guidance of an eminent scholar is extremely small. This is due to various factors including the general trend prevailing, of late, that the standard of education itself has highly deteriorated as expressed in various Governmental and Non-governmental reports concerning the state of education today. This is due to various factors that are not discussed here as this is not the appropriate forum for undertaking such a discussion. The above situation applies especially to Sanskrit education, since the standard of Sanskrit education has dropped to abysmal levels, due to several and varied reasons. This has become further complemented by adverse comments and reports that appear in the mainstream media about Sanskrit by connecting it to particular religions and communities, without understanding that Sanskrit is a secular language that is universal and common to one and all and for the benefit of humankind in general. On the other hand, there is a dire need for people to directly understand with an open mind the utility and contemporary relevance of Sanskrit and the knowledge systems based in Sanskrit to the modern world. This will go a long way in preserving the cause of Sanskrit, not out of blind allegiance, but for its objective utility that is there for everyone to see, understand and appreciate. Students of the graduate programme should be informed about the objective utility and contemporary relevance of Sanskrit and the knowledge systems but also inspired to widely disseminate the same in various forums without any inhibition or hesitation. This will be the ultimate aim of the bachelors' Degree programme.

8. Assessment methods

Several innovative methods can be evolved for assessing the knowledge of the students who have completed the degree programme in Sanskrit. They may include both conventional methods like Annual / semester examinations in written form, but it would be better not to restrict to the currently prevailing examination system alone. The currently prevailing examination system has several lacunae, as, in several cases, it is seen that, in several Colleges / Universities students are able to pass the B.A. (Sanskrit) examination without knowing even the very basics of Sanskrit language. Further, after the adoption of providing Objective type questions for about 40 marks in a paper having a maximum of 80 or 100 marks has its own disadvantages, with the student being able to achieve passing marks with even a very low standard of knowledge of the prescribed texts. This is further compounded by the absence of strict enforcement of the examination rules in several examination centers across the country. Due to this scenario, the sincere efforts of premier Higher education institutions of the country that govern the field of Higher education like the UGC as well as those that implement the schemes are not yielding the desired results. Therefore, new and innovative assessment methods are to be employed to assess the knowledge and capability of the students. These include:

1. Competitions of elocution wherein the subject will be announced on the spot without prior intimation of the topics
2. Regular intra-class interactions that will enable the students to have a healthy exchange of knowledge and information during the classes.
3. Engaging the students in innovative project work that focusses on the practical application of the knowledge acquired in the classes to various scenarios.
4. Regular activities in comprehension where in students are asked to write essays / short essays / compositions etc.
5. Informal and formal quizzes, puzzles and other literary contests

9. Keywords

1. Sanskrit language
2. Sanskrit literature
3. Classical Sanskrit literature and Vedic Sanskrit literature
4. Contemporary relevance
5. Application of knowledge
6. Knowledge acquisition techniques
7. Learning Outcome
8. Curricular activities
9. Co-curricular and extra curricular activities
10. Sanskrit Shastras
11. Utility of knowledge
12. Data / information / knowledge / wisdom
13. Choice Based Credit Semester System
