



ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

Programme: B.A. Honours in Sanskrit (Major)

w.e.f. 2023-24 onwards

COURSE STRUCTURE

Semester	Course Number	Course Name	No. of Hrs/Week	No. of Credits
Semester-I	1	Fundamentals of Social Sciences	4	4
	2	Perspectives on Indian Society	4	4
Semester-II	3	Epics (Selections from Ramayana & Mahabharata)	4	4
	4	Introduction to Sanskrit language and practical Grammar	4	4
Semester-III	5	Yoga for Health	4	4
	6	Kalidasa's Poems (Raghuvamsa, Kumara Sambhava&Meghaduta)	4	4
	7	Swapnavasavadattam of Bhasa	4	4
	8	DasakumaraCharitam (PurvaPeethika) of Dandi	4	4
Semester-IV	9	Indian Philosophical Thoughts	4	4
	10	Indian Logic	4	4
	11	Management Skills in Bhagavad Geeta	4	4
Semester-V	12	Science in Sanskrit Literature	4	4
	13	Sanskrit Epigraphy	4	4
	14	AbhignanaSakuntalam of Kalidasa	4	4
	15	Kalavignaanam	4	4
Semester-VII	16	Mrucchakatikam of Sudraka	4	4
	17	Works of Bharavi, Maagha& Sri Harsha	4	4
	18	History of Sanskrit Literature	4	4
	SEC			
	19		4	4
	20		4	4

Semester-VIII	21	MudraaRaakshasam of VisakhaDatta	4	4
	22	Uttara Rama Charitam of Bhavabhuti	4	4
	23	ArthaSastram of Kautilya	4	4
	SEC			
	24		4	4
	25		4	4

SEMESTER-I

COURSE 1: FUNDAMENTALS OF SOCIAL SCIENCES

Theory

Credits: 4

4 hrs/week

Learning objectives

The student will be able to understand the nature, various approaches, organs of the state, social perspectives and application of ICT.

Learning Outcomes: On successful completion of the course the student will be able to :

1. Learn about the nature and importance of social science.
2. Understand the Emergence of Culture and History
3. Know the psychological aspects of social behavior
4. Comprehend the nature of Polity and Economy
5. Knowledge on application of computer technology

Unit – I – What is Social Science?

1. Definition and Scope of Social Science – Different Social Sciences
2. Distinction between Natural Science and Social Sciences
3. Interdisciplinary Nature of Social Sciences
4. Methods and Approaches of Social Sciences

Unit – II – Emergence of Culture and History of India

1. Understanding Historical Evolution
2. Cultural Change through History
3. Evolution of Social Values
4. Modern Ethical Issues

Unit – III – Society and Social Behaviour

1. Definition, Nature and Scope of Psychology
2. Importance of Social Interaction
3. Need of Psychology for present Society
4. Thought process and Social behaviour

Unit – IV – Political Economy

1. Understanding Political Systems
2. Political Systems – Organs of State
3. Understanding over Economics
4. Economic Growth and Development

Unit - V – Essentials of Computer

1. Milestones of Computer Evolution - Computer – Block Diagram, Generations of Computers
2. Internet Basics – Internet History, Internet Service Providers – Types of Networks – IP – Domain Name Services – Applications
3. Ethical and Social Implications – Network and Security concepts – Information assurance fundamentals
4. Cryptography – Symmetric and Asymmetric –malware – Fire walls – Fraud Techniques – Privacy and Data Protection

Reference Books

1. The social sciences: An Integrated Approach by James M. Henslin and Dannel F. Chambliss
2. The Wonder that was India – A.L.Bhasham
3. Introduction to Psychology – Morgan and King
4. Principles of Political Science – A.C. Kapoor
5. Contemporary Political Theory – J.C.Johari
6. M.L.Jhingan – Economic Development – Vikas, 2012
7. ML Seth – Macro Economics - Lakshminarayana Agarawal, 2015
8. Fundamentals of Computers by V. Raja Raman
9. Cyber Security Essentials by James Graham, Richard Howard, Ryan Olson

Activities:

1. Group Project Work
2. PPT Presentation, Participation in Webinars
3. Field visits
4. Group Discussion
5. Survey and Analysis
6. Charts and Poster presentation
7. Identifying the attributes of network (Topology, service provider, IP address and bandwidth of your college network) and prepare a report covering network architecture.
8. Identify the types of malwares and required firewalls to provide security.
9. Latest Fraud techniques used by hackers.

SEMESTER-I

COURSE 2: PERSPECTIVES ON INDIAN SOCIETY

Theory

Credits: 4

4 hrs/week

Learning objectives

The student is expected to demonstrate the significance of social sciences through better understanding of various fields of social experience and would be able to apply methods and approaches to social phenomena.

Learning Outcomes: On successful completion of the course the student will be able to :

1. Learn about the significance of human behavior and social dynamics.
2. Remembers the Indian Heritage and freedom struggle
3. Comprehend the philosophical foundations of Indian Constitution
4. Knowledge on Indian Economy

Unit – 1 – Man in Society

1. Human Nature and Real Life Engagement
2. Social Groups and Social Dynamics
3. Individualism and Collectivism – Ethical Concerns
4. Human Life – Social Influence and Social Impact

Unit – 2 – Freedom Struggle and Indian Heritage

1. Indian under British Rule
2. Raise of Nationalism (1857-1947)
3. Post-Independent India
4. Indian Heritage and Tourism

Unit – 3 – Indian Constitution

1. Philosophical Foundations of Indian Constitution
2. Elements of Indian Constitution
3. Study of Rights in Indian Constitution
4. Directive principles to State

Unit – 4 - Indian Economy

1. Contemporary Indian Economy – Sectoral Contribution of Income
2. Monetary and Fiscal Policies for Economic Development
3. Economic Reforms - Implementation in Public and Private Sectors
4. National and International Financial Resources

Unit – 5 - **Impact on Society & Analytics:**

1. Role of Computer, impact of Computers on human behavior, e-mail,
2. Social Networking- WhatsApp, Twitter, facebook, impact of Social Networks on human behavior.
3. Simulating, Modeling, and Planning, Managing Data, Graphing, Analyzing Quantitative Data,
4. Expert Systems and Artificial Intelligence Applications in the Social Sciences

References

1. Introduction to Psychology – Atkinson RC
2. History of the freedom movement in India – Tarachand
3. India since Independence – Bipinchandra
4. Introduction to the Constitution of India D.D.Basu
5. S.K Misra & V.K Puri – Indian Economy, Himalaya Publishing House , 2015
6. Government of India, Economic Survey (Annual), New Delhi
7. Information and Communication Technology by APCCE
8. Computer Applications in the Social Sciences by Edward E. Brent, Jr. and Ronald E. Anderson

Activities:

1. Assignment
2. PPT Presentation, Participation in Webinars
3. Field visits
4. Group Discussion
5. Survey and Analysis
6. Charts and Poster presentation
7. Identify the peripherals connected to a system and label them as either Input or Output or both.
8. Identify the Operating System loaded in your system and compare the features with other existing Operating System.
9. Collect latest census data and draw a graph indicating the growth rate.
10. Predicting the risk of depression, substance dependency, drinking, obsessive compulsive disorders, and suicide using AI.

ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major/ Minor Subject: SANSKRIT

Course 3: EPICS (SELECTIONS FROM RAMAYANA & MAHABHARATA)

I Learning Outcomes:

1. अभिजात संस्कृत भाषायाम् आदिकवे: वाल्मीकि महर्षे: संस्कृत साहित्य निर्मातृणाम् मार्गदर्शित्वम् अवगतं भवति ।
2. "यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित्" इति महाभारतकर्तुः वेदव्यास महर्षे: प्रतिज्ञा अवगता भवति ।
3. आर्षविज्ञानमहत्त्वं सुविदितं भवति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: श्रीमद्रामायणम् - अयोध्याकाण्डम् - 1, 108, 109 सर्गाः (9h)

Unit - 2: श्रीमद्रामायणम् - अरण्यकाण्डम् - 9, 10 सर्गाः (9h)

Unit - 3: श्रीमद्रामायणम् - अरण्यकाण्डम् - 31, 37 सर्गाः (9h)

Unit - 4: श्रीमहाभारतम् - वन पर्वः - 206 अध्यायः (9h)

Unit - 5: श्रीमहाभारतम् - वन पर्वः - 207, 214 अध्यायौ (9h)

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. भारतीय वाङ्मये रामायण भारतयोः स्थानम् अवगतं भवति ।
2. संस्कृत साहित्य विकासे वाल्मिकिव्यासयोर्योगदानं सुविदितं भवति ।
3. प्रपञ्चवाङ्मये महाभारतसम ग्रन्थस्य कर्ता कोपि नास्तीति विदित्वा आश्चर्यमनुभवति ।

IV References:

1. Srimad Ramayana of Valmiki , published by Geeta Press, Ghorakpur.
2. Mahabharata of Vedavyasa, published by Geeta Press, Ghorakpur.

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

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REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 4: संस्कृतप्रायोगिकव्याकरणम् –

(INTRODUCTION TO SANSKRIT LANGUAGE AND PRACTICAL GRAMMER)

Prescribed Text:

**SAMSKRUTA PRAYOGIKA VYAKARANAMU OF KUPPA VENKATA KRISHNA MURTHY,
Published by EMESCO Books pvt. Ltd., Hyderabad & Vijayawada, Feb 2017.**

I Learning Outcomes:

1. संस्कृतभाषायाः वर्णमालातः व्याकरणछन्दोलङ्कारादि परिज्ञानं भवति ।
2. वाक्यनिर्मणरीतिः अवगता भवति ।
3. प्रायोगिकव्याकरण ज्ञानम् सिद्ध्यति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: संज्ञाप्रकरणम्, सन्धिप्रकरणम्, अव्ययानि उपसर्गाश्च । (9h)

1. Based upon Panini's Sutraas , according to Siddhanta kaumudi above four topics to be explained .
2. Prescribed text should be followed.

Unit - 2: स्त्रीप्रत्ययाः, कारकप्रकरणम्, समासप्रकरणम्, । (9h)

1. Based upon Panini's Sutraas , according to Siddhanta kaumudi above four topics to be explained .
2. Prescribed text should be followed.

Unit - 3: सनाद्यन्तधातुवृत्तिः, तद्धितप्रकरणम्, कृदन्तप्रकरणम् । (9h)

1. Based upon Panini's Sutraas , according to Siddhanta kaumudi above four topics to be explained .
2. Prescribed text should be followed.

Unit - 4: वाक्यनिर्माण प्रकरणम्, छन्दः, अलङ्कार प्रकरणम् । (9h)

1. Based upon samskruta prayogika vyakaranamu of kuppa venkata krishna murthy, above four topics to be explained .
2. Prescribed text should be followed.

Unit - 5: काव्यप्रकरणम्, नाटक प्रकरणम्, रसप्रकरणम् । (9h)

1. Based upon samskruta prayogika vyakaranamu of kuppa venkata krishna murthy, above four topics to be explained .
2. Prescribed text should be followed.

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. संज्ञा, सन्धि, अव्यय उपसर्गाणाम् समग्र ज्ञानवान् भवति ।
2. स्त्रीप्रत्यय, कारक, समास समग्र ज्ञानवान् भवति ।
3. सनाद्यन्तधातुवृत्ति, तद्धित, कृदन्तानां समग्र ज्ञानवान् भवति ।
4. वाक्यनिर्माणस्य, छन्दो लङ्काराणां च समग्र ज्ञानवान् भवति ।
5. काव्य, नाटक, रसादीनां समग्र ज्ञानवान् भवति ।

IV References:

1. R.G. Bhandarkar's First Book of **Sanskrit** & **Second Book of Sanskrit**, published by Bhandarkar oriental Research institute , Pune
2. **Balabodhini**, Part 1, 2 &3 of Kasi Krishnacharya, Guntur, A.P

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

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REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major/ Minor Subject: SANSKRIT

Course 5: YOGA FOR HEALTH

Prescribed Text:

YOGASUTRA OF PATANJALI, Published by Chaukhamba Sanskrit Series, Varanasi.

I Learning Outcomes:

1. योगाभ्यासस्य आवश्यकतां जानाति ।
2. भारतीय ऋषि विज्ञानम् अभिनन्दति ।
3. पतञ्जलेः योगदानम् अवगच्छति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: पतञ्जलिकृत योगसूत्रे समाधिपादः (9h)

Unit - 2: पतञ्जलिकृत योगसूत्रे साधनपादः (9h)

Unit - 3: पतञ्जलिकृत योगसूत्रे विभूतिपादः (9h)

Unit - 4: पतञ्जलिकृत योगसूत्रे कैवल्यपादः (9h)

Unit - 5: शङ्कराचार्य कृत योगतारावली (9h)

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. शारीरिक मानसिक स्वास्थ्यं प्राप्तुं मार्गं जानाति ।
2. "योगः कर्मसु कौशलम्", "समत्वं योग उच्यते" इति वाक्ययोरर्थावगतिः भवति ।
3. वेदनारहितम् जीवनं व्यापयति ।

IV References:

1. **Yogasutras of Patanjali** , Commentary Swami Vivekananda, Published by Srishti Publishers & Distributors, New Delhi.

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

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(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 6: KALIDASA'S POEMS (RAGHUVAMSA, KUMARA SAMBHAVA & MEGHADUTA)

I Learning Outcomes:

1. कविकुलगुरोः कालिदासस्य प्रतिभा समवगतिः भवति ।
2. महाकाव्य - खण्डकाव्य - लक्षण - परिज्ञानं भवति ।
3. कविना राज्ञः दिलीपस्य राजधर्मवर्णनेन समाजं प्रति कृतं उपदेशं सुविदितं भवति ।
4. तारकासुर निग्रहं प्रति ब्रह्माणमुद्दिश्य देवैः कृता प्रार्थना, तस्य समाधानं च समवगतं भवति ।
5. कामार्तस्य यक्षस्य अचेतनं मेघमुद्दिश्य कृता याचना पाठकस्य भावुकतां संपादयति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: रघुवंशे प्रथमसर्गः 1 - 45 श्लोकाः । (9h)

1. After the customary salutation to Siva, the poet speaks of his rashness in attempting such an arduous task as that of singing of this famous line of kings; he feels like a "dwarf who would pluck a fruit for giants high. Yet he makes excuses for himself: in the first place the virtues of the mighty race have so fascinated him that they impel him to the fond attempt; and secondly he is but following along the path which ancient bards have trodden before him.
2. Then after a brief glance at the origin of the mighty race and an enumeration of their characteristic virtues, the poet tells us of Dilipa, pious king who embodied in himself the spirit of ancient chivalry, and was feared and loved by his subjects. He was versed in all useful arts, was unshackled by earthly ties and made his subjects happy by the blessings of his rule; he was in fact a real father to his subjects. His wife was Sudakṣiṇā of the Magadha house, gentle, courteous and wise, whom the king loved deeply. Eager to have a son born of her, he lived on hopes the realisation of which was long deferred. So he resigned the burden of his state-affairs to his ministers, and journeyed with his queen to the hermitage of the saint Vasistha, his preceptor, to seek counsel and help from him.
3. Their chariot rolls over a fine and prosperous country fragrant with lotus-ponds where the deer wandered in pairs, and the Sarasa-birds warbled sweetly and flying together in a line formed over them an archway without supporting pillars. They receive blessings from pious Brahmins and presents from the villagers, and cheered by good omens that attended them on their way, reach the peaceful hermitage.

Unit - 2: रघुवंशे प्रथमसर्गः 46 - 95 श्लोकाः । (9h)

1. When the evening rites are over, they the sage and his wife Arundhati and tell see them of their errand.
2. The sage points out the cause of their sorrow and the remedy to remove it. The king in his eagerness to see the queen had once neglected to pay due honour to the divine cow Surabhi, and must now with his queen pay all worship to her offspring-Vasistha's cow Nandini, until she be propitiated and grant him the boon he sought.

Unit - 3: कुमारसम्भवे द्वितीयसर्गः 1 - 32 श्लोकाः ।

(9h)

1. At that time, the gods, troubled by the demon Tāraka, went to the creator and praised him.
2. Having heard their praises, the god answered "O ye gods! Why are you afraid?"

Unit - 4: कुमारसम्भवे द्वितीयसर्गः 33 - 64 श्लोकाः ।

(9h)

1. The gods replied "The great demon Taraka growing impudent, through a boon you granted, has risen like a comet to devastate the world.
2. The creator said, "So you try to attract the heart of Siva; only two are able to bear his seed—Umā and my watery form."

Unit - 5: मेघदूतम् 1 - 20 श्लोकाः ।

(9h)

1. In the Purvamegha the poet reveals the Yakṣa facing a cloud, clasping a towering peak of Himalayas, whom he thinks of making the bearer of a message to his lorn wife; for he was cursed by Kubera his Lord, to be severed from his wife for dereliction of duty. He makes an offering of Kutaja flowers and water to the cloud. He addresses the cloud.
2. Then he describes to the cloud, his journey to on distant Alaka, the way he is to take to reach that city. He is to take a northerly course in his flight. Soon he shall meet mount Amrakūta fringed on its skirts by mango groves. "Going further on, thou shalt see Reva, split into tiny streams on the uneven rocks of the Vindhya.

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. कालिदास प्रतिभां, कवितामधुर्यं च समवगच्छति ।
2. महाकाव्य, खण्डकाव्ययोः लक्षण परिज्ञानवान् भवति ।
3. पात्रचित्रण रसपोषणादि काव्यशास्त्रीय विषयानधिगच्छति ।
4. उपमा कालिदासस्य इति वाक्यार्थस्य बोधो भवति ।

IV References:

1. Works of Kalidasa Volume II, Motilal Banarsidass Publishers Private Limited, Delhi

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

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REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 7: स्वप्नवासवदत्तम् – SWAPNAVASAVADATTAM OF BHASA

I Learning Outcomes:

1. नाटकलक्षण परिज्ञानं भवति ।
2. भासस्य रचनाशैलीम् जानाति ।
3. नाटकस्वरूपज्ञानम्, रसगुणालङ्कारादीनाम्, वस्तुनः, नायकादीनां च ज्ञानम् अस्य नाटकस्य अध्ययनेन भवति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: प्रथमाङ्कः (9h)

1. The queen and minister are on their way, and passing by a forest hermitage, meet the retinue of the Magadhan princess, Padmavati. She has been to visit the queen-mother, Mahadevi. The princess, Padmavati, is to stay one night at the hermitage, and has it proclaimed that any one there may claim a boon. This is the minister's opportunity to put Vasavadatta into the security of the Magadhan court. He pretends that she is his sister, and asks the princess to take her as a ward. His request is granted.
2. Then a student of theology wanders by and tells the story of the fire of Lavanaka and of the king's great grief. When he leaves, it is evening and they all retire to the hermitage.

Unit - 2: द्वितीयतृतीयाङ्कौ (9h)

1. In the second act we find Vasavadatta at Magadha. The Princess the Princess Padmavati and her ladies are playing at ball in the palace garden. They talk of Udayana, and Vasavadatta nearly gives herself away. Then a nurse enters and announces that Padmavati is betrothed to Udayana, and that the wedding must take place that very day.
2. The more they hasten', says Vasavadatta to herself, the deeper the gloom in my heart'.
3. In the third act Vasavadatta comes alone to the garden, while the preparations for the wedding are going on. But a maid comes with a request from the queen, and Vasavadatta must needs plait the wedding garland for her husband's second marriage.

Unit - 3: चतुर्थाङ्कः (9h)

1. The fourth act the new queen, Padmavati, wanders in the garden with her train, including Vāsavadatta.
2. King Udayana and his Jester come into the same garden. The ladies hide in a bower for Vasavadatta's sake. The gentlemen sit down at the entrance, and the ladies cannot avoid over. Hearing their conversation.
3. The king admits his heart is still bound to Vasavadatta, and bursts into tears. Padmavati goes to comfort him, and he leaves to attend a court reception.

Unit - 4: पञ्चमाङ्कः (9h)

1. In the fifth act in an interlude we learn the young queen, Padmavati, is ill. Then Udayana goes to see her in the sea-room'. He finds the bed untouched, sits down to wait, and, musing on Vasavadatta, falls asleep.
2. Vasavadatta, coming in the half-light to tend the young queen, takes Udayana's form to be Padmavati's. Resting on the bed, she finds it is her husband talking in his sleep, as he dreams of her. As she slips away, he wakes and catches a glimpse of her. Rushing after her, he runs against the door, and the Jester returning half persuades him it was all a dream.
3. News comes that the other minister, Rumanvān, has brought a large army to defeat Aruni.

Unit - 5: षष्ठाङ्कः (9h)

1. In the sixth act the scene of the next act is Kausambi. The Vatsa kingdom has been recovered. An interlude tells us that Udayana's grief has been renewed by the recovery of his lute. (It seems he must have dropped it on the banks of the Narmada.) Then while the king mourns his lost love, messengers arrive from Ujjain to say that all is forgiven. Their majesties of Ujjain from the very first had intended Udayana to be their son-in-law, and they sent the painted portraits used as proxies in the wedding ceremony.
2. Padmavati notices the resemblance of Vasava datta's picture to the Lady of Avanti' entrusted to her care.
3. Yaugandharāyaṇa in disguise comes to claim his sister'. All is revealed. The ministers are forgiven for their deceit, and the king decides to visit Ujjain, taking both the queens.

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. पात्रपोषणम् रसपोषणम् च जानाति ।
2. अभिनयकौशलं प्राप्नोति ।
3. सम्भाषणे चातुर्यम् प्रदर्शयति ।

IV References:

1. **Bhasanatakachakram**, Edited by C.R.DEVADHAR, Motilal Banarsidass, Delhi
2. **Swapanavasavadattam**, “वेद-प्रकाश” संस्कृत- हिन्दी आँग्लव्याख्योपेतम्, चौखम्भा पब्लिशर्स, वारणासी ।
3. **Swapanavasavadattam**, “जयश्री” संस्कृततिन्दीव्याख्योपेतम्, भारतीयविद्याप्रकाशन, वारणासी ।

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 8: DSAKUMARA CHARITAM (PURVA PEETHIKA) OF DANDI

I Learning Outcomes:

1. संस्कृत गद्य साहित्य परिचयो भवति ।
2. दण्डिनः पदलालित्यं समवगतं भवति ।
3. दशकुमाराणाम् इतिवृत्त पठनेन सौहार्दस्वरूप परिज्ञानं भवति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: कविपरिचयः प्रथमोच्छ्वासः च (9h)

1. Rajahamsa, a benevolent and accomplished monarch, ruled in Pashpapuri, the capital of the kingdom of Magadha. His queen, a peerless beauty, was named Vasumati. He had three ministers, Dharmapala, Padmodbhava and Sitavarman by name, who held their offices by hereditary succession. Of these Dharmapâla had three sons, Sumantra, Sumitra and Kâmapâla; Padmodbhava had two, Sus'rata and Ratnod- bhava; and Sitavarman two, Sumati and Satyavarman. Kamapala turned out a vagabond and led a life of dissolute profligacy. Ratnodbhava, engaged in foreign trade, constantly performed distant voyages; while Satyavarman, disgusted with the world, went on a pilgrimage to foreign parts. The remaining four brothers succeeded to the ministerial offices held by their fathers.

2. War once broke out between Rajahamsa and Manasars, king of Malwâ. Rajahamsa was, in the first instance, victorious, but was finally defeated and obliged to take shelter in a forest of the Vindhya mountains. There he approached a sage, Vâmadeva by name, for the recovery of his lost kingdom. The sage advised him to live there for a few years, which he did accordingly. His four ministers followed him in his retreat, and here his wife gave birth to a son, Rajavahana. About the same time the four ministers also got sons-that of Sumati was named Pramti, of Sumantra Mitragupta, of Sumitra Mantragupta, and of Sus'rata Viśruta. While Rajahamsa was residing in the forest, there were brought to him, on different occasions, five other young boys, making, with the sons of the ministers and Rajavahana, the "Ten Kumâras" of the story. Thus:

3. (1) Praharavarman, the king of Mithilâ, was a friend and ally of Rajahamsa. On the defeat of the latter, Praharâ beat a hasty retreat towards his own country. But on his way he was attacked by the foresters (Sabaras) and lost his baggage and attendants. His two sons were separated from him in this skirmish. One of them was rescued from the Sabaras by a Brahmana, who took him to Rajahamsa. The latter called him Upabaravarman, and brought him up along with the other princes. (2) On another occasion the King came across the second son of Pranâra, whom he took under his protection, naming him Apaharavarman. (3) Ratnodbhava was shipwrecked when voyaging with his wife. The latter was delivered of a son, but owing to an accident the boy was separated from his mother. A Brahmana saved him and brought him to the King, who bestowed on him the name of Pushpodbbava. (4) Kamapâla had married Taravali, the daughter of a Yaksha-chief. Tarâvali brought her son to the queen of Rajahamsa; this boy was called Arthapala. (5) The son of Satyavarman was rescued from a river into which he had been thrown by his step-mother in jealousy. This boy was brought to Rajahamsa who had him named Somadatta.

4. These ten boys, thus assembled, were educated together, and became adepts in all the necessary arts and sciences.

Unit - 2: द्वितीयोच्छवासः

(9h)

1. As the princes had now all grown up, the King, in accordance with the advice of the sage Vàmadeva, sent them on a campaign to conquer the world' (digvijaya). They departed accordingly, and for a time journeyed together; but when in the Vindhya forest, Prince Rajavahana was induced by a stranger Brahmana to leave his companions secretly and to assist him in obtaining the sovereignty of the Pâtâla, which was foretold for him by god Siva in a vision. Accordingly the two left secretly for Pâtâla through a chasm in the earth, The enterprise succeeded;

2. but when the prince returned to the spot where he had left his companions, he found them all gone. Alarmed by his inexplicable disappearance they had left in various directions in quest of him. The adventures they met with before their re-union with Rajavahana are narrated subsequently, and lend its title to our romance.] Roaming in search of his friends, Rajavahana came to Ujjayini where in a garden he encountered Somadatta, accompanied by a splendid retinue and a beautiful damsel. Upon being asked by Rajavahana, Somadatta began to narrate his adventures.

Unit - 3: तृतीयोच्छवासः

(9h)

1. King Mattakala of the Lata country had invaded the territory of king Viraketu of Ujjayini with a view to compel the latter to give his daughter, Vimalochana, in marriage to him (Matta.). Somadatta ranged himself on the side of Viraketu, defeated the forces of Mattakala, and succeeded in killing him in single combat. Overwhelmed by gratitude, Viraketu gave his daughter to Somadatta, and also adopted him as his Yuvaraja (heir-apparent.)

2. While Soma. with his bride was going to the temple of Mahakala, in accordance with the instructions of an astrologer, he was met by Rajavahana.-When Somadatta had finished his narrative, there arrived on the scene Pushpodbhava, who, being requested, next proceeded to unfold his tale.

Unit - 4: चतुर्थोच्छवासः

(9h)

1. After wandering for several days, Pushpodbhava once saw a man falling from a precipice in front of him; this proved to be Ratnodbhava, who had been shipwrecked sixteen years ago and was separated from his wife on that occasion. Being unable to bear his grief any longer, he tried to commit suicide, when his son found him. Shortly after that, as good luck would have it, Pushpodbhava prevented a woman from immolating herself in fire; she proved to be his mother- After being thus re-united with his parents, Pushpodbhava journeyed on to Ujjayini, where he made friends with a rich merchant called Bandhupala. There he fell in love with his daughter Balachandrika, who returned his affection.

2. She was, however, sought in marriage by Prince Daruvarman, whom she detested for his violence. So, under (Pushpodbhava's advice, she gave out that her person was possessed by a Yaksha and that she would marry that brave man who would free her from the evil spirit. Daruvarman tried to defy the Yaksha and to win Balachandrika, when Pushp., disguised as her female attendant, killed him, and rushed out of the chamber exclaiming that the Yaksha had killed Daruvarman. In the tumult which followed, he slipped out with Bala., and they were married a few days later. The arrival of Rajavahana was made known to Pushp., by Bandhupala who was an expert in foretelling events by the observation of omens. At the end of his narrative, Râjavâhana along with Somadatta and Pushp. repaired to Ujjayini, where he disguised himself as the son of a Brahmana, and soon earned distinction by his high attainments.

Unit - 5: पञ्चमोखवासः**(9h)**

1. Dwelling in Ujjayini, Rajavabana once beheld. Avantisundari, the lovely daughter of king Manasara, the foe of his father Rajahamsa. The prince and the princess were equally smitten with love at the sight of each other)
2. Now, Manasára had abdicated the kingdom in favour of his son Darpatara, who too had retired to practise penance after appointing his cousins Daruvarman and Chandavarman as joint regents; of these the former was killed by Pushpod bhava, so that Chandavarman was left the sole ruler. Rajavahana and Avantisundarî were legally married in the presence of the fire through the contrivance of a friendly conjuror, who made Chand, believe at that time that the marriage was a delusion, being part of a magic show. Thereafter Raja, and Avan. retired into the inner apartments for sport.

III Skill Outcomes:**On successful completion of this course, student shall be able to:**

1. संस्कृतभाषायाम् अधिकारम् संपादयति ।
2. गद्यसहित्यशैलीम् समवगच्छति ।
3. गद्यसहित्यनिर्माणे दण्डिनः कौशलम् परिजानाति ।

IV References:

1. **Dasakumaracharita of Dandin**, M.R.Kale, Motilal Banarsidass Publishers Private Limited, Delhi.

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

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(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major/ Minor Subject: SANSKRIT

Course 9: INDIAN PHILOSOPHICAL THOUGHT S

I Learning Outcomes:

1. दर्शनाध्ययानस्य महत्त्वम् अवगच्छति ।
2. शङ्कर, रामानुज, मध्वाचार्यादीनाम् सूक्ष्मदर्शिताम् अवगच्छति ।
3. प्रमाण विषये दर्शनकाराणाम् हृदयमवगच्छति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: रामानुजदर्शनम्

(9h)

रामानुजमते च जीवानां नियन्ता जीवान्तर्यामी जीवेभ्योतिरिक्त ईश्वरविषये ईश्वरः । जीववर्गो जडवर्गश्च तस्य शरीरम् । स एव च जीव कृतस्य साध्वसाधुकर्मणः कर्मापेक्षया फलं ददाति । स च ज्ञानस्वरूपः । अनुकूलज्ञानस्यैवानन्दत्वादीश्वरस्यानन्दस्वरूपत्वं श्रुतिषूच्यते । ज्ञानादिगुणानामयमाश्रयः । गुणभूतज्ञानं च स्वरूपभूतज्ञानाद्भिन्नम् । अयं च परमेश्वरो जगत्स्त्रिविधं कारणं भवति ।

.Unit - 2: रामानुजदर्शनम्

(9h)

तत्त्वत्रयभाष्य इत्थमुक्तम्-जग- द्रूपकार्योत्पत्तावीश्वर एव त्रिविधं कारणं भवति । तथा हि । बहु स्यामिति संकल्प विशिष्टो निमित्तकारणम् । नामरूपविभागानर्हतया स्वविशेषणीभूतसूक्ष्मचिद- चिद्विशिष्टः सन्नुपादानकारणम् । ज्ञानशक्त्यादिविशिष्टः सन् सहकारिकारणं च भवति (तत्त्वत्र० भा० पृ० १०९) इति । ईश्वरश्च जीवस्याप्यन्तर्यामी । यथा शरीर- स्यान्तस्तिष्ठन् सूक्ष्मो जीवः शरीरं नियमयति तथा जीवस्याप्यन्तस्तिष्ठन् सूक्ष्मतर ईश्वरो जीवं नियमयति । इयान्विशेषः जीवः स्वेच्छानुसारेण कात्स्नर्येण शरीरं नियन्तुं न शक्नोति अपरिपूर्णशक्तित्वात् । ईश्वरस्तु परिपूर्णशक्तित्वात्सर्वाशेन जीवान्नियन्तुं शक्नोति । यदृच्छया नियन्तुं शक्तोप्ययं जीवकृततत्त्वकर्मानुसारेणैव नियमयति ।

Unit - 3: पूर्णप्रज्ञदर्शनम्

(9h)

माध्वाः जगतो ईश्वरविषये नोपादानकारणं किं तु केवलं निमित्तकारणमेवेति मन्यन्ते । कर्मफलदाता च स एव । कर्मसापेक्ष एवेश्वरो जगन्निर्मिमीत इति वदन्ति । स च जगतो नोपादानकारणं नापि निमित्तकारणम् ।

Unit - 4: शाङ्करदर्शनम्

(9h)

अद्वैतवेदान्तिनां नये परमार्थत एक एव दृग्गुणः पदार्थ आत्मा । हैन त्वनाद्यविद्यया कल्पितम् । तदनुसारेण दृग्दृश्यं चेति पदार्थद्वयम् । तत्रादयो दृग्गुणस्त्रिविधः । ईश्वरो जीवः साक्षी चेति भेदात् । कारणी- भूताज्ञानोपाधिरीश्वरः । स च ब्रह्मविष्णुमहेश्वरभेदेन त्रिविधः । अन्तः- करणतत्त्वसंस्कारावच्छिन्नाज्ञानोपाधिविशिष्टो जीवः । ईश्वरो जीवश्च तत्तदुपाधिसंयुक्तः केवलः

साक्षीत्युच्यते । दृश्यपदार्थश्च प्रपञ्चः । स त्रिविधः । अव्याकृतमूर्तीमूर्तभेदात् । अविद्या , तथा सह चितः संबन्धः, तस्यां चिदाभासः, जीवेश्वर- विभागश्चेति चतुष्टयमनादित्वादव्याकृतपदेनोच्यते ।

Unit - 5: शाङ्करदर्शनम्

(9h)

अविद्यायाः सकाशाज्जातानि । शब्दस्पर्शरूपरसगन्धात्मकानि सूक्ष्माणि पञ्च भूतान्यविद्यात् एवोत्पन्नोन्ध- कारश्चामूर्तशब्देनोच्यते । पञ्चीकरणात्पूर्वं तेषां सूक्ष्मभूतानां मूर्तावस्थाया अभा- वात् । अन्धकारोप्यमूर्त एव । अमूर्तावस्थानामेव च भूतानां प्रत्येकं सात्त्विकांशा- देकैकस्य ज्ञानेन्द्रियस्योत्पत्तिः । सर्वेषां सात्त्विकांशेभ्यो मिलितेभ्यो मनस उत्पत्तिः । तथा तस्यामेवावस्थायां प्रत्येकं राजसांशादेकैकस्य कर्मेन्द्रियस्योत्पत्तिः । मिलितेभ्यश्च राजसांशेभ्यः प्राणस्योत्पत्तिः । ततस्तेषां भूतानां पञ्चीकरणम् । पञ्चीकरणं नाम परस्परं मिश्रणम् । तेन च मूर्तावस्था संपद्यते । ततो भौतिक सर्वमेतद्भूमण्डलमुत्पद्यते ।

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. दर्शनभेदेन मोक्षस्वरूपभेदम् जानाति ।
2. अद्वैतदर्शनस्य अनुमानापेक्षया श्रुतिः प्रबला इत्यवगतिर्भवति ।
3. रामानुज, मध्व दर्शनयोः श्रुत्यपेक्षया अनुमानं प्रबलम् इत्यवगतिर्भवति ।

IV References:

1. **Sarva-Darsana-Samgraha**, Published by Bhandarkar Oriental Institute, Pune.
2. **Shad-Darsanamulu** by Peri Suryanarayana Sastry.

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major/Minor Subject: SANSKRIT

Course 10: INDIAN LOGIC

Prescribed text: TARKA-SANGRAHAH,

published by Bombay Sanskrit and Prakrit Series- Bombay.

I Learning Outcomes:

1. भारतीय चिन्तनम् तर्कबद्धम् इति अवगतिः भवति ।
2. सर्वेषां दर्शनानाम् अध्ययने तर्कोपकारकत्वम् अवगच्छति ।
3. बौद्ध, जैन, वैदिक तर्क प्रगतिं समवगच्छति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: तर्कसङ्ग्रहे प्रत्यक्ष परिच्छेदः

(9h)

There are Seven Categories:-Substance, Quality, Action, Generality, Particularity, Co - inherence or Intimate relation and Negation.

Unit - 2: तर्कसङ्ग्रहे प्रत्यक्ष परिच्छेदः

(9h)

It (apprehension) is twofold: true and false. The true one is the apprehension of a thing having an attribute as possessing that attribute and it is called Prama; the false one is the apprehension of a thing not having an attribute as possessing that attribute, e. g. knowledge of silver in a conch-shell.

Unit - 3: अनुमान परिच्छेदः एवम् उपमान परिच्छेदः

(9h)

1 Inference is the peculiar cause of a judgment; judgment is the knowledge that springs from consideration; Consideration is the knowledge of reason as distinguished by invariable concomitance, as for instance, the knowledge that this mountain has smoke which is invariably accompanied by fire is Consideration, while the knowledge born of it that mountain is fiery is Judgment. Invariable concomitance is the certainty of association that wherever there is smoke, there is fire. The existence of an invariably concomitant thing on objects like mountain makes it the characteristic of a Receptacle.

2. Comparison is the immediate Cause of Analogy. Analogy is the knowledge of the connection of a name with the object denoted by it. The knowledge of similarity is its proximate Cause. The recollection of an authoritative direction is the intermediate operation.

Unit - 4: शब्द परिच्छेदः

(9h)

Word is a sentence spoken by an authority. Authority is a person who speaks truth. Sentence is a group of words, e. g. bring a cow. Word is a thing having power (of conveying meaning). Power is a convention made by God that certain sense be understood from certain word.

Unit - 5: शब्द परिच्छेदः

(9h)

Wrong apprehension is of three kinds, doubt, error and false assumption. Doubt is the apprehension of various contrary properties in one object, e. g. Is it a post or a man? Error is false knowledge, as silver in a conch-shell. False assumption is the deduction of a wider thing by the wrong hypothesis of a narrow one, e. g. if there be no fire there would be no smoke.

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. “तर्के कर्कश बुद्धीनाम् किमसाध्यमतःपरम्” इति वाक्यार्थस्य अवगतिर्भवति ।
2. "शास्त्रान्तराभ्यसन योग्यतया युनक्ति" इति वाक्यार्थस्य अवगतिर्भवति ।
3. "काणादम् पानिनियं च सर्वशास्त्रोपकारकम्" इति वाक्यार्थस्य अवगतिर्भवति ।

IV References:

1. TARKA-SANGRAHA, published by Bombay Sanskrit and Prakrit Series- Bombay.
2. TARKA-SANGRAHAH, with 8 Sanskrit Commentaries, published by Chaukhamba Vidyabhavan, Varanasi.

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

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PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 11: MANAGEMENT SKILLS IN BHAGAVAD GEETA

I Learning Outcomes:

1. भगवद्गीताध्ययनस्य आवश्यकतां जानाति ।
2. विविधकार्यनिर्वहण सामर्थ्य संपादने भगवद्गीतायाः प्रामाणिकग्रन्थताम् समवगच्छति ।
3. भगवद्गीता लौकिकालौकिक कार्यसिद्धि प्रबोधिका इत्यवगच्छति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: द्वितीयाध्याये 3, 14, 15, 27, 38, 41, 47, 48, 49, 50, 66 श्लोकाः

(9h)

About 5,000 years back, in India, a war broke out between the cousins known as Kauravas and Pandavas. It was by far the biggest war fought in those times where all the states of India were involved and the total combined strength of both the armies was reckoned at 1.8 million soldiers.

"Arjuna" the commander in chief of Pandava army desired to have the 'SWOT' (Strength, Weakness, Opportunities and Threat) analysis of Kaurava army and directed his charioteer "Krishna" to place his chariot between the two armies.

He showed his Gurus and the elders pitted against him and very thought of killing them made him despondent. He was confused and did not know what could be his duty under the circumstances. He turned to "Krishna" who was supremely wise and practical philosopher statesman, for guidance.

They entered into a dialogue documented as "Gita". Gita covered all aspects of human life. Krishna explained the man's duty on the earth, his conduct, need to acquire the scientific knowledge and perform knowledge based actions.

.Unit - 2: तृतीयाध्याये 4, 5, 8, 20, 21, 26, 35 श्लोकाः

चतुर्थाध्याये 17, 18, 34, 39, श्लोकाः

(9h)

Krishna showed the path of achieving supremacy by attaining Super Vision, fixing the right and rational goals. He drafted the path of action for human beings to be at par with God. every word said 5000 years back has relevance even today.

Gita is an encyclopedia of Social thoughts, psychology, ethics, religion, management science and leadership. It is written in a language which is easy to understand and provides enlightening reading.

Unit - 3: पञ्चमाध्याये 16 श्लोकः

षष्ठ्याध्याये 5, 9, 11, 12, 13, 14, 15, 16, 17, 19, 20, 22 श्लोकाः

(9h)

Gita is not a religious book. There is no reference to Hinduism, Islam, Christianity or any other religion in Gita. It points to the universal way to truth for human beings. So widespread is the reach of Gita that some have learnt the lessons on devotion from it while others have found the ways to 'self-awareness' from it. Some have found in Gita

messages on action-orientation, others have learnt the lessons on non-possession and sacrifice. The words of Gita are relevant for the child, for the youth and for the old. Gita is a guide for here and now and for there and beyond. It teaches ways to manage happiness and sorrow. There is one thing or the other to grasp from Gita depending on one's own frame of mind and one's own perception.

Mahatma Gandhi, who spread and popularized the message of Gita through his daily prayer meetings, always said that he better understood all other religions through Gita.

Unit - 4: द्वादशाध्याये 12, 13, 15, 18, 19 श्लोकाः

चतुर्दशाध्याये 11, 12, 13, 17, 18 श्लोकाः

(9h)

Gita is eternal. Everyone finds one's own meaning in Gita. Over the centuries, interpretations of Gita have changed. This is the proof of its dynamism and its continued relevance at all times.

Unit - 5: षोडशाध्याये 1, 2, 3, 4, 5, 23, 24 श्लोकाः

अष्टादशाध्याये 9, 37, 45, 46, 47, 48 श्लोकाः

(9h)

Without disproportionate emphasis on anyone aspect of life, Gita has touched all facets of life. The messages of Gita include those of love and of knowledge, of karma-action and of compromise and acceptance. No aspect is over emphasized, none is underplayed, Devotion, knowledge, character building, yagya, penance, philanthropy, cleansing of mind, social service, community wealth all have place in Gita.

In one of his many brilliant discourses, Swami Vivekananda pointed out that before the advent of Gita, Yoga, Gyana and Bhakti each had strong adherents. They quarrelled among themselves about superiority of their favoured path. Gita synchronized these harmonizing best of the thoughts of each of the paths. Krishna as a great leader was a synthesizer. In one of his classical essays, in Harvard Business Review [November-December 1989] Peter Drucker refers to the conductor of a philharmonic as a model of leadership. Gita reconciled the differences in different paths and harmonized their messages. Reconciliation is a major attribute of good management.

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. भारतीय तत्त्वशास्त्रग्रन्थ अध्ययनं सर्वस्यापि उपकाराय इत्यवगच्छति ।
2. कार्यनिर्वहण सामर्थ्यदायिनी भगवद्गीता इत्यनुभवति ।
3. भगवद्गीता सार्वकालिकी विश्वमानव सन्मार्गबोधिका च इत्यवगच्छति ।

IV References:

1. **Srimadbhagavadgita**, Published by Geetapress, Gorakhpur.
2. **Management in Bhagavad Gita**, by Dr Ashutosh Narayan Misal, Published by A1VIEW (14 December 2021)
3. **Management Wisdom Of Lord Krishna**, by Udai Vir Singh , Published by: New Century Publications; 1st edition (1 January 2008)

4. **Management Wisdom From The Bhagavad Gita**, by Swami Veditatmananda Saraswatiji,
Published by Adhyatma Vidya Mandir (1 January 2020)
5. **Bhagwad Gita (Encyclopedia of Management Principles and Scientific Living)**,
by PRIYAVADAN DESAI, Published by BHARATIYA VIDYA BHAVAN, 2010.
6. **The Gita & Management**, by Swami Bodhananda,
Published by Srishti Publishers (7 September 2003)

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major/ Minor Subject: SANSKRIT

Course 12: SCIENCE IN SANSKRIT LITERATURE

I Learning Outcomes:

1. संस्कृत वाङ्मयं विज्ञाननिधिरिति ज्ञातुं प्रभवति ।
2. विज्ञान विषयक शोधकार्ये संस्कृत शास्त्राणाम् उपकारकत्वम् अनुभवति ।
3. भारतीयानाम् वैज्ञानिक दृष्टिम् प्रशंसति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: Science in Vedic Literature (9h)

Unit - 2: Mathematics, Physics, Astronomy in Sanskrit Literature (9h)

Unit - 3: Civil Engineering, Mechanical Engineering in Sanskrit Literature (9h)

Unit - 4: Metallurgy, Chemistry, Life Sciences in Sanskrit Literature (9h)

Unit - 5: Medicine, Agriculture, Irrigation in Sanskrit Literature (9h)

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. आधुनिकैः अधीयमनानां विज्ञानविषयकांशानां बीजानि प्राचीन संस्कृत वाङ्मये लब्ध्वा विस्मयं प्राप्नोति ।
2. असाधनाः प्राचीनभारतीयाः कथं विज्ञानमाविष्चक्रुः इत्यालोचने निमज्जति ।
3. भारतीयानाम् शास्त्र दृष्टिम् अभिनन्दति ।

IV References:

1. Pride of India, Published by Samskrita Bharati, New Delhi
2. Science in Samskrit, Published by Samskrita Bharati, New Delhi

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major/Minor Subject: SANSKRIT

Course 13: SANSKRIT EPIGRAPHY

I Learning Outcomes:

1. संस्कृत शासनाध्ययनावश्यकतां जानाति ।
2. संस्कृत भाषाध्ययनस्य अनिवार्यताम् अवगच्छति ।
3. यथार्थम् इतिहासं जानाति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: Introduction to Sanskrit Epigraphy (9h)

Introduction part of “A STUDY OF SANSKRIT INSCRIPTIONS IN ANDHRAPRADESH BY Prof. DHOOLYPALA RAMAKRISHNA, Published by SV Vedic University, Tirupati.

.Unit - 2: (9h)

1. Pendekallu grant of Venkatapatiraya –I
2. Gudimallam plates of the Bana king Vikramaditya-II
3. The Tirumala Music Inscription
4. Inscription of Krishnaraya's Time
5. The Penuguluru grant of Tirumala.
6. The Porumamilla Tank inscription of Bhaskara Bhavadura

Unit - 3: (9h)

1. Chikkulla plates of Vikramendravarman-II
2. Nandampud grant of Rajaraja-I
3. Vilasa grant of Prolaya-Nayaka.
4. Nagarjunakonda inscription of the time of Abhira Vasushena.
5. The Vesanta grant of Pallava Simhavarma-II
6. Tadikonda grant of Ammaraja-II

Unit - 4: (9h)

1. A grant of Sambhu-Choda
2. Motupalli Pillar-inscription of Ganapatideva.
3. No.395, South Indian inscriptions Vol. X(A.S.O.I)
4. The Kraku grant of Harihara-II
5. Four Pillar inscriptions of Eastern Chalukya Chiefs at Srikurmam.
6. Grant (I) of Chalukya Jayasimha-I

Unit - 5: (9h)

1. Grant (II) of Chalukya Jayasimha-I
2. Hanumakonda Niroshthya Kavya inscription.
3. Urusukonda Siddhakavya inscription.
4. Guntupalli Pillar inscription of Salankayana Nandivarman.
5. Khndavalli plates of Daya Gajakesari.
6. Ravulapati grant of Undi Raja-III

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. संस्कृत शासन कवीनाम् परिचयलाभो भवति ।
2. संस्कृत साहित्येतिहासे छिद्रपूरणम् कर्तुं प्रभवति ।
3. शासनेषु निर्मितं संस्कृत साहित्यं ज्ञातुं प्रभवति ।

IV References:

1. **“A STUDY OF SANSKRIT INSCRIPTIONS IN ANDHRAPRADESH**
by Prof. DHOOLYPALA RAMAKRISHNA, Published by SV Vedic University,
Tirupati
2. Deciphering Our Glorious Past, Published by Directorate of Epigraphy, A.S.O.I, Mysore.
3. Oriental Journal Volume: XXXVII of SV University, Tirupati.
4. Diplomatic of Sanskrit Copper-plate Grants by Bahadur Chand Chhabra, Published by National Archives of India.

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 14: ABHIGNANA SAKUNTALAM OF KALIDASA

I Learning Outcomes:

1. काव्येषु नाटकं रम्यं इत्यस्यार्थः अवगतो भवति ।
2. नाटकेषु शकुन्तला इत्युक्तिः अवगता भवति ।
3. कालिदासस्य नाटकनिर्माण कौशलम् परिजानाति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: प्रथमद्वितीयङ्कौ (9h)

1. the bee has left the jasmine and is trying to settle on Sakuntala's face; she calls for help and her friend playfully suggests that she had better call on Duṣyanta, the king, whose duty it was to protect the hermitage. This gives Duṣyanta, who so long had been eagerly watching them, his cue. He enters, and Śakuntala feels a strange flutter in her heart at sight of him.
2. For in the subsequent conversation between her friends and the king, it has been very artistically revealed that he was in every way worthy of her, and her friends too feel that if father Kanva were present he would do honour to the guest and offer him the one possession he prized most. Duṣyanta's doubts regarding her birth are stilled when urged by him. Sakuntala's friends narrate to him how she was the daughter of Visvamitra and Menaka and is being reared not for the religious life but for marriage with some one worthy of her. Śakuntala in feigned anger rises to leave when Priyamvadā detains her saying she had promised her the watering of two trees and she could not leave before she had paid her debt; at which the king most gallantly gives her the ring to redeem her debt.
3. the king now pines for love, which allows him no rest at night and deprives him of all his zest for the pleasures of hunting. He recounts his feelings to his unsympathetic friend, the Vidūṣaka, and gratefully receives the request of the young hermit to protect the hermitage against the attacks of the demons. Then comes a messenger from the palace requesting the king's presence at a festival there, and this gives the king the opportunity to dismiss all his retinue and the Vidūṣaka, assuring him, to prevent a scandal, that his remarks about Sakuntala were not made in earnest.

Unit - 2: तृतीयचतुर्थाङ्कौ (9h)

1. The third Act intimates to us in its introductory scene the love-stricken condition of Sakuntalā. The king has already driven off the powers of evil, and dismissed by the hermits, now seeks his love who spends those hours of midday heat with her friends on the vine-wreathed banks of the Malini There she is discovered reclining on a bed of lotus-leaves, writing at her friend's suggestion a love-missive to the king.

2. Sakuntalā in her maiden shame has not revealed her passion even to the friends of her bosom for long; it is only now when importuned by them that she talks of the desperate state to which she has been driven by love Then follows a scene of ideal passion which is enshrined in syllables of imperishable fire; Sakuntala has composed a song With which breathes of the keen anguish that fills her heart, and the king who has overheard all comes on the scene and assures them of his deep devotion for the fair Śakuntalā. rare skill, the poet makes Śakuntala jealously remark that they should not tax the great king's courtesy-is he not separated from the

fair eyes that long await his return to the palace? Upon which comes the confession of his passionate love for her. But they have heard that kings are prodigal of their love to many, Anasuya remarks-whereupon the king assures them that in spite of many a wife in the palace courts, henceforth this dear friend of theirs shall be the chief glory of his throne. The friends now make excuses and leave and the lovers are left to themselves. How gracefully, how delicately is the love- scene drawn; "a kiss un-kissed is the climax beyond which the affair does not pass."

3. The scene is ended by the arrival of Gautami who comes to take away Sakuntala to the hermitage.

4. Anasuya expresses her fears that surrounded by the bright ladies with their courtly ways, the king may not remember Sakuntala or the hermitage. Priyamvada, however, assures her that persons so noble are not changeable; what troubles her on the other hand is to know what Father Kanva will say when he knows of the union. Then comes the dread Durvāsas to the Asrama. Poor Sakuntala is far too deeply burdened to notice him. Care has already come and nested in her bosom then like a knife on the innocent lamb falls the fierce imprecation of the choleric sage, which, however, is modified through the intercession of the agitated Priyamvadā. He graciously grants that although Sakuntala shall be clean razed from her husband's memory, yet at the sight of the recognition ring the spell shall break. Happily the king has given Sakuntala his signet-ring that the friends feel will save her; they decide to tell no one of the incident; for poor Sakuntala ought not to be troubled; who would sprinkle boiling water on the jasmine flower and scald it?

5. The next scene opens in the tearful glimmer of the languid dawn, where in a very suggestive stanza a pupil of Kanva compares with the simultaneous rise and fall of heaven's brightest luminaries, the strange mutations of human life. Kanva by now has returned, and a divine voice has informed him of the marriage of Sakuntala and her approaching maternity. He decides to send her under the escort of his trusty pupils and Gautami to the king. And now follows the scene of leaving-taking which is drenched through and through in the heavy dew of long and living sorrow at the severance from a Paradise of love, innocence and vital memories- a Paradise which for ever vanishes from the picture. Hard of heart must he be who can read the act without mist in his eyes or catch in his voice! What tender leave-taking of the trees and plants, of the deer and peacock of the Vanajyotsna, of the doe that is slow by the weight of her young, of the fawn, her foster-child, that would fain prevent her going and catches the end of her garment, and lastly of the friends of her girlhood and her father. What lingering farewell! Who can tear the fond parent from his beloved child!

6. with a mind galled and bleeding Sakuntala finds herself between two worlds the one now lost to her, and the other dark and uncertain. The friends are already filled with apprehensions and tell Sakuntala to show the ring in case the king is slow to recognise her, and with her father's words of consolation and advice in her ears, and with a heart heavy with grief she bids farewell to the forest-world.

Unit - 3: पञ्चमाङ्कः

(9h)

1. The fifth Act with its painful and tense tragedy has strained our nerves to the utmost, and we stand in need of relief. So with a rare judgment the poet gives us at the beginning of the sixth act, a scene drawn almost raw from life, but one which is of vital importance to the play. For it describes the recovery of the ring from the maw of a carp which a fisherman had opened, and in the main act the poet describes how the king recognizes the wrong unwittingly done and of his heart-wrenching agony at loss of his beloved wife. He seeks to console himself with a portrait he had himself drawn of his love.

2. when the jealous queen Vasumati is reported to be coming to him; but her presence would have been altogether out of place in a scene of severe penitence and tenderness, and the poet

very skilfully avoids it by making the thoughtful queen give precedence to affairs of state. The minister obtains from the king the decision of a law-point involving the right of inheritance- an episode which only deepens the King's regret by reminding him of his childlessness.

Unit - 4: षष्ठाङ्कः

(9h)

1. The screams of the Vidūṣaka, who has been roughly handled by Mātali, awaken the king from his despair. This is necessary as Mātali explains "for bringing the king back to the realization that there are duties superior to private feeling." Indra requires his help in quelling the demons-the brood of Kalanemi.

Unit - 5: सम्पत्तमाङ्कः

(9h)

1. There a single boy fills the loving bosom of the entire forest-world; he absorbs all the liveliness of the trees, creepers, flowers and foliage". Now as before when he was about to enter Kanva's Asrama, the arm of the king throbs presaging his approaching fortune. He hears the matrons chiding the unruly boy and finds him dragging at the touselled mane of a lion's cub. The anagnorisis is the most skilfully and delicately managed of scenes. "What fire is in the child!" the king remarks. His heart goes out to him; then as he stretches his hand, the marks of imperial birth are revealed. And then as the matrons say to him "Is not the Sakuntala lovely" the most wonderful and effective use of word-play ever met with in literature the child begins to look about for his mother Sakuntalā.

2. When at last, in despair they call him to help them with the unruly boy, they are amazed at the "Speaking likeness" between him and the child, and tell him that the child belonged to Puru's line, that he had a heavenly nymph for mother who was cruelly abandoned by her heartless husband-a very beautiful instance of the use of irony in Kalidasa-yet all this is not enough for the king. It is only when he touches the magic amulet, and is told by the matrons that none but his father or mother can touch it with impunity, that he realises that his dearest hope has come true Then comes Sakuntali on the scene.

3. she blames only her fate which had been fixed for her by some former transgression of hers, and under the auspices of the divine pair Sakuntala and her boy are united to Dusyanta;

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. पात्रपोषणम् रसपोषणम् च जानाति ।
2. अभिनयकौशलं प्राप्नोति ।
3. सम्भाषणे चातुर्यम् प्रदर्शयति ।
4. अद्यापि कालिदास तुल्य कवेरभावम् अनुभवति ।

IV References:

1. Abijnanasakuntalam of kalidasa, Edited by M.R.Kale, Booksellers Publishing Co., Bombay.1957
2. Abijnanasakuntalam of kalidasa, with Srinivasaacharya's Commentary, Published by V.Ramaswamy Sastrulu & Sons., Madras, 1967

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.

3. Invited lectures and presentations on related topics by experts.

ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 15: KALAVIGNAANAM

Prescribed Text: BRUHATJATAKAM OF VARAHAMIHIRA,
Published by Chaukhamba Sanskrit Series, Varanasi.

I Learning Outcomes:

1. कालविज्ञाने भारतीयानाम् अग्रगण्यताम् जानाति ।
2. वराहमिहिरस्य कालविज्ञेषु श्रेष्ठतमत्वं जानाति ।
3. म्लेच्छाः ऋषिवत्पूज्याः इति वराहमिहिरवाक्यस्य आशयमवगच्छति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: 1-6 अध्यायाः (9h)

भूयोभिः पटुबुद्धिभिः पटुधियां होराफलज्ञप्तये
शब्दन्यायसमन्वितेषु बहुशः शास्त्रेषु दृष्टेष्वपि ।
होरातन्त्र महार्णवप्रतरणे भग्नोद्यमानामहं
स्वल्पं वृत्तविचित्रमर्थबहुलं शास्त्रं प्रारभे ॥

Unit - 2: 7-12 अध्यायाः (9h)

मययवनमणित्थशक्तिपूर्वैर्दिवसकरादिषु वत्सराः प्रदिष्टाः ।
नवतिथिविषयाश्विभूतरुद्रैर्दश सहिता दशभिः स्वतुङ्गभेषु ॥

Unit - 3: 13-18 अध्यायाः (9h)

अधमसमवरिष्ठान्यर्क केन्द्रासिसंस्थे
शशिनि विनयवित्तज्ञान धीनैपुणानि ।
अहनि निशि च चन्द्रे स्वेऽधिमित्रांश के वा
सुरगुरुसितदृष्टे वित्तवान्स्यात्सुखी च ॥

Unit - 4: 19-23 अध्यायाः (9h)

जनर्यात नृपमेकोऽप्युच्चगो मित्रदृष्टः प्रचुरधनसमेतं मित्रयोगाच्च सिद्धम् ।
विधनविसुखमूढव्याधितो बन्धतप्तो वधदुरितसमेतः शत्रुनी चर्क्षणेषु ॥

Unit - 5: 24-28 अध्यायाः (9h)

आदित्यदास तनयस्तदवाप्तबोधः कापित्थके सवितृलब्धवरप्रसादः ।
अवन्तिको मुनिमतान्यवलोक्य सम्यग्धोरां वराहमिहिरो रुचिरां चकार ॥

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. वैश्विकेषु शास्त्रकारेषु वराहमिहिरस्य महत्त्वम् अवगच्छति ।
2. स्वीये विषये वराहमिहिरस्य समग्रं ज्ञानम् अभिनन्दति ।
3. भारतीयानाम् गणितशास्त्रज्ञानं प्रशम्सनीयम् ।

IV References:

1. Brihat Jatakam, published by Ranjan publishers, New Delhi.

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 16: MRUCCHAKATIKAM OF SUDRAKA

I Learning Outcomes:

1. दशरूपकेषु प्रकरणं ज्ञानं भवति ।
2. शूद्रकस्य प्रकरणं निर्माणं कौशलम् अवगच्छति ।
3. तत्कालीनं समग्रं समाजं स्वरूपं निरूपणे कवेः नैपुण्यम् अभिनन्दति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: प्रथमद्वितीयाङ्कौ (9h)

1. In the Prelude (Prastavana), after the Benedictory atanza (Nandi), the Sutradhara given some interesting particulars about the author of the play which he is about to stage. A conversation between him and his wife (Nati), which follows, is intended chiefly to lead up to the entrance of the Vidushaka (Maitreya), at which point the action of the play properly begins.) Maitreya is a poor Brahmana and an honest and sincere friend of Charudatta, a wealthy citizen of Ujjayini who, however, no longer possesses his former wealth, having spent it all in noble and charitable deeds. One Churnavridha, who is Charudatta's friend, sends a cloak by Maitreya with instructions to give the same to his master. Charadatta enters, and the cloak is duly handed over to him. Their conversation for a while turns upon Charadatta's poverty; then Vasantasena comes upon the scene. She is being pursued by Sakara (Samsthanaka), the brother-in-law of king Palaka of Ujjayini, and the villain of the piece. He is a debauchee, a coward and a fool, with an exaggerated idea of his own importance and power; he is accompanied by two of his followers, Vita and Cheta. They entreat, cajole and threaten Vasantasena by turns, but all the same with great indignation she rejects Sakara's suit. She takes refuge in Charudatta's mansion; and in the darkness of the night her pursuers light on Radanika, a maid in Charudatta's employ, mistaking her for the object of their search. Maitreya intervenes and turns them all out. Vasantasena is next introduced to Charudatta; she had already heard of his virtues and fallen in love with him, contrary though it was to the profession of a courtesan to become attached to a penniless man. Wishing to keep up the acquaintance, she employs an ingenious device; she leaves her ornaments with Charudatta, ostensibly for safe custody, but really with the object that they should serve as an excuse for further communication with him. She then leaves, escorted by Charudatta who on returning makes over the ornaments to Maitreya for safe keeping.

2. Vasantasena, talking in confidence with her maid Madanika, reveals the warmth of her feeling for Charudatta, and also the real reason of depositing those ornaments with him. Then follows a scene introducing a number of gamblers; one of them, Samvahake, is running away without paying his debt, and is being pursued by his creditor and the master of the gaming-house. Assisted by another gambler, Samvabaka escapes and takes shelter in the house of Vasantasena, who in her kindness pays his debt for him and rids him of his pursuers. Samvabaka is tired of gambling, and leaves after declaring his resolve of donning the robes of a Buddhist mendicant (Bhikshu). One of Vasantasena's servants then enters and relates how he had just rescued a Bhikshu (-i. e., presumably, Samvabaka-) and how his brave act was rewarded by Charudatta by the gift of his own eluak. This affords her another proof of the noble generosity of the worthy Charudatta; she takes the cloak and wears it herself, for she loves everything belonging to her beloved and worshipped hero.

Unit - 2: तृतीयचतुर्थाङ्कौ

(9h)

1. There was a Brahmana in Ujjayini named Sarvilaka, who having fallen in love with Madanika, the slave-maid of Vasantasena, wanted to pay her ransom and marry her. Being himself poor, he had turned a burglar to obtain the necessary amount of gold. He breaks into Charudatta's house by night when all are wrapped in the arms of slumber, and happens to steal those very ornaments of Vasantasena which Maitreya had to keep with himself. The theft is soon discovered. Charudatta is distressed by the loss, not because the money meant anything to him, but because the ornaments were kept with him as a deposit, which he was bound in honour to return on demand. His wife Dhuta, however, whose nobility is on a par with her husband's, hands over her own necklace to help him out of the difficulty. Charudatta thereupon asks the Vidya to go to Vassa with that necklace, which he was to offer to her in exchange for her own ornaments, which, he was to state, were lost by his master at gambling, under the belief that they belonged to himself.

2. Sarvilaka calls upon Madanika with a view to buy her freedom with those stolen ornaments.) On being questioned as to the source of his sudden accession to wealth, he half-confesses that they belonged to Charudatta. Madanika, however, had recognized them as the property of her mistress; she recommends that Sarvilaka had better return them to where he had taken them from Sarvilaka, however, could not face Charudatta as a declared thief; as an alternative, therefore, she urges him to see Vasantasena and offer them to her, professing that Charudatta had sent them back by him, as his house was thought unsafe. Sarvilaka does so; but Vasantasena, who has listened to the preceding conversation, is not taken in by the pseudo-messenger.) Nevertheless in her goodness of heart she bestows Madanika on her adventurous suitor. Sarvilaka has to leave suddenly in a hurry to go to the assistance of his friend Aryaka, whom King Palaka had imprisoned for fear he might become the king, as a seer had predicted he would.) Vassa is next visited by Maitreya, who, it may be remembered, is deputed by Charudatta to offer her his wife's necklace in exchange for those lost ornaments. Vasantasena is deeply touched by this fresh proof of Charudatta's nobility, and she sends word with the Vidya that she would be calling upon Charudatta that evening)

Unit - 3: पञ्चमषष्ठाङ्कौ

(9h)

1. Vasantasena pays her promised visit, in spite of a terrible thunderstorm raging in the streets. [This gives the poet an opportunity to introduce several fine stanzas descriptive of rain, thunder and lightning]. On reaching Charudatta's house, she returns those ornaments to him under the plea that she had lost his necklace, just as he had formerly lost her ornaments, thereby intimating that she had seen through the ruse, well-meant though it was. The lovers have now come together, and there is nothing left that can mar their happy union, with which consummation the central theme of the play reaches its climax.

2. Vasantasena passes the night in Charudatta's house, in his company. In the morning Charudatta leaves home early, with instructions to his servant to bring Vassa to the Pushpaka-randaka garden, in a carriage. Before that is done, we have a touching scene, where Rohasena, Charudatta's son, is described as crying because he was given an earthen toy-cart (Mrichchhakatika) to play with, instead of a golden one desired by him) Vassa gives him her ornaments out of which the boy is to get a toy-cart made, and thus sends him away happy. [This is the incident that gives our play its title]. Then the servant Vardhamanaka comes in and announces that the carriage is ready; Vasantasena asks him to wait, while she finishes her toilet. He, however, suddenly remembers that he has forgotten the carriage cushions, and goes back to bring them.) In the meanwhile there comes in Sakara's servant, Sthavaraka, who, too, is driving his master's carriage in the same direction. Vasantasena gets into his carriage, by mistake, without his being aware of it, and is thus taken to the garden. (where she would reach a little later than she was expected to do). Just at this time Aryaka, whom Palaka had imprisoned, has escaped from his cell; he happens to meet the carriage of Vardhamanaka as the latter was coming back.

While the back of the driver was turned, Aryaka gets into his carriage, Vardhamanaka believing that it was Vasa. who had entered. Thus they drive on, but are shortly stopped by two of the city's guards who insist upon inspecting the carriage. One of them, Chandanaka, looks in first; he recognizes the prisoner, but promises to help him to escape; he therefore deliberately picks a quarrel with the other guard, Viraka, whom he beats and drives off. The road now being clear, Aryaka escapes in safety, Vardhamanaka never discovering all the while whom he was really driving.)

Unit - 4: सप्तमाष्टमाङ्कौ (9h)

1. Vardhamanaka brings the carriage to the Pushpa karandaka garden, where Charudatta is awaiting Vasantasena as it is, however, it is Aryaka, and not Vasa., who steps out of the carriage. True to the innate generosity of his heart, Charudatta promises him safety and advises him to proceed further in the same carriage, as that would allay suspicion; they two part the best of friends, Aryaka in gratitude and Char. in the consciousness of a good deed performed. Char. leaves without further waiting there for Vasantasens, for he did not like to be seen there after he had assisted in the escape of Aryaka, which was virtually treason towards the king.

2. The Bhikshu (Samvahaka) visits the Pushpaka. randaka garden to wash his robe, where he is variously harassed by Sakara and finally driven away.) Sakara is waiting for his carriage, which at length arrives; he is surprised to find Vasanta- sena inside, though of course it is a very welcome surprise, as it affords him an opportunity to renew his attentions to her. She spurns him; whereupon Sakara, like the fool that he is, conceives the idea of killing her by way of punishment. He asks his followers, Vita and Cheta, to do the killing, which they promptly. and emphatically refuse. Sakara then decides to kill her himself; he gets rid of Vita and Cheta under one pretext and another, and then strangles the helpless girl. She falls down senseless, though not dead; he however, believes that he has killed her. On the return of Vita and Cheta on the scene, Sakara boasts of his exploit ;) Vita is disgusted with his master and his ways, and leaves him to join the newly formed party of Arvaka. Sakara orders the Cheta to go to his palace, where he intends to hold him a prisoner, lest he might give out the secret concerning the real author of the crime. Finally, he hits upon the idea of proclaiming Chara- datta as the murderer of Vasantasena; this would be sweet and complete revenge; for Charudatta was his rival in her affections, and it was for his sake that she spurned him. as he believed. On the departure of Sakara, the Bhikshu comes back to the spot to dry his robe, and discovers Vasantasena. He restores her by rendering her first-aid, and takes her to a convent (Vihara) hard by.

Unit - 5: नवमदशमाङ्कौ (9h)

1. The scene is now shifted to the court of justice, where in the presence of a presiding Judge and two assessors, Sakara formally charges Charudatta with having enticed Vasa, to his garden and there murdered her for the sake of her ornaments. The Judge opens the case by calling for Vasantasena's mother, who gives evidence about the existence of a love affair between her daughter and the citizen Charudatta; (she also states that so far as she knew Vasa. was then supposed to be in Charudatta's house. Next Charudatta himself is sent for, who denies any exact knowledge of Vasantasena's movements. In the meantime Viraka arrives to lay information against his fellow-guard Chandanaka who had mauled and assaulted him while he was trying to inspect a carriage which belonged to Charudatta and in which Vasanta. sena was supposed to be travelling in the direction of Pushpa karandaka garden. The Judge sends him to find out if a woman's dead body was lying in the garden. As ill luck would have it, a dead body of a woman was lying there, who had been accidentally killed by the fall of a tree. Viraka comes back and reports what he has seen. This is sufficient evidence to charge Charudatta with Vasantasena's murder; he, however, makes no very serious effort to establish his innocence, so much weighed down he is with the thought that now that Vasantasena was no more, life would be without interest to him, and further that he, being penniless, would not be believed in what he would say to the contrary and that the Judge would not give him a fair hearing. As a matter of fact, the Judge is quite favourable, but he has to investigate the truth; the guilt of Char. is already apparent

by his half silence; and further damning evidence is unwittingly given by Maitreya who brings with him Vasutasena's ornaments, the same that she had given to Rohasena; the ornaments are pointed out by Sakara as the motive of the crime, and they belonged to Vasa. and came from Charudatta's house. The chain of evidence is now practically complete. Charudatta does not give any satisfactory explanation, and the Judge and EARS declare him guilty. King Palaks, thereupon, pronounces the death-penalty upon the murderer, as Charudatta is now to be. He is to be taken to the cemetery and the Pimpaled as a warning to all similar wrong-doers.)

2. Charudatta is being taken to the cemetery by two Chandalas, who are to act as his executioners, though they don't much relish their job. Charu's guilt is proclaimed at each proclamation-station on the way. Maitreya brings in Rohasena so that his father might have a last look at his son's face: Maitreya entreats the Chandalas to release Charu., which of course they cannot. Then Sakara's servant Cheta, whom his master had put in irons, hears the proclamation; anxious to declare the truth, he resolutely jumps into the street, chains and all, from the room wherein he was confined. He denounces Sakara as the guilty party, but the latter arrives there at this juncture and somehow manages to prove, to the satisfaction of the simple-minded Chandalas, that the Cheta was a thief and a liar and that therefore his statement was not to be relied on. Then they reach the place of execution, where Charu. is now about to be impaled. But the Bhikshu accompanied by Vasantasena arrives there in the nick of time; the charge of murder falls through and the innocence of Char. is at once fully established, as also Sakara's guilt. Sarvilaka then enters and announces that Aryaka had killed the wicked king Palaka and installed himself on his throne as his successor. For the valuable aid rendered by him in times of need, Char. is rewarded by Aryaka with the gift of the kingdom of Kusavati. The title of wife is conferred upon the virtuous Vasantasena, to whom the stigma of being called a courtesan would now no longer attach. Similar suitable honours are also conferred upon Samvahaka, Sthavaraka, the Chandalas, Chandanaka, and even the villainous Sakara, for Char. was not the person to revenge himself on a fallen enemy. After this happy conclusion, the play terminates with the usual stanza (Bharatavakya) containing an expression of goodwill towards all and unhappiness for none.

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. नाटककर्तृषु शूद्रकस्य स्थानं योगदानं च समवगच्छति ।
2. मुख्य प्रासंगिक इतिवृत्तयोः समनिर्वहणे कवेः प्रतिभाम् अभिनन्दति ।
3. समाजस्थ सर्वविध जीवन शैलीनिरूपणे कवेः नैपुण्यं परिभावयति ।

IV References:

1. Mrichchhakatika of Sudraka, M.R.Kale, Motilalbanarsidass Publishers private limited, Delhi, 1994

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 17: WORKS OF BHARAVI, MAAGHA & SRI HARSHA

I Learning Outcomes:

1. महाकाव्य - लक्षण - परिज्ञानं भवति ।
2. भारवेः कविता शैलीम् अवगच्छति ।
3. माघस्य कवितानैपुण्यम् अवगच्छति ।
4. श्रीहर्षस्य वैदुष्यं ज्ञातुं पारयति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: किरातार्जुनीये द्वितीयः सर्गः 1-30 श्लोकाः (9h)

Supporting Daupadi's words Bhima spoke to Yudhishtira.

Unit - 2: किरातार्जुनीये द्वितीयः सर्गः 31-59 श्लोकाः (9h)

Yudhishtira's reply to Bhima's words.

Unit - 3: शिशुपालवधे प्रथमः सर्गः 1-40 श्लोकाः (9h)

Narada's arrival to Dwaraka city.

Unit - 4: शिशुपालवधे प्रथमः सर्गः 41-75 श्लोकाः (9h)

Indra's message to Lord Krishna through Narada.

Unit - 5: नैषधीयचरिते प्रथमः सर्गः 1-25 श्लोकाः (9h)

Description of King Nala.

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. भारवेः अर्थगौरवम् इति वाक्यार्थस्य अवगतिर्भवति ।
2. माघे सन्ति त्रयो गुणाः इति वाक्यार्थस्य अवगतिर्भवति ।
3. नैषधं विद्वदौषधम् इति वाक्यार्थस्य अवगतिर्भवति ।

IV References:

1. Kiraatarjuneeyam of Bharavi, Published by Chowkhamba Sanskrit Series Office, Varanasi.
2. Sisupalavadha of Magha, Published by Chowkhamba Vidyabhavan, Varanasi.
3. Naishadheeyacharitam of Sri Harsha, Published by National Sanskrit University, Tirupati.

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.

3. Invited lectures and presentations on related topics by experts.

ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 18: HISTORY OF SANSKRIT LITERATURE

I Learning Outcomes:

1. संस्कृत वाङ्मय स्वरूप परिचयो भवति ।
2. संस्कृत वाङ्मय विस्तृतिं जानाति ।
3. संस्कृतवाङ्मयं सकलभाषा वाङ्मयस्य आधारभूतम् इत्यवगच्छति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: वेदपरिचयः, वेदानां रचनयाः कालः ।

वेदाङ्गानि, देवता इत्यादयः ।

(9h)

Unit - 2: पुराणानि, पुराणानां श्लोकसंख्या ।

रामायणम्, रामायणस्य कविता शैली इत्यादयः ।

(9h)

Unit - 3: महाभारतम् इत्यारभ्य भागवतस्य टीकासम्पत् पर्यन्तम् ।

महाकाव्यात् स्तोत्रकाव्य पर्यन्तम् ।

(9h)

Unit - 4: दृश्यकाव्यप्रकरणात् उपरूपकाणि पर्यन्तम् ।

चम्पूकाव्यम् ।

(9h)

Unit - 5: गद्यकाव्यानि ।

कथासाहित्यम् ।

(9h)

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. वेदमन्त्र द्रष्टृणाम् ऋषीणाम् अलौकिक विज्ञानं ज्ञातुं प्रभवति ।
2. कालिदासादि महाकवीनाम् प्रतिभां समवगच्छति ।
3. संस्कृत साहित्यस्य महत्त्वम् अनुभवति ।

IV References:

1. Samskruta Sahityetihasah by Srirama Chandra Misra, Published by Chaukhamba Vidayabhavan, Varanasi.

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

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REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 19: MUDRAA RAAKSHASAM OF VISAKHA DATTA

I Learning Outcomes:

1. अर्थशास्त्रतत्त्वभरितस्य नाटकस्यास्य परामर्शेन बहुमुखं ज्ञानं भवति ।
2. नाटकलक्षणसमन्वयपुरस्सरम् ऐतिहासिक विषयाणाम् परिज्ञानं भवति ।
3. सन्धि, सन्ध्यङ्गादीनामपि समग्रं ज्ञानं भवति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: प्रथमाङ्कः (9h)

1. The fortuitous acquisition of Rakshasa's ring by Chanakya;
2. The forged letter and the verbal message

Unit - 2: द्वितीयतृतीयाङ्कौ (9h)

1. The imprisonment of Chandanadāsa;
2. The successful flight of Sakatādāsa to Rakshasa's camp with Siddharthaka, Chankya's spy and the admission of the latter into the service of Rakshasa

Unit - 3: चतुर्थाङ्कः (9h)

1. The bestowal of the newly received ornament from Malayaketu on Siddh. by Rak; and the restoration of the signet-ring by Siddh. to Rāk.;
2. The palming off of the ornaments of Parvataka on Rāk

Unit - 4: पञ्चमषष्ठाङ्कौ (9h)

1. The feigned quarrel between Chanakya and Chandragupta;
2. The arousing of suspicion in the mind of Malayaketu against Rakshasa, and the final rupture between the princes; and that statesman;
3. The unjust murder of the five princes

Unit - 5: सप्तमाङ्कः (9h)

1. Malayaketu's precipitate resolve on war and his consequent defeat;
2. The resolve of Rakshasa to surrender himself up to Chandragupta for the sake of his friend;
3. The final consent of Rakshasa, though given with reluctance, to become the minister of Chandragupta.

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. पात्रपोषणम् रसपोषणम् च जानाति ।
2. अभिनयकौशलं प्राप्नोति ।

3. सम्भाषणे चातुर्यम् प्रदर्शयति ।
4. ऐतिहासिक विषयाणाम् नाटकीकरणे कवेः नैपुण्यं समवगच्छति ।

IV References:

1. **मुद्राराक्षसम्** - आचार्य जगदीशचन्द्र मिश्रः, 'विमला' संस्कृत हिन्दी -आंग्ल - व्याख्या - टिप्पणी - नोटस् - प्रश्नपत्रादि - विभूषितम्, चौखम्बा विद्याभवन, वारणासी - २२१००१

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

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REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 20: UTTARA RAMA CHARITAM OF BHAVABHUTI

I Learning Outcomes:

1. नाटकलक्षण परिज्ञानं भवति ।
2. भवभूते: रचनाशैलीम् जानाति ।
3. नाटकस्वरूपज्ञानम्, रसगुणालङ्कारादीनाम्, वस्तुनः, नायकादीनां च ज्ञानम् अस्य नाटकस्य अध्ययनेन भवति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: प्रथमाङ्कः (9h)

1. The arrival of the spy with the news about the evil rumours concerning Sitha.
2. The abandonment of Sita near Vilmiki's hermitage;

Unit - 2: द्वितीयाङ्कः (9h)

1. Rama's visit to the Dandaka forest in connexion with Sambika's austerities.
2. His being brought in contact with Sita who remains invisible.

Unit - 3: तृतीयाङ्कः (9h)

1. The Asvamedha sacrifice commenced by Rama ;

Unit - 4: चतुर्थपञ्चमाङ्कौ (9h)

1. The capture of the sacrificial horse by Lava at the hermitage of Vilmiki
2. The fight between Lava and Chandraketu ;
3. Rama's arrival on the scene which puts an end to the fight.

Unit - 5: षष्ठसप्तमाङ्कौ (9h)

1. Rama's interview with Lava and Kusa ;
2. The declaration of Sita's purity by the Earth, divine Ganges and Arundhati;
3. The happy union of Rama and Sita at the end.

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. पात्रपोषणम् रसपोषणम् च जानाति ।
2. अभिनयकौशलं प्राप्नोति ।
3. सम्भाषणे चातुर्यम् प्रदर्शयति ।

IV References:

1. उत्तररामचरितम् - भवभूतिः - चौखम्बा कृष्णदास अकाडमी - वाराणसी ।

2. उत्तररमचरितम् - भवभूतिः - चौखम्बा कृष्णदास पब्लिषर् - वाराणसी ।
3. उत्तररमचरितम् - भवभूतिः - भारतीयविद्यप्रकाशन् - वाराणसी ।
4. Uttararamacharita of Bhavabhuti of M.R.Kale, published by Motilal Banarsidass Publishers Private Limited, Delhi.

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.

ANDHRA PRADESH STATE COUNCIL OF HIGHER EDUCATION

REVISED UG SINGLE MAJOR SYLLABUS UNDER CBCS

(Implemented from Academic Year 2023-24)

PROGRAMME: B.A (Honours) in Sanskrit

Major Subject: SANSKRIT

Course 21: ARTHA SASTRAM OF KAUTILYA

I Learning Outcomes:

1. अर्थशास्त्रम् विश्वे प्रथमतः लिखितं संविधानग्रन्थमवगच्छति ।
2. कौटिल्यस्य सर्वतोमुख प्रतिभाम् अभिनन्दति ।
3. अर्थशास्त्रस्य राजनीति, प्रजापालन, वाणिज्य, न्याय शास्त्रादि समाहाररूपं जानाति ।

II Syllabus: (Teaching Hours: 45)

Unit - 1: विनयाधिकारिकम्

(9h)

विद्यासमुद्देशः । वृद्धसंयोगः । इन्द्रियजयः । अमात्यो त्पत्तिः । मन्त्रिपुरोहितोत्पत्तिः । उपधाभिश्शौच शौचज्ञानम- मात्यानाम् । गूढपुरुषोत्पत्तिः । गूढपुरुषप्रणिधिः । स्वविषये कृत्याकृत्यपक्षरक्षणम् । परविषये कृत्याकृत्यपक्षोपग्रहः । मन्त्राधिकारः । दूतप्रणिधिः । राजपुत्ररक्षणम् । अवरुद्धवृत्तम् । अवरुद्धे वृत्तिः । राजपणिधिः । निशान्तप्रणिधिः । आत्म- रक्षितकम् ॥ इति विनयाधिकारिकं प्रथमाधि' करणम् ॥

.Unit - 2: धर्मस्थीयम्

(9h)

धर्मस्थास्त्रयस्त्रयोऽमासा जनपदसन्धिसङ्ग्रह 'द्रोणमुखस्थानीयेषु व्यावहारिकानर्थान् कुर्युः । तिरोहितान्तरगारनक्तारण्योपध्युपहरकृतांश्च व्यवहारान् प्रतिषेधयेयुः । कर्तुः कारायेतुश्च पूर्वस्साहसदण्डः । श्रोतृणामे- कैकं मत्यर्धदण्डाः । श्रद्धेयानां तु द्रव्यव्यपनयः ।

Unit - 3: योगवृत्तम्

(9h)

राजानमवगृह्या 'जीविनः शत्रुसाधारणा वा ये मुख्या स्तेषु गूढपुरुषप्रणिधिः कृत्यपक्षोपग्रहो वा सिद्धिः यथोक्तं पुरस्तादपजापोपसर्पो वा यथा च पारग्रामिके वक्ष्यामः ॥

Unit - 4: षड्गुण्यम्

(9h)

षड्गुण्यस्य प्रकृतिमण्डलं योनिः ॥ 'सन्धिविग्रहासनयानसंश्रयद्वैधीभावाष्वाङ्गुण्यम्' इसाचार्याः ॥ "द्वैगुण्यम्" इति वातव्याधिः, "सन्धिविग्रहाभ्यां हि षड्गुण्यं सम्पद्यते" इति ॥ "षड्गुण्यमेवैतदवस्थाभेदात्" इति कौटिल्यः ॥ तत्र - पणबन्धः सन्धिः ; अपकारो विग्रहः ; उपेक्षणमासनं; अभ्युच्चयो यानं परार्पणं संश्रयः सन्धिविग्रहोपादानं द्वैधीभावः इति षड्गुणाः ॥

Unit - 5: तन्त्रयुक्तिः

(9h)

मनुष्याणां वृत्तिरर्थः ; मनुष्यवती भूमिरित्यर्थः ; वस्याः पृथिव्या लाभपालनोपायः शास्त्रमर्थशास्त्रमिति ।

तत् द्वात्रिंशद्युक्तियुक्तं अधिकरण , विधानं, योगः, पदा- र्थः, हेत्वर्थः, उद्देशः, निर्देशः, उपदेशः, अपदेशः, अतिदेशः, प्रदेशः, उपमानं, अर्थापत्तिः, संशयः, प्रसङ्गः, विपर्ययः, वा- 5152 क्यशेषः, अनुमतं, व्याख्यानं, निर्वचनं, निदर्शनं, अपवर्गः स्वसंज्ञा, पूर्वपक्षः, उत्तरपक्षः, एकान्तः, अनागतावेक्षणं, अतिकान्तावेक्षणं, नियोगः, विकल्पः, समुच्चयः, ऊद्यमिति ।

III Skill Outcomes:

On successful completion of this course, student shall be able to:

1. भारतीय शास्त्रकाराणाम् लौकिकविज्ञानं प्रशंसति ।
2. भारतीयायेव शासनादि व्यवस्था निर्माणे प्रथम्मः निपुणाः इति च जानाति ।
3. अर्थशास्त्रस्य अध्ययनम् आधुनिकस्य आवश्यकमिति निर्धारयति ।

IV References:

1. **Arthasastra of Kautilya**, Published by Oriental Library Publications, University of Mysore, Mysore.
2. **Kautilya's Arthashastra**, Published by Parimal Publication Pvt. Ltd.,

V Co-Curricular Activities: (Hours for Activity: 15h)

1. Assignments
2. Seminars, Group discussions, Quiz, Debates etc.
3. Invited lectures and presentations on related topics by experts.