

## SYLLABUS –M.A.

Approved by BOS on 06.12.2014

**Department of Sanskrit, Pali & Prakrit**  
**Visva-Bharati, Santiniketan**  
**M.A Sanskrit, Semester System**  
[Effective from 2015-2016 Academic Session]

[The syllabus consists of 16 papers each carrying 50 marks, making the aggregate of 800 marks. Papers-I – VIII are General Papers and Papers IX XVI (3 groups i.e. Veda, Philosophy and Literature) are special papers. 20% of the total marks in each paper are for Mid Semester. (Internal Assessment) Written examination in each paper will be held with 40 marks]

The detailed break up of different semester examinations shall be as follows –

### **Semester – I**

<b>Paper – I</b>	<b>Vedic Studies</b>	<b>Total – 40</b>
Unit-I:	Samhitā : The following hymns - RV: 1.3, 1.4, 3.33, 10.108; VS: 31	25
Unit-II:	Aitareya-Brahmanaḥ: Pancika VII, Adhyāya 3 : Sunahsepopākhyāna	15

### **M.A. Sem. I, Vedic Studies, Paper - I**

**Course Content :** In this paper some selected hymns from Vedas associated with various deities viz., Agni, Indra, Mitra, Varuna, Asvini Kumaras, Sarasvati, Purusa etc. are mentioned which speak about the characteristics and concept of Vedic deities and their relationship with human beings and nature.

**Objective:** Purpose of this paper is to acquaint students with the Vedic Parthenon, Culture and Gods - so that they will know the ancient-most root of Indian Culture.

**Outcome:** The students get a clear idea about the nature of mantras, concept and characteristic of Vedic deities etc.

<b>Paper-II</b>	<b>Grammar</b>	<b>Total – 40</b>
Unit-I :	Vaiyākaraṇa-Siddhānta-Kaumudī	
Unit-I :	Samjñā & Paribhāsā : ac-sandhi & hal sandhi	10 + 10 = 20
Unit-II:	Ajanta Puṃlinga	15
Unit-III:	Taddhita [1072-78, 1080-90, 1095, 1098,	5
<b>Paper-III</b>	<b>Nyāya-Vaiśeṣika</b>	<b>40</b>
	<b>Tarka Saṃgraha</b>	

### **Paper-III, Semester-I: Nyaya vaisesika-Tarkasamgrahu**

#### **Course Content:**

It is a philosophical text based on Nyaya vaisesika school of thought. It deals with the nature of various objects of knowledge, the characteristics of valid knowledge and its classifications.

#### **Objective:**

To help the first learner for grasping the process of philosophical arguments as presented in various texts.

**Outcome:**

After the thorough reading of this primary text students become familiar with the style of the analytical methods of philosophy as well as the knowledge of technical terms of philosophical literature and how to apply them.

<b>Paper-IV Prakrit</b>	40
Unit-I [Text]	
a) Karpuramanjarī (1 <sup>st</sup> Act)	15
b) Dasaveāliyasuttam [I-III Chapters]	10
Unit-II: Elements of Prakrit Grammar	15

**MA – 1 (Semester I) Prakrit**

**Course Content** – This course has Prakrit Grammar and Prakrit Literature. In the context of Prakrit grammar, Vararuci's Prakrit prakāśa has been taken in the syllabus. In first two chapters, vowels and non-conjunct consonants are treated. In Prakrit literature, two books are studied, and these are, Daśavaikālika and Karpūramañjarī. Daśavaikālika is a Jain Canonical text, written in Ardhamāgadhī Prakrit and Karpūramañjarī, is a Prakrit drama called Saṭṭaka. This is written by Rājasekhara in 10th century CE.

**Objectives** – Prakrit has many dialects and sub-dialects. Some of the classifications of Prakrit are Māhārāṣṭrī, Śaurasenī, Māgadhī, Ardhamāgadhī and so on. In the time of Lord Mahāvīra (600 BCE), Prakrit has earned recognition as a language. Ardhamāgadhī Prakrit is used in the Śvetāmbara Jain Canonical texts, where as Śaurasenī is used in the Digambara scriptures and in many non-Jain texts. In Sanskrit dramas, some characters speak Śaurasenī. In Vararuci's Prākṛta-prakāśa general features of Māhārāṣṭrī are dealt and Daśavaikālika is prescribed for Jain ethics and through Ardhamāgadhī. In the same way Karpūramañjarī the saṭṭaka is prescribed for knowing the language Śaurasenī and for the specimen of ancient drama in India.

**Outcome** – Prakrit, linguistically called as Middle Indo-Aryan (MIA), has a great impact on New Indo-Aryan languages (NIA), such as, Bengali, Hindi, Odia, Assamese, Marathi, Gujarati, Punjabi, Rajasthani and many other modern Indian languages. It is interesting to note that the remnants of Old Indo-Aryan (OIA) or development of the OIA language to NIA is perfectly realized through the MIA. So learning Prakrit is important to understand the linguistic tradition in India.

**Reference Books -**

1. Prākṛta Prakāśa of Vararuci- S.R. Banerjee
2. Prākṛta Prakāśa of Vararuci - E.B. Cowell
3. Karpuramanjari of Rājasekhara - Sten Konow
4. Karpuramanjarī of Rājasekhara- M.M. Ghosh
5. Karpuramanjarī of Rājasekhara - Suchitra Roy
6. Karpuramanjari of Rājasekhara - Sutapa Bakshi
7. Dasaveyaliā - Jagat Ram Bhattacharyya
8. History of Indian Literature (Part II) - M. Winternitz
9. Prakrit Sāhitya ka tihāsa - Jagdish Chandra Jain

## Semester – II

**Paper-V Vedic Literature and Linguistics**  
Unit-I: R̥gvedabhāṣyopakramanikā & Kenopanisad

**Total-40**  
(15+10)= 25

### M.A Sem. II (Paper V)

**Content** – This paper includes Sayana’s introduction to interpretation of R̥gveda, Upaniṣad and General linguistics. It is a combination of three aspects – Trend of Vedic Interpretation , Vedanta philosophy and Comparative Linguistics.

**Objective** – Unit I aims at the understandings of Interpretational technology of Sayana.  
Unit II introduces in-depth study of Upaniṣad and understanding its value.  
Unit III gives basic knowledge on Comparative Linguistics .

**Outcome** – In general this paper helps the students to Understand the Vedic Interpretation by Sayana and also focuses on the Phonological concepts of general linguistics with exposition to the Vedantic concepts of life and beyond.

### MA, Sem- II Kenopanishad

**Content:** Kenopanishad

#### Course Objectives:

Kenopanishad is one major Upanishadic text that explores the Brahavidya. The objective of this course is to offer the knowledge of the basic foundation of Indian philosophy, Indian spirituality and ancient mythology.

#### Learning Outcome:

Students have learnt the theory of non-duality through this text. They also got the knowledge of the Upanisadic groundwork, essential for preparing Vedantic theory.

Unit-II: Linguistics 15

- History of OIA (Sanskrit) [Indo-European family of languages, classification of IE, Origin and development of OIA]
- Phonology [The IE sound system and its development in OIA, Sources of OIA sounds, Ablaut, Phonetic Laws, Phonetic Tendencies]
- Morphology [Declension of Noun, Verbs]

#### Reference Books:

A Hand book of Sanskrit Philosophy by S.R. Banerjee, Sanskrit Pustak Bhandar, Kolkata.

The Sanskrit Language by T. Burrow, MLBD, Delhi.

**Paper-VI Grammar** Total-40

Unit-I: Vaiyākaraṇa-Siddhānta-Kaumudī

The following Sūtras only –

- |                                                                                                                                     |    |
|-------------------------------------------------------------------------------------------------------------------------------------|----|
| a) 2151-2232                                                                                                                        | 12 |
| b) 2575-80, 2587-89, 2593-96, 2600-07, 2608-21, 2629-44                                                                             | 08 |
| c) 2829-35, 2841-43, 2848-49, 2851, 2857-58, 2871-72, 2883-86, 453-56, 462-67, 469-71, 475, 483-84, 489-90, 492, 494, 498, 510, 518 | 10 |

### MA-Sem-II, Paper-VI

**Course Content:** Vaiyakaranasiddhartakaumudi (Ajanta Puṇḍinga, Taddhita, Kṛtya, Strī).

**Course Objective:** To enable learners to achieve linguistic competence and to be able to use grammar as a tool or resource in the comprehension and creation of oral and written discourse efficiently, effectively and appropriately according to the situation.

**Course Output:** Students will develop the abilities in Sanskrit grammar, oral skills, reading, writing and communication skills. They will also improve their accuracy and fluency in producing and understanding spoken and written Sanskrit.

Unit-II: Paśpaṣā of the Mahābhāṣya [Āhnikā-1]

10

### MA-Sem-II, Paper-VI

**Course Content:** Vaiyakarana – Siddhanta-Kaumudi (Samjna & Paribhasa, ac-Sandhi & hal sandhi, nic, san, yañ, Bhavadi)

**Course Objective:** To enable learners to achieve linguistic competence and to be able to use grammar as a tool or resource in the comprehension and creation of oral and written discourse efficiently, effectively and appropriately according to the situation.

**Course Output:** Students will develop the abilities in Sanskrit grammar, oral skills, reading, writing and communication skills. They will also improve their accuracy and fluency in producing and understanding spoken and written Sanskrit.

### Paper-VII Pali

Total – 40

Unit-I : [Text]

20

- a) Dhammacakkappavattanasutta [Saṃyuttanikāya, V. Mahavaggapah]
- b) Munisutta [Suttanipāta, Khuddakanikāya]
- c) Katthārijātaka & Gumbiyajātaka [Jātaka-atthakatha]
- d) Kāludāyitheragāthā [Theragāthā, Khuddakanikāya]
- e) Bhaddavaggīyavatthu [Mahāvagga, Pali]
- f) Dhammapada [verses 12, 35, 50, 72, 80, 99, 100, 121, 129, 155, 186, 216, 228, 240, 269, 277, 332, 338, 401].

Unit-II : Asoka Inscription : Rock Edict-I [Girnar, Shahabazgarhi & Jaugada version]

8

Unit-III: Elements of Grammar

12

### MA – 1 (Semester II) Pali and Sanskrit Philology

**Course Content** – In this semester some Pali texts along with Pali grammatical features are prescribed. Two Jātakas – Katthahārī Jātaka and Gumbīya Jātaka are taught in the Department. Apart from that, the Dhammapada, Munisutta, Dhammacakka-pavattana sutta, Bhaddavaggīya vatthu, Kāludāyī theragāthā etc are taught. In the syllabus the first rock edict of Aśokan Inscriptions, Girnar, Jaugada and Shahbazgarhi versions are prescribed. Some fundamental Prakrit grammar and Prakrit philology are also included in the syllabus. In Sanskrit Philology, the development of Indo-European to the Old Indo-Aryan and some Phonological laws are prescribed in the syllabus.

**Objectives** – Pali is used in the Buddhist texts. The language has close connection with the Buddhist canons. So learning Buddhism is also a means for learning Pali. Sanskrit has a close relation with Pali and Prakrit. So through language and literature it reveals the

culture, custom and tradition of ancient India. Learning Pali with the Sanskrit background is an added advantage.

**Outcome** – Every literature has three major dimensions, such as, language, literary theories and the philosophy. Pali has also these major aspects in its literature. Through the knowledge of the language it is possible to reach the teachings of philosophy. Philosophy has also the application in the society. So it goes without saying that the teaching of Buddha, in terms of compassion and non-violence is so essential in modern era.

**Paper-VIII Project Dissertation**

Total-40

Project works

(Approved by BOS held on 08.11.2016)

### **Semester-III**

#### **Paper-IX**

#### **Veda Group**

**Post-Vedic Texts:**

**Total 40 marks**

Taittareya Bhāṣyabhūmika

20

Bodhayana Dharmasūtra

(Ch – I) -20

#### **M.A Sem III (Paper – IX)**

**Content** – This paper included two texts named Taittirīya -Bhāṣya-Bhūmikā by Sayana and Boudhāyana-Dharmasūtra. One related to debate on Sayana's interpretation other one related to social system of sutra-period.

**Objectives**

- To equip the students with the sayana's interpretation of Yajurveda , the History of introduction and Mīmāṃsā thought system .
- To equip the students with the ancient social structure , History, Geography and legal procedure as well.

**Outcome** – As a result our student have been well equipped with the legal procedure of ancient India and technique of vedic interpretation by Sayana .

#### **Indian philosophy Group**

**Atheist School:**

Unit-I: Sarva-darśana-saṃgraha

**Cārvāka**

10

**MA, Sem-III (Indian Philosophy), Paper-IX**

**Carvaka Philosophy**

**Content:** Carvakdarsarm

**Objective:** Knowledge of reality or valid cognition is called prama and the source of knowledge is called pramana. The carvaka holds that the perception is the only pramaṇa or dependable source of knowledge. For establishing this position he criticizes the possibilities of other sources of knowledge like inference and testimony which are regarded as valid pramaṇa by many philosophers.

**Output:** It has been found that the students become more inquisitive after studying the text of caravaka philosophy. They realize the materialistic view prevailed in the ancient text which is popular among the common people.

**MA-2 (Philosophy Group) – Semester III**

**Course Content** – Jainism (Ārhat darśana) from Sarvadarśana-saṃgraha of Sāyana-Mādhava or Mādhavācārya. After Buddhism, Jainism comes. Mādhavācārya, through the argument of Jainism refutes the theory of kṣaṇikavāda of Buddhism. This course covers the theory of omniscience and the three jewels (triratna). It deals with the two basic fundamentals, such as, soul and non-soul, five fundamentals, seven fundamentals and nine fundamentals. It also deals with Saptabhaṅgī-naya including Syād-vāda and Anekānta-vāda.

**Objectives** – Mādhavācārya dealt with the different schools of Indian Philosophy. He composed those matters in a very systematic way in the Sarvadarśana-saṃgraha. While discussing on the Buddhist Philosophy, he kept kṣaṇikavāda as the final point. Consequently he started Jainism with the refutation of kṣaṇikavāda. Establishment of the theory of Omniscience as propounded by the Jain Philosophy has become a prime point. The fundamentals of Jain Philosophy have been composed in the Tattvārthasūtra. Mādhavācārya quoted those sūtras to justify his arguments. Sarvadarśana-saṃgraha is very important in the sense that Mādhavācārya has interpreted Jainism in a new way. It helps to understand the common aspects of different philosophies.

**Outcome** – Indian culture and heritage is known through the tradition of two major faiths and cultures, such as, Brāhmanic and Śramaṇic cultures. Buddhism and Jainism come under the category of Śramaṇic cultures. These two, along with Cārvāka are in the category of atheist philosophy. Jainism believes the existence of individual soul of all living beings and the soul without the help of any external power can attain final liberation. So the basic two teachings are applicable to the human society that, in terms of existence the importance of soul of all creatures are same and the act of non-violence with all creatures. The five great vows, such as, non-violence, truth, non-stealing, celibacy and non-possessiveness are the nature of human values. Herein lies the importance of the study of Jainism.

Unit-II : Bauddha : Mulamadhyama Kārikā [Pratyaya parikṣā only]

15

**MA, Sem-III (Indian Philosophy), Paper-IX  
Atheist School**

Mulamadhyamakārika – Buddhist Philosophy

**Content:** The Mulamadhyamakārika, written by Nagarjuna, is the first regular work on the Madhyamika Philosophy. The book is based on the exposition of middle path doctrine which discards all limitation. It also demonstrates the absolute i.e. sunyata.

**Objective:** To explain the cause and effect theory through non-conditionality. Which is a unique one in the history of Indian philosophical thought.

**Output:** Students can understand the variety of Truth i.e. conditional and transcendental, which has been explained through logical method.

**Literature Group**

**Drama:**

Total-40

Unit-I : Mṛcchakatikam

20

(Sem.-III) : Paper-IX: Mṛcchakatikam

**Course Content:**

The famous drama of Sudraka

**Objective:**

Course aims at teaching students the subtle nuances of a Prakarana type of Sanskrit drama.

**Outcome:**

Students become capable of giving tables, making critical appreciations and sociological studies on Sanskrit drama in particular and drama in general.

Unit-II: Mudrārākṣasam

20

**Paper-X  
Veda Group****Prātiśākhya:**

Ṛg Prātiśākhya ( 1<sup>st</sup> Four Pattalas)

40 Marks

**M.A. Sem III (Paper X)**

**Content** – This paper deals with the science of Vedic Semantics . The text accepted is part of Ṛkprātiśākhya, includes subject matters like Saṁjñā , paribhāṣā, Sandhi and svāra.

**Objective-** To educate the students regarding different aspects of Vedic semantology.

**Outcome-** This syllabus serves two purposes directly. It helps the students to know the Vedic grammatic forms. As well as it helps the students to get oriented with the Indian system of linguistics.

**Indian Philosophy Group****Nyāya-Vaiśeṣika:**

Bhāṣāpariccheda with Siddhāntamuktavali  
(Upto Anumāna Khanda)

40

**MA (Indian Philosophy Group)****Paper-X, Semester-III: Bhāṣāpariccheda with siddhantamuktavali****Course Content:**

It is a book written by Viswanath Nyayapanchanana of the Nyaya vaisesika school of Indian philosophy. The first part of the book is the interpretation of the various nature of the knowable objects and valid knowledge. The second part deals with the four distinct sources of knowledge. The last section of this book deals with the absolute cessation of all pain and pleasure.

**Objective:**

To enhance the power of analyzing based on philosophical arguments is the mere objective of this study.

**Outcome:**

Through the study of this text students become familiar with the style of the analytical methods of philosophy and they can explain the subject matter of any text scientifically with the help of philosophical by technical terms.

### Literature Group

**Mahākāvya:** Total-40

Unit-I : Śiśupālabadham [Canto-I] 20

Unit-II : Naiṣadhacaritam [Canto-IX] 20

### Paper-XI

### Veda Group

**Other Samhitās:** Total-40

Selected Hymns from Atharvaveda and Yajurveda 40

Kāla (Av)

Sita (Av)

Skambha( Av)

Prithivī (Av) 12.1

22<sup>nd</sup> Chapter YV Mantra- 1

Śivasamkalpa – SY-34 ( 1-6)

### M.A. Sem. III, Veda, Paper – XI

**Course Content:** In this paper some selected hymns from Atharvaveda and Yajurveda are taught. These hymns are associated with Kāla, Sita, Skambha, Pṛthivī, Śivasamkalpa etc.

**Objective:** Both Yajurveda and Atharvaveda are gradually being neglected in the modern Indian knowledge-system. The hymns from both the Vedas are selected for introducing their cultural, spiritual and knowledge vibrations to the students.

**Outcome:** Students know the socio-cultural behavior of Vedic people from these texts as the source book.

### Indian Philosophy Group

**Sāṃkhya:**

Sāṃkhyatattvakaumudi

40

### MA, Sem-III (Indian Philosophy), Paper-XI

### Samkhya Philosophy

**Content:** Sāṃkhya-tattva-kaumudi full text

**Objective:** Samkhya aims at the knowledge of reality for the practical purpose of putting an end at all pain and suffering. It gives knowledge of the self which is clearly higher than that given by other system.

**Output:** It has been found that the students become more inquisitive after studying the text of Samkhya philosophy. They become more logical and curious about other subjects when they study this text. They also got a clear idea of pain and suffering.



## Literature Group

### Poetics:

Kāvyaṣṙakāsh (chapters – I-V)

40

### 2. Kavyaṣṙakashah

**Course Content-** The book is designated by the title as Light of Poetry. In the syllabus chapters – I-V of Kavyaṣṙakashah are prescribed for the students of M.A. Literature Group of Semester: III (Paper-XI, Poetics), and chapters-VII & X of Kavyaṣṙakashah are prescribed for the students of Literature Group of Semester: IV (Paper-XV, Poetics). Topics like Aim & Scope of poetry, Equipments of composing poetry, Definition of poetry, Kinds of poetry, Kinds of words and Sense, Function of suggestion etc. are discussed in the first half and Rasadosa, figures of speech like simile, poetical fancy, reciprocal comparison, metaphor, paronomasia, corroboration etc. are discussed in the second half in this text.

**Objective-** Mammata is peerless in his aesthetic sensibility which animates the whole of his work and makes it full of interest to one and all interested in pure literary criticism. Mammata appears thus as a true successor of Anandavardhana and Abhinavagupta, giving a new orientation to literary study.

**Outcome-** Students get an idea of the aesthetic use of language comes under the categories of suggestion, propriety etc. They understand the extraordinary nature of poetic vision that has been explained at length in the book.

## Paper-XII

### Veda Group

### Ṙg Saṁhitā:

Total-40

Mitra-Varuṇa- 5.62

Savitā – 1.35

Uṣas – 1.48

Nāsadīya -10.129

śri -

ṣṙaddha – 10.151

Sanjñāna – 10.191

### M.A. Sem. III, Veda, Paper – XII

**Course Content:** This paper contains selected hymns from the Ṙgveda Saṁhita-Suktas associated with Mitra-Varuṇa, Savitā, Uṣas, Nāsadīya, Śrī, Sṙaddhā, Sanjñāna etc. which speak about the special characteristics and concept of deities and they are concerned with human being and nature. Moreover, Nāsadīya-sūkta speaks about creation of the universe in philosophical modes.

**Objective:** Students are taught the hymns of the ancient-most Veda i.e. the Rig Veda in this paper. It lets them know the picture of the society as reflected in this Veda. The oldest Vedic culture, oldest literary sensibility and the oldest Vedic way of life are taught to them through this paper.

**Outcome:** To know the socio-cultural behavior of the Vedic people, these texts are source books.

## Indian Philosophy Group

### Vedānta:

Vedāntā Paribhāṣā

40

Vedānta Paribhāṣā by Dharmaraja-advarindra.

### MA, Sem-III, Paper-XII

### Vedanta-Paribhasā

**Content:** Vedanta-Paribhasā

### Course Objectives:

Vedanta Paribhasa is a prakarana text, authored by Dharmaraja-advarindra. It contains eight chapters dealing with Epistemology and Ontology of Vedanta, particularly of Advaita tradition. The text was composed in 16<sup>th</sup> century. Vedanta is one of the most prominent theist philosophical schools of ancient India. The objective of the course is to give a basic idea of the doctrines as propagated by Shankaracarya and other scholars of Advaita Vedanta. Specifically, the epistemology and ontology, the two most significant areas of philosophies are in the focus of this course. It carries the thoughts of a continuous tradition of Advaita Vedanta (up to 16<sup>th</sup> Century), where different views of the sub-schools of Advaitins are brought forth.

### Learning outcome:

Students got the clear idea about the thoughts and theories of Advaita tradition. They also came across the patterns of arguments of ancient India.

## Literature Group

### Literary Criticism:

Unit-I: Dhvanyālokaḥ (Chapter-I)

20

Unit-II: Sāhitya Darpaṇaṃ (Chapter-I, II, III up to Rasa-nirupaṇa)

20

### 5. Sahitya- Darpanah

**Course Content-** Sahitya- Darpanah (Chapters I-III) of Visvanatha Kaviraja is prescribed for the students of M.A. Literature Group of Semester: III (Paper-XII, Literary Criticism).

Topics like Congruity of sound and sense, Refutation of prior theories on the definition of poetry, dominant feelings, temporary feelings, improper relish of sentiment and emotion etc. are dealt in here.

**Objective-** Sahitya- Darpanah tries to pick holes and raises questions on the logic of the definitions of Poetry told by rhetoricians prior to him. The definition of poetry etc. which are told here are indeed land marks in the literary criticism of ancient India.

**Outcome-** Through the study of this text students realise the specialty of Indian Rhetoricians and their power of analyzing various theories related to Indian Poetics.

## Semester – IV

### Paper - XIII

### Veda Group

### Karmkāṇḍa:

Śatapatha Brāhmaṇa

( Ka.I Addhyāya I-III ,Selected Portion)

Jaiminīya Nyāyamālāvistāra( Ch-I, 1-5)

Total-40

### **M.A. Sem IV (Paper XIII)**

#### **Satapatha Brahmana. Jaiminiya Nyayamala**

**Content** – Satapatha Brahmana (Selected Portion) the most important and vital Brahmana text of Vedic literature is the important source of sacrificial science. Jaiminiya Nyayamalavistara is also a text of Mimansa system.

**Objectives** – The paper has the objectives like –

To educate the students about the sacrificial technology of Vedic period.

To acquaint the students with Mimansa system.

**Outcome** – After studying these two texts students become well acquainted with the trend and technology of Sacrificial Literature.

### **Indian Philosophy Group**

**Nyāya-Vaiśeṣika:**

Bhāṣāpariccheda with Siddhāntamuktāvalī  
from Śabda khanda upto the end of the book

40

### **MA (Indian Philosophy Group)**

#### **Bhāṣāpariccheda with siddhantamuktavali**

#### **Paper-XIII, Semester-IV**

**Course Content:**

It is a book written by Viswanath Nyayapanchanana of the Nyaya vaisesika school of Indian philosophy. The first part of the book is the interpretation of the various nature of the knowable objects and valid knowledge. The second part deals with the four distinct sources of knowledge. The last section of this book deals with the absolute cessation of all pain and pleasure.

**Objective:**

To enhance the power of analyzing based on philosophical arguments is the mere objective of this study.

**Outcome:**

Through the study of this text students become familiar with the style of the analytical methods of philosophy and they can explain the subject matter of any text scientifically with the help of philosophical by technical terms.

### **Literature Group**

**Prose & Poetry:**

Unit-I: Harṣacaritaṃ (tesu caivamutpadyamānesu. Mokṣasukhamiva  
anvabhavat from chapter-I & chapter-V)

20

#### **M.A., Course-IV, Harṣacaritaṃ, Paper-XIII**

**Course Content:** In this text the life, characteristics and heredity or lineages of Harṣavardhana is mentioned. Moreover, the social formation of the society during his period is explained.

**Objectives:** Students can obtain the knowledge of a socio-political and Indian historical background.

**Outcome:** The socio-political and Indian historical enquiry has been acknowledge in this text which is very significant for student

Unit-II: Meghadutam

20

### 6. Meghadutam

**Course Content-** Meghadutam is a very famous Dutakavya of Kalidasa. Both Purvamegha and Uttaramegha are included in the syllabus of M.A. Literature Group of Semester: IV (Paper-XIII, Prose and Poetry).

**Objective-** Kalidasa describes nature with most effective touches and his description of emotions of human beings is very striking and life-like.

**Outcome-** Detailed analysis of the text helps students to negotiate texts independently and they become familiar with the example of the best kind of Sanskrit poetry.

### Paper-XIV Veda Group

**Upanisad & Sūtra:**

Total-40

Kathopaniṣad, Pāraskaragrhyasūtra ( Ch-I)

### M.A. Sem. IV, Veda, Paper – XIV

**Course Content:** In this paper two texts are prescribed, i.e. Kathopaniṣad and Pāraskaragrhyasūtra (Ch-I). The discussion between Yama and Nachiketa about Atma and Brahamā etc. are significant here in the said Upaniṣada..

**Objective:** Kathopaniṣad reveals the ancient-most enquiry into the mystery of death. Through the textual reading of those valuable mantras in this Upanisad students enter into the understanding of the philosophy of life and death and get ready to understand their spiritual existence in this universe. The text Pāraskaragrhyasūtra teaches the household norms of daily life as articulated by the seer Pāraskara.

**Outcome:** The discussion between Yama and Nachiketā about Atmā and Brhamā etc. are significant for students. Pāraskaragrhyasūtra teaches the household norms of daily life as articulated by the seer Pāraskara. Students get in fair way the ground reality of life and its ultimate goal.

### Indian Philosophy Group

**Mīmāṃsā & History of Indian Philosophy:**

Unit-I: Mīmāṃsā : Mānameyodaya (Pramānas only)

20

### Paper-XIV, Semester-IV: Manameyodaya

**Course Content:**

It is a general treatise of Indian philosophy based on Purva-mimamsa system of thought. It deals with the epistemology of Mimamsa philosophy. The first section discusses the nature of valid knowledge and its classifications.

**Objective:**

To make the students aware of various stages of development of knowledge and how to apply it for the clear conception of the external world as well as human mind also.

**Outcome:**

The parallal reading of the two schools of Indian philosophical texts (Nyaya vaisesika and Mimamsa) students realize the specialty of Indian philosophers, their power of analyzing various theories related to knowledge.

Unit-II: History of Indian Philosophy (Basic features & different systems) 20

**MA, Sem-IV (Indian Philosophy), Paper-XIV  
(History of Indian Philosophy)**

**Content:** Six system of Indian Philosophy on historical principles

**Objective:** History of Indian Philosophy provides a simple introduction to the Indian System of philosophy. It gives a basic knowledge of all branches of Indian philosophy.

**Output:** It is found that the students got basic knowledge of Indian philosophy and they become interested to acquire deep knowledge of different branches of the Indian Philosophy.

**Literature Group**

**Drama & Dramaturgy:**

Unit-I: Uttararāmacaritam 20

Unit-II: Nāṭyaśāstram (Chapters – I & II) 20

**M.A., Course-IV, Drama and Dramaturgy, Paper-XIV**

**(a) Uttararāmacaritam**

**Course Content:** The text deals with the characteristic of Rāma by his ideal activities on the basis of the text Rāmāyaṇa.

**Objectives:** Learning socio-political content and the ideology of Rama.

**Outcome:** To know an ideal person the text is more significant.

**(b) Nāṭyaśāstra :**

**Course Content:** This is a fundamental text to know about the basic principle of Nāṭaka texts. The concept and purpose of introducing drama is mentioned in this text.

**Objectives:** To know the basic knowledge of the principles of Indian drama and dramaturgy.

**Outcome:** The text is a source book of Indian Drama and Dramaturgy for the world literature.

**Paper-XV  
Veda Group**

**Nirukta:** Total-40

Nirukta- Ch- 1 & 7 (1-15)

**M.A. Sem. IV, Veda, Paper – XV**

**Course Content:** This paper gives the students the basic knowledge about the ancient-most science of Etymology or Nirukta. Students learn many things about the origin of words in Sanskrit. This can also be treated as a part of ancient linguistics too.

**Objective:** To know the science of sentence interpretation the text is very significant.

**Outcome:** Students learn Etymological derivation of the Vedic words as prescribed by Yaska

## Indian Philosophy Group

### Yoga:

Yogasūtra with Vyāsa-bhāṣya (I & II chapters)

40

**MA, Sem-IV (Indian Philosophy), Paper-XV**

### Yoga-Philosophy

**Content:** Pātañjala Yogasūtram (Samadhi & Sādhana-pādas)

**Objective:** It is a great aid to those who wish to realize the existence of the spirit as an independent principle, free from all limitations of the body, the sense and the mind. The aim of yoga is to explore this region of genuine super-physical experience and to reveal the reality of man and world.

**Output:** Students knew the ancient yogic system and value of yoga. They become conscious about their health.

## Literature Group

### Literary Criticism & History of Poetics:

Unit-I : Kāvya prakāśh [chapter-VII (Rasadoṣa) & Chapter X

20

Unit-II : Śabdavyāpāravicārah of Mammata

10

### 3. Sabdavyaparavicarah

**Course Content-**The Sabdavyaparavicara of Mammata is a book on Indian literary Criticism.

The text is prescribed for the students of M.A.Literature Group of Semester: IV (Paper-XV, Poetics). Topics like three kinds of words and senses, denotative, four fold conventions, attribute, indication etc. are the subject matter of this book.

**Objective-** Word-power comes to the fore in Indian poetics only in the post dhvani period. The importance of word power in a literary work is discussed here in full length.

**Outcome-** Students get an idea about the extraordinary nature of poetic words that has been explained at length in the book.

Unit-III : Outlines of Indian Poetics

10

### 4. Outlines of Indian Poetics

**Course Content-** The chronological study of the books on Sanskrit poetics is prescribed for the students of M.A. Literature Group of Semester-IV (Paper-XV, Poetics).

**Objective-**This course aims to get students acquainted with a chronological study of the books on poetics and dramaturgy. It intends to give an understanding of the rich heritage of literary criticism through which students will be able to appreciate the development of Sanskrit literature.

**Outcome-** Through the study of this text students become familiar with the great history of Sanskrit poetics.

## Paper-XVI Veda Group

Śulva-sūtra

Bodhāyana Śulvasūtra ( Ch.I & 2)

Total-40

### Paper XVI

**Baudhayana Sulva Sutra**

**Content** – Selected portion of this Mathematical text has been accepted for primary study.

**Objective** – Hindu Mathematics which is now a debatable topic has been accepted for M.A. students to Introduce the mathematical system of ancient India.

**Outcome** – As a result out students get an exposer to the mathematical science of India. By this segment students also get direct access to the scientific legacy of India.

### **Indian Philosophy Group**

#### **Vedānta:**

Brahmasūtra	
a) Adhyāsbhāṣyam & Calūḥsūtrī with Śākarabhāṣyam	20
b) 1.1.1 with Śrībhāṣyam	20

### **MA, Sem-IV, Paper- XVI Four Principal Vedanta-sutras**

**Content:** Four Principal Vedanta-sutras

#### **Course objectives:**

Brahma-sutras/Vedanta-sutras, ascribed to the name of Vyasa or Vadarayana, construct the most important foundation of Vedanta theories. All schools of Vedanta tradition have built their own way of thoughts by producing different interpretations on the Brahma-sutras. Among the most known schools of Vedanta philosophy, this course offers the commentaries of Sankara and Ramanuja, the founders of Advaita Vedanta and Visistadvaitavedanta respectively. The 'catuhsutri' part is being taught here to give the basic idea how the Vedanta doctrines of 9<sup>th</sup>-11<sup>th</sup> century CE were formed. To depict what are the arguments and counter arguments of the two most famous school of Vedanta is also an important objective of the course.

#### **Learning outcome:**

Students acquired knowledge about the logical pattern of the Vedanta theory, as well as the basic tendencies of the Indian theist philosophies. The overall picture that how the same sutras can be reinterpreted while establishing different doctrines has been learnt by the students of this course.

### **Literature Group**

#### **Poetics:**

Unit-I :	Vakroktijīvitam (chapter-I)	20
----------	-----------------------------	----

#### **M.A. in Sanskrit**

#### **1. Vakroktijīvitam**

**Course Content-** Chapter –I of this book is prescribed for the students of M.A. Literature Group, Semester: IV (Paper-XVI, Poetics). The work is designated by the title The Essence of Poetic Language. Topics like difference between adornment and adorned, unique expressions, intended meaning, aesthetic form of speech, natural description, art in the base form of substantives etc. form its subject matter. Appreciation of beauty is its goal.

**Objective-** Vakroktijivita is an inevitable and deliberate departure from the empirical linguistic mode to achieve aesthetic effect. It is a deviation from common parlance dictated by the very necessities of poetic facts.

**Outcome-** Students get the idea of a unique aesthetic use of poetic language as distinct from the scientific use. Students find many echoes in modern aesthetic theories too.

Unit-II : Rasagangādhara (upto Rasanirupanam)

20

**(Sem-IV) : Paper-XVI**

**Course Content:** Rasagangadhara

**Objective:**

To acquaint students with the neo-logical style of Sanskrit poetics and stands of Panditraj Jagannath on the aspects of poetry.

**Outcome:**

Students become proficient in analyzing such texts of Sanskrit poetics of neological style.