

File Ref.No. 6002/GAIV-B2/2012/CU



**UNIVERSITY OF CALICUT
(Abstract)**

UG Programme under Choice Based Credit Semester System BA Sanskrit- Scheme and Syllabus Revised with effect from 2013 admission- approved-implemented- Orders issued

GENERAL AND ACADEMIC BRANCH-IV-'B' SECTION

UO.No.6002/GAIV/B2/2012/CU

Dated, Calicut University. P.O.16.02.2013

- Read: 1. U.O GAI/J2/3601/08 Vol II dated 19.06.2009
2.U.O GAI/B2/2142/06 dated 25.06.2009 , UO's GAIV/B2/2142/06 dated 05.08.2010
3.Minutes of the meeting of the Board of Studies in Sanskrit UG held on 03.01.2013 item no 1
4.Syllabus received from the Board of Studies Chairman on 30.01.2013
5.Orders of the Vice Chancellor in file of even no dated 12.02.2013

ORDER

Choice based Credit Semester System and Grading have been introduced in the UG curriculum in affiliated colleges of the University with effect from 2009 admission onwards and regulation for the same implemented vide paper read first above.

Vide paper read second the syllabus of the Core paper SK3B03 Methodology of Sanskrit Learning and General Informatics(SK5B10) and SK1B01 Mahakavya and Laghuvyakarana, SK2B02 Gadhyakavya and Khandakavya, SK4B05 Mahakavya, Alankara and Vritta was modified and implemented with effect from 2010 admission.

Vide paper read third above, the Board of Studies in Sanskrit UG at its meeting held on 03.01.2013 vide item no 1 discussed and approved the Syllabus for BA

Programme in Sanskrit under Choice based Credit Semester System to be implemented with effect from 2013 admission onwards and authorized the Board of Studies Chairman to submit the same vide paper read third above.

Vide paper read fourth above the Chairman Board of Studies in Sanskrit UG has forwarded the hard and soft copies of the revised syllabus of BA Sanskrit under Choice based credit Semester System to be implemented with effect from 2013 admission.

Considering the urgency for the implementation of the revised syllabus of BA Sanskrit under Choice based Credit Semester System with effect from 2013 admission the Vice Chancellor exercising the powers of the Academic Council has approved item No 1 of the minutes of the meeting of the Board of Studies in Sanskrit UG held on 03.01.2013 subject to ratification by the Academic Council.

Accordingly orders are issued implementing the revised syllabus of BA Sanskrit Programme under Choice Based Credit Semester System with effect from 2013 admission.

The revised Syllabus is appended herewith.

Sd/-

Kumari Geetha.V

Deputy Registrar

To

1, The Principals of all Arts and Science Colleges offering BA Sanskrit

Copy to:- Controller of Examination./ Ex. Section/EG Section/DR/AR

BA Branch/System Administrator with a request

to upload in the University Website/G & A I 'F' Section/Library

SF/DF/FC.

Forwarded/By Order

Sd/-

SECTION OFFICER.

UNIVERSITY OF CALICUT
B.A DEGREE PROGRAMME SANSKRIT
CHOICE BASED CREDIT & SEMESTER SYSTEM
SYLLABUS
2013 ADMISSION ONWARDS

PREFACE

The Under graduate courses under Calicut University had been restructured from 2009 admission onwards as part of the direction of Kerala Higher Education Council. The UG programme has changed form the then existing pattern to Choice Based Credit & Semester System (CCSS). The revision of the syllabus of the programme was in tune with the changes that occurred all over the world in the higher education region. The direction of the Kerala Higher Education Council in this regard was in conformity with the National Education Policy envisaged by University Grants Commission. The new syllabus included four types of courses as Common course, Core course, Open course & Complementary course.

The study of Sanskrit under the revised syllabi enabled the students in proper motivation in the pursuit of knowledge and understanding of Indian culture and civilisation. It is aimed to improve the comprehensive skill, communicative skill, the skill of creative writing and language proficiency. More over the courses are designed so that the student is enabled at enjoying the literary creations in a proper and good way.

Four years have passed after the last revision of syllabus. We think that it is high time to revise and update the existing syllabus. As per the decision of the Board Of Studies Sanskrit (UG), the syllabus of BA Programme Sanskrit has been revised and updated. We express our sincere and heartfelt thanks to all Teachers and friends who have inspired us in completing this attempt.

Chairman and Members
Boards of Studies Sanskrit UG

LIST OF RESTRUCTURED COURSES

COMMON COURSE

BA/B.Sc. Degree programme

Sl.No. Course Code Title

1. SK 1 A 07 (01) Kavya literature and Applied grammar
2. SK 2 A 08 (01) Prose & Applied Grammar
3. SK 3 A 09 (01) Drama and Alankara
4. SK 4 A 10 (01) History of Sanskrit Literature, Kerala Culture & Translation

B.Com Degree programme

1. SK 1 A 07 (02) Management and Indian Heritage, Subhasithas & Grammar
2. SK 2 A 09 (02) Prachinavaniya & Translation

B. Sc. Degree programme (In alternate pattern)

1. SK 1 A 07 (03) Ancient Science, Subhasithas & Grammar
2. SK 2 A 09 (03) Drama & Translation

Core Course

1. SK 1 B 01 Mahakavya, Alankara and Vrta
2. SK 2 B 02 Khandakavya
3. SK 3 B 03 Methodology of Sanskrit learning
4. SK 3 B 04 Gadyakavya.
5. SK 4 B 05 Vyakarana and Nyaya- I
6. SK 4 B 06 Nataka
7. SK 5 B 07 Veda, Smrthi & Upanishad
8. SK 5 B 08 Vyakarana and Nyaya-II
9. SK 5 B 09 Bhagavadgita & Arthasastra
10. SK 5 B 10 General Informatics
11. SK 6 B 11 Alankara Sastra
12. SK 6 B 12 Natyasiddhanta
13. SK 6 B 13 Sankhya & Vedanta
14. SK 6 B 14 Elements of Indian Culture and Environmental Science .
15. SK 6 B 15 (E 01) Malayalam Writers on Sanskrit
16. SK 6 B 15 (E 02) Sanskrit Theatre of Kerala
17. SK 6 B 15 (E 03) Kavisiksha

COMPLEMENTARY COURSE

1. SK 1 C 01 (01) History of Sanskrit Literature -I
2. SK 1 C 02 (01) History of Sanskrit Literature - II
3. SK 2 C 03 (01) Technical Literature in Sanskrit
4. SK 2 C 04 (01) Contribution of Kerala to Sanskrit Literature

5. SK 3 C 05 (01) Linguistics
6. SK 3 C 06 (01) Indian Philosophy I - Vedic Schools
7. SK 4 C 07 (01) Indian Literary Criticism
8. SK 4 C 08 (01) Indian Philosophy II - Non Vedic Schools

BA MALAYALAM DEGREE PROGRAMME

1. SK 1 C 01 (02) Poetry, Grammar and Translation
2. SK 2 C 02 (02) Prose, Basic Grammar and Translation
3. SK 3 C 03 (02) Kerala Contribution to Sanskrit
4. SK 4 C 04 (02) Drama and Kerala Sanskrit theatre

OPEN COURSE

1. SK 5 D 01 Management principles in Sanskrit
2. SK 5 D 02 Ancient Indian Law
3. SK 5 D 03 Scientific Literature in Sanskrit.

COURSE WORK / PROJECT

SANSKRIT B.A DEGREE PROGRAMME

Semester	Course title	Instructional hours per week	Credit	Exam Hrs.	Marks		Total Credit	Name of the course	Course code
					Internal	Exten			
1	Common Course I	5	3	3	20	80	18	English	-
	Common Course II	4	3	3				English	-
	Common Course 07	4	4	3				Kavya literature and applied Grammar	SKI A07(01)
	Core Course I	6	4	3				Mahakavya Aiankara and Vrta	SK 1 B 01
	Complementary Course 01	3	2	3				History of Sanskrit Literature I	SKIC01 (01)
	Complementary Course 02	3	2	3				History of Sanskrit Literature II	SKIC02 (01)
2	Common Course III	5	4	3			20	English	-
	Common Course IV	4	4	3				English	-
	Common Course 08	4	4	3				Prose & applied Grammar	SK 2 A08(01)
	Core Course II	6	4	3				Khandakavya	SK 2 B 02
	Complementary course 03	3	2	3				Technical Literature in Sanskrit	SK2 C03 (01)
Complementary course 04	3	2	3	Contributions of Kerala to Sanskrit Literature	SK2 C04 (01)				
3	Common Course V	5	4	3			20	Englsh	-
	Common Course 09	5	4	3				Drama and Alankara ,	SK 3A 09(01)
	Core Course III	5	4	3				Methodology of Sanskrit learning	SK 3 B 03
	Core Course IV	4	4	3				Gadyakavya.	SK 3 B 04
	Complementary Course 05	3	2	3				Linguistics	SK3 C 05(01)
	Complementary Course 06	3	2	3				Indian Philosophy- Vedic Schools	SK3 C 06(01)
4	Common Course VI	5	4	3				English	-
	Common Course 10	5	4	3				History of Sanskrit Literature, Kerala Culture and Translation	SK4 A 10(01)

	Core Course V	4	4	3			20	Vyakarana and Nyaya	SK 4 B 05
	Core Course VI	5	4	3				Nataka	SK 4 B 06
	Complementary Course07	3	2	3				Indian Literary Criticism	SK4 C 07(01)
	Complementary Course08	3	2	3				Indian Philosophy- Non Vedic Schools	SK4 C 08(01)
5	Core Course VII	5	4	3			20	Veda, Smrti and Upanishad	SK 5 B 07
	Core Course VIII	5	4	3				Vyakarana and Nyaya II	SK 5 B 08
	Core Course IX	5	4	3				Bhagavadgita and Arthasastra	SK 5 B 09
	Core Course X	5	4	3				General Informatics and Sanskrit	SK 5B 10
	Open Course	3	4	3				Management Principles in Sanskrit	SK 5 D 01
	Course Work/ Project Work	2	X					Ancient Indian Law	SK 5 D 02
								Scientific Literature in Sanskrit.	SK 5 D 03
6	Core Course XI	5	4	3			22	Alankara Sastra	SK 6 B 11
	Core Course XII	5	4	3				Natyaśiddhānta	SK 6 B 12
	Core Course XIII	5	4	3				Sāṅkhya and Vedānta	SK 6 B 13
	Core Course XIV	5	4	3				Elements of Indian Culture and Environmental Science .	SK 6 B 14
	Core Course Elective	3	2	3				Malayalam writers on Sanskrit	SK6B15(E01)
	Course Work/ Project Work	2	4					Sanskrit theatre of Kerala	SK6B15(E02)
								Kavisiksha	SK6B15(E03)

B.A DEGREE PROGRAMME MALAYALAM

Semester	Course title	Instructional hours per week	Credit	Exam Hrs.	Marks		Total Credit	Name of the course	Course code
					Internal	Exten			
I	Complementary course I	3	2	3	25%	75%		Poetry, Grammar and translation	SK 1 C01 (02)
II	Complementary course II	3	2	3	25%	75%		Prose, Basic Grammar and Translation	SK 2 C02 (02)
III	Complementary Course III	3	2	3	25%	75%		Kerala Contribution to Sanskrit Literature	SK 3 C03 (02)
IV	Complementary Course IV	6	4	3	20%	80%		Drama and Kerala Sanskrit Theatre	SK 4 C04 (02)

B.Com DEGREE PROGRAMME

1	Common course 07	5	4	3	25%	75%		Management and Indian Heritage, Subhashithas & Grammar	SK 1 A07 (02)
	Common course 09	5	4	3	25%	75%		Prachina Vanijya and Translation	SK 2 A09 (02)

B.Sc DEGREE PROGRAMME (In alternate pattern)

1	Common course 07	5	4	3	25%	75%		Ancient Science and Subhashita	SK 1 A07 (03)
	Common course 09	5	4	3	25%	75%		Drama Translation and Applied Grammar	SK 2 A09 (03)

Project Work

The report of the Project Work should be submitted by the students at least one week before the commencement of the sixth semester examination. The Project Report should be written either in English or in Sanskrit. The Report should not exceed forty pages.

Note :-

1. Core Courses except III, X and XIV should be written in Sanskrit .
2. Core Courses III, X, XIV may be answered either in Sanskrit or in English or in Malayalam.
3. Common Courses in Sanskrit may be answered either in Sanskrit or in English or in Malayalam.
4. Complementary Courses may be answered either in Sanskrit or in English.
5. Open courses and Elective Courses may be answered either in Sanskrit or in English or in Malayalam.
6. Complementary Courses for B.A programme Malayalam may be answered either in Sanskrit or in English or in Malayalam.

SEMESTER - I

Course Code	Title	Instructional hours per week	Credits
SK 1 A 07 (01)	Kavya literature & Applied grammar	4	4
SK 1 A 07 (02)	Management and Indian Heritage, Subhasithas & Grammar	5	4
SK 1 A 07 (03)	Ancient science, Subhasithas & Grammar	5	4
SK 1 B 01	Mahakavya Alankara and Vrta	6	4
SK 1 C 01 (01)	History of Sanskrit Literature - I	3	2
SK 1 C 02 (01)	History of Sanskrit Literature - II	3	2
SK 1 C 01 (02)	Poetry, Grammar and Translation	3	2

SK 1 A 07 (01)

BA/B.Sc DEGREE PROGRAMME
SEMESTER I - COMMON COURSE - 07
KAVYA LITERATURE AND APPLIED GRAMMAR

Texts : Raghuvamsa of Kalidasa - Canto V, Nitisataka of Bhartrhari Selected 20 verses

Credits - 4

Instructional hours 72

Aim of the Course

The Course aims at introducing Mahakavya literature and appreciation of the Mahakavya. It also aims at cultivating moral values among students through the study of Subhashitas. More over it aims to enable the student to identify the basic gramatical features of Sankrit.

Objectives of the Course

To impart general awareness of Sanskrit Mahakavya literature to students.

To enable the student to enjoy and appreciate Mahavaya.

To familiarise the student with similar contexts of other Kavyas.

To enable the student to understand the basic principles of grammar through the study of the Kavya.

Module I - Origin and development of kavya literature.

a. Characteristics of Mahakavyas b. Panchamahakavyas

c. Khandakavyas - Erotic, Devotional, and Stray verses

Essential reading

A Short History of Sanskrit Literature By T.K. Ramachandra Iyer.

Additional Reading

1. Indian Kavya literature - A.K. Warder 2. History of Sanskrit Literature. A.B. Keith

3. History of classical Sanskrit Literature - M. Krishnamachariar.

4. Samskrta Sahitya Caritram - Ed. By Dr. M.S. Menon & Dr. K. Kunjunni Raja. Published by Kerala Sahitya Academy, Thrissur

Module II - Kalidasa Literature

a. Introduction of the poetic style of Kalidasa b. Other works of Kalidasa

c. Poetic excellence of Kalidasa

Essential reading

Raghuvamsa of Kalidasa V Canto 1-30 verses

Additional Reading

1. Translations of Raghuvamsa 2. Manusmrti

3. Arthasastra and other Dharmasastra works 4. Kalidasa - by Dr. C. Kunhan Raja

Module III - Subhasitas

Characteristics of Subhasitas and Major authors

Essential reading

Bhartrhari's Nitisataka - Selected 20 verses (appended here with)

Additional Reading

1. Subhasitasahasri 2. Yaksaprasna 3. Viduraniti 4. Subhashitaratnabhandagara

Module IV - Applied Grammar

1. Split the Sandhi 2. Combine the Sandhi 3. Vighraha vakyas 4. Use in Sentences

SK 1 A 07 (02)

**B.Com DEGREE PROGRAMME
SEMESTER I - COMMON COURSE - 07**

MANAGEMENT AND INDIAN HERITAGE, SUBHASHITAS AND BASIC GRAMMAR

Credits - 4

Instructional hours 90

Aim of the Course

The Course aims at developing an appropriate knowledge of the management philosophy and value system heritage rooted in our cultural heritage among the students. It also aims at cultivating moral values among students through the study of subhashitas. Developing the basic grammatical skill is also aimed at this course.

Objectives of the Course

To make the student aware of the management principles and philosophy embedded in our ancient texts.

To introduce major Acharyas of our cultural heritage to the students and to impart value education in them.

To develop language skill among students by learning the basic grammar in Sanskrit.

Course Out line :-

Module I

Introduction of references of management principles that lay unearthed in our ancient Sanskrit texts to modern students. Bhagavadgita, Mahabharata, Arthasastra, Charakasamhita, Panchatantra, Thirukural, etc. are good examples of management principles and teachings.

Essential reading

Management and Indian Heritage - By V.K.S. Menon from "Indian Traditions of Management" Ed. Dr.N.V.P. Unithiri, Published by Calicut University.

Module II

Inculcate moral value education among students. Bhartrhari, Vyasa, Vidura etc. are eminent gurus in this regard.

Essential reading

Subhashitas - 23 Verses (194-216) from Subhashitasahasri Com. by D. Sreeman Nambudiri, Kerala Sahitya Academy, Thrissur.

Module III

To familiarise the students the basic principles of Sanskrit language so as to enable to read and understand ancient literature dealing with management principles and moral education.

Essential reading

Siddharupa. Published by R.S. Vadhyar & Sons. Kalpathi, Palakkad.

Declensions of Vrksa, Lata, Vanam, Asmad and Yushmad.

Conjugation of Bhu-Dhatu in Lat, Lang, Lit, Lot, Lrt

SK 1 A 07 (03)

**B.Sc. DEGREE PROGRAMME (In alternate pattern)
SEMESTER I - COMMON COURSE - VII
ANCIENT SCIENCE, SUBHASHITAS AND GRAMMAR**

(For students of subjects related to a. Chemistry b. Physics c. Biology and d. Mathematics)

Credits - 4

Instructional hours 90

Aim and Objectives

Science in ancient India as in any other parts of the world is the result of observation and experiment. The truth established through this procedure is called Siddhantha. To make the students know the scientific methods in ancient India connected with various branches of science like Chemistry, Physics, Biology, Mathematics, etc. is the aim of the course. Neither the Scientists are aware of Ancient Indian Scientific Literature in Sanskrit nor the Sanskrit Scholars are competent enough to impart this knowledge of science to the world of scientists. The gulf between the scientists and Sanskrit scholars are to be bridged. It can be done only by exploring this bulk of literature with all possible measures.

Module I

- a) Scientific Methodology in Ancient India – K.N.Neelakanthan Elayath
- b) Ecological Awareness in Vedas – C.M.Neelakanthan.
- c) Environmental Awareness in Ancient India – C.Rajendran.

Essential Reading

Indian Scientific Traditions Ed. by Dr. N.V.P. Unithiri Pub. by Calicut University.

Additional reading

1. Science in History by J.D. Bernal
2. The History of Indian Chemistry by P.C. Roy
3. A Concise History of Science in India Ed: D.M. Bose

Module II :-

To introduce moral/value based education along with language skills. To help the students in memorizing the verses and creating a culture of Aksharasloka. Students should be motivated to collect slokas containing the same message and value.

Selected 10 Subhashitas from Bhartrhari's Nitisataka

Essential Reading

Bhartrhari's Nitisataka 10 verses (10, 24, 33, 48, 50, 57, 61, 66, 92, 102)

The Niti and Vairagyasataka of Bhartrhari. Ed. with a com. in Sanskrit and English Translation and notes by M.R. Kale. Pub. Motilal Banarsidass. Delhi. seventeenth Edition. 1971

Additional reading

Subhashithasahasri by D. Sreeman Namboodiri, Yakshaprasna, and Viduraniti

Module III Grammar

- 1) Declensions of Vrksa, Latha, Vanam, Guru and Pithr sabdas
- 2) Conjugations of Bhu dhatu in Lat, Lit, Lrt, Lang and Lot lakaras.
- 3) Conjugations of Vand dhatu in Lat, Lit, Lrt, Lang and Lot lakaras.

Essential Reading : Siddharupa published by R.S.Vadhyar & Sons Palakkad

Additional Reading : Sabdamanjari and Dhatumanjari Pub. by R.S.Vadhyar & Sons Palakkad

SK 1 B 01

**B.A. DEGREE PROGRAMME SANSKRIT
SEMESTER I CORE COURSE I
MAHAKAVYA ALANKARA AND VRITTA**

Credits - 4

Instructional hours 108

(*Texts : Kiratarjuniya of Bharavi Canto I, Kuvalayananda and Laghuvrittaratnakara*)

Aim of the Course

The course aims at imparting a general awareness of Mahakavyas in Sanskrit and introducing the Mahakavya literature to students through the study of the Kiratarjuneeya of Bharavi. It is also intended to familiarize the Alankaras and Vrittass and their place in the study and appreciation of Poetry

Objectives of the Course

To cultivate the skill of understanding Sanskrit Kavyas both from traditional and modern perspectives.

To enable the students to read, write and understand Sanskrit language and literature is also perceived.

To introduce the main features of Alankaras and Vrittass in general and their role in the appreciation of Poetry

Module I

Study and appreciation of Kiratarjun0ya canto I verses 1 to 20 in traditional method and also in modern perspective

Module II

Study and appreciation of Kiratarjuniya canto I verses 21 to 46 in traditional method and modern perspective . Study of language through kavya in traditional method and modern perspective.

Module III

Study of the ten Alankaras : 1. Rupakam, 2. Atisayokti, 3. Apahnuti, 4. Samsokti, 5. Virodhabhasa, 6. Drshtanta, 7.Tulyayogita, 8. Kavyalinga, 9. Svabhavokti and 10. Aprastutaprasamsa.

Essential reading

Kuvalayananda of Appaya Dikshita Published by R.S.Vadhyar and Sons, Kalpathi Palakkad with a Commentary and English Translation by Prof. T.K.Ramachandra Iyer.

Additional Reading

1. Bharathiyakavyasastram. By Dr. T.Bhaskaran. Pub. byKerala Bhasha Institute, Thiruvananthapuram.
2. Indian Kavya Literature, A.K.Warder, Motilal Banarsidass, Delhi.

Module IV

Study of Vrittass in Sanskrit Literature. 1. Anushtup, 2. Upendravajra, 3. Rathoddhata, 4. Mandakranta, 5. Sardulavikriditam, 6. Malini, 7. Indravajra, 8. Vamsastham, 9. Sragdhara and 10. Vasantatilakam.

Essential reading

Laghuvrittaratnakara With English notes and Illustrations from Popular Kavyas- By Prof. T.K.Rmachandra Iyer. Pub. By R.S.Vadhyar and Sons Kalpathi, Palakkad.

SK 1 C 01(01)

**B.A. DEGREE PROGRAMME SANSKRIT
SEMESTER I COMPLEMENTARY COURSE I
HISTORY OF SANSKRIT LITERATURE I**

Credits - 2

Instructional hours- 54

Aim of the Course

The course aims at introducing the Vedic literature, Epics and Puranas in general to the students.

Objectives of the Course

To introduce the characteristics, divisions and social & cultural conditions of the Vedas, features and characteristics of Epics and their influence on later literature and characteristics of Puranas in general.

Course Outline

Module I : Vedas in general. Date and Arrangement of Vedas and Samhitas, Social and cultural conditions of Rgvedic age.

Module II : Brahmanas, Aranyakas, Upanishads and Vedangas.

Module III : Epics. 1) Mahabharatha –Date, Structure, Content, Authorship and its influence on later works. 2) Ramayana- Origin, Date and Subject matter.

Module IV : Puranas – Definition of Purana, Date of Puranas and Main Puranas.

Essential Reading : A Short History of Sanskrit Literature – Prof. T.K.Ramchandra Iyer. Pages 1 to 55.

Additional Reading :

1. Samskrta Sahitya Charitram - Vol. I & II Published by Kerala Sahitya Academy Thrissur.
2. A history of Sanskrit Literature – by A.A. Macdonnel
3. A History of Sanskrit Literature. by A.B. Keith
4. A History of Vedic Literature – by S.N.Sharma.

SK 1 C 02 (01)

B.A. DEGREE PROGRAMME SANSKRIT

**SEMESTER I COMPLEMENTARY COURSE II
HISTORY OF SANSKRIT LITERATURE - II**

Credits - 2

Instructional hours- 54

Aim of the Course : The course aims at introducing Classical Period of Sanskrit Literature.

Objectives of the Course : To introduce the Origin, Development and Characteristics of Mahakavyas , Historical Kavyas, Lyrics, Subhashitas, Prose Romance, Champukavyas, Popular Tales, Fables and Dramas.

Course Outline :

Module I : Date of Kalidasa, Origin and Development of Mahakavyas.

Module II : Historical Kavyas, Lyrics and Subhashithas

Module III : Prose Romance, Champukavyas, Popular Tales and Fables

Module IV : Dramas - Types of Drama, Authorship of Trivandrum Plays Origin and Development of Sanskrit Drama.

Essential Reading : A Short History of Sanskrit Literature – by Prof. T.K.Ramchandra Iyer.

Additional Reading :

- 1) A History of Sanskrit Literature by A.B. Keith.
- 2) History of Classical Sanskrit Literature by M.M.Krishnamachariar.
- 3) A history of Sanskrit Literature by A.A. Macdonnel.
- 4) Samskritasahityacharitam Volume II Published by Kerala Sahitya Academy ,Thrissur.

SK 1 C 01 (02)

**BA DEGREE PROGRAMME MALAYALAM
SEMESTER I COMPLEMENTARY COURSE I**

POETRY, GRAMMAR & TRANSLATION

[Text:- Sreekrishna Vilasam of Sukumarakavi canto I]

Credits. 4

Instructional Hours 54

Aim of the course

The course aims at familiarizing the student with Sanskrit kavyas. It also aims to make the student capable of understanding the fundamental principles of Sanskrit grammar and to acquaint with simple translation from Sanskrit to regional language.

Objectives of the Course:-

To make the student aware of the style of Sanskrit kavyas in general. Appreciation of Poetry. Identification of Vibhaktis of words in the verse. Compare the similar contexts from malayalam literature. To teach the student the fundamental principles of Sanskrit grammar and to develop the skill of translating verses from Sanskrit to regional language.

Course outline :-

Module I -

History of Kavya literature in Sanskrit with special reference to Mahakavya. Characteristics of Mahakavya and its importance in literature. Major Mahakavyas, Sukumarakavi - His style and works.

Essential reading:

Sanskrita Sahitya Charitram Vol II Pub: by Kerala Sahitya Academy, Thrissur.

Module II.

Detailed study of Slokas 1 to 45 of Sreekrishnavilasa Canto I

Essential reading

Sreekrishna Vilasam Canto I (slokas 1 to 45)

Additional reading -

Malayalam Translation of Sreekrishna Vilasam.

Module III - Grammar.

Declensions of Vrksa, Lata, Vanam, Pitr, and Kavi.

Conjugation of Bhu Dhatu, in Lat, Lang, Lrt Lit and Lot.

Sandhi - Svara, Vyanjana and Visarga

Essential reading : Sidharupa, Published by R.S.Vadhyar & Sons Kalpathi, Palakkad.

Additional Reading

Sabdamanjari, Dhatumanjari, Balabodhanam by Rajarshi Ramavarma Thampuran. Pub: Govt.

Sanskrit College, Trippunithura

Laghusamskrtam By Dr. K.G. Paulose, Current Books Kottayam.

Module IV - Translation of Known verses from the prescribed text.

SEMESTER II

Course Code	Title	Instructional hours per week	Credits
SK2 A08 (01)	Prose & Applied Grammar	4	4
SK2 A 09 (02)	Prachinavaniya & Translation	5	4
SK2 A 09(03)	Drama & Translation	5	4
SK 2 B 02	Khanda kavya	6	4
SK2 C 03 (01)	Technical Literature in Sanskrit	3	2
SK2 C 04 (01)	Contribution of Kerala to Sanskrit literature	3	2
SK2 C 02 (02)	Prose Basic Grammar and Translation	3	2

SK2 A 08(01)

**BA/BSC DEGREE PROGRAMME
SEMESTER II COMMON COURSE II
PROSE AND APPLIED GRAMMAR**

Credits. 4

Instructional Hours 72

Aim of the course

The course intends to familiarize the student with Sanskrit prose literature.

Objectives of the course

1. To make the student aware of the origin and development of Sanskrit prose literature and didactic fables.
2. To introduce Sanskrit prose style in the light of Sukanasopadesa in Kadambari Sangraha and Aparikshitakaraka from Panchatantra of Vishnusarman.
3. To make the student to write small passages in Sanskrit of their own.
4. To identify Samasas, Vigrahas and grammatical peculiarities.

Module I

History of Prose literature

- a) Origin development and classification of Prose literature.
- b) Major Prose works in Sanskrit literature including Katha and Akhyayika

Essential reading :-

A short History of Sanskrit literature - T.K. Ramachandra Iyer. Pages 98 to 105

Additional reading :-

Indian kavya literature - A.K. Warder

History of Sanskrit literature - A.B. Krith

History of Classical Sanskrit literature - M. Krishnamachariar

Samskrita Sahitya Charitram – Vol. II Ed. by. Dr. M.S Menon and Dr. Kunjunni Raja, Published by Kerala Sahitya Academy, Thrissur.

Module II

Banabhatta - His style, works and poetic excellence. Detailed study of Sukanasopadesa from Kadambarisamgraha

Essential Reading :-

Sukanasopadesa - from Kadambarisamgraha by Sri R.V.Krishnamachariar, Published by R.S.Vadhyar & Sons Kalpathi, Palakkad.

Additional reading :

Malayalam Translations of Kadambari - by Mundur Sukumaran Published by D.C. Books Kottayam and by Ayyappa Panicker (World Classics Series Published by D.C. books Kottayam).

Module III

Introduction of the Katha style of Vishnusarman and detailed study of 1. Brahmani Nakulakatha, 2. Lobhavishta Chakradharakatha 3. Matsyamandukakatha, 4. Mantharakaulikakatha, and 5. Somasarmapitrkatha From Aparikshitakaraka of Panchatantra

Essential reading :

Aparikshitakaraka of Panchatantra of Vishnusarman, published by R.S.Vadhyar & Sons Kalpathi, Palakkad.

Additional reading :-

1. Katha Saritsagara of Somadeva
2. Brahtkatha manjari of Kshemendra.

Module IV -

Applied Grammar - Samasa, Vighraha and Grammatical peculiarities based on prescribed texts.

SK2 A 09 (02)

**B.Com DEGREE PROGRAMME
SEMESTER II COMMON COURSE 09
PRACHINAVANIJYA AND TRANSLATION**

Credits. 4

Instructional Hours 90

Aim of the course

To introduce the ancient system of trade and commerce.

To inculcate translation skill from Sanskrit to English and Vice-Versa

Objectives

To familiarize the student the techniques of ancient trade, commerce and law of taxation.

To develop the skill of translation and language skill in Sanskrit among the students.

Module I

The system of financial management, accrual of treasury, Agriculture management, animal husbandry, preparation of documents, collection of tolls and settlement of disputes in ancient India

Essential reading -

Prachinavaniya Ed. by. Dr. M.Sivakumaraswamy Published by Bharavi Prakasana, Bangalore.

Chapters 1,2,3,9,11 and 13.

Additional Reading -

Vartha – by P.S. Subbaramapattar. Geetha Press Thrissur.

Module II

Make the student capable of translating verses and short passages from Sanskrit to English or regional language and from English to Sanskrit.

Essential Reading -

Exercises in Translation - by T.K. Ramachandra Iyer, Pub: by R.S. Vadhyar & Sons Palakkad.

SK2A 09(03)

**BSC DEGREE PROGRAMME(Alternate Pattern)
SEMESTER II COMMON COURSE 09
DRAMA, TRANSLATION AND GRAMMAR**

(Text : Karnabhara of Bhasa)

Credits. 4

Instructional Hours 90

Aim of the course

To make the student understand Sanskrit drama, its origin and development. Moreover it is aimed to give a basic awareness of translation and grammar.

Objective of the Course:

1. To understand the origin and development of Sanskrit Drama
2. To familiarize the major dramas of Sanskrit literature.
3. To familiarize the student with the dramatic skill of Bhasa.
4. To impart basic awareness of translation of Sanskrit verses and passages to English or to Malayalam and vice versa.
5. To impart basic awareness of Sanskrit grammar.

Module I.

Bhasa's plays, with special reference to Karnabhara.

Essential reading :

karnabhara of Bhasa - pub: by R.S. Vadhyar & Sons. Palakkad

Additional reading :

1. Bhasa - A study - A.D. Pusalkar, Pub: by Munshiram Manoharlal Publishers - Delhi.
2. Bhasanatakachakram - Ed. by. Dr. T. Bhaskaran, Published by ORI&M Library, University of Kerala, Thiruvananthapuram.
3. Sanskrit Drama - AB. Keith, Motilal Banasidass, Delhi
4. New Problems in Bhasa plays - Dr. N.P.Unni. Pub.byCollegeBookHouse,Thiruvananthapuram

Module II -

Make the student capable of translating verses and short passages from Sanskrit to English or Malayalam and from English to Sanskrit.

Essential Reading:-

Exercises in Translation by - T.K. Ramachandra Iyer, R.S. Vadhyar & Sons, Palakkad

Module III :-

To make the student read and understand the structure of language and to communicate.

- a) Declensions of Vrksa Latha Vana Guru and Pitr
- b) Conjugations of Bhu-Dhatu- in lat, lit, lrt, lang and lot lakaras
- c) Conjugations of Vand -Dhatu- in lat, lit, lrt, lang and lot lakaras.

Essential Reading

Siddharoopa Pub : R.S. Vadhyar and sons, Palakkad

Additional reading

Sabdamanjari and Dhatumanjari.Pub: by R.S.Vadhyar and Sons, Kalpathy, Palakkad.

SK2 B0 2

**BA DEGREE PROGRAMME SANSKRIT
SEMESTER II CORE COURSE II
KHANDAKAVYA**

(Text: Meghaduta of Kalidasa)

Credits. 4

Instructional Hours 108

Aim of the course

. Familiarize the new genre of poetry propounded by Kalidasa through Meghaduta viz - Sandesakavya.

Objectives of course

1. To make awareness in Sanskrit Sandesakavya.
2. To make the student to appreciate the elegance of Sandesakavya in Sanskrit literature.
3. Compare similar types of literature in Malayalam.

Module I -

Introduction to the life and works of Kalidasa. Appreciation of Sandesakavya in the light of Meghaduta- Purvamegha Verses- 1 to 30

Module II

Meghaduta- Purvamegha Verses- 31 to 66

Module III

Meghaduta- Uttamegha Verses- 1 to 30

Module IV

Meghaduta – Uttamegha Verses - 31 to 66

Essential reading -

Meghaduta of Kalidasa

Additional reading -

Malayalam Translation of Meghaduta by Kuttikrishna Marar - Pub: Marar Sahityaprakasan, Calicut.

Other Sandesakavyas in Sanskrit and Malayalam.

SK2 C 03 (01)

**BA DEGREE PROGRAMME SANSKRIT
SEMESTER II COMPLEMENTARY COURSE III
TECHNICAL LITERATURE IN SANSKRIT**

Credits 2

Instructional Hours 54

Aim of the course

Ancient Indian technological development is embedded in Sanskrit literature. To inculcate an aptitude in students to unearth and study the concealed technological and scientific knowledge - of ancient India

.Objectives of course

1. To impart awareness of ancient Indian Scientific knowledge
2. To have an awareness of the technological development in ancient India.
3. To have an awareness of the various disciplines of knowledge prevailed in ancient India.

Course outline

Module I

Astronomy and Mathematics in Sanskrit Literature;

Essential reading - Technical Literature in Sanskrit. Ed. By S.Venkitasubramonia Iyer.

Pages 14 to 60.

Module II

Ayurveda .

Essential reading - History of Ayurveda by N.V.Krishnankutty Varier Part I Pages 1 to 44

Modul III

Architecture

Essential reading - A Text Book on Vastuvidya by T.S.Balagopal Prabhu. Chapter V –Nature and scope of Vastuvidya.

Additional Reading

1. Indian Scientific Traditions - Dr. N.V.P. Unithiri, Calicut University publication
2. Science and Technology in Ancient India - Deviprasad Chattopadhyaya.
3. Science in History - J.D. Bernal.
4. A Concise History of Science in India - S.N. Sen & Subbarayappa.

SK2 C 04 (01)

**BA DEGREE PROGRAMME SANSKRIT
SEMESTER II COMPLEMENTARY COURSE IV
CONTRIBUTION OF KERALA TO SANSKRIT LITERATURE**

Credits 2

Instructional Hours 54

Aim of the course

The course aims at introducing the contribution of Kerala Writers in Sanskrit, which forms a very prominent part in Sanskrit Literature. Kerala has made considerable contributions to almost all branches of knowledge in Sanskrit.

Objectives of the course -

To familiarize the abundant wealth of knowledge preserved in Sanskrit by Kerala scholars. It pervades to almost all categories of literature like Kavya (both gadya and padya), Nataka, Champu, Literary criticism, and Hermeneutics.

Course outline

Module I

Kulasekharas of Mahodayapuram

Module II

Zamorins of Kozhikode

Module III

Contributions of Cochin Royal Family

Module IV

Contributions of Kerala to Sanskrit literary Criticism

Essential Reading :-

Contribution of Kerala to Sanskrit literature - Dr. K. Kunjuni Raja

Additional Reading :-

1. Keraleeya Samskrta Sahityacharitam - Wadakkumkur Rajaraja Varma
2. Kerala Sahitya Charitram- Ullur S. Parameswara Iyer.
3. Kerala Sanskrit Literature - A Bibliography - S. Venkitasubramania Iyer.
4. Sanskrit Literature of Kerala - E. Easwaran Nampoothiri.
5. Studies in Kerala Sanskrit Literature. Dr. N.V.P. Unithiri.

SK 2 C 02 (02)

**B.A. DEGREE PROGRAMME MALAYALAM
SEMESTER II COMPLEMENTARY COURSE- II
PROSE, BASIC GRAMMAR AND TRANSLATION**

Credits – 2

Instructional hours- 54

Aim of the Course

The course aims at introduction of Sanskrit prose literature in general and its appreciation.

Basic principles of grammar and Translation skills are also aimed at.

Objectives of the Course

Make the students aware of the prose literature in Sanskrit. Familiarize the students with the basic principles of Sanskrit grammar and to identify Vibhaktis of words and Sandhis. Compare similar verses and prose literature from Malayalam literature in order to enable the students to translate Sanskrit passages to Malayalam.

Course Outline

Module I :

Prose literature . Divisions and characteristics

Essential reading

Balaramayana by P.S. Ananthanarayana Sastry (Balakanda only) published by R.S. Vadhyar & Sons Kalpathi, Palakkad.

Additional reading

Kuttikalute Ramayanam - Mathrubhumi Publications

Adhyatma Ramayanam by Thunchath Ezhuthacchan.

Module II : Basic Grammar

1) Declensions of Tad, Idam, Rajan, Yushmad and Asmad Sabdas.

2) Conjugations of root Vand in Lat, lit, lrt, lan and lot lakaras.

Essential reading:-

Siddharupa

Additional reading:

Sabdamanjari, Dhatumanjari, Balabodhanam and Laghu Samskritam of Dr. K.G. Paulose.

Module III : Translation of known prose passage of Sanskrit to Malayalam from

Balaramayana

Additional reading

Exercises in Sanskrit Translation Published by R.S. Vadhyar & Sons. Palakkad .

SEMESTER III

Course Code	Title	Instructional hours per week	Credits
SK3 A 09 (01)	Drama & Alankara	5	4
SK3 B 03	Methodology of Sanskrit learning	5	4
SK3 B 04	Gadyakavya	4	4
SK 3 C 05 (01)	Linguistics	3	2
SK3 C 06 (01)	Indian Phiosophy - I- Vedic School	3	2
SK3 C 03 (02)	Kerala Contribution to Sanskrit	3	3

SKA 09 (01)

**B.A/B.SC DEGREE PROGRAMME SANSKRIT
SEMESTER III COMMON COURSE IX
DRAMA AND ALANKARA**

Credits 4

Instructional Hours 90

Aim of the course

Sanskrit has a rich and envious tradition of drisyakavya. This course aims at a general awareness of drisyakavya in Sanskrit and a peep into the concept of alankara in Sanskrit.

Objectives of the Course

To know about the general characteristics of Sanskrit drama
Cultivate the culture of appreciation of Sanskrit drama among students.
Make the students to know about the general features of Alankaras in literature and how far it is useful in the appreciation of literature.

Course Outline:

Module I

Origin, development, characteristics and types of Sanskrit drama in general. Major Authors and major texts in Sanskrit drama (Kalidasa, Bhavabhuti, Mrcchakatika, Mudrarakshasa and Ascharyacudamani)

Essential reading :

Sanskrit Drama - A.B. Keith

Additional reading -

A short History of Sanskrit literature T.K. Ramachandra Iyer.

Samskrita Sahityacharitam - Vol. II. Kerala Sahithya Academy, Thrissur.

Module II

Plays of Bhasa - its style and characteristics. Appreciation of the dramas of Bhasa.

Essential reading

Madhyamavyayoga of Bhasa

Additional reading :-

1. Bhasa A Study - Pusalkar A.D

2. New problem in Bhasa plays - Dr. N.P. Unni.

Module III -

Alankara - The main features of Alankara in Sanskrit literature

Essential reading -

Kuvalayananda of Appayyadikshita. (Upama, Utpreksha, Ullekha, Dipaka, Slesha and Arthantaranyasa)

Additional reading -

History of Sanskrit Poetics - P.V. Kane.

History of Sanskrit poetics - S.K. De.

SK 3 B 03

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER III CORE COURSE III
METHODOLOGY OF SANSKRIT LEARNING**

Credits. 4

Instructional Hours 90

Aim of the course

This course aims at imparting the students of Sanskrit a thorough knowledge of the methodology of learning Sanskrit, which includes both ancient and modern perspectives of learning.

Objectives of the Course

1. To acquaint the students with the methodology of learning Sanskrit language and literature .
2. To know about the methodology of learning Sastra.
3. To impart basic knowledge to the students about Manuscriptology.

Course outline

Module I

Laukika Sanskrit - Sanskrit Grammarians- Munitraya- Panini, Katyayana and Patanjali , Learning of Sanskrit through Kasika and Prakriya methods, Major Grammarians in Kasika method - Jayaditya, Vamana and Hardatta, Major Grammarians in Prakriya method - Dharmakirti, Ramachandradikshita, Nagesa, Narayanabhatta etc. Two Major Traditions- Paniniya and Apaniniya

Essential reading -

Vyakaranamenna Vedangam . K.I.Narayanan Namboothiri. Kanippayyur Sankaran Namboothirippad Smaraka Granthasala, Kanippayyur, Thrissur.

Additional Reading

Uparinavagramajanmano Narayanabhattachapadasya Vyakaranapratibha - N.V. Krishnawarriar. (Translation to Sanskrit by Prof.. K.P. Narayana Pisharoty) from **Prakriyasarvaswam** of Melpathur Narayanabhatta published by Guruvayoor Devaswom, Guruvayoor.

Module ii

Manuscriptology

Essential Reading -

Fundamentals of Manuscript ology - P. Visalakshi.

Dravidian Linguists Association, St. Xaviers College Trivandrum.

Chapters – Manuscript ology and its Significance.

Language and Script

Manuscript Characteristics

Collection of Manuscripts, and Cataloguing .

Additional reading

1. Conservation of Manuscripts and Documents-

INTACH Indian conservation Institute, Lucknow 1992.

2. Introduction to Manuscriptology - R.S. Sivaganeshamurthy.

Sarada Publishing House Delhi 1996

3. Manuscriptology – K. Maheswaran Nair. Swantham Books , Kailasam , Chathamangalam Trivandrum.

4. Indian Textual Criticism – S.M.Kartre

Module III

Indian Theories of Knowledge. Chpter IV of The Humanities Methodology and Perspectives.

Essential Reading

The Humanities Methodology and Perspectives. Chapter IV Indian Philosophy by Swetha Published by Dorling Kindersley, Knowledge Boulevard, Noida U.P.201309.

Additional Reading

Essentials of Indian Philosophy H.R.Hiriyanna.

Indian Philosophy D.P.Chattopadhyaya.

Indian Theories of Meaning – Dr. K.Kunjunni Raja.

SK3 B 04

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER III CORE COURSE IV
GADYAKAVYA**

(Text : Harshacarita of Banabhatta – Ucchvasa V)

Credits. 4

Instructional Hours 72

Aim of the course

The course is aimed to acquaint the students with the Gadyakavyas of Sanskrit Literature. The types of Gadyas and characteristics of Gadyas are also to be familiarised.

Objectives of the course

1. Study of Sanskrit Prose literature in general

2. General study of the Gadyakavyas of Banabhatta
3. Appreciation of Gadya literature - Its origin, growth and characteristics.

Module I.

General introduction of Sanskrit Prose literature. Detailed study of Harshacarita V Ucchvasa – From the beginning upto ‘ Skandhavaram samasasada’.

Essential reading :

1. Harshacarita of Banabhatta Vth Ucchvasa.

Additional reading

Kadambari of Banabhatta, Dasakumaracarita of Dandin

Module II

Detailed study of Harshacarita of Banabhatta Vth Ucchvasa from ‘Pravisanneva ca vipani-
vartmani up to end of Vth Ucchvasa.

Essential reading :

1. Harshacarita of Banabhatta Vth Ucchvasa.

Additional reading

Kadambari of Banabhatta, Dasakumaracarita of Dandin

SK3 C 05 (01)

**BA DEGREE PROGRAMME SANSKRIT
SEMESTER III COMPLEMENTARY COURSE V
LINGUISTICS – I**

Credits. 2

Instructional Hours 54

Aim of the course

The course aims at the introduction of the origin of language, the nature and scope of the study of language and its divisions. It also expounds the phonetic laws and phonetic changes in Sanskrit.

Objectives of the Course

This course acquaints the student with the basic principles of linguistics. The study of language and literature will be incomplete without the awareness of linguistics. This course helps the

student to know how the language is originated and to which family Sanskrit belongs and how far it preserves its original characteristics and what are the changes that occurred in the language during its transition from Indo European to classical Sanskrit.

Module I

Introduction - Nature and scope of the Science of language, Four divisions - Phonology, Morphology, Syntax and Semantics - Theories about the origin of language, Classification of language - Morphological and Genealogical. Dialects and Cognate languages.

Module II

Phonology - Mechanism of Speech, Sonants and Consonants and their classification - Phonetic laws, Causes and types of Phonetic change.

Books for Reference

1. An Introduction to Indian Linguistics. Srimannarayana moorthy.
2. A Students Hank book of Comparative Philology - T.K. Ramachandra Iyer
3. Language - Bloomfield
4. The study of Language - George Yule.

SK3 C 06 (01)

**BA DEGREE PROGRAMME SANSKRIT
SEMESTER III COMPLEMENTARY COURSE VI
INDIAN PHILOSOPHY- I. VEDIC SCHOOLS**

Credits 2

Instructional Hours 54

Aim of the course

Study of Sanskrit language is invariably connected with the study of the origin of darsanas. The study of the darsanas enables the student to understand the language and literature in the correct perspective. This course aims at inculcating the perspective in the mind of the student in the correct way.

Objectives of the Course

1. To familiarise the student with the six systems of Indian Philosophy which are popularly known as Vedic school of Indian philosophy- viz. Nyaya Vaisesika, Sankhya Yoga, Purvamimamsa and Uttaramimamsa.
2. To enable the student to understand the study of Sanskrit and literature in a proper and correct perspective.

Course Outline

Module I -

Introduction.; Nyaya - Vaisesika

Module II

Sankhya - Yoga

Module III

Purvamimamsa

Module IV

Uttaramimamsa (Vedanta)

Essential reading –

Outlines of India Philosophy - M Hiriyanna

Additional reading

1. Critical survey of Indian Philosophy - S.D. Sarama
2. History of Indian Philosophy - S.N. Dasgupta
3. Indian Philosophy - Dr. S. Radhadrishnan
4. Indian Philosophy - Deviprasad Chattopadhyaya
5. What is living and what is dead in Indian philosophy - Deviprasad Chattopadhyaya
6. Bharateeya Chinta - K. Damodaran
7. Sarvadarsana Samgraha of Madhava - Ed.by. T.G. Mainkar

SK3 C 03 (02)

**BA DEGREE PROGRAMME MALAYALAM
SEMESTER III COMPLEMENTARY COURSE III
KERALA CONTRIBUTION TO SANSKRIT**

Credits. 2

Instructional Hours 54

Aim of the course

The course aims at introducing the contribution of Kerala scholars in Sanskrit which forms a very important part in Sanskrit literature. Kerala has made contributions to almost all branches of knowledge in Sanskrit.

Objectives of the Course

To introduce the student the wealth of knowledge preserved in Sanskrit by Kerala Scholars to branches like Philosophy, Literature, Ayurveda, Jyotissastra, Ganita and Vastuvidya.

Course outline

Module I

Philosophy - Sankaracharya, Sri Narayanaguru, Chattambiswamikal

Module II

Literature - Melpathur, Vilvamangalam, Ramapanivada, Kulesekhar, Sakthibhadra, Kerala Varma Valiyakoyi Thampuran, A.R. Rajaraja Varma, Kodungallore Poets, Manaveda, Sankarakavi, K.N. Ezhuthachan, P.C. Devasya and P.K. Narayanapilla.

Module III

Other branches - Major works on Ayurveda, Jyotissastra, Ganita and Vastuvidya.

Essential reading:-

- 1) Kerala Sahitya Charitram - Ullur S. Parameswara Iyer. Vol.I. Chapters 8,9,15. Vol. II Ch.28. Vol. III Ch. 38, Vol. IV Ch. 50, Vol. V. Ch. 58,61.
- 2) Contribution of Kerala to Sanskrit Literature. Dr. K.Kunjunni Raja. Chapters 1, 2, 5, 6, 9,11 and13.
- 3) Samskrta Sahitya Caritram. Vol.II Published by Kerala Sahitya Academi, Thrissur.
- 4) Technical literature in Sanskrit – S. Venkita Subramania Iyer. Chapters 4,5, 6.

Additional reading

Keeraleeya Samaskrta Sahitya Charitram -Waddakkumkur Raja Raja Varma

Studies in Kerala Sanskrit literature - Dr. N.V.P. Unithiri

History of Ayurveda – N.V.Krishnankutty Varier.

A Text Book on Vastuvidya - T.S.BalagopalaPrabhu.

SEMESTER IV

Course Code	Title	Instructional hours per week	Credits
SK4 A010 (01)	History of Sanskrit Literature Kerala Culture and Translation	5	4
SK4 B 05	Vyakarana and Nyaya I	4	4
SK4 B 06	Nataka	5	4
SK 4 C 07 (01)	Indian Literary Theories	3	2
SK4 C 08 (01)	Indian Philosophy II Non Vedic Schools	3	2
SK4 C 04 (02)	Drama and Kerala Sanskrit Theatre	3	2

SK 4 A 10 (01)

B.A/B.SC DEGREE PROGRAMME SANSKRIT**SEMESTER - IV COMMON COURSE - X*****HISTORY OF SANSKRIT LITERATURE, KERALA CULTURE & TRANSLATION***

Credits. 4

Instructional Hours 90

Aim of the course

This course aims at a glimpse to the Epic literature, Historical Kavyas and Champu literature. The characteristics of these categories of Sanskrit literature are examined here. An overall performance of Keralite scholars of Sanskrit literature is also perceived by this course. The performing classical art forms of Kerala also comes under the preview of this course. Development of the the translation skill among the students is also intended.

Objectives of the Course

To familiarize the general features of Itihasas. Historical Kavyas and Campu Kavyas, to introduce the Major Sanskrit works and Authors of Kerala to impart a general awareness of the classical art forms like kutiyattam etc., to enable the students to translate from Sanskrit to English and Vice versa .are intended here.

Course Outline

Module I

Epics in Sanskrit - Date, stages of development - Influence on later literature and poetic style.

Module II

Historical Kavyas - Rajatharangini, Madhuravijayam, Raghunathabhyudayam, Mushikavamsam, Visakhavijayam, Angalasarajyam, Keralodayam.

Module III

Champukavya - definition - origin and Development of Champu literature. Major Champu works - Nala Champu, Yasasthila Champu, Ramayana Champu Bharata Champu, Neelakanthavijaya Champu, Viswagunadarsa Champu and Purvabharata Champu.

Essential reading :

1. A Short History of Sanskrit literature - T.K. Ramachandra Iyer
2. Samskrita Sahitya Caritram Vol. - II. Pub: by Kerala Sahitya Academy.

Additional reading -

1. A History of Classical Sanskrit literature - M. Krishna Machanar.
2. History of Sanskrit literature - S.N. Dasgupta and S.K. De.

Module IV

Major Sanskrit authors of Kerala

Sankarachariar, Melputhur, Ramapanivada, Chattambi Swamikal, Sree Narayanaguru, Punnasseri Neelakantha Sarma and Swathi Thirunal.

Essential reading

Contribution of Kerala to Sanskrit literature - Dr. K. Kunjunni Raja

Module V

Classical performing arts of Kerala.-- Kutiyattam, Cakyarkuttu. Nangiarkuttu and Krishnanattam

Reference

1. Kuthambalangalil - K.P. Narayana pisharoti
2. Natyakalpadrumam - Mani Madhava Cakyar.
3. Traditional Sanskrit theatre of Kerala - Dr. C. Rajedran.
4. Ahbinetri - Usha Nangiar.
5. Nanyarkuttu - Nirmala Panikar

Module VI

Translation - Unknown Sanskrit verses to Regional language or English. English passage to Sanskrit.

SK 4 B 05

B.A DEGREE PROGRAMME SANSKRIT SEMESTER - IV CORE COURSE – V VYAKARANA AND NYAYA – I

(Credits. 4

Instructional Hours 90

- [Texts : 1) Vaiyakarana SiddhantaKaumudi of Bhattoji Dikshita
2) Tarkasamgraha of Annambhatta]

Aim of the course. The course aims at developing skill among the students in using and understanding Sanskrit grammar. Language skill can be developed only through the study of Vyakarana. This course aims at developing language skill also. The course intends to provide the student with the basic knowledge of Nyaya siddhanta.

Objectives of the Course

To enable the students to use the language without error.

To know Sandhi rules, samasa and through this the better understanding of literature.

To understand and use language in a better style through the study of Nyaya.

To acquire general awareness of Nyaya Philosophy.

Course outline**Module I**

Samjna and Paribhasha Prakaranas.

Module II

Tarkasangraha – Text only.

Module III

Sandhi Prakarana : Ach Sandhi , Halsandhi and Visargasandhi.

Prescribed Texts.

1) VaiyakaranaSiddhanta Kaumudi of Bhattoji Dikshita.

2) Tarkasamgraha of Annambhatta

SK 4 B 06

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER - IV CORE COURSE - VI
NATAKA**

Credits 4

(Text : *Abhijnana Sakuntala*)

Instructional hours : 90

Aim of the course

The Course aims at introducing the students the Drsyakavyas in Sanskrit Literature. Types of drama and characteristics of drama are to be familiarized. Appreciation of drama is also intended here.

Objectives of the Course

Study of Sanskrit dramatic literature in general . General awareness of the dramas of Kalidasa. Appreciation and enjoyment of Sanskrit drama.

Course outline.**Module I.**

Introduction of Sanskrit drama and the poetic skill of Kalidasa.
Study of AbhijnanaSakuntala Act –I.

Module II

AbhijnanaSakuntala Acts II& III

Module III

AbhijnanaSakuntala Acts IV & V

Module IV

AbhijnanaSakuntala Acts VI & VII.

Essential Reading :

AbhijnanaSakuntala of Kalidasa.

Additional Reading :

Sanskrit Drama - A.B.Keith.

Kalidasa – Dr. C. Kunjan Raja.

Chatravum Camaravum – M.P.Sankunni Nair.

SK 4 C 07 (01)

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER - IV COMPLEMENTARY COURSE - VII
INDIAN LITERARY THEORIES**

Credits. 2

Instructional Hours 54

Aim of the course

The course aims at familiarizing the contributions of different authors of Indian Literary Theory. It also aims at the relevance and importance of each school of Literary Theory.

Objectives of the Course

To familiarise the student with the study of different aspects of Literary Theory in Sanskrit .

Course Outline

Module I

Bhamaha, Dandin Vamana, Udbhata and Rudrata

Module II

Anandavardhana and Abhinavagupta.

Module III

Kuntaka, Mahimabhata, Kshemendra and Rajasekhara.

Essential Reading

Some Aspects of Literary Criticism in Sanskrit.- A.Sankaran. Pub. by University of Madras.

Additional Reading .

Kavyalankara of Bhamaha

Kavyadarsa of Dandin .

Kavyalankarasutravrtti of Vamana

Kavyalankara of Udbhata.

Kavyalankara of Rudrata

Dhwanyaloka of Anandavardhana with Locana.

Natyasastra of Bharata with Abhinavagupta's Abhinavabharati

Vakroktijeevita of Kuntaka

Aucityavicaracarca of Kshemendra.

Bharateeyakavyadarsanam by Dr. T. Bhaskaran

Studies on some concepts of Alankarasastra by Dr. V. Raghavan

Sanskrit Poetics – P.V.Kane.

Sanskrit Poetics – S.K.De

Bhoja's Srngaraprakasa – Dr. V.Raghavan

Indian Literary Criticism Vol. I – A.K.Warder

SK 4 C 08 (01)

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER - IV COMPLEMENTARY COURSE - VIII
INDIAN PHILISOPHY II. NON VEDIC SCHOOLS**

Credits. 2

Instructional Hours 54

Aim of the course

This course aims at a general awareness of the non vedic schools of Indian Philosophy. This course introduces, the Charvaka Philosophy, Bauddha and Jaina Philosophies and other Schools of Philosophy like Pratyabhijna and Paniniyan.

Objectives of the Course

To introduce the main features of Indian Philosophy, its divisions into Vedic and Non Vedic schools and main works of Non Vedic Indian Philosophy.

Course Outline

Module I

Development of Indian Philosophical thought. Division into Vedic and Non Vedic schools - Major Authors and Works of Non Vedic schools.

Module II

Charvaka Philosophy

Module III

Bauddha Philosophy

Module IV

Jaina Philosophy

Module V

Other schools of Non Vedic Philosophy - Pratyabhijna, Panini etc.

Essential reading :

1. Outlines of Indian Philosophy - M. Hiriyanna.
2. Sarvadarśanasamgraha of Sayana Madhava.

Additional reading -

1. Lokayata - D.P. Chattopadhyaya.
2. A study in ancient Indian Materialism - D.P. Chattopadhyaya
3. History of India Philosophy- S.N. Dasgupta.
4. Outlines of Jainism - Ed. F.W. Thomas.
5. Indian Philosophy - Dr. S. Radhakrishnan
6. Indian Thought - K. Damodaran.

SK 4 C 04 (02)

**B.A PROGRAMME MALAYALAM
SEMESTER - IV COMPLEMENTARY COURSE - IV
DRAMA AND KERALA SANSKRIT THEATRE**

Credits. 2

Instructional Hours 54

Aim of the course

The course aims at familiarizing Sanskrit dramatic literature. Course enables the students to know the general features of Sanskrit drama and major dramatic works: The course encourages the study of Kerala Sanskrit theatre.

Objectives of the Course

To familiarize Sanskrit dramas to the students.

To familiarize Bhasa and his plays

To familiarize the enactment of Sanskrit drama and other theatres of Kerala.

Course Outline

Module I

Dutavakya of Bhasa.

Module II

Major dramatists and their works.. Kalidasa, Bhavabhuti and Saktibhadra.

Module III

Kerala Sanskrit Theatre - Kudiattom, Chakyarkuthu and Nangyarkuttu

Additional reading -

1. Natyakalpadrumam - Mani Madhavachakyar.
2. Kuttampalangalil - Prof. K.P. Narayana Pisharoty.
3. Abhinetri - Usha Nangiar.
4. Sanskrit on the stage - Dr. K. Kunjunni Raja.
5. Natyamandapam - M.P. Sankunni Nair

SEMESTER V

Course Code	Title	Instructional hours per week	Credits
SK5 B 07	Veda Smrthi and Upanishad	5	4
SK5 B 08	Vyakarana and Nyaya II	5	4
SK5 B 09	Bhagavatgita and Arthasastra	5	4
SK5 B 10	General informatics	5	4
SK5 D (01)	Management principles in Sanskrit	3	2
SK5 D (02)	Ancient Indian Law	3	2
SK5 D (03)	Scientific literature in Sanskrit and Kerala	3	2
	Course work/project	2	-

SK5 B07

B.A PROGRAMME SANSKRIT SEMESTER – V. CORE COURSE - VII VEDA SMRTI AND UPANISHAD

Credits. 4

Instructional Hours 90

Aim of the course

Aim of the course is to make the student aware of the Vedic culture, Vedic text, the most ancient literary forms available to us. It also introduces the Upanishads and Upanishadic culture. A general awareness of Smrtis is also intended here.

Objectives of the Course

To introduce the Vedic texts, Upanishads and Smrtis to the students.

To enable the students to improve their knowledge of Vedic literature, Upanishads and Smrtis.

To familiarize the student with the ancient system of judiciary.

Course Outline:

Module I

Introduction of Vedas, Upanishads and Smrtis . Their date, language, religion, characteristics and culture.

Module II

Rgvedic hymns of Agni, Indra, Ushas and kitava

Module III

Verses 1 to 93 - VIII Adhyaya of Manusmrti

Module IV

Isavasyopanishad

Essential reading

1. A short History of Sanskrit Literature - Prof. T.K. Ramachandra Iyer.
2. Vedic Reader - A.A. Macdonell. Oxford University Press - Delhi, Bombay.
3. Manusmrti - Ed. Ganganath Jha, Motilal Banarsidass, Delhi.
4. Isavasyopanishad

Additional Reading

1. Rgveda - Malayalam Translation by Vallathol Narayana Menon.
2. Samskrta Sahitya Charitram - K.C. Pillai, D.C. Books, Kottayam.
3. History of Vedic Literature - S.N. Sarma, Chowkhamba Sanskrit Series - Varanasi.
4. Yanjavalkya Smrti - Ed. T. Ganapathi Sastri, Munshiram Manoharlal Publishers, New Delhi, 1992.
5. Smrti, Political and Legal system - A Socio Economic Study - Prabhavathi Sinha - Peoples Publishing House, New Delhi, 1982.
6. Sankarabhashya of Isavasyopanishad.
7. History of Sanskrit Literature – A.A.Macdonnell.

SK5 B 08

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER - V CORE COURSE - VIII
VYAKARANA AND NYAYA - II**

Credits. 4

Instructional Hours 90

Aim of the course

The course aims at developing skill among the students in using and understanding Sanskrit grammar. Language skill can be developed only through the study of Vyakarana. This course aims at developing language skill also. The course intends to provide the student with the basic knowledge of Nyaya siddhanta.

Objectives of the Course

To enable the students to use the language without error.

To know Sandhi rules, samasa and through this the better understanding of literature.

To understand and use language in a better style through the study of Nyaya.

To acquire general awareness of Nyaya Philosophy.

Course Outline:-

Module I Subanta Prakaranam (Ajanta Pullinga Prakaranam and Ajanta Streelinga Prakaranam - Prakriyas of Rama sabda and Remaa sabda.)

Module II Tarkasamgraha - Deepika upto the end of Anumanakhanda.

Module III Bhuadi prakaranam – Prakriya of Bhu and Edh Dhatus in all Lakaras

Module IV Karakaprakaranam

Essential reading :

1. Siddhanta Kaumudi of Bhattojidikshita.
2. Tarkasangraha of Annambhatta with Deepika.

Additional reading –

1. Laghu Panineeyam - A.R. Raja Raja Varma.
 2. Laghusiddhanta Kaumudi - Balahitaishini Bhashavyakhya by Prof. R. Vasudevan Potti.
 3. Primer of Indian Logic - Kuppaswami Sastri.
 4. Prakriyasarvaswam - Melputtur Narayana Bhatta - Guruvayoor Devaswom, Guruvayoor.
 5. Paniniyapadyotam – I.C.Chacko.
- Balahitaishini Vyakhya by Prof. R.Vasudevan Potty

SK5 B09

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER – V CORE COURSE - IX
BHAGAVADGITA AND ARTHASASTRA**

Credits. 4

Instructional Hours 90

Aim of the course

This course aims at introducing two masterpieces of Sanskrit Literature - Bhagavadgita and Arthasastra to the students. Both texts are great works on crisis management and state craft.

Objectives of the Course

To enable the students to understand Bhagavadgita, the great philosophical text.

To introduce the principles of ancient state craft and management principles through the study of Arthasastra to the students. To make students capable in crisis management.

Course Outline:-

Module I

Bhagavadgita - Chapter III

Module II

Arthasastra of Kautilya - Vinayadhikaranam. Segments 1 to 7.

Module III

Arthasastra - Vinayadhikaranam - Segments 8 to 13.

Module IV

Arthasastra - Vinayadhikaranam - Segments - 14 to 18.

Essential reading

1. Bhagavadgita- Chapter III
2. Arthasastra - Kautilya – Vinayadhikaranam

Additional Reading :-

1. Indian Traditions of Management. Ed. Dr. N.V.P. Unithiri.
2. The Holy Geetha - Swami Chinmayananda.
3. Arthasastra - Malayalam Translation by K.V.M.
4. Bhagavadgita - with Sankarabhashyam.

SK5 B 10

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER –V CORE COURSE-X
GENERAL INFORMATICS AND SANSKRIT**

No. of Credit : 4

Instructional Hours : 90

Aim of the course:

To develop and expand the basic informatics skills and attitudes relevant to the emerging knowledge society and also to equip the students to effectively utilize Sanskrit knowledge resources for study

Objectives of the Course

To familiarize the internet functional knowledge and popular utilities.

To create awareness about major informatics initiatives in India.

To impart skills to enable students to use Sanskrit and digital knowledge resources in learning.

Course Outline:

Module I

Data, information and knowledge, knowledge management – Computer networks & Internet, Internet as knowledge repository, academic search techniques.

Essential Reading

Douglas E. Comer, The Internet- Chapter 1,2&3

Module II

Sanskrit and Computers, NLP and Knowledge representing in artificial intelligence

Essential Reading :Sanskrit and science-Part-I Relevance of Sastra for Natural Language Processing.

V.Kameswari –general editor,

Additional References

Alexis Leon, & Mathews Leon, Computers Today, Leon Vikas

Peter Norton, Introduction to Computers.George Beekman, Eugene Rathswol, Computer Confluence,

Pearson Education.Barbara Wilson, Information Technology: The BasicsThomson Learning Ramesh

Bangia Learning Computer Fundamentals, Khanna Book Publishers.

Web Resources:

www.openoffice.org Open Office Official web site

www.microsoft.com/office MS Office web site

www.lgta.org Office on-line lessons

www.learnthenet.com Web Primer

www.computer.org/history/timeline

www.computerhistory.org

<http://computer.howstuffworks.com>

www.keralaitmission.org

www.technopark.org

ujjwol.com.np/sanskrit/sanskrit.../sanskrit-as-computer-programming-language

SK5 D (01)

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER – V OPEN COURSE - I
MANAGEMENT PRINCIPLES IN SANSKRIT**

Credits. 2

Instructional Hours 54

Aim of the course

This course aims at familiarizing the management principles in our ancient literature that lay unearthed hitherto. By this course students get acquainted with a value based, management principles that erected on the pillar like Bhagavadgita

Objectives of the Course

To look into the management principles and leadership qualities in Bhagavadgita

To enable the students to understand the ancient Indian Management Principles and compare it with modern principles of Management.

Course Outline:-

Module I : Bhagavad Gita - Chapter – I.

Module II : Leadership lessons from Bhagavad Gita.

Essential reading :

- 1) Bhagavad Gita Chapter :1
- 2) Leadership Lessons from Bhagavad Gita - A commentary on Chapter I of Bhagavad Gita - by Sita Pati Das (Joshua.J.wulf)

Additional reading -

1. Indian Traditions of Management. Ed. Dr. N.V.P. Unithiri.
2. Guidelines for value Based Management from the Vidura Niti. - Sivakumar. N. and Rao. V.S. – Chinmaya Management Review.
3. Indian Philosophy and Managerial Wisdom - K.V.K. Thampuran - Chinmaya Management Review.
4. In the wonderland of Indian Management - Sharu Rangnekar - Vikas Publishers, Madras.
5. Vivekananda's Commentary on BhagavadGita.

SK5 D 02

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER V OPEN COURSE - II
ANCIENT INDIAN LAW**

Credits 2

Instructional Hours 54

Aim of the course

The course aims at acquainting the student with the rich sources and the vast literature of Ancient Indian Law. It also aims at giving a general picture of different phases in the development of different laws like personal, social and criminal laws in Ancient India. And also to give a descriptive analysis of important landmarks in this development, such as Dharmasutrs, Smrtis (especially, Manusmrti and Yajnavalkyasmrti) and Arthasastra.

Objectives of the Course

1. The student is to get a historical and content-wise sketch of Major Dharmasutra texts.
2. He is to get a brief but clear sketch of major Smrti works.
3. He is to be equipped with awareness of Arthasastra as a work on Judiciary, though it is primarily a work on Statecraft.
4. He is to get a general idea of the importance of Manusmrti and Yajnavalkyasmrti in the formation of present Hindu Law.

Course Outline:-

Module I

A General introduction to Dharmasutra works. Enumeration and the relative chronology of all dharmasutra works. A short analysis of contents of Dharmasutra works.

Module II

A General introduction to Smṛti works. Enumeration and the relative chronology of all Smṛti works. A short analysis of the contents of Smṛti works.

Module III

A general introduction to Arthasastra. a general study of different Laws prescribed in Arthasastra.

Module IV

A special study of Manusmṛti and Yajñavalkyasmṛti as Source books of Modern Hindu Law.

Reference Books -

1. A glossary of Smṛti literature, S.C. Banerji, Cuncti Pustak, Calcutta, 1963.
2. A brief History of Dharmasastra, S.C. Banerji, Abhinav publications, Delhi, 1999.
3. The Dharmasastra- An introductory analysis, Ed. B.K. Swain, Akshaya Prakashan, New Delhi, 2004.
4. Manusmṛti, Ed. R.N. Sharma, Chowkhambha Sanskrita Pratishthan, Varanasi, 2003.
5. Dharmasastra-A link between tradition and modernity, Ed. B.K. Swain, Chowkhambha Sanskrita Pratishthan, Varanasi.
6. Kautilya- Arthasastra, Ed. L.N. Rangarajan, Penguin Books India Ltd., New Delhi, 1992.

Books for additional Reference -

1. Indian family law, Sreedhara varier, (2 vols.), Janatha Book stall, Thiruvananthapuram, 1987.
2. Niyamavijnanakosam (Malayalam) Advocate Sastyan Nair, Sahitya Pravarthaka Sangham, Kottayam.
3. Principles of Hindu jurisprudence, (2 vol.s), S.C. Banerji, Sarada Publishing House, New Delhi, 1996.
4. Kautilya's Arthasastra, Ed. R.P. Kangle, (III Pt.s), MLBD, New Delhi, 1992.

SK5 D (03)

B.A DEGREE PROGRAMME SANSKRIT SEMESTER – V OPEN COURSE - III SCIENTIFIC LITERATURE IN SANSKRIT.

Credits. 2

Instructional Hours 54

Aim of the course

This course aims at introducing Scientific Literature in Sanskrit. It also aims to familiarize the contribution of Kerala to Scientific Literature.

Objectives of the Course

To enable the students to understand the Scientific Literature in General.

To familiarize the students with the contributions of Kerala to Scientific Literature.

Course Outline:-

Module I

Ayurveda - Origin and growth of Indian medical system. Major authors and texts on Ayurveda.

Essential Reading History of Ayurveda by N.V.Krishnankutty Varier, Part I, pp-1-44.

Module II

Astronomy and Mathematics

Essential Reading Technical Literature in Sanskrit by Dr. Venkata Subrahmonia Iyer Article of Dr.K.V.Sarma

.Module III

Vastuvidya - History of Indian Architecture - Major works and contributors.

Essential Reading A Textbook on Vastuvidya. By T.S.BalagopalaPrabhu – Nature and Scope of Vastu vidya.

Books for reading

1. Scientific Heritage of India - Ed. Dr. K.G. Paulose.
2. Contribution of Kerala to Sanskrit Literature. Dr. K. Kunjuni Raja.
3. Indian Scientific Traditions - Ed. Dr. N.V.P. Unithiri.
4. History of Technical Literature in Sanskrit - D.P. Chattopadhyaya.
5. History of Science and Technology in India - Kuppuram. G. and Kumudini. K. - Sandeep Prakashan, New Delhi.
6. History of Ayurveda - N.V. Krishnankutty Warriar, Aryavaidyasala Kottakkal.
7. Astronomy and Mathematics in Kerala. Dr. K. Kunjuni Raja. Adyar Library, Madras.
8. A History of Kerala School of Astronomy - K.V. Sarma, Viswaswaravenda Institute, Hoshiarpur, Punjab University.
9. An Engineering Communicatory on Manushyalaya Chandrika - Achutan. A. and Balagopal. T.S. Prabhu. Vastuvidya pratishthanam Calicut.

SEMESTER VI

Course Code	Title	Instructional hours per week	Credits
SK6 B11	Alankara Sastra	5	4
SK6 B 12	NatyaSiddhanta	5	4

SK6 B 13	Sankhya and Vedantha	5	4
SK 6 B 14	Elements of Indian Culture and Environmantal Science .	5	4
SK6 B 15 (E01)	Malayalam Writers on Sanskrit	3	2
SK6 B 15 (E0 2)	Sanskrit Theatre of Kerala	3	2
SK 6 B 15 (E 03)	Kavisiksha	3	2
	Project / Course works	2	4

SK6 B 11

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER – VI CORE COURSE - XI
ALANKARASASTRA**

Credits 4

Instructional Hours 90

Aim of the course

The course aims at introducing the topic Alankarasastra in Sanskrit. The topic consists of the ideas laid down by Mammata on definition division, reason and Prayojana of Kavya. Definition and divisions of Lakshana and the study of Rasa theory are also intended here.

Objectives of the Course

To familiarise the theories laid down by Mammata on different aspects of Kavya.

Course Outline:-

Module I

Intoduction of Sanskrit Poetics and its growth and Major Schools of thought.

Module II

Kavyaprakasa of Mammata Ullasa 1 and 2.

Module III

Kavyaprakasa of Mammata Ullasa 3.

Module IV

Kavyaprakasa of Mammata Ullasa 4, Upto the end of Rasacarcha.

Essential reading :

1. History of Sanskrit Poetics - S.K. De
- 2 Kavyaprakasa of Mammata

Additional reading -

1. History of Sanskrit Poetics - P.V. Kane.
2. Studies on some Concepts of Alankarasastra - Dr. V. Raghavan
3. Sanskrita Sahitya vimarsanam - Dr. N.V.P. Unithiri.
4. A new History of Sanskrit Poetics - Krishnachaitanya
5. Indian Kavya Literature - A.K. Warder.

SK6 B 12

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER VI CORE COURSE XII
NATYASIDDHANTA**

(Text : Dasarupaka of Dhananjaya - Selected Portions)

Credit 4

Instructional Hours 90

Aim of the course

This course aims at introducing the Principles of Sanskrit Dramaturgy to students.

Objectives of the Course

This course enables the students to understand the Principles of Sanskrit Dramaturgy.

To make the student understand the dramas in a proper way.

The student gets acquainted with types of Ruupakas, their characteristics and illustrations in a good way.

Course Outline:-

Module I

Dasarupakam - Prathamah Prakasah.

Module II

Dasarupkam - Dvitiyah Prakasah :- Nayaka and Nayikabhedah.

Module III

Dasarupakam - Trtiyah Prakasah .

Essential reading :

1Dasrupakam of Dhananjaya

Additional reading -

1. Natyasastra with Abhinavabharati of Abhinavagupta.
2. Sahityadarpana of Viswanatha.
3. Response to Poetry - Dr. G.B. Mohanan
4. Sanskritasahityavimarsanam - Dr. N.V.P. Unithiri.

SK6 B 13

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER – VI CORE COURSE - XII
SANKHYA AND VENDANTA**

Credits 4

Instructional Hours 90

Aim of the course

This course aims at introducing a general awareness of Bharatiya darsanam. Moreover it tries to expose to the students the basic principles of Sankhya and Vedanta Philosophy.

Objectives of the Course

Introduce the origin and development of Indian Philosophy.

Acquaint the students with original texts on Sankhya and Vedanta Philosophy.

Enable the students to understand and compare the basic principles of the various schools of Philosophy.

Course Outline:-**Module I**

Introduction of the origin and development of Philosophical thought in India - Various schools of thought and major authors and works in each school of thought.

Module II

Sakhya Karika of Iswara Krishna (Full Text)

Module III

Vedantasara of Sandananada (Full Text)

Essential reading

1. Sarvamatasangraha - Melputhur Narayana Bhatta.
2. Sankhya Karitka of Iswara Krishna
3. Vedantasara of Sadananda

Additional reading -

1. Sarvadarsanasangraha - Madhava
2. Bharatiyadarsanangal - C.V. Vasudevabhattachari.
3. Bharatiyachinta K. Damodaran.
4. What is living and what is dead in Indian Philosophy - D.P. Chattopadhyaya.
5. Sankhya Thattavakaumudi - Vachaspathi Misra.
6. Vedanta Paribhasha - Dharmaraja Adhwarindra.
7. Outlines of Indian Philosophy - M. Hiriyanna.

SK6 B 14

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER – VI CORE COURSE - XIV
ELEMENTS OF INDIAN CULTURE AND ENVIRONMENTAL SCIENCE**

Credits. 4

Instructional Hours 90

Aim of the course

The course intends for the reintegration of Indian Culture in the light of modern knowledge. The awareness of environmental science helps us to improve and integrate the appreciation of literature.

Objectives of the Course

To enable the students to understand and appreciate currents of world thought, besides the movements of the Indian mind and to familiarize the ancient Indian environmental principles through literature.

Course Outline:-

Module I

Indian Culture - Indus valley, Harappan Culture, Vedic Culture.

Module II

Reformation movement in India - Buddha, Sankara, Ramanuja Madhva, Vallabha, Chaitanya, Sri.Ramakrishna, Vivekenanda, Guru Nanak, Rajaram Mohan Roy, Balagangadharathilak, Sree Narayana Guru, Dayananda Sarawathy.

Module III

Environmental Science in Sanskrit

Essential Reading

1. Cultural History of India A.L.Basham.
2. Discovery of India Javahar Lal Nehru
3. Environmental awareness in Sanskrit - V.N. Jha
4. Environmental Awareness in Ancient India by Dr. C. Rajedran from Indian Scientific traditions by Dr. N.V.P. Unithiri

Book for Reference

1. Cultural Heritage of India Vol I to III
2. Indian Heritage - Dr. V. Raghavan.
3. The wonder that was India by A.L. Basham
4. Facets of Indian Culture - A. Sreenivas

SK6 B 15 (E 01)

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER – VI CORE COURSE XV ELECTIVE(01)
MALAYALAM WRITERS ON SANSKRIT**

Credits 2

Instructional Hours 54

Aim of the course

The course aims at familiarizing the Students with the major writers in Malayalam who have tried to expose the ideas laid down in Sanskrit Literature.

Objectives of the Course

To bring to the attention of the students what are the efforts done by Malayalam writers to familiarize Sanskrit literature to Malayalam readers.

To enable the students to understand the Principles laid down in Sanskrit easily.

Course Outline:-

Module I

Kuttikrishna Marar - Books for study Bharataparyatanam, Valmikiyude Raman and Nirupanam Sanskrta Sahityathil.

Module II

Joseph Mundassery - Books for study Kavyapeethika, Manadandam.

Module III

M.P. Sankunni Nair - Books for study Chatravum Chamaravum, Natyamandapam.

Module IV

Prof. K.P. Narayana Pisharoty - Books for study Koothampalangalil, Kalidasahrdayam tedi.

Module V

N.V. Krishnawarriar - Books for study N.V yude Sahityavimarsanam, Melputturinte vyakarana pratibha.

SK6 B 15 (E 02)

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER VI CORE COURSE - XV ELECTIVE (02)
SANSKRIT THEATRE OF KERALA**

Credits 2

Instructional Hours 54

Aim of the course

The course aims at experiencing the Sanskrit dramatic literature to the students. Kerala Theatre is the one and the only one theatre which preserved the Sanskrit dramatic tradition as such.

Objectives of the Course

Enables the students to acquaint with the theatre of Kerala.

To understand the origin and development of Sanskrit theatre of Kerala.

To Study and compare the characteristics of Sanskrit theatre with other modern theatres.

Course Outline:-

Module I

Origin and development of Kutiyattom.

Module II

Plays performed in Kutiyattom

Module III

Peculiarities of Kutiyattom

Module IV

Chakyarkuttu and Nangyarkuttu.

Books for reading :

1. Nityakalpadrumam - Mani Madhavachakyar - Published by Kerala Kalamandalam.
2. Koothampalungalil - Prof. K.P. Narayana Pisharoty.

3. Bhagavadajjuka in Kutiyattom - Dr. K.G. Paulose. Bharatiya Book Corporation, New Delhi.
4. Kutiyattom - A Histriocial Study - Dr. K.G. Paulose - Ravivarma Saskrit Granthavali, Thrippunithura.
5. Introduction to Kutiyattom - Dr. K.G. Poulouse. Govt Sanskrit College, Thrippunithura.
6. The Traditional Sanskrit Theatre of Kerala - Dr. C. Rajendran Pub: University of Calcut.
7. Women in Kutiyattom - L.S. Rajagopal, Kuppusswami Research Institute, Madaras.
8. Nangiyarkuttu - Nirmala Panicker. Published from Irinjalakkuda.
9. Kutiyattom - An Introduction - Dr. K. Kunjunni Raja. Sangeetha Natak Academy - Delhi.
10. Sanskrit Dramas of Kulasekhara - A Study - Dr. N.P. Unni. Pub: by Kerala Historical Society.
11. Natyamandapam - M.P. Sankunni Nair, Mathrubhumi Kozhikode.
12. Abhinetri - Usha Nangiar.
13. Sree Ramacharitam - Nangiarammakuttu - Margi Sati
14. Sree Krishnacharitam Nangiarammakuttu - P.K. Narayanan Nambiar - Pub: Kerala Kala Mandalam. Cheruthuruthy.
15. Kalalokam - Prof. K.P. Narayana Pisharoty, Mangalodayam, Thrissur.
16. Ascharya Choodamani - Saktibhadra, Pub: Sangeetha Nataka Academy - Thrissur.
17. Bhagavadajjukam - K.P. Narayana Phisharoty, Kerala Sahitya Acadami.

SK6 B 15 (E 03)

**B.A DEGREE PROGRAMME SANSKRIT
SEMESTER – VI CORE COURSE XV ELECTIVE (03)
KAVISIKSHA**

Credits.2

Instructional Hours 54

Aim of the course

The course aims at familiarizing the instructions to poet, laid down in almost all texts of Alankarasastra in Sanskrit. It is also intended to bring to light the origin and growth of literary criticism in Sanskrit in to a School.

Objectives of the Course

To introduce the principles of Kavisiksha to Students.

To introduce the daily routine work of the poet as envisaged in Kavisiksha.

To establish the prominence and impotence of Kavisiksha in the making of Literature.

Course Outline:-

Module I

Introduction to Kavisiksha - Major texts and Authors.

Module II

Padavakyaviveka, Karayithri and Bhavayithri Pratibhas, Concept of Kavyapaka and Sources of Poetic themes.

Module III

The daily routine of a Poet.

Module IV

Poetic conventions and Plagiarism.

Essential reading

1. Kavyamimamsa of Rajasekhara

Additional reading

1. Kavikanthabharana - Kshemendra
2. Suvrttilakam - Kshemendra
3. Kavyanusasana - Hemachandra
4. Alankarasekhara - Kesavamisra
5. Kavikalpalatha - Deveswara
6. Kavya Siksha - Vinayachandrasuri
7. Hridayasamvadam - Dr. M.S. Menon
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APPENDIX SK1 A 07(02)

सुभाषितसाहस्री - डी श्रीमान् नम्पूतिरिः।

1. महानुभावसम्पर्कः।

महानुभावसम्पर्कः कस्य नोन्नतिकारकः।
रथ्याम्बु जाह्नवीसंगात् त्रिदशैरपि धार्यते॥

2. धर्मलक्षणम् -

धृतिः क्षमा धर्मोऽस्तेयं शौचमिन्द्रियनिग्रहः।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम्॥

3. हीनैः सह मित्रत्वं मा-

हीयते हि मतिस्तात हीनैः सह समागमात्।
समैश्च सतामेति विशिष्टैश्च विशिष्यते॥

4. केषां भयो नास्ति।

यो धर्मशीलो जितमानदोषो
विद्याविनीतो न परोपतापी।
स्वदारतुष्टः परदारवर्जितो
न तस्य लोके भयमस्ति किञ्चित्॥

5. महत्संसर्गः।

कीटोऽपि सुमनःसंगादारोहति सतां शिरः।
अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः॥

6. कर्मपरो भव

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः॥

7. मित्रलाभगुणाः

यस्य मित्रेण संभाषा यस्य मित्रेण संगतिः।
मित्रेण सह यो भुङ्क्ते ततो नास्तीह पुण्यवान्॥

8. सुहृद्गुणाः

शुचित्वं त्यागिता शौर्यं सामान्ये सुखदुःखयोः।
दाक्षिण्यं चानुवृत्तिश्च सत्यता च सुहृद्गुणाः॥

9. आलोचनां विना प्रवृत्तिर्मा।

सहसा विदधीत न क्रियामविवेकः परामपदां पदम्।

लागते हि तिमिरात्कपिणं गणालम्बाः स्तरामेव समाहृतम्॥

14. मूढः परप्रत्ययतेयबुद्धिः।

पुराणमित्येव न साधु सर्वं।
नचापि काव्यं नवाभित्यवदम्।
सन्तः परीक्ष्यान्यतरद्भजन्ते
मूढः परप्रत्ययनेयबुद्धिः॥

15. रथः शरीरम्

रथं शरीरं पुरुषस्य राज-
नात्मा नियन्तेन्द्रियाण्यस्य चाश्वा।
तैरप्रमत्तैः कुशली सदश्वै-
र्दान्तः सुखं याति रथीव धीरः॥

16. सत्यमेव जयते।

सत्यमेव जयति नानृतं
सत्येन पन्था वियतो देवयानः।
येनाक्रमन्वृषयो व्यात्पकामाः
यत्र तत् सत्यस्य परमनिधानम्॥

17. मित्रं विश्वासपात्रम्।

न मातरि न दारेषु न सोदर्ये न चात्मनि।
विश्वासस्तादृशः पुंसां यादृङ्मित्रे स्वभावजे॥

18. स्वर्गस्योपरि

द्वाविमौ पुरुषौ राजन् स्वर्गस्योपरितिष्ठतः।
प्रभुश्च क्षमया युक्तो दरिद्रश्च प्रदानवान्॥

19. सन्मित्रलक्षणम्।

पापान्निवारयति योजयते हिताय
गुह्यानि गूहति गुणान् प्रकटीकरोति।
आपद्गतं च न जहाति ददाति काले
सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः॥

20. धर्मो नोपेक्ष्यः

न जातु कामात्र भयात्र लोभा-
द्धर्मं त्यजेः जीवितस्यापि हेतोः।

Appendix SK 1 A 07 (01)

नीतिशतकम् Selected verses

1. यां चिन्तयामि सततं मयि सा विरक्ता
साध्यन्यमिच्छति जनं स जनोऽन्यसक्तः।
अस्मत्कृते च परिशुष्यति काचिदन्या
धित्तां च तं च मदनं च इमां च मां च॥
2. अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः।
ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति॥
3. साहित्यसङ्गीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः।
तृणं न खादन्नपि जीवमानस्तद्भागधेयं परमं पशूनाम्॥
4. येषां न विद्या न तपो न दानं ज्ञानं न शीलं न गुणो न धर्मः।
ते मर्त्यलोके भुवि भारभूता मनुष्यरूपेण मृगाश्चरन्ति॥
5. केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वलाः
न स्नानं न विलेपनं न कुसुमं नालंकृता मूर्धजाः।
वाण्येका समलं करोति पुरुषं या स्स्कृता धार्यते
क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम्॥
6. विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं
विद्या भोगकरी यशः सुखकरी विद्या गुरुणां गुरुः।
विद्या बन्धुजनो विदेशगमने विद्या परा देवता
विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः॥
7. जाड्यं धियो हरति सिञ्चति वाचि सत्यं
मानोन्नतिं दिशति पापमपाकरोति।
चेतः प्रसादयति दिक्षु तनोति कीर्तिं
सत्संगतिः कथय किं न करोति पुंसाम्॥
8. प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहता विरमन्ति मध्याः।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमजनाः न परित्यजन्ति॥
9. सिंहः शिशुरपि निपतति मदमलिनकपोलभित्तिषु गजेषु।
प्रकृतिरियं सत्त्ववतां न खलु वयस्तेजसो हेतुः॥
10. यस्यास्ति वित्तं स नरः कुलीनः
स पण्डितः स श्रुतवान्गुणज्ञः।

15. प्रीणाति यः सुचरितैः पितरं स पुत्रो
यद्भर्तुरेव हितमिच्छति तत्कलत्रम्।
तन्मित्रमापदि सुखे च समक्रियं य-
देतत्रयं जगति पुण्यकृतो लभन्ते।।
16. भवान्ति नम्रास्तरवः फलोद्गमै-
नंवाम्बुभिर्भूरिविलम्बिनो घनाः।
अनुद्धताः सत्पुरुषाः समृद्धिभिः
स्वभाव एवैष परोपकारिणाम्।।
17. पापान्निवारयति योजयते हिताय
गुह्यं च गूहति गणान्प्रकटीकरोति।
आपद्गतं च न जहाति ददाति काले
सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः।।
18. रत्नैर्महाहस्तुतुषुर्न देवा
न भेजिरे भीमविषेण भीतिम्।
सुधां विना न प्रययुर्विरामं
न निश्चितार्थाद्विरमन्ति धीराः।।
19. निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम्।
अद्यैव वा मरणमस्तु युगान्तरे वा
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः।।
20. नैवाकृतिः फलति नैव कुलं न शीलं
विद्यापि नैव न च यत्नकृतापि सेवा।
भाग्यानि पूर्वतपसा खलु संचितानि
काले फलन्ति पुरुषस्य यथैव वृक्षाः।।

SK 5 D (01)

Leadership Lessons from Bhagavad-gita

A Commentary on Chapter One of Bhagavad-gita
by Sita-pati das (Joshua JWulf)

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Preface

The question may be asked: “Why another commentary on *Bhagavad-gita*? Hasn't more than enough been said already in the more than 700 commentaries available, and especially in *Bhagavad-gita As It Is*?”

The answer to this query is that enough can never be said about *Bhagavad-gita*. As Sanjaya relates to Dhrtarastra toward the closing of the book: “O King, as I recall this wonderous and holy dialogue between Krishna and Arjuna, I take pleasure, being thrilled at every moment.”¹ We can continue to discuss and inquire about *Bhagavadgita* unlimitedly, and never find the end of its ability to produce the most profound realizations about life, the universe, and the purpose and the person behind them. It is also a fact that *Bhagavad-gita* speaks on many levels about many different things. This is the nature of scripture – it is *purnam*, or complete. Viewed from different angles it reveals itself in different ways. As Krishna tells Arjuna: “I shall now declare unto you in full this knowledge, both phenomenal and numinous. This being known nothing further shall remain for you to know”².

How the *Bhagavad-gita* is able to address all conceivable issues in only 700 verses is part of its mystical potency. The opportunity exists for all time for devotees of Krishna and the *Bhagavad-gita* to perform the service of highlighting and explaining the *Bhagavad-gita*'s application to a given topic.

The focus of this commentary is on Leadership, and thus it is called “Leadership Lessons from *Bhagavad-gita*”.

What is leadership? There are many definitions of leadership that highlight its different aspects. John Maxwell, author of “The 21 Irrefutable Laws of Leadership” defines leadership as “influence, nothing more, nothing less”. He goes on to say: “He who thinks he leads but has no-one following him, is simply taking a walk.” This is a functional definition of leadership, one that basically says that a leader is someone who has followers.

Leadership has been described by leadership educator Todd Duncan as “a total commitment to purpose, accompanied by the determination to carry it out.” This is a characteristic definition that describes the personal qualities of a leader.

My personal definition of leadership is two-fold. First of all, it is “the supply of vision and direction in a situation of confusion and uncertainty”. This is a definition that

highlights the identity of the leader as a service provider. Secondly it is "effecting change to take an organization from one state to another, better state". This is a definition that helps to cast light on the nature of the service that the leader provides. In his 21 Irrefutable Laws of Leadership John Maxwell presented the idea that

¹Bg 18.76

²Bg 7.2

leadership can be described as a set of principles that can be learned and applied. When practices align with these principles, leadership is effective.

In his book Principle-centered Leadership Stephen Covey takes this a step further. Not only are the *practices*, or the “how” of leadership governed by principles, but the actual *direction* and *goal* of leadership, or the “what” and “where”, are also subject to universal principles.

No-one can deny that Adolf Hitler was a leader in the sense that he effectively mobilized and directed the energy of many followers toward the pursuit of distant goals. However, not many people would be comfortable with a book entitled: “Leadership Secrets of Adolf Hitler”. We are sure that he is not a leader worthy of emulating. We have a sense that leadership is not only its form, but also its function, is governed by moral imperatives. These moral imperatives, signalled by our conscience, or our “internal compass” in the language of Covey, indicate fundamental principles of the universe. Leadership which conforms with these principles in terms of its form is *Effective Leadership*. Leadership which conforms with these principles in terms of its form and function is *Authentic Leadership*.

In these terms Hitler may have been an effective leader, but he was not an authentic leader. It's not just *how* you lead the people that is governed by principles that you should be aware of and consciously align with – *where* you lead them is also governed by principles. With great power comes great responsibility. Those who lead not in accordance with these principles, intentions notwithstanding, are guilty of misleading.

Bhagavad-gita describes these fundamental universal principles – the underlying framework of the universe that reflects the purpose of the universal architect. Leaders who align their practices with these principles will be effective leaders. Leaders who align their goals and the goals of the organizations they steward with these principles will be authentic leaders – leaders who are empowered to create a better world. Leadership is absolutely crucial. As the oft-repeated saying has it: “everything rises or falls on leadership”. Failures or lack of leadership can be found near the root of all problems. At this present moment in time, with so many social and environmental indices tottering toward the red line, the world is crying out not just for effective leadership, but for authentic leadership. *Bhagavad-gita* contains the timeless principles that will empower leaders to be effective and authentic leaders. The greatest need at this point in time is for those people who have been called to lead to step forward and take up the Service of Leadership.

Invoking Auspiciousness

I offer my humble obeisances to Lord Sri Krishna, the speaker of *Bhagavad-gita* and enunciator of universal principles (*sanatana-dharma*) of action.

I offer my humble obeisances to Arjuna, whose questioning led to the conversation that forms the content of *Bhagavad-gita*.

I offer my humble obeisances to the *Bhagavad-gita*, spoken by Krishna on the battlefield of Kuruksetra 5000 years ago in the presence of some of the greatest leaders in the world.

I offer my humble obeisances to Srila Vyasadeva the compiler and editor of *Bhagavad-gita* and other Vedic literatures.

May Mother Sarasvati bless my tongue and cause me to say something of value to the world in bringing the relevance of *Bhagavad-gita* to contemporary problems to light.

My most humble respectful obeisances to Srila A.C. Bhaktivedanta Swami Prabhupada, whose translation and commentary of *Bhagavad-gita* inspired many millions of people to apply its teachings in their lives.

My most humble respectful obeisances to my spiritual mentor, His Holiness Devamrita Swami, who mercifully reached down to pick me up from my fallen lowly condition, and continues to teach me the value of *Bhagavad-gita* in my own life.

May this commentary on *Bhagavad-gita* increase the harmony in this world and serve to raise leaders to a new level of effectiveness and authenticity.

Chapter One

1

Dhrtarastra said: O Sanjaya, after my sons and the sons of Pandu assembled in the place of pilgrimage at Kuruksetra, desiring to fight, what did they do?

The *Bhagavad-gita* appears in the context of a much larger work, the *Mahabharata*, which provides the back story for the conversation between Krishna and Arjuna, soon to be related by Sanjaya to Dhrtarastra. Readers wishing to gain a greater appreciation for the wider context of *Bhagavad-gita* are advised to read *Mahabharata* by Krishna Dharma.

Sanjaya was the charioteer of Dhrtarastra, who was a King. There are four primary leadership roles:

1. Strategic Leadership
2. Directive Leadership
3. Team-building Leadership
4. Operational Leadership

You have a unique character, with particular strengths and weaknesses. When you understand and play to your strengths you can develop your natural leadership ability, and you'll find that you are suited to a particular leadership role.

Effective leadership necessitates a leadership team with the right mix of aptitudes.

One is too small a number for greatness, as the saying goes. Getting the right mix of people on the leadership team is crucial. Too many of one aptitude and there will be dysfunction of the organization or of the leadership team itself. Wrong mixes may manifest as a harmonious but ineffective leadership team, or a volatile leadership team characterized by internal strife. All of the four roles are necessary for a complete leadership team – in areas where one person is weak, another person is strong.

It is not ordinarily possible for one person to embody all types, and especially not to be good at all of them, because they have contradictory psychological characteristics. Such a personality is exceedingly rare. A person is generally strong in a primary leadership role, accompanied by a weaker predominant secondary role. Very rarely will a person be strong in three. Wherever there are strengths there are corresponding weaknesses. These weaknesses can become strengths when they are acknowledged

and understood, and a team is built around them. "Know Yourself", and your area of contribution, is the beginning of individual effectiveness, leading to team effectiveness.

Persons who are suited to Strategic Leadership are thinkers. They lead out of a strategic strength. Their primary concern is *why* to do things. They love the challenge of understanding and planning. They value *knowing* over *doing*. This gives them a detachment which enables them to more accurately and objectively analyze the situation. They value knowledge and *wisdom*, and admire perceptive and wise people. To assess your strength in this leadership role score one point for each of the following characteristics of the Strategic Leader that you possess:

1. Analyst of reality
2. Create practical ways of converting vision into action
3. View emotions and sensitivity as detrimental to the cause
4. Do not hesitate to ask the hard questions
5. Do not mind creating controversy
6. Content to remain in the background
7. More loyal to the vision than to the people
8. Take great pride in being knowledgeable in their area of focus

The corresponding weaknesses of this type are the following:

1. Useful but generally not popular
2. Usually portrayed as insensitive and robotic
3. Usually happier working with ideas than people
4. Often take a long time to arrive at decisions
5. Lean toward perfectionism

The extreme archetype of this leader is Spock from Star Trek.

Persons who are suited to Directive Leadership, also known as Executive Leadership, are initiators. In the hazy smoke of battle (literal or metaphorical), while others are stumbling around in shock and confusion, looking for guidance, the Directive Leader is the one whose response is to charge forward boldly, and inspire others to follow them.

They love to direct, and are able to initiate action, and to sustain action. They value doing over knowing. A person with a reduced strength in this area may be able to initiate, but unable to sustain action. In terms of Myers-Briggs or Keirsey personality typing, this person is often an NT. They value competence and effectiveness, and admire competent and effective people.

In order to get an idea of how strong in this leadership role you are, score one point for each of the following characteristics that apply:

The Directive Leader:

1. Casts a compelling vision
2. Does not spend time or energy in the details of the process
3. High motivational capacity
4. Effective speaker
5. Good listener
6. Make people feel important
7. Intuitive decision maker
8. Air of confidence

9. Makes tough calls
10. Seldom compromises

The corollary weaknesses of this type are the following:

1. Disinterest in the minutiae of the process
2. Little patience in discussion about detail
3. Great with large groups but not especially warm with individuals
4. Restless
5. Have short attention span
6. Favour action over reflection
7. May ignore financial limitations and realities
8. Have a high interest in making good things happen now

In the language of Stephen Covey, the Directive Leader is all about *efficiency* – getting people moving up the hill. The Strategic Leader is all about *effectiveness*, making sure that the team is moving up the right hill.

The Directive Leader is about engagement – engaging himself or herself, and engaging others in the task at hand. The Visionary Leader is about detachment – stepping back and looking at the bigger picture. The two are generally complementary roles, and a person is generally better at one or the other.

The Strategic Leader enables the Directive Leader by providing him or her with strategic vision and direction. This is very valuable to the Directive leader as it ultimately makes him or her more effective.

In classical terms a Directive Leader is known as a *ksatriya*, and a Visionary Leader is known as a *brahmana*. Ksatriyas would act as Kings, and they would maintain an advisory staff of one or more brahmanas who would act as strategic input to their decision-making process.

Dhrtarastra is a ksatriya, a Directive Leader.

The Team Building Leader is all about people. They are natural people persons, and generate cohesion in any group that they are part of.

Their characteristics are as follows:

1. Enjoy organising people around a common cause
2. Rely heavily on their relational network
3. Charismatic
4. Generate high morale
5. Place high value on people
6. Ability to interact with a high variety of people
7. Receives loyalty and respect from the team

Their weaknesses are:

1. Hate paperwork
2. Waffle on detail
3. Tendency to ignore agendas, action plans, and budgets
4. Allow relationships to hinder progress
5. Get hurt by people

The Operational Leader is the final leadership role. This is a very practical, on-the-ground leadership role.

The characteristics of an Operational Leader are as follows:

1. Provide stability to the organisation

2. Devise systems to make things run smoothly
3. They act as a hub through which people go in the organization
4. Often reports bad news, but is seldom responsible
5. Create new solutions to old problems
6. Often complement the other three aptitudes

Their weaknesses:

1. Easily slips from leader to manager
2. Dislike conflict
3. Fail to see the big picture
4. Lack motivational skills
5. Can be viewed as a hindrance to progress
6. Often lack the influence of the other three aptitudes

Sanjaya is part of Dhrtarastra's leadership team, and his formal position is that of an operational leader, in charge of the King's transport. However, his actual role is revealed in this verse. The King has approached him for guidance and for vision. Formal roles are one thing, but the real substance of leadership is influence, and as we have seen here, this depends on the personal qualities of a person.

2

Sanjaya said: O King, after looking over the army arranged in military formation by the sons of Pandu, King Duryodhana went to his teacher and spoke the following words.

King Duryodhana was the son of King Dhrtarastra. Dhrtarastra, while the eldest son of his father, was born blind, and was therefore skipped over in the succession of the kingdom. He and successive generations of his household were ineligible to sit on the throne while his younger brother Pandu, or his sons, the Pandavas, were alive.

Although Duryodhana did not have a valid claim to the throne he felt that he should be King. With his father's tacit complicity he manipulated the situation to exclude the sons of Pandu, who was deceased, from the throne, and the pursuit of this policy eventually led to the military confrontation that provides the backdrop of *Bhagavad-gita's* conversation.

Here Duryodhana approaches his teacher, Dronacarya.

Every person is a unique individual, with a unique mix of strengths and weaknesses, which make them uniquely suited to contribute in a particular organizational role.

Dronacarya has a personality with a highly developed primary leadership ability for Strategic Leadership, and also a very strong secondary ability as a Directive Leader. Both nature and nurture play a role in determining our career path, and Dronacarya's family heritage of teaching lead him to a career as a teacher and coach of Directive Leaders, or Ksatriyas.

The predominance of his *brahmana* nature – the Strategic Leadership capability - means that he is not satisfied simply doing things – he has a deep need to teach others to do things, accompanied by the capacity to understand the theoretical underpinnings that affect action.

The strength of his *ksatriya* nature, his secondary leadership ability, weakens his ability to act as a pure Strategic Leader, who deals with the really bigger picture issues.

This combination makes him uniquely suited to be a military advisor and teacher. He

is a person who has a highly developed theoretical understanding of execution, greater than that of a pure Directive Leader, combined with a personal drive for execution that allows him to earn the respect of Directive Leaders. He is a warrior and a thinker. While he is a warrior and a thinker, he is primarily a thinker, although his thinking is strongest in relation to warriorship. Therefore he is here referred to as Duryodhana's teacher. In the coming battle he will initially act primarily as a strategic advisor. Prior to the battle he trained Duryodhana in strategy, as well as tactical execution.

3

O my teacher, behold the great army of the sons of Pandu, so expertly arranged by your disciple, the son of Drupada.

Duryodhana here points out that the leaders on the other side of the battlefield, especially their strategist Drstadyumna, the son of King Drupada, were also students of Dronacarya. In the fratricidal war that resulted from Duryodhana's ill-advised pursuit of the throne the house of the Kurus was torn asunder and former comrades were pitched against each other.

Leaders are both born and made. Within every person exists the potential to lead others, to model exemplary behaviour and inspire others to rise to the occasion. Each of us has a unique character, and the particular style of leadership and leadership role that we are best suited for varies from person to person. The realization of this leadership potential often begins when it is recognized and nurtured by another leader who sees the potential within us and communicates their belief in what we can become.

Seeing the potential in others and nurturing that is part of being a leader. The real measure of a leader is not what they can accomplish personally or even through an organization, but how much they are able to empower others to realize their own leadership potential.

General Electric, under the stewardship of legendary CEO Jack Welch, become one of the world's most successful companies. While the company had a number of divisions that produced a variety of products, the product that most distinguishes Jack Welch as a leader is the number of former GE staffers who went on to become CEOs in other companies.

The best leaders help others to realize their full potential. They do not think: "Let me keep this person down so that they will never be able to take my place", and in this way undermine and subtly sabotage their people. The best mindset to have in creating other leaders is to always be trying to recruit and train yourself out of a job. An authentic leader sees himself or herself as simply a placeholder, holding an office until the properly qualified person comes to take up the reins. They are always on the lookout for talented people, and encouraging and nurturing them.

In the case of Dronacarya, he had trained Drstadyumna even though Drstadyumna's father, King Drupada, was his enemy. Drupada and Dronacarya had been school mates. As children in the school they had pledged their firm friendship for life.

Dronacarya, as the son of a *brahmana* or teacher, while he had a strong Directive Leadership ability, had gone on to become a teacher, while Drupada, from an aristocratic family, had gone on to become the chief executive of a kingdom.

Years later, when Dronacarya, now destitute, had approached Drupada for assistance he was rebuffed with the taunt that friendship could only be between equals. Drupada

had become proud due to his opulence. Dronacarya left the reunion with his face burning and a desire to avenge the insult he had received. The strength that manifests as the motivating power of Directive leaders has a corollary weakness in the form of pride, and Dronacarya, as a borderline personality between Directive and Strategic Leader was not immune to this, as was more obviously the case with his former friend Drupada.

Had Dronacarya been born into a family with a tradition of executive leadership he may well have been a ruler, as was the case with his former friend Drupada. The fact that he later married a lady from such a ruling family further shows his affinity to that way of life. However, his family tradition was one of teaching, and thus this was the career that he entered. Dronacarya secured a position as a martial teacher in the royal house of the Kurus, and trained the Kuru princes, including both sides of the current conflict, in the art of war. It was customary in the Vedic culture that a graduating student give an offering to the teacher. Dronacarya asked his students to bring King Drupada to him bound hand and foot. First of all Duryodhana and his brothers attempted to do so, but they were repelled by Drupada and his men. Next the five Pandava brothers attempted, and were able to subdue Drupada and bring him to Dronacarya.

Dronacarya then rebuked Drupada for having treated him as his inferior, and took away half of his kingdom. King Drupada seethed with resentment and desired to have a son who would kill Dronacarya. That son was Drstadyumna, who was later trained by Dronacarya himself, in spite of his knowing that fact.

The people we train as leaders may well go on to lead organizations that compete with us in the marketplace. This is a fact of life, and we should give everything that we can to help them to realize their potential, and celebrate their success. Long after we are gone from this world the legacy of leadership that we have contributed to will live on. If we contribute to creating a culture of authentic leadership we can be sure the needs of the people will be served. Authentic leadership is not about you or me, it is about the people that we serve. As leaders we have to be bigger than ourselves, and serve a bigger cause.

4 - 6

Here in this army there are many heroic bowmen equal in fighting to Bhima and Arjuna: great fighters like Yuyudhana, Virata and Drupada. There are also great heroic, powerful fighters like Dhrstaketu, Cekitana, Kasiraja, Purujit, Kuntibhoja and Saibya. There are the mighty Yudhamanyu, the very powerful Uttamauja, the son of Subhadra and the sons of Draupadi. All these warriors are great chariot fighters.

Arjuna was Dronacarya's most brilliant student. When Drupada, who along with his son took to the battlefield on the side of the Pandavas, desired a son to kill Dronacarya, he simultaneously desired a daughter to give in marriage to Arjuna, who had, along with his brothers, subdued Drupada. Drupada so much appreciated Arjuna's skill that he wanted to have him as his son-in-law.

Executive leaders admire competent and effective persons. Like Drupada they are the "good sportsmen" who take a drubbing field and admire their opponent for their skill. Because authentic leaders serve a cause greater than themselves they are not subject to the same ego-insecurity that comes with a self-serving agenda. At the same time that

they might admire a misguided leader for his effectiveness, however, they lament his lack of integrity with the principles needed to provide authentic leadership. When leadership abilities are used for personal or extended personal gain they are *misused*. Leadership is a service, and a leader is a servant of the people. Duryodhana desired the throne for his own personal gratification, therefore he was not an authentic leader and his leadership would be disastrous for the people.

7

But for your information, O best of the brahmanas, let me tell you about the captains who are especially qualified to lead my military force.

Duryodhana is speaking for the benefit of his staff, who are overhearing this conversation, as much as he is for Dronacarya. He has emphasised the presence of King Drupada and his son to remind Dronacarya of the seriousness of the situation and to inspire Dronacarya to engage in the battle without reservation. He now speaks to inspire his men, so that he will end his presentation on an inspiring note.

Duryodhana is casting vision, an important activity of a leader. One definition of leadership is “the supply of vision and direction in a situation of uncertainty and confusion”. Leaders help the people to have a vision that inspires and empowers them to direct their energy toward a distant goal in a harmonious fashion. It is said that seeing is believing, and leaders help people to see things that are as yet unmanifest, and so align their actions with that future reality in a way that brings it about.

Author Alvin Toffler put it: “You've got to think about big things while you're doing small things, so that all the small things go in the right direction.” Leaders help the people to do this by casting vision, constantly reminding the people of the bigger picture they are a part of, and working towards.

The nature of this world is that everything tends toward decay and disorder. Vision is no exception. Organizations “leak” vision. Over a period of as little as two to three weeks an organization can lose sight of the bigger picture and get lost in the minutiae of the implementation details – missing the forest for the trees. Leaders have to constantly restate the vision to keep it fresh and vibrant.

Directive Leaders excel in casting vision, but crafting vision is especially the area of strength of Strategic Leaders. They have a highly developed ability to “feel” the future. To inspire people, a vision must be compelling. In order to be compelling it needs two things: first of all, it needs to include the people. A vision of someone else's future is not as compelling for me as a vision that includes me. Number two, it needs to be felt by the leader. Communication is all about transference of internal states through the medium of words. A leader needs to first feel it inside themselves before they are able to inspire others to feel it. The compelling vision of a leader is not simply an idea of what could be – it is what *should* be. It carries with it a moral imperative that is palpably felt by the leader.

When vision is aligned with eternal universal principles it is beneficial for everyone, and not simply for one particular group at the expense of others. Aligning vision with eternal universal principles must be a primary concern of authentic leaders.

Bhagavad-gita is an exposition of those eternal principles, and persons with leadership ability who study these principles will be empowered to provide authentic leadership.

On a leadership team the Strategic Leaders provide vision aligned with eternal

principles, and the Directive Leaders provide direction, aligning the people with the vision. The Team-building Leaders generate cohesion and keep the group together, and Operational Leaders provide leadership in the area of implementation. All types of leaders play vital roles. Some people will have ability in multiple areas, others will have ability focused in one area.

8

There are personalities like you, Bhishma, Karna, Kripa, Asvatthama, Vikarna and the son of Somadatta called Bhurisrava, who are always victorious in battle.

Please note that the critical factor that Duryodhana mentions in his favour is not the equipment or technology that he and his organization have at their disposal. It is not the strategic plan, it is not even his own ability – it is his people.

Researcher Jim Collins, author of “Good to Great”, led a team in a six year research effort which investigated the causative factors that distinguish good companies from so-called “good-to-great” ones, an arbitrary distinction created by the research group of a sustained, significant performance improvement that was so stringent that only 15 companies made the cut in the entire US economy over a 40 year period.

Among a handful of significant factors was the finding that the good-to-great companies had a relentless focus on what the researchers termed: “FirstWho, then What”. They use the analogy of a bus to explain this concept. Leaders in the good-to-great companies focused first on getting the right people onto the bus and making sure they were on the right seats, before deciding where to drive the bus. They were prepared to leave a seat empty for as long as it took to find “the right person”, rather than settle for someone who was less than ideal.

Leaders in the comparison companies, in contrast, would often start out with the idea of where they wanted to go, then get people onboard to go there.

Leaders in the good-to-great companies could be compared to “helpers of a thousand geniuses”, whereas the leaders of the comparison companies were often “geniuses with a thousand helpers”.

Getting the right people is fundamental. Both Duryodhana and Arjuna spent a lot of time and energy recruiting for this battle. Sun Tzu, in his classic treatise the Art of War states leadership as one of the five essential factors that determine ultimate victory.

Vikarna is mentioned here amongst the other big names of Duryodhana's leadership team not because he is of the same caliber as the others, but because his loyalty was in question. Previously, as injustices had been meted out by Duryodhana on the Pandavas, Vikarna alone had spoken out in protest against Duryodhana's actions.

Duryodhana, in a calculated move, mentions Vikarna in an attempt to influence him, appealing to his ego.

Vikarna, however, changes sides just before the battle, when the opportunity is given to do so. Duryodhana's force is numerically superior and seems more likely to prevail in this final battle in a war that up to this point he has been winning. Vikarna, however, is loyal to a higher cause than his own self-aggrandizement or even selfpreservation, and must do what he understands to be right. This is a hallmark of an authentic leader.

9

There are many other heroes who are prepared to lay down their lives for my

sake. All of them are well equipped with different kinds of weapons, and all are experienced in military science.

The caliber of a leader can be understood by the caliber of the leaders they have around them. Insecure leaders tend to recruit persons who do not threaten them. They like to feel like the smartest person in the room. They limit others growth potential in order that they might not be outshone.

Truly great leaders, however, surround themselves with the brightest people they can find, and empower them to do their best work. They provide a working environment in which leaders are able to reach their full potential, and provide opportunities for them to do significant work.

By doing this they secure the loyalty of their staff. Real loyalty comes when a leader has made an investment in the development of the people they lead - when they have empowered those persons and helped them to become more effective.

In the case of Karna, who was the illegitimate half-brother of the Pandavas, Duryodhana had stood up for him when he had first appeared as an unknown in the Kaurava court. He had personally vouched for him and granted him a royal title of a principality, conceding some of his own land. This act of empowerment and trust earned him Karna's undying loyalty. Even when Karna found out his relationship to the Pandavas, he was still unable to give up his allegiance to Duryodhana.

Duryodhana here mentions the equipment and experience of his people. Having the right people is essential, but making sure that they have the right tools to do their job is also important.

10

Our strength is immeasurable, and we are perfectly protected by Grandfather Bhishma, whereas the strength of the Pandavas, carefully protected by Bhima, is limited.

Duryodhana is casting the vision for his people. Jack Welch, former CEO of General Electric and author of *Winning*, explains that “the leader defines the situation”. In the language of famed management expert Max Dupre, “the leader's first duty is to define reality.” Whenever there is a crisis leaders do not allow others to step up and define the situation – *they* define the situation.

In this case the words that Duryodhana uses in the Sanskrit text of *Bhagavad-gita* can be interpreted to mean completely the opposite to what has been rendered here, a remarkable linguistic feat by the author of *Bhagavad-gita*, which indicates that although he is a powerful and effective leader, because his leadership is not aligned with the fundamental universal principles that will be described in this book, he is ultimately doomed.

11

All of you must now give full support to Grandfather Bhishma, as you stand at your respective strategic points of entrance into the phalanx of the army.

Having addressed Dronacarya with the others overhearing, Duryodhana now addresses the rest of his people directly, urging them to give their effort in a coordinated fashion. By casting vision transparently he has ensured that everyone knows what is going on. When communication is fluid within an organization there can be a high level of shared vision and shared situational awareness. With this access to vision leaders can be self-synchronizing. The natural tendency of leaders is to

initiate action. If strategic vision is not shared across an organization the tendency will be for leaders to initiate action which doesn't necessarily contribute to the overall goals or momentum of the organization.

One, unfortunately common, response to this situation is to chastise and restrain individual initiative. This severely constrains the effectiveness of the organization and can lead to loss of talented personnel. The best response is to make sure that communication is fluid up, down, and across the organization, and that vision is shared and constantly restated.

It has been said, with good reason, that good management consists of having the *ability* to get the right people, and the *humility* to get out of their way while they get the work done. Making sure that the people have the vision is a necessary step to releasing them to realize their full potential in the service of the organization and its goals.

Micromanagement, a sure-fire way to burn out both leaders and followers while severely limiting organizational efficiency, can be the result of three things:

1. An insecure leader
2. Incompetent recruitment resulting in the wrong people in the wrong roles
3. Lack of vision casting

In the case of Duryodhana he is confident that his people will do what is necessary.

12 - 13

Then Bhishma, the great valiant grandsire of the Kuru dynasty, the grandfather of the fighters, blew his conchshell very loudly, making a sound like the roar of a lion, giving Duryodhana joy. After that, the conchshells, drums, bugles, trumpets and horns were all suddenly sounded, and the combined sound was tumultuous.

Bhishma, the elder statesman of the Kuru dynasty, present on the side of Duryodhana, blew his conchshell, rousing the spirits of the troops. The symbolism of the conch is significant, as will be revealed in the next text.

14

On the other side, both Lord Krishna and Arjuna, stationed on a great chariot drawn by white horses, sounded their transcendental conchshells.

In contrast to the conchshell sounded by Bhishma, the conchshells sounded by Arjuna and Krishna are described as "transcendental" (*divya* in the original Sanskrit). This is an indication that the leadership of Arjuna and Krishna is in accordance with underlying universal principles, as will be further explained in this work.

Effective leadership follows principles of practice which empower it to effect change. Authentic leadership follows principles of purpose which empower it to effect holistic positive change. Duryodhana was expert in applying the principles of practice, and as such he was able to amass a large force of capable, competent leaders. However, he had no interest in any purpose other than his own - the goal and direction of his leadership was not in accord with principles, therefore he was *misleading* these people. Leadership which follows principles in its form but deviates from or ignores universal principles in its function is actually little more than manipulation. A leader has been given a gift in the form of their ability to lead. With great power comes great responsibility. A leader exists within the context of a universal order, as do the people he or she leads. It is the responsibility of the leader to know what that universal order is, and to lead in accordance with it. *Bhagavad-gita* is just for this purpose.

15

Lord Krishna blew His conchshell, called Pancajanya; Arjuna blew his, the Devadatta; and Bhima, the voracious eater and performer of herculean tasks, blew his terrific conchshell, called Paundra.

Krishna had vowed not to fight in the battle, but to join one side of the conflict. His army, however, *would* fight on the other side. Duryodhana elected Krishna's army, and Arjuna chose to have Krishna on his side. Krishna is the enunciator of the fundamental universal principles described in Bhagavad-gita, and as He will explain later, their source. The inner meaning of His appearing on the side of the Pandavas, which was substantially weaker in strength than Duryodhana's side, is that leadership which is lacking in effectiveness, in efficacy, due to a lack of understanding of the principles of practice is preferably to leadership which is lacking in alignment with the principles of purpose. It's better to be going in the right direction at 5 miles an hour, than off a cliff at 100.

For all the efficiency of modern western civilization we see a number of alarming statistics, among them rates of violent crime, suicide, divorce and other indicators that efficiency is not everything.

16 - 19

King Yudhishtira, the son of Kunti, blew his conchshell, the Ananta-vijaya, and Nakula and Sahadeva blew the Sughosha and Manipushpaka. That great archer the King of Kasi, the great fighter Sikhandi, Dhrishtadyumna, Virata, the unconquerable Satyaki, Drupada, the sons of Draupadi, and the others, O King, such as the mighty-armed son of Subhadra, all blew their respective conchshells. The blowing of these different conchshells became uproarious. Vibrating both in the sky and on the earth, it shattered the hearts of the sons of Dhritarashtra.

Yudhishtira, Nakula, and Sahadeva are three of the five Pandava brothers. Arjuna and Bhima are the other two.

20

At that time Arjuna, the son of Pandu, seated in the chariot bearing the flag marked with Hanuman, took up his bow and prepared to shoot his arrows. O King, after looking at the sons of Dhritarashtra drawn in military array, Arjuna then spoke to Lord Krishna these words.

In this opening chapter of the *Bhagavad-gita* we are given some insight into the character of an authentic leader. The internal psychology of an authentic leader, their area and scope of concern, are revealed in the following conversation between Arjuna and Krishna.

21-23

Arjuna said: O infallible one, please draw my chariot between the two armies so that I may see those present here, who desire to fight, and with whom I must contend in this great trial of arms. Let me see those who have come here to fight, wishing to please the evil-minded son of Dhritarashtra.

Duryodhana is described as *durbuddeh* – evil-minded. The word *buddeh* refers to intelligence, and the modifier *dur* indicates misuse. Everyone has a certain amount of different types of intelligence. Recently the idea of “emotional intelligence” has risen to prominence. There is also the more traditional (in the West) idea of the type of

intelligence measured by IQ. Even the ability to mix and match colors is a type of intelligence. Different people have different mixtures of intelligence, and how they elect to use these talents is up to them. Duryodhana had a large degree of talent and intelligence, but he chose to utilize them in pursuit of a program of his own devising, without reference to universal principles. He did care about anything more than seizing the throne for himself. Thus he is described as evil-minded, or a misuser of his intelligence.

24

Sanjaya said: O descendant of Bharata, having thus been addressed by Arjuna, Lord Krishna drew up the fine chariot in the midst of the armies of both parties.

The stage is set. At this point of the Mahabharata, after many chapters detailing the intrigues, the betrayals, the trials and tribulations of the Pandavas, the decisive battle, where the fate of the kingdom will finally be decided, has at last arrived.

It is at this point, with the audience on the edge of their seats, that this crucial conversation, an exposition of principles to guide leaders, takes place. Appropriately it takes place in the open field between the two armies, representing a gathering of the greatest leaders of the time.

25 - 26

In the presence of Bhishma, Drona and all the other chieftains of the world, the Lord said, Just behold, Partha, all the Kurus assembled here. There Arjuna could see, within the midst of the armies of both parties, his fathers, grandfathers, teachers, maternal uncles, brothers, sons, grandsons, friends, and also his fathers-in-law and well-wishers.

Krishna has arranged for this situation, in order to allow this exposition of eternal principles to take place. He now makes the final adjustments to the setting for this lesson. *Bhagavad-gita* is a collection of principles accompanied by a specific, extreme case – Arjuna's situation. Arjuna is faced with a dilemma, which Krishna is indicating with his use of the terms “Kurus” to describe the family members. Dhrtarastra was deliberate in the opening words of *Bhagavad-gita* to draw a distinction between his sons and the sons of his brother Pandu, the Pandavas. Here Krishna identifies both branches of the family as descendants and members of the house of Kuru. This is not a war between two different families, two different nations, or two different groups of people. This is a fratricidal conflict between close relatives and former comrades-in-arms.

27

When the son of Kunti, Arjuna, saw all these different grades of friends and relatives, he became overwhelmed with compassion and spoke thus.

Here we hear about the first characteristic of a leader – compassion. The dictionary defines compassion as “Deep awareness of the suffering of another coupled with the wish to relieve it.”

The moral authority of a leader and the moral imperative of their vision derives from this quality in their character. Leaders are problem solvers. They identify a problem and seek to solve it. The problem that they seek to solve involves relieving the suffering of others.

Guy Kawasaki, former technical evangelist for Apple and venture capitalist, recommends the 10/20/30 rule for Powerpoint presentations pitching a company for venture capital (a form of vision casting). Basically the rule states that there should be

10 slides, the presentation should go for 20 minutes, and should use 30 point fonts.

The 10 slides are the following:

1. Problem
2. Solution
3. Business Model
4. Underlying Magic
5. Marketing and Sales
6. Competition
7. Team
8. Projections
9. Status and Timeline
10. Summary and Call to Action

The presentation begins with identifying the problem. Sometimes a presentation fails to identify the problem that is being addressed. A vision of a solution looking for a problem will be ineffective in motivating the people, in this case venture capitalists.

The first thing they need to hear is: “What is the pain that your product or service will relieve?”

Arjuna is here mentioned as the son of Kunti. Women are generally more compassionate in their nature than men, so it is fitting that Arjuna is referred to as the son of his mother in this regard.

28 - 29

Arjuna said: My dear Krishna, seeing my friends and relatives present before me in such a fighting spirit, I feel the limbs of my body quivering and my mouth drying up. My whole body is trembling, my hair is standing on end, my bow Gandiva is slipping from my hand, and my skin is burning.

Here the nature of Arjuna's feelings is presented. Duryodhana had no such reaction to the situation. His only concern was how to motivate his people to secure victory on the battlefield. His vision has no component of relieving the suffering of others.

Rather than relying on loyalty to a vision and a higher cause, his recruitment strategy relied on personal loyalty to himself, or to remuneration that he was able to provide.

King Salva was an uncle of the Pandava brothers, and travelled overland with his army to join them in the battle. Approaching the site of the battle Salva arrived at a staging area which had been prepared in anticipation of him and his army. It had many facilities for his men, including lodgings and refreshments. As Sun Tzu explains, the maintenance of an army in the field is terribly expensive for the kingdom, so the provision of facilities such as these was no mere gesture but a substantial aid.

Salva and his forces put up for the night and rested well, served by the staff of the encampment. In the morning, rested and well fed, Salva requested the staff to introduce him to their host, as he wished to pledge his loyalty. Expecting to meet Yudhishthira, the eldest of the Pandavas, he realized he had been tricked when the door of the tent was whisked aside to reveal Duryodhana.

Leadership in its purest form is found in volunteer organizations. In a volunteer organization leaders are unable to leverage job security or monetary incentives. They rely on the pure substance of leadership – influence and the good will of those they would lead.

Duryodhana's pitch consists of the problem that he wants to be King, and the solution

of killing the Pandavas. There is no compassion in this, there is no deep awareness of the suffering of others coupled with the desire to relieve it. It is not a compelling vision except for the part which says: “You can share in the spoils with me”, and this appeals to a certain type of person only.

Bhagavad-gita is an extreme case to prove a point. We can see how Duryodhana is an extreme archetype of the self-absorbed, manipulative leader. Arjuna is about to demonstrate the other end of the spectrum. However, just how extreme a case *Bhagavad-gita* is will be fully revealed after this, when Krishna shows how even Arjuna's current level of leadership falls short of what is required of an authentic leader.

30-31

I am now unable to stand here any longer. I am forgetting myself, and my mind is reeling. I see only causes of misfortune, O Krishna, killer of the Kesi demon. I do not see how any good can come from killing my own kinsmen in this battle, nor can I, my dear Krishna, desire any subsequent victory, kingdom, or happiness.

This is Arjuna's calculation of the situation. Unlike Duryodhana, who relishes the idea of vanquishing his enemies and enjoying the throne, Arjuna finds himself in a dilemma – entering into the battle and laying waste to his kinsmen, which they will do whether they ultimately win or lose, does not appeal to him. And the idea of ultimate victory and the reclaiming of the throne after such a massacre has no attraction for him.

32 - 35

O Govinda, of what avail to us are a kingdom, happiness or even life itself when all those for whom we may desire them are now arrayed on this battlefield? O Madhusudana, when teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives are ready to give up their lives and properties and are standing before me, why should I wish to kill them, even though they might otherwise kill me? O maintainer of all living entities, I am not prepared to fight with them even in exchange for the three worlds, let alone this earth. What pleasure will we derive from killing the sons of Dhritarashtra?

Here we feel the full import of the situation. Duryodhana has callously divided the entire family and driven it to the brink of annihilation through his ambition. Arjuna, however, wants no part of this. On the one hand we see the extreme greed and disregard for consequences of Duryodhana. On the other hand we are seeing Arjuna's compassion and concern for others. His desire to sit on the throne is certainly not strong enough to impell him to kill all these people, his dear family members.

36

Sin will overcome us if we slay such aggressors. Therefore it is not proper for us to kill the sons of Dhritarashtra and our friends. What should we gain, O Krishna, husband of the goddess of fortune, and how could we be happy by killing our own kinsmen?

Non-violence is not accepted by Arjuna as a universal principle. Violence, as with everything else, is neither intrinsically good nor bad. What matters is how it is used. Everything that exists has its proper use, and knowing when something is appropriate

and when it is inappropriate is the art of expert management.

In the case of aggression, Vedicly it is understood to be appropriate for warriors to respond with force when they or the people they are sworn to protect are threatened with force. Use of force to deter aggressors is necessary – as George Orwell put it: “People sleep peaceably in their beds at night only because rough men stand ready to do violence on their behalf.”

However, Arjuna's use of the word “such” in reference to these aggressors indicates that while he accepts the need to use violence in situations where it is necessary, in this case, an extreme case, where he is called to use violence against his own family members, he feels such a use of force to be inappropriate.

His argument here is two pronged. In the first instance he argues that it is inappropriate (sinful), and in the second that there will be no good result from it. People are sometimes prepared to compromise on principles “if the price is right”. Arjuna here communicates to Krishna that even if his integrity were for sale, he is not hearing the kind of offer he would need to close the deal.

37 – 38

O Janardana, although these men, their hearts overtaken by greed, see no fault in killing one's family or quarreling with friends, why should we, who can see the crime in destroying a family, engage in these acts of sin?

Arjuna's concern is not simply another shade of Duryodhana's self-interest, held by someone with less evolutionary right to survive. Duryodhana is concerned about himself only, at the expense of others. By this argument that Arjuna introduces here he reveals that he is not simply spineless. His sphere of concern is wider than his own self-interest.

39 - 40

With the destruction of dynasty, the eternal family tradition is vanquished, and thus the rest of the family becomes involved in irreligion. When irreligion is prominent in the family, O Krishna, the women of the family become polluted, and from the degradation of womanhood, O descendant of Vrishni, comes unwanted progeny.

Arjuna is concerned about the wider sociological implications of his actions. His level of vision extends far beyond the immediate consequences and considers the larger impact. Duryodhana thinks only of himself and his immediate desires and agenda. Arjuna shows himself to be a leader of a higher caliber through this consideration of the wider issues – the bigger picture.

The family unit is the basis of human society, although at present in the increasingly globalized consumer society this is being supplanted by the individual consumer as the basic building block.

When family traditions are disrupted or destroyed, as will be the result of this battle, the women of the family become vulnerable to exploitation. There is no family structure to bring pressure to bear to enforce responsible behaviour – no father to “bring the shotgun to the wedding”. The results of this are children who are many times not economically supported by their biological father, and do not enjoy a stable social and economic situation for their upbringing. These children grow up with an underlying psychological impression that they are in fact unwanted, and this influences their future as members of society. Children from broken homes are

disproportionately represented in statistics of violent crime, substance abuse, and suicide. Due to a lack of a successful model of stable family life they are also disproportionately represented in divorce statistics.

Arjuna's concern for this is a symptom of his compassion, and an indication that he has the character needed to be an authentic leader.

41 -42

An increase of unwanted population certainly causes hellish life both for the family and for those who destroy the family tradition. The ancestors of such corrupt families fall down, because the performances for offering them food and water are entirely stopped. By the evil deeds of those who destroy the family tradition and thus give rise to unwanted children, all kinds of community projects and family welfare activities are devastated.

Traditionally the family unit has been responsible for socialization, education, and social welfare, including the maintenance of the elderly. Parents would invest their time, energy, and income in their children, and when they advanced in age their children would return the favour and take care of them.

Today children are routinely abandoned by one or both parents, and parents are encouraged to store away some of their income during their productive years in order to “not be a burden on their children” in the future. Young people are encouraged to seek self-actualization through an independent lifestyle of consumption along with a partner. Both elderly parents and children are seen as a hindrance to this pursuit of self-actualization through consumption, and thus fertility rates are at an all time low in Western countries, with negative population growth in many populations.

Elderly people are left to fend for themselves, abandoned by their children and relegated to old folks homes where they live in isolation from the family. In this way the family as the basic structural unit of human society has become replaced with the individual consumer. This is the result of the destruction of the family tradition.

Arjuna demonstrates through his concerns that aside from the legality of the succession, he is more the indicated person to sit on the throne than Duryodhana.

42

O Krishna, maintainer of the people, I have heard by disciplic succession that those who destroy family traditions dwell always in hell.

This is another verse that can be read two ways – “those who destroy the family traditions dwell always in hell”, and also “those whose family traditions are destroyed dwell always in hell”.

The problems that arise from the destruction of the family tradition lay the individual vulnerable to social, economic, and personal exploitation from infancy through to old age.

43

Alas, how strange it is that we are preparing to commit greatly sinful acts. Driven by the desire to enjoy royal happiness, we are intent on killing our own kinsmen.

Keenly aware of the implications of the battle that is at hand in a way that Duryodhana clearly is not, Arjuna laments his involvement. In fact Duryodhana is the one who is driven by the desire to enjoy royal happiness. As will become clear from Arjuna's deliberations in this chapter and the next, his own motivation is something

quite different.

44

Better for me if the sons of Dhritarashtra, weapons in hand, were to kill me unarmed and unresisting on the battlefield.

In the face of this realization, Arjuna loses his will to fight. It is more than simple cowardice. He realizes what the outcome of this battle will be. Arjuna's concerns are well founded. The battle will take place, and the unravelling of the social structure will begin to take place soon afterwards.

45

Sanjaya said: Arjuna, having thus spoken on the battlefield, cast aside his bow and arrows and sat down on the chariot, his mind overwhelmed with grief.

Arjuna is in a clear dilemma. In neither case can he see a good outcome. Either he fights and wins, in which case he kills his family members, the family tradition is destroyed and society is irreparably damaged, or else he is killed, with the same destruction of the family tradition. He reasons that the best course of action would be to die unresisting, and in this way preserve the family tradition.

These are all characteristic sentiments of an authentic leader. An authentic leader is a servant of the people and is aligned with and serving something greater than himself or herself.

However, Arjuna's compassion, while admirable compared with the mentality of Duryodhana, is still insufficient to elevate him to the position of an authentic leader. Intentions notwithstanding, without alignment with universal principles admirable sentiments are insufficient to empower a leader to do what is right. In any situation it is practically impossible to calculate the possible outcomes, and any empirical method of assessing courses of action quickly degenerates into a question of probabilities. Leaders must provide clarity in uncertain circumstances. Krishna is about to enlighten Arjuna to fundamental principles that will illuminate the way forward for him, and empower him to be an authentic leader, acting in knowledge selflessly in the service of the people.