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| M.A.,  YOGA |
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| **MoDEL SYLLABUS** |
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| **AUGUST- 2022** |
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| **TAMILNADU STATE COUNCIL FOR HIGHER EDUCATION, CHENNAI – 600 005** |
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**Syllabus**

**Aims of PG program in Yoga: Theory, Practice and Therapy**

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| **Programme:**  **M.A., Yoga: Theory, Practice and Therapy** | |
| **Programme Code: PRT** | |
| **Duration: 2 years** | |
| **Programme Objectives of Yoga: Theory, Practice and Therapy (POY)** | |
| The **M. A., Yoga: Theory, Practice and Therapy** program is designed to achieve the following objectives | |
| POY1 | Motivate and inspire the students to create deep interest in Yoga, to develop broad and balanced knowledge and understanding of Yogic concepts, principles and practices. |
| POY2 | Learn, design and perform in the Yoga hall to demonstrate the concepts, principles and theories learned in the classrooms. |
| POY3 | Develop the ability to apply the knowledge acquired in the theory session and the practical sessions to specific problems in life. |
| POY4 | Expose the student to the vast scope of Yoga as a theoretical and experimental science with applications in solving most of the problems at any stage in life. |
| POY5 | Emphasize the discipline of Yoga to be the most important branch for pursuing the interdisciplinary and multidisciplinary higher education and/or research in interdisciplinary and multidisciplinary areas. |
| POY6 | To emphasize the importance of Yoga as the most important discipline for healthy life and living. |
| POY7 | Promotion of positive awareness for the healthy body and healthy mind. |
| POY8 | To inculcate the teaching ability for conducting yoga sessions and offer various techniques to promote healthy living. |
| POY9 | To create yoga professionals of high caliber who know the concepts, techniques and can do the needful for the social wellbeing. |
| POY10 | To create yoga experts with in-depth knowledge based on yogic texts.  And to establish holistic health, social harmony and world peace by training them to be good citizens who can offer yogic way of right living. |

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| **Program Outcomes (PO)** | |
| On successful completion of the **M.A., Yoga: Theory, Practice and Therapy** program, the students are expected to | |
| PO1 | Familiarize with the fundamental, advanced and emerging concepts in Yoga. |
| PO2 | Understand the role of yoga and their interactions with other social sciences in various health systems . |
| PO3 | Identify the potency of literary resources in contemporary research and visualize future thrust areas in. |
| PO4 | Design scientific experiments independently and to generate useful information to address various issues in schools of yoga. |
| PO5 | Acquire basic knowledge on principles and applications of yogic adequate skills to handle them. |
| PO6 | Choose and apply appropriate tools, techniques, resources, etc. to perform various  Experiments in Yogic science . |
| PO7 | Carryout scientific experiments independently or in collaboration with inter-  disciplinary or multidisciplinary approaches in Yoga. |
| PO8 | knowledge on conservation of rational health and protection of  environment. |
| PO9 | Awareness on the sustainable utilization of yogic resources |
| PO10 | Demonstrate proficiency in communicating with various stakeholders like students,  teachers, scientists and society. |

**Syllabus for M.A., Yoga: Theory and Practice and Therapy**

FIRST YEAR :SEMESTER - I

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| No. | course title | c/e/s |  |  |
| Hour | credit |
| Core-I | Introduction to Indian Philosophy | c | 7 | 5 |
| Core-II | Yoga in Pre-Upanishads Period | c | 7 | 5 |
| Core – III | Philosophy of Samkhya | c | 6 | 4 |
| Elective -I  Discipline Centric | Yoga-Sutra (Part - I) | c | 5 | 3 |
| Elective-II  Generic: | Indian Philosophy of Beauty  (OR)  Philosophy of St.Ramalingar | e | 5 | 3 |
|  | E |  |  |
|  | Sanskrit for Beginners | s |  | 2 |
| FIRST YEAR :SEMESTER - II | | | | |
| . Core-IV | Philosophy of Citta | c | 5 | 6 |
| Core-V | Bhagavat-Gita and Yoga | C | 5 | 6 |
| Core – VI | Siddha and Yoga | c | 4 | 4 |
| Elective – III  Discipline Centric | Yoga – Sutra (Part - II) | E | 3 | 4 |
| Elective -IV Generic: | Indian Social Philosophy | e | 3 | 4 |
|  | Philosophy of Religion | nmE | 2 |  |

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| SECONDYEAR :SEMESTER - III | | | | |
| Core-VII | Integral Yoga of Sri Aurobindo | c | 5 | 6 |
| Core-VIII | Modern Yoga Sects | C | 5 | 6 |
| Core – IX | Swami Vivekananda on Yoga | c | 5 | 6 |
| Core – X | Yoga-Practical I | C | 4 | 6 |
| Elective - V  Discipline Centric | Mahatma Gandhi on Medidation | E | 3 | 3 |
| 3.6 NME II | Work Ethics | E | 2 | 3 |
| 3.7 Internship/ Industrial Activity | Internship | I |  | - |
|  |  |  | **26** | **30** |

SECONDYEAR :SEMESTER – IV

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| Core-XI | Yoga and Zen Buddhism | c | 5 | 6 |
| Core-XII | Hatha Yoga | C | 5 | 6 |
| Project | Project with viva voce | c | 7 | 10 |
| Elective - VI (Industry / Entrepreneurship)  20% Theory  80% Practical | Religion and Philosophy of Tamils | E | 3 | 4 |
| Skill Enhancement course / Professional Competency Skill | Yoga Practical II (Pranayama and Dhyana) | C | 2 | 4 |
| Extension Activity | Critical Thinking, Problem Solving and Decision making | S | 1 |  |
|  |  |  | **23** | **30** |

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| --- | --- | --- | --- |
| **METHOD OF EVALUATION** | | | |
| **Course / Electives / Soft Skills** | | | |
| **Continuous Assessment Test** | **End Semester Examination** | **Total** | **Grade** |
| 25 | 75 | 100 |  |
| **DISSERTATION WORK & Viva Voce: 100** | | | |
| **INTERNSHIP VISIT REPORT: 100** | | | |

**CORE PAPERS ELECTIVE PAPERS**

CREDITS - 4; MARKS – 100CREDITS -3; MARKS - 100

## Marks Distribution:

**Marks Distribution:** Internal - 25 Marks

Internal- 25 Marks End Semester - 75 End Semester -75 Marks

**SOFT SKILL COURSES DISSERTATION WORK & *viva voce***

CREDITS - 2; MARKS –100 CREDITS -8; MARKS –100

## Marks Distribution: Marks Distribution:

External -100 Marks (No internal) Periodical presentation: 20 Marks Concise dissertation: 60 Marks *Viva voce*: 20 Marks

**INTERNSHIP VISIT**

CREDITS - 2; MARKS –100

## Marks Distribution:

External -100 (No internal)

|  |  |  |  |
| --- | --- | --- | --- |
| **METHODS OF ASSESSMENT:** | | | |
| **Section** | **Question patterns and**  **Choices** | **Marks** | **Assessment** |
| **Continuous Assessment Tests for 40 marks, Test I and Test II** | | | |
| **Part- A** | Answer all the questions | 10 × 1 = 10 | Simple definitions/ MCQ |
| **Part-B** | Answer any two out of four questions | 2 × 5 = 10 | Explanation of Concepts with examples |
| **End Semester Examinations for 60 marks** | | | |
| **Part- A** | Answer all the questions | 20 ×1 = 20 | Simple definitions/ MCQ |
| **Part-B** | Answer any five out of eight questions | 5 × 8 = 40 | Explanation of Concepts with examples, |

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| **Questions for Test and Examination will contain Knowledge of** Remember, Understand, Applications,  Power of Analyze, Evaluatation and Creation. |

**FIRST SEMESTER**

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| **SUB:CODE** | **Name of the Subject** | **C/E/S** | **Credits** | | |  | **Faculty** |
| **L** | **T** | **P** | **C** |
|  | Introduction to Indian Philosophy | c | 3 | 1 | 0 | 4 |  |

**Course Objective:-**

The traditional studies in the history of Indian Philosophy have a good scholarly value and there is a characteristic tendency to represent Indian Philosophy as a Single Whole, as a totality of the Philosophical theories of all the Indian thinkers, and also it is a manifestation or property of an invariable spirit of the whole Indian people. Indian philosophy is ‘essentially spiritual’. It is the intense spirituality of India and it differs from religion first and foremost in its cognitive function. The main trends and objectives of Indian Philosophical thoughts are its attempt to base philosophy on all its spheres, private, social and international; its emphasis on the necessity of controlling the body and mind, the necessity of moral purity and meditation, to make philosophical truths effective in life; its recognition of the fundamental unity of all beings; its conviction that the ultimate Reality manifests itself or can be conceived, in different ways, and consequently that there are divergent paths to perfection any one of which can be adopted in accordance with one’s inner inclination; its contention that the ultimate aim of every individual should be to perfect himself with a view to raising the world to perfection.

**Course Outcome:**

1. The main focus of this course will be to introduce Theories of *pramāṇa*.
2. *Nyāya*-*sūtras* of *Gautama* and *Vātsyāyana’s bhāṣya*, *sūtras* 1-4, *Tarksaṁgraha* of *Annaṁbhaṭṭa* - on Perception, Inference, and Verbal testimony , and *Pramāṇasamuccaya* of *Dignāga* are the main contents discussed within this course.
3. The chief questions that will engage students’ attention will be the definition of valid cognition, criteria for testing the proposed validity, instruments of valid cognition, and theirrespective accounts.
4. The study will make students to analyse the characteristics of knowledge, criteria that may set limits to what we can know, and characteristics that may mark off knowledge from mere belief.
5. The main focus of this course will be the debate between the essentialists (as

represented by the *Vedas*, *Upaniṣads*, *Nyāya–Vaiśeṣika,* Jainism, and Buddhism),

and essentialists on the issues of the nature, status, and structure of reality.

1. The objective of this course will be to engage students in philosophical thinking.
2. Understanding of basic debates will strengthen students' interest in Indian Philosophy.

**Syllabus:-**

1. The Vedic and Upanisads Tradition – the origin of Schools, Heterodox and Orthodox, and their Salient features, materialism and its philosophical outlook.
2. The Law of Karma and the Philosophical outlook of the Society to get rid of the genesis of Duhkha, Suffering.
3. The Individual Soul and the concept of Bondage.
4. The causality as transformation, the theory of transmigration. The guest for liberation, means of liberation, knowledge and devotion, the concept of personal God, practice of rituals and loss of faith in their results giving rise to philosophisation.
5. The place of ethics and evolution of a disciplined life style (Dharmasastra), the diversification of schools to cater to the Socio-Philosophical needs.

**Books for Study:-**

1. Dr.S.Radhakrishnan – History of Indian Philosophy, Vols. I & II.
2. Surendranath Dasgupta – A History of Indian Philosophy (Five Volumes).
3. M.Hiriyanna – Outlines of Indian Philosophy.
4. S.Chatterjee – An Introduction to Indian Philosophy.
5. D.Datta – An Introduction to Indian Philosophy.
6. Ram Mohan Roy – A History of Indian Philosophy.
7. Suryanarayana Sastri – Short History of Indian Materialism.
8. Debiprasad Chattopadhyaya – Lokayata – A Study in Ancient Indian Materialism.
9. Debiprasad Chattopadhyaya – Indian Atheism
10. A.K. Warder – Outline of Indian Philosophy
11. Sarasvati Chennakesavan – Concepts of Indian Philosophy.
12. Debiprasad Chattopadhyaya – Indian Philosophy – A popular Introduction.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 3 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 2 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 3 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 3 | 3 |

**Strong - 3 Medium -2 Low -1**

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|  | Yoga in Pre Upanishad period | c | 3 | 1 | 0 | 4 |  |

**course Objective:-**

In the history of Indian Philosophy, Yoga is after tied up with Samkhya and both of these are contrasted with Vedanta, the system of Philosophy which claims to be solely based on the Upanishads. This has created the wrong impression that Yoga is something foreign to the Upanishads. Evidence has been cited above to show that Yoga is essentially an Upanishadic doctrine.

The Upanishads have generally to say about knowledge or knowing. Upanishadic scholars find justification for the belief that the proper Universe of discourse of the Upanishads can aptly be termed as Phenomenology of consciousness, that is to say, the observed, observable and potentially observable state of consciousness. But Saint Patanjah not only works within the framework of this Upanishedic central theme but renders a singular service to it caues by providing an elaborate theory of observation (i.e. Perception), it seems to have far-reaching implications for modern neuropsychology and psychopathology. This course tries to finds toots prints of Yoga in the pre-Upanishads period).

### Course outcomes:

On completion of this course, the students will have:

1. Students will learn about the pre position of yoga in early periods of India.
2. critical understanding of the Evolution of Yoga based on the classical texts
3. Understanding the basic theories and practices of Shad-Darshanas.
4. Knowledge of the concepts of Jnana, Bhakti and karma Yoga.
5. Understanding of different Schools of Yoga.

**Syllabus:-**

1. Introduction to Upanishad: Prasthanadriya – major Upanishads – introduction to Acharyas - interpretation to Upanishad.
2. The Upanishads: the two kinds of reality – two paths of life – two kinds of knowledge – two kinds of Action – the body and the self – metaphysical implications – the place of reason – critical Application.
3. The Upanishads and Yoga: the common subject maters of reality – comparison between Upanishads and Yoga on Consciousness.
4. Yoga – the mind (citta) – the seer person (drastir Purusa) – Dynamics of Samadhi.
5. Neuro–Physiological considerations – some Implications of Yoga for Phycho – Pathology – Yoga and Personal Efficiency.

**Books for Study:-**

1. A History of Indian Philosophy Vol. I – by S.N. Dasgupta, Published by Cambridge University Press.
2. Man and Society in Indian Philosophy – by K.Damodaran.
3. The Upanishads 2 Vols. (Ed) – by Mead. G.R.S. and Chattopadhyaya, Jagadisha Chandra, Published by Theosophical Society.
4. The Brihadaranyaka Upanishad – by Swami Madhavananda, Advita Ashram.
5. Physiological Psychology – by Peter Miluer.
6. The self in Indian Theory – by Organ. Troy.w.
7. The structure of Consciousness – by Polanyi ,Michael.
8. The SankhyaKarika of Iswara Krishna – by S.S. Suryanarayana Sastri.
9. The Hathayoge Pradipika translated by Sinh Pancham, Allahabad.
10. Comparative Psychology of Mental Development – by Werner H. Chicago.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 3 | 1 | 3 | 3 | 1 | 1 | 2 | 3 | 3 |
| **CO 2** | 1 | 3 | 3 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 1 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 3 | 3 |

**Strong - 3 Medium -2 Low -1**

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| --- | --- | --- | --- | --- | --- | --- | --- |
|  | Philosophy of Samkhya | c | 3 | 1 | 0 | 4 |  |

**course Objective:-**

Samkhya is the name of one of the six orthodox Philosophical School. Saint Kapila is the founder of this system, Samkhya Sutra is his literature. Yoga Philosophical system is closely allied with the Samkhya School. Samkhya as a dualistic Philosophy that believes in two coexistent and interdependent realities: conscious purusha and unconscious Prakrti. In the Vedanta School there is a Single Transcendental Reality (Brahman) whose nature is, consciousness (chit) Existence (sat), and Bliss (ananda). This is the self of all that is. But then, in the syncretic philosophy of the Epics and the puranas, maya, the inherent potency of the one, eclipses the Bliss Principle and divides into two consciousness and existence. These two principle are taken up by the Samkhya School. The conscious spiritual energy principle becomes Purusha. The unconscious material energy principle becomes prakrti.

The Samkhyakarika of Iswarkrsna, being the earliest available text book on the Sankhya system, has attracted serious attention from ancient and modern scholars and as a result, several commentaries, translations and studies on the work are available.

**Course Outcome:**

1. Students will have knowledge of Samkhya system
2. Philosophy of samkhya is the three gunas which is basic for Indian medicine
3. Philosophy of samkhya is the first theory of origin of the world, which is basic for Indian medicine
4. Philosophy of samkhya is the first theory of mind (citta), which is basic for Indian medicine
5. Students will learn the balancing mind.

**Syllabus:-**

1. An Introduction: Sources and Methods – Origins
2. The Early Samkhya – The Samkhya system – the term Samkhya – The saint Kapila – Sankhya literature.
3. The study of the Samkhya Sutra and its translation by the various authors.
4. The study of the Sankhyakarika by the Iswarakrishna.
5. Conclusive study of theoretical principles - and evaluation.

**Books for Study:-**

1. The Samkhya Sutra of Pancasikha and other Ancient sages. Complied and annotated by Swami Hariharananda Aranya.
2. A critical study of the Samkhya system on the line of the Samkhya karika, Sankhya Sutra and their commentaries by V.V. Sovani.
3. A study of the self concept of Sankhya Yoga Philosophy by Dr.Francis V.Catalina.
4. Samkhya Sutra of Vijnanabhiksu (Ed) by Dr.Shivakumar.
5. The Sankhya system by P.K. Sasidharan Nair.
6. A History of Indian Philosophy Vol.I by Das Gupta.
7. Classical Sankhya by Larson.
8. The Sankhya system by A.B. Keith.
9. Origin and development of Sankhya system by Chakravarti.
10. The Evolution of Sankhya School of though by Anima Sen Gupta.
11. Retrieving Sankhya History: An Ascent from Dawn to Meridian by Lallanji Gopal.
12. Encyclopedia of Indian Philosophies Vol. iv. (Samkhya) by Larsons Bhattacharya, published by motilal Banasidass.
13. The Sankhyakarika of Isvarakrishna - by John Davies.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 3 | 2 | 3 | 1 | 3 | 2 | 2 | 3 | 1 |
| **CO 2** | 1 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 3 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 2 |
| **CO 4** | 3 | 3 | 2 | 3 | 3 | 1 | 3 | 3 | 3 | 3 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 3 | 1 | 3 | 2 | 2 |

**Strong - 3 Medium -2 Low -1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | Yoga – Sutra (Part - I) | c | 3 | 1 | 0 | 4 |  |

**course Objective:-**

Historically Yoga as a practice is more ancient than is the literature known by that name. This statement is quite generally accepted by the scholars of Indian Philosophy. Physical practice of Yoga is evident from the Mohenjodaro statue of plaque ‘shiva-pasupati. And Yoga the world and the idea are found in the Vedas, Upanishads and other Indian texts, different meaning are also available. The word Yoga is associated with meditative practice in Hinduism, Buddhism and Jainism.

The Yoga of Saint Patanjali is one of the major branches of school in the classical Indian Philosophical tradition. According to Saint Patanjali definition of Yoga is “yoga is the ability to direct the mind exclusively towards an object and sustain that direct without any distraction (sutra 1-2).” As long as this state is not realized, men can not completely link with God. His senses can not be restrained. In stability in success and failure prevails.

The texts ‘Yoga Sutra’ of saint Patanjali comprise four books. 1. Samadi (Concentration of mind); 2. Sadhana (method); 3. Siddhis (magi power); 4. Kaivalya (isolation of the spirit). The ‘Yoga Sutra’ consist of totally of 195 Sutras or Aphorisms.

This Yoga Sutra paper one of the studies about an Introduction to Yoga Sutra and the first book of Yoga which deals with Sadhana (concentration of mind).

**Course Outcome:**

1. Students will learn yogic tradition and the Author of the Yogasutra – Date of the Yogasutra

1. Students will learn the Samadhi padha, from which they may known the aim of Yoga – the foundation of Discipline in Yoga Practice – outline of the stage of Yoga – individuality and consciousness – the Practice of Being Alone – Spiritual life is positive – not Negative – perception and reality – self control – integrality of the higher self – inseparability of notions and the mind.
2. Students will learn the Samadhi padha from the sutra 16 to 30. They will learn the objectivity is Experience – Returning to Pure Subjectivity – the world and our world – the life and Goal of our existence – sadhana – intensifying a lighted flame – The gunas of Prakriti – The cause of Bondage.
3. Students will learn the Samadhi padha from the sutra 31 to 40. They will understand the concepts of Intense Aspiration – Our concept of God – What is Divine love is – preventing the Fall in Yoga – concentrating the mind on one reality – Re-educations the mind.
4. Students will learn the Samadhi padha from the sutra 41 to 50. They will know the nature of Becoming Harmonious with all assimilating the object – The Rise from Satvitarka to Nirvitarka – the state of Sanada and Sasmita – God – Consciousness.

**Syllabus:-**

1. Introduction: Yoga and Yogic tradition – The Author of the Yogasutra – Date of the Yogasutra – Survey of commentary on Yogasutra.
2. Samadhi padha: (form and aim of Yoga) (1-15 sutra): the aim of Yoga – the foundation of Discipline in Yoga Practice – outline of the stage of Yoga – individuality and consciousness – the Practice of Being Alone – Spiritual life is positive – not Negative – perception and reality – self control – integrality of the higher self – inseparability of notions and the mind.
3. Samadhi padha (16 - 30): Objectivity is Experience – Returning to Pure Subjectivity – the world and our world – the life and Goal of our existence – sadhana – intensifying a lighted flame – The gunas of Prakriti – The cause of Bondage.
4. Samadhi pada (31 - 40): Intense Aspiration – Our concept of God – What is Divine love is – preventing the Fall in Yoga – concentrating the mind on one reality – Re-educations the mind.
5. Samadhi pada (41 - 50): Becoming Harmonious with all Assimilating the object – The Rise from Satvitarka to Nirvitarka – the state of Sanada and Sasmita – God – Consciousness.

**Books for Study:-**

1. Yoga Sara – Sangraha of Vijnana Bhiksu (Trans) by Ganganatha Jha, published by Theosophical Society.
2. Patanjali’s Yoga Sutras: An Introduction (Trans.) by T.K.V. Desikachar, Published by Affiliated East West Press Ltd.
3. The Study and Practices of Yoga: An exposition of the Yoga Sutras of Patanjali Vol I, Samadhi pada by Swami Krishnananda, Published by the Divine Life Society.
4. An Introduction to the Yogasutra by Ram Shankar Bhattacharya, Published by Bharatiya Vidya Prakasana.
5. A Study of Patanjali by S.Dasgupta, Published by Motilal Banarsidess.
6. The Yogasutras of Patanjali (on concentration of mind) by Fernando Tola & Carmen Dragonetti (Trams) by K.D. Prithipanl.
7. An Introduction to the Yoga Philosophy by Rai Bahadur Srisa Chandra Vasu, Published by Oriental Books Reprint Corporation.
8. The Wisdom of Yoga: A Study of Patanjali’s Yogasutra by K.P. Bahadur, Published by Sterling Publisher.
9. Yoga course for all by Yogacharya Hansraj Yadav, published by Bharatiya Vidaya Bhavan.
10. A Study of the self concept of Sankhya Yoga Philosophy by Dr.Francis V.Catalina, Published by Munishiram Manoharlal.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 1 | 2 | 3 | 3 | 1 | 2 | 3 | 3 | 1 |
| **CO 2** | 2 | 3 | 2 | 2 | 33 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 3 | 2 | 2 | 3 | 1 | 33 | 1 | 3 | 2 | 3 |
| **CO 4** | 1 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 3 | 3 |

**Strong - 3 Medium -2 Low -1**

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| --- | --- | --- | --- | --- | --- | --- | --- |
|  | Indian Philosophy of Beauty | E | 2 | 1 | 0 | 3 |  |

**course Objective:-**

This course consists of percepts and concepts in Indian Aesthetics. One former contains the place of value in the context of Indian thought with special reference to the human values viz., the purusharthas. The place of beauty is identified have along with the contrast to beauty in nature. Beauty in art, the problem of cosmic beauty, Art creation, Art appreciation and the relation between the work of art, the artist and the appreciation form the major portions. A comprehensive understanding of the Indian approach to the experience and explanation of art is highlighted. As concepts the students have to study the notions like rasa, dhvani, bhava etc. which Bharada, the father of Indian Philosophy of beauty has expounded in his Natya Sastra.

This course will enable the students from all disciplines to develop taste for beauty both in nature and in artistic creations from an academic perspective.

**Course Outcome:**

**Syllabus:-**

1. Introduction: The place of beauty in the Indian scheme of Values – Philosophical problems relating to the beauty – the character of beauty and the significance of the beauty – aesthetic and Meta aesthetic inquiries.
2. General Problem: the subject matter of aesthetics – how, in the Indian view, the study of beauty necessarily involves the concentration of aesthetic delight. Beauty in natural object and in art - the concept of idealization (sadharanikarana).
3. The significance of art creation – The comparison of the artist with the seer (muni) in regard to the inspiration for creation. The relation between creation and appreciation.
4. The concept of Rasa and Dhvani: The relevance of morality to art – The moral significance of the rasa type of art – The constituents of rasa as explained by Bharata – The denial of Pluralist in rasa – The special Significance of Santa and Bhakti rasas – The importance of Dhvani in communicating emotions and external phenomena – the state of dhvani – kavya.
5. Art and Brahman: rasa – brahma vada, nada brahma vada – Vastu brahma Vada.

**Books for Study:-**

1. Art experience by M. Hiriyana.
2. The Indian Philosophy of Beauty 2 volumes by T.P.Ramachandran.
3. Indian concepts of Values by M.Hiriyana.
4. Some Aspect of Literary criticism in Sanskrit or the Theories of Rasa and Dhavni by A.Sankaran (selected notion)
5. Comparative Aesthetics, Vol. I by K.C.Pandy
6. Indian Aesthetics by K.C.Pandy (selected notion)

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 1 | 3 | 2 | 2 | 3 | 2 | 1 | 3 | 1 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 2 |
| **CO 3** | 3 | 2 | 3 | 3 | 2 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 2 | 3 | 2 | 3 | 3 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 1 | 3 | 2 | 3 | 2 | 3 | 3 | 1 | 2 | 3 |

**Strong - 3 Medium -2 Low -1**

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|  | Philosophy of Saint Ramalingar | 2 | 1 | 0 | 3 |  |

**Course Objective:**

Saint Ramalinga Adigal, who is also known as “Arutprakasa Vallalar’ has left behind a rich legacy of spiritual literature in his mother-tongue, Tamil the most well-known of which is “Thiruarutpa”. A Saint in the line of Ramakrishna Pramahamsa and Ramana Maharishi, Ramalinga Adigal too did not have any formal education, but this hymns, came as from the intuitive depths of his inner realization, have rightly earned the place among the immortal mystic literature of the world.

Vallalar had endeavourer to renovate man through his universal gospel of ‘oneness of all beings’. One who had conquered death while being alive by becoming the beloved of the “Deathless one” Ramalinga Adigal felt that he was commissioned by ultimate reality to spread the message of ‘Suddha Sanmargam” that ultimate can be realized by human beings and one can attain the state of “oneness” with Him. Suddhasanmargam is a new and emerging area in Indian Philosophy which has made innovative contributions to Indian spiritual traditions.

**Course Outcome:**

1. A Saint in the line of Ramakrishna Pramahamsa and Ramana Maharishi, Ramalinga Adigal too did not have any formal education, but this hymns, came as from the intuitive depths of his inner realization, have rightly earned the place among the immortal mystic literature of the world.
2. Vallalar had endeavourer to renovate man through his universal gospel of ‘oneness of all beings’. One who had conquered death while being alive by becoming the beloved of the “Deathless one”
3. Ramalinga Adigal felt that he was commissioned by ultimate reality to spread the message of ‘Suddha Sanmargam” that ultimate can be realized by human beings and one can attain the state of “oneness” with Him.
4. Suddhasanmargam is a new and emerging area in Indian Philosophy which has made innovative contributions to Indian spiritual traditions.
5. Samarasa suddha sanmargam make students to think non religious.

**Syllabus:**

1. Introduction to Saint Ramalingar – The Place of Ramalingar in the religious and philosophical history of Tamilnadu.
2. Works and epistemology of Suddhasanmargam – Ramalingar critique of other schools of philosophy; such as Kalantham,Yogantham,Nathandham,Bodhantham, siddhantham and Vedandam; contrary and acceptance between Suddha Sanmargam and the six schools of philosophy.
3. Concept of God; Meaning and attributes of God; God as a real state and as a manifestation state; creation and evolution of the world; God compare with other schools of philosophy.
4. Concept of self-meaning and nature of the self – proofs for existence of self- the relation between Self and God, and world and self and concept of Karma.
5. Concept of Liberation – Bondage of Self roots for Bondage- Means of Liberation:Compassion (Jeevakarunyam) and universal brother – hood (Anmaneya Orumaippadu) as the Key of Moksa- State of liberation: immortal life.

**Books for Study:**

1. . Life and witings of St. Ramalingar, S.P Annamalai, Bharathiya Vidhyabhavan
2. . Trilogy on Ramalingam, G.Vanmiganathan
3. . Mahatma Ramalingam and His Revelations
4. The Universal Vision of St.Ramalingam, Ma.Po. Civananam
5. Ramalinga Swami, T.Dayananda Francis

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 1 | 2 | 3 | 2 | 3 | 2 | 1 | 3 | 1 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 2 | 2 | 3 | 2 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 1 | 3 | 3 | 3 | 3 | 2 | 1 | 3 |  | 3 |
| **CO 5** | 1 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 1 | 2 |

**Strong - 3 Medium -2 Low -1**

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| Code | Name of the Subject | Credit | | | | | Name of the Faculty |
|  | Sanskrit for Beginners | S |  |  |  | 2 |  |

**Course objectives:**

Beginning Sanskrit provides an introduction to the classical language of ancient South Asia (Indian subcontinent). The primary goal is to assist students in mastering the basics of classical Sanskrit grammar while simultaneously acquiring a basic foundation of Sanskrit vocabulary. This course does not assume prior knowledge in Sanskrit, and there are no prerequisites for the course. Although pronunciation and recitation are important and will comprise a necessary part of the course, emphasis will be given to acquiring reading skills which will enable the student to eventually engage in Sanskrit textual material such as the Indian epics, Buddhist narratives and Sanskrit dramas.

**Course outcome:**

1. The primary goal is to assist students in mastering the basics of classical Sanskrit grammar while simultaneously acquiring a basic foundation of Sanskrit vocabulary.
2. This course does not assume prior knowledge in Sanskrit, and there are no prerequisites for the course.
3. Although pronunciation and recitation are important and will comprise a necessary part of the course,
4. emphasis will be given to acquiring reading skills which will enable the student to eventually engage in Sanskrit textual material such as the Indian epics, Buddhist narratives and Sanskrit dramas.
5. Students may have knowledge of Indian Traditions.

**Syllabus;**

Unit One :Introduction to the Basic Structure of Sanskrit Language : Sandhi (Arrangement

Of Sanskrit sounds from micro-level to macro-level; Orthography).

Unit Two: The Structure of a Sanskrit Sentence: Syntactic structure; Active and Passive

Construction.

Unite Three:Structure of a Sanskrit Word: Nominal Inflexion (Inflexion of Noun, Pronoun,

Numeral, Indeclinable etc.)

Unite Four**:** Structure of a Sanskrit Word : Verbal Inflexion (Formation of verbal forms,

Tenses, Moods, Aspects etc.) **,** Active and Passive verbal forms.

Unit Five**:** Structure of Derivatives: Primary Derivatives, Secondary Derivatives and

Compounds (Derivation of Complex Structures).

**Books for References:**

1. Goldman, Robert P., and Sally J. Sutherland. *Sanskrit Language.* Berkeley: Centers for

South and Southeast Asia Studies, 2002.

1. MacDonell, Arthur Anthony. *A Sanskrit Grammar for Students*. New Delhi: D.K.

Printworld, 2002.

1. Macdonell, Arthur Anthony. *A Practical Sanskrit Dictionary: With Translation,Accentuation, and Etymological Analysis Throughout*. New Delhi: Munshiram Manoharlal, 2003.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 3 | 2 | 1 | 2 | 3 | 2 | 1 | 3 | 1 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 2 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 1 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 3 | 3 |

**Strong - 3 Medium -2 Low -1**

**SECOND SEMESTER**

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|  | Philosophy of Citta | C | 3 | 1 | 0 | 4 |  |

**course Objective:-**

The philosophical literature of Indian is also rich in Philosophy of Citta. Every school of philosophy has made valuable contribution of Citta, logic, ethics and other sciences. The Indian philosophical way of analysis of mental processes essentially synthetic. It always analysis a problem into its various aspect, and considers them in their synthetic relation to one another. The aim of this study is to give in brief outline of the most important topics of Indian Philosophy of Citta (manas). Indian concept of Citta (manas) is based on metaphysics. There is no empirical psychology in India. The psychological account of some problems of perception, e.g. perception of self, perception of the universal, ect., is unintelligible without consideration of their metaphysical foundations. Indian concept of manas is also based on introspection and observation. It is not based upon experiments. It is something very special only in Indian psychology.

**Course Outcome:**

1. Students will have knowledge of the philosophical literature of Indian, from which they will understand the rich of Philosophy of Citta.
2. Students will have knowledge of every school of philosophy has made valuable contribution of Citta, logic, ethics and other sciences. The Indian philosophical way of analysis of mental processes essentially synthetic.
3. Students will have knowledge on an analysis the problem into its various aspect, and considers them in their synthetic relation to one another. The aim of this study is to give in brief outline of the most important topics of Indian Philosophy of Citta (manas).
4. Students will have knowledge of of Citta (manas) is based on metaphysics. There is no empirical psychology in India. The psychological account of some problems of perception, e.g. perception of self, perception of the universal, ect., is unintelligible without consideration of their metaphysical foundations.
5. Students will have knowledge of Indian concept of manas is also based on introspection and observation. It is not based upon experiments. It is something very special only in Indian psychology.

**Syllabus:-**

1. The physical basis of Perception: Indeterminate perception and determinate perception – The Objects and conditions of perception – Perception and Sannikarsa – Acquired perception – Recognition.
2. Theories of Perception – Perception of space and movement – perception of Time – perceptions of the universal – perception of cognition – perception of the self – indefinite perception – illusions – Dreams – Abnormal Perceptions.
3. Super – normal perceptions – Divine perception- memory and imagination – thought and language: Epistemology of perception.
4. Feeling and Emotion: Body and self – Degree of consciousness – the modes of consciousness – pleasure and pain – springs of Action – Emotions.
5. The Citta in the Alankara – The Citta of Kama – the Citta of Madha.

**Books for Study:-**

1. Indian Psychology by Jadunath Sinha, Published by Motilal Banarsidass, Vol. I, II & III.
2. Concept of Mind in Indian Philosophy by Sarasvati chennakesavan, Published by Motilal Banarsidass.
3. Psychology in India: the Slait of the art (Ed) Janak Pandey, Published by Sage Publication, Vol. I & II (selected portion).
4. Educational Psychology of the Ancient Hindus by Dr. Debendra Chandra Das Gupta, Published by University of Calcutta.
5. Concepts of Indian Philosophy by Saraswati Chennakesavan, Published by Oriend Longman.
6. Hindu Social Organization by P.H.Prabhu Published by Popular Prakashan, Bombay.
7. The mind and spirit of Indian by V.K.Devaraj Published by Motilal Banarsdas.
8. Mind its mysteries and control, by Swami Sivananda Published by The Divine Life society.
9. Conquest of mind by Swami Sivananda, Published by The Divine Life Society.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 3 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 2 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 1 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 3 | 3 | 2 | 3 | 2 | 3 | 2 | 2 | 3 | 3 |

**Strong - 3 Medium -2 Low -1**

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|  | Bhagavat-Gita and Yoga | C | 3 | 1 | 0 | 4 |  |

**course Objective:-**

The Bhagavad-Gita is the great spiritual book of India. In a very clear way the Lord Krishna describes the science of self realization and reveals the eternal principles which are fundamental and essential for spiritual life from all perspective and allows one to perfectly understand truths. Bhagavad-Gita gives specific information regarding the purpose of human existence, the immortality of the soul, and our eternal relationship with the ultimate reality.

The Bhagavad-Gita consists of 18 chapters. Each chapter is called as a Yoga. Yoga is the science of the individual consciousness attaining communion with the ultimate consciousness through Action (karma), devotion (Bhakti), and knowledge (Jnana).

**Course Outcome:**

Following the completion of this course, students shall be able to

* + 1. understand the significance of Bhagavad Gita and its relevance
    2. know the concept of Atman, Paramatman, Sthitaprajna.
    3. have a deep understanding of Nishkama Karma and devotion in day to day life.
    4. learn the basic principles healthy living for perfection as per Yoga Vashista.
    5. Student have knowledge of Duty sense.

**Syllabus:-**

1. Introduction to Bhagavad-Gita – Sri Adisankara – Sri Ramanuja – and other great acharyas interpretation on Bhagavad–Gita – relationship of Yoga with Bhagavad–Gita.
2. Karma Yoga: Visada Yoga – Sankhya Yoga – Karma Yoga – JanaYoga – Karma Vairagya Yoga – Abhyasa Yoga.
3. Bhakti Yoga – Pramahamsa Vijnana Yoga – Aksara – Parbrahman Yoga – RajaVidya Guhya Yoga – Vibuti Vistara Yoga – Visvarupa Darsana Yoga – Bhaktiyoga.
4. Jana Yoga: Ksetra Ksetrajna Vibhaga Yoga – Gunatraya Vibhaga Yoga – Purusothma Yoga – Daivasura Sampad Vibhaga Yoga – Sraddhartraya Vibhaga Yoga – Moksa opadesa Yoga.
5. Relationship of Bhagavad-Gita with Yoga – Sutra.

**Books for Study:-**

1. The Bhagavad–Gita commentary by Sri Swami Sivananda
2. The Philosophy of the Bhagavad-Gita by Swami Krishnananda.
3. Bhagavad-Gita – The Elixir of life (Ed) by T.N.Dhar, Mittal Publication.
4. Sri Bhagavad-Gita by Korakpure Publication.
5. Bhagavad-Gita – Commentary by Kavijnar Bharathiyar (poombukar Prasuram)
6. Bhagavad–Gita Commentary by Kavijar Kandasen (vanathi pathipakkam)
7. Bhagavad–Gita commentary by Abhinava Gupta.
8. Bhagavad-Gita- Shankara Bhashya.
9. The Essay on the Gita by Sri Aurobindo
10. The Bhagavad-Gita by Dr.S.Radhakrishnan
11. Gita for Success in Modern Life by R.S.Garg, Published by New Age Books.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 3 | 2 | 3 | 3 | 1 | 2 | 2 | 1 | 1 |
| **CO 2** | 1 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 2 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 2 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 3 | 3 | 2 | 3 | 2 | 3 | 1 | 2 | 3 | 2 |

**Strong - 3 Medium -2 Low -1**

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|  | Siddha and Yoga | C | 3 | 1 | 0 | 4 |  |

**course Objective:-**

In Indian tradition Siddhas played a very important role in the area of philosophy, religion, medicine, astrology, yoga, mysticism and also in social change. Siddha is a yogic who lives in yoga and the divine power and light through yogic practice. A Siddha is an experimental yogin who attain perception by the method of self effort. They enjoy perfect bliss even while he is in his physical body.

The body is treated by him as a best medium of realizing the ultimate reality. Siddhas does not worship any deity in the temple and not tried of any religion, even they were never followed any religious literatures. Siddhas generally classified into Nada Siddha, Maruthuva Siddha or Rasa Siddha (medicinal Siddha), Maheswara Siddha, Sangata Siddha (Buddhist Siddhas), Jnanasiddha and Yoga Siddha.

The Siddhas are those who have attained the eighteen Siddhas followed by the Sadhana of Kayasadhana that is cultivation of the body or transformation of the body into immortal essence. The Yogins call their technique Saddhana which is a sort of internal spiritual alchemy. And all the Siddhas are uphold the doctrine of jeevakaruiyam (compassion) towards all living Souls.

**Course Outcome:**

1. Students will have knowledge of Biography of the Siddhas – date of Siddhas – The numbers of Siddhas – the language of the Siddha.
2. Students will have knowledge of the Characteristic features of the Siddhas – The Classification of the Siddhas – Naddha Siddha, Yoga Siddha, Medicinal Siddhas, Jnanasiddha, Maheswara Siddha, Sangatha Siddha – The Gura.
3. Students will have knowledge of The Siddhas – tantric yoga and Alchemy – the Siddhas – Astama Siddhis – The philosophy of Body.
4. Students will have knowledge of Siddha views on liberation – vettaveli – summaierutthal – Beyoind the Beyond (Appalikkapale) – Kaivalya.
5. Students will have the synthetic knowledge of both Indian and western therapy

**Syllabus:-**

1. Introduction: The Biography of the Siddhas – date of Siddhas – The numbers of Siddhas – the language of the Siddha.
2. The Characteristic features of the Siddhas – The Classification of the Siddhas – Naddha Siddha, Yoga Siddha, Medicinal Siddhas, Jnanasiddha, Maheswara Siddha, Sangatha Siddha – The Gura.
3. The Siddhas – tantric yoga and Alchemy – the Siddhas – Astama Siddhis – The philosophy of Body.
4. Siddha views on liberation – vettaveli – summaierutthal – Beyoind the Beyond (Appalikkapale) – Kaivalya.
5. The contributions of Siddhas – Social Philosophy of Siddhas.

**Books for Study:-**

1. The poetry and the Philosophy of the Tamil Siddhars by A.V.Subramania Aiyar.
2. Siddha – Siddhanta – Paddhati and other works of the Natha Yogis by Kalyani Mallik.
3. The Tantric way by Ajit and Madhukhanna Mookerjee.
4. Siddha’s Science of Longevity and Kalpa Medicine of India by A.Shanmugavelan.
5. The Hatha Yoga Pradipik (trans) by Pancham Sinh.
6. The Mirror of the Sky: Songs from the Bauls from Bengal (trans) by Deben Bhattacharyya.
7. Goreknath and the Kanphata Yogis by George Weston Briggs.
8. Buddhist Text through the ages (ed) by Edward conze.
9. Indian serpent Lore by Jean Phillippe vegel.
10. The poets of the power by Kamilzvelebil.
11. Agatiyar varalaru by A.Chidambranar.
12. Namnattu Siddhargal by R.Manikkavachagam.
13. Bogarkanda yogam (ed) by S.A.A.Ramaiah.
14. Periyajnanakovai (ed & pub.) Ratina Nayakar Sons.
15. Siddhar Varalaru by S.P.Ramachandran.
16. Tirumantirram by Saint Tirumoola.
17. Siddhar thathuvam (Philosophy of Siddhar) by K.Narayanan.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 1 | 2 | 3 | 2 | 1 | 2 | 3 | 3 | 2 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 2 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 1 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 3 | 3 | 3 |

**Strong - 3 Medium -2 Low -1**

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|  | Yoga - Sutra (Part - II) | C | 3 | 1 | 0 | 4 |  |

**course Objective:-**

**T**his curse is the part two of yoga sutra, contains three books (i.e) 2 of Sadhana Padah, 3 of Vibhutipadah and 4 of Kaivalyapadah. The Second book of yoga sutra is called Sadhanapadah (the means of yoga) It describes the qualities necessary to change the mind effectively and gradually from a state of distraction to one of attention and why these qualities are important and what the practice of them, entails.

The third book is called Vibhutipadah (of the powers or perfections) Saint Patanjali describes the capacity of the mond, which through the various practices described in the earlier two chapters can achieve a State free from distractions. And the Fourth and final book of the yoga sutra, is Kaivalyapadha (isolation). Patanjali presents the possibilities for a person with a highly refined mind.

**Course Outcome:**

1. Students will have knowledge of Trance (Samadhi) – on the practical of yoga (sadhana) – on attachments (vibhuti) – and on absolute Independence (Kaivalya).
2. Students will have knowledge of Samadhipadah: Yoga practice: A series of positive steps - The cause of Bondage – Self – Preservation Instinct – How the law of Karma operates – consciousness is being – eight stages of yoga.
3. Students will have knowledge of Vibhutipadah : The effect of Dharma – Interrelations of all things – the level of concentration - Understanding the structure of things – The transformation from Human to Divine.
4. Students will have knowledge of Kaivalyapada : The entry of the eternal into the individual – The wheel of Karma – Putting on end the rebirth.
5. The double activity in mental cognition – The bestowal of a Divine Gift – The condition prior the Final Absorption.

**Syllabus:**

1. An Introductions to the Second part – on Trance (Samadhi) – on the practical of yoga (sadhana) – on attachments (vibhuti) – and on absolute Independence (Kaivalya).
2. Samadhipadah: Yoga practice : A series of positive steps - The cause of Bondage – Self – Preservation Instinct.
3. The law of Karma operates – consciousness is being – eight stages of yoga.
4. Vibhutipadah : The effect of Dharma – Interrelations of all things – the level of concentration - Understanding the structure of things – The transformation from Human to Divine.
5. Kaivalyapada : The entry of the eternal into the individual – The wheel of Karma – Putting on end the rebirth – The double activity in mental cognition – The bestowal of a Divine Gift – The condition prior the Final Absorption.

**Books for Study:-**

1. The study and practice of yoga Vol – II by Swami Kkrishnananda
2. Yoga Sara – Sangraha of Vijnana Bhiksu (Trans) by Ganganatha Jha, published by Theosophical Society.
3. Patanjali’s Yoga Sutras: An Introduction (Trans.) by T.K.V. Desikachar, Published by Affiliated East West Press Ltd.
4. The Study and Practices of Yoga: An exposition of the Yoga Sutras of Patanjali Vol I, Samadhi pada by Swami Krishnananda, Published by the Divine Life Society.
5. An Introduction to the Yogasutra by Ram Shankar Bhattacharya, Published by Bharatiya Vidya Prakasana.
6. A Study of Patanjali by S.Dasgupta, Published by Motilal Banarsidess.
7. An Introduction to the Yoga Philosophy by Rai Bahadur Srisa Chandra Vasu, Published by Oriental Books Reprint Corporation.
8. Yoga course for all by Yogacharya Hansraj Yadav, published by Bharatiya Vidaya Bhavan.
9. Patanjali’s yoga sutra (Kriya yoga & Kaivalya yoga) (Ed & Trans) by S.V. Ganapati Published by Hindi Prachar Press.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 2 | 1 | 3 | 2 | 1 | 1 | 2 | 3 | 1 |
| **CO 2** | 1 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 2 |
| **CO 3** | 2 | 2 | 3 | 3 | 2 | 2 | 1 | 3 | 2 | 1 |
| **CO 4** | 1 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 1 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 3 | 2 |

**Strong - 3 Medium -2 Low -1**

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|  | Indian Social Philosophy | E | 2 | 1 | 0 | 3 |  |

**Course Objective:**

Indian Social Philosophy is a study of ideas and concepts which has prevailed in the religion, ethics and philosophy of India from the early ages to current times. The glory of Indian Social Philosophy lies in the fact that, based as it essentially is on the Supra-conscious realization of Sages and Seers; it offers an endless field for creative reinterpretation of Indian Spirituals heritages. All Schools of Philosophy and religious had contributed to construction of Indian Social Philosophy.

**Course Outcome:**

1. To introduce the social and political theories of Indian thinkers.
2. To make understand the dynamics of Indian social reality and its conceptualization.
3. To make familiarize the students the concepts such as colonialism, nationalism, rights and justice from Indian perspectives.
4. Students will realize about the relationships of Indian Religions.
5. Students will realize the harmonious way of life of India.

**Syllabus:-**

1. An analysis of Indian Social Philosophy: Evolution of Indian Social Philosophy – The objectivity of Values in Society: Human Nature and an analysis of the concept of Man : Social stratification in Hindu thought – caste system, caste and Varna – Division of labor. Ethical teachings in Buddhism and Jainism – concept of Dharma.
2. Indian Social Institutions: Hindu family-social and legal bases – as the bearer of values and virtues : Hindu Samskaras – Family roles and Relationships : Hindu Marriage – Spiritual Significance of Marriage –Forms of Marriage – Marriage ceremonies and their significance – Evolution of Dowry System – Tradition and Modernity in Family and Marriage : Property – Significance of wealth for the individual and the community – property rights and social changes – Gandhi’s role: Buddhist way of life – Janis way of life.
3. Education: The concept of Education: Personality – development as a key concept in philosophy of education: Perspectives and values in Education for self-discovery Education for human excellence.
4. State and Religion: State – Analytical Exposition of the state in ancient Hindu Thought – Theories of the origin of the State – The purpose and end of the state – The concept of Sovereignty. Religion – Significance of religion as a Social institution – Institutionalization of religion – its implication for Society: Religion, the individual and the state: Women position in Indian Society.
5. Applied Social Philosophy: Problems of corruption – Dowry – Divorce – Disobedience etc – Discussion of current Social problems and remedial measures to tackle them. Justice Party Movement. D.K. Movement and Dr.Ambedkar movement and Communist movement and other: Secularism – Tradition and modernity.

**Books for Study:-**

1. K.V.R. Aiyanar – Some aspects of ancient Indian Polity.
2. B.N. Ganduli – Gandhi’s Social Philosophy.
3. V.N.Ghosal – A History of Indian Political Ideas
4. P.H. Prabu – Hindu Social organization
5. S.Gopalan – The Hindu Philosophy of Social Reconstruction
6. S.Gopalan – Tradition : A Social Analysis
7. S.Radhakrishnan – Religion and Society
8. S.Radhakrishnan & P.T.Raju – The concept of man
9. M.K.Gandhi – Sarvodaya
10. K.Satchidananada – The Indian Spirit
11. S.Chatterjee – The Fundamentals of Hinduism
12. M.Hiriyana – Indian concept of values
13. M.Hiriyana – The cultural Heritage of India
14. The Ethics of Buddhism by Tachibana – Oxford University Press: 1924.
15. Studies in Indian Moral Philosophy (Ed) by S.E.Bhelke & P.P.Gokhale.

Problems concepts & Perspectives.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 3 | 2 | 3 | 2 | 2 | 2 | 1 | 3 | 1 |
| **CO 2** | 2 | 3 | 2 | 2 | 2 | 3 | 2 | 3 | 3 | 1 |
| **CO 3** | 1 | 2 | 3 | 3 | 1 | 3 | 1 | 3 | 2 | 3 |
| **CO 4** | 2 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 3 | 3 | 2 | 3 | 2 |

**Strong - 3 Medium -2 Low -1**

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|  | Philosophy of Religion | E | 2 | 1 | 0 | 3 |  |

**Course Objective**:

The objective of this course is to clarify most of the religious concepts purely from the Philosophical point of view without any prejudice to any religion in the world. Only a rationalistic approach will be made to analyses the scriptural texts which state about the revelations of the saints pertaining to the nature of God, the nature of the human existence and the nature of the world and their inter penetration. However some citations will be made from world religious to substantiate the rational claims of religious doctrines, mystical experiences, the problem of suffering, religious language etc;

**Course Outcome:**

1. Improved Understanding of ‘Religion’ in general and ‘Dharma or Dhamma’ in specific Indian Context.
2. This will remove many prevalent misunderstandings.

3. Make students understand the rational aspect of various religions and specify their roles in human life

4. This course will help students to develop the outlook of equality and feeling of respect for religious ‘Other’ in their behavior

5. Will make students and teachers engage in finding better models of

secularism, morality and human actions.

**Syllabus**:

1. Introduction: Nature and scope of philosophy of religion – it relation of philosophy and theology. Origin and development of religion: Primitive religion – animism – Spirilism – totemism – fetishism – Mana and Magic – National religion – Prophetic religion – definition of religion – basic religious beliefs.
2. Psychology of religion: The Psychological basis of religion – Attitude to religions, intellectual, moral and emotional. The Nature and Types of Religions and Mystical experience: Illustrations from the lives of the mystics of all religions – Characteristics features of religions and mystical experience criticisms of Psychologists and Philosophers – Values and Significance of religions and mystical experience.
3. Logic and Epistemology of Religion: The authority of the scripture – Faith, revelation, reason and institution – Traditional Proofs for the existence of God – Ontological Cosmological, Teleological, Moral and Historical Proofs. Religious language and symbolism: Peculiarity of religions language – religious statements as Symbolic (Paul Tillich) – Religious language as non-cognitive – Meaning and verification religious statements.
4. The Metaphysics of religion: The nature and attributes of God – God as a necessary – Being, omnipresent, Omniscient and Omnipotent – the Personality of God – God as personal – God as ethical – God as immanent and transcendent – God and absolute. The problems of suffering.
5. The Goal of religion and its means: The human destiny – the immortality of the Soul – The resurrection of the dead – Perfection – Moksha – The Brahma loka or the kingdom of God – Realization through various paths.

**BOOKS FOR STUDY** (Relevant chapters only)

1. The Philosophy of Religion by George Galloway
2. The Philosophy of Religion by E.S.Brightman
3. Students Philosophy of Religion by W.K.Wriight
4. Mysticism and Philosophy by Evelyn Underhill
5. Philosophy of Religion (Ed) by John Hick.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 2 | 1 | 2 | 1 | 1 | 3 | 2 | 1 | 1 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 3 | 2 | 3 | 3 | 2 | 3 | 1 | 3 | 2 | 3 |
| **CO 4** | 1 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 3 | 3 | 1 | 3 | 2 |

**Strong - 3 Medium -2 Low -1**

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| --- | --- | --- | --- | --- | --- | --- | --- |
| Code | Name of the Subject | Credit | | | | | Name of the Faculty |
|  | Hindi for Beginners | S |  |  |  | 2 |  |

**Course objectives:**

In this course students acquire a solid foundation in Hindi language, enabling interaction with speakers of Hindi in India. Students will take the opportunity to make rapid progress in speaking and listening comprehension by using Hindi outside of class as much as possible. We expect dedicated students to acquire a strong, functional ability to communicate in Hindi; nevertheless extensive collaboration with a translator for their Independent Study Project execution will be required.

The course will consist of classroom teaching. The aims are to develop the ability to use Hindi effectively for the purpose of practical communication, to form a sound base for the skills required for further study or employment using Hindi as the medium, to develop an awareness of the nature of language and language-learning skills, along with skills of a more general application and to promote learners’ personal development.

**Course outcome:**

1. Students acquire a solid foundation in Hindi language, enabling interaction with speakers of Hindi in India.
2. Students will take the opportunity to make rapid progress in speaking and listening comprehension by using Hindi outside of class as much as possible.
3. We expect dedicated students to acquire a strong, functional ability to communicate in Hindi; nevertheless extensive collaboration with a translator for their Independent Study Project execution will be required.
4. The course will consist of classroom teaching. The aims are to develop the ability to use Hindi effectively for the purpose of practical communication,
5. to form a sound base for the skills required for further study or employment using Hindi as the medium, to develop an awareness of the nature of language and language-learning skills, along with skills of a more general application and to promote learners’ personal development.

**Syllabus;**

Unit 1: The Devanagari Script; Practice of some useful phrases, numbers and vocabulary

(Three teaching classes) - Nouns, Practice of some useful phrases, numbers and

vocabulary, Adjectives, Practice of some useful phrases, numbers and vocabulary,

Game

Unit 2: Personal pronouns and the verb ‘To be’ (Present and Past); Conversation, role-plays

and Vocabulary. Imperative forms; Conversation, vocabulary and my family.

Interrogative words, Conversation, role-plays and vocabulary

Unit 3: The present and past habitual tense; Role-play and conversation. Postpositions; Role-

Play and conversation . Possessive with *Ka*; Role-play and conversation

Unit 4 : Singular oblique forms; Role-play and conversation. The continuous tense present

and past; Role-play and conversation . The plural oblique forms; Role-play and

Conversation

Unit 5: *Chanana and Chahiye*; Role-play and conversation. Equivalent of the English verb

‘To have’; Role-play and conversation

**Books for Reference:**

1. Jain, Usha R., The Devanagari Script. *Introduction to Hindi Grammar.*

Berkeley: University of California. (1995).

2 RupertSsnell ., Beginner's HindiUK 2003 by Hodder Education, 338 Euston Road,

London, K 2003

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 2 | 1 | 1 | 2 | 1 | 2 | 2 | 1 | 2 |
| **CO 2** | 1 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 1 | 2 | 3 | 1 | 1 | 2 | 1 | 3 | 2 | 1 |
| **CO 4** | 2 | 3 | 3 | 2 | 3 | 2 | 3 | 2 | 3 | 2 |
| **CO 5** | 3 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 2 | 2 |

**Strong - 3 Medium -2 Low -1**

**THIRD SEMESTER**

|  |  |  |  |  |  |  |  |
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|  | Integral Yoga of  Sri Aurobindo | C | 3 | 1 | 0 | 4 |  |

**Course Objective:**

The yoga of Sri Aurodindo is called as “Integral yoga”. Sri Aurobindo’s perception of the whole range of Psychological and yogic steps leading to the realization of human potential termed Integral yoga Psychology. As such, the concepts of Integral yoga and Integral yoga Psychology have to be understood only in the context of Sri Aurobindo.

The Psychic being is the inner light, the hidden guide in us, missioner to lead us from in conscience towards a Super and Integrating consciousness. It is instrumental in the discovery of our infinite human potential and also of a progressive manifestation of the sprite in the earthly condition, and the Psychic way to holistic growth and spiritual existence is through pure love and joy and oneness.

**Course Outcome:**

1. Students will have knowledge of an Introduction to Sri Aurobindo: Biographical Sketch – political career – life in Pondicherry – establishment of Ashram - Association of the mother – brief survey of Sri Aurobindo’s work – His attainment. And Students will have knowledge of The fundamentals one: Inseparable of man and the universe – Eco: the Nodus of Divining consciousness or Ignorance – The triple liberation – mind and super mind.
2. Students will have knowledge of The fundamental Two: the Double triad – The knowledge and the Ignorance – The four fold order of knowledge – Reality and the Integral Knowledge – The seven fold Ignorance – The Ascent towards the Gnostic Being.
3. Students will have knowledge of Integral yoga and Psychology: Psychology: the perpetual Discovery – Yoga: the Psychology of Self-Perfection-
4. The concept of mind in yoga – The Psychological crisis and the super conscient – Inegral yoga Psychology – integral yoga Psychology vis-a-v’s western approach to personality.
5. Students will have knowledge of the many minds – Towards truth consciousness: The five minds – The great Ascent. From realization to application – the long transition – Two theories in applied Psychology – Integral counseling and Psychotherapy.

**Syllabus**:

1. Introduction to Sri Auro bindo: Biographical Sketch – political career – life in Pondicherry – establishment of Ashram - Association of the mother – brief survey of Sri Aurobindo’s work – His attainment.
2. The fundamentals one: Inseparable of man and the universe – Eco: the Nodus of Divining consciousness or Ignorance – The triple liberation – mind and super mind.
3. The fundamental Two: the Double triad – The knowledge and the Ignorance – The four fold order of knowledge – Reality and the Integral Knowledge – The seven fold Ignorance – The Ascent towards the Gnostic Being.
4. Integral yoga and Psychology: Psychology: the perpetual Discovery – Yoga: the Psychology of Self-Perfection- The concept of mind in yoga – The Psychological crisis and the superconscient – Inegral yoga Psychology – integral yoga Psychology vis-a-v’s western approach to personality.
5. The many minds – Towards truth consciousness: The five mind – The great Ascent. From realization to application – the long transition – Two theories in applied Psychology – Integral counseling and Psychotherapy.

**Books For Study:**

1. The super mental Manifestation vol – I by Sri Aurobindo
2. The Hour of God by Sri Aurobindo
3. The Synthesis of yoga by Sri Aurobindo
4. The Upanishads by Sri Aurobindo
5. Letter on yoga by Sri Aurobindo
6. What is integral Psychology? by Paul E. Herman
7. New Introductory Lectures on Psychoanalysis by Sigmund Freud
8. The Integration of Personality by C.G.Jung
9. The Life Divine by Sri Aurobindo.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 2 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 1 | 2 | 3 | 3 | 2 | 1 | 2 | 33 | 2 | 2 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 2 | 3 | 2 | 1 | 2 | 1 | 3 | 2 | 3 | 1 |

**Strong - 3 Medium -2 Low -1**

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|  | Modern Yoga Sects | C | 3 | 1 | 0 | 4 |  |

**Course Objective:**

Aim of this course is to bring out the Survey of existing yoga sect in India particularly in Tamil Nadu. And underlying their special features in their practice and approach of yoga. Most of the modern yoga sects are giving importance to Dhyana (Meditation) yoga.

**Course Outcome:**

1. Students will have knowledge of Introduction to Modern yoga Sects:
2. Students will have knowledge of Sri Ravishankar and His Arts of Living – An their meditation technique
3. Students will have knowledge of Sri Suki Vasudev and His Knndalini yoga – And their Isha yoga meditative technique.
4. Students will have knowledge of Sri Krishnamachary’s Yoga meditative technique.
5. Students will have knowledge of Sri Satchitanda Kundalini yoga – Art of Mind development (Mana Valar Kali) And the sect of Yoga of Bramakumarikal.

**Syllabus:**

1 Introduction to Modern yoga Sects:

2 Sri Ravishankar and His Arts of Living – An their meditation technique

3 Sri Suki Vasudev and His Knndalini yoga – And their Isha yoga meditative

technique.

4 Sri Krishnamachary’s Yoga meditative technique.

5 Sri Satchitanda Kundalini yoga – Art of Mind development (Mana Valar Kali)

And Yoga of Bramakumarikal.

**Books Of Study:**

1. Dhyanam by Sri Suki Vasude
2. Meditation is for you by Sri Nithyanandar
3. Dhyanalingam by Priyanh Srinivasan
4. Art of Living by Sri Ravishankar
5. Kundlini yoga by Sri Satchidaannda
6. Shiva Shakti Maha yoga by Swami Iswaranand Giri.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 2 | 2 | 3 | 2 | 1 | 2 | 2 | 2 | 1 |
| **CO 2** | 1 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 1 | 3 | 1 | 3 | 2 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 3 | 2 |

**Strong - 3 Medium -2 Low -1**

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|  | Swami Vivekananda on Yoga | C | 3 | 1 | 0 | 4 |  |

**Course Objective:**

Swami Vivekananda a great monk of India was working to give the whole philosophy and Practice of Advaita and yoga the organized shape and Structure of a modern science. He was a regular practice of yoga. Swami Vivekananda has been written many more books on yoga. He had also translated the famous yoga- sutra of Saint Patanjali which propounded the complete eight-part practice in some detail. Swamiji has presented Rajayoga as a science and not as a complicated philosophy. He compared its concepts with modern scientific theories, giving them them entirely different shape and look. And also Swamiji has written on book of Karma yoga, Bahkti yoga and Jana yoga.

**Course Outcome:**

1. Students have knowledge of the eternal values of Indian culture as lived and propagated by exemplary personalities like Swami Vivekananda and some other modern Indian sages such as Sri Ramakrishna, Ma Sarada, ShriAurobindo and ShriRamana Maharishi. To acquaint students with the context and the historical development of Ramakrishna-Vivekananda Movement.
2. To apprise students with the basic philosophy, path breaking ideas and discussions of human upliftment as envisioned in the writings and works of Swami Vivekananda. To initiate students in furthering Man Making Mission of Swami Vivekananda ahead.
3. To build a strong foundation of Vedantic philosophy, with a special focus onPractical Vedanta of Swami Vivekananda.
4. To highlight the significance of our traditional values for generating peace, universal love, acceptance, tolerance and harmony in our real life. To sensitize students to the values of service, sacrifice,self control, selflessness and moral courage and highlight the significance of character building and spirituality in their self development.
5. To awaken the inherent spiritual strengths through yogic aasans, pranayam and meditation.To equip students with the skills of yogic asanas, pranayama and meditation and train them to manage their day to day stress and work pressures and maintain their well-being.
6. To impart practical lessons on Positive Self Development and to encourage learners to undertake critical appraisal of their conceptual understanding and polish their original thinking and writing skills.

**Syllabus:**

1. Introduction: Life of Swami Vivekananda – His writing and Speeches – His missionary work – establishment of Ramakrishna Mutt
2. Karma Yoga: The effects of Karma on character – each is great in his own place – Detached work: Its secret – concept of Duty – Non-attachment– The Ideal of Freedom
3. Raja yoga : Limbs of Yoga \_ Prana \_ The Psychic Prana - The Psychic Prana and its control – Pratyahara and Dharana – Dhyana and Samadhi
4. Bhakti yoga: What is Bhakti – Philosophy of Iswara – Aids to Bhakti – Mantra – Image worship – The Method and the Means.
5. Jnana yoga: Need of Religion – Man’s True nature – Maya and illusion – Maya and the Evolution of the conception of God.

**Books For Study**:

1. Four yoga of Swami Vivekananda – Published by Swami Tapasyanand
2. Karma yoga by Swami Vivekanand
3. Bhakti yoga by SwamiVivekanand
4. Jnanayoga by Swami Vivekananda
5. Rajayoga by Swami Vivekananda
6. A short Life of Swami Vivekananda by Swami Tapasyananda
7. Vivekananda : Auto - biography by Swami Vivekananda
8. Life of Swami Vivekananda ( 2 Vols) by Ramakrishna Matt.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 2 | 1 | 2 | 1 | 1 | 3 | 2 | 3 | 1 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 1 |
| **CO 3** | 1 | 2 | 3 | 2 | 1 | 2 | 1 | 3 | 2 | 2 |
| **CO 4** | 2 | 3 | 3 | 3 | 3 | 2 | 3 | 2 | 3 | 1 |
| **CO 5** | 3 | 3 | 1 | 3 | 2 | 3 | 2 | 3 | 2 | 3 |

**Strong - 3 Medium -2 Low -1**

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|  | Yoga – Practical – I | C | 1 | 0 | 3 | 4 |  |

**Course Objective:**

Saint Patanjali’s system refered to as “Astanga Yoga”. This eight – limbed concept derived from the 29th sutra of the second book of yoga-sutra. The eight limbed are “Yama, Niyama, Asana, Pranyama, Pratyahara, Dharana, Dhyana and Samadhi. In modern times the role rolel yoga – Asana played a important role in health care, particularly in Diabetics, Asthma, and Breathing problems, hypertension, yoga for women.

Yoga for children, yoga for sleeping disorders. An also yoga is a path that makes as face life and ourselves. All yoga practices and principles and geared to do exactly that. They make our bodies, emotions and mind fit to face the day. We also see we have choice as to how to face the situations.

In the modern times various type of yoga tradition has followed by their own interpretation of the yoga. Particularly Shivananda tradition – Gitananda tradition – Iyengar Tradition – Krishnamacharya tradition – Sri Arubindo tradition – Andiyappen tradition and Bihar School of yoga.

**Course Outcome:**

* + 1. Understand the benefits, contraindications and procedure of all practices.
    2. Develop perfection to practice different yogic techniques.
    3. Demonstrate each practice with confidence and skill.
    4. Explain the procedure and subtle points involved.
    5. Teach the yoga practices in a scientific interpretation.
    6. Help to build up a complete personality with physical health, mental well-being.

**Syllabus:**

1. Short introduction to the content of yoga: man and his mind – Why yoga – What is yoga – yoga for all – yoga for house holder – The Technique of yoga – Selection of proper practices.
2. Yoga hygiene : Danta Dhauti – Jihwas hodhan – Jalaneti – Kapala bhati – Trataka – Surya Dhyan – Chandra Dhyan - Vama and Dakshina jatru Dhyan – Nasikagra – bhoomadhya dhyans – Sat karmas.
3. Meditative Asanas: The ways of Meditative Asanas – Meditative practices – How to start – Sukhasana – Vajrasana – Padmasana – Swestikasana – Gomukhasana – Yogenda Rhythm etc.
4. Cultural and curative Asanas : Asana for extremities – Asana for the spine relaxation
5. Vipasana and its practice.

**Books For Study**:

1. The study and practice of yoga Vol – II

By Swami Krishnanda

1. Yoga course for all by Yogacharya Hansraj Yadav
2. Yoga Physical education Vol – I by Yogendraji
3. Yoga Today by Dr. Jayadeva Yogendra and J.C.Vaz
4. Yoga Philosophy by Dr. S.N.Dasgupta
5. Yoga theraphy by Sivananda Saraswati
6. Yogi theraphy by Dr.Vinakar and Kuvalayananda
7. Synthesis of yoga by Sri Aurobindo
8. Guide to meditation by Bhatta Shanti Kumar
9. The Yoga system of Patanjali by P.K.Sasidharan Nair
10. The Science of Yoga by I.K.Taimuri
11. The Wisdom of yoga by P.K.Bahadur.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 2 | 1 | 3 | 1 | 1 | 1 | 2 | 1 | 1 |
| **CO 2** | 1 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 3 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 1 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 |
| **CO 5** | 1 | 3 | 2 | 3 | 2 | 2 | 3 | 2 | 3 | 3 |

**Strong - 3 Medium -2 Low -1**

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|  | Mahatma Gandhi on Meditation | E | 2 | 1 | 0 | 3 |  |

**Course objective:**

Father of India and Master of Indian independence movement, Mahatma Mohandas Karamchand Gandhi (1869-1948). Created concept of satyagraha, non-violent way of protesting against-injustice. Gandhi’s obvious virtue, simplistic lifestyle, and minimal dress endeared him to the people. Mahatma Gandhi was fought for remove British rule from India as well as better the lives of India’s poor and suppress classes. Many leaders from foreign countries like Martin Luther King used Mahatma’s concept of Non-Violent protest as a model for their own struggles.

Mahatma carried an ascetic life of fasting and meditation. He refused material possessions, dressed with a mantel and loincloth, and ate fruit and goat’s milk. He called his non-violent doctrine ahimsa that in Sanskrit means “without hurting’. He promulgated the development of crafts, mainly the textile to solve the extreme poverty produced by the exploitation of the British rule.

Mind power might be the reason for all of his life; therefore Mahatma had faced any challengers with brave heard. And he was fought principle like, Satyagraha, Freedom, Non-violence, Truth and Ceaseless love, Truth is God, Self-service, understanding of religion, Bramhacharya, Fasting vegetarianism, ect. The whole life of Mahatma Gandhi shows that he was a realized Soul.

**Course Outcome:**

1. Students will have knowledge of life of Mahatma Gandhi: Birth and child life, barrister,

life in South Africa, Struggle for Indian Independence, Inception of Institution and

Assassination.

1. Students will have knowledge of Gandhi’s principles: Gandhi understanding of God and Religion, conception of Truth and Non-violence, Satyagraha, Gandhi’s spiritual understanding of nationalism and Brotherhood.
2. Students will have knowledge of Gandhi’s practice of Meditation (Dhiyan) forgiveness as power of Mind. Ahimsa as a Sadhana, Fasting as prayer. Practice of Vegetarianism, simplicity, Non-possession.
3. Students will have knowledge of Gandhi’s meaning and understanding of Meditation as waiting on God, achieving Peace through Meditation, Self realization, Love and Fearlessness Faith and Strength of Mind. Meditation as personal transformation, and learning infinite Love.
4. Students will have knowledge of Gandhi’s Practice of an essence of Sahaja yoga: Historical trace out of Sahaja yoga. Sahaja yoga and its principle and practice, unique meditative technique of Sahaja yoga.

**Syllabus:**

Unite I : Brief life of Mahatma Gandhi: Birth and child life, barrister, life in South Africa,

Struggle for Indian Independence, Inception of Institution and Assassination.

Unite II: Gandhi’s principles: Gandhi understanding of God and Religion, conception of

Truth and Non-violence, Satyagraha, Gandhi’s spiritual understanding of

nationalism and Brotherhood.

Unite III : Gandhi’s practice of Meditation (Dhiyan) forgiveness as power of Mind. Ahimsa

as a Sadhana, Fasting as prayer. Practice of Vegetarianism, simplicity, Non-

possession.

Unite IV: Gandhi’s meaning and understanding of Meditation as waiting on God, achieving

,Peace through Meditation, Self realization, Love and Fearlessness Faith and

Strength of Mind. Meditation as personal transformation, and learning infinite Love.

Unite V : Gandhi’s Practice of an essence of Sahaja yoga: Historical trace out of Sahaja yoga.

Sahaja yoga and its principle and practice,

**Reference Books:**

*1.* Prabhu & Rao, Mind of Mahatma Gandhi, Navajeevan Trust, Ahmadabad, India 1960.

2. M.K. Gandhi, My Religion, compiled and Edited by Bharatan Kumarappa, Navajivan

Trust Ahamadabad, India 1968.

3. An autobiography or The story of Experiments with Truth, M.K. Gandhi, Tr,Mahader

Desi, NavajeevanTrust, Ahamadabad India.

4. Krishna Kripalani, Gandhi A Life, National Book Trust, India

5. All an onerBrothers, M.K.Gandhi Ed. compiled by Krishna Kripalini, Navajeevan publishing House, Ahamadadbad, India.

6. KrishnaKripalini, India of My Dreams, complied by R.K.Prabhu, Navajeevan Trust,

Ahamadabad, India.

7. M.K.Gandhi, Prayer, complied and Ed.by Chandrakant Kaji, Navajeevan publishing House, Ahamadabad, India.

8. M.K.Gandhi, My Non-violence, Navajeevan publishing House, Ahamadabad, India.

9.M.K.Gandhi, Key to Health, Tr, by Sushila Nayar, Navajeevan publishing House,

Ahamadabad,India.

10.Siby K. Joseph &Bharat Mahodaya(Edit) contemporary Perspective on Peace and Non-

violence, Institute of Gandhiyan studies, Gopuri, Wardhe, India.

11. M.K. Gandhi, The Moral Basis of Vegetarinism, Navajeevan publishing House,

Ahamadabad, India.

12. M.K. Gandhi, Diet and Diet Reform Ed. By Bharatan Kumarappa, Navajeevan publishing

House, Ahamadabad.

13.M.K. Gandhi, Truth is God, complied by R.K. Prabhu, Navajeevan publishing House,

Ahamadabad, India.

14. M.K. Gandhi, pathway to God compiled by M.S. Deshpande, Navajeevan Publishing House, Ahamadabad, india.

15. M.K. Gandhi Essence of Hinduism, compiled Ed. By V.B. Kher, Navajeevan publishing

House. Ahamadabad India.

16. M.K. Gandhi, My Religion, compiled & Edit by Bharatan Kumarappa, Ahamadabad, India.

17.M.K. Gandhi, Ashram observances in action, Trans from Gujarati by Valji Govindji Desai,

Navajeevan publishing House, Ahamadabad, India.

18. Gandhi- His Relevance for our times Edit by G.Ramachandra and T.K. Mahadevan, Gandhi

Peace Foundation, New Delhi, Bharatiya Vidya Bhavan, Mumbai.

19. Mark Thomson, Gandhi and His Ashrams, popular Prakashan Pvt. Mumbai. India.

**Mapping with Course Outcomes:**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 3 | 2 | 2 | 2 | 2 | 3 | 2 | 3 | 3 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 2 |
| **CO 3** | 2 | 2 | 3 | 2 | 1 | 2 | 1 | 3 | 2 | 2 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 3 | 3 | 2 | 3 | 2 | 1 | 3 | 2 | 3 | 2 |

**Strong - 3 Medium -2 Low -1**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| Code | Name of the Subject | Credit | | | | | Name of the Coordinator |
|  | Work Ethics | S |  |  |  | 2 |  |

**Course Objective:-**

This course will enrich the student to have a knowledge regarding the ability to understand the economy crisis, environment and social cultural aspects professionally, build a ability to analyze make problem solving decisions related to ethics. And give ability to practice ethical attitudes besides having the responsibility towards society. Soft skills is a term often associated with a person's "EQ" (Emotional Intelligence Quotient), the cluster of personality traits, social graces, communication, language, personal habits, interpersonal skills, managing people, leadership, etc. that characterize relationships with other people. Work ethic isthe disposition an individual displays toward work, which includes attendance, punctuality, patience, attitude, dependability, business etiquette, and maturity.

Adams postulated that work ethic is initiative behaviour, intrapersonal skills, and dependability. Defined work ethic as an individual's disposition toward work and includes attendance, punctuality, and motivation, the ability to meet deadlines, patience, attitude, and dependability. Additionally, the characteristics of work ethic include professionalism, realistic expectations of job requirements, and career advancement”.

Based on the findings of the study conducted by Adams (2007), work ethic is related to employability skills, and significantly improved the students’ workplace knowledge and attitude. Adams further supported the implementation of an employability skills curriculum, which involves work ethic, as a potential of filling the gap of workplace expectations in areas such as independence, initiative, and interpersonal skills. Ju et al. suggested work ethic as one of the five most important employability skills that high school graduates should possess. Other studies Additionally, Ju et al. reiterated that the ‘ability to be on time’ was a highly recommended work ethic skill.

This paper aims at explaining the need for work ethics skills for the professional competence and reviews the theories of interpersonal and intrapersonal skills where in need for acquiring these skills are considered as the need of the hour.

**Course outcome:**

1. This course will enrich the student to have a knowledge regarding the ability to understand the economy crisis, environment and social cultural aspects professionally, build a ability to analyze make problem solving decisions related to ethics.
2. And give ability to practice ethical attitudes besides having the responsibility towards society. Soft skills is a term often associated with a person's "EQ" (Emotional Intelligence Quotient), the cluster of personality traits, social graces, communication, language, personal habits, interpersonal skills, managing people, leadership, etc. that characterize relationships with other people. Work ethic isthe disposition an individual displays toward work, which includes attendance, punctuality, patience, attitude, dependability, business etiquette, and maturity.
3. Adams postulated that work ethic is initiative behaviour, intrapersonal skills, and dependability. Defined work ethic as an individual's disposition toward work and includes attendance, punctuality, and motivation, the ability to meet deadlines, patience, attitude, and dependability. Additionally, the characteristics of work ethic include professionalism, realistic expectations of job requirements, and career advancement”.
4. Based on the findings of the study conducted by Adams (2007), work ethic is related to employability skills, and significantly improved the students’ workplace knowledge and attitude. Adams further supported the implementation of an employability skills curriculum, which involves work ethic, as a potential of filling the gap of workplace expectations in areas such as independence, initiative, and interpersonal skills.
5. Ju et al. Suggested work ethic as one of the five most important employability skills that high school graduates should possess. Other studies Additionally, Ju et al. reiterated that the ‘ability to be on time’ was a highly recommended work ethic skill.

**Syllabus:-**

**Unit.1**. The Asian and European definitions on ethics - Resolving Ethical Dilemmas in

the Workplace - Resolving Ethical Dilemmas and Value ,Conflicts –

Introductions to Business Ethics – The character and values and Ethics

**Unit.2**. Basic Honesty And Conformity To Law - Conflict of Interest – service

Orientation and Procedural Fairness – The Ethic of Democratic Responsibility -

Equality, discrimination and preferential treatment – Human rights and political

activism.

**Unit.3**. The Ethic of Public policy Determination – Influences on Ethical Behaviour –

Ethical / Responses – on Ethical climate - History of Ethics in Business

**Unit.4**. Corporate Ethics policies - Corporate social responsibility – Ethical corporate

Governance

**Unit.5**. Environmental issues – pollution – Ways to prevent Land pollution – Air

Pollution – Water pollution- The sources of water pollution – ways to prevent

Water pollution – Workplace Ethics – Marketing Ethics – Market Research .

**Reference:-**

Macintyre, A., A Short History of Ethics, London: 1966.

Mackie, J.L., Ethics: Inventing Right and Wrong, Harmondsworth, Middlesex: 1977.

Mitra Barun K, *Personality Development and Soft Skill,* Oxford University Press New Delhi,

S.K.Katariya & sons, New Delhi, Chakravarthi Kalyana, *Soft Skills,* Biztantra Publisher, Delhi.

Nuttall, J., Moral Questions: An Introduction to Ethics, London, Macmilan: 1993.

Gert, Bernard. "Virtue and Vice." Chapter 9 in Morality: *A New Justification of the Moral Rules*, 179-201. New York: Oxford University Press, 1988.

Whitehill, James. “Buddhist Ethics in Western Context: The ‘Virtues’ Approach.” *Journal of Buddhist Ethics* 1 (1994): 1-22.

Collins, C. "Before Virtue: A Critique of the New Essentialism in Ethics and Education." Proceedings in Philosophy of Education 40 (1984): 209-218.

Dalai Lama. Ethics for a New Millennium. New York: Riverhead, 2001.

Coleman, John, S.J. "Values and Virtues in Advanced Modern Societies." Concilium (1987): 3-13.

Casey, John. Pagan Virtue: An Essay in Ethics. Oxford: Oxford University Press, 1990.

Hwang, Kyung-Sig. "Complementarity of Duty Ethics and Virtue Ethics." In The World

Community in Post-Industrial Society. Vol. 3 The Confusion in Ethics and Values in

Contemporary Society and Possible Approaches to Redefinitions, 78-90. Edited by

Christian Academy. Seoul: Wooseok Publishing Co., 1988.

**Mapping with Course Outcomes:**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 2 | 1 | 1 | 2 | 3 | 2 | 3 | 3 | 3 |
| **CO 2** | 2 | 1 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 1 | 2 | 1 | 3 | 1 | 3 | 1 | 3 | 2 | 2 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 | 3 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 2 |

**Strong - 3 Medium -2 Low -1**

**FOURTH SEMESTER**

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|  | Yoga and Zen Buddhism | C | 3 | 1 | 0 | 4 |  |

**Course Objective:**

The most ancient sustained expression of yogic ideas is found in the early sermons of the Buddha. “One key innovative teaching of the Buddha was that meditative absorption should be combined with the practice of mindfulness”, so early Buddhism incorporated meditative absorption States. Yogacare one of the Buddhist School had developed yoga practice, it teaches yoga in order to reach enlightenment. Zen is another school in Buddhism belongs to Mahayana Sects. The meaning of Zen is “Dhyana” (Medication) is often set alongside yoga. This phenomenon merit special attention since the Zen Buddhist School of meditation has some of its roots in yogic practices. Yoga is important both for Buddhism in general and more particular in Zen. Yoga is also very important to Tibetan Buddhism.

**Course Outcome:**

1. Students will have knowledge of Sources of Buddhism – Characteristic of Buddhism – The Three councils of Buddhism – the concept of Sangha: the For noble truth – Eight fold path.
2. Students will have knowledge of the Buddhist Schools: Teravada and Mahayana: the realistic School : Vaibhasika and Sautrantika: the Idealistic School – Yogacara – the epistemology and metaphysical bases of the concept of Vijnana and sunya.
3. Students will have knowledge of the Zen Buddhism: “Zen” meaning and History – Beyond thinking – The nature of Zen Buddhism – Zen is beyond description – Seeing into one’s own nature – cause and effect and one
4. Students will have knowledge of the Zen Buddhism and its practice: Theory and Practice of Zen precautions to observe in Zen – Illusory visions and sensation – The three essential of Zen practice.
5. Students will have knowledge of the Zen Buddhism and its enlightenment – Great Enlightenment – evidence of deepened Enlightenment –Evidence of Direct- experience of the great way of Buddhism – Evidence of Attaining the non-regressing mind of Fugen – Evidence of the Joy and Peace of being at one with Dharma \_ Presentiment of Death.

**Syllabus**:

1. Introduction: Sources of Buddhism – Characteristic of Buddhism – The Three councils of Buddhism – the concept of Sangha: the For noble truth – Eight fold path.
2. Buddhist Schools: Teravada and Mahayana: the realistic School : Vaibhasika and Sautrantika: the Idealistic School – Yogacara – the epistemology and metaphysical bases of the concept of Vijnana and sunya.
3. Zen Buddhism: “Zen” meaning and History – Beyond thinking – The nature of Zen Buddhism – Zen is beyond description – Seeing into one’s own nature – cause and effect and one
4. Zen Buddhism and its practice: Theory and Practice of Zen precautions to observe in Zen – Illusory visions and sensation – The three essential of Zen practice.
5. Zen Buddhism and its enlightenment – Great Enlightenment – evidence of deepened Enlightenment –Evidence of Direct- experience of the great way of Buddhism – Evidence of Attaining the non-regressing mind of Fugen – Evidence of the Joy and Peace of being at one with Dharma \_ Presentiment of Death.

**Books For Study**:

1. An Introduction to Zen Buddhism by D.T.Suzuki
2. The three Pillars of Zen by Phillip Kapleau
3. History of Philosophy Eastern kand Western Vol – I by Dr.S.Radhakrishnan
4. The three religions of China by Soothil.,W.E.
5. Religious of the World by S.Vernon, Mc. Cosland
6. Zen Buddhism by Swami Rajneesh.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 2 | 1 | 3 | 2 | 2 | 2 | 3 | 3 | 2 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 2 |
| **CO 3** | 3 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 2 | 3 | 2 | 2 | 2 |

**Strong - 3 Medium -2 Low -1**

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|  | Hatha Yoga | C | 3 | 1 | 0 | 4 |  |

**Course Objectives:**

The Hatha yoga Pradipika of Sri Svatmarama is one of the important yoga texts in 15th century in India. Hatha yoga is not just physical exercise, but an integrated science leading towards spiritual evolution. We are caught up in emotions (Shatkarma) like lust (Karma), anger (Krodha), greed (lobha) infatuation (moha), pride (Ynadha), and malice (Matsarya) Hatha yoga helps us to overcome these obstacles and hindrances to spiritual development. It is a bio-chemical, Psycho-Physiological and Psycho-Spiritual science which deals with the moral, mental, intellectual and spiritual aspects of men, as well as the physical and Physiological. We can clarify our understanding of Hatha yoga by first examining five important underlying concepts: mind, Knowledge, aims of life, health and applications.

**Course Outcome;**

On completion of this course, the students will have:

1. knowledge of various Traditional Hatha Yoga Texts.
2. understanding of the concept and practice of Shodhana Kriyas with specific principles.
3. Conceptual and practical understanding of Asana with its benefits and contra-indications.
4. Conceptual and practical understanding of Pranayama with its benefits and contra- indications.
5. Conceptual and practical understanding of Mudra and Bandha.
6. Understanding of Pratyahara, Dharana and Dhyana.

**Syllabus:**

1. Introduction to the Hatha yoga – Hath yoga Pradipika – translations.
2. The fundamental Principles – The Pre-requisites – Yoga and the art of Healing – the Asana – The way of life of a yogi
3. The river of life – the purification of the nadis – Kumbhaka
4. Active yoga – The mudras – the nectar – the Bandhas – the Shakti
5. Passive yoga – Samadhi – Mind and Breath – the Dissolution – the Shambhavi mudra and the inner light – nada the inner sound.

**Books For Study**:

1. Hetha yoga Pradipika of Sri Svatmarama (trans) by Hans – Ulrich Rieker
2. A History of yoga by Worthindton
3. 3. The Science of yoga by Taimni
4. An Intorduction to Hindusim bgy Gavin Flood
5. Studies in the History of Religion (Ed) by Knut Jacobsen and Larson (Selected essays only)
6. Yoga and The Portal gy Swami Harinada
7. Philosophy of Hatha yoga by Arya Pandit. Usharabudh.

**Mapping with Course Outcomes:**

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|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 2 | 2 | 2 | 2 | 1 | 2 | 2 | 3 | 2 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 3 |
| **CO 3** | 1 | 2 | 3 | 2 | 1 | 2 | 1 | 3 | 2 | 3 |
| **CO 4** | 2 | 3 | 3 | 2 | 3 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 3 | 2 | 2 |

**Strong - 3 Medium -2 Low -1**

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|  | Yoga Practical II | C | 1 | 0 | 3 | 4 |  |

**Course Objectives:**

After mastering Asana one must practice control of the Prana (Pranayama) by stopping the motion of inhalation and exhalation. The restraint of all modification of the mind by regarding all mental faculties like the citta as Brahma itself is called Pranayama. It is the control of breath. The regulation of breath brings about calmness of mind. There are many schools has practicing Dyhana include the traditional system of Dhyana. Sir Ravisankar model. Sri Nidhyananadar model, Sri Suki Vasudev model, Sri Satchitannada model and Sri Aurobindo model.

**Course outcome:**

1. Students will obtain the knowledge to introduction to the Part time of the Practical yoga.
2. Students will have knowledge of practice Recaka: The suspension of natural movement of breath, along with exhalation or recaka is “Sahbahyah” the external manifestation, it is restrain of breath called recaka.
3. Students will have knowledge of Recaka Puraka: The suspenstin of natural movement of breath along with inhalation or puraka is “Sa abhyantarah” – the internal manifestation, it is restrain breath called Puraka.
4. Students will have knowledge of practice of Recaka Kumbaka: the absence of both inhalation and exhalation, “Prayatnadbhavati” “Which is present irrespective of continuous practice due to one single effort alone, that is “Stambhavarttih” = Suppressed manifestation: it is the restraint of breath called Kumbaka.
5. Students will have knowledge of practice of Recaka Pratyahara – Dharana – dhyana: Pratyahara is the elimination of desires and cognitions from mind. Dharana means concentration which is the binding of consciousness to a single spot. The seventh step is defined as an unbroken flow of mind towards the object of meditation it is called dhyana – Samadhi (final attainment).

**Syllabus:**

1. Introduction to the Part time of the Practical yoga.
2. Recaka: The suspension of natural movement of breath, along with exhalation or recaka is “Sahbahyah” the external manifestation, it is restrain of breath called recaka.
3. Puraka: The suspenstin of natural movement of breath along with inhalation or puraka is “Sa abhyantarah” – the internal manifestation, it is restrain breath called Puraka.
4. Kumbaka: the absence of both inhalation and exhalation, “Prayatnadbhavati” “Which is present irrespective of continuous practice due to one single effort alone, that is “Stambhavarttih” = Suppressed manifestation: it is the restraint of breath called Kumbaka.
5. Pratyahara – Dharana – dhyana: Pratyahara is the elimination of desires and cognitions from mind. Dharana means concentration which is the binding of consciousness to a single spot. The seventh step is defined as an unbroken flow of mind towards the object of meditation it is called dhyana – Samadhi (final attainment).

BOOK FOR STUDY:

1. The study and practice of yoga Vol – II

By Swami Krishnanda

1. Yoga course for all by Yogacharya Hansraj Yadav
2. Yoga Physical education Vol – I by Yogendraji
3. Yoga Today by Dr. Jayadeva Yogendra and J.C.Vaz
4. Yoga Philosophy by Dr. S.N.Dasgupta
5. Yoga therapy by Sivananda Saraswati
6. Yogi therapy by Dr.Vinakar and Kuvalayananda
7. Synthesis of yoga by Sri Aurobindo
8. Guide to meditation by Bhatta Shanti Kumar
9. The Yoga system of Patanjali by P.K.Sasidharan Nair
10. The Science of Yoga by I.K.Taimuri
11. The Wisdom of yoga iby P.K.Bahadur.

**Mapping with Course Outcomes:**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 1 | 2 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 3 |
| **CO 2** | 3 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 2 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 2 |
| **CO 4** | 1 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 2 | 2 | 2 | 1 | 2 | 2 | 3 | 2 | 3 | 3 |

**Strong - 3 Medium -2 Low -1**

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| --- | --- | --- | --- | --- | --- | --- |
|  | Religion and Philosophy of the Tamils | 2 | 1 | 0 | 3 |  |

Tamil literature is a record of ancient Dravidian race, literature, language, their emotions, thoughts, as well as their ideas and actions. It is essentially moral and religious. Its antiquity may best be inferred from the fact that it’s most flourishing period or palmy era which was at least BC 1000. The course desined to deal with the Tamil view of life as depicted in the literature with predominant themes of love and war, religion and philosophy and science and humanism.

**Course outcome:**

1. Students will have knowledge of the Socio and Philosophical trends in Post Sangam Road – Tholkappiam.
2. Students will have knowledge of Philosophical ideas in Sangam Period : Patthupattu, Ettuth – thokai, Pathi – nen – kill – kanakku and with special study of Tirukkural.
3. Students will have knowledge of Post Sangam period and its Developments of Philosophical ideas.
4. Students will have knowledge of Philosophical concepts in Religious Age such as Saivism and Vaishnavism. With special study of Thirumantiram.
5. Students will have knowledge of Modern Tamil literature and its philosophicl trends.

**Syllabus:**

1. Socio and Philosophical trends in Post Sangam Road – Tholkappiam.
2. Philosophical ideas in Sangam Period : Patthupattu, Ettuth – thokai, Pathi – nen – kill – kanakku and with special study of Tirukkural.
3. Post Sangam period and its Developments of Philosophical ideas.
4. Philosophical concepts in Religious Age such as Saivism and Vaishnavism. With special study of Thirumantiram.
5. Modern Tamil literature and its philosophicl trends.

**Reference :**

Chopra, P.N.; Ravindran, T.K.; Subrahmanian, N (2003) [2003], *History of South India (Ancient, Medieval and Modern) Part 1*, New Delhi: Chand Publications,

Hart, G.L. (1975). *The Poems of Ancient Tamil: Their Milieu and their Sanskrit Counterparts*. Berkeley: University of California Press. .

Hart, G.L. (1979). "The Nature of Tamil Devotion." In M.M. Deshpande and P.E. Hook (eds.), *Aryan and Non-Aryan in India*, pp. 11–33. Michigan: Ann Arbor.

Hart, G.L. (1987). "Early Evidence for Caste in South India." In P. Hockings (ed.), *Dimensions of Social Life: Essays in honor of David B. Mandelbaum*. Berlin: Mouton Gruyter.

Keay, John (2000) [2000], *India: A History*, New York: Grove Publications,

Sastri, K.A. Nilakanta (2002) [1955], *A history of South India from prehistoric times to the fall of Vijayanagar*, New Delhi: Indian Branch, Oxford University Press,

Sastri, K.S. Ramaswamy (2002). *The Tamils: The People, Their History and Culture*, Vol. 1: *An Introduction to Tamil History and Society*. New Delhi: Cosmo Publications.

Sharma, Manorama (2004). *Folk India: A Comprehensive Study of Indian Folk Music and Culture*, Vol. 11: *Tamil Nadu and Kerala*. New Delhi: Sundeep Prakashan.

Swaminatha Iyer, S.S. (1910). *A Brief History of the Tamil Country*, Part 1: *The Cholas*. Tanjore: G.S. Maniya.

Zvebil, K. (1974). *The Smile of Murugan: On Tamil Literature of South India*. Leiden: Brill.

**Mapping with Course Outcomes:**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 3 | 2 | 1 | 2 | 1 | 2 | 2 | 3 | 1 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 1 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 2 | 3 | 2 | 2 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 2 |
| **CO 5** | 3 | 3 | 2 | 3 | 2 | 3 | 3 | 2 | 3 | 2 |

**Strong - 3 Medium -2 Low -1**

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|  | Dissertation and Viva-Voce | C | 0 | 0 | 0 | 4 | ALL FACULTY |

Research project to be undertaken on a topic studied during the end of the IV Semester.

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| Code | Name of the Subject | Credit | | | | | Faculty |
|  | Critical thinking, Problem Solving and Decision making | S |  |  |  | 2 |  |

**Course Objective:-**

This course will enrich the student to have a knowledge regarding the ability to identify and analyze problems in difficult situation and make justifiable evaluation. Ability to expand and improve thinking skills such as explanation, analysis and evaluate discussion. Ability to find ideas and look for alternative solutions. Ability to think beyond.. Ability to make conclusion based on valid proof. Ability to withstand and give full responsibility. Ability to understand and accommodate oneself to the varied working environment. Critical thinking skillsis a Higher order intellect skills that enable an individual to form, check, and evaluate beliefs and then to decide a person’s actions. Decision-making skills, is the ability to solve problems, getting correct information, and making the right decision. Problem solving skills is the ability to find the cause of a problem, understanding it, and establishing a solution to it.

*Critical thinking.*Critical thinking skills are referred to as the ability to think creatively to identify key concepts, generate solutions to problems, and to make decisions. Although critical thinking skills represent one of the skills that employers consider during the recruitment process, students experience challenges developing the ability to think critically. Heimler reported that college graduates were not certain about training in critical thinking skills; however, faculty and human resource managers agreed that graduates needed additional training in critical thinking.

*Decision-making.*Prof.Shafie and Nayan highlighted decision-making skills among other skills as an important category of employability skills. Kazilan et al. supported the idea that decision-making, a nontechnical skill, recorded the highest mean in the group of thinking skills. Additionally, Rivera and Schaefer (2009) advocated for career development programs to guide students in the development of decision making skills.

*Problem solving.*Problem solving skills are demonstrated in the comprehensive process of identifying a problem, generating and implementing solutions, and the assessment of the results. Students and employers consider problem solving skills as important employability skills. Problem solving skills represented one of the generic skills that enhance graduates’ employability, and further noted that this perspective was a growing trend in higher education. This paper aims at explaining the need for theCritical thinking, problem solving and Decision making professional competence and reviews the theories of interpersonal and intrapersonal skills where in need for acquiring skills are considered as the need.

**Course outcome:**

1. *Critical thinking.*Critical thinking skills are referred to as the ability to think creatively to identify key concepts, generate solutions to problems, and to make decisions. Although critical thinking skills represent one of the skills that employers consider during the recruitment process.
2. students experience challenges developing the ability to think critically. Heimler reported that college graduates were not certain about training in critical thinking skills; however, faculty and human resource managers agreed that graduates needed additional training in critical thinking.
3. *Decision-making.*Prof.Shafie and Nayan highlighted decision-making skills among other skills as an important category of employability skills. Kazilan et al. supported the idea that decision-making, a nontechnical skill, recorded the highest mean in the group of thinking skills. Additionally, Rivera and Schaefer (2009) advocated for career development programs to guide students in the development of decision making skills.
4. *Problem solving.*Problem solving skills are demonstrated in the comprehensive process of identifying a problem, generating and implementing solutions, and the assessment of the results.
5. Students and employers consider problem solving skills as important employability skills. Problem solving skills represented one of the generic skills that enhance graduates’ employability, and further noted that this perspective was a growing trend in higher education.

**Syllabus:-**

**Unit.1**. **CRITICAL THINKING SKILLS:** Disposition **-** Criteria – Arguments- Point

of View – Procedures for applying criteria. Analysing peer and media

influences – Analysing attitudes, values, social norms and benefits and factors

affecting these – Identifying relevant information and information sources --

**Unit.2. DECISION MAKING / PROBLEM SOLVING SKILLS:**  Information

gathering skills – Evaluating future consequences of present actions for self and

others – Determining alternative solutions to problems – Analysis skills

regarding the influence of values and attitudes of self and others on motivation--

**Unit.3**. **SKILLS FOR INCREASING INTERNAL LOCUS OF CONTROL:**

Self esteem / confidence building skills – Self awareness skills including

awareness of rights, influences, values, attitudes, rights, Strengths, and

weaknesses – Goal setting skills – Self evaluation / Self assessment / Self-

monitoring skills .

**Unit.4**. **SKILLS FOR MANAGING FEELINGS:**

Anger management – Dealing with grief and anxiety *–* Coping skills for

dealing with loss, abuse, trauma

**Unit.5**. **SKILLS FOR MANAGING STRESS:**

Time management – Positive thinking – Relaxation techniques.

**Books for Reference :-**

Mitra Barun K, *Personality Development and Soft Skill,* Oxford University Press New Delhi,

S.K.Katariya & sons, New Delhi, Chakravarthi Kalyana, *Soft Skills,* Biztantra Publisher, Delhi.

Alex, K. “Soft Skills - Know Yourself & Know the World.” S. Chand & Co, New Delhi, 2010.

Amer, Beverly. Soft Skills at Work: Technology for Career Success. Cengage Learning, Boston, 2009.

Bolton, Robert. People Skills: How to Assert Yourself, Listen to Others, and Resolve Conflicts. Touchstone, Simon&Schuster Inc. New York, 1979.

Cologne, Goeran Nieragden. “The Soft Skills of Business English**”,** *The weekly column.*

*(www.eltnewsletter.com/back/September2000/art282000.htm), September 2000.*

Jain, A.K., Pravin, S.R.B., and Sheikh, A.M. “Professional Communication Skills.” S. Chand & Co, New Delhi, Nicolades, Carole. “Focus on Soft Skills: A Leadership Wake-up Call”,

http://www.businessknowhow.com/growth/softskills.htm, 2002.

Nigam, Manjari and Ajir Chaturvedi, Importance of Soft Skills & Emotional Intelligence in Present Scenario, first edition, Global Vision Publishing House, 2010.

Menon, S. Usha and C. Alamelu, Teaching the Intangibles –The Role of the English Teacher. Language in India: Strength for Today and Bright Hope for Tomorrow. Volume 9 December 2009.

**Mapping with Course Outcomes:**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | **PO 1** | **PO 2** | **PO 3** | **PO 4** | **PO 5** | **PO 6** | **PO 7** | **PO 8** | **PO 9** | **PO 10** |
| **CO 1** | 2 | 3 | 1 | 3 | 2 | 1 | 2 | 2 | 3 | 2 |
| **CO 2** | 2 | 3 | 2 | 2 | 3 | 3 | 2 | 3 | 3 | 2 |
| **CO 3** | 2 | 2 | 3 | 3 | 1 | 2 | 1 | 3 | 2 | 2 |
| **CO 4** | 3 | 3 | 3 | 3 | 3 | 2 | 3 | 3 | 3 | 3 |
| **CO 5** | 2 | 3 | 2 | 2 | 1 | 2 | 3 | 2 | 3 | 2 |

**Strong -3 Medium -2 Low -1**