

Key Indicator - 1.3

1.3- Curriculum Enrichment (30)

1.3.1 - Institution integrates cross cutting issues as reflected in Sanskrit literature relevant to **PROFESSIONAL ETHICS**

S. No	Programme	Course	Description of the topic
1.	Sastri (Visishtadvaitavedanta)	1 st Year, 1 st semester, Course – 2 भगवद्गीताभाष्यम् (1,2,3 अध्यायाः)	The Gita teaches us to be a perfectionist. It arranges for and organizes the proper development of all aspects of a man. Devotion is also assimilated in it along with knowledge and action.
2.	Sastri (Visishtadvaitavedanta)	1 st Year, 2 nd semester, Course – 4 भगवद्गीताभाष्यम् (4,5,6 अध्यायाः)	Extreme important is the quality of self submission (atma samarpana) in the Gita. All sins are destroyed if man takes refuge with God after relinquishing everything. Satya is accessible only after purification to one who has faith in knowledge (IV-39). Gita has preached this same doctrine of complete self submission and devotion to God in a number of ways among the other characteristic of the Gita.
3.	Sastri (Visishtadvaitavedanta)	2 nd Year, 3 rd semester, Course – 6 भगवद्गीताभाष्यम् (7,8,9 अध्यायाः)	Synthesis of the good of Society and Individual: Gita's ethics has synthesized both social and individual interests. The individual is not inconsiderable but his soul and the universal soul are not two separate entities. All distinctions are the result of ignorance. The ultimate end is absolute perfection of the individual but this perfection can be attained only through consolidation of society and God realization.

4.	Sastri (Visishtadvaitavedanta)	2 nd Year, 4 th semester, Course – 8 भगवद्गीताभाष्यम् (10,11,12 अध्यायाः)	<p>Theory of division of labour: Gita's conception of the varna system is not only the equivalent of the modern scientific division of labour but it is superior in some respect because man does not become entangled actions because he fulfils his duty with the intention of the realization. In this way, Gita has also achieved a magnificent synthesis of spiritualism and social welfare.</p>
5.	Sastri (Visishtadvaitavedanta)	3 rd Year, 5 th semester, Course – 10 भगवद्गीताभाष्यम् (13,14,15 अध्यायाः)	<p>Synthesis of enjoyment and austerity: Gita's theory of niskama Karmayoga is the supreme means not only from the spiritual viewpoint but also from the practical and worldly viewpoints. It is by itself an expert synthesis of action and abstinence, enjoyment and asceticism. Niskama karma does not admit of any probability of being deflected from one's path and supplies the uninterrupted power for staying duty bound.</p>
6.	Sastri (Visishtadvaitavedanta)	3 rd Year, 4 th semester, Course – 12 भगवद्गीताभाष्यम् (16,17,18 अध्यायाः)	<p>Divinization of passion: In spite of the ideal of detachment Gita's path is natural and integral. It preaches the Divinization and transformation of passions and not their repression.</p> <p>Directive of daily duties: In view of the fact that the Gita contains a long description of duties concurring to a number of different natures of man, it must be admitted that it affords assistance in the understanding of daily duties.</p> <p>The ethics of Gita is based on sound metaphysics. Although it is theistic, it does not encourage blind faith in any instance.</p> <p>Synthesis of determinism and freedom of will: Gita has synthesized determinism and freedom of will. It is God who controls the result of action and the order of the world but in order to become a dynamic instrument of divine action after understanding this order and</p>

			<p>complete self-submission to God, it is essential to act with determination. Becoming the instrument of divine consciousness implies action according to the internal consciousness because fundamentally the soul and God are identical. Thus true independence lies in divine transformation. True, self-realization is in self-surrender. The one way of freeing the soul from its various limitations is social service and devotion to God.</p> <p>Universal message of the Gita: The message of Gita is universally comprehensive and everlasting. In today's atomic age when human society is grievously endangered by excessive materialism some of the messages of the Gita, like 'niskama karmayoga' have assumed an ever greater importance.</p>
7.	Sastri/B.A/B.Sc	1 Year, 1 st Semester, Course – 1, Indian history and culture up to 1100 A.D. Unit -II	<p>Unit – II The Concept of Rajya Dharma and Ashrama Dharma is nothing but professional Ethics. Buddisim and Jainism also teaches Professional Ethics to the rulers to be followed relating to day to day administration.</p>
8.	Sastri/B.A/B.Sc	1 Year, 2 nd Semester, Course – 2, Indian history and culture up to 1100 A.D. Unit -II	<p>Ashoka followed professional Ethics. These ethics are also so displayed in rock edicts. All Gupta rulers followed Professional Ethics so this period is known as golden age of india. Raja Raja I of Cholas gave more importance to professional Ethics and even this was appreciated in the poems of sangam age.</p>
9.	Sastri/B.A/B.Sc	1 Year, 3 rd Semester, Course – 3, Indian history and culture up to 1100 A.D. to 1707 A.D	<p>Akbar followed Professional Ethics in the area of in revenue and religious administration. Shivaji followed Professional Ethics in his life due to the influence of Bhakta Ramadas.</p>

10.	Sastri/B.A/B.Sc	2 nd Year, 4 th Semester, Course – 4, Indian history and culture up to 1100 A.D. to 1707 A.D	Devaraya II & Sri Krishnadevaraya followed Professional Ethics based on Sastras foreign travelers gave this information in their writings.
11.	Sastri/B.A/B.Sc	3 rd Year, 5 th Semester, Course – 5, Indian history and culture up to 1707 A.D. to 1964 A.D.	William Bentick, due to the influence of Rajammohanaraoy, maintained Professional Ethics in his administration.
12.	SikshaSastri (B.Ed.)	1 st Year, 2 nd Semester, Course -7, Contemporary Indian Education,	Professional ethics -One of the sub topics in this course discusses professional ethics as part of quality improvement in Teacher Education.
13.	Acharya (Kavya Varga)	1 st Year, 2 nd Semester, Course – 5, शिशुपालवधम् (द्वितीयसर्गः) माघकविविरचितम् Shishupalavadha (Dvitiyasarga)	This canto deals with the Political ethics through the characters Balarama, Krishna and Uddhava.
14.	Acharya (Kavya Varga)	2 nd Year, 4 th Semester, Course -13, मुद्राराक्षसनाटकम् - विशाखदत्तविरचितम् Mudrarakshasam (Sampurnam)	This course flashes lights on Polity and gives various tactics for diplomacy to maintain a stable government.
15.	MAIMT	1 st Year, 1 st Semester, Course –1, Vedic Thoughts on Management Units 2, 3, 4, 5	Human Objects, Noble Determination, Vedic hymns on Noble Leadership qualities etc.
16.	MAIMT	1 st Year, 1 st Semester, Course – 2, Indian Philosophical Thoughts on Personality Management All Units	Patience, Generosity, Determination, Stability, Truth, Faith, Charity, Commitment, Non-violence, Effort, Concentration etc.
17.	MAIMT	1 st Year, 1 st Semester, Course – 5, Management and Organizational Behaviour- Unit 5	Ethics in Business Communication
18.	MAIMT	1 st Year, 2 nd Semester, Course – 7, Inter-Personal Relations In The Ramayana And The Mahabharata All Units	Modesty, Patience, Foreseeing, Adaptability, Commitment etc.

19.	MAIMT	1 st Year, 2 nd Semester, Course – 9, Management Ethos in Ancient Indian Ethics All Units	Forbearance, Elevation, Humbleness, Generosity, Intellect, Communication etc.
20.	MAIMT	2 nd Year, 3 rd Semester, Course – 12, Management Principles in Manusmriti and Yajnavalkya Smriti All Units	Duties, Commitment, morality and skills of a leader and various officers
21.	MAIMT	2 nd Year, 4 th Semester, Course – 17, Management Principles in Post Kautilya Texts - All the Units	Gratitude, Responsibility Discipline, Planning, etc.
22.	MAIMT	2 nd Year, 4 th Semester, Course – 18, Crisis Management in Bhagavadgita - All the Units	Crisis Management, Duty-mindedness, Right way of Thoughts, Planning, Executing etc.
23.	MAIMT	2 nd Year, 4 th Semester, Course – 19, Panchatantra as a Text on Ancient Indian Management - All the Units	Making friends, Compassion, Trust, Faith, Planning, Decision making, Development