

Self-Learning Material (SLM)



**University of Patanjali**

**B.A. in Yoga Science**

**Open and Distance Learning Program**

**Semester - V**

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## B.A. (Yoga Science)

### SEMESTER – V

## COURSE NAME – VARIOUS HATHA YOGIC TEXTS-I SHAstra SMARAN

### COURSE CODE – BAYSMJ - 501

CREDIT: 6	CA: 25	SEE: 75	MM: 100
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#### Learning Objectives of the Course:

By the end of this course, students will:

- Understand the historical and spiritual origins of the Natha Yogis, including the lineage and works of Gorakṣanātha.
- Comprehend the core philosophical and practical aspects of the *Siddha Siddhanta Paddhati*, with special emphasis on its six *Upadeshas* (instructions).
- Gain insights into the structure and content of *Hatha Ratnavali*, focusing on key yogic tools such as *mudras*, *nāḍīs*, *prāṇāyāma* techniques, and *samādhi*.
- Study the microcosmic anatomy as presented in *Siva Samhita*, including the energy centers, nerves, and their relevance to *jīvātma*.
- Understand the synthesis of *bhoga*, *dharma*, and *jñāna* in the final chapters of *Siva Samhita*, along with detailed contemplative techniques and the symbolic geography of yogic states.
- Reflect on the key scriptural references (*Shastra Smaran*) and articulate clear educational goals and achievements for each text and unit.

#### Learning Outcomes of the Course:

Upon successful completion of this course, students will be able to:

- Demonstrate a foundational knowledge of the historical and spiritual context of the Natha Sampradāya and its seminal figure Gorakṣanātha.
- Articulate the structural and thematic essence of *Siddha Siddhanta Paddhati*, explaining the yogic view of the human body and its divine union.
- Analyze and interpret the yogic philosophy and Ayurvedic principles embedded in *Hatha Ratnavali*, and explain its unique contribution to Hatha Yoga traditions.
- Identify and describe the core components of *Hatha Ratnavali* such as yogic paths, cleansing techniques, breath control practices, and meditative states.
- Demonstrate an understanding of yogic anatomy as described in *Siva Samhita*, including *nāḍīs*, *cakras*, and the relationship of body and soul (*jīvātma*).

## UNIT-1

**The Origin and Home of Natha Yogis- Spiritual Lineage and Date of Goraksanath- Works of Goraksanath****1.1 The Origin and Home of Natha Yogis**

The Natha Yogis, a prominent group within the Indian yogic and spiritual tradition, trace their spiritual roots to ancient times. Their origin is often associated with mystical and esoteric knowledge passed through a direct lineage (guru-parampara) rather than formal scriptures alone. The Natha tradition emerged as a synthesis of various spiritual practices, including elements of Shaivism, Tantra, and Hatha Yoga. The home of the Natha Yogis is often linked with the northwestern regions of India, particularly areas in present-day Punjab, Himachal Pradesh, and Nepal. Over time, their influence spread throughout India, with important centers in places like Gorakhpur, where the Gorakhnath Math still stands as a testament to their enduring legacy.

**1.2 Spiritual Lineage of Gorakṣanātha**

The spiritual lineage of Gorakṣanātha is central to the Natha tradition. The lineage begins with Ādi Nātha, who is often identified with Lord Śiva. Matsyendranātha (also known as Macchindranātha) is considered the human founder of the tradition and the guru of Gorakṣanātha. This unbroken chain of transmission is a vital part of Natha Yoga, emphasizing the importance of the guru-disciple relationship in spiritual development. Gorakṣanātha, as the disciple of Matsyendranātha, systematized many of the teachings of the tradition and is credited with integrating diverse practices into a coherent yogic system. The lineage continued through several influential yogis and played a significant role in preserving and disseminating Hatha Yoga.

**1.3 Date of Gorakṣanātha**

The exact date of Gorakṣanātha is a subject of scholarly debate. Various sources place him between the 9th and 12th centuries CE. Some traditions consider him a contemporary of the great philosopher Śaṅkarācārya, placing him in the 8th century, while others suggest a later period. The ambiguity arises due to the lack of concrete historical evidence and the mythologization of his life. Nevertheless, his impact on Indian yoga, particularly the Hatha Yoga tradition, is undeniable, and his teachings continue to be influential.

**1.4 Works of Gorakṣanātha**

Gorakṣanātha is attributed with several seminal texts that are foundational to the Natha and Hatha Yoga traditions. Among his most important works are the *Gorakṣa Śataka*, *Gorakṣa Samhitā*, and *Siddha Siddhānta Paddhati*. These texts deal with various aspects of yoga,

metaphysics, the structure and purification of the body, the awakening of kuṇḍalinī, and the union of the individual self with the Supreme Reality. His writings are marked by a practical and experiential approach, reflecting his emphasis on direct yogic practice over theoretical speculation. The *Siddha Siddhānta Paddhati* in particular provides a unique philosophical framework rooted in Śaiva thought, laying out a system of internal transformation through yogic discipline.

***Subjective Questions:***

**Q1. Discuss the geographical origin and spread of the Natha Yogis.**

**Ans.....**

**Q2. Explain the significance of the spiritual lineage in the Natha tradition, particularly focusing on Gorakṣanātha.**

**Ans.....**

**Q3. Evaluate the different scholarly views on the date of Gorakṣanātha and explain the reasons behind the uncertainty.**

**Ans.....**

**Q4. Write an overview of the major works attributed to Gorakṣanātha and their contribution to the Hatha Yoga tradition.**

**Ans.....**

## UNIT-2

### **Special Features of Siddha Siddhanta Paddhati (SSP), Outlines of the SSP: Upadesha-I: Origin of the Body; Upadesha-II: Discussion of the Body**

#### **2.1 Special Features of Siddha Siddhanta Paddhati (SSP)**

The *Siddha Siddhanta Paddhati* (SSP) is a significant philosophical and yogic text attributed to Gorakṣanātha. It presents a unique blend of metaphysical concepts and practical yogic teachings from the Nātha tradition. One of the remarkable features of the SSP is its synthesis of Śaiva philosophy with yogic discipline. Unlike purely philosophical texts, the SSP provides a structured and systematic approach to understanding the human body as a microcosm of the universe.

The text is written in a mystical and symbolic style, using esoteric terminology to describe the transformation of the individual self into the supreme reality. The SSP outlines a comprehensive spiritual map involving the purification of the body, awakening of divine energy (kuṇḍalinī), and realization of the non-dual Truth. It stands apart from other Hatha Yoga texts due to its strong emphasis on the metaphysical foundation of yogic practice. The unity of Śiva and Śakti, the concept of *svarūpa jñāna* (knowledge of one's true nature), and the role of the guru are central themes throughout the text.

#### **2.2 Upadeśa-I: Origin of the Body**

The first chapter, *Upadeśa-I*, describes the divine origin of the body and presents the body as a manifestation of supreme consciousness. According to the SSP, the body is not merely a physical structure but a sacred vessel for spiritual realization. The text states that the body originates from the interplay of Śiva and Śakti, the cosmic masculine and feminine principles.

This union gives rise to the tattvas (principles of reality), which in turn manifest the five elements (pañca mahābhūtas)—earth, water, fire, air, and ether. The SSP elaborates on how these elements combine to create the physical and subtle bodies. The subtle aspects include nāḍīs (channels), cakras (energy centers), and bindu (point of vital essence), which are essential components of yogic practice.

#### **2.3 Upadeśa-II: Discussion of the Body**

In *Upadeśa-II*, the text delves deeper into the structure and significance of the human body from a yogic and tantric perspective. It elaborates on the inner body (sūkṣma śarīra) composed of nāḍīs, prāṇa (life force), and the kuṇḍalinī energy coiled at the base of the spine. The body is presented as a sacred field for yogic transformation.

The SSP emphasizes that true knowledge arises only when the aspirant understands the internal structure of the body and its divine purpose. The role of discipline, breath control

(prāṇāyāma), and meditative introspection are highlighted as tools to access and awaken the hidden spiritual potential within the human form. The physical body, according to the SSP, is not to be rejected but refined and transcended through yogic practices.

***Subjective Questions:***

**Q1. Describe the distinctive features of the *Siddha Siddhānta Paddhati* and explain its relevance in the Natha Yoga tradition.**

**Ans.....**

**Q2. How does *Upadeśa-I* of the SSP explain the origin of the body in metaphysical terms?**

**Ans.....**

**Q3. Discuss the yogic view of the human body as presented in *Upadeśa-II* of the SSP.**

**Ans.....**

**Q4. Explain the significance of the five elements and subtle body components in the framework of the *Siddha Siddhānta Paddhati*.**

**Ans.....**

## UNIT-3

### Upadesha-III: Knowledge of the Body. Outlines of the SSP: Upadesha-IV: The Foundation of the Body

#### 3.1 Upadeśa-III: Knowledge of the Body

In *Upadeśa-III* of the *Siddha Siddhānta Paddhati*, Gorakṣanātha emphasizes the necessity of *jñāna* (knowledge) for spiritual liberation, with a particular focus on knowledge of the body. This knowledge is not limited to anatomical understanding but extends to a profound inner realization of the body's divine structure and function. The human body is portrayed as a microcosm (*piṇḍa*) reflecting the macrocosm (*brahmāṇḍa*), and through understanding this parallel, the yogi gains insight into the workings of the universe.

This section teaches that without true knowledge of one's own body, including the subtle systems such as *nāḍīs* (energy channels), *cakras* (energy centers), and *prāṇa* (vital force), progress on the yogic path is impossible. The *kuṇḍalinī*, lying dormant at the base of the spine, must be awakened through disciplined practice and guided awareness. Mastery over the body's inner structure is thus seen as a gateway to transcendence.

The SSP also introduces the concept of *svarūpa-jñāna*—knowledge of one's true form or essence. This realization leads the yogi to the understanding that the individual self (*jīvātman*) is not separate from the supreme self (*paramātman*), and such awareness dissolves the illusions that bind one to the cycle of birth and death.

#### 3.2 Upadeśa-IV: The Foundation of the Body

*Upadeśa-IV* explores the foundational principles upon which the body and the yogic path are built. It identifies the various vital supports (*adhāra*) of the body that uphold life and consciousness. These include:

- **Nāḍīs:** The three principal *nāḍīs-ḍā*, *piṅgalā*, and *suṣumnā* are central to yogic physiology. *Suṣumnā*, running through the spinal column, is the primary channel through which spiritual energy ascends.
- **Cakras:** The body contains several *cakras* or psychic centers aligned along the spine. These serve as junction points where energy is transformed and consciousness expanded.
- **Prāṇa:** The life-force energy that moves through the *nāḍīs* and sustains all physiological and spiritual processes.
- **Bindu, Nāda, and Śakti:** These are subtle aspects of energy and consciousness that are awakened and refined through yogic *sādhana* (practice).

This section establishes that the foundation of yogic transformation lies in refining these core elements of the subtle body. The yogi must cultivate awareness, control, and balance of these

inner mechanisms through disciplined practice under the guidance of a realized guru. The text describes the body not as an obstacle to liberation but as a sacred tool for its realization when purified and understood.

***Subjective Questions:***

**Q1. Explain the concept of *svarūpa-jñāna* in *Upadeśa-III* of the *Siddha Siddhānta Paddhati* and its importance in yogic practice.**

**Ans.....**

**Q2. How does *Upadeśa-III* interpret the human body as a microcosm, and what is its significance for spiritual realization?**

**Ans.....**

**Q3. Describe the foundational structures of the body discussed in *Upadeśa-IV* and their role in yogic transformation.**

**Ans.....**

**Q4. Discuss the interrelationship between *nāḍīs*, *cakras*, and *prāṇa* as presented in *Upadeśa-IV* of the SSP.**

**Ans.....**



## UNIT-4

### **Upadesha-V: The Union of the Body with the Supreme Reality; Upadesha-VI: The Definition of an Avadhuta Yogi**

#### **4.1 Upadeśa-V: The Union of the Body with the Supreme Reality**

In *Upadeśa-V* of the *Siddha Siddhānta Paddhati*, the text culminates in its vision of the highest goal of yoga: the union (*yoga*) of the individual body (*piṇḍa*) with the Supreme Reality (*brahmāṇḍa*). This union is not merely symbolic or philosophical—it is an experiential realization brought about through the purification, understanding, and transcendence of the physical and subtle body.

According to the SSP, the body is seen as a divine instrument, not something to be renounced, but transformed. When the yogi attains complete control over the internal energies (*prāṇa*, *kuṇḍalinī*, *bindu*, *nāḍa*), he experiences unity with the supreme essence, Śiva. The practitioner realizes that the self (*ātman*) is none other than the Absolute (*paramātman*), and this state is described as *sahaja samādhi*—the natural, effortless absorption in the divine.

This union is also articulated through the merging of Śiva (pure consciousness) and Śakti (dynamic energy) within the yogi's body. The *suṣumnā nāḍī* becomes the channel of divine ascent, and when the *kuṇḍalinī* reaches the *sahasrāra cakra* (the crown center), the yogi experiences liberation (*mokṣa*) even while living in the body. The text emphasizes that this realization is the fruit of deep *sādhanā*, guided by a true guru, and sustained by unwavering devotion and knowledge.

#### **4.2 Upadeśa-VI: The Definition of an Avadhūta Yogi**

*Upadeśa-VI* introduces the concept of the *Avadhūta Yogi*, who is the perfected being in the Natha tradition. The Avadhūta is one who has gone beyond all dualities, social conventions, religious formalities, and egoistic identities. Having achieved the union with the Supreme Reality, he remains in the world but is no longer bound by it.

The Avadhūta Yogi is described as someone who has transcended the distinctions of caste, creed, religion, or even yogic rituals. He is established in the highest non-dual state (*advaita*), beyond the mind, senses, and intellect. His conduct appears unconventional, but it is rooted in supreme wisdom and detachment. He is free from fear, desire, and pride. He sees no difference between himself and the universe, for he has realized the one Self in all beings.

Goraṅganātha holds the Avadhūta Yogi as the living embodiment of yogic perfection. His very presence radiates truth and awakens others to the path. The SSP presents this as the ultimate ideal of the yogi—not just the mastery of techniques, but the total transcendence of individuality in the blissful awareness of the divine.

**Subjective Questions:**

**Q1. Explain the process and significance of the union between the body and the Supreme Reality as described in *Upadeśa-V* of the *Siddha Siddhānta Paddhati*.**

**Ans.....**

**Q2. Discuss the roles of Śiva and Śakti in the inner yogic transformation leading to liberation according to *Upadeśa-V*.**

**Ans.....**

**Q3. Define an *Avadhūta Yogi* as per *Upadeśa-VI* and elaborate on the characteristics that distinguish such a yogi.**

**Ans.....**

**Q4. What is the philosophical and practical importance of the *Avadhūta* in the Natha tradition as explained in the SSP?**

**Ans.....**

**Objective Questions:**

1. Who is traditionally considered the guru of Gorakṣanātha in the Natha lineage?

- a) Patanjali
- b) Matsyendranātha
- c) Kapila
- d) Śaṅkarācārya

**Answer:** b) Matsyendranātha

2. In *Upadeśa-I* of the *Siddha Siddhānta Paddhati*, the origin of the body is attributed to the interplay of:

- a) Earth and Air
- b) Five Senses
- c) Śiva and Śakti
- d) Mind and Intellect

**Answer:** c) Śiva and Śakti

3. The concept of *svārūpa-jñāna* refers to:

- a) Knowledge of rituals
- b) Knowledge of the scriptures
- c) Knowledge of one's true nature
- d) Knowledge of medicinal herbs

**Answer:** c) Knowledge of one's true nature

4. The energy channel considered central to the awakening of kuṇḍalinī is:

- a) Iḍā
- b) Piṅgalā
- c) Suṣumnā

d) Manovahā nāḍī

**Answer:** c) Suṣumnā

5. According to *Upadeśa-VI*, an Avadhūta Yogi is:

a) A monk who practices rituals strictly

b) One who lives in forests only

c) A yogi beyond dualities and conventions

d) A teacher of only Vedic knowledge

**Answer:** c) A yogi beyond dualities and conventions

**UNIT-1****Date & Authorship of Hatha Ratnavali (HR)- Yama and Niyamas of Srinivasabhata-Philosophy and Theology in Hatha Ratnavali- Concept of 'Hatha' – Ayurvedic Thought in Hatha Ratnavali- Astakarmas- Tantra Practices in Hatha Ratnavali****1.1 Date and Authorship of Hatha Ratnavali**

Hatha Ratnavali is a relatively lesser-known yet significant classical text of Hatha Yoga, composed in the 17th century CE. The author of the text is Srinivasabhata Mahayogindra, a South Indian yogi and scholar. He is known to have compiled this treatise based on earlier Hatha Yogic traditions while adding distinctive interpretations and systems of practice. Unlike other Hatha texts such as Hatha Yoga Pradipika and Gheranda Samhita, the Hatha Ratnavali stands out due to its extensive list of 84 asanas and its integration of tantric and Ayurvedic elements.

**1.2 Yama and Niyamas of Srinivasabhata**

In Hatha Ratnavali, the Yamas and Niyamas are emphasized as foundational ethical disciplines for yoga practice. Srinivasabhata outlines five Yamas: Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (celibacy or moderation), and Aparigraha (non-possessiveness). Similarly, the five Niyamas are Shaucha (cleanliness), Santosha (contentment), Tapas (discipline), Svadhyaya (self-study), and Ishvarapranidhana (surrender to God). These ethical principles serve as essential prerequisites for higher yogic practices.

**1.3 Philosophy and Theology in Hatha Ratnavali**

The philosophical underpinning of Hatha Ratnavali is rooted in non-dualistic Shaiva and Vedantic traditions. Srinivasabhata integrates devotional elements with rigorous physical and energetic practices, presenting yoga as both a physical discipline and a means for spiritual liberation. The theological framework includes references to Kundalini, chakras, and Nada (inner sound), aligning with tantric cosmology. The ultimate goal, as portrayed in the text, is the realization of the Self through disciplined yogic practices.

**1.4 Concept of 'Hatha'**

The term 'Hatha' in Hatha Ratnavali is explained beyond its literal meaning of force or effort. Srinivasabhata interprets 'Ha' and 'Tha' as symbolic of the solar and lunar energies (Pingala and Ida), emphasizing the union of prana and apana for awakening the dormant Kundalini

energy. Thus, 'Hatha' becomes a method of harmonizing the dual energies in the body to transcend physical limitations and achieve spiritual awakening.

### **1.5 Ayurvedic Thought in Hatha Ratnavali**

Ayurveda plays a supportive and integral role in the Hatha Ratnavali. The text highlights the importance of bodily health and balance of doshas (Vata, Pitta, and Kapha) for effective yogic practice. Diet (ahara), daily regimen (dinacharya), and purification methods are discussed in alignment with Ayurvedic principles to prepare the body for higher yogic techniques. Herbs and internal cleansing practices are also mentioned to support vitality and internal harmony.

### **1.6 Astakarmas**

The Hatha Ratnavali elaborates on the Ashta Karmas or eight purification techniques: Dhauti (cleansing the alimentary canal), Basti (colon cleansing), Neti (nasal cleansing), Trataka (concentrated gazing), Nauli (abdominal churning), Kapalabhati (frontal brain cleansing), Gajakarani (vomiting), and Shankhaprakshalana (intestinal cleansing). These are meant to remove physical and energetic impurities, thereby making the body a fit vehicle for yogic progress.

### **1.7 Tantra Practices in Hatha Ratnavali**

Tantric elements are deeply embedded in the teachings of the Hatha Ratnavali. Practices such as the awakening of Kundalini, the use of mudras and bandhas, the focus on chakras and nadis, and meditation on Nada are all influenced by Tantra. The text reflects the tantric idea of using the body and its energies as tools for spiritual transformation. Ritualistic practices are de-emphasized in favor of internal yogic discipline and awakening.

#### ***Subjective Questions:***

**Q1. Discuss the significance of ethical practices (Yamas and Niyamas) as described in the Hatha Ratnavali.**

Ans.....

**Q2. Explain the concept of 'Hatha' as interpreted by Srinivasabhata in the Hatha Ratnavali.**

Ans.....

**Q3. Analyze the Ayurvedic influences in Hatha Ratnavali and their relevance to yogic practice.**

Ans.....

**Q4. Describe the eight purification techniques (Astakarmas) and their role in preparing the body for Hatha Yoga.**

Ans.....

## UNIT-2

### **Outlines of Chapters of Hatha Ratnavali: Four Yogas, Eight Purificatory Techniques, Eight/Nine Breathing Techniques, Ten Mudras, Names of Kundalini and Naadis, Names of Eighty-Four Postures, Samadhi and Nada**

#### **2.1 Outlines of Chapters of Hatha Ratnavali**

The Hatha Ratnavali is systematically structured into multiple chapters that deal with the theoretical and practical aspects of Hatha Yoga. Each chapter introduces key yogic components such as asanas, pranayamas, mudras, purification techniques, and meditative practices, culminating in the experience of Samadhi. The text presents a progression from external discipline to inner transformation through a well-ordered methodology.

#### **2.2 Four Yogas**

Srinivasabhata identifies four main branches or paths of Yoga in Hatha Ratnavali:

- **Mantra Yoga** – the use of sacred sound and vibration for spiritual evolution.
- **Laya Yoga** – the absorption of mind through meditative practices and Nada (inner sound).
- **Hatha Yoga** – physical and energetic discipline to awaken latent energy.
- **Raja Yoga** – the royal path of concentration and meditation leading to Samadhi. These yogas are not seen as mutually exclusive but as integrated aspects of a complete yogic path.

#### **2.3 Eight Purificatory Techniques (Shuddhi Kriyas)**

धौतिर्बस्तिश्च नेतिश्च त्राटकं नौलिकं तथा। कपालभातिर्गजकरणी शङ्खप्रक्षालनं तथा॥  
अष्टकर्माणि वक्ष्यामि हठसिद्धिकराणि च॥

"Dhauti, Basti, Neti, Trataka, Nauli, Kapalabhati, Gajakarani, and Shankhaprakshalana - I shall now explain these eight actions (ashtakarma) which bring about the perfection of Hatha Yoga."

The eight shuddhi kriyas, or purification techniques, outlined in the Hatha Ratnavali include:

1. Dhauti
2. Basti
3. Neti
4. Trataka
5. Nauli
6. Kapalabhati
7. Gajakarani
8. Shankhaprakshalana

These practices are essential for cleansing internal bodily systems and clearing energetic pathways to enable deeper pranayama and meditation.

## 2.4 Eight/Nine Breathing Techniques (Pranayamas)

The Hatha Ratnavali describes eight main pranayama techniques, with a few versions listing a ninth. These breathing practices are vital for controlling prana (life-force) and stabilizing the mind. Common pranayamas include:

1. Nadi Shodhana
2. Bhastrika
3. Kapalabhati
4. Surya Bhedana
5. Ujjayi
6. Sheetal
7. Sheetkari
8. Bhramari

Some versions add Plavini as the ninth. These techniques help in purifying nadis and stimulating Kundalini energy.

## 2.5 Ten Mudras

**अथ मुद्राः प्रवक्ष्यामि योगसिद्धिप्रदायिकाः। महामुद्रा महाबन्धो महावेधश्च खेचरी ॥  
जालन्धरोड्डियानं च मूलबन्धो विपरीतकृत्। वज्रोली शक्तिचालनं दशमुद्राः प्रकीर्तिताः ॥**

"Now I shall explain the mudras that bestow yogic accomplishments: Mahamudra, Mahabandha, Mahavedha, Khechari, Jalandhara, Uddiyana, Mulabandha, Viparitarani, Vajroli, and Shaktichalana - these are proclaimed as the ten mudras."

Mudras are symbolic gestures or energetic seals that direct pranic energy in the body. The ten mudras described in the Hatha Ratnavali include:

1. Mahamudra
2. Mahabandha
3. Mahavedha
4. Khechari
5. Jalandhara Bandha
6. Uddiyana Bandha
7. Mula Bandha
8. Viparitarani
9. Vajroli
10. Shaktichalana

These are used in conjunction with pranayama and meditation to awaken dormant spiritual energy.

## 2.6 Names of Kundalini and Naadis

The Hatha Ratnavali refers to **Kundalini** as the coiled serpent power residing at the base of the spine. Its awakening is central to the Hatha Yoga journey. The **nadis**, or energy channels, especially Ida, Pingala, and Sushumna, are emphasized for their role in the upward movement of prana. The text highlights the importance of purifying these nadis through kriyas and pranayama.

## 2.7 Names of Eighty-Four Postures (Asanas)

One of the most distinct features of the Hatha Ratnavali is its mention of **eighty-four (84)** asanas, many of which are not found in earlier texts. While not all asanas are described in detail, their names are listed as part of the yogic heritage. A few commonly known asanas from this list include:

- Padmasana
- Siddhasana
- Vajrasana
- Mayurasana
- Paschimottanasana

These postures serve as preparatory tools for advanced yogic techniques and are selected for their benefits on physical and energetic levels.

## 2.8 Samadhi and Nada

The culmination of Hatha Yoga practice, according to the Hatha Ratnavali, is **Samadhi**, a state of super-consciousness and union with the Supreme Self. The **Nada**, or inner sound, plays a pivotal role in achieving Laya (absorption) and entering Samadhi. Practitioners are guided to listen inwardly to the unstruck sound (Anahata Nada) using deep meditation and pranayama, which eventually leads to cessation of mental fluctuations and realization of the Self.

### *Subjective Questions:*

**Q1. Describe the four yogas mentioned in Hatha Ratnavali and explain how they are interrelated.**

Ans.....

**Q2. Explain the significance of the eight purification techniques in the context of yogic sadhana.**



Ans.....

**Q3. List the ten mudras described in Hatha Ratnavali and discuss their function in energy transformation.**

Ans.....

**Q4. What is the role of Nada and Samadhi in the culmination of Hatha Yoga practice according to Hatha Ratnavali?**

Ans.....

**Objective questions:**

**1. Who is the author of the Hatha Ratnavali?**

- a) Gheranda
- b) Srinivasabhatta
- c) Svatmarama
- d) Patanjali

**Answer:** b) Srinivasabhatta

**2. Which of the following is NOT included in the purification techniques described in the Hatha Ratnavali?**

- a) Dhauti
- b) Trataka
- c) Surya Namaskar
- d) Kapalabhati

**Answer:** c) Surya Namaskar

**3. In Hatha Ratnavali, the concept of 'Hatha' is explained as the union of which two energies?**

- a) Prana and Apana
- b) Ida and Pingala
- c) Sun and Moon
- d) Kundalini and Shakti

**Answer:** b) Ida and Pingala

**4. Which of the following practices is described as a method to awaken the Kundalini in the Hatha Ratnavali?**

- a) Samadhi
- b) Kriya
- c) **Mudras**
- d) Meditation on Nada

**Answer:** c) Mudras

**5. How many postures (asanas) are mentioned in the Hatha Ratnavali?**

- a) 108

b) 84

c) 72

d) 64

**Answer:** b) 84

## UNIT-1

**Introduction to Siva Samhita, Outlines of Shiva Samhita, Ch. I: Karma Kanda, Jnana Kanda, The Spirit, Yoga Maya, Definition of Paramahansa, Absorption or Involution****1.1 Introduction to Siva Samhita**

The *Siva Samhita* is one of the major classical texts of Hatha Yoga, attributed to Lord Shiva. It presents an integration of various yogic paths, including Hatha Yoga, Jnana Yoga, and elements of Tantra. This text is unique in its attempt to bring together physical discipline with metaphysical and spiritual insights, making it a significant scripture in the yogic tradition. Unlike other texts that cater primarily to ascetics, the *Siva Samhita* addresses householders, indicating that yoga is accessible to all, regardless of their worldly responsibilities.

**1.2 Outlines of Shiva Samhita**

The *Siva Samhita* consists of five chapters. Chapter I establishes the philosophical foundation, elaborating on karma, jnana, the illusion of the world, and the nature of the Self. Subsequent chapters delve into the microcosm of the human body, the techniques of Hatha Yoga, the importance of nadis and chakras, and advanced yogic practices aimed at self-realization and liberation. This blend of philosophy and practice makes it a comprehensive manual for spiritual development.

**1.3 Chapter I: Karma Kanda**

*Karma Kanda* in the *Siva Samhita* refers to the section dealing with action and ritual. It highlights the role of action in human life and its consequences in the cycle of birth and rebirth. Actions performed with attachment bind the individual to the cycle of samsara. However, selfless action (karma yoga) becomes a means of purification and spiritual growth. Shiva advises seekers to transcend ritualistic actions by understanding their purpose and ultimately aiming for liberation.

**1.4 Jnana Kanda**

The *Jnana Kanda* emphasizes knowledge as the supreme means to liberation. It describes the knowledge of the Self (Atma Jnana) and differentiates between the transient world and the eternal Self. True wisdom arises from inner inquiry and detachment from the fruits of action. The *Siva Samhita* encourages moving beyond dogma and engaging in self-exploration to attain spiritual insight. Knowledge is described not just as intellectual understanding but as direct realization of one's true nature.

**1.5 The Spirit**

The text defines the spirit as the eternal, unchanging essence of the individual—the Atman—which is identical to Brahman. This spirit is pure consciousness, untouched by worldly experiences and ego. Although it resides in the body, it remains unaffected by physical changes, pleasure, and pain. Realizing the nature of this spirit is central to the teachings of *Siva Samhita*, as it leads to liberation from the cycle of birth and death.

### 1.6 Yoga Maya

Yoga Maya is described as the divine illusion that veils the true nature of reality. It is through this illusion that the individual soul identifies with the body and mind, leading to bondage. However, this same Maya can be transformed through yogic practices. The text reveals that Maya is not entirely negative—it is a tool for the divine play (Lila) and can be transcended through disciplined practice and wisdom.

### 1.7 Definition of Paramahamsa

The *Paramahamsa* is portrayed as the highest spiritual aspirant, one who has transcended the dualities of the world. Such a being lives in perfect equanimity, free from attachments, and remains established in the knowledge of the Self. The term "Paramahamsa" symbolizes a swan that can separate milk from water, just as the sage discerns the real from the unreal. The *Siva Samhita* honors the Paramahamsa as an exemplar of spiritual attainment.

### 1.8 Absorption or Involution

Absorption, or *Laya*, refers to the process of involution where the individual consciousness merges back into its source—the Supreme Consciousness. This stage is the culmination of spiritual practice, where the yogi dissolves all mental modifications and realizes oneness with the Absolute. The *Siva Samhita* describes this state as the highest achievement in yoga, characterized by peace, bliss, and the cessation of all dualities.

#### *Subjective Questions:*

**Q1. Explain the significance of Karma Kanda and Jnana Kanda as outlined in Chapter I of *Siva Samhita*.**

Ans.....

**Q2. Discuss the concept of Yoga Maya and how it affects the aspirant's journey according to *Siva Samhita*.**

Ans.....

**Q3. Define Paramahamsa as presented in *Siva Samhita* and elaborate on the qualities of such a realized being.**

Ans.....

**Q4. What is meant by Absorption or Involution in *Siva Samhita* and how is it related to the ultimate goal of yoga?**

Ans.....

## UNIT-2

### **Siva Samhita Ch. II: The Microcosm, The Nerve Centers, The Nerves, The Pelvic Region, The Abdominal Region, The Jivatma**

#### **2.1 The Microcosm**

In Chapter II of the *Siva Samhita*, the concept of the microcosm is explored, representing the human body as a reflection of the universe. The individual body is seen as a miniature version of the cosmos, where the same laws of nature operate on a smaller scale. Just as the universe is governed by the principles of creation, preservation, and dissolution, the human body mirrors these processes in its physical and subtle forms. The understanding of the body as a microcosm is essential in yogic practice as it leads to the realization that mastering the inner world leads to mastery over the outer world.

#### **2.2 The Nerve Centers**

The *Siva Samhita* outlines the significance of nerve centers within the human body. These centers are not only physiological locations but also points of energy flow. The text identifies specific areas of the body that serve as conduits for prana (vital energy). These nerve centers, particularly those aligned along the spine, are crucial for the yogic practices of pranayama, bandhas, and mudras, which facilitate the movement and control of prana. The proper awakening and balancing of these centers are necessary for achieving physical, mental, and spiritual harmony.

#### **2.3 The Nerves**

Nerves in the body are described as channels through which energy flows and is transmitted. According to the *Siva Samhita*, the nerves (or *nadis*) carry prana throughout the body, influencing all aspects of the individual's health and consciousness. The three primary nadis—Ida, Pingala, and Sushumna—play a significant role in the yogic process. Ida is associated with the lunar, feminine energy, Pingala with the solar, masculine energy, and Sushumna, the central channel, represents the path to spiritual enlightenment when activated.

#### **2.4 The Pelvic Region**

The pelvic region is considered one of the most important areas in yogic anatomy, as it houses vital organs and is the seat of powerful energy. The *Siva Samhita* emphasizes the importance of this region in the practice of Hatha Yoga. Proper control and awakening of the pelvic region lead to the rising of Kundalini energy through the Sushumna channel. The pelvic area is the foundation of stability and strength in physical postures (asanas), and awareness in this region supports the balance of the mind and body. Specific practices such as Mula Bandha (root lock) are designed to activate and strengthen this area.

#### **2.5 The Abdominal Region**

The abdominal region is referred to as the center of the body's energy, as it houses the digestive organs and is also the location of the *Manipuraka chakra* or solar plexus. In *Siva Samhita*, it is taught that this region is directly connected to the flow of prana throughout the body. By focusing on and consciously controlling the abdominal area, one can enhance digestion, strengthen core muscles, and promote overall vitality. Practices such as *Uddiyana Bandha* (abdominal lock) are suggested to cleanse and activate this region, fostering both physical health and spiritual growth.

## 2.6 The Jivatma

The *Jivatma* refers to the individual soul or the embodied consciousness that is distinct from the Supreme Soul (Paramatma). The *Siva Samhita* outlines that the Jivatma undergoes a cycle of birth and death, bound by karma and the illusion of individuality. The soul is said to be entangled in the web of material existence until it achieves liberation through self-realization. The realization that the Jivatma is inherently one with the Paramatma is the ultimate goal of yoga. By engaging in practices such as meditation, pranayama, and asanas, the Jivatma transcends its limited perception of self and unites with the eternal consciousness.

### *Subjective Questions:*

**Q1. Explain the concept of the microcosm and how it relates to the yogic practice according to the *Siva Samhita*.**

Ans.....

**Q2. Discuss the significance of the nerve centers in the human body and their relevance to yogic practices.**

Ans.....

**Q3. What role does the pelvic region play in Hatha Yoga as outlined in the *Siva Samhita*?**

Ans.....

**Q4. Describe the nature of the Jivatma and its path to liberation as discussed in the *Siva Samhita*.**

Ans.....

### *Objective Questions:*

1. **According to *Siva Samhita*, the human body is seen as:**

- a) A microcosm of the universe
- b) A machine governed by physical laws
- c) An illusion that has no relevance to yoga
- d) The only vessel for achieving material wealth

**Answer:** a) A microcosm of the universe

2. **The *Jnana Kanda* in the *Siva Samhita* emphasizes:**

- a) Selfless action as a means of liberation
- b) Knowledge of the Self as the path to spiritual realization
- c) The practice of Hatha Yoga alone
- d) Performing rituals to purify the body

**Answer:** b) Knowledge of the Self as the path to spiritual realization

3. **The pelvic region in *Siva Samhita* is crucial for:**

- a) Maintaining mental focus
- b) Strengthening the Kundalini energy and stability in posture
- c) Enhancing digestive functions only
- d) None of the above

**Answer:** b) Strengthening the Kundalini energy and stability in posture

4. **The *Siva Samhita* describes Yoga Maya as:**

- a) The ultimate state of meditation
- b) The illusion that binds the soul to the material world
- c) A form of physical exercise
- d) A specific breathing technique

**Answer:** b) The illusion that binds the soul to the material world

5. **The *Jivatma* in the *Siva Samhita* refers to:**

- a) The eternal, unchanging soul
- b) The individual soul, bound by karma and cycles of reincarnation
- c) The Supreme Soul, which is identical with Brahman
- d) The process of self-realization

**Answer:** b) The individual soul, bound by karma and cycles of reincarnation

## UNIT-1

**Siva Samhita Ch, III: on Yoga Practice: The Vayus, The Adhikari, The Place, The Pranayama, The Four Postures: Siddha, Padma, Ugra, And Svastika; and Ch. IV: Yoni Mudra: The Secrete Drink of The Kaulas****1.1 The Vayus**

According to the *Siva Samhita*, the human body is animated by various vital airs or *Vayus*. These *Vayus* are essential components in the yogic system, representing the subtle energies that govern physiological and psychological functions. The five principals *Vayus*—*Prana*, *Apana*, *Samana*, *Udana*, and *Vyana*—move in specific directions and are responsible for different activities within the body. Mastery over these *Vayus* through yoga practice is critical for attaining higher states of consciousness.

**1.2 The Adhikari**

The term *Adhikari* refers to the qualified aspirant or practitioner of yoga. The *Siva Samhita* emphasizes that not all individuals are equally suited for the practice of yoga. It outlines various qualities required in an *Adhikari*, such as discipline, moral conduct, devotion, and the capacity for concentration. The aspirant must have control over desires and must follow a pure lifestyle. Such a person becomes capable of progressing on the yogic path.

**1.3 The Place for Yoga Practice**

The scripture advises on the proper setting for yogic practice. The ideal place is described as a secluded, clean, and peaceful environment, free from disturbances. It should be conducive to meditation and inner reflection. A place near a river, surrounded by nature, or a quiet room in one's home, can serve as a suitable location for sincere yogic endeavors.

**1.4 Pranayama**

Pranayama, or breath control, is a key practice discussed in this chapter. It involves systematic regulation of inhalation, retention, and exhalation. The goal of *pranayama* is to purify the *nadis* (subtle energy channels) and gain control over the mind and senses. The *Siva Samhita* provides detailed guidance on the techniques and benefits of pranayama, noting that regular and disciplined practice leads to the awakening of spiritual energy.

**1.5 The Four Postures: Siddha, Padma, Ugra, and Svastika**

The text identifies four primary asanas (postures) suitable for meditation and yogic practice:



- **Siddha Asana:** Known as the accomplished pose, it is considered highly effective for spiritual advancement.
- **Padma Asana:** The lotus posture promotes mental concentration and physical stability.
- **Ugra Asana:** This fierce pose aids in the awakening of inner energies.
- **Svastika Asana:** Symbolizing auspiciousness, it fosters balance and inner harmony.

These postures help in stabilizing the body, allowing the practitioner to sit comfortably for prolonged periods during meditation and pranayama.

### 1.6 Yoni Mudra

In Chapter IV, the *Siva Samhita* elaborates on the practice of *Yoni Mudra*, a subtle technique aimed at withdrawing the senses (*pratyahara*) and turning the consciousness inward. This mudra involves closing the ears, eyes, nostrils, and mouth using the fingers, symbolizing a return to the source or origin (*yonis*). The practice stills the mind and facilitates deeper meditation.

### 1.7 The Secret Drink of the Kaulas

The *Siva Samhita* also mentions the mystical concept of the "secret drink" consumed by the *Kaulas*, a tantric sect. This "drink" is symbolic and refers to the nectar (*amrita*) believed to drip from the *bindu* (a subtle energy center in the head) during advanced yogic states. This nectar represents spiritual bliss and immortality, attainable through deep meditation and the activation of higher chakras.

#### *Subjective Questions:*

**Q1. Explain the significance of the *Vayus* in the practice of yoga as per the *Siva Samhita*.**

Ans.....

**Q2. Describe the qualities of an ideal *Adhikari* as discussed in Chapter III of the *Siva Samhita*.**

Ans.....

**Q3. Discuss the role and importance of the four meditative postures in yogic practice.**

Ans.....

**Q4. What is *Yoni Mudra* and how does it aid in achieving inner concentration?**

Ans.....

## UNIT-2

### **Siva Samhita Ch. V: Bhoga (Enjoyment), Dharma (Ritualism of Religion) Jnana (Knowledge)- Invocation of Shadow (Pratikopasana)- Raja Yoga- Various Kinds of Dharanas- The Moon of Mystery- The Mystic Mount Kailas- The Raja Yoga- The Rajadhiraja Yoga; and Shastra Smaran**

#### **2.1 Bhoga (Enjoyment)**

In Chapter V of the *Siva Samhita*, the concept of *Bhoga* (enjoyment) is discussed. The term refers to the physical and sensory pleasures that the material world offers. However, in the context of yoga, *Bhoga* is seen as something transient and impermanent. The text cautions that excessive attachment to *Bhoga* can bind the practitioner to the cycle of birth and death (*samsara*), hindering spiritual progress. A true yogi, while engaging in worldly activities, remains detached and aware of the fleeting nature of sensory pleasures.

#### **2.2 Dharma (Ritualism of Religion)**

*Dharma* refers to the moral, ethical, and religious duties that an individual must perform. In the *Siva Samhita*, *Dharma* is presented as an important aspect of a yogic life, as it ensures purity of conduct and helps in the purification of the mind. Ritual practices, prescribed in religious scriptures, are designed to align the practitioner with cosmic order and divine will. The text underscores that true dharma goes beyond mere external rituals and requires a sincere, inward devotion.

#### **2.3 Jnana (Knowledge)**

*Jnana* or knowledge is another essential aspect of the yogic journey. *Siva Samhita* describes it as the realization of the ultimate truth, which is beyond intellectual understanding. True *Jnana* is experiential and involves the direct experience of the oneness of the self with the divine. The text emphasizes that the pursuit of knowledge should not be limited to intellectual study but should lead to self-realization and the dissolution of the ego.

#### **2.4 Invocation of Shadow (Pratikopasan)**

In this chapter, the *Siva Samhita* introduces the practice of *Pratikopasan*, which involves the invocation of the shadow. This tantric practice is symbolic, suggesting that through meditation and contemplation on the shadow, the practitioner can transcend the material world and the false identity of the self. The shadow represents the hidden, unconscious aspects of the mind, and focusing on it helps the practitioner to confront and integrate these aspects, leading to spiritual awakening.

#### **2.5 Raja Yoga**

*Raja Yoga* is one of the most important systems of yoga described in the *Siva Samhita*. It is known as the "royal path" and emphasizes the control of the mind and the senses through meditation. The practice of *Raja Yoga* involves mastering the mental faculties, achieving a state of inner stillness, and eventually reaching a state of pure consciousness. The *Siva Samhita* highlights that *Raja Yoga* is the most effective means for attaining self-realization and merging with the divine.

## **2.6 Various Kinds of Dharanas**

In *Raja Yoga*, the practice of *Dharana* (concentration) is a key aspect. The *Siva Samhita* describes various kinds of *Dharanas*, which involve focusing the mind on a single object or concept. These include concentration on the breath, a mantra, a deity, or a particular part of the body. By practicing *Dharana*, the practitioner achieves mental stability, which is necessary for further stages of yoga, such as *Dhyana* (meditation) and *Samadhi* (enlightenment).

## **2.7 The Moon of Mystery**

The *Siva Samhita* refers to the "moon of mystery" as a symbol of the mystical and divine knowledge that is revealed only to those who are spiritually advanced. This mysterious moon represents the hidden knowledge of the universe, which is unveiled through meditation and spiritual practices. It is often associated with the awakening of the *Kundalini* energy and the illumination of higher consciousness.

## **2.8 The Mystic Mount Kailas**

The *Siva Samhita* makes reference to Mount Kailas, considered the spiritual abode of Lord Shiva. This sacred mountain symbolizes the highest state of spiritual attainment and the ultimate destination for the yogi. Meditating upon Mount Kailas is believed to lead to the realization of the supreme truth and liberation from the cycle of birth and death. It represents the ideal state of oneness with the divine and the perfect expression of *Raja Yoga*.

## **2.9 Rajadhiraja Yoga**

*Rajadhiraja Yoga*, or the "King of Kings Yoga," is described as the highest form of yoga that transcends all other practices. It combines the essence of all yogic systems, including *Bhakti Yoga*, *Karma Yoga*, and *Jnana Yoga*, into a comprehensive approach that leads to the realization of one's divine nature. The practitioner of *Rajadhiraja Yoga* is said to attain the highest state of spiritual consciousness, where they experience unity with the Supreme Being.

## **2.10 Shastra Smaran**

The practice of *Shastra Smaran* is the remembrance or meditation upon the scriptures. The *Siva Samhita* suggests that constant reflection on sacred texts helps to purify the mind and strengthen one's devotion. This practice involves contemplating the teachings of the

scriptures, integrating their wisdom into daily life, and applying their principles to spiritual practice. Through *Shastra Smaran*, the practitioner deepens their understanding of the sacred knowledge and progresses on the path to enlightenment.

**Subjective Questions:**

**Q1. Explain the concept of *Bhoga* as presented in the *Siva Samhita*. How does it relate to the yogic path?**

Ans.....

**Q2. Discuss the importance of *Dharma* and its role in the yogic lifestyle according to the *Siva Samhita*.**

Ans.....

**Q3. What is *Raja Yoga*, and how does it differ from other forms of yoga in the *Siva Samhita*?**

Ans.....

**Q4. Describe the significance of Mount Kailas in the *Siva Samhita* and its symbolic meaning for the yogi.**

Ans.....

**Objective questions:**

1. Which of the following is a recommended posture in *Siva Samhita Ch. III* for yoga practice?

- a) Siddha
- b) Vajrasana
- c) Padmasana
- d) Sukhasana

**Answer:** a) Siddha

2. In *Siva Samhita Ch. III*, which of the following is emphasized as necessary for a proper pranayama practice?

- a) Seclusion
- b) A controlled environment
- c) The proper place and posture
- d) Constant movement

**Answer:** c) The proper place and posture

3. According to *Siva Samhita Ch. IV*, what is the Yoni Mudra associated with?

- a) The secret drink of the Kaulas
- b) Pranayama practice
- c) The awakening of Kundalini
- d) Ritualistic chanting

**Answer:** a) The secret drink of the Kaulas

4. **In Siva Samhita Ch. V, which of the following is a key aspect of Bhoga?**

- a) Renunciation of desires
- b) Enjoyment of physical pleasures in moderation
- c) Pranayama
- d) Meditation on the divine

**Answer:** b) Enjoyment of physical pleasures in moderation

5. **Which type of yoga is described as the “Rajadhiraja yoga” in Siva Samhita Ch. V?**

- a) Bhakti Yoga
- b) Karma Yoga
- c) Raja Yoga
- d) Jnana Yoga

**Answer:** c) Raja Yoga

***Suggestive Readings:***

- *Mallinson, J., & Singleton, M. (2017). Roots of yoga. Penguin Classics.*
- *Birch, J., & Singleton, M. (2021). Yoga in the modern world: Contemporary perspectives. Oxford University Press.*
- *Sjoman, N. E. (1999). The yoga tradition of the Mysore Palace. Abhinav Publications.*
- *Mallinson, J. (2007). The Khecarīvidyā of Adinatha: A critical edition and annotated translation. Routledge.*
- *Feuerstein, G. (2008). The yoga tradition: Its history, literature, philosophy and practice (Revised ed.). Hohm Press.*

**COURSE NAME – YOGA PRACTICUM & LESSON PLAN**  
**COURSE CODE – BAYSMJ - 502**

<b>CREDIT: 6</b>	<b>CA: 25</b>	<b>SEE: 75</b>	<b>MM: 100</b>
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**Objectives:**

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

- Sketch lesson plan for Yoga teaching
- Systematic arrangement of Yoga teaching
- Teach Yoga in the given class.

**Learning outcomes:**

On completion of this course, the students will be able to:

- Develop to have a perception of different yogic techniques.
- Attain perfection to perform different yogic practices.
- Perform practically the Yoga session with lesson plan.
- Develop skill to conduct practical sessions.

Students will be required to prepare, present and submit at least 10 lesson plans on Yogic activities on prescribed format including 01 lesson plan on Mantra Chanting/Yajna.

**Unit-1: PREPARATION OF 10 LESSON PLAN [50 HRS.]**

Students have to prepare 10 lesson plans on prescribed format of various Yoga practices allotted by the course coordinator.

**Unit-2: APPLICATION OF PREPARED LESSON PLAN [20 HRS.]**

Students have to teach the prepared lesson plan in previous semester Yoga Practice classes under supervision of Yoga Teachers/Instructors.

**Unit-3: PRESENTATION OF LESSON PLAN [10 HRS.]**

Each student has to present lesson plans to be evaluated by Yoga Teachers/Instructors/ Assistant Professors.

**UNIT -5: SWASTIVACHANA (1-15 VERSES) [20 HRS]**

To have a perception, memorization and recitation of Mantras

**UNIT-4: CONTINUOUS EVALUATION BY THE TEACHER [20 HRS]**

**TEXT BOOKS**

1. Yogrishi Swami Ramdev; Yoga Manual for parents and Yoga Teachers, Divya Prakashan, Haridwar, 2010
2. Dr. Gharote M L & Dr S K Ganguly: Teaching methods for Yogic practices, Kaivalyadhama, Lonavala, 2007

**COURSE NAME – CLINICAL PSYCHOLOGY (ELECTIVE)**  
**COURSE CODE – BAYSMN – 503(A)**

<b>CREDIT: 6</b>	<b>CA: 25</b>	<b>SEE: 75</b>	<b>MM: 100</b>
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**Learning Objectives of the Course:**

By the end of this course, students will:

- Understand the meaning, definition, and scope of Clinical Psychology as a scientific discipline.
- Explore the nature, characteristics, and biopsychosocial model of Clinical Psychology.
- Learn about the roles, responsibilities, and ethical principles guiding clinical psychologists.
- Gain knowledge about the educational pathways, training, and qualifications required to become a clinical psychologist.
- Recognize the importance and scope of clinical assessment in psychological practice.
- Study various assessment methods such as case studies, clinical interviews, and psychological testing (e.g., MMPI, Rorschach).
- Define stress, understand its types, and explore models of stress and coping.

**Learning Outcomes of the Course:**

Upon successful completion of this course, students will be able to:

- Demonstrate a clear understanding of what Clinical Psychology entails and how it differs from related fields.
- Explain the key features, nature, and functions of clinical psychology in mental health care.
- Apply ethical standards and demonstrate professional responsibility in psychological practice.
- Identify the required qualifications and training needed to practice as a clinical psychologist.
- Conduct clinical assessments using structured methods like interviews and psychological tests.
- Interpret results from tools such as MMPI and Rorschach Inkblot Test effectively.
- Analyze stress and its types, and articulate its physiological and psychological impacts.

## UNIT-1

### Meaning and Definition of Clinical Psychology

#### 1.1 Introduction

Clinical Psychology is a branch of psychology focused on the assessment, diagnosis, treatment, and prevention of mental illnesses and emotional disturbances. It integrates the science of psychology with the treatment of complex human problems, making it one of the most important and diverse specialties in the field of psychology.

#### 1.2 Meaning of Clinical Psychology

The term "Clinical" is derived from the Greek word *kline*, meaning bed, and initially referred to bedside treatment of patients. Over time, it came to denote the practical application of psychological principles to the understanding and treatment of mental distress and dysfunction in clinical settings. Clinical psychology, therefore, deals with the direct observation and interaction with clients to understand and alleviate psychological issues.

#### 1.3 Definitions of Clinical Psychology

Several scholars and institutions have defined Clinical Psychology, highlighting its broad scope and scientific basis.

According to the American Psychological Association (APA), Clinical Psychology is “a branch of psychology that integrates science, theory, and practice to understand, predict, and alleviate maladjustment, disability, and discomfort as well as to promote human adaptation, adjustment, and personal development.”

David Shakow defined Clinical Psychology as “the field that is concerned with the development of principles, through research, of understanding, predicting and alleviating intellectual, emotional, psychological, social, and behavioral disorders.”

These definitions emphasize both the scientific and therapeutic aspects of the discipline, positioning clinical psychology as a field that bridges research and clinical intervention.

#### 1.4 Scope of Clinical Psychology

The scope of Clinical Psychology extends across various domains of human functioning. It encompasses the diagnosis and treatment of mental illnesses such as depression, anxiety, schizophrenia, and personality disorders. In addition, clinical psychologists work with people experiencing trauma, stress, relationship issues, and adjustment problems. They may also be involved in designing and implementing prevention programs, promoting



mental health awareness, conducting research, and working in settings such as hospitals, mental health clinics, private practice, schools, and academic institutions.

### **1.5 Evolution and Historical Background**

Clinical Psychology evolved significantly over the 20th century, particularly during and after World War II when there was a heightened need for psychological assessment and treatment of returning soldiers. The field initially focused on psychometric testing and diagnosis but gradually expanded to include psychotherapy and evidence-based treatment modalities.

Pioneers such as Lightner Witmer, who established the first psychological clinic in 1896, played a key role in shaping the field. Over time, Clinical Psychology has become a dynamic and evolving field influenced by various psychological schools of thought including behaviourism, psychoanalysis, cognitive psychology, and humanistic approaches.

#### ***Subjective Questions:***

**Q1. Define Clinical Psychology and explain its importance in the field of mental health.**

Ans. ....

**Q2. Discuss the various definitions of Clinical Psychology and highlight the key aspects emphasized in each.**

Ans. ....

**Q3. Explain the scope of Clinical Psychology and the different areas in which clinical psychologists work.**

Ans. ....

**Q4. Describe the historical development of Clinical Psychology and the contributions of key pioneers in the field.**

Ans. ....

## **UNIT-2**

### **Nature and Characteristics of Clinical Psychology**

#### **2.1 Introduction**

Clinical Psychology is a scientific discipline that focuses on understanding, preventing, and relieving psychological distress or dysfunction, and promoting well-being and personal development. The nature of clinical psychology is both theoretical and applied, combining research-based knowledge with practical therapeutic skills. This unit explores the essential features that define clinical psychology as a distinct and evolving field within the broader domain of psychology.

#### **2.2 Nature of Clinical Psychology**

The nature of clinical psychology can be understood through its key functions, scientific foundations, and applied orientation.

##### **2.2.1 Scientific and Applied Nature**

Clinical Psychology is both a science and a profession. It is grounded in empirical research and psychological theory, which guide the assessment, diagnosis, and treatment of psychological problems. At the same time, clinical psychologists apply this knowledge in real-world settings to help individuals cope with mental health challenges. This dual nature—scientific inquiry and clinical application distinguishes clinical psychology from other branches of psychology.

##### **2.2.2 Human-Centered and Client-Focused**

Clinical psychology prioritizes the individual's well-being. It involves establishing a therapeutic relationship that is empathetic, non-judgmental, and client-centered. This focus helps build trust and facilitates effective intervention. Clinical psychologists must be skilled communicators and sensitive to the unique needs and experiences of their clients.

##### **2.2.3 Holistic Understanding of Behavior**

Rather than focusing solely on symptoms, clinical psychology emphasizes a comprehensive understanding of human behavior. It considers biological, psychological, and social factors that contribute to mental health problems. This biopsychosocial approach ensures that treatment plans are individualized and holistic.

##### **2.2.4 Ethical and Professional Practice**

Clinical psychology operates within a strict ethical framework. It requires practitioners to adhere to principles such as confidentiality, informed consent, professional competence, and

cultural sensitivity. Ethics play a central role in maintaining the integrity of the therapeutic process and protecting the rights of clients.

### 2.2.5 Research-Based and Evidence-Informed

Evidence-based practice is a hallmark of clinical psychology. Clinical psychologists rely on scientific research to inform their interventions and evaluate treatment outcomes. This ensures that therapeutic approaches are both effective and appropriate for the client's needs.

### 2.3 Characteristics of Clinical Psychology

The following characteristics define clinical psychology as a unique and essential discipline:

- **Diagnostic Competence:** Clinical psychologists are trained in the use of diagnostic tools and techniques such as psychological testing, clinical interviews, and behavioral assessments to identify mental health conditions.
- **Therapeutic Skills:** They are equipped to use a range of psychotherapeutic techniques (e.g., cognitive-behavioral therapy, psychodynamic therapy, humanistic therapy) tailored to the client's condition and personality.
- **Multidisciplinary Collaboration:** Clinical psychologists often work with psychiatrists, social workers, counselors, and other healthcare professionals to provide integrated care.
- **Preventive Focus:** In addition to treating disorders, clinical psychology emphasizes early identification and prevention of mental health problems.
- **Lifespan Perspective:** Clinical psychologists work with individuals across all age groups, from children and adolescents to adults and the elderly, addressing a wide range of psychological issues.

### 2.4 Clinical Psychology in Practice

In practice, clinical psychology involves a continuous process of assessment, formulation, intervention, and evaluation. It requires adaptability, critical thinking, and a deep understanding of psychological principles. Clinical psychologists must remain updated with the latest developments in the field and engage in ongoing professional development.

#### *Subjective Questions:*

**Q1. Explain the scientific and applied nature of clinical psychology with examples.**

Ans. ....

**Q2. Describe the key characteristics that distinguish clinical psychology from other branches of psychology.**

Ans. ....

## **UNIT-3**

### **Professional Issues – Roles and Ethics in Clinical Psychology**

#### **3.1 Introduction**

Clinical Psychology is not only a scientific and therapeutic discipline but also a profession that requires a strong foundation in ethical practice and professional conduct. As clinical psychologists work closely with individuals experiencing psychological distress, it is crucial that they understand their roles clearly and adhere to strict ethical principles. This unit explores the professional roles of clinical psychologists and the ethical guidelines that govern their practice.

#### **3.2 Roles of a Clinical Psychologist**

Clinical psychologists play diverse roles in their professional settings. These roles may vary depending on the work environment, the needs of the client population, and the psychologist's area of specialization.

##### **3.2.1 Assessment and Diagnosis**

One of the primary roles of a clinical psychologist is to assess and diagnose mental health conditions. This involves conducting clinical interviews, administering standardized psychological tests, observing behavior, and interpreting findings to understand the nature and severity of the client's problems.

##### **3.2.2 Psychotherapy and Counselling**

Clinical psychologists provide evidence-based psychotherapeutic interventions to help clients manage and overcome emotional, cognitive, and behavioral issues. They may use various approaches such as cognitive-behavioral therapy (CBT), psychodynamic therapy, or humanistic therapy, depending on the individual needs of the client.

##### **3.2.3 Research and Evaluation**

Clinical psychologists are involved in scientific research aimed at improving the understanding and treatment of mental health conditions. They may conduct studies, evaluate treatment outcomes, and contribute to the development of new therapeutic approaches. Research also helps ensure that psychological practices remain evidence-based.

##### **3.2.4 Prevention and Mental Health Promotion**

In addition to treatment, clinical psychologists are engaged in preventive work. They develop and implement programs aimed at reducing the risk of psychological disorders and promoting mental well-being in communities, schools, and workplaces.

##### **3.2.5 Teaching and Supervision**

Many clinical psychologists are involved in academic settings, where they teach psychology students, supervise clinical interns, and contribute to professional training programs. Supervision ensures that future clinicians develop the necessary skills and ethical awareness.

### **3.2.6 Consultation and Collaboration**

Clinical psychologists often consult with other professionals such as psychiatrists, social workers, teachers, and primary care physicians. They contribute psychological expertise in multidisciplinary teams to ensure comprehensive care for clients.

### **3.3 Ethical Issues in Clinical Psychology**

Ethics form the backbone of clinical psychological practice. Ethical conduct ensures the safety, dignity, and rights of clients while maintaining the integrity of the profession.

#### **3.3.1 Informed Consent**

Clients must be fully informed about the nature of the psychological services they will receive. This includes information about the assessment process, potential risks, benefits, and the limits of confidentiality. Informed consent must be obtained voluntarily and documented properly.

#### **3.3.2 Confidentiality**

Confidentiality is a fundamental ethical obligation in clinical practice. Information shared by clients during therapy must be kept private unless there is a legal requirement or serious risk of harm to the client or others. Clinical psychologists must explain the limits of confidentiality clearly at the outset.

#### **3.3.3 Competence**

Clinical psychologists must practice within the boundaries of their education, training, and experience. They are expected to pursue ongoing professional development to maintain their competence and provide the highest standard of care.

#### **3.3.4 Dual Relationships and Boundaries**

Maintaining professional boundaries is essential. Dual relationships-where a psychologist has multiple roles with a client (e.g., friend and therapist)-can impair objectivity and harm the therapeutic relationship. Such relationships must be avoided.

#### **3.3.5 Cultural Sensitivity and Non-Discrimination**

Ethical practice requires awareness of and respect for cultural, ethnic, gender, and individual diversity. Clinical psychologists must avoid discrimination and strive to be culturally competent in their assessment and treatment methods.

### **3.3.6 Ethical Decision-Making**

Clinical psychologists may face complex ethical dilemmas in practice. In such cases, they should refer to established ethical codes (such as those provided by the APA or national regulatory bodies), consult with colleagues, and prioritize the client's welfare in making decisions.

#### ***Subjective Questions:***

**Q1. Discuss the various professional roles and responsibilities of a clinical psychologist.**

**Ans. ....**

**Q2. What are the key ethical principles that guide clinical psychological practice? Explain with examples.**

**Ans. ....**

**Q3. Explain the concept of informed consent and why it is important in clinical psychology.**

**Ans. ....**

**Q4. Describe the significance of maintaining professional boundaries and avoiding dual relationships in therapeutic settings.**

**Ans. ....**

## UNIT-4

### Training and Qualifications of a Clinical Psychologist

#### 4.1 Introduction

Becoming a clinical psychologist requires rigorous academic training, supervised practical experience, and adherence to ethical standards. The profession demands not only intellectual ability but also emotional resilience, interpersonal sensitivity, and a commitment to lifelong learning. This unit provides an overview of the academic qualifications, practical training, and professional requirements necessary to become a competent clinical psychologist.

#### 4.2 Educational Qualifications

The journey to becoming a clinical psychologist typically begins with a strong foundation in psychology at the undergraduate level, followed by specialized graduate-level education.

##### 4.2.1 Undergraduate Degree

A Bachelor's degree in Psychology (B.A. or B.Sc.) is the first step. This program introduces foundational psychological theories, research methods, and basic understanding of human behavior.

##### 4.2.2 Postgraduate Degree

A Master's degree in Psychology (M.A. or M.Sc.), often with a specialization in Clinical Psychology, is required for more advanced training. This level involves deeper exploration into abnormal psychology, assessment techniques, counseling skills, psychotherapy, and psychological testing.

##### 4.2.3 M.Phil. in Clinical Psychology

In many countries, including India, an M.Phil. in Clinical Psychology is a mandatory professional qualification for registration and licensure. This two-year, full-time program includes extensive clinical training under supervision, academic coursework, and a research dissertation. It equips students with diagnostic skills, therapeutic techniques, and ethical awareness necessary for independent practice.

##### 4.2.4 Doctoral Degree (Ph.D. or Psy.D.)

Some clinical psychologists choose to pursue a Ph.D. (research-oriented) or Psy.D. (practice-oriented) in Clinical Psychology. These programs focus on advanced research, teaching, or clinical work, and are often necessary for academic or specialized clinical roles.

#### 4.3 Practical Training and Supervision

Clinical psychology is a hands-on field that demands substantial supervised experience.

### **4.3.1 Internships and Practicum**

Students must complete internships or clinical practicum as part of their academic programs. These placements occur in hospitals, mental health clinics, or counseling centers and provide opportunities to apply theoretical knowledge in real-life settings under supervision.

### **4.3.2 Supervised Clinical Hours**

Training programs require candidates to complete a certain number of supervised clinical hours. During this period, trainees observe experienced professionals, conduct assessments, engage in therapy sessions, and receive regular feedback.

### **4.3.3 Continuing Professional Development**

After qualification, clinical psychologists are expected to engage in continuing professional development (CPD). This may involve attending workshops, seminars, conferences, or short courses to stay updated with new research, therapeutic approaches, and ethical guidelines.

## **4.4 Licensing and Registration**

To legally practice as a clinical psychologist, registration with a regulatory body is essential.

### **4.4.1 Licensing Authorities**

In India, clinical psychologists must be registered with the Rehabilitation Council of India (RCI) after completing an RCI-recognized M.Phil. program. In other countries, such as the U.S., practitioners must obtain licensure from relevant state boards or national bodies, such as the American Board of Professional Psychology (ABPP).

### **4.4.2 Code of Conduct and Ethics**

Licensed clinical psychologists are bound by a professional code of conduct that regulates their behavior in clinical, academic, and research settings. Any violation may lead to disciplinary actions, including revocation of the license.

## **4.5 Personal Attributes and Skills**

Apart from academic qualifications and training, successful clinical psychologists possess a set of personal qualities and soft skills that enhance their effectiveness.

- **Empathy and Compassion:** Understanding clients' emotions and experiences without judgment.
- **Communication Skills:** Active listening, clear expression, and the ability to explain complex concepts simply.
- **Critical Thinking and Objectivity:** Analyzing information logically and maintaining professional detachment.



- **Emotional Stability:** Managing one's own stress and emotions effectively in demanding clinical environments.
- **Ethical Integrity:** Upholding confidentiality, honesty, and responsibility in all professional interactions.

*Subjective Questions:*

**Q1. Describe the educational and professional pathway to becoming a clinical psychologist.**

Ans. ....

**Q2. What is the role of supervised training and internships in clinical psychology education?**

Ans. ....

**Q3. Discuss the importance of licensing and registration for clinical psychologists.**

Ans. ....

**Q4. Explain the personal attributes and soft skills essential for success in the field of clinical psychology.**

Ans. ....

*Objective Questions:*

1. **Which of the following best defines Clinical Psychology?**

- The study of normal human behavior and mental functions
- A field that focuses on the biological basis of behavior
- A branch of psychology focused on diagnosing and treating mental, emotional, and behavioral disorders
- The application of psychology to workplace environments

**Answer:** c) A branch of psychology focused on diagnosing and treating mental, emotional, and behavioral disorders

2. **Who is considered the founder of Clinical Psychology?**

- Sigmund Freud
- Carl Rogers
- Lightner Witmer
- B.F. Skinner

**Answer:** c) Lightner Witmer

3. **Which ethical principle requires a clinical psychologist to protect client information unless legally required to disclose it?**

- Dual Relationship
- Informed Consent
- Confidentiality
- Competence

**Answer:** c) Confidentiality

4. **In India, which organization registers clinical psychologists for professional practice?**

- a) Indian Psychiatric Society (IPS)
  - b) Medical Council of India (MCI)
  - c) Rehabilitation Council of India (RCI)
  - d) National Mental Health Programme (NMHP)
- Answer: c) Rehabilitation Council of India (RCI)**

**5. What is the primary purpose of an M.Phil. in Clinical Psychology?**

- a) To study general psychology
- b) To learn industrial psychology applications
- c) To gain supervised clinical training and become eligible for licensure
- d) To focus exclusively on research

**Answer: c) To gain supervised clinical training and become eligible for licensure**

**UNIT-1****Importance and Scope of Clinical Assessment****1.1 Introduction to Clinical Assessment**

Clinical assessment is a fundamental component in the field of clinical psychology. It refers to a systematic evaluation and measurement of psychological, biological, and social factors in a person presenting with a possible psychological disorder or mental health issue. The purpose of clinical assessment is not just to diagnose disorders, but also to understand the individual's strengths, coping abilities, and the context in which symptoms occur. It provides the basis for developing a comprehensive treatment plan and helps in monitoring progress throughout therapy.

**1.2 Objectives of Clinical Assessment**

The primary objective of clinical assessment is to gather relevant information that allows clinicians to understand the client's psychological functioning. This includes identifying the nature and extent of the problem, determining an appropriate diagnosis, formulating hypotheses about the causes and contributing factors, and selecting suitable interventions. Assessment is also used for screening, risk assessment, treatment planning, and evaluating the effectiveness of therapeutic interventions.

**1.3 Domains of Clinical Assessment**

Clinical assessment encompasses several domains including cognitive functioning, emotional state, personality characteristics, behavioral tendencies, and interpersonal relationships. It also includes assessments of physical health, neuropsychological functioning, and environmental factors such as family dynamics and socio-economic conditions. By evaluating multiple domains, clinicians can develop a holistic understanding of the client's mental health.

**1.4 Methods and Tools Used in Clinical Assessment**

A wide variety of methods and tools are employed in clinical assessment. These include clinical interviews, behavioral observations, self-report questionnaires, and standardized psychological tests. Each method has its unique strengths and limitations and is chosen based on the specific needs of the client and the goals of assessment. In some cases, biological and neuroimaging tests may also be integrated to provide more comprehensive insights.

**1.5 Importance of Clinical Assessment in Diagnosis and Treatment**

Clinical assessment plays a vital role in the diagnostic process. It aids in the differential diagnosis of psychological disorders, helps distinguish between similar symptom patterns, and ensures that the correct disorder is identified. Furthermore, assessment informs the selection and planning of therapeutic interventions by highlighting specific problem areas and treatment goals. Ongoing assessments during treatment help evaluate the client's progress and guide any necessary adjustments in therapy.

### **1.6 Ethical and Cultural Considerations in Clinical Assessment**

Ethical considerations are critical in the practice of clinical assessment. Clinicians must ensure informed consent, maintain confidentiality, and use assessment tools that are valid and reliable. Cultural sensitivity is also essential, as psychological assessments must be adapted to the cultural and linguistic background of the client. Failure to consider cultural factors may lead to misinterpretation of symptoms and incorrect diagnoses.

### **1.7 Scope of Clinical Assessment in Contemporary Practice**

The scope of clinical assessment has expanded significantly in modern psychology. It is now applied across various settings including hospitals, private practices, schools, forensic settings, and community mental health centers. Beyond diagnosing mental illness, assessment is used in career counseling, disability evaluations, academic accommodations, and legal cases. The integration of technology has also transformed assessment procedures, allowing for online testing, data analysis, and remote evaluations.

#### ***Subjective Questions:***

**Q1. Explain the main objectives of clinical assessment and discuss how it contributes to the treatment planning process.**

**Ans.** .....

**Q2. Describe the various domains assessed in clinical psychology and explain their relevance in understanding a client's mental health.**

**Ans.** .....

**Q3. What are the key ethical and cultural considerations that must be addressed during clinical assessment?**

**Ans.** .....

**Q4. Discuss the evolving scope of clinical assessment in modern psychological practice, with examples from different applied settings.**

**Ans.** .....

## UNIT-2

### Case Study Method in Clinical Psychology

#### 2.1 Introduction to Case Study Method

The case study method is a significant qualitative research technique used in clinical psychology to understand an individual's psychological makeup in a comprehensive manner. It offers a deep and nuanced look into personal experiences, behaviors, and therapeutic processes. This method is especially useful for gaining insights into unique or complex cases that might not be captured through large-scale quantitative research.

#### 2.2 Historical Background

The case study approach has a long-standing history in both medicine and psychology. Pioneers like Sigmund Freud used case studies to document and analyze patient behavior, providing rich theoretical foundations for psychoanalysis. His work on cases such as "Dora," "Rat Man," and "Little Hans" exemplifies how clinical case studies contributed to psychological theory and practice.

#### 2.3 Characteristics of the Case Study Method

Case studies are idiographic, meaning they focus on the individual rather than seeking to generalize to a larger population. They are descriptive, often longitudinal, and involve multiple data sources. The approach is holistic, aiming to understand the client's psychological life within the context of their environment, development, and personal history.

#### 2.4 Objectives of Case Studies in Clinical Psychology

The primary aims are to understand the nature and cause of psychological problems, to observe therapeutic progress, and to contribute to psychological theory. Case studies also help clinicians learn about treatment efficacy and explore new techniques through practical, real-life examples.

#### 2.5 Types of Case Studies

Case studies can be categorized into various types:

- **Descriptive Case Studies** provide a detailed account of an individual's condition.
- **Exploratory Case Studies** serve as a preliminary step to formulate hypotheses.
- **Explanatory Case Studies** seek to explain causal relationships.
- **Intrinsic Case Studies** focus on a specific case due to its uniqueness.
- **Instrumental Case Studies** are used to understand broader issues through a particular case.

#### 2.6 Steps in Conducting a Case Study

A systematic approach is followed:

- **Case Selection** based on relevance and uniqueness.
- **Data Collection** through interviews, tests, observations, and records.
- **Organization and Categorization** of data into meaningful themes.
- **Analysis and Interpretation** to draw psychological conclusions.
- **Report Writing** which summarizes the case findings in a structured format.

## 2.7 Data Collection Methods

The quality of a case study depends on the methods used to gather data. Common methods include:

- **Clinical Interviews** for understanding client experiences and thought processes.
- **Behavioral Observations** to monitor actions in natural or controlled settings.
- **Psychometric Assessments** like intelligence and personality tests.
- **Collateral Information** from family, peers, or health professionals.

## 2.8 Advantages of the Case Study Method

This method allows for detailed and in-depth analysis, capturing complexities that standardized tools may overlook. It supports therapeutic insight, theory building, and educational purposes. It also allows clinicians to develop personalized treatment approaches based on comprehensive understanding.

## 2.9 Limitations of the Case Study Method

Case studies may lack objectivity and generalizability. Observer bias, selective reporting, and small sample sizes can affect the validity of conclusions. Furthermore, reliance on qualitative data can make replication and standardization difficult.

## 2.10 Ethical Considerations in Case Studies

Ethics play a crucial role. Informed consent must be obtained, and confidentiality strictly maintained. Clients should be represented respectfully and their identity anonymized in all reports or publications. Ethical guidelines from professional organizations must be followed meticulously.

### *Subjective Questions:*

**Q1. Explain the characteristics and objectives of the case study method in clinical psychology.**

**Ans.** .....

**Q2. Differentiate between descriptive, exploratory, explanatory, intrinsic, and instrumental case studies.**

Ans. ....

**Q3. Describe the process of conducting a clinical case study, including methods of data collection.**

Ans. ....

**Q4. Discuss the ethical considerations and limitations associated with the use of case studies in clinical psychology.**

Ans. ....

## UNIT-3

### Clinical Interview -Techniques and Applications

#### 3.1 Introduction to Clinical Interview

The clinical interview is a fundamental technique in clinical psychology used to gather relevant psychological information from a client. It is a purposeful and goal-oriented conversation between the clinician and the client to understand the individual's psychological status, presenting problems, history, and functioning. Clinical interviews are often the first step in the diagnostic and therapeutic process.

#### 3.2 Nature and Purpose of Clinical Interviews

The clinical interview is both a diagnostic and therapeutic tool. It enables the clinician to build rapport with the client, identify symptoms, and evaluate mental status. The primary purposes include assessing psychological problems, formulating a diagnosis, planning treatment, and tracking progress. It is a flexible method that adapts to individual client needs while maintaining professional structure.

#### 3.3 Types of Clinical Interviews

Clinical interviews can be categorized based on their structure and purpose:

- **Structured Interviews:** Follow a standardized format with predetermined questions, such as the Structured Clinical Interview for DSM (SCID). These enhance reliability and diagnostic consistency.
- **Unstructured Interviews:** Conducted more freely, allowing the client to lead the conversation. These are useful for building rapport and exploring new insights.
- **Semi-Structured Interviews:** Combine flexibility with structure, offering a balance of spontaneous dialogue and targeted questioning.
- **Mental Status Examination (MSE):** A specific type of interview aimed at assessing cognitive and emotional functioning, such as appearance, behavior, mood, thought processes, and orientation.

#### 3.4 Stages of the Clinical Interview

The interview process generally consists of several stages:

- **Introduction and Rapport Building:** Establishing a safe, respectful, and non-judgmental environment.
- **Information Gathering:** Collecting data on the client's history, symptoms, and functioning.
- **Exploration of Presenting Problems:** Understanding the nature, severity, and impact of the main psychological complaints.



- **Clarification and Hypothesis Testing:** Clarifying inconsistencies and forming clinical hypotheses.
- **Conclusion and Summary:** Summarizing key findings and explaining the next steps in the process to the client.

### 3.5 Interview Techniques

Effective interviewing requires the use of specific techniques:

- **Open-ended Questions:** Encourage clients to share thoughts freely (e.g., “Can you tell me more about how you’ve been feeling lately?”).
- **Closed-ended Questions:** Useful for obtaining specific information (e.g., “Have you experienced any sleep problems?”).
- **Paraphrasing and Summarizing:** Shows understanding and checks for accuracy.
- **Reflection of Feelings:** Validates emotions and deepens exploration.
- **Clarification:** Ensures mutual understanding.
- **Confrontation and Interpretation:** Used carefully to challenge inconsistencies or provide deeper insight.

### 3.6 Skills of the Interviewer

The interviewer must possess and demonstrate core skills such as:

- **Active Listening:** Paying full attention to both verbal and non-verbal communication.
- **Empathy and Warmth:** Creating a supportive and understanding atmosphere.
- **Cultural Sensitivity:** Being aware of and responsive to cultural differences.
- **Non-judgmental Attitude:** Ensuring a safe space for disclosure.
- **Ethical Responsibility:** Maintaining confidentiality and professional boundaries.

### 3.7 Factors Influencing the Clinical Interview

Several internal and external factors can influence the success of the clinical interview:

- **Client Variables:** Age, language proficiency, cognitive status, and emotional state.
- **Clinician Variables:** Experience, biases, and communication style.
- **Setting:** Privacy, noise, and comfort of the interview environment.
- **Interpersonal Dynamics:** The quality of rapport and mutual trust between interviewer and client.

### 3.8 Applications of Clinical Interviews

Clinical interviews are used in a wide range of settings and purposes, including:

- **Diagnosis of Mental Disorders:** Essential for formulating DSM or ICD-based diagnoses.

- **Treatment Planning:** Understanding client needs and establishing therapeutic goals.
- **Crisis Intervention:** Rapid assessment and support during psychological emergencies.
- **Forensic Assessments:** Evaluating competency, risk, and legal responsibility.
- **Research:** Gathering qualitative data for psychological studies.

### 3.9 Advantages of the Clinical Interview

The clinical interview is highly adaptable and allows for real-time interaction and clarification. It provides rich, personalized data and facilitates therapeutic rapport. It is an essential tool in the diagnostic process and remains irreplaceable despite technological advancements.

### 3.10 Limitations of the Clinical Interview

Limitations include subjectivity and the potential for interviewer bias. It relies heavily on client self-report, which may be affected by memory, denial, or lack of insight. Standardization is difficult, especially in unstructured formats, and the quality of data may vary based on interviewer skill.

#### *Subjective Questions:*

**Q1. Define clinical interview and explain its purpose and different types in clinical psychology.**

Ans. ....

**Q2. Describe the stages of a clinical interview and discuss the key techniques used by interviewers.**

Ans. ....

**Q3. What are the core skills required for an effective clinical interview? Explain with examples.**

Ans. ....

**Q4. Discuss the advantages and limitations of using clinical interviews in psychological assessment.**

Ans. ....

## UNIT-4

### Psychological Tests – MMPI and Rorschach Inkblot Test

#### 4.1 Introduction to Psychological Testing

Psychological testing is a core component of clinical assessment, providing objective and standardized tools to measure various psychological attributes such as personality, psychopathology, and cognitive functioning. Among the many tests available, the Minnesota Multiphasic Personality Inventory (MMPI) and the Rorschach Inkblot Test are two of the most widely used and studied instruments in clinical settings. These tools assist clinicians in diagnosing mental disorders, formulating treatment plans, and understanding the underlying psychological structure of the client.

#### 4.2 Minnesota Multiphasic Personality Inventory (MMPI)

The MMPI is one of the most extensively used psychological assessment instruments designed to evaluate personality traits and psychopathology. Originally developed in 1943 by Starke Hathaway and J.C. McKinley at the University of Minnesota, it has undergone multiple revisions, the most widely used version today being the **MMPI-2** and its abbreviated form, **MMPI-2-RF** (Restructured Form).

#### 4.3 Structure and Scales of MMPI

The MMPI-2 contains **567 true-false statements** that cover a broad range of psychological conditions and personality characteristics. It consists of various scales, including:

- **Validity Scales:** Designed to detect response biases such as exaggeration, defensiveness, or random responding.
- **Clinical Scales:** Measure major categories of psychopathology such as depression, paranoia, schizophrenia, and psychopathic deviate.
- **Content and Supplementary Scales:** Provide additional insight into areas like anxiety, anger, and self-esteem.
- **Restructured Clinical (RC) Scales** in MMPI-2-RF aim to reduce item overlap and improve discriminant validity.

#### 4.4 Interpretation and Application of MMPI

Interpretation involves analyzing the scale scores and identifying code types, which are common patterns in high-scale elevations. The MMPI helps in the **diagnosis of psychological disorders, screening candidates in high-risk jobs, assessing personality structure, and evaluating treatment outcomes**. It is also used in forensic evaluations and custody cases.

#### 4.5 Strengths and Limitations of MMPI

The MMPI is praised for its **empirical foundation, extensive normative data, and broad clinical utility**. However, it has some limitations:

- It requires **high reading comprehension** and may not suit clients with low literacy.
- The length can be **time-consuming**, potentially leading to response fatigue.
- **Cultural biases** may influence interpretations if norms are not adjusted appropriately.

#### **4.6 The Rorschach Inkblot Test**

Developed by Swiss psychiatrist **Hermann Rorschach** in 1921, the Rorschach Inkblot Test is a **projective technique** designed to explore the inner dynamics of an individual's personality. The test consists of **10 standardized inkblots**, each presented to the subject with the simple question, "What might this be?" Responses are then recorded and interpreted to reveal underlying thought patterns and emotional functioning.

#### **4.7 Administration and Procedure of the Rorschach Test**

The test is administered in two phases:

- **Free Association Phase:** The client is shown each card and asked to describe what they see.
- **Inquiry Phase:** The examiner revisits the responses and probes further to understand what aspects of the inkblot led to the particular interpretations. The test is conducted in a quiet, distraction-free setting and requires trained professionals for proper administration and scoring.

#### **4.8 Scoring and Interpretation of the Rorschach Test**

The Exner Comprehensive System is the most widely used method for scoring. Key components include:

- **Location:** Part of the inkblot used in the response.
- **Determinants:** Aspects such as shape, color, or shading that influenced the response.
- **Content:** The subject matter of the response.
- **Form Quality:** How accurately the response matches the inkblot's actual shape. The Rorschach is used to assess **thought processes, emotional control, interpersonal perception, and underlying conflicts**.

#### **4.9 Applications and Utility of the Rorschach Test**

The Rorschach test is particularly useful in uncovering unconscious motivations, defense mechanisms, and psychotic thought processes. It is frequently used in psychiatric settings, forensic evaluations, and psychotherapy planning. The projective nature of the test allows access to aspects of personality not easily measured by objective tests.

#### **4.10 Criticisms and Limitations of the Rorschach Test**

Critics argue that the Rorschach lacks standardization, has questionable reliability, and is subject to interpreter bias. Despite these concerns, proponents maintain that when

administered and interpreted by trained professionals, it provides unique insights into the human psyche that structured tests cannot capture.

**Subjective Questions:**

**Q1. Explain the structure and interpretation of the MMPI and discuss its clinical uses.**

**Ans. ....**

**Q2. Describe the procedure, scoring, and applications of the Rorschach Inkblot Test.**

**Ans. ....**

**Q3. Compare and contrast the MMPI and Rorschach Inkblot Test in terms of methodology and utility.**

**Ans. ....**

**Q4. Discuss the strengths and limitations of projective and objective personality assessments.**

**Ans. ....**

**Objective Questions:**

**1. Which of the following is NOT a primary purpose of clinical assessment in psychology?**

- a) Diagnosis of mental disorders
- b) Planning military strategies
- c) Treatment planning
- d) Evaluating therapeutic progress

**Answer:** b) Planning military strategies

**2. The case study method is particularly useful in clinical psychology because it:**

- a) Is based solely on statistical analysis
- b) Emphasizes large population data
- c) Provides in-depth and detailed understanding of an individual case
- d) Avoids subjective interpretation

**Answer:** c) Provides in-depth and detailed understanding of an individual case

**3. Which of the following is an advantage of a semi-structured clinical interview?**

- a) It eliminates all forms of subjectivity
- b) It strictly avoids any spontaneous interaction
- c) It allows a balance between guided questions and flexibility
- d) It does not require trained professionals

**Answer:** c) It allows a balance between guided questions and flexibility

**4. What is the main objective of the MMPI in clinical assessment?**

- a) To measure intelligence
- b) To evaluate unconscious motives
- c) To assess personality traits and psychopathology

d) To determine educational performance

**Answer:** c) To assess personality traits and psychopathology

5. **In the Rorschach Inkblot Test, the “determinants” refer to:**

a) The number of correct answers

b) The client’s academic background

c) Aspects like color, shape, and shading influencing the response

d) The duration of the test session

**Answer:** c) Aspects like color, shape, and shading influencing the response

**UNIT-3****Meaning, Definitions, and Types of Stress****1.1 Meaning of Stress**

Stress is a natural human response to any demand or challenge. It is the body's way of reacting to any kind of demand or threat. When a person feels threatened, their nervous system responds by releasing a flood of stress hormones, including adrenaline and cortisol, which rouse the body for emergency action. This reaction is known as the "fight or flight" response. Stress, in its essential form, is not always negative; it can also serve as a motivator to perform well in various life situations. However, chronic stress can lead to physical and mental health issues.

**1.2 Definitions of Stress**

Different experts and researchers have defined stress from various perspectives. Hans Selye, a pioneer in stress research, defined stress as "the nonspecific response of the body to any demand for change." Richard Lazarus described stress as a "particular relationship between the person and the environment that is appraised by the person as taxing or exceeding his or her resources and endangering well-being." From a psychological point of view, stress is seen as an emotional or cognitive response to external pressures that an individual perceives as overwhelming.

**1.2 Types of Stress**

Stress can be classified into several types depending on its duration, nature, and origin.

**1.3.1 Acute Stress**

Acute stress is the most common form of stress. It arises from demands and pressures of the recent past and anticipated demands and pressures of the near future. It is short-term and usually does not cause long-lasting damage.

**1.3.2 Episodic Acute Stress**

Some individuals experience frequent episodes of acute stress. They are often described as having a "chaotic life" and are always in a rush or worrying about everything. This type of stress can lead to irritability, persistent tension headaches, and high blood pressure.

**1.3.3 Chronic Stress**

Chronic stress occurs when a person suffers from stress over a long period. It can be the result of ongoing poverty, dysfunctional families, or being stuck in an unhappy relationship or job. This type of stress can lead to serious health problems, including depression, heart disease, and autoimmune diseases.

### 1.3.4 Eustress and Distress

Stress can also be categorized as eustress (positive stress) and distress (negative stress). Eustress refers to beneficial stress that can motivate individuals, enhance performance, and improve overall well-being. For example, the stress experienced while starting a new job or preparing for a competition. Distress, on the other hand, refers to negative stress that can have adverse effects on an individual's health and well-being. It often results in anxiety, decreased performance, and physical ailments.

### 1.3.5 Physical, Emotional, and Psychological Stress

- **Physical stress** includes bodily strain and physical exertion, such as lack of sleep, injury, or illness.
- **Emotional stress** arises from personal or relational issues such as grief, fear, or conflict.
- **Psychological stress** results from internal mental pressures such as perfectionism, guilt, or chronic anxiety.

## 1.3 Conclusion

Understanding the meaning, definitions, and types of stress is essential to identify the different stressors in life and develop suitable coping mechanisms. Differentiating between various types of stress helps in implementing effective strategies for stress management and personal well-being.

### *Subjective Questions:*

**Q1. Define stress and explain its psychological and physiological implications.**

Ans. ....

**Q2. Discuss the different types of stress with suitable examples.**

Ans. ....

**Q3. How does Hans Selye's and Richard Lazarus's definition of stress differ?**

Ans. ....

**Q4. Distinguish between eustress and distress. Explain with examples.**

Ans. ....



## UNIT-2

### Factors Influencing Stress and Its Impact

#### 2.1 Introduction

Stress is a multifaceted phenomenon influenced by various factors that interact at physical, emotional, cognitive, social, and environmental levels. These influencing factors determine the intensity, duration, and impact of stress on an individual. Understanding these factors is crucial for identifying sources of stress and managing them effectively.

#### 2.2 Biological Factors

Biological aspects such as genetic makeup, neurochemical balance, and hormonal responses play a significant role in determining stress levels. Some individuals may be genetically predisposed to react more strongly to stress due to inherited traits. Additionally, imbalances in neurotransmitters like serotonin and dopamine, or hormonal imbalances such as elevated cortisol levels, can lead to heightened stress responses.

#### 2.3 Psychological Factors

Personality traits, emotional stability, and cognitive patterns significantly affect how an individual perceives and handles stress. People with Type A personalities, who are competitive, impatient, and highly goal-oriented, are more prone to stress. Negative thinking, low self-esteem, pessimism, and poor coping mechanisms can further intensify the experience of stress. On the other hand, resilience, optimism, and emotional intelligence can buffer the impact of stress.

#### 2.4 Environmental and Social Factors

Environmental stressors include noise, pollution, overcrowding, or unsafe living conditions. Social stressors may arise from interpersonal conflicts, lack of social support, family issues, or professional pressures. Financial instability, unemployment, or academic burden are also significant contributors to chronic stress. A lack of a supportive network or belonging can intensify stress and lead to feelings of isolation.

#### 2.5 Lifestyle Factors

Unhealthy lifestyle habits such as poor diet, lack of physical activity, inadequate sleep, substance abuse, and excessive screen time can make individuals more vulnerable to stress. Irregular routines, lack of relaxation, and absence of recreation lead to physical and mental fatigue, lowering one's threshold to cope with daily challenges.

#### 2.6 Occupational and Academic Stressors

Work-related stress is one of the most common stressors in adults. It can arise from excessive workload, lack of autonomy, job insecurity, or poor work-life balance. Similarly, academic stress affects students due to pressure to perform, competitive environments, unrealistic expectations from parents or teachers, and lack of proper time management skills.

## 2.7 Cultural and Societal Expectations

In many societies, cultural norms and societal expectations place undue pressure on individuals to conform, succeed, or behave in a particular way. Gender roles, social hierarchies, and community pressures can create internal conflicts and anxiety, especially when personal desires conflict with societal demands.

## 2.8 Impact of Stress

The impact of stress can be widespread, affecting all dimensions of health:

- **Physical Impact:** Headaches, fatigue, digestive issues, high blood pressure, and weakened immunity. Prolonged stress increases the risk of chronic illnesses such as cardiovascular diseases, diabetes, and autoimmune disorders.
- **Emotional Impact:** Anxiety, irritability, depression, and mood swings. Emotional instability can also lead to burnout and emotional exhaustion.
- **Cognitive Impact:** Poor concentration, memory issues, decision-making difficulties, and negative thought patterns.
- **Behavioral Impact:** Changes in eating and sleeping patterns, social withdrawal, increased use of alcohol or drugs, and decline in productivity.

## 2.9 Conclusion

Stress is influenced by a combination of biological, psychological, social, and environmental factors. Its impact can be profound and far-reaching, affecting not just health but also personal and professional life. Awareness and identification of these factors are essential steps toward managing and mitigating stress effectively.

### *Subjective Questions:*

**Q1. What are the major factors that influence stress in an individual? Explain with examples.**

**Ans.** .....

**Q2. Discuss the psychological and lifestyle factors contributing to stress.**

**Ans.** .....

**Q3. How does occupational and academic pressure lead to stress? Describe its impact.**

**Ans.** .....

**Q4. Examine the physical, emotional, and cognitive impacts of prolonged stress.**

**Ans.** .....

## **UNIT-3**

### **Concept of Psycho-Immunity – Psychological Resilience**

#### **3.1 Introduction**

The modern world presents a range of stressors that can overwhelm an individual's mental and emotional balance. While stress is unavoidable, the ability to withstand, adapt, and recover from it varies from person to person. This capacity is influenced by what is termed **psycho-immunity** or **psychological resilience** – the mental strength that helps individuals cope with adversity, trauma, or significant sources of stress.

#### **3.2 Meaning of Psycho-Immunity**

Psycho-immunity refers to the psychological defense mechanisms and inner strength that protect the mind against stress and emotional disturbances, much like the immune system protects the body against diseases. It is not about avoiding stress entirely but about facing it with a balanced and adaptive mindset. Individuals with high psycho-immunity can absorb pressure, regulate their emotions effectively, and recover more quickly from setbacks.

#### **3.3 Components of Psycho-Immunity**

The development of psycho-immunity depends on multiple interrelated factors:

##### **3.3.1 Self-Awareness**

Self-awareness is the ability to recognize one's emotions, thoughts, and behavioral patterns. It allows individuals to identify stress triggers and consciously choose healthier responses.

##### **3.3.2 Emotional Regulation**

Emotional regulation involves managing intense feelings in a constructive manner. It enables individuals to stay calm under pressure and avoid impulsive reactions.

##### **3.3.3 Optimism**

Optimism helps individuals view challenges as temporary and surmountable. A positive outlook strengthens motivation and problem-solving ability during difficult times.

##### **3.3.4 Cognitive Flexibility**

This refers to the ability to think in adaptable ways and to shift perspective when facing challenges. It includes creative problem-solving and openness to new approaches.

##### **3.3.5 Social Support**

A strong network of supportive relationships enhances psycho-immunity. Talking with friends, family, or mentors provides emotional release, validation, and constructive feedback.

### **3.3.6 Sense of Purpose**

Having meaningful goals and a clear sense of purpose helps individuals maintain direction and motivation, especially in times of stress or crisis.

### **3.4 Psychological Resilience**

Psychological resilience is closely related to psycho-immunity. It is defined as the capacity to mentally or emotionally cope with a crisis or return to pre-crisis status quickly. It involves adapting well in the face of adversity, trauma, tragedy, threats, or significant sources of stress. Resilience is not a fixed trait but a set of behaviors, thoughts, and actions that can be developed in anyone.

### **3.5 Factors Contributing to Psychological Resilience**

Resilience can be enhanced through internal strengths and external resources:

- **Internal strengths:** Self-confidence, inner motivation, emotional intelligence, and a growth mindset.
- **External resources:** Supportive family environment, positive peer relationships, community support systems, and access to mental health services.

### **3.6 Importance of Psycho-Immunity in Stress Management**

Building psycho-immunity helps individuals manage stress more effectively. It reduces the likelihood of emotional breakdowns, enhances mental clarity, and improves coping strategies. Those with stronger psychological immunity are less likely to develop stress-related disorders such as anxiety or depression and are more capable of achieving emotional stability and well-being.

### **3.7 Strategies to Build Psycho-Immunity and Resilience**

- **Mindfulness and Meditation:** Cultivates awareness and calmness.
- **Physical Activity:** Enhances mood-regulating neurotransmitters.
- **Journaling and Reflection:** Encourages self-awareness and clarity.
- **Healthy Lifestyle:** Nutrition, adequate sleep, and balanced routine.
- **Positive Self-Talk:** Builds confidence and reduces negative thinking.
- **Seeking Help:** Consulting professionals when overwhelmed helps in developing coping tools.

### **3.8 Conclusion**

Psycho-immunity and psychological resilience are vital tools in the management of stress. They enable individuals to maintain emotional balance, bounce back from difficulties, and lead a more fulfilling life. These qualities can be cultivated through conscious practices and supportive environments.

***Subjective Questions:***

**Q1. Define psycho-immunity and explain its significance in coping with stress.**

**Ans. ....**

**Q2. What are the key components of psychological resilience? Describe with examples.**

**Ans. ....**

**Q3. Discuss the internal and external factors contributing to the development of resilience.**

**Ans. ....**

**Q4. Suggest practical strategies for enhancing psycho-immunity in everyday life.**

**Ans. ....**

## **UNIT-4**

### **Stress Management- Techniques and Therapeutic Approaches**

#### **4.1 Introduction to Stress**

Stress is a natural response of the body to any demand or challenge. It is a psychological and physiological reaction to situations perceived as threatening or overwhelming. Stress can be both positive (eustress) and negative (distress), depending on how it affects the individual's functioning. Understanding stress, its causes, and how it manifests is crucial for effective stress management.

#### **4.2 Types of Stress**

Stress can be categorized into different types based on its duration and cause. Acute stress is short-term and usually results from specific events or situations. Episodic acute stress occurs frequently and is often related to ongoing pressures or responsibilities. Chronic stress is long-term and may arise from persistent life problems such as financial issues or relationship conflicts. Each type of stress affects the body and mind differently and requires specific approaches for management.

#### **4.3 Causes and Symptoms of Stress**

Common causes of stress include work pressure, academic challenges, interpersonal conflicts, financial difficulties, health problems, and major life changes. The symptoms of stress are varied and can be physical, emotional, cognitive, and behavioral. Physical symptoms may include headaches, fatigue, and muscle tension. Emotional symptoms often involve irritability, anxiety, and depression. Cognitive symptoms include poor concentration and memory issues, while behavioral signs may involve changes in appetite and sleep patterns.

#### **4.4 Stress Management Techniques**

Effective stress management involves adopting techniques that promote relaxation, resilience, and overall well-being. Some commonly practiced techniques include deep breathing, progressive muscle relaxation, time management, regular physical activity, and maintaining a healthy diet. Engaging in hobbies, cultivating social support, and practicing gratitude can also help in reducing stress. Developing a balanced lifestyle and positive coping strategies plays a significant role in managing stress.

#### **4.5 Yoga and Meditation in Stress Management**

Yoga and meditation are powerful tools for managing stress. Asanas (yogic postures), pranayama (breathing techniques), and dhyana (meditation) have been scientifically proven to reduce stress levels by calming the nervous system and promoting mental clarity. Regular

practice of yoga enhances flexibility, strength, and emotional stability, while meditation fosters mindfulness and inner peace. Techniques such as Yoga Nidra and mindfulness meditation are especially beneficial for stress relief.

#### **4.6 Therapeutic Approaches to Stress**

Therapeutic approaches include both traditional and modern methods. Cognitive Behavioral Therapy (CBT) helps individuals recognize and alter negative thought patterns. Other therapies such as mindfulness-based stress reduction (MBSR), art therapy, music therapy, and biofeedback are also effective. In certain cases, professional counseling and psychiatric intervention may be necessary, especially when stress leads to anxiety or depression. An integrative approach that combines therapy, lifestyle changes, and alternative practices often yields the best outcomes.

#### **4.7 Role of Lifestyle and Holistic Health**

A healthy lifestyle plays a key role in stress management. Adequate sleep, balanced nutrition, regular exercise, and avoiding harmful substances such as alcohol and tobacco contribute to resilience against stress. Holistic health emphasizes the connection between the body, mind, and spirit, encouraging a harmonious and balanced way of living. Incorporating mindfulness, spiritual practices, and a supportive environment enhances one's ability to cope with stress effectively.

#### ***Subjective Questions:***

**Q1. Define stress and explain its types with suitable examples.**

**Ans.** .....

**Q2. Describe the major causes and symptoms of stress.**

**Ans.** .....

**Q3. Discuss the role of yoga and meditation in managing stress.**

**Ans.** .....

**Q4. Explain various therapeutic approaches used for stress management.**

**Ans.** .....

#### ***Objective Questions:***

**1. Which of the following best defines 'stress'?**

- a) A state of complete physical and emotional well-being
- b) A mental disorder caused by external stimuli
- c) A physical and psychological response to perceived challenges or threats
- d) An emotional imbalance that cannot be managed

**Answer:** c) A physical and psychological response to perceived challenges or threats

2. **Which of the following is *not* a commonly recognized factor influencing stress?**

- a) Personality traits
- b) Social support
- c) Nutritional supplements
- d) Environmental conditions

**Answer:** c) Nutritional supplements

3. **Psychological resilience refers to:**

- a) Avoidance of stressful situations
- b) A person's ability to suppress emotions
- c) The capacity to recover quickly from difficulties
- d) Elimination of all negative thoughts

**Answer:** c) The capacity to recover quickly from difficulties

4. **Which of the following is considered a *cognitive* technique for managing stress?**

- a) Progressive muscle relaxation
- b) Deep breathing exercises
- c) Cognitive restructuring
- d) Aromatherapy

**Answer:** c) Cognitive restructuring

5. **Which combination below correctly matches stress type, impact factor, and management technique?**

- a) Acute stress – Environmental noise – Journaling
- b) Chronic stress – Supportive relationships – Yoga Nidra
- c) Episodic stress – Personality type – Cognitive reframing
- d) Chronic stress – Lack of sleep – Mindfulness meditation

**Answer:** d) Chronic stress – Lack of sleep – Mindfulness meditation



**UNIT-1****Role of the Rehabilitation Council of India (RCI) in view of Central Institute of Psychiatry, Ranchi – Contributions and Programs National Institute of Mental Health and Neurosciences (NIMHANS), Bangalore****1.1 Role of the Rehabilitation Council of India (RCI)**

The Rehabilitation Council of India (RCI) is a statutory body established by the RCI Act, 1992, with the primary goal of regulating and standardizing the training policies and programs in the field of rehabilitation and special education. For clinical psychology in India, RCI plays a crucial role by accrediting institutions that provide training in Clinical Psychology at the M.Phil. level and above. The Council ensures the quality and competence of mental health professionals through structured curricula, standardized training methodologies, and stringent regulations.

RCI maintains a Central Rehabilitation Register (CRR) where qualified professionals are mandatorily registered. Only those registered in the CRR are legally allowed to practice as Clinical Psychologists in India. This legal recognition protects clients and upholds professional accountability. RCI also conducts periodic inspections, evaluates course content, and ensures compliance with ethical standards and best practices.

Additionally, RCI is responsible for upgrading skills through continuing rehabilitation education (CRE) programs and workshops. These efforts ensure that professionals stay updated with the latest developments in mental health sciences and therapeutic techniques.

**1.2 Central Institute of Psychiatry, Ranchi – Contributions and Programs**

The Central Institute of Psychiatry (CIP), Ranchi, is one of the oldest and most prestigious institutions for mental health in India. Established in 1918, CIP has been a pioneer in psychiatric education, research, and clinical services. Its Department of Clinical Psychology offers an M.Phil. in Clinical Psychology, a program recognized by RCI. The program integrates rigorous academic training with hands-on clinical experience in various areas such as adult psychiatry, child and adolescent psychiatry, neuropsychology, and psychotherapy.

CIP's contribution extends beyond education. The institute runs numerous outreach and community mental health programs, especially focused on underprivileged and rural populations. It conducts research in areas like cognitive dysfunctions, mood disorders, psychotic disorders, and neurodevelopmental disorders. The institute also publishes journals and hosts conferences to facilitate the dissemination of knowledge in the mental health field.

CIP maintains a multidisciplinary approach, collaborating with departments of psychiatry, psychiatric social work, and psychiatric nursing to provide holistic mental health care. It continues to serve as a national resource center for training, service delivery, and research in Clinical Psychology.

### **1.3 National Institute of Mental Health and Neurosciences (NIMHANS), Bangalore**

NIMHANS, Bangalore, is India's premier institute for mental health, neurosciences, and allied disciplines. Designated as an Institute of National Importance by an Act of Parliament, NIMHANS combines clinical service, training, and research at an advanced level. Its Department of Clinical Psychology is recognized by the RCI and offers an M.Phil. in Clinical Psychology, as well as doctoral and postdoctoral opportunities.

The training at NIMHANS emphasizes evidence-based practices, comprehensive psychological assessments, and a wide range of therapeutic modalities. Students are trained in psychometric testing, diagnostic evaluations, psychotherapy, cognitive behavior therapy, family therapy, and neuropsychological interventions.

NIMHANS is known for its integrated approach involving psychiatry, neurology, neurosurgery, and clinical psychology. The institute conducts research across multiple domains including neuropsychology, cognitive neuroscience, brain imaging, and behavioral medicine. Its research output significantly contributes to policymaking and improving public mental health strategies in India.

Moreover, NIMHANS is active in public mental health awareness campaigns, suicide prevention initiatives, school mental health programs, and training of non-specialist health workers. Its commitment to bridging the treatment gap and addressing the stigma associated with mental illness underscores its leadership role in the field.

#### ***Subjective Questions:***

**Q1. Discuss the role and responsibilities of the Rehabilitation Council of India in regulating the profession of Clinical Psychology.**

Ans. ....

**Q2. Describe the contributions and training programs offered by the Central Institute of Psychiatry, Ranchi in the field of Clinical Psychology.**

Ans. ....

**Q3. Explain how NIMHANS, Bangalore integrates research, clinical services, and training in the field of Clinical Psychology.**

Ans. ....

**Q4. Compare the roles of CIP and NIMHANS in advancing the profession of Clinical Psychology in India.**

Ans. ....

## **UNIT-2**

### **Future of Clinical Psychology- Emerging Trends and Career Prospects**

#### **2.1 Future of Clinical Psychology in India**

The future of Clinical Psychology in India is evolving rapidly with increased awareness about mental health, policy-level changes, and technological integration into psychological services. With growing recognition of mental health issues, there is a rising demand for qualified clinical psychologists in hospitals, schools, NGOs, government sectors, corporate organizations, and forensic settings. Mental health is increasingly being considered an integral part of general health, and the inclusion of mental health in national healthcare policies underscores its importance.

The introduction of the Mental Healthcare Act, 2017, has further enhanced the role of Clinical Psychologists by legally recognizing their responsibilities in mental healthcare delivery. This legislation mandates rights-based treatment, confidentiality, and accessibility to mental health services, increasing the need for ethical and qualified professionals. Clinical psychologists are now involved not only in therapeutic services but also in advocacy, research, and policymaking.

Furthermore, academic institutions and universities are expanding their clinical psychology programs, and more research grants and fellowships are being made available, fostering a research-oriented culture. These developments point toward a promising future for the discipline in India.

#### **2.2 Emerging Trends in Clinical Psychology**

Several emerging trends are reshaping the field of Clinical Psychology in India and worldwide. One significant trend is the integration of technology in psychological assessment and therapy. Tele-psychology, online counseling, and app-based interventions have become more widespread, especially after the COVID-19 pandemic, allowing for remote and accessible mental health services.

Another trend is the incorporation of neuroscience and brain imaging techniques into psychological evaluation and treatment planning. Interdisciplinary collaboration among psychologists, neurologists, and psychiatrists is enhancing our understanding of mental disorders and therapeutic outcomes.

Evidence-based practices and cultural adaptations of therapy models are gaining importance. Indian clinical psychologists are increasingly using culturally relevant interventions and developing indigenous tools and scales for assessment. There is also a growing emphasis on trauma-informed care, mindfulness-based interventions, and positive psychology approaches.

Furthermore, there is a rising interest in early intervention and preventive mental health care, especially in schools and community settings. Mental health literacy programs are being promoted to reduce stigma and promote mental well-being across diverse populations.

### **2.3 Career Prospects in Clinical Psychology**

Clinical Psychology offers a wide range of career opportunities in both public and private sectors. Qualified clinical psychologists can work in hospitals, mental health institutions, rehabilitation centers, schools, universities, and correctional facilities. They are also employed in defense services, sports teams, and corporate wellness programs.

Private practice is a viable option for many professionals, allowing for flexibility and autonomy. Clinical psychologists can offer therapy, counseling, assessments, and consultancy services independently, provided they are registered with the RCI.

Academic and research careers are also prominent paths, with professionals taking up teaching roles or conducting research in universities and institutes. With increasing funding and institutional support, clinical psychology research is gaining momentum in India.

In addition, international opportunities are expanding, with Indian-trained clinical psychologists being recognized in various countries, especially when they meet licensing or certification requirements abroad. Overall, the career landscape is dynamic and expanding, offering diverse roles across clinical, academic, community, and policy sectors.

#### ***Subjective Questions:***

**Q1. Analyze the impact of the Mental Healthcare Act, 2017 on the future of Clinical Psychology in India.**

**Ans. ....**

**Q2. Describe the major emerging trends in Clinical Psychology and their implications for clinical practice.**

**Ans. ....**

**Q3. Discuss how technology is transforming the field of Clinical Psychology.**

**Ans. ....**

**Q4. Evaluate the various career opportunities available for Clinical Psychologists in India and abroad.**

**Ans. ....**

#### ***Objective Questions:***

**1. Which of the following Acts has strengthened the legal framework for the practice of Clinical Psychology in India?**

- a) Indian Mental Health Act, 1987
- b) Mental Healthcare Act, 2017

- c) Rehabilitation Act, 1992
  - d) Psychological Services Act, 2005
- Answer:** b) Mental Healthcare Act, 2017

**2. What is one of the major technological trends emerging in Clinical Psychology?**

- a) Dream analysis
- b) Online counseling and tele-psychology
- c) Psychoanalytic group therapy
- d) Astrology-based treatment

**Answer:** b) Online counseling and tele-psychology

**3. Which of the following is *not* typically a career option for Clinical Psychologists?**

- a) Criminal lawyer
- b) Academic researcher
- c) School mental health counselor
- d) Corporate wellness consultant

**Answer:** a) Criminal lawyer

**4. Which of these approaches is becoming increasingly popular in Clinical Psychology for promoting well-being?**

- a) Psychoanalysis
- b) Positive Psychology
- c) Hypnotherapy
- d) Behavioral Economics

**Answer:** b) Positive Psychology

**5. Cultural adaptation in therapy refers to:**

- a) Ignoring the cultural background of clients
- b) Using only Western models of therapy
- c) Modifying therapy methods to suit the client's cultural context
- d) Avoiding use of standardized tests

**Answer:** c) Modifying therapy methods to suit the client's cultural context

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**COURSE NAME – HISTORY OF INDIA (1206 A.D. TO  
1739A.D.)**

**COURSE CODE – BAYSMN – 503(B)**

<b>CREDIT: 6</b>	<b>CA: 25</b>	<b>SEE: 75</b>	<b>MM: 100</b>
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**Learning Objectives of the Course**

By the end of this course, students will:

- Understand the foundation and consolidation of the Delhi Sultanate and examine the role of major dynasties like the Gulams, Khiljis, Tughlaqs, and Lodis.
- Analyze the administrative structures, military policies, and external threats faced by the Delhi Sultanate.
- Study the emergence and growth of the Vijayanagar and Bahmani kingdoms and their mutual conflicts.
- Explore regional political dynamics and power struggles in Bengal, Assam, Orissa, Gujarat, Malwa, Mewar, and Kashmir.
- Examine the rise of the Mughal Empire from Babur to Aurangzeb, focusing on their conquests, administration, religious policies, and internal challenges.
- Study the invasions and external pressures such as those by Nadir Shah and assess their impact on Mughal rule.
- Identify and assess the socio-political and economic causes behind the decline of the Mughal Empire.

**Learning Outcomes of the Course**

Upon successful completion of this course, students will be able to:

- Demonstrate comprehensive knowledge of the dynastic changes, administrative structures, and military expansions under the Delhi Sultanate.
- Evaluate the internal and external challenges that influenced the rise and fall of medieval Indian kingdoms.
- Critically assess the inter-kingdom rivalries and the significance of regional powers in shaping medieval Indian history.
- Analyze the rise of Maratha power and its impact on the Mughal Empire and Indian polity.
- Discuss the causes and consequences of popular uprisings and resistance movements against Mughal authority.
- Interpret the role of foreign invasions in destabilizing the Mughal Empire and accelerating its downfall.
- Synthesize historical developments to understand the transition from medieval to early modern India.

<b>BLOCK-1</b>	<b>Foundation and Growth of the Delhi Sultanate: Dynastic Rule,</b>
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## UNIT-1

### Foundation and Consolidation of the Delhi Sultanate: Ghulam Vans

#### 1.1 Introduction

The foundation of the Delhi Sultanate marked a significant chapter in Indian history, beginning with the establishment of Muslim rule in northern India. The Ghulam or Slave Dynasty (1206–1290 CE), also known as the Mamluk Dynasty, laid the groundwork for centralized administration and Indo-Islamic cultural synthesis. It emerged after the decline of the Ghurid Empire and was characterized by rulers who had once been slaves but rose to power through military ability and loyalty.

#### 1.2 Emergence of the Ghulam Dynasty

The Ghulam Dynasty was founded by Qutb-ud-din Aibak in 1206 CE, following the death of Muhammad Ghori. Aibak was originally a Turkish slave who rose through the ranks due to his competence and loyalty. Although he ruled for a short period, his efforts laid the foundation for future rulers. The dynasty is notable for being ruled by former slaves who achieved kingship through merit rather than birthright.

#### 1.3 Important Rulers of the Ghulam Dynasty

##### 1.3.1 Qutb-ud-din Aibak

Aibak established the first Muslim rule in northern India and initiated several construction projects, including the Qutub Minar and Quwwat-ul-Islam Mosque. Despite his military achievements, his reign was relatively short (1206–1210 CE), and he died due to a polo accident.

##### 1.3.2 Aram Shah

Aram Shah, Aibak's successor, was considered an incapable ruler. His short and weak rule led to discontent, which eventually resulted in his overthrow by Iltutmish.

##### 1.3.3 Iltutmish

Iltutmish (1211–1236 CE) is often regarded as the real consolidator of the Delhi Sultanate. He strengthened the administration, introduced the Iqta system, and completed the construction of Qutub Minar. His diplomatic skills were demonstrated when he secured recognition from the Abbasid Caliph, lending religious legitimacy to his rule. He also successfully repelled Mongol invasions and maintained internal stability.

##### 1.3.4 Rukn-ud-din Firoz and Razia Sultan

After Iltutmish's death, his son Rukn-ud-din Firoz proved to be ineffective. This paved the way for Razia Sultan, the first and only woman ruler of the Delhi Sultanate. Razia's reign (1236–1240 CE) was significant due to her administrative capabilities and resistance to court nobles, but gender bias led to her downfall.

### **1.3.5 Nasir-ud-din Mahmud and Balban**

Nasir-ud-din Mahmud ruled under the guidance of Ghiyas-ud-din Balban, who later became Sultan himself (1266–1287 CE). Balban was a powerful ruler who enforced strict discipline, crushed rebellions, and strengthened the central authority. His policy of "Blood and Iron" showcased his authoritarian style. He also promoted the concept of kingship as divine and superior, discouraging public familiarity with the monarch.

### **1.4 Administration and Governance under the Ghulam Dynasty**

The administrative setup under the Ghulam rulers was heavily influenced by Islamic traditions while adapting to Indian conditions. The Sultan was the supreme authority, supported by ministers like the Wazir (finance), Ariz-i-Mamalik (military), and Qazi (judicial). The Iqta system involved granting revenue rights to nobles in exchange for military service, thus decentralizing governance but ensuring loyalty.

### **1.5 Challenges and Consolidation Efforts**

The early Sultans faced several challenges, including Mongol invasions, internal rebellions, and the opposition of Rajput rulers. The Ghulam rulers, particularly Iltutmish and Balban, played critical roles in stabilizing the empire through military strength, political alliances, and administrative reforms. Their efforts established a durable framework for the Sultanate that would be expanded by future dynasties.

#### *Subjective Questions*

**Q1. Discuss the role of Qutb-ud-din Aibak in laying the foundation of the Delhi Sultanate.**

Ans.....  
.....

**Q2. Evaluate the administrative contributions of Iltutmish to the consolidation of the Ghulam Dynasty.**

Ans.....  
.....

**Q3. Analyze the challenges faced by Razia Sultan during her reign and the reasons for her downfall.**

Ans.....  
.....

**Q4. Examine the policies of Balban and their impact on the strength and stability of the Delhi Sultanate.**

Ans.....  
.....



## UNIT-2

### Khiljis – Conquests, Administration and Deccan Policy

#### 2.1 Introduction

The Khilji Dynasty (1290–1320 CE) marked a significant phase in the history of the Delhi Sultanate. Originating from Turkish-Afghan lineage, the Khiljis came to power by overthrowing the last ruler of the Slave Dynasty. They are known for their military campaigns, administrative reforms, and expansionist policies, especially under their most powerful ruler, Alauddin Khilji.

#### 2.2 Rise of the Khilji Dynasty

The dynasty was founded by Jalal-ud-din Khilji in 1290 CE. He adopted a moderate approach to governance, focusing on reconciliation with nobles and former adversaries. However, his reign was short-lived, as he was assassinated by his ambitious nephew and son-in-law, Alauddin Khilji, who then ascended the throne.

#### 2.3 Alauddin Khilji: Military Conquests

Alauddin Khilji (1296–1316 CE) was one of the most ambitious and powerful rulers of the Delhi Sultanate. He undertook several military campaigns to expand the Sultanate's territory:

- **Northern Campaigns:** Alauddin defeated the Rajputs in Ranthambore and Chittor, capturing key forts and consolidating power in Rajasthan.
- **Deccan Campaigns:** His most notable expansionist effort was the conquest of the Deccan. His general Malik Kafur led expeditions into Devagiri (Yadavas), Warangal (Kakatiyas), Dwarasamudra (Hoysalas), and Madurai (Pandyas). These campaigns extended the Sultanate's influence deep into the south, although the regions were not annexed but made to pay tribute.

#### 2.4 Administrative Reforms of Alauddin Khilji

Alauddin implemented a series of bold administrative measures that strengthened the central authority and curbed the power of the nobles:

- **Control over Nobility:** He prohibited social gatherings and marriages among nobles without state permission and established a strong intelligence network to monitor dissent.
- **Market Reforms:** Alauddin introduced price control measures for essential goods like grain, sugar, cloth, and livestock. He fixed wages and prices, set up state granaries, and appointed market inspectors to ensure compliance.
- **Revenue Reforms:** Land revenue was assessed based on actual land measurement. Taxes were increased in the Doab region to suppress rebellion and extract more revenue.
- **Military Reforms:** He maintained a large standing army, directly paid and equipped by the state. The system of branding horses (*dagh*) and maintaining descriptive rolls (*chehra*) of soldiers was introduced to prevent corruption and ghost soldiers.

## **2.5 Deccan Policy**

Alauddin Khilji's Deccan policy was designed to secure tribute rather than annex territory. By doing so, he avoided overextension and focused on exploiting the immense wealth of southern kingdoms. The plundered resources helped stabilize his administration and fund his standing army. This policy also marked the beginning of north-south imperial relations in medieval India.

## **2.6 Succession and Decline of the Khilji Dynasty**

After Alauddin's death in 1316 CE, the Khilji Dynasty quickly declined. His minor son was placed on the throne under the regency of Malik Kafur, who was assassinated shortly after. The dynasty ended in 1320 when Ghiyas-ud-din Tughlaq overthrew the last Khilji ruler, Khusrau Khan, and established the Tughlaq Dynasty.

### ***Subjective Questions***

**Q1. Evaluate the military conquests of Alauddin Khilji and their significance for the Delhi Sultanate.**

**Ans.....**  
.....

**Q2. Discuss the major administrative reforms introduced by Alauddin Khilji and their impact on governance.**

**Ans.....**  
.....

**Q3. Analyze the objectives and outcomes of Alauddin Khilji's Deccan policy.**

**Ans.....**  
.....

**Q4. What were the factors that led to the rapid decline of the Khilji Dynasty after Alauddin's death?**

**Ans.....**  
.....

## UNIT-3

### Tughlaqs – Mohammad-bin-Tughlaq and Feroz Shah Tughlaq, Timur's Invasion

#### 3.1 Introduction

The Tughlaq Dynasty (1320–1414 CE) followed the Khilji rule and is remembered for ambitious projects, administrative experiments, and a gradual decline in central authority. The dynasty began with Ghiyas-ud-din Tughlaq and saw significant developments during the reigns of Mohammad-bin-Tughlaq and Feroz Shah Tughlaq. The period ended with external invasions and internal disintegration, most notably marked by Timur's invasion.

#### 3.2 Mohammad-bin-Tughlaq: A Reign of Experiments

Mohammad-bin-Tughlaq (1325–1351 CE), the most controversial ruler of the Tughlaq dynasty, is often described as a visionary whose policies failed due to poor execution.

##### 3.2.1 Transfer of Capital

He shifted the capital from Delhi to Devagiri (renamed Daulatabad) to control the Deccan better and to protect the capital from Mongol invasions. The forced migration caused immense hardship and was eventually reversed, causing widespread resentment.

##### 3.2.2 Token Currency Experiment

To overcome a financial crisis, Mohammad-bin-Tughlaq introduced token currency made of copper and brass, equivalent in value to silver coins. Due to lack of proper control and widespread counterfeiting, the scheme failed disastrously, damaging the economy.

##### 3.2.3 Taxation in the Doab

To increase revenue, he imposed heavy taxes in the fertile Doab region between the Ganga and Yamuna rivers. This led to peasant revolts, as the policy coincided with famine and caused widespread suffering.

##### 3.2.4 Expansionist Ambitions

He planned expeditions into regions like Central Asia and the Himalayas, which failed and drained resources. His campaigns in South India also met with mixed results and increased discontent.

##### 3.2.5 Evaluation of Rule

Though Mohammad-bin-Tughlaq was intelligent, scholarly, and ambitious, his rule is seen as a classic case of failed idealism due to impractical policies and harsh execution. His reign witnessed rebellions, administrative breakdown, and the beginning of the weakening of the Sultanate.

#### 3.3 Feroz Shah Tughlaq: A Conservative Reformer

Feroz Shah Tughlaq (1351–1388 CE), the cousin of Mohammad-bin-Tughlaq, adopted a more conservative and orthodox approach.

### **3.3.1 Administrative Policies**

He focused on improving public welfare by constructing canals, rest houses, hospitals, and madrasas. He also emphasized the codification of laws and restored many Islamic principles in governance.

### **3.3.2 Religious Orthodoxy**

Feroz Shah emphasized Sharia law and promoted Sunni Islam. He persecuted Shia Muslims and non-Muslims, destroying temples and imposing *jizya* (tax on non-Muslims) more stringently.

### **3.3.3 Decline of Central Authority**

Although his reign was relatively peaceful, Feroz's excessive dependence on hereditary succession in bureaucracy weakened the administration. His failure to suppress regional revolts paved the way for the Sultanate's fragmentation.

### **3.4 Timur's Invasion (1398 CE)**

The weakening of the Tughlaq dynasty invited external aggression. Timur, the Mongol conqueror from Central Asia, invaded India in 1398 CE. He marched through Punjab and brutally sacked Delhi, massacring thousands and plundering immense wealth. The invasion exposed the vulnerability of the Sultanate and hastened its collapse.

### **3.5 Decline of the Tughlaq Dynasty**

Following Timur's invasion, the Tughlaq Dynasty rapidly disintegrated. Weak successors, internal strife, and growing regional autonomy led to the rise of independent kingdoms and marked the beginning of the end of the Delhi Sultanate's central control.

#### ***Subjective Questions***

**Q1. Critically evaluate the administrative experiments of Mohammad-bin-Tughlaq and their consequences.**

Ans.....  
.....

**Q2. Discuss the welfare and religious policies of Feroz Shah Tughlaq. How did they shape his rule?**

Ans.....  
.....

**Q3. Analyze the causes and impact of Timur's invasion of India in 1398 CE.**

Ans.....  
.....

**Q4. Compare and contrast the administrative styles of Mohammad-bin-Tughlaq and Feroz Shah Tughlaq.**

Ans.....

## UNIT-4

### Lodi Vans – Sikandar Lodi, Ibrahim Lodi!

#### 4.1 Introduction

The Lodi Dynasty (1451–1526 CE) was the last ruling dynasty of the Delhi Sultanate and the only Afghan dynasty to rule from Delhi. Founded by Bahlul Lodi, it was marked by attempts to consolidate power in northern India. The dynasty reached its peak under Sikandar Lodi and ended with the defeat of Ibrahim Lodi by Babur, leading to the establishment of the Mughal Empire.

#### 4.2 Sikandar Lodi (1489–1517 CE)

Sikandar Lodi, son of Bahlul Lodi, was an able and energetic ruler who played a crucial role in strengthening the Lodi Empire. His reign is remembered for administrative reforms, efforts at territorial expansion, and patronage of culture.

##### 4.2.1 Administrative Achievements

He centralized administration and improved the functioning of the justice system. Sikandar Lodi established a strong control over the Afghan nobility and reasserted the authority of the Sultan. He also founded the city of Agra in 1504, which later became a prominent center under the Mughals.

##### 4.2.2 Religious Policy

Sikandar Lodi was a staunch Sunni Muslim and pursued orthodox religious policies. He destroyed several Hindu temples and imposed *sharia*-based regulations. His religious intolerance, however, caused unrest among non-Muslim communities.

##### 4.2.3 Patronage of Learning

Despite his religious orthodoxy, Sikandar Lodi was a poet and a patron of Persian and local literature. He encouraged scholars and poets at his court and supported translations of Sanskrit works into Persian.

##### 4.2.4 Military Campaigns

Sikandar Lodi led several campaigns to expand the empire, including expeditions in Bihar and Bengal. He also subdued rebellious local chiefs and Rajputs in the eastern and central parts of India, helping to stabilize his rule.

#### 4.3 Ibrahim Lodi (1517–1526 CE)

Ibrahim Lodi, the son of Sikandar Lodi, succeeded his father but lacked the political acumen and diplomatic skills necessary to maintain unity in the empire.

##### 4.3.1 Conflict with Nobility

Ibrahim's autocratic behavior alienated powerful Afghan nobles. He removed and punished several senior nobles, including his own relatives, leading to widespread discontent and rebellion.

#### **4.3.2 Military Failures**

Unlike his predecessors, Ibrahim failed to suppress internal revolts effectively. The Rajputs, Afghans, and local governors challenged his authority. His inability to maintain internal cohesion weakened the empire considerably.

#### **4.3.3 Battle of Panipat (1526)**

Facing dissent from his own nobility, Daulat Khan Lodi and Alam Khan invited Babur, the ruler of Kabul, to invade India. In the First Battle of Panipat in 1526, Babur defeated and killed Ibrahim Lodi. This historic battle marked the end of the Delhi Sultanate and the beginning of Mughal rule in India.

#### **4.4 Decline of the Lodi Dynasty**

The decline of the Lodi Dynasty can be attributed to Ibrahim Lodi's poor leadership, internal dissensions, and the rising ambition of regional governors. The dynasty's inability to maintain centralized control and deal with external threats paved the way for Babur's successful invasion and the foundation of the Mughal Empire.

#### ***Subjective Questions:***

**Q1. Discuss the administrative and cultural contributions of Sikandar Lodi.**

Ans.....  
.....

**Q2. Analyze the factors that led to Ibrahim Lodi's failure as a ruler.**

Ans.....  
.....

**Q3. Explain the causes and consequences of the First Battle of Panipat (1526).**

Ans.....  
.....

**Q4. Compare the leadership styles of Sikandar Lodi and Ibrahim Lodi, highlighting their impact on the Lodi Dynasty.**

Ans.....  
.....

#### ***Objective Questions:***

**Q1. Who was the founder of the Delhi Sultanate?**

- a) Iltutmish
- b) Qutb-ud-din Aibak
- c) Balban

d) Alauddin Khilji

**Answer: b) Qutb-ud-din Aibak**

**Q2. Which ruler introduced the market control system and maintained a large standing army?**

a) Muhammad bin Tughlaq

b) Balban

c) Alauddin Khilji

d) Firoz Shah Tughlaq

**Answer: c) Alauddin Khilji**

**Q3. Muhammad bin Tughlaq is known for which of the following policies?**

a) Abolition of Jaziya

b) Transfer of capital from Delhi to Daulatabad

c) Construction of Qutub Minar

d) Founding of the Lodhi dynasty

**Answer: b) Transfer of capital from Delhi to Daulatabad**

**Q4. The invasion of Timur during the Delhi Sultanate period occurred during the reign of:**

a) Alauddin Khilji

b) Firoz Shah Tughlaq

c) Nasir-ud-din Mahmud

d) Ibrahim Lodi

**Answer: c) Nasir-ud-din Mahmud**

**Q5. Who was the last ruler of the Delhi Sultanate defeated by Babur in the First Battle of Panipat?**

a) Sikandar Lodi

b) Bahlul Lodi

c) Nasir-ud-din Mahmud

d) Ibrahim Lodi

**Answer: d) Ibrahim Lodi**

**UNIT-1****Vijayanagar Empire – Its Foundation and Conflict with the Bahmani Kingdom****1.1 Introduction**

The Vijayanagar Empire was one of the most prominent and enduring South Indian kingdoms during the medieval period. It was established to protect the southern region from frequent invasions by the Delhi Sultanate and to consolidate Hindu political power in the face of rising Islamic influence. Its prolonged conflict with the Bahmani Sultanate defined much of Deccan politics in the 14th to 16th centuries.

**1.2 Foundation of the Vijayanagar Empire**

The Vijayanagar Empire was founded in 1336 CE by Harihara I and Bukka Raya I, two brothers who initially served in the administration of the Hoysala kingdom and were later associated with the Kampili kingdom. After its fall, the brothers were taken to Delhi, where they converted to Islam, but upon returning south, they reconverted to Hinduism under the guidance of the sage Vidyanarya and established the Vijayanagar kingdom. The empire was centered at the city of Vijayanagar (modern-day Hampi), which soon grew into a prosperous and well-fortified capital.

**1.3 Dynastic Rule and Governance**

The Vijayanagar Empire was ruled successively by four major dynasties: Sangama, Saluva, Tuluva, and Aravidu. Among them, the Tuluva dynasty produced the most illustrious ruler, Krishnadevaraya, under whom the empire reached its zenith. The administration was highly centralized, with the king as the supreme authority. The empire was divided into *mandalas* (provinces), *nadus* (districts), *simas* (sub-districts), and *gramas* (villages), administered by appointed officials. Military commanders were granted *amaram* (land) in return for maintaining troops for the empire.

**1.4 Economic and Cultural Flourishing**

Vijayanagar's economy thrived on agriculture, trade (both inland and overseas), and temple-based economic networks. The empire controlled important trade routes along the east and west coasts of India, facilitating contact with Arabs, Portuguese, and other foreign merchants. Temples were not only centers of religious activity but also hubs of economic and social life. Vijayanagar became a beacon of South Indian art, architecture, and literature, especially in Telugu, Kannada, Tamil, and Sanskrit.

**1.5 Conflict with the Bahmani Kingdom**



From the beginning, the Vijayanagar Empire found itself in constant rivalry with the Bahmani Sultanate, which was founded in 1347 CE in the Deccan. The conflicts between the two powers were primarily territorial, with the fertile and strategically important Raichur Doab lying between the Krishna and Tungabhadra rivers being a major bone of contention. The wars between the two kingdoms were frequent and intense. One of the most significant clashes occurred during the reign of Krishnadevaraya (1509–1529 CE), who defeated the Bahmani forces and captured the Raichur Doab after a fierce battle. However, the rivalry persisted even after the fragmentation of the Bahmani Sultanate into five Deccan Sultanates. This ultimately culminated in the Battle of Talikota in 1565 CE, where the united forces of the Deccan Sultanates defeated Vijayanagar, leading to the empire's irreversible decline.

### **1.6 Conclusion**

The Vijayanagar Empire played a crucial role in resisting Islamic expansion into the South and became a symbol of Hindu resurgence during the medieval period. Its sustained conflict with the Bahmani Sultanate shaped the political landscape of the Deccan for over two centuries. Despite its eventual fall, the cultural and architectural legacy of Vijayanagar continues to be celebrated.

#### *Subjective Questions:*

**Q1. Explain the circumstances and motivations behind the foundation of the Vijayanagar Empire.**

Ans.....  
.....

**Q2. Discuss the major administrative and economic features of the Vijayanagar Empire.**

Ans.....  
.....

**Q3. Analyze the nature and causes of conflict between the Vijayanagar Empire and the Bahmani Sultanate.**

Ans.....  
.....

**Q4. Evaluate the military and diplomatic strategies adopted by Krishnadevaraya in his conflict with the Bahmani Kingdom.**

Ans.....  
.....

## UNIT-2

### Bahmani Kingdom – Its Expansion and Disintegration

#### 2.1 Introduction

The Bahmani Kingdom was one of the most significant Islamic states in the Deccan during medieval India. It served as a powerful counter to the Hindu Vijayanagar Empire and played a crucial role in shaping the political and cultural identity of the Deccan region. Founded in the mid-14th century, the Bahmani Sultanate represented the emergence of a distinct Deccan Muslim culture and power, eventually leading to the creation of the Deccan Sultanates after its fragmentation.

#### 2.2 Foundation of the Bahmani Kingdom

The Bahmani Sultanate was established in 1347 CE by Ala-ud-din Bahman Shah, also known as Hasan Gangu, a Turkish or Afghan noble who revolted against the Delhi Sultanate's governor in the Deccan. He declared independence and made Gulbarga (originally named Ahsanabad) his capital. Later, the capital was shifted to Bidar by Ahmad Shah Wali in the 15th century. The kingdom marked the beginning of a long-standing Muslim presence in the Deccan.

#### 2.3 Administrative Structure

The Bahmani Sultanate had a centralized form of administration, similar to that of the Delhi Sultanate. The Sultan was the supreme authority. The kingdom was divided into provinces known as *tarafs*, governed by nobles known as *tarafdars*. However, the excessive power enjoyed by these nobles often created friction and led to internal instability.

The court of the Bahmani kings was known for its Persianate culture, and Persian was the official language of administration and literature. The Bahmani rulers also promoted Indo-Islamic art and architecture, which blended local and Islamic traditions.

#### 2.4 Expansion under Prominent Rulers

The Bahmani Kingdom reached its height under rulers like Muhammad Shah I, Firoz Shah Bahmani, and Ahmad Shah Wali. These rulers expanded the kingdom through military conquests and diplomatic alliances.

Firoz Shah Bahmani (1397–1422 CE) was known for his military campaigns and intellectual pursuits. He patronized scholars, poets, and artisans, and attempted to bring Persian cultural sophistication to the Deccan.

Ahmad Shah Wali (1422–1436 CE) shifted the capital to Bidar and continued territorial expansion. He is also remembered for his religious tolerance and efforts to integrate the local Deccani and immigrant Persian elements in administration and culture.

#### 2.5 Cultural Contributions

The Bahmani rulers patronized Persian art, literature, and architecture. Bidar and Gulbarga became centers of learning, Sufi activity, and cultural exchange. Several monuments,

including the madrasa of Mahmud Gawan, the Gulbarga fort and mosque, and Bidar fort, are architectural legacies of this period.

The Bahmani state also played a vital role in the development of Deccani Urdu and Indo-Persian synthesis, giving rise to a unique regional culture.

### **2.6 Disintegration of the Bahmani Kingdom**

The decline of the Bahmani Kingdom began in the late 15th century due to several factors, including succession disputes, weakening of central authority, and increasing factionalism among the nobles. The rivalry between the Deccani nobles (native Muslims) and the Afaqis (foreign Muslims) created persistent political instability.

By the early 16th century, the Bahmani Sultanate had fragmented into five independent Deccan Sultanates: Ahmadnagar, Bijapur, Golconda, Berar, and Bidar. This marked the end of the Bahmani political unity but the continuation of its cultural influence through its successor states.

### **2.7 Conclusion**

The Bahmani Kingdom played a pivotal role in Deccan politics and culture. Though it could not survive as a unified state for long, it laid the foundation for the Deccan Sultanates and influenced the regional architecture, literature, and Indo-Islamic culture in profound ways.

#### ***Subjective Questions:***

**Q1. Describe the origin and administrative structure of the Bahmani Kingdom.**

Ans.....  
.....

**Q2. Assess the role of Firoz Shah Bahmani and Ahmad Shah Wali in the expansion and consolidation of the Bahmani Sultanate.**

Ans.....  
.....

**Q3. Discuss the internal causes that led to the disintegration of the Bahmani Kingdom.**

Ans.....  
.....

**Q4. Highlight the cultural and architectural contributions of the Bahmani rulers.**

Ans.....  
.....

## UNIT-3

### **Struggle for Empire in North India – Eastern India: Bengal, Assam and Orissa; Western India: Gujarat, Malwa, Mewar; Northwest and North India: Kashmir**

#### **3.1 Introduction**

Following the decline of the Delhi Sultanate and the weakening of central authority, various regional kingdoms emerged in North and Eastern India, each asserting autonomy and competing for power. These regional powers included Bengal, Assam, Orissa in the east; Gujarat, Malwa, and Mewar in the west; and Kashmir in the north. Their rise not only contributed to a fragmented political landscape but also to a rich cultural and architectural diversity across medieval India.

#### **3.2 Eastern India**

##### **3.2.1 Bengal**

The Bengal Sultanate emerged as an independent kingdom in 1352 CE under Shamsuddin Ilyas Shah after breaking away from the Delhi Sultanate. It became a wealthy and prosperous state due to its control over trade routes and fertile land. The capital cities, Pandua and later Gaur, became centers of Islamic culture and architecture. The kingdom was known for its art, literature, and the introduction of the Bengali language into administration.

##### **3.2.2 Assam**

Assam remained largely outside the control of the Delhi Sultanate and regional sultanates. It was dominated by the Ahom dynasty, founded in the early 13th century by Sukaphaa, a Tai prince. The Ahoms successfully resisted multiple invasions and maintained their independence. They built a strong centralized state, promoted agriculture, and developed a unique hybrid culture combining Tai and local Assamese traditions.

##### **3.2.3 Orissa**

In Orissa, the Gajapati dynasty rose to prominence under rulers like Kapilendra Deva in the 15th century. The kingdom expanded its influence over large parts of Andhra, Bengal, and the Deccan. The Gajapatis were staunch patrons of Hinduism and temple architecture, with major contributions to the Jagannath cult and temples in Puri.

#### **3.3 Western India**

##### **3.3.1 Gujarat**

The Gujarat Sultanate was founded by Zafar Khan Muzaffar in 1407 CE. With its capital at Ahmedabad, the sultanate became a prosperous center of trade and culture. Gujarat controlled important sea ports and participated in trade with Arabs, Persians, and the Portuguese. Its rulers, particularly Mahmud Begada, expanded the kingdom and built impressive mosques and forts.

### 3.3.2 Malwa

The Malwa Sultanate was established in 1392 CE with its capital at Mandu. It became a significant center of Islamic culture in central India. The kingdom was known for its elegant architectural style and urban planning, best reflected in Mandu's palaces and tombs. Malwa frequently engaged in conflict with neighboring powers like Gujarat, Mewar, and the Lodis.

### 3.3.3 Mewar

Mewar, a Rajput kingdom, emerged as a strong Hindu power resisting the advances of Muslim rulers. Under leaders like Rana Kumbha and Rana Sanga, Mewar asserted its independence and military strength. Rana Sanga formed alliances with other Rajput states and even challenged the Mughals at the Battle of Khanwa (1527 CE) against Babur. Mewar was known for its valor, fortresses, and contribution to Rajput architecture.

## 3.4 Northwest and North India

### 3.4.1 Kashmir

The region of Kashmir had a distinct political and cultural identity. Under rulers like Zain-ul-Abidin (r. 1420–1470 CE), often called the "Akbar of Kashmir," the region flourished culturally and economically. He promoted religious tolerance, local art, and the Kashmiri language. Prior to his rule, Kashmir had experienced internal conflict and frequent changes in dynasties, including the Shah Mir dynasty.

## 3.5 Conclusion

The rise of regional states in North, East, and West India during the medieval period represents a significant phase in Indian history. These kingdoms fostered distinct cultural identities, developed unique administrative systems, and contributed immensely to literature, architecture, and art. Their struggles for autonomy and power created a competitive yet vibrant political atmosphere, which eventually set the stage for the Mughal expansion in the subcontinent.

### *Subjective Questions:*

**Q1. Evaluate the political and cultural significance of the Bengal and Orissa kingdoms in medieval Eastern India.**

Ans.....  
.....

**Q2. Discuss the contributions of the Ahom dynasty to the development of Assam during the medieval period.**

Ans.....  
.....

**Q3. Compare the regional kingdoms of Gujarat and Malwa in terms of administration, trade, and cultural achievements.**

Ans.....  
.....

**Q4. Analyze the role of Mewar and Kashmir in resisting external invasions and preserving regional identity.**

**Ans.....**  
.....

***Objective Questions:***

**Q1. Who was the founder of the Vijayanagar Empire?**

- a) Harihara and Bukka
- b) Krishnadevaraya
- c) Deva Raya -I
- d) Narasimha Raya

**Answer: a) Harihara and Bukka**

**Q2. The famous Battle of Talikota in 1565 led to the decline of which empire?**

- a) Bahmani Kingdom
- b) Mughal Empire
- c) Vijayanagar Empire
- d) Maratha Empire

**Answer: c) Vijayanagar Empire**

**Q3. The Bahmani Kingdom was established in which year?**

- a) 1296 CE
- b) 1347 CE
- c) 1399 CE
- d) 1451 CE

**Answer: b) 1347 CE**

**Q4. Which ruler of the Bahmani Kingdom is credited with significant administrative and cultural development?**

- a) Mahmud Gawan
- b) Alauddin Hasan
- c) Firuz Shah Bahmani
- d) Adil Shah

**Answer: a) Mahmud Gawan**

**Q5. In medieval India, the region of Gujarat was ruled by which powerful dynasty?**

- a) Gajapatis
- b) Sisodias
- c) Malwa Sultans
- d) Muzaffarid Dynasty

**Answer: d) Muzaffarid Dynasty**

**UNIT-1****Babur's Invasion of Indian Territories, Humayun – His Difficulties, Battle with Sher Shah and the Causes of His Failure****1.1 Babur's Invasion of Indian Territories**

Zahir-ud-din Muhammad Babur, the founder of the Mughal Empire in India, was a descendant of Timur on his father's side and Genghis Khan on his mother's side. He initially ruled in the Fergana Valley (modern Uzbekistan) but due to internal conflicts and external threats, Babur sought new opportunities in India. The political instability in the Delhi Sultanate and the disunity among Indian rulers offered him the perfect opportunity.

Babur's first expedition to India occurred in 1519, but his major invasion took place in 1526. He defeated Ibrahim Lodi, the last ruler of the Delhi Sultanate, in the First Battle of Panipat. This victory marked the beginning of the Mughal Empire in India. Babur employed superior military tactics, including field artillery and the Tulughma system (a strategy involving the division of the army into various units for better mobility and surprise attacks), which proved effective against the traditional Indian armies.

Following his victory at Panipat, Babur went on to defeat Rana Sanga of Mewar at the Battle of Khanwa in 1527, consolidating his rule in northern India. He also faced and overcame Afghan and Rajput resistance in subsequent battles at Chanderi (1528) and Ghaghra (1529).

**1.2 Humayun – His Difficulties**

Babur died in 1530 and was succeeded by his son, Humayun. From the beginning of his reign, Humayun faced numerous challenges. The Mughal Empire was still in its nascent stage, with weak administrative structures and disloyal nobles. He also had to contend with the Afghan chieftains and Rajput kings who were eager to regain their lost territories.

Humayun's brothers, especially Kamran Mirza, created constant internal strife by refusing to cooperate with him. Kamran controlled Kabul and Lahore and was a persistent threat to Humayun's authority. The division of the empire among the brothers weakened the central control and reduced the overall strength of the Mughals.

Humayun also lacked the military genius and organizational skills of his father. His failure to act decisively and swiftly allowed his rivals, especially Sher Khan (later Sher Shah Suri), to grow in power.

**1.3 Battle with Sher Shah**

Sher Khan, who later assumed the title of Sher Shah Suri, emerged as a powerful Afghan leader in Bihar and Bengal. A capable administrator and a brilliant strategist, Sher Khan

gradually consolidated his power base, attracting both Afghan nobles and disgruntled elements of the Mughal army.

The decisive confrontation between Humayun and Sher Khan occurred in 1539 at the Battle of Chausa, where Humayun was decisively defeated. In 1540, the two clashed again at the Battle of Kannauj (also known as the Battle of Bilgram), where Humayun was once again routed. These defeats forced Humayun into exile for the next fifteen years.

#### 1.4 Causes of Humayun's Failure

Humayun's failure as a ruler can be attributed to several factors:

- **Lack of administrative foresight:** Unlike Sher Shah, Humayun failed to build a robust administrative setup that could support the empire during crises.
- **Poor military strategy:** His indecisiveness and lack of coordination in military campaigns led to defeats in key battles.
- **Internal divisions:** The lack of unity among the Mughal princes, especially the hostility of Kamran Mirza, significantly weakened Humayun's position.
- **Underestimation of Sher Shah:** Humayun failed to recognize Sher Shah's growing strength in time and did not take effective steps to check his expansion.

Despite these setbacks, Humayun eventually returned to India with Persian assistance and reestablished Mughal authority shortly before his death in 1556, paving the way for his son Akbar to consolidate and expand the empire.

#### *Subjective Questions:*

**Q1. Describe Babur's invasion of India and examine the reasons for his success in establishing the Mughal Empire.**

Ans.....  
.....

**Q2. Discuss the major difficulties faced by Humayun during his reign. How did these affect the stability of the Mughal Empire?**

Ans.....  
.....

**Q3. Analyze the battles between Humayun and Sher Shah Suri. What were the consequences of these battles for the Mughal Empire?**

Ans.....  
.....

**Q4. Examine the causes of Humayun's failure as a ruler. Do you think he was responsible for the downfall of the Mughals during his reign?**

Ans.....  
.....



## UNIT-2

### Sher Shah – Administration and Reforms

#### 2.1 Sher Shah – A Brief Introduction

Sher Shah Suri, originally named Farid Khan, was an Afghan noble who rose from humble beginnings to become one of the most efficient rulers of medieval India. After defeating Humayun in the battles of Chausa (1539) and Kannauj (1540), he established the **Sur Empire** and ruled from 1540 to 1545. Despite his short reign, Sher Shah is remembered as a brilliant administrator and reformer who laid the foundations for a strong centralized state.

#### 2.2 Central Administration

Sher Shah divided his empire into several provinces called **Sarkars**, which were further divided into **Parganas**. At the center, the king was the supreme authority. He was assisted by a council of ministers, including the **Diwan-i-Wizarat (Finance Minister)**, **Diwan-i-Ariz (Military Officer)**, **Diwan-i-Insha (Minister for Correspondence)**, and **Diwan-i-Qaza (Chief Justice)**. Sher Shah ensured that all officials were appointed based on merit and were regularly transferred to prevent corruption and favoritism.

#### 2.3 Revenue Reforms

Sher Shah's revenue system was one of his most significant contributions. He implemented a **scientific land revenue system** based on the measurement of land. The land was categorized based on fertility, and the **revenue (rent)** was fixed accordingly. The unit of measurement was the **bigha**, and survey work was carried out using **Ghaus (measuring rods)**. Revenue was collected directly from the peasants, eliminating intermediaries, which helped increase efficiency and reduce exploitation.

The **Patwari (village record keeper)** and **Qanungo (district-level revenue officer)** were responsible for maintaining records and ensuring transparency in revenue collection. Sher Shah also granted **concessions and exemptions** during famines and natural calamities.

#### 2.4 Military Reforms

Sher Shah maintained a **well-organized standing army**. He introduced the system of **branding horses (Dagh)** and **descriptive rolls of soldiers (Chehra)** to prevent corruption and impersonation in the military. Soldiers were paid in cash, and the emperor kept a personal record of all military personnel to maintain discipline and loyalty.

To strengthen his hold over the empire, he constructed strategic **forts** and maintained a **network of roads** for quick troop movement. His army was disciplined, well-equipped, and capable of rapid deployment.

#### 2.5 Judicial and Police Reforms

Sher Shah established a **uniform judicial system** for both civil and criminal cases. Justice was administered without bias, and the emperor personally heard important cases. Each village had a **Muqaddam (village head)** and **Chowkidar (watchman)** responsible for local

peace and order. The **Kotwal** ensured law and order in towns and cities. Sher Shah's judicial system was known for its **strictness and impartiality**.

### 2.6 Public Works and Road Development

One of the most enduring legacies of Sher Shah was his emphasis on infrastructure development. He constructed the famous **Grand Trunk Road (Sadak-e-Azam)** from Sonargaon in Bengal to Attock (now in Pakistan), which facilitated trade, administration, and communication. He also built **caravanserais (rest houses)** at regular intervals along highways, with provisions for food, water, and security for travelers.

Wells, mosques, and gardens were built along the roads, showcasing Sher Shah's concern for public welfare and traveler safety. These roads helped improve connectivity and also served military and economic purposes.

### 2.7 Currency and Economic Reforms

Sher Shah introduced a **uniform and stable currency system**. He issued the **silver rupiya**, which became the standard currency of the empire and was later adopted by the Mughals as well. His coins were of **high purity and consistent weight**, restoring public confidence in the monetary system.

He promoted **trade and commerce** by eliminating illegal taxes and providing security on trade routes. Markets flourished under his rule due to economic stability and administrative efficiency.

#### *Subjective Questions:*

**Q1. Discuss the administrative reforms introduced by Sher Shah. How did they contribute to the stability of his empire?**

Ans.....  
.....

**Q2. Explain the revenue reforms of Sher Shah and their impact on the peasantry and the economy.**

Ans.....  
.....

**Q3. Describe the public works and infrastructure developments undertaken by Sher Shah. Why are they considered significant?**

Ans.....  
.....

**Q4. Analyze Sher Shah's military and judicial reforms. How did they reflect his administrative genius?**

Ans.....  
.....

## UNIT-3

### Akbar – Conquests and Religious Policy, Jahangir and Nur Jahan's Supremacy on His Administration

#### 3.1 Akbar – Conquests

Akbar, the son of Humayun, ascended the Mughal throne in 1556 at the young age of thirteen. Despite his youth, he soon proved to be a capable and visionary ruler. Under the guidance of his regent, Bairam Khan, Akbar first defeated Hemu at the **Second Battle of Panipat (1556)**, which re-established Mughal rule in India.

After consolidating power in Delhi and Agra, Akbar embarked on a series of military campaigns to expand his empire. He used a combination of diplomacy, matrimonial alliances, and military strength. Major conquests during his reign include:

- **Malwa (1561):** Akbar defeated Baz Bahadur, the ruler of Malwa, and annexed it to the Mughal Empire.
- **Gujarat (1572):** The strategic location and commercial prosperity of Gujarat made it an important conquest.
- **Rajasthan (1562–1590):** Akbar adopted a diplomatic approach with Rajput rulers. He married Rajput princesses and won the support of several chiefs, though he had to fight the battle of Haldighati (1576) against Rana Pratap of Mewar.
- **Bengal and Bihar (1574–1576):** These eastern provinces were annexed after a prolonged campaign.
- **Deccan campaigns (1591–1601):** Akbar launched expeditions into the Deccan and successfully annexed Berar, Khandesh, and parts of Ahmadnagar.

Akbar's conquests resulted in the unification of most of India under Mughal rule and marked the zenith of Mughal territorial expansion.

#### 3.2 Akbar – Religious Policy

Akbar's religious policy was one of the most progressive aspects of his reign. He understood the religious diversity of India and sought to promote tolerance and harmony among his subjects.

He abolished the **Jizya tax** on non-Muslims and the **Pilgrimage tax**, which had long been sources of resentment. He appointed people from different religious backgrounds to high positions in the administration.

Akbar encouraged religious debate and discussion at the **Ibadat Khana (House of Worship)**, where scholars from various faiths—Hindus, Muslims, Christians, Jains, and Zoroastrians—were invited. Disillusioned with orthodox Islam, Akbar introduced a new religious concept called **Din-i-Ilahi (Religion of God)** in 1582, which aimed at blending the best elements of all major religions. However, it did not gain many followers and remained limited to a small group of nobles.

His religious policy earned him respect and loyalty from various communities and helped in consolidating the empire.

### 3.3 Jahangir – Accession and Policies

Jahangir, Akbar’s son, ascended the throne in 1605. He continued many of Akbar’s policies but lacked the same degree of vision and energy. Jahangir is remembered for his keen interest in **justice and art**. His policy of “**Justice to all**” earned him the title “**Chain of Justice**”, as he installed a golden chain outside his palace for the common people to seek justice directly from the emperor.

He faced rebellion from his son **Khusrau**, who allied with Guru Arjan Dev. The rebellion was crushed, and Guru Arjan was executed, which later sowed seeds of discontent between the Sikhs and the Mughals.

Jahangir also maintained diplomatic relations with European traders, notably the British East India Company, which received trading rights during his reign.

### 3.4 Nur Jahan’s Supremacy on His Administration

Jahangir’s addiction to wine and opium made him increasingly dependent on his wife **Nur Jahan**, whom he married in 1611. Nur Jahan was a highly intelligent and ambitious woman who soon became the **real power behind the throne**.

She created a “**Nur Jahan Junta**”—a group consisting of her relatives, especially her father Itimad-ud-Daulah and brother Asaf Khan. Nur Jahan issued **imperial orders (Farmans)** and even **coins in her name**, which was a rare honor for a Mughal queen.

Her influence extended over appointments to key administrative positions and military decisions. She played a significant role in court politics and diplomacy. However, her excessive interference also created factions in the Mughal court, including one led by Prince Khurram (later Shah Jahan), who eventually rebelled.

Despite the political instability caused by court intrigues, the empire remained intact due to the administrative legacy of Akbar and the overall strength of the Mughal system.

#### *Subjective Questions:*

**Q1. Evaluate the military conquests of Akbar. How did they contribute to the expansion of the Mughal Empire?**

Ans.....

**Q2. Discuss Akbar’s religious policy. How did it differ from those of previous Mughal rulers?**

Ans.....

**Q3. Assess Jahangir’s contribution to the Mughal administration and culture.**

Ans.....

**Q4. Analyze the role and influence of Nur Jahan in the Mughal administration during Jahangir’s reign.**

Ans.....

## UNIT-4

### **Shah Jahan – His Reign Represents the Golden Age of Mughal History; Aurangzeb and His Policy: Deccan Policy, Rajput Policy and Religious Policy**

#### **4.1 Shah Jahan – His Reign Represents the Golden Age of Mughal History**

Shah Jahan, son of Jahangir and Nur Jahan's niece, ascended the throne in 1628 after a brief war of succession. His reign, which lasted until 1658, is often considered the Golden Age of the Mughal Empire, especially in terms of architecture, art, and culture.

Shah Jahan maintained the administrative structure established by Akbar and Jahangir. He was a competent ruler and maintained law and order throughout the empire. Economically, the empire was prosperous, and trade and commerce flourished. The **Mughal court** became the center of a refined and elegant culture, with Persian influence reaching its peak.

Shah Jahan is most famously remembered for his monumental contributions to architecture. The construction of the Taj Mahal in Agra, in memory of his wife Mumtaz Mahal, is one of the greatest architectural achievements in Indian and world history. Other architectural masterpieces of his reign include the Red Fort in Delhi, the Jama Masjid, and the Shah Jahan Mosque in Thatta. Though his reign was marked by grandeur, it was also burdened by the high cost of architectural extravagance. Toward the end of his reign, Shah Jahan fell ill, leading to a war of succession among his sons. Aurangzeb emerged victorious, imprisoned Shah Jahan in Agra Fort, and declared himself emperor in 1658.

#### **4.2 Aurangzeb and His Policies**

Aurangzeb Alamgir, the last of the great Mughal emperors, ruled from 1658 to 1707. Unlike his predecessors, Aurangzeb was deeply orthodox and sought to govern the empire strictly according to Islamic principles. His reign was the **longest in Mughal history**, marked by both expansion and internal conflict.

##### **4.2.1 Deccan Policy**

Aurangzeb devoted a significant part of his reign to **Deccan campaigns**, aiming to subdue the southern kingdoms. His primary targets were the **Shivaji-led Marathas** and the **Shia kingdoms** of Golconda and Bijapur.

He managed to annex both Bijapur (1686) and Golconda (1687) but faced strong resistance from the **Marathas**. Though Shivaji was captured and later escaped, the Marathas continued to wage guerrilla warfare under his successors. Aurangzeb remained in the Deccan for over two decades, exhausting the empire's resources and weakening its administrative machinery in the north.

His Deccan policy, though territorially successful, proved to be a **strategic failure** in the long run. The continuous warfare drained the treasury and overextended the empire.

### 4.2.2 Rajput Policy

Aurangzeb's approach to the Rajputs was a departure from the inclusive policies of Akbar. Early in his reign, he antagonized powerful Rajput states, particularly **Mewar and Marwar**. The succession issue in Marwar following the death of Raja Jaswant Singh led Aurangzeb to interfere in Rajput internal affairs. This provoked widespread resistance and led to a long and bitter conflict with the Rajputs. Mewar and Marwar joined hands against Aurangzeb, and the emperor had to ultimately adopt a conciliatory approach toward the end of his life. His **alienation of the Rajputs**, who were once firm allies of the Mughals, was a major setback to the stability and unity of the empire.

### 4.2.3 Religious Policy

Aurangzeb was a staunch Sunni Muslim and sought to enforce **Islamic orthodoxy**. His religious policy was in stark contrast to the tolerant and inclusive approach of Akbar.

Some major decisions that reflected his religious views included:

- **Reimposition of the Jizya tax** on non-Muslims in 1679.
- Destruction of several Hindu temples and restrictions on their repair and construction.
- Banning of music and other court luxuries considered un-Islamic.
- Dismissal of Hindu officials from high-ranking positions (though many continued to serve in his administration).

These policies alienated large sections of the population, including **Hindus, Sikhs, and Shias**, and led to a series of revolts across the empire, including those by the **Marathas, Jats, Sikhs, and Rajputs**.

Though Aurangzeb extended the Mughal Empire to its greatest territorial extent, his religious intolerance and centralization of power contributed to the **decline of the empire** after his death in 1707.

### *Subjective Questions:*

**Q1. Why is the reign of Shah Jahan considering the Golden Age of the Mughal Empire? Discuss with examples.**

Ans.....

**Q2. Examine Aurangzeb's Deccan Policy. What were its objectives and consequences?**

Ans.....

**Q3. Analyze Aurangzeb's Rajput Policy. How did it differ from that of Akbar?**

Ans.....

**Q4. Discuss the religious policy of Aurangzeb and its impact on the unity and decline of the Mughal Empire.**

Ans.....

***Objective Questions:***

**Q1. Who defeated Ibrahim Lodi in the First Battle of Panipat in 1526?**

- a) Akbar
- b) Humayun
- c) Sher Shah
- d) Babur

**Answer: d) Babur**

**Q2. Which Mughal ruler was defeated by Sher Shah Suri and forced into exile?**

- a) Akbar
- b) Humayun
- c) Jahangir
- d) Aurangzeb

**Answer: b) Humayun**

**Q3. Which Mughal emperor is associated with the policy of Sulh-i-Kul (universal tolerance)?**

- a) Babur
- b) Shah Jahan
- c) Akbar
- d) Aurangzeb

**Answer: c) Akbar**

**Q4. Nur Jahan played a dominant role during the reign of which Mughal emperor?**

- a) Akbar
- b) Humayun
- c) Jahangir
- d) Babur

**Answer: c) Jahangir**

**Q5. Which Mughal ruler's reign is considered the Golden Age of Mughal architecture?**

- a) Akbar
- b) Jahangir
- c) Shah Jahan
- d) Aurangzeb

**Answer: c) Shah Jahan**

<b>BLOCK-4</b>	<b>The Rise and Expansion of the Maratha Power: From Shivaji to the Third Battle of Panipat</b>
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## UNIT-1

### **The Rise of the Marathas – Shivaji: His Achievements and Administration**

#### **1.1 Introduction**

The Maratha power emerged as a formidable force in the 17th century under the dynamic leadership of Shivaji Maharaj. His rise marked the beginning of a new political era in western India, breaking the domination of the Mughal Empire and the Bijapur Sultanate in the Deccan. Shivaji laid the foundation of the Maratha Empire by asserting regional autonomy, establishing a sound administrative system, and inspiring a strong sense of Maratha identity.

#### **1.2 Early Life and Background of Shivaji**

Shivaji Bhonsle was born in 1630 at the hill-fort of Shivneri in present-day Maharashtra. He was the son of Shahaji Bhonsle, a prominent Maratha noble in the service of the Bijapur Sultanate, and Jijabai, who deeply influenced his religious and moral upbringing. Shivaji grew up with a vision to establish *Swarajya* (self-rule) and liberate his land from the control of foreign rulers.

#### **1.3 Military Conquests and Expansion**

Shivaji began his military career by capturing minor forts like Torna, Kondana, and Purandar. His strategic use of hill forts, guerrilla warfare tactics, and knowledge of the terrain allowed him to challenge larger forces effectively. He defeated the Bijapur Sultanate's forces and later resisted the Mughal Empire's expansion into the Deccan. One of his most famous military feats was the daring escape from Mughal captivity in Agra in 1666 and his subsequent victories against Mughal generals such as Shaista Khan and Afzal Khan.

The coronation of Shivaji in 1674 as the *Chhatrapati* (sovereign ruler) of the Maratha Kingdom at Raigad symbolized the formal beginning of the Maratha Empire.

#### **1.4 Administration under Shivaji**

Shivaji established a well-organized and efficient administrative system based on justice, merit, and central authority. His administration was divided into several departments, each headed by a minister in the *Ashtapradhan* (Council of Eight Ministers). These included the Peshwa (Prime Minister), Amatya (Finance), Sacheev (Correspondence), Mantri (Chronicles), Senapati (Military), Nyayadhish (Justice), and others.

Shivaji emphasized discipline in the army and implemented a system of revenue collection called *Chauth* (one-fourth of the revenue from conquered territories) and *Sardeshmukhi* (an additional tax as a hereditary right of the Marathas). He protected the interests of peasants and promoted agriculture, trade, and internal stability. Religious tolerance was practiced, and temples were safeguarded during military campaigns.



### **1.5 Legacy and Historical Importance**

Shivaji's legacy lies not only in his military achievements but also in his vision for an independent Hindu kingdom amidst powerful Islamic empires. He is remembered as a nation-builder, a symbol of Maratha pride, and an inspiration for future generations. His emphasis on ethical warfare, good governance, and inclusive administration set him apart as one of the greatest rulers in Indian history.

### **1.6 Conclusion**

The rise of the Maratha power under Shivaji laid the groundwork for a strong and resilient empire that would dominate Indian politics for over a century. His achievements in statecraft, military leadership, and social reform created a legacy that endured well beyond his lifetime, establishing him as the founder of Maratha nationalism.

#### ***Subjective Questions:***

**Q1. Describe the early life of Shivaji and the factors that influenced his rise to power.**

Ans.....

**Q2. Discuss the key military achievements of Shivaji and the strategies he adopted to expand his territory.**

Ans.....

**Q3. Examine the administrative system established by Shivaji and the role of the Ashtapradhan.**

Ans.....

**Q4. Evaluate the legacy of Shivaji in the context of medieval Indian politics and regional identity.**

Ans.....

## UNIT-2

### His Successors – Balaji Vishwanath, Bajirao I

#### 2.1 Introduction

After the death of Shivaji in 1680, the Maratha Empire faced a period of internal strife, Mughal aggression, and leadership challenges. However, with the emergence of capable successors, particularly in the form of the Peshwas (prime ministers), the Maratha state not only survived but also expanded significantly. Two of the most influential Peshwas in the early 18th century were Balaji Vishwanath and his son Bajirao I, who transformed the Maratha polity from a regional power to a pan-Indian force.

#### 2.2 Balaji Vishwanath: Rise and Achievements

Balaji Vishwanath Bhat became the Peshwa in 1713 CE under Shahu Maharaj, the grandson of Shivaji. His rise marked a shift of administrative and military power from the Chhatrapati to the Peshwa. A shrewd diplomat and administrator, Balaji Vishwanath played a crucial role in consolidating Maratha power and restoring stability.

One of his most important achievements was securing recognition for Shahu from the Mughal emperor Farrukhsiyar. In return, the Marathas were granted the rights to collect *Chauth* and *Sardeshmukhi* from six provinces of the Deccan. This legitimized Maratha claims and laid the foundation for further expansion. He also strengthened the Maratha nobility and improved relations among various factions, bringing unity to the Maratha leadership.

#### 2.3 Bajirao I: Military Genius and Expansionist Vision

Bajirao I, the son of Balaji Vishwanath, succeeded his father as Peshwa in 1720 CE at the young age of 20. He is widely regarded as one of the greatest military generals in Indian history. Bajirao believed in the expansion of the Maratha Empire beyond the Deccan and aimed to establish Maratha supremacy across northern India.

He led several successful campaigns across the Indian subcontinent without losing a single major battle. His most notable victories include campaigns in Malwa, Gujarat, Bundelkhand, and against the Nizam of Hyderabad. Bajirao's alliance with Chhatrasal of Bundelkhand and his victory at the Battle of Palkhed (1728) against the Nizam solidified Maratha power in central India.

He also attempted to challenge the Mughal control in Delhi and came close to displacing Mughal dominance. Under Bajirao, the Maratha Empire expanded rapidly, with its influence reaching Rajasthan, Gujarat, and even parts of Bengal.

#### 2.4 Bajirao I's Political and Strategic Leadership

Bajirao was not only a military leader but also a visionary statesman. He emphasized speed and mobility in warfare and made effective use of cavalry. His strategy of bypassing heavily fortified cities and targeting the enemy's supply lines became a hallmark of Maratha warfare.

His marriage to Mastani, the daughter of Chhatrasal and a Muslim mother, led to controversy and resistance from conservative elements within the Maratha court and society. However, it did not affect his administrative and military capabilities.

Bajirao's reign marked the beginning of Peshwa dominance in Maratha politics, with Pune emerging as the new administrative capital. He laid the foundation for future expansion and institutional development of the Maratha Empire.

## **2.5 Conclusion**

Balaji Vishwanath and Bajirao I were instrumental in transforming the Maratha state into an empire with national ambitions. Their diplomatic acumen, military brilliance, and administrative foresight ensured the survival and growth of the Maratha power after Shivaji. Their leadership paved the way for Maratha supremacy in 18th-century India, setting the stage for future confrontations with the Mughals, the Nizam, and eventually the British.

### ***Subjective Questions:***

**Q1. Discuss the role of Balaji Vishwanath in the consolidation of the Maratha Empire after Shivaji.**

Ans.....

**Q2. Evaluate the military strategies and achievements of Bajirao I in expanding Maratha influence.**

Ans.....

**Q3. Examine the political challenges faced by Bajirao I and how he addressed them.**

Ans.....

**Q4. Compare the leadership styles and contributions of Balaji Vishwanath and Bajirao I to the Maratha Empire.**

Ans.....

## UNIT-3

### Balaji Bajirao and the Third Battle of Panipat

#### 3.1 Introduction

Balaji Bajirao, also known as Nana Saheb, was the son of Bajirao I and succeeded him as Peshwa in 1740 CE. His tenure marked the peak of Maratha expansion but also witnessed one of the most catastrophic events in Maratha history—the Third Battle of Panipat in 1761. Balaji Bajirao continued the centralization of power under the Peshwas and expanded Maratha influence across much of India, but his reign also exposed the vulnerabilities of a rapidly growing empire.

#### 3.2 Balaji Bajirao: Rise to Power and Administration

Balaji Bajirao became Peshwa at the age of 20, inheriting a vast empire built by his father. He shifted the administrative center of the Maratha Empire to Pune and strengthened governance by further developing institutions and revenue systems. His rule saw increased bureaucratic control and better coordination among Maratha sardars, though factionalism and rivalries also increased.

He delegated military campaigns to powerful Maratha generals like Raghunath Rao and Malhar Rao Holkar, enabling continued expansion into northern and eastern India, including Delhi, Punjab, and Bengal. Balaji Bajirao also fostered alliances with regional rulers and implemented reforms to stabilize finances and administration.

#### 3.3 Prelude to the Third Battle of Panipat

The Third Battle of Panipat was the result of growing Maratha ambitions to dominate northern India after the decline of the Mughal Empire. As the Marathas expanded into the north, they came into conflict with Ahmad Shah Abdali (also known as Ahmad Shah Durrani), the ruler of Afghanistan, who saw the Maratha presence as a threat to his own ambitions in India.

The immediate cause of the battle was the Maratha attempt to install their ally, Shuja-ud-Daula, as the Wazir of the Mughal Empire, and their control of Delhi. Ahmad Shah Abdali, supported by Shuja-ud-Daula (who later switched sides), Najib-ud-Daula, and Rohilla chiefs, invaded India to curb Maratha power. The Maratha forces, led by Sadashiv Rao Bhau (Balaji Bajirao's cousin), advanced north with a massive army including prominent figures like Vishwas Rao, the Peshwa's son.

#### 3.4 The Third Battle of Panipat (1761)

The battle took place on January 14, 1761, near Panipat in present-day Haryana. It was one of the largest and bloodiest battles of the 18th century, with estimates of over 100,000 casualties. Despite superior numbers, the Marathas were disadvantaged due to logistical issues, poor alliances, lack of local support in the north, and misjudgment of enemy tactics. The death of Vishwas Rao in the heat of battle led to panic among Maratha ranks, and the army was decisively defeated by Abdali's forces.

Sadashiv Rao Bhau and many key commanders were killed, and the Maratha army was shattered. The loss led to a temporary collapse of Maratha political influence in northern India and was a significant psychological blow to the empire.

### **3.5 Consequences and Aftermath**

The defeat at Panipat was devastating for the Marathas. It resulted in the loss of thousands of troops and prominent leaders, causing a leadership crisis. Balaji Bajirao, already suffering from the emotional loss of his son Vishwas Rao, died soon after the battle in 1761.

The battle marked the end of Maratha dominance in the north for some time, but it did not end the empire. Within a decade, the Marathas recovered under Madhavrao I and reasserted control over large parts of India. However, the Third Battle of Panipat exposed the need for better coordination, unity, and local alliances in Maratha campaigns outside their home territory.

### **3.6 Conclusion**

Balaji Bajirao's reign saw the Maratha Empire reach its territorial peak but also its most tragic downfall at Panipat. His administrative and political decisions significantly shaped the structure of the empire, while his failure to anticipate the scale of northern resistance contributed to the disaster. The Third Battle of Panipat stands as a turning point in Indian history, affecting not just the Marathas but the power dynamics of the entire subcontinent.

#### ***Subjective Questions:***

**Q1. Discuss the political and military achievements of Balaji Bajirao before the Third Battle of Panipat.**

Ans.....

**Q2. Analyze the causes that led to the Third Battle of Panipat and the reasons behind the Maratha defeat.**

Ans.....

**Q3. Describe the course of the Third Battle of Panipat and its key participants.**

Ans.....

**Q4. Examine the consequences of the Third Battle of Panipat for the Maratha Empire and Indian politics.**

Ans.....

#### ***Objective Questions:***

**Q1. Who is considered the founder of the Maratha Empire?**

- a) Bajirao I
- b) Shivaji
- c) Balaji Vishwanath
- d) Sambhaji

**Answer: b) Shivaji**

**Q2. Which administrative system was introduced by Shivaji to ensure efficient governance?**

- a) Diwani system
- b) Iqta system
- c) Ashta Pradhan Mandal
- d) Mansabdari system

**Answer: c) Ashta Pradhan Mandal**

**Q3. Who was the first Peshwa of the Maratha Empire?**

- a) Bajirao I
- b) Balaji Baji Rao
- c) Balaji Vishwanath
- d) Raghunath Rao

**Answer: c) Balaji Vishwanath**

**Q4. Bajirao I is known for his successful campaigns against which of the following?**

- a) British
- b) Nizam of Hyderabad
- c) Portuguese
- d) Mughals only

**Answer: b) Nizam of Hyderabad**

**Q5. The Third Battle of Panipat (1761) was fought between the Marathas and:**

- a) Mughals
- b) British
- c) Ahmad Shah Abdali
- d) Sikhs

**Answer: c) Ahmad Shah Abdali**

**UNIT-1****Popular Revolts and Movements for Regional Independence – Jats, Sikhs,  
and Afghans****1.1 Introduction**

The Mughal Empire, during its later years, witnessed the rise of several regional powers and popular uprisings that challenged the central authority. Among the most significant were the revolts of the **Jats, Sikhs, and Afghans**. These movements were not just acts of resistance but symbolized the growing aspiration for **regional autonomy** and were a direct result of weakening Mughal administration, oppressive policies, and socio-religious tensions.

**1.2 The Jat Uprising**

The **Jats** were primarily an agricultural community living in the regions around Agra and Mathura. Under Mughal rule, they faced excessive taxation, land revenue pressure, and administrative exploitation, particularly during the reigns of Aurangzeb and his successors.

The first major Jat rebellion took place in **1669** under the leadership of **Gokula**, who challenged the Mughal officials. Though he was defeated and executed, his rebellion laid the foundation for future uprisings. The movement gained momentum under **Raja Ram** and **Churaman**, who organized the Jats into a formidable force.

The Jats established a stronghold in **Bharatpur**, and by the early 18th century, they had carved out an independent kingdom. Under leaders like **Suraj Mal**, the Jat state flourished and played a key role in regional politics. Their revolt marked a significant decline in Mughal authority in the region and represented a shift toward localized rule.

**1.3 The Sikh Movement**

The Sikh movement originated in Punjab as a religious community founded by **Guru Nanak** in the 15th century. Over time, the Sikhs, under their successive Gurus, developed into a **militant religious-political group**, especially in response to Mughal oppression.

Tensions escalated during the reign of **Aurangzeb**, particularly after the execution of **Guru Tegh Bahadur** in 1675. His son, **Guru Gobind Singh**, militarized the Sikh community by forming the **Khalsa** in 1699. The Khalsa was both a spiritual brotherhood and a military force.

After Guru Gobind Singh's death, leadership passed to **Banda Singh Bahadur**, who led a significant armed rebellion against the Mughals. Banda captured several towns in Punjab and established Sikh rule briefly before being captured and executed in 1716.

Despite setbacks, the Sikhs regrouped and formed autonomous **misls (confederacies)**, eventually uniting under **Maharaja Ranjit Singh** in the 19th century. The Sikh uprisings eroded Mughal authority in the northwest and laid the foundation for a powerful Sikh state.

#### 1.4 The Afghan Revolt

The **Afghans**, primarily based in the northwest frontier region, had long been associated with the Mughal military. However, they grew increasingly resentful of the central authority due to political neglect and religious persecution.

The most significant Afghan uprising occurred under the leadership of **Ali Muhammad Khan** and later **Najib-ud-Daula**, who established Afghan influence in Rohilkhand. The **Rohilla Afghans** became a dominant force in northern India, and their conflict with the Mughals added to the instability of the empire.

In the 18th century, Afghan leader **Ahmad Shah Abdali (Durrani)** launched multiple invasions into India. Though not a direct part of the Mughal structure, these invasions and Afghan aspirations for territorial control further weakened the central administration.

The Afghan assertion of independence contributed to the fragmentation of the empire and represented another major blow to Mughal sovereignty.

#### 1.5 Conclusion

The revolts of the **Jats, Sikhs, and Afghans** were both responses to Mughal oppression and expressions of emerging **regional identities**. Each group managed to establish its own power base and challenge the authority of the Mughal Empire. These movements significantly weakened the cohesion of the empire and were instrumental in its eventual disintegration, paving the way for the rise of regional kingdoms and later, colonial intervention.

#### *Subjective Questions:*

**Q1. What were the main causes and outcomes of the Jat uprising against the Mughal Empire?**

Ans.....

**Q2. Discuss the evolution of the Sikh movement into a political and military force against Mughal authority.**

Ans.....

**Q3. Evaluate the role of the Afghan revolts in weakening the Mughal administration in northern India.**

Ans.....

**Q4. How did the popular revolts of the Jats, Sikhs, and Afghans reflect the decline of centralized Mughal power?**

Ans.....



## UNIT-2:

### Invasion of Nadir Shah

#### 2.1 Introduction

The invasion of **Nadir Shah**, the ruler of Persia (Iran), in **1739**, was a catastrophic event in the history of the Mughal Empire. It exposed the deep vulnerabilities of the Mughal state and accelerated its decline. The attack by Nadir Shah not only led to the plundering of Delhi but also caused a permanent dent in the prestige and authority of the Mughal emperor.

#### 2.2 Background of the Invasion

Nadir Shah rose to power in Persia in the early 18th century. He was an ambitious military leader who sought to expand his empire eastward. The political chaos and administrative weakness of the Mughal Empire, along with the empire's failure to control the Afghan regions, made India an attractive target.

The immediate pretext for the invasion was the **asylum given by the Mughals to Afghan rebels** who had fled Persia. Nadir Shah demanded their surrender, which the Mughal court ignored. This, combined with reports of India's immense wealth, motivated him to launch a military expedition.

#### 2.3 The March to Delhi

Nadir Shah entered India through the **Khyber Pass** and defeated the Mughal forces at the **Battle of Karnal in February 1739**. The Mughal army, led by Emperor **Muhammad Shah**, was decisively defeated despite being numerically superior.

After this victory, Nadir Shah marched toward Delhi. Initially, he entered the city peacefully and was even welcomed by the emperor. However, a rumor about his death sparked a **violent uprising** by the citizens of Delhi against the Persian soldiers. In retaliation, Nadir Shah ordered a **massacre** in Delhi on **March 22, 1739**, which resulted in the death of thousands.

#### 2.4 Plunder and Aftermath

Nadir Shah looted the city of Delhi thoroughly. Among the treasures he carried away were the **famous Peacock Throne** and the **Koh-i-Noor diamond**. The total plunder was estimated to be enormous, enough to exempt Persian citizens from taxes for several years.

After securing his loot and reinstating Mughal authority in name only, Nadir Shah returned to Persia. Although he did not annex Indian territories, his invasion **severely weakened the Mughal Empire**. The psychological impact of the invasion was immense—the Mughal emperor was humiliated, and the military and administrative capabilities of the empire were exposed.

#### 2.5 Significance of the Invasion

The invasion of Nadir Shah marked a **turning point** in Mughal history. It demonstrated that the Mughal Empire was no longer capable of defending itself against external threats. The prestige of the emperor and the unity of the empire were shattered.

The power vacuum created after this event encouraged regional powers like the **Marathas, Sikhs, Jats, and the British** to further assert themselves. The inability of the Mughal court to resist or recover from this blow accelerated the **decline of centralized power** in India.

*Subjective Questions:*

**Q1. What were the main causes that led to the invasion of India by Nadir Shah in 1739?**

Ans.....

**Q2. Describe the events and consequences of the Battle of Karnal.**

Ans.....

**Q3. Analyze the political and economic effects of Nadir Shah's invasion on the Mughal Empire.**

Ans.....

**Q4. Why is the invasion of Nadir Shah considering a turning point in the decline of the Mughal Empire?**

Ans.....

## UNIT-3

### Causes of the Downfall of the Mughal Empire

#### 3.1 Introduction

The decline of the Mughal Empire was a **gradual and complex** process that unfolded over several decades. From the peak of its power under Aurangzeb, the empire began to **weaken due to internal weaknesses, administrative failures, external invasions**, and the rise of **regional powers**. By the mid-18th century, the Mughal Empire had effectively ceased to be a dominant political force in India, surviving only in name under British influence.

#### 3.2 Weak Successors after Aurangzeb

One of the major reasons for the empire's decline was the **incompetence of Aurangzeb's successors**. After his death in 1707, the throne passed into the hands of a series of weak and inefficient rulers like **Bahadur Shah I, Jahandar Shah, Farrukhsiyar**, and others. These emperors were often puppets in the hands of powerful nobles and lacked the vision, leadership, and military skills to manage the vast empire.

The frequent wars of succession further weakened the central administration and drained the empire's resources. The political instability created opportunities for regional powers to assert independence.

#### 3.3 Administrative and Economic Weaknesses

The Mughal administrative system, though efficient under Akbar and his immediate successors, became **corrupt and inefficient** in the later years. The **Mansabdari system**, once the backbone of Mughal administration and military, had become dysfunctional. Many mansabdars were more interested in personal gain than imperial loyalty, leading to **poor governance and military decay**.

Economically, the empire suffered from **over-taxation, revenue decline**, and the rising burden of maintaining a lavish court and standing army. The peasantry bore the brunt of heavy taxation, leading to **agrarian distress and frequent revolts**.

#### 3.4 Religious Intolerance under Aurangzeb

Aurangzeb's **orthodox religious policies** alienated large sections of the population. His reimposition of the **jizya tax**, destruction of Hindu temples, and discrimination against non-Muslims created resentment among **Hindus, Sikhs, Jats, and Marathas**.

Unlike Akbar's policy of religious tolerance and integration, Aurangzeb's actions **undermined the unity of the empire**. This led to increased revolts and uprisings, such as the **Maratha resistance**, which posed a serious challenge to Mughal authority.

#### 3.5 Rise of Regional Powers

As central control weakened, powerful regional states emerged, asserting autonomy or outright independence. The **Marathas, Rajputs, Jats, Sikhs, and the Rohillas** became prominent players in Indian politics.

These powers **challenged Mughal supremacy**, captured large territories, and effectively ruled without recognizing imperial authority. This fragmentation of political power was a clear sign of the empire's decline.

### 3.6 Foreign Invasions

Invasions by **Nadir Shah in 1739** and **Ahmad Shah Abdali in the mid-18th century** devastated northern India. These invasions weakened the Mughal military and economy, destroyed major cities like Delhi, and further eroded public confidence in the empire.

The Mughal Empire was unable to repel or recover from these invasions, demonstrating the complete **collapse of its defense mechanisms**.

### 3.7 Interference of Nobles and Factionalism

The Mughal nobility, once a source of strength, turned into a major weakness. Nobles were divided into rival **factions**, such as the **Turani, Irani, Hindustani, and Deccani** groups, each vying for power and influence at court.

This factionalism resulted in **conspiracies, assassinations, and political instability**. Noble families often installed or removed emperors to serve their interests, reducing the prestige of the Mughal throne.

### 3.8 European Interference and the Rise of the British

By the mid-18th century, European trading companies, especially the **British East India Company**, began interfering in Indian politics. Taking advantage of the weakened Mughal state and regional rivalries, they gradually established political and military dominance.

The **Battle of Plassey (1757)** and **Battle of Buxar (1764)** marked the formal beginning of British control over India. The Mughal emperor became a **mere symbolic figure**, with real power resting in British hands.

#### *Subjective Questions:*

**Q1. Discuss the role of weak successors and administrative decay in the downfall of the Mughal Empire.**

Ans.....

**Q2. How did Aurangzeb's religious policy contribute to the decline of the Mughal Empire?**

Ans.....

**Q3. Evaluate the impact of foreign invasions on the stability and prestige of the Mughal Empire.**

Ans.....

**Q4. Analyze how the rise of regional powers and European interference led to the disintegration of Mughal authority.**

Ans.....

***Objective Questions:***

**Q1. Which of the following was a major cause of the decline of the Mughal Empire?**

- a) Strong regional alliances
- b) Religious harmony
- c) Weak successors after Aurangzeb
- d) Increase in central authority

**Answer: c) Weak successors after Aurangzeb**

**Q2. The Jat revolt during the decline of the Mughals was mainly led by:**

- a) Banda Singh Bahadur
- b) Suraj Mal
- c) Ahmad Shah Abdali
- d) Ranjit Singh

**Answer: b) Suraj Mal**

**Q3. Who led the Sikh rebellion against the Mughal authority in the early 18th century?**

- a) Guru Nanak
- b) Maharaja Ranjit Singh
- c) Banda Singh Bahadur
- d) Guru Gobind Singh

**Answer: c) Banda Singh Bahadur**

**Q4. In which year did Nadir Shah invade India and sack Delhi?**

- a) 1739
- b) 1757
- c) 1761
- d) 1719

**Answer: a) 1739**

**Q5. Which Mughal ruler was on the throne during Nadir Shah's invasion of India?**

- a) Bahadur Shah I
- b) Shah Alam II
- c) Muhammad Shah
- d) Alamgir II

**Answer: c) Muhammad Shah**

***Suggestive Readings:***

- *A.L. Srivastava: Bharat ka Itihas (1000-1707). Shivlal Agarwal and Co. Agra, 1995*
- *Satish Chandra: Essays in Medieval Indian Economic History. New Delhi, 1987*
- *K.S. Lal: History of Khaljis. New Delhi, 1980*

- *L.P. Sharma: Madhyakalin Bharat*
- *HarbansMukhia: Madhyakalin Bharat, Naya Aayam. Tr. by Nadim, RajkamalPrakshan, Delhi S.B.P. Nigam: Nobility under the Delhi Sultannate. Delhi, 1968*
- *Hindi Grant Akadmi, Jaipur, 1986*
- *Madhyakalin Bharatiya Sanskriti. Shivlal Agarwal and Co., Agra*
- *Tarachand: Influence of Islam on Indian Culture. Allahabad*
- *R.P. Tripathi: Some Aspects of Muslim Administration. Allahabad, 1974*
- *S.C. Verma: Madhyakalin Bharat - I., Delhi University, 1993*
- *B.N.S. Yadav: Society and Culture in Northern India in the 12th Century. Allahabad, 1973*

**COURSE NAME – MAJOR TOURIST ATTRACTIONS OF  
WORLD (ELECTIVE)**

**COURSE CODE – BAYSMN – 503(C)**

<b>CREDIT: 6</b>	<b>CA: 25</b>	<b>SEE: 75</b>	<b>MM: 100</b>
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**Learning Objectives of the Course:**

By the end of this course, students will be able to:

- Develop an understanding of major global tourist attractions across five continents.
- Explore the historical, cultural, and architectural significance of iconic landmarks such as the Eiffel Tower, Louvre, Pyramids of Giza, and Forbidden City.
- Analyze natural and man-made attractions such as the Great Wall of China, Sentosa Island, Kruger National Park, and Disney Land.
- Gain insights into the tourism infrastructure and cultural richness of diverse regions including Europe, Asia, Africa, America, and Australia.
- Foster critical thinking and evaluation skills related to the tourism potential and global appeal of destinations.
- Enhance comparative study skills through evaluation of attractions from different countries.

**Learning Outcomes of the Course:**

Upon successful completion of this course, students will be able to:

- Demonstrate knowledge of key tourist destinations in the UK, France, China, Singapore, South Africa, Egypt, USA, Brazil, and Australia.
- Identify and describe the cultural, historical, and entertainment value of global tourism landmarks.
- Evaluate the role of natural parks, architectural marvels, museums, and entertainment hubs in the global tourism industry.
- Illustrate understanding of how tourism attractions contribute to the economic and cultural development of a country.
- Apply analytical skills to compare and contrast tourism features across continents.
- Communicate effectively about global tourist destinations and their unique offerings in written and verbal formats.

**UNIT-01****To Study the Eiffel Tower and Louvre, Museum of France. London Eye and The British Museum of UK**

This study explores two iconic landmarks each from France and the United Kingdom: the Eiffel Tower and the Louvre Museum in France, and the London Eye and the British Museum in the UK. These attractions represent the rich cultural heritage, historical significance, and architectural brilliance of their respective countries. By examining their history, design, and impact on tourism, this study highlights their importance as global symbols of art, innovation, and national identity.

**1.1 Eiffel Tower**

The Eiffel Tower, located in Paris, France, is one of the most iconic landmarks in the world. Designed by engineer Gustave Eiffel and completed in 1889 for the Exposition Universelle (World's Fair), it was initially met with mixed reactions but soon became a beloved symbol of French innovation and elegance. Standing at 324 meters tall, the tower was the tallest man-made structure in the world until 1930. Today, it attracts millions of visitors annually who come to admire its architectural beauty, panoramic views of Paris, and cultural significance. The Eiffel Tower remains a testament to France's engineering excellence and artistic spirit.

**1.2 Louvre**

The Louvre Museum, located in the heart of Paris, France, is one of the most renowned and visited museums in the world. Originally built as a royal palace in the 12th century, it was transformed into a public museum in 1793 during the French Revolution. The Louvre is home to an extraordinary collection of art and historical artifacts, including famous masterpieces such as Leonardo da Vinci's *Mona Lisa* and the ancient Greek statue *Venus de Milo*. Its iconic glass pyramid entrance, designed by architect I. M. Pei, blends modernity with tradition. The Louvre stands as a symbol of France's rich cultural heritage and its dedication to the preservation and celebration of art.

**1.3 Museum of France**

The museums of France reflect the nation's deep appreciation for art, history, and culture, with institutions ranging from world-famous establishments to regional treasures. Among them, the Louvre Museum stands as the most prominent, showcasing an extensive collection of artworks from ancient civilizations to the 19th century. Other notable museums include the Musée d'Orsay, known for its Impressionist masterpieces, and the Centre Pompidou, which focuses on modern and contemporary art. These museums not only preserve invaluable cultural artifacts but also serve as educational centers and sources of national pride, illustrating France's influential role in the global art and cultural landscape.

**1.4 London Eye**

The London Eye and the British Museum are two of the United Kingdom's most celebrated landmarks, each offering unique insights into the country's cultural and historical richness. The London Eye, a giant observation wheel on the South Bank of the River Thames, was



opened in 2000 and quickly became a symbol of modern London. Offering panoramic views of the city, it attracts millions of visitors annually and represents the UK's spirit of innovation and tourism.

### **1.5 British Museum of UK**

In contrast, the British Museum, located in Bloomsbury, London, is one of the world's oldest and most comprehensive museums. Founded in 1753, it houses a vast collection of artifacts spanning human history, art, and culture—from the Rosetta Stone to the Elgin Marbles. As a center of learning and preservation, the museum reflects the UK's long-standing commitment to education, research, and global heritage. Together, these landmarks highlight the country's blend of modern achievement and historical depth.

#### *Subjective Questions:*

**Q.1 How do the Eiffel Tower and the London Eye reflect the architectural and technological advancements of their respective time periods?**

Ans.....

**Q.2 In what ways do the Louvre Museum and the British Museum contribute to the preservation and understanding of global cultural heritage?**

Ans.....

**Q.3 How do these iconic landmarks influence the cultural identity and international image of France and the UK?**

Ans.....

**Q.4 What role do these landmarks play in shaping the tourism industry and educational experiences in their respective countries?**

Ans.....

#### *Objective Questions:*

1. **Which of the following monuments was built for the 1889 World's Fair?**

- a) The Louvre
- b) London Eye
- c) Eiffel Tower
- d) Big Ben

**Answer: c) Eiffel Tower**

2. **What is the main attraction of the Louvre Museum?**

- a) Crown Jewels
- b) Rosetta Stone
- c) Mona Lisa
- d) Big Ben

**Answer: c) Mona Lisa**

3. **Which museum is home to the Rosetta Stone?**

- a) Louvre Museum
- b) British Museum
- c) National Gallery

d) Victoria and Albert Museum

**Answer: b) British Museum**

4. **The London Eye was opened to mark which occasion?**

a) Queen's Coronation

b) London Olympics

c) Millennium celebrations

d) Jubilee year

**Answer: c) Millennium celebrations**

5. **Which of the following is a major tourist attraction on the River Thames?**

a) Louvre Museum

b) Eiffel Tower

c) British Museum

d) London Eye

**Answer: d) London Eye**

## UNIT-01

**A Brief Analysis of Great Wall and Forbidden City of China and Evaluating Resource Attraction of Singapore Zoo, Bird Park and Sentosa Island**

This study presents a brief analysis of two of China's most significant historical landmarks—the Great Wall and the Forbidden City—alongside an evaluation of Singapore's major resource-based attractions, including the Singapore Zoo, Bird Park, and Sentosa Island. The Great Wall and the Forbidden City symbolize China's rich imperial history, architectural brilliance, and cultural depth, drawing millions of visitors from around the world. In contrast, Singapore's attractions highlight the nation's focus on sustainable tourism, innovation, and conservation. By comparing these destinations, the study aims to understand how heritage and natural resources contribute to national identity and global tourism appeal.

**1.1 A brief analysis of Great wall of China**

The Great Wall of China is one of the most remarkable architectural achievements in human history and a symbol of China's strength and perseverance. Originally constructed over 2,000 years ago, the wall was built by various Chinese dynasties, most notably the Qin, Han, and Ming, to protect against invasions from northern nomadic tribes. Stretching over 21,000 kilometers across mountains, deserts, and plains, the Great Wall is not a single continuous wall but a series of walls and fortifications made of stone, brick, tamped earth, and wood.

Its strategic watchtowers, beacon towers, and defensive structures highlight the military ingenuity of ancient China. Beyond its military function, the Great Wall also served as a symbol of unity, linking various regions of the empire and showcasing the central power of the Chinese state. Today, it stands as a UNESCO World Heritage Site and one of the most visited landmarks in the world, drawing millions of tourists each year. The Great Wall remains a powerful testament to China's historical legacy, architectural brilliance, and cultural pride.

**1.2 A brief analysis of Forbidden city of China**

The Forbidden City, located in the heart of Beijing, is one of China's most iconic cultural landmarks. Serving as the imperial palace for nearly 500 years (from the Ming to the Qing dynasties), it housed 24 emperors and their courts. The Forbidden City is a vast complex, covering over 180 acres and containing nearly 1,000 buildings, making it the largest ancient palace in the world.

**Key Features**

- **Architecture:** The design follows traditional Chinese palatial architecture, featuring grand halls, courtyards, and meticulously designed structures, all built with a focus on symmetry and alignment according to Chinese cosmology and Feng Shui principles.

- **Cultural Significance:** The Forbidden City symbolizes imperial power, with its layout reflecting hierarchical social and political structures. It was not just the home of the emperor, but also the center of Chinese political power and culture for centuries.
- **Restricted Access:** The name "Forbidden City" reflects its role as a place that was off-limits to ordinary citizens, with only the emperor, his family, and high-ranking officials allowed entry.
- **Current Role:** Today, the Forbidden City is known as the Palace Museum, housing an extensive collection of art and cultural artifacts, attracting millions of visitors from around the world. It was designated a UNESCO World Heritage Site in 1987.

The Forbidden City is not only an architectural marvel but also a symbol of China's imperial history, showcasing the nation's rich cultural heritage, artistry, and political might.

### 1.3 Evaluating resource attraction of Singapore Zoo, bird Park and Sentosa Island

Singapore is home to several world-class attractions, with the Singapore Zoo, Bird Park, and Sentosa Island standing out as key resources in the nation's tourism industry. These sites are integral in highlighting the country's commitment to nature conservation, wildlife preservation, and offering unique experiences for visitors.

#### 1.4 Singapore Zoo

- **Wildlife Conservation:** Known for its open-concept design, the zoo houses over 2,800 animals from around the world, with an emphasis on conservation and education. It has earned global recognition for its efforts in endangered species protection and breeding programs.
- **Visitor Experience:** The zoo offers immersive experiences like the Rainforest KidzWorld, and special events such as the Night Safari, where visitors can experience nocturnal animals in their natural habitats.
- **Economic and Educational Impact:** The zoo plays a key role in promoting eco-tourism, raising awareness about wildlife protection, and providing educational programs for visitors of all ages.

#### 1.5 Singapore Bird Park

- **Diversity of Species:** The Singapore Bird Park is home to one of the largest collections of bird species globally, featuring over 5,000 birds from 400 species, including rare and endangered birds.
- **Interactive Displays:** Visitors can enjoy interactive bird shows and walk-through aviaries, providing an up-close experience with a wide variety of bird species in lush, themed habitats.
- **Conservation and Research:** Like the zoo, the Bird Park places a strong emphasis on avian conservation and research, focusing on the protection of endangered bird species through breeding and conservation programs.

#### 1.6 Sentosa Island

- **Multifaceted Resort Destination:** Sentosa Island offers a wide range of attractions, including luxury resorts, beaches, theme parks (such as Universal Studios Singapore), cultural exhibits, and nature trails. Its versatility makes it a key tourism hub.
- **Economic and Social Impact:** As one of Singapore’s most visited destinations, Sentosa generates significant economic revenue through tourism, hospitality, and entertainment. It also plays a role in enhancing the social fabric of the city by providing leisure, recreation, and cultural experiences.
- **Nature and Conservation:** Despite its focus on entertainment, Sentosa Island also integrates nature and conservation through attractions like the S.E.A. Aquarium and the Sentosa Nature Discovery trails, ensuring a balance between leisure and ecological preservation.

### 1.7 Overall Evaluation

- **Tourism Impact:** These three attractions contribute immensely to Singapore's tourism industry by offering diverse experiences that appeal to nature lovers, families, and adventure seekers. They help attract millions of tourists annually and are pivotal in enhancing Singapore’s global reputation as a hub for eco-tourism and family-friendly destinations.
- **Conservation Efforts:** The Singapore Zoo, Bird Park, and Sentosa Island also promote conservation and environmental awareness, aligning with the nation's commitment to sustainability and preserving natural heritage.
- **Cultural Integration:** These attractions seamlessly blend entertainment with educational, cultural, and conservation aspects, making them not just resources for tourism but also significant educational tools that raise awareness about the importance of preserving wildlife and nature.

#### *Subjective Questions:*

**Q.1 How do the Great Wall of China and the Forbidden City reflect the historical, cultural, and architectural values of ancient China?**

Ans.....

**Q.2 In what ways have the Singapore Zoo, Bird Park, and Sentosa Island contributed to the promotion of wildlife conservation and eco-tourism in Singapore?**

Ans.....

**Q.3 What are the key differences in the role of the Great Wall of China and the Forbidden City as symbols of imperial power, and how do they continue to influence China's identity today?**

Ans.....

**Q.4 How do the attractions of the Singapore Zoo, Bird Park, and Sentosa Island cater to diverse tourist interests, and what impact do they have on the local economy and global tourism?**

Ans.....

**Objective Questions:**

1. **What is the primary historical purpose of the Great Wall of China?**

- a) Religious pilgrimage
- b) Trade route expansion
- c) Scientific research base
- d) Defense against invasions

**Answer: d) Defense against invasions**

2. **Which UNESCO World Heritage site was the residence of Chinese emperors?**

- a) Temple of Heaven
- b) Summer Palace
- c) Forbidden City
- d) Great Wall of China

**Answer: c) Forbidden City**

3. **Which of the following is a key attraction at Singapore Zoo?**

- a) Skydiving
- b) Night Safari
- c) Bird Paradise
- d) Botanical Gardens

**Answer: b) Night Safari**

4. **Bird Paradise is significant for which of the following?**

- a) Being the oldest zoo in Asia
- b) Featuring more than 3,000 bird species
- c) Housing only endangered birds
- d) Having the world's tallest Ferris wheel

**Answer: b) Featuring more than 3,000 bird species**

5. **Sentosa Island is best known for:**

- a) Wildlife research
- b) Religious tourism
- c) Mixed-use leisure and entertainment
- d) Agricultural exports

**Answer: c) Mixed-use leisure and entertainment**

**UNIT-01****An Exploratory Study of Kruger National Park of South Africa & In-Depth Study of Pyramids of Giza of Egypt**

This study explores two of the most iconic heritage sites in the world: the Kruger National Park in South Africa and the Pyramids of Giza in Egypt. The Kruger National Park, a vast wildlife reserve, is one of Africa's largest and most renowned conservation areas, known for its rich biodiversity, including the Big Five—lions, leopards, elephants, buffaloes, and rhinos. As a cornerstone of eco-tourism, the park plays a pivotal role in wildlife conservation and the preservation of natural habitats. On the other hand, the Pyramids of Giza, one of the Seven Wonders of the Ancient World, represent an extraordinary achievement in engineering and a symbol of ancient Egyptian civilization. This study aims to examine both sites in-depth, evaluating their historical significance, cultural impact, and role in modern tourism. By comparing these landmarks, the research highlights how both natural and man-made wonders shape their countries' identities and contribute to global cultural heritage.

**1.1 An exploratory study of Kruger National Park of South Africa**

Kruger National Park, located in northeastern South Africa, is one of the largest and most renowned wildlife reserves in Africa, spanning over 19,000 square kilometers. Established in 1898, it is a prime destination for eco-tourism and a significant player in global conservation efforts. The park is home to an incredibly diverse array of wildlife, including the "Big Five" (lions, leopards, elephants, buffaloes, and rhinos), along with hundreds of bird species, reptiles, and plants.

**1.2 Conservation and Biodiversity:**

Kruger National Park is a leader in wildlife conservation, with extensive research and management programs dedicated to protecting endangered species and maintaining biodiversity. The park has successfully implemented anti-poaching initiatives, wildlife monitoring systems, and habitat restoration efforts. As a result, it plays a crucial role in preserving Africa's natural heritage and maintaining ecological balance.

**1.3 Tourism and Education:**

As one of South Africa's premier tourist destinations, Kruger National Park attracts millions of visitors annually. The park offers a range of experiences, including self-drive safaris, guided game drives, walking tours, and luxury accommodations, providing both adventure and education for visitors. The park's presence supports local economies through tourism and employment, while also fostering global awareness of conservation challenges.

**1.4 Cultural and Social Impact:**

Kruger National Park is not just a wildlife sanctuary; it is also a hub for research, education, and community engagement. The park collaborates with surrounding local communities to promote sustainable tourism, conservation practices, and social development. Educational programs aimed at both tourists and local populations raise awareness about the importance of preserving natural resources and wildlife for future generations.

### **1.5 Global Significance:**

Kruger National Park is recognized as a UNESCO Biosphere Reserve and stands as a symbol of South Africa's commitment to environmental conservation. Its vast landscapes and rich biodiversity continue to draw researchers, conservationists, and eco-tourists from around the world, reinforcing its status as one of the most important wildlife reserves globally.

In summary, Kruger National Park is a cornerstone of South Africa's ecological preservation efforts and a major contributor to the global conservation movement. It offers a unique blend of nature, education, and adventure, while also playing an essential role in protecting Africa's diverse wildlife for future generations.

### **1.6 In-depth study of Pyramids of Giza of Egypt**

The Pyramids of Giza, located on the outskirts of Cairo, Egypt, are among the most awe-inspiring and enduring monuments of ancient civilization. These iconic structures, built more than 4,500 years ago, represent the pinnacle of ancient Egyptian architectural and engineering achievements. The three primary pyramids—the Great Pyramid of Giza, the Pyramid of Khafre, and the Pyramid of Menkaure—form one of the most recognizable historical sites in the world and are part of the UNESCO World Heritage list.

### **1.7 Historical and Architectural Significance:**

The Pyramids of Giza were constructed during the Fourth Dynasty of the Old Kingdom of Egypt (around 2580–2560 BCE for the Great Pyramid). The Great Pyramid, built for the Pharaoh Khufu (Cheops), was originally 146 meters tall and was the tallest man-made structure in the world for over 3,800 years. It is composed of approximately 2.3 million stone blocks, each weighing several tons, showcasing the remarkable engineering skills of the ancient Egyptians.

- **Great Pyramid of Khufu (Cheops):** The largest of the three, this pyramid was built as a tomb for Pharaoh Khufu and remains one of the Seven Wonders of the Ancient World. The precision with which it was constructed, aligning almost perfectly with the cardinal points of the compass, is still admired by scholars and engineers today.
- **Pyramid of Khafre:** Slightly smaller than the Great Pyramid, Khafre's pyramid is notable for still retaining some of its original limestone casing at the top. It is also closely associated with the Great Sphinx, which stands in front of it and is believed to represent the pharaoh himself.



- **Pyramid of Menkaure:** The smallest of the three main pyramids, it is dedicated to Pharaoh Menkaure and serves as a tomb for his burial. It is surrounded by three smaller pyramids that were intended for his queens.

### **1.8 Cultural and Religious Significance:**

The pyramids were built as tombs for the pharaohs, who were considered divine figures. The Egyptians believed in an afterlife, and the pyramids were constructed to ensure the pharaoh's safe journey to the next world. Inside the pyramids, the burial chambers contained elaborate goods, treasures, and inscriptions meant to assist the deceased ruler in the afterlife. The pyramids' alignment with the stars, particularly with the constellation Orion, reflects the Egyptians' deep understanding of astronomy and their belief in the connection between the pharaohs and the gods.

### **1.9 Construction Techniques and Labor:**

The construction of the pyramids is still a subject of debate among scholars. While it is widely believed that they were built using vast labor forces of skilled workers, artisans, and laborers rather than slaves, the exact methods remain unknown. Theories include the use of ramps to move the massive stone blocks into place, with some suggesting spiral or straight ramps built alongside the pyramids. Despite the mystery surrounding the construction, the scale and precision of the pyramids' design are testament to the ancient Egyptians' advanced knowledge of engineering, mathematics, and logistics.

### **1.10 The Sphinx and Surrounding Monuments:**

The Great Sphinx of Giza, a massive limestone statue with the body of a lion and the head of a pharaoh (often thought to represent Khafre), stands as a guardian of the pyramid complex. The Sphinx is an iconic symbol of ancient Egypt and has fascinated visitors and archaeologists for centuries due to its size, symbolism, and enigmatic expression. Additionally, the Giza Plateau is home to a number of smaller tombs and temples, as well as a causeway connecting the pyramids to their valley temples. These structures were integral to the funerary practices of ancient Egypt, further demonstrating the grandeur of the pharaohs' burial sites.

### **1.11 Tourism and Global Impact:**

The Pyramids of Giza are one of the most visited tourist attractions in the world. They attract millions of visitors each year, drawn by their historical importance, architectural grandeur, and the aura of mystery that surrounds them. The site not only represents ancient Egypt's monumental achievements but also serves as a cultural symbol for the country. Efforts to preserve the pyramids have been ongoing, as exposure to pollution, tourism, and natural wear has begun to take its toll.

### ***Subjective Questions:***

**Q.1 How does Kruger National Park contribute to the conservation of endangered species and the preservation of biodiversity in South Africa, and what role does eco-tourism play in these efforts?**

**Ans.....**

**Q.2 In what ways do the Pyramids of Giza reflect the ancient Egyptians' advancements in engineering, mathematics, and astronomy, and how have these architectural marvels influenced modern-day construction techniques?**

**Ans.....**

**Q.3 What are the cultural, historical, and economic impacts of Kruger National Park on South Africa, and how does it influence the local communities surrounding the park?**

**Ans.....**

**Q.4 How do the Pyramids of Giza, as part of the ancient Egyptian tomb complex, reflect the religious beliefs and burial practices of the time, and what significance do they hold in modern Egyptian identity and global heritage?**

**Ans.....**

***Objective Questions:***

**1. Which of the following is a famous national park in South Africa known for its wildlife conservation efforts?**

- a) Serengeti National Park
- b) Kruger National Park
- c) Yellowstone National Park
- d) Banff National Park

**Answer: b) Kruger National Park**

**2. The Pyramids of Giza are located in which country?**

- a) Morocco
- b) Egypt
- c) Kenya
- d) Sudan

**Answer: b) Egypt**

**3. Kruger National Park is particularly famous for which of the following?**

- a) Its vast rainforest
- b) The Big Five (lion, leopard, rhinoceros, elephant, buffalo)
- c) Archaeological sites
- d) Mountain trekking

**Answer: b) The Big Five**

**4. The Pyramids of Giza were built as tombs for which of the following?**

- a) Pharaohs
- b) Kings of Persia
- c) Roman emperors
- d) Greek philosophers

**Answer: a) Pharaohs**

**5. Which of the following is a popular activity for tourists visiting Kruger National Park?**

- a) Skiing
- b) Hiking through the Alps
- c) Safaris and wildlife viewing
- d) Exploring ancient ruins

**Answer: c) Safaris and wildlife viewing**

**UNIT-01****A Brief Analysis of Disney Land, Lakes & Waterfalls of USA and the Rainforest & Carnival of Brazil**

This study offers a brief analysis of some of the most iconic natural and cultural attractions of the United States and Brazil. In the United States, Disneyland represents the pinnacle of themed entertainment and creativity, while the country's lakes and waterfalls, such as the Great Lakes and Niagara Falls, showcase its rich natural beauty. Meanwhile, Brazil captivates the world with the lush biodiversity of the Amazon Rainforest and the vibrant energy of its world-famous Carnival. By exploring these diverse attractions, this study aims to highlight how both countries balance natural wonders and cultural expressions to shape national identity, boost tourism, and contribute to the global travel experience.

**1.1 A Brief Analysis of Disneyland, Lakes & Waterfalls of the USA**

The United States is home to a wide range of tourist attractions that reflect both man-made creativity and natural beauty. Among the most iconic are Disneyland, the lakes, and the waterfalls scattered across the country, each offering unique experiences that contribute significantly to the U.S. tourism industry.

**1.2 Disneyland**

Disneyland, located in Anaheim, California, is often referred to as "The Happiest Place on Earth." Opened in 1955 by Walt Disney, it was the first-ever theme park of its kind and has since become a symbol of imagination, innovation, and family-friendly entertainment. Disneyland is known for its themed lands, immersive experiences, and beloved characters, attracting millions of visitors each year from around the world. It plays a major role in the U.S. economy through tourism revenue, job creation, and cultural influence, making it a key highlight of American entertainment.

**1.3 Lakes of the USA**

The United States boasts a vast number of lakes, both natural and man-made, which serve as popular destinations for recreation and tourism. The Great Lakes—Superior, Michigan, Huron, Erie, and Ontario—are the largest freshwater lake system in the world and play a crucial role in transportation, commerce, and tourism. Other well-known lakes, such as Lake Tahoe, Crater Lake, and Lake Powell, attract visitors for their scenic beauty, outdoor activities like boating and fishing, and environmental significance.

**1.4 Waterfalls of the USA**

Waterfalls across the U.S. are celebrated for their breathtaking beauty and natural power. Niagara Falls, located on the border of New York and Canada, is the most famous, drawing millions of tourists annually. Other notable waterfalls include Yosemite Falls in California, Multnomah Falls in Oregon, and Shoshone Falls in Idaho. These sites not only offer stunning visuals but also promote ecological awareness and outdoor tourism.

## **1.5 A Brief Analysis of the Rainforest and Carnival of Brazil**

Brazil is a country rich in both natural beauty and cultural vibrancy, with the Amazon Rainforest and the Carnival being two of its most iconic and globally recognized attractions. Each represents a different facet of Brazil’s identity—its deep ecological heritage and its colorful cultural traditions.

### **1.6 Amazon Rainforest**

The Amazon Rainforest, often referred to as the “lungs of the Earth,” is the largest tropical rainforest in the world, covering much of northern Brazil and extending into several neighboring countries. It is home to an incredible diversity of flora and fauna, many of which are found nowhere else on Earth. The rainforest plays a vital role in global climate regulation, oxygen production, and carbon storage. In addition to its ecological significance, it is also home to numerous Indigenous communities who have preserved traditional ways of life for centuries. The Amazon has become a focal point for environmental conservation and eco-tourism, attracting researchers, environmentalists, and adventure travelers from around the world.

### **1.7 Carnival of Brazil**

The Carnival of Brazil is one of the most famous and vibrant cultural festivals in the world. Celebrated annually before Lent, it features colorful parades, samba music and dance, elaborate costumes, and street celebrations that bring millions of people together, both locally and internationally. The most iconic celebrations occur in cities like Rio de Janeiro, Salvador, and São Paulo. Carnival is more than just a party—it is a deep expression of Brazilian culture, reflecting its history, multicultural influences, creativity, and passion for life. It also significantly boosts Brazil's tourism economy, creating thousands of jobs and generating international attention.

#### *Subjective Questions:*

**Q.1 How does Disneyland reflect American values of creativity, imagination, and entertainment, and what impact does it have on cultural tourism in the United States?**

Ans.....

**Q.2 In what ways do the natural attractions such as lakes and waterfalls contribute to environmental awareness and sustainable tourism in the USA?**

Ans.....

**Q.3 How does the Amazon Rainforest highlight the importance of biodiversity and environmental conservation on both a national and global scale?**

Ans.....

**Q.4 What role does Brazil’s Carnival play in shaping the country’s cultural identity, and how does it influence global perceptions of Brazilian heritage and society?**

Ans.....

#### *Objective Questions:*

**1. Which of the following is a famous theme park located in the USA?**

- a) Universal Studios
  - b) Disneyland
  - c) Six Flags
  - d) SeaWorld
- Answer:** b) Disneyland

**2. What is the name of the largest waterfall in the USA, located on the border of New York and Canada?**

- a) Niagara Falls
- b) Yellowstone Falls
- c) Angel Falls
- d) Yosemite Falls

**Answer:** a) Niagara Falls

**3. The Amazon Rainforest, located in Brazil, is primarily known for its:**

- a) Vast deserts
- b) Tropical biodiversity
- c) Snow-capped mountains
- d) Coastal beaches

**Answer:** b) Tropical biodiversity

**4. Which of the following is the main cultural event celebrated in Brazil that features parades and samba music?**

- a) Carnival
- b) Oktoberfest
- c) Mardi Gras
- d) Day of the Dead

**Answer:** a) Carnival

**5. The largest freshwater lake in the USA, located in Michigan, is:**

- a) Great Salt Lake
- b) Lake Tahoe
- c) Lake Michigan
- d) Lake Superior

**Answer:** d) Lake Superior

**UNIT-01****To Study the Tourism Attraction Features of Sydney, Canberra**

This study focuses on exploring the key tourism attraction features of Sydney and Canberra, two major cities in Australia that offer unique experiences for visitors. Sydney, known for its iconic landmarks such as the Sydney Opera House and Harbour Bridge, is a vibrant coastal city that blends natural beauty with modern urban life. Canberra, the capital of Australia, offers a different appeal with its political significance, national institutions, and cultural attractions like the Australian War Memorial and National Gallery. By examining the tourism highlights of both cities, this study aims to understand how each contributes to Australia's overall tourism industry through a mix of history, culture, nature, and modern infrastructure.

**1.1 A Detailed Study of the Tourism Attraction Features of Sydney**

Sydney, the largest and most populous city in Australia, is a world-renowned destination that offers a rich blend of natural beauty, iconic landmarks, vibrant culture, and modern urban life. As a major gateway for international visitors, Sydney plays a crucial role in Australia's tourism industry. Its attractions cater to a wide range of interests, including history, architecture, beaches, nature, and entertainment.

**1.2 Iconic Landmarks**

- **Sydney Opera House:** One of the most recognizable buildings in the world, the Opera House is a UNESCO World Heritage Site and a symbol of Australian creativity. It hosts numerous performances, tours, and cultural events throughout the year.
- **Sydney Harbour Bridge:** Known as the "Coathanger," this steel arch bridge offers bridge climb experiences and stunning views of the harbour. It's a popular spot for photography and adventure tourism.

**1.3 Natural Attractions**

- **Sydney Harbour:** The natural harbour is a centerpiece of the city, offering ferry rides, waterfront dining, and scenic views.
- **Bondi Beach:** Famous for its surf culture and golden sands, Bondi Beach attracts both locals and tourists. It also serves as the starting point for the Bondi to Coogee coastal walk.
- **Royal Botanic Garden:** Located near the Opera House, this lush garden offers a peaceful escape with a variety of plant species, walking paths, and panoramic views of the harbour.

**1.4 Cultural and Historical Sites**

- **The Rocks:** A historic area with cobblestone streets, markets, pubs, and galleries, The Rocks tells the story of early European settlement in Australia.

- **Art Gallery of New South Wales and Museum of Contemporary Art:** These institutions showcase Australian and international art and contribute to Sydney's cultural richness.
- **Australian Museum:** The oldest museum in Australia, it features exhibits on natural history, Indigenous cultures, and scientific discoveries.

### 1.5 Entertainment and Events

- **Darling Harbour:** A lively entertainment district with attractions like SEA LIFE Sydney Aquarium, WILD LIFE Sydney Zoo, and Madame Tussauds, as well as shops, restaurants, and event spaces.
- **Sydney Festival, Vivid Sydney, and New Year's Eve Fireworks:** These major events attract global attention and celebrate art, music, and innovation.

### 1.6 Accessibility and Infrastructure

Sydney is well-equipped for tourism with a world-class international airport, efficient public transport (trains, buses, ferries, light rail), and a wide range of accommodation options—from luxury hotels to budget hostels.

### 1.7 Ecotourism and Day Trips

Sydney also offers easy access to natural attractions beyond the city:

- **Blue Mountains:** A UNESCO World Heritage Site known for its scenic beauty, hiking trails, and the famous Three Sisters rock formation.
- **Hunter Valley:** A popular wine region offering vineyard tours, wine tasting, and gourmet experiences.

### 1.8 A Detailed Study of the Tourism Attraction Features of Canberra

Canberra, the capital city of Australia, offers a unique tourism experience that blends political significance, cultural heritage, natural beauty, and modern architecture. Unlike other major cities, Canberra was purposefully designed to serve as the nation's capital, and its layout reflects a thoughtful balance between urban development and green space. While often quieter than cities like Sydney or Melbourne, Canberra offers rich and diverse attractions that reflect Australia's national identity, history, and innovation.

### 1.9 National and Political Landmarks

- **Parliament House:** A major attraction in Canberra, Parliament House offers guided tours that provide insight into Australia's political system and architectural innovation. Visitors can observe live parliamentary sessions and explore exhibitions on democracy.
- **Old Parliament House:** Now housing the Museum of Australian Democracy, this historic building allows visitors to explore Australia's political history in an interactive way.



## 1.10 Cultural Institutions

- **Australian War Memorial:** One of the most significant sites in Canberra, this memorial honors the men and women who served in Australia's armed forces. It combines a shrine, museum, and extensive archives, offering a deeply moving and educational experience.
- **National Gallery of Australia:** Home to an impressive collection of Australian, Aboriginal, and international art, the gallery plays a key role in promoting the nation's visual culture.
- **National Museum of Australia:** This museum focuses on Australian history, culture, and Indigenous heritage, using modern, interactive exhibits to engage visitors of all ages.

## 1.11 Natural Attractions

- **Lake Burley Griffin:** Located at the heart of Canberra, this man-made lake is surrounded by parks, museums, and monuments. It's popular for walking, cycling, and water activities like kayaking and paddle boating.
- **Australian National Botanic Gardens:** Situated on the slopes of Black Mountain, these gardens showcase the diversity of Australian flora and serve as a peaceful retreat and educational site.
- **Tidbinbilla Nature Reserve** and **Namadgi National Park:** Located just outside the city, these areas offer hiking, wildlife viewing, and opportunities to learn about Indigenous culture and the natural environment.

## 1.12 Educational and Scientific Attractions

- **Questacon – The National Science and Technology Centre:** A family-friendly attraction that features hands-on science exhibits, interactive displays, and fun demonstrations that make science accessible to all age groups.
- **CSIRO Discovery Centre:** This center provides insights into Australia's scientific research and innovation, particularly in areas like sustainability and technology.

## 1.13 Events and Festivals

- **Floriade:** Canberra's most famous annual festival, celebrating spring with a stunning display of flowers, music, markets, and family activities.
- **National Multicultural Festival:** A vibrant celebration of Australia's diverse cultures, featuring food stalls, performances, and community participation.

## 1.14 City Design and Accessibility

- Canberra's design emphasizes open spaces, wide roads, and a garden-city layout. It offers excellent infrastructure for tourism, including public transport, walking and cycling paths, and visitor-friendly amenities. The city is also known for its safety, cleanliness, and well-organized layout.

**Subjective Questions:**

**Q.1 How do Sydney's iconic landmarks, such as the Opera House and Harbour Bridge, contribute to its global identity and influence its appeal as a tourist destination?**

**Ans.....**

**Q.2 In what ways does Canberra's role as Australia's political and cultural capital shape its tourism attractions and visitor experience?**

**Ans.....**

**Q.3 How do natural attractions in Sydney and Canberra enhance the overall tourism experience, and what role do they play in promoting eco-tourism and outdoor activities?**

**Ans.....**

**Q.4 Compare the types of tourist experiences offered in Sydney and Canberra. How do these differences reflect the unique character and purpose of each city within Australia?**

**Ans.....**

**Objective Questions:**

**1. Which of the following is a UNESCO World Heritage Site in Sydney?**

- a) Bondi Beach
- b) Sydney Opera House
- c) Darling Harbour
- d) Sydney Tower

**Answer: b) Sydney Opera House**

**2. The Australian War Memorial is located in:**

- a) Sydney
- b) Brisbane
- c) Melbourne
- d) Canberra

**Answer: d) Canberra**

**3. Which landmark in Sydney offers tourists a bridge climbing experience?**

- a) Sydney Harbour Bridge
- b) Sydney Opera House
- c) Sydney Tower
- d) Luna Park

**Answer: a) Sydney Harbour Bridge**

**4. Lake Burley Griffin is a prominent tourist site in which Australian city?**

- a) Adelaide
- b) Perth
- c) Canberra
- d) Hobart

**Answer: c) Canberra**

5. **Questacon, a science and technology center, is best suited for:**

- a) Art lovers
- b) Adventure seekers
- c) Science enthusiasts and families
- d) Nightlife enthusiasts

**Answer:** c) Science enthusiasts and families

***Suggestive Readings:***

- *Ahmad, Aizaz: General Geography of India, NCERT, New Delhi*
- *Goh Cheong Long: An Economics Atlas of India, Oxford University.*
- *World Atlas, Oxfordpress.*
- *Singh, R.L. (ed) India: A Regional Geography National Geographical Society of India, Varanasi, 1989.*
- *Manorama Year Book*
- *Indian Year Book, Publication Division, Govt. of India, New Delhi*
- *Tourism Planner.*
- *Tour Brochures of related places.*
- *Lonely Planet-India and related destinations.*
- *Websites of related destinations.*

**COURSE NAME – SANSKRITAM-V (ELECTIVE)**

**COURSE CODE – BAYSMN – 503(D)**

<b>CREDIT: 6</b>	<b>CA: 25</b>	<b>SEE: 75</b>	<b>MM: 100</b>
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## **खण्ड – 1**

**समासप्रकरणम् (समासविधायकसूत्रमात्रम्)**

**इकाई - 1 (सूत्रव्याख्या, सूत्रस्मरणम्, समास-  
विग्रहकरणम्)**

### **■ समास तथा उसके भेद**

**समसनं समासः** सम्-उपसर्ग पूर्वक असूँ क्षेपणे धातु से भाव में घञ् (अ) प्रत्यय कर घञ् के जित्त्व के कारण “अत उपधायाः” से उपधावृद्धि करने पर 'समास' शब्द निष्पन्न होता है। संक्षेप, संक्षिप्तीकरण या मिलाने को समास कहते हैं। यह शब्द व्याकरण में योगरूढ या पारिभाषिक माना गया है। अतः प्रत्येक संक्षेप को समास नहीं कहते, अपितु जब दो या दो से अधिक पद मिल कर एक पद हो जाते हैं तो उसे समास कहते हैं। समास हो जाने पर उन समस्यमान पदों की प्रायः अपनी-अपनी विभक्तियां लुप्त हो जाती हैं (परन्तु उन का अर्थ तो रहता ही है)। पुनः नये सिरे से समास को एक शब्द या प्रातिपदिक मान कर नई विभक्ति आती है। तब वह एक प्रकार से नया पद बन जाता है। समास का उदाहरण यथा गङ्गायाः जलम् = गङ्गाजलम्। यहां “गंगायाः” तथा 'जलम्' इन दो पदों के मिलने से “गङ्गाजलम्” यह एकपद बन गया है। कहीं-कहीं पदों के बीच की विभक्ति का लोप नहीं भी होता है, यथा— खेचरः, युधिष्ठिरः, वनेचरः आदि। ऐसे समासों को अलुक् समास कहते हैं। पदों की प्रधानता के आधार पर समास के मुख्यतः चार भेद होते हैं—

(1) अव्ययीभाव (2) तत्पुरुष (3) बहुव्रीहि तथा (4) द्वन्द्व। तत्पुरुष के दो उपभेद भी हैं— कर्मधारय एवं द्विगु। इस प्रकार सामान्य रूप से समास के छह भेद हैं।

### 1. अव्ययीभाव समास-

**प्रायेण पूर्वपदार्थप्रधानः अव्ययीभावः-** अर्थात् अव्ययीभाव एक अन्वर्थ (अर्थानुसारी) संज्ञा है। इस समास में प्रायः पूर्वपद अव्यय होता है और उत्तरपद अनव्यय, परन्तु समास होने पर समस्त पद अव्यय बन जाता है। तथा नपुंसक लिंग में प्रयुक्त होता है, “अनव्ययम् अव्ययं भवति- अव्ययीभावः”। अव्ययीभावसमास में प्रायः पूर्वपद के अर्थ की प्रधानता होती है। यथा- हरौ इति अधिहरि (हरि में)। यहाँ अधि” यह पूर्वपद है जो अधिकरण का द्योतक है, अतः अधिहरि’ इस समस्त में भी अधिकरण की प्रधानता है। इसी प्रकार कृष्णस्य समीपम्- उपकृष्णम्, शक्तिमनतिक्रम्य- यथाशक्ति।

### 2. तत्पुरुष समास-

**प्रायेण उत्तरपदार्थप्रधानः तत्पुरुषसमासः। तत्पुरुषभेदः कर्मधारयः। कर्मधारयभेदो द्विगुः। तत्पुरुषः** इस सूत्र के अधिकार में विहित समास 'तत्पुरुष' कहा जाता है। द्वितीया विभक्त्यन्त से लेकर सप्तमी विभक्त्यन्त तक जिस जिस विभक्त्यन्त का उत्तरपद के साथ समास का विधान किया जाता है वह तत्पुरुषसमास उसी विभक्ति के नाम से व्यवहृत होता है। यथा- “कष्टं श्रितः कष्टश्रितः यहाँ द्वितीयातत्पुरुष समास, हरिणा त्रातः हरित्रातः यहाँ तृतीयातत्पुरुषसमास, 'भूताय बलिः भूतबलिः यहाँ चतुर्थीतत्पुरुष समास, “चोराद् भयम् चोरभयम् यहाँ पञ्चमीतत्पुरुषसमास, 'राज्ञः पुरुषः राजपुरुषः षष्ठीतत्पुरुष समास तथा अक्षेषु शौण्डः- अक्षशौण्डः यहाँ सप्तमीतत्पुरुष समास है। इस समास में उत्तरपद के अर्थ की प्रायः प्रधानता होती है।;

तत्पुरुष समास के दो और भी भेद हैं— (i) समानाधिकरण तत्पुरुष अर्थात् कर्मधारय समास (ii) द्विगु समास।

### (i) कर्मधारय समास

इसके दोनों पदों में विभक्ति समान होती है। इसके तीन स्वरूप होते हैं—

- कभी-कभी विग्रह पदों में पूर्व पद विशेषण होता है तथा उत्तरपद विशेष्य होता है।
- कभी-कभी पूर्व पद उपमान होता है और उत्तरपद उपमेय होता है।
- कभी-कभी दोनों पद विशेषण होते हैं।

#### उदाहरण-

नीलम् उत्पलम् = नीलोत्पलम्

विशालः वृक्षः = विशालवृक्षः

महान् च असौ राजा = महाराजः

घन इव श्यामः = घनश्यामः

चन्द्र इव मुखम् = चन्द्रमुखम्

नरः सिंह इव = नरसिंहः

शीतं च ऊष्णम् = शीतोष्णम्

रक्तश्च पीतः = रक्तपीतः

आदौ सपुतः पश्चादुत्थितः = सपुतोऽत्थितः

### (ii) द्विगु समास

- जब कर्मधारय समास का पूर्व पद संख्यावाची हो तो उस द्विगु समास कहते हैं। यह समास सामान्यतः (समूह) अर्थ में होता है। इसके विग्रह में प्रायः षष्ठी विभक्ति का प्रयोग किया जाता है। समस्त पद सामान्यतः नपुंसक लिंग एकवचन में होता है।

#### उदाहरण-

सप्तानां दिनानां समाहारः = सप्तदिनम्

पंचानां पात्राणां समाहारः = पञ्चपात्रम्

त्रयाणां भुवनानां समाहारः = त्रिभुवनम्

पंचानां रात्रीनां समाहारः = पञ्चरात्रम्

चतुर्णां युगानां समाहारः = चतुर्युगम्

- कभी-कभी द्विगु ईकारान्त स्त्रीलिङ्गी भी हो जाता है, उदाहरण-

त्रयाणां लोकानां समाहारः = त्रिलोकि

पंचानां वटानां समाहारः = पञ्चवटी

सप्तानां शतानां समाहारः = सप्तशती

अष्टानाम् अध्ययानां समाहारः = अष्टाध्यायी

### 3. बहुव्रीहि समास-

**प्रायेण अन्यपदार्थप्रधानो बहुव्रीहिः-** इस समास में समस्यमान पदों से भिन्न तत्सम्बद्ध किसी अन्य पद के अर्थ की ही प्रायः प्रधानता होती है। यथा- पीतम् अम्बरं यस्य स पीताम्बरः (पीले कपड़े हैं जिस के वह, अर्थात् श्रीकृष्ण आदि)। यहां पीत और अम्बर पदों से भिन्न अन्य पद के अर्थ की प्रधानता है। समस्यमान पद उस अन्य पद के केवल विशेषण बन कर रह गये हैं। विग्रह करते समय इसमें 'यस्यम्' आदि लगाया जाता है।

#### उदाहरण—

महान्तौ बाहू यस्य सः = महाबाहुः (विष्णुः)

दशाननानि यस्य सः = दशाननः (रावणः)

पीतम् अम्बरं यस्य सः = पीताम्बरः (कृष्णः)

चतुष्टारिमुखानि यस्य सः = चतुर्मुखः (ब्रह्मा)

चक्रं पाणौ यस्य सः = चक्रपाणिः (विष्णुः)

शूलं पाणौ यस्य सः = शूलपाणिः (शिवः)

चन्द्र इव मुखं यस्य सा = चन्द्रमुखी (नारी)

पाषाणवत् हृदयं यस्य सः = पाषाणहृदयः (पुरुषः)

कमलम् इव नेत्रे यस्य सः = कमलनेत्रः (सुन्दर आँखों वाला)

चन्द्रः शेखरे यस्य सः = चन्द्रशेखरः (शिवः)

### द्वन्द्व समास-

**प्रायेण उभयपदार्थप्रधानो द्वन्द्वः-** द्वन्द्व समास में दोनों (या दो से अधिक सब) पदों के अर्थों की प्रायः प्रधानता होती है। यथा- हरिश्च हरश्च हरिहरौ। यहां दोनों पदों के अर्थों का प्राधान्य है। 'च' के अर्थ (समाहार तथा इतरेतरयोग द्वन्द्व) में 'चार्थे द्वन्द्वः सूत्र द्वारा द्वन्द्व समास का विधान किया जाता है। द्वन्द्व समास के दो रूप माने गए हैं- (1) इतरेतर द्वन्द्व (2) समाहार द्वन्द्व

- i. **इतरेतरयोग द्वन्द्व**— जब समस्त पद में दोनों पदों का अर्थ अलग-अलग होता है, उसे इतरेतर द्वन्द्व कहते हैं। समस्त पद में संख्या के अनुसार द्विवचन या बहुवचन होता है, किन्तु लिङ्ग परिवर्तन परवर्ती या उत्तरवर्ती पद के अनुसार होता है। उदाहरण—

पार्वती च परमेश्वरश्च = पार्वतीपरमेश्वरौ

धर्मश्च अर्थश्च कामश्च मोक्षश्च = धर्मार्थकाममोक्षाः

सीता च रामश्च = सीतारामौ

पुत्रश्च कन्या च = पुत्रकन्ये

राधा च कृष्णश्च = राधाकृष्णौ

धनञ्च जनश्च यौवनञ्च = धनजनयौवनानि

- ii. **समाहार द्वन्द्व**— जहाँ अनेक वस्तुओं का संग्रह दिखाया जाता है अर्थात् समूह की प्रधानता रहती है, वहाँ समाहार द्वन्द्व समास होता है। उदाहरण—



आहारश्च निद्रा च भयम् च इति, एतेषां समाहारः = आहारनिद्राभयम्

पाणि च पादौ च = पाणिपादम्

यवश्च चणकश्च = यवचणकम्

पुत्रश्च पौत्रश्च = पुत्रपौत्रम्

### iii. एकशेषद्वन्द्व

जहाँ अन्य पदों का लोप होकर एक ही पद शेष बचे, वहाँ एकशेष होता है। यह समास से भिन्न वृत्ति है। उदाहरण— बालकश्च बालकश्च बालकश्च = बालकाः। एकशेष में पुल्लिङ्ग और स्त्रीलिङ्ग पदों में से पुल्लिङ्ग पद ही शेष रहता है।

माता च पिता च = पितरौ

दुहितृ च पुत्रश्च = पुत्रौ

### द्वन्द्व समास के संदर्भ में विशेष बातें—

- ह्रस्व ईकारान्त तथा ह्रस्व उकारान्त पद को समस्त पद में पहले रखा जाता है।

यथा— वायुश्चर्यः = वायुस्वर्यौ

- द्वन्द्व में स्वरादि और ह्रस्व अकारान्त पद को पहले रखा जाता है।

यथा— ईशश्च कृष्णश्च = ईशकृष्णौ।

- कम स्वर वर्णों वाले पद को पहले रखा जाता है।

यथा— रामश्च केशवश्च = रामकेशवौ।

- ह्रस्व स्वर वाले पद को पहले रखते हैं।

यथा— कुशश्च काशश्च = कुशकाशम्

- श्रेष्ठ या पूज्य पदों का प्रयोग पहले होता है।

यथा— माता च पिता च = मातापितरौ (पिता की अपेक्षा माता अधिक पूजनीय है)

## समासविधायक-सूत्राणि

**सूत्र- समर्थः पदविधिः 2.1.1**

**सूत्रवृत्ति-** पदसम्बन्धी यो विधिः स समर्थाश्रितो बोध्यः ।

**सूत्रानुवादः-** पदविधि अर्थात् पदसम्बन्धी कार्य (पदों से सम्बन्ध रखने वाला कार्य) समर्थ पदों के आश्रित होता है।

**सूत्र- प्राक्कडारात् समासः 2.1.3**

**सूत्रवृत्ति-** 'कडाराः कर्मधारये' इत्यतः प्राक् समास इत्यधिक्रियते।

**सूत्रानुवाद-** 'कडाराः कर्मधारये' इस सूत्र से पहले समास का अधिकार होता है।

**सूत्र- सह सुपा 2.1.4**

**सूत्रवृत्ति-** सुप सुपा सह वा समस्यते। समासत्वात् प्रातिपदिकत्वेन सुपो लुक्।

**सूत्रानुवाद-** सुबन्त का सुबन्त के साथ समास होता है।

## अव्ययीभावसमासः

▪ **सूत्र- अव्ययीभावः । 2.1.5**

**सूत्रानुवाद-** यह अधिकार (सूत्र) है। इसका अधिकार यहीं से 'तत्पुरुषः' सूत्र से पूर्व तक होगा।

▪ **सूत्र- अव्ययं विभक्ति-समीप समृद्धि- व्युद्भयार्थाभावात्ययासम्प्रति- शब्दप्रादुर्भाव-पश्चाद्यथाऽऽनुपूर्व्य-यौगपद्य-सादृश्य-सम्पत्ति**

**साकल्याऽन्तवचनेषु। 2.1.6**

**सूत्रानुवाद-** विभक्त्यर्थादि में विद्यमान अव्यय का सुबन्त के साथ नित्य समास होता है। प्रायः नित्य समास का अविग्रह (जिसका लौकिक विग्रह न

कहा जा सकें) अथवा अस्वपदविग्रह (जिसका समस्यमान पदों से भिन्न पदों से लौकिक विग्रह दर्शाया जाए) होता है।

▪ **सूत्र- उपसर्जनं पूर्वम्। 2.2.30**

**अनुवाद-** समास में जिसकी उपसर्जन संज्ञा की है उसका पूर्वप्रयोग होता है। जैसे-हरि डि अधि में अधि उपसर्जन संज्ञक है। अतः प्रकृत सूत्र से उसका प्रयोग पहले होगा। तब स्थिति होगी – “अधि हरि डि”।

राजपुरुषः, चोरभयम्।

▪ **सूत्र- प्रथमानिर्दिष्टं समास उपसर्जनम्। 1.2.43**

**अनुवाद-** समासशास्त्र में समास विधायक सूत्रों में प्रथमानिर्दिष्ट प्रथमाविभक्ति से जिस पद का निर्देश किया जाता है उसकी उपसर्जन संज्ञा होती है।

▪ **सूत्र- अव्ययीभावश्च। 2.4.18**

**अनुवाद-** अव्ययीभावसमास नपुंसक हो।

▪ **सूत्र- नाव्ययीभावादतोऽम् त्वपञ्चम्याः। 2.4.83**

**अनुवाद-** अदन्त अव्ययीभावसमास से परे सुप् का लुक् न हो, परन्तु पञ्चमी को छोड़कर अन्य सुप प्रत्ययों के स्थान पर अम आदेश हो।

▪ **सूत्र- तृतीयासप्तम्योर्बहुलम्। 2.4.84**

**अनुवाद-** अदन्त अव्ययीभावसमास से परे तृतीया और सप्तमी के स्थान पर बहुल रूप से अम आदेश हो। उपकुम्भम्, उपकुम्भेन।

▪ **सूत्र- अव्ययीभावे चाऽकाले। 6.3.81**

**अनुवाद-** अव्ययीभावसमास में सह के स्थान पर 'स' आदेश हो। परन्तु कालविशेषवाचक शब्द यदि उत्तरपद में हो तो यह आदेश न हो। सचक्रम्, सधुरम्।

▪ **सूत्र- नदीभिश्च। 2.1.20**

**अनुवाद-** संख्यावाची सुबन्त नदीवाचक सुबन्तों के साथ विकल्प से अव्ययीभावसमास को प्राप्त करता है। पञ्चनदम्, सप्तगोदावरम्।

▪ **सूत्र- तद्धिताः। 4.1.76**

**अनुवाद-** इस सूत्र से लेकर अष्टाध्ययी के पञ्चमाध्याय समाप्तिपर्यन्त इसका अधिकार है। उन सभी प्रत्ययों की तद्धित संज्ञा होती है।

▪ **सूत्र- अव्ययीभावे शरत्प्रभृतिभ्यः। 5.4.107**

**अनुवाद-** अव्ययीभावसमास में शरद् आदि प्रातिपदिकों से परे तद्धितसंज्ञक टच् प्रत्यय हो तथा यह समासान्त (समास का अन्तावयव हो)। उपशरदम्, उपविपाशम्।

▪ **सूत्र- अनश्च। 5.4.108**

**अनुवाद-** अन्नन्त (अन् जिसके अन्त में हो) अव्ययीभावसमास से परे तद्धितसंज्ञक टच प्रत्यय हो तथा वह समासान्त (समास का अन्तावयव हो)। उपराजम्, प्रत्यात्मम्।

▪ **सूत्र- नस्तद्धिते। 6.4.144**

**अनुवाद-** नकारान्त भसंज्ञक की टि का लोप होता है तद्धित पर में रहने पर।

▪ **सूत्र- नपुंसकादन्यतरस्याम्। 5.4.109**

**अनुवाद-** अव्ययीभाव के अन्त में अन्नन्त नपुंसक शब्द होने पर अव्ययीभावसमास से परे तद्धितसंज्ञक टच् प्रत्यय विकल्प से हो तथा वह समासान्त (समास का अन्तावयव हो)। उपचर्मम्, उपचर्म।

▪ **सूत्र- झयः। 5.4.44**

**अनुवाद-** झयन्त अव्ययीभाव से विकल्प से समासान्त टच् प्रत्यय हो।

## तत्पुरुषसमासः

▪ **सूत्र- तत्पुरुषः। 2.1.21**

**सूत्रानुवाद-** यह अधिकार सूत्र है 'शेषो बहुव्रीहिः से पूर्व तक इस सूत्र का अधिकार है।

▪ **सूत्र- द्विगुश्च। 2.1.23**

**सूत्रानुवाद-** द्विगु भी तत्पुरुषसंज्ञक होता है।

▪ **सूत्र- द्वितीया श्रिताऽतीतपतित-गतात्यस्त-प्राप्तापन्नैः। 2.1.24**

**सूत्रानुवाद-** द्वितीयान्त सुबन्त, श्रित आदि प्रकृति वाले सुबन्तों के साथ विकल्प से समास को प्राप्त करते हैं वह समास तत्पुरुष संज्ञक होता है।  
ग्रामगतः, सुखप्राप्तः।

▪ **सूत्र- तृतीया तत्कृतार्थेन गुणवचनेन। 2.1.30**

**सूत्रानुवाद-** तृतीयान्त सुबन्त, तृतीयान्त के अर्थ द्वारा कृत जो गुण तद्विशिष्ट द्रव्यवाचक सुबन्त के साथ एवं अर्थ-शब्द के साथ विकल्प से समास को प्राप्त करते हैं और वह तत्पुरुष संज्ञक होता है। किरिकाणः, धान्यार्थः।

▪ **सूत्र- कर्तृकरणे कृता बहुलम्। 2.1.32**

**सूत्रानुवाद-** कर्ता अथवा करण में जो तृतीया तदन्त सुबन्त (तृतीयान्त) का कृ दन्तप्रकृतिक सुबन्त के साथ बहुल प्रकार से समास को प्राप्त करता है और यह तत्पुरुष संज्ञक होता है। अहिहतः, नखनिर्भिन्नः।

▪ **सूत्र- चतुर्थी तदर्थार्थबलि-हित-सुख-रक्षितैः। 2.1.36**

**सूत्रानुवाद-** चतुर्थ्यन्त सुबन्त उस चतुर्थ्यन्त के अर्थ (वाच्य) के लिये जो वस्तु तद्वाचक सुबन्त के साथ एवम् अर्थ, बलि, हित, सुख और रक्षित इन सुबन्तों के साथ विकल्प से समास को प्राप्त होता है और यह समास तत्पुरुषसंज्ञक होता है। यूपदारुः, कुबेरबलिः, गोहितम्।

▪ **सूत्र- पञ्चमी भयेन। 2.1.37**

**सूत्रानुवाद-** पञ्चम्यन्त सुबन्त का भयवाचक सुबन्त के साथ समास होता है वह तत्पुरुष संज्ञक होता है। चौरभयम्, वृकभयम्।

▪ **सूत्र- स्तोकान्तिकदूरार्थकच्छ्राणि क्तेन। 2.1.39**

**सूत्रानुवाद-** स्तोकार्थक (स्वल्पार्थक), अन्तिकार्थक (समीपार्थक), दूरार्थक तथा कृच्छ्र शब्द ये पञ्चम्यन्त सुबन्त व्तान्तप्रकृतिक सुबन्त के साथ समास को प्राप्त करते हैं जिनकी तत्पुरुष संज्ञा होती है। स्वल्पान्मुक्तः, स्तोकान्मुक्तः।

▪ **सूत्र- पञ्चम्याः स्तोकादिभ्यः। 6.3.2**

**सूत्रानुवाद-** स्तोक आदियों से परे पञ्चमी का लुक् नहीं होता उत्तरपद परे हो तो।

▪ **सूत्र- षष्ठी। 2.2.8**

**सूत्रानुवाद-** षष्ठ्यन्त सुबन्त का समर्थ सुबन्त के साथ विकल्प से समास होता है जो कि तत्पुरुष संज्ञक होता है।

▪ **सूत्र- पूर्वाऽपराऽधरोत्तरमेकदेशिनैकाधिकरणे। 2.2.1**

**सूत्रानुवाद-** यदि अवयवी एकत्वसंख्याविशिष्ट हो तो तद्वाचक सुबन्त के साथ पूर्व अपर, अधर, उत्तर ये चार सुबन्त विकल्प से समास को प्राप्त होते हैं और वह समास तत्पुरुषसञ्ज्ञक होता है।

▪ **सूत्र- अर्धं नपुंसकम्। 2.2.2**

**सूत्रानुवाद-** नित्य नपुंसक यह अर्ध-सुबन्त एकत्वविशिष्ट अवयवी के वाचक सुबन्त के साथ विकल्प से समास को प्राप्त करता है जो कि तत्पुरुष कहा जाता है।

▪ **सूत्र- सप्तमी शौण्डैः। 2.1.40**

**सूत्रानुवाद-** सप्तम्यन्त सुबन्त शौण्ड आदि सुबन्तों के साथ विकल्प से समास को प्राप्त करते हैं वह तत्पुरुष संज्ञक होता है। अक्षशौण्डः, धूर्तशौण्डः।

▪ **सूत्र- दिक्संख्ये संज्ञायाम्। 2.1.50**

**सूत्रानुवाद-** दिशावाची और संख्यावाची सुबन्त समानाधिकरण सुबन्तके साथ संज्ञा गम्य होने पर ही तत्पुरुष समास को प्राप्त करते हैं। पूर्वेषुकामशमी, सप्तर्षयः।

▪ सूत्र- तद्धितार्थोत्तरपदसमाहारे च। 2.1.51

**सूत्रानुवाद-** तद्धित प्रत्यय के अर्थ का विषय होने पर, या उत्तरपद परे होने पर अथवा समाहार वाध्य होने पर (तीनों में से किसी एक दशा में) दिशा और संख्या के बाचक सुबन्त, समानाधिकरण सुबन्त के साथ मिलकर समास को प्राप्त करते हैं वह तत्पुरुषसंज्ञक होता है। आपरशालः, पुरोडाशः।

▪ सूत्र- दिक्पूर्वपदादसंज्ञायां जः। 4.2.107

**सूत्रानुवाद-** दिशावाचक शब्द जिस का पूर्वपद हो ऐसे प्रातिपदिक से परे भव आदि अर्थों में तद्धितसंज्ञक ज् प्रत्यय हो जाता है असंज्ञा विषय में। पौर्वशालः, आपरशालः।

▪ सूत्र- तद्धितेष्वचामादेः। 7.2.117

**सूत्रानुवाद-** जिस तद्धित प्रत्यय के प्रकार या जकार की इत्संज्ञा हुई हो उसके पर में अङ्ग के अचों में जो आदि (प्रथम) हो उस अच को वृद्धि हो।

▪ सूत्र- गोरतद्धितलुकि। 5.4.92

**सूत्रानुवाद-** यदि तद्धितलुक् न हुआ हो तो गो शब्द जिसके अन्त में ऐसे तत्पुरुष समास के परे समासान्त टच् प्रत्यय होता है, जैसे- परमगवः, उत्तमगवः।

▪ सूत्र- तत्पुरुषः समानाधिकरणः कर्मधारयः। 1.2.42

**सूत्रानुवाद-** समानाधिकरण तत्पुरुष समास कर्मधारयसंज्ञक होता है।

▪ सूत्र- संख्यापूर्वो द्विगुः। 2.1.52

**सूत्रानुवाद-** ‘तद्धितार्थोत्तरपदसमाहारे च’ इस सूत्र से कहा गया संख्यापूर्वक समास द्विगुसंज्ञक होता है। पञ्चपूली, अष्टाध्यायी।

▪ सूत्र- द्विगुरेकवचनम्। 2.4.1

**सूत्रानुवाद-** द्विगु समास का अर्थ समाहार एकत्व का प्रतिपादक हो। अर्थात् द्विगु-समास में एकवचन होता है।

▪ **सूत्र- स नपुंसकम्। 2.4.17**

**सूत्रानुवाद-** समाहार में द्विगु व द्वन्द्व नपुंसक लिङ्ग में प्रयुक्त होते हैं। पाणिपादम्, पञ्चपूली।

▪ **सूत्र- विशेषणं विशेष्येण बहुलम्। 2.1.57**

**सूत्रानुवाद-** भेदक (विशेषण) सुबन्त, समानाधिकरण भेद्य (विशेष्य) सुबन्त के साथ बहुल प्रकार से समास को प्राप्त करता है। यह समास तत्पुरुष संज्ञक होता है। समानाधिकरण समास होने से यह कर्मधारय कहलाता है। नीलोत्पलम्, रक्तोत्पलम्।

▪ **सूत्र- उपमानानि सामान्यवचनैः। 2.1.55**

**सूत्रानुवाद-** उपमानवाचक सुबन्त, समानधर्म को कह चुके हुए समानाधिकरण सुबन्तों के साथ समास को प्राप्त होते हैं और वह समास तत्पुरुषसंज्ञक होता है।

▪ **सूत्र- नञ्। 2.2.6**

**सूत्रानुवाद-** नञ् इस अव्यय का समर्थ सुबन्त के साथ विकल्प से समास होता है।

▪ **सूत्र- नलोपो नञः। 6.3.73**

**सूत्रानुवाद-** उत्तरपद के पर में होने पर नञ् के नकार का लोप होता है।

▪ **सूत्र- तस्मान्नुडचि। 6.3.74**

**सूत्रानुवाद-** नञ् सम्बन्धी नकार का लोप होने पर उससे परवर्ती अजादि उत्तर पद को नुड् आगम होता है।

▪ **सूत्र- कुगतिप्रादयः। 2.2.18**

**सूत्रानुवाद-** कु-शब्द, गतिसंज्ञक शब्द और प्र आदि का समर्थ सुबन्त शब्दों से नित्य समास होता है। कुपुरुषः, प्राचार्यः, सुपुरुषः।

▪ **सूत्र- ऊर्यादिच्चि डाचश्च 1.4.61**



**सूत्रानुवाद-** ऊरी आदि शब्द, च्वि प्रत्ययान्त शब्द तथा डाच् प्रत्ययान्त शब्द क्रिया के योग में 'गति' संज्ञक होते हैं।

▪ **सूत्र- एकविभक्ति चापूर्वनिपाते। 1.2.44**

**सूत्रानुवाद-** विग्रह वाक्य में जो नियत विभक्त्यन्त पद हो, उसकी 'उपसर्जन संज्ञा होती है किन्तु उसका पूर्व निपात नहीं होता है।

▪ **सूत्र- गोस्त्रियोरुपसर्जनस्य। 1.2.48**

**सूत्रानुवाद-** उपसर्जनसंज्ञक गो शब्दान्त और उपसर्जन स्त्री प्रत्ययान्त प्रातिपदिक को ह्रस्व होता है।

▪ **सूत्र- तत्रोपपदं सप्तमीस्थम् 3.1.92**

**सूत्रानुवाद-** 'धातोः' सूत्र के अधिकार के अन्तर्गत 'कर्मण्यण्' आदि सूत्रों में 'कर्मणि' सप्तमी विभक्ति द्वारा निर्दिष्ट जो कुम्भ आदि, तद्वाचक पद की उपपदसंज्ञा होती है। कुम्भकारः, नगरकारः।

▪ **सूत्र- उपपदमतिङ्। 2.2.19**

**सूत्रानुवाद-** उपपदसंज्ञक सुबन्त का समर्थ सुबन्त के साथ नित्य से समास होता है। तिङ् भिन्नों का ही यह समास है। अर्थात् तिङन्त के साथ समास नहीं होगा।

▪ **सूत्र- तत्पुरुषस्याङ्गुलेः संख्याव्ययादेः। 5.4.86**

**सूत्रानुवाद-** संख्यावाचक शब्द या अव्ययशब्द जिसके आदि में हों तथा अंगुलिशब्द जिसके अन्त में हो, ऐसे समाससंज्ञक तत्पुरुष को समासान्त अच् प्रत्यय होता है।

▪ **सूत्र- अहःसर्वैकदेशसंख्यातपुण्याच्च रात्रेः। 5.4.87**

**सूत्रानुवाद-** अहन्, सर्व, एकदेशवाचक, सधात और पुण्य इन शब्दों से तथा (चकारात्) संख्यावाचक एवं अव्यय शब्दों से परे भी जो रात्रि शब्द, उससे समासान्त अच् प्रत्यय होता है। अहोरात्रः, सर्वरात्रः।

▪ **सूत्र- रात्राहाः पुंसि। 2.4.29**

**सूत्रानुवाद-** यदि द्वन्द्व तथा तत्पुरुष के अन्त में रात्र, अह् और अह शब्द हों तो वे पुल्लिङ्ग में ही होते हैं। द्विरात्रः, त्र्यहः।

▪ **सूत्र- राजाहःसखिभ्यष्टच्। 5.4.91**

**सूत्रानुवाद-** राजन्, अहन्, और सखि अन्त में हो, ऐसे शब्दों से समास हो जाने के बाद समास के अन्त्यावयव के रूप में टच् प्रत्यय होता है।

▪ **सूत्र- आन्महतः समानाधिकरणजातीययोः। 6.3.46**

**सूत्रानुवाद-** समानाधिकरण उत्तर पद तथा जातीय प्रत्यय के परे होने पर 'महत्' शब्द को आकार अन्तादेश होता है। महादेवः, महाजातीयः।

▪ **सूत्र- द्यष्टनः संख्यायामबहुव्रीह्यशीत्योः। 6.3.47**

**सूत्रानुवाद-** बहुव्रीहि समास तथा 'अशीति' शब्द परे न हो तो संख्यावाचक उत्तरपद रहने पर द्वि और अष्टन के स्थान पर आकार अन्तादेश होता है। द्वात्रिंशत्, अष्टादश।

▪ **सूत्र- त्रेस्तयः। 6.3.48**

**सूत्रानुवाद-** त्रि-शब्द के स्थान पर त्रयस् आदेश होता है। संख्यावाचक शब्द के उत्तरपद में रहते किन्तु यह कार्य बहुव्रीहिसमास एवं अशीति शब्द के परे रहते नहीं होता।

▪ **सूत्र- परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः। 2.4.26**

**सूत्रानुवाद-** द्वन्द्व तथा तत्पुरुष समास का लिंग उस समास के उत्तर के लिंग के समान होता है।

▪ **सूत्र- प्राप्तापत्रे च द्वितीयया। 2.2.4**

**सूत्रानुवाद-** प्राप्त और आपत्र सुबन्तों का द्वितीयान्त सुबन्त के साथ विकल्प से समास होता है। इसको भी तत्पुरुष कहा जाता है। प्राप्तजीविका, जीविकाप्राप्ता।

▪ **सूत्र- अर्धर्चाः पुंसि च। 2.4.31**

**सूत्रानुवाद-** अर्धचं आदि गण में पठित सभी शब्द पुल्लिङ्ग तथा नपुंसकलिङ्ग दोनों में होते हैं।

## बहुव्रीहिसमासः

- सूत्र- शेषो बहुव्रीहिः। 2.2.23

**सूत्रानुवाद-** पूर्वोक्त समास से (शेष) भिन्न समास बहुव्रीहिसंज्ञक हो— यह संज्ञा अधिकार सूत्र है।

- सूत्र- अनेकमन्यपदार्थे। 2.2.24

**सूत्रानुवाद-** अन्यपद के अर्थ में वर्तमान एक से अधिक प्रथमान्त पदों का परस्पर विकल्प से समास होता है और वह समास बहुव्रीहिसंज्ञक होता है।

- सूत्र- सप्तमीविशेषणे बहुव्रीहौ। 2.2.35

**सूत्रानुवाद-** सप्तम्यन्त पद का और विशेषण का बहुव्रीहि समास में पूर्व प्रयोग होता है। सूत्र में जो सप्तमी पद का पाठ किया गया है उससे ज्ञापित होता है कि ये समास प्रथमान्त भिन्न पदों से ही होता है।

- सूत्र- हलदन्तात् सप्तम्याः संज्ञायाम्। 6.3.9

**सूत्रानुवाद-** संज्ञा का बोध होने पर उत्तरपद के परे रहते हलन्त और अजन्त शब्दों से परे सप्तमी विभक्ति का लुक् नहीं होता है।

- सूत्र- स्त्रियाः पुंवद् भाषितपुंस्कादनूङ् समानाधिकरणे स्त्रियामपूरणीप्रियादिषु। 6.3.34

**सूत्रानुवाद-** भाषितपुंस्क अर्थात् जिस शब्द के प्रयोग का कारण पुल्लिङ्ग या स्त्रीलिङ्ग में समान हो और जिसके परे ऊङ् प्रत्यय न हो, ऐसे स्त्रीवाचकशब्द का पुंवाचक के समान रूप हो समानाधिकरण स्त्रीलिङ्ग उत्तरपद परे रहते परन्तु पूरणी या प्रिया आदि शब्द के परे रहते यह पुंवद्भाव नहीं होता है।

- सूत्र- बहुव्रीहौ सक्थ्यक्ष्णोः स्वाङ्गात् षच्। 5.4.113

**सूत्रानुवाद-** स्वाङ्गवाची सक्थि और अक्षि शब्दान्त बहुव्रीहि से समासान्त षच् प्रत्यय होता है।

▪ **सूत्र- द्वित्रिभ्यां ष मूर्धः। 5.4.115**

**सूत्रानुवाद-** बहुव्रीहिसमास में 'द्वि और 'त्रि शब्दों के परे यदि मूर्धः शब्द हो तो बहुव्रीहि समासान्त ष प्रत्यय होता है, जैसे- द्विमूर्धः। त्रिमूर्धः।

▪ **सूत्र- अप् पूरणीप्रमाण्योः। 5.4.116**

**सूत्रानुवाद-** पूरणार्थप्रत्ययान्त जो स्त्रीलिङ्गशब्द तदन्त बहुव्रीहि से तथा प्रमाणीशब्दान्त बहुव्रीहि से समासान्त अप् प्रत्यय होता है, जैसे- कल्याणी पंचमी आसां रात्रीणां ताः कल्याणीपंचमा रात्रयः।

▪ **सूत्र- अन्तर्बहिर्भ्यां च लोमः। 5.4.117**

**सूत्रानुवाद-** बहुव्रीहिसमास में अन्तर् और बहिस् अव्ययों से परे यदि लोमन् शब्द हो तो उस समास से समासान्त अप् प्रत्यय होता है।

▪ **सूत्र- पादस्य लोपोऽहस्त्यादिभ्यः। 5.4.138**

**सूत्रानुवाद-** बहुव्रीहि समास में हस्त आदि से भिन्न उपमान वाचक शब्द से परे पाद शब्द का समासान्त लोप होता है।

▪ **सूत्र- संख्यासुपूर्वस्य। 5.4.140**

**सूत्रानुवाद-** संख्यावाचक शब्द अथवा सु अव्यय जिसके पहले हो ऐसे पादशब्द का समासान्त लोप होता है बहुव्रीहि समास में।

▪ **सूत्र- उद्विभ्यां काकुदस्य। 5.4.148**

**सूत्रानुवाद-** बहुव्रीहिसमास में उद् और वि इन दोनों निपातों से परे काकुद्शब्द का समासान्त लोप हो जाता है।

▪ **सूत्र- पूर्णाद्विभाषा। 5.4.149**

**सूत्रानुवाद-** पूर्ण शब्द से उत्तर काकुद् शब्द के अन्तिम अकार का बहुव्रीहि समास में विकल्प से लोप होता है। पूर्णकाकुत्, पूर्णकाकुदः।

▪ **सूत्र- सुहृद्दुर्हृदौ मित्रामित्रयोः। 5.4.150**

**सूत्रानुवाद-** बहुव्रीहिसमास में सु और दुर् निपातों से परे हृदयशब्द के स्थान पर हृत् आदेश निपातित किया जाता है क्रमशः मित्र और शत्रु के अर्थ में।

- **सूत्र- उरः प्रभृतिभ्यः कप्। 5.4.151**

**सूत्रानुवाद-** उरसान्त बहुव्रीहि को समासान्त कप् प्रत्यय होता है।

- **सूत्र- सोऽपदादौ। 8.3.38**

**सूत्रानुवाद-** पाश, कल्प, क और काम्य इन चार प्रत्ययों के परे रहते विसर्ग को सकार आदेश होता है।

- **सूत्र- कस्कादिषु च। 8.3.48**

**सूत्रानुवाद-** कस्कादिगण में पठित शब्दों में इण से परे विसर्ग को यथायोग्य षकार हो, अथवा विसर्ग को सकार हो, कवर्ग व पवर्ग के परे रहते।

- **सूत्र- इणः षः। 8.3.39**

**सूत्रानुवाद-** पाश, कल्प, क और काम्य चार प्रत्ययों के परे रहते यदि इण् प्रत्याहार से परे विसर्ग हो तो उसे षकार आदेश हो जाता है।

- **सूत्र- निष्ठा। 2.2.36**

**सूत्रानुवाद-** बहुव्रीहि समास में निष्ठान्त (क्त और क्तवतु) प्रत्ययान्त शब्दों का पूर्व निपात होता है।

- **सूत्र- शेषाद्विभाषा। 5.4.154**

**सूत्रानुवाद-** बहुव्रीहि समास में जिस शब्द से समासान्त प्रत्यय नहीं कहा गया हो ऐसे शेष से कप् प्रत्यय होता है।

## द्वन्द्व

- **सूत्र- चार्थे द्वन्द्वः। 2.2.29**

**सूत्रानुवाद-** इतरेतर और समाहार में विद्यमान अनेक सुबन्तों का च के अर्थ में समास होता है और वह द्वन्द्वसंज्ञक होता है।

- **सूत्र- राजदन्तादिषु परम्। 2.2.31**

**सूत्रानुवाद-** राजदन्तादि गण में पूर्वनिपात योग्य पद का परनिपात होता है। धर्म आदि शब्दों के द्वन्द्वसमास में पूर्वनिपात का कोई नियम नहीं होता।

▪ **सूत्र- द्वन्द्वे घि। 2.2.32**

**सूत्रानुवाद-** द्वन्द्वसमास में घि संज्ञक का पूर्व निपात होता है।

▪ **सूत्र- अजाद्यन्तम्। 2.2.33**

**सूत्रानुवाद-** द्वन्द्वसमास में अजादि जो शब्द है उसका और अदन्त का पूर्व प्रयोग होता है।

▪ **सूत्र- अल्पात्तरम्। 2.2.34**

**सूत्रानुवाद-** द्वन्द्व समास में कम अच् वाले शब्द का पूर्व प्रयोग होता है।

▪ **सूत्र- पिता मात्रा। 1.2.70**

**सूत्रानुवाद-** माता और पिता इन दोनों शब्दों का प्रयोग करने पर पितृ शब्द शेष बचता है।

▪ **सूत्र- द्वन्द्वश्च प्राणितूर्यसेनाङ्गानाम्। 2.4.2**

**सूत्रानुवाद-** प्राणियों के अंगवाची शब्द तथा वादन यन्त्रों के अङ्ग और सेना के अङ्ग इन सभी का द्वन्द्व समास एकवत् होता है। अर्थात् इनका समाहार के अर्थ में समास होता है।

▪ **सूत्र- द्वन्द्वाच्युदषहान्तात् समाहारे। 5.4.106**

**सूत्रानुवाद-** समाहार के अर्थ में चवर्गान्ति, दकारान्त, षकारान्त और हकारान्त द्वन्द्व उन शब्दों से समासान्त टच् प्रत्यय होता है।

▪ **सूत्र- ऋक्पूरब्धुःपथामानक्षे। 5.4.74**

**सूत्रानुवाद-** जिस समास के अन्त में ऋक्, पुर, अप् तथा धुर, पथिन् शब्द हो उनसे समासान्त अ प्रत्यय होता है। परन्तु अक्ष में न हो।

▪ **सूत्र- अक्षणोऽदर्शनात्। 5.4.76**

**सूत्रानुवाद-** यदि अक्षि शब्द नेत्रवाची न हो तो समासान्त अच् प्रत्यय होता है।

▪ **सूत्र- उपसर्गादध्वनः 5.4.84**

**सूत्रानुवाद-** प्रादि उपसर्ग से उत्तर जो अध्वन शब्द उससे समासान्त अच् प्रत्यय होता है।

▪ **सूत्र- न पूजनात्। 5.4.69**

**सूत्रानुवाद-** जो प्रातिपदिक पूजार्थक शब्दों से परे है उससे समासान्त प्रत्यय नहीं होता है। सुराजा, अतिराजा।

## खण्ड – 2

### केनोपनिषद्

#### इकाई -1 श्लोकव्याख्या, श्लोकस्मरणम्, निबन्धात्मकप्रश्नाः

#### उपनिषद् का अर्थ

उपनिषद् शब्द उप और नि उपसर्गपूर्वक 'सद्' धातु से 'क्विप्' प्रत्यय करने पर बनता है। इसका अर्थ है उप = समीप, नि = निश्चय से या निष्ठापूर्वक, सद् = बैठना, अर्थात् गुरु के पास बैठकर गूढ़ ज्ञान प्राप्त करना।

#### विशेषताएं

- उपनिषद् वेदों का ज्ञानकाण्ड (अंतिम भाग) हैं इसलिए इन्हें वेदांत भी कहा जाता है।
- ये दर्शन और तत्वज्ञान प्रधान ग्रंथ हैं, जो आत्मा, ब्रह्म, मोक्ष, जीवन और मृत्यु जैसे गंभीर विषयों की व्याख्या करते हैं।
- इनमें कर्मकांड या यज्ञ की बजाय ज्ञान और चिंतन को प्रमुख माना गया है।

#### उपनिषदों की संख्या

उपनिषदों की कुल संख्या 108 मानी जाती है। श्रीशंकराचार्य ने 10 उपनिषदों को प्रामाणिक और प्राचीन माना है तथा इनके ऊपर भाष्य लिखा है। मुक्तिक उपनिषद् ने भी 'दशोपनिषदं पठ' (1.27) के द्वारा प्रामाणिक उपनिषद् 10 मानें हैं तथा इनके ये नाम हैं-

**ईश-केन-कठ-प्रश्न-मुण्ड-माण्डूक्य-तित्तिरिः।**

**ऐतरेयं च छान्दोग्यं बृहदारण्यकं तथा"। (मुक्तिक. 1.30)**

इनके अतिरिक्त श्वेताश्वतर, कौषीतकि और मैत्रायणीय भी प्राचीन माने जाते हैं।



## केनोपनिषद्

केनोपनिषद् वेदों में सामवेद से सम्बद्ध उपनिषद् है। इसका नाम "केन" शब्द से लिया गया है, जिसका अर्थ होता है "किसके द्वारा?" यह उपनिषद् एक महत्त्वपूर्ण दार्शनिक ग्रंथ है जो आत्मा, ब्रह्म और चेतना के रहस्यों को उद्घाटित करता है। इसमें ब्रह्म (सकेनर्वोच्च सत्य) और आत्मा (स्व-चेतना) की महिमा का वर्णन है। इसमें यक्षोपाख्यान नामक एक प्रसिद्ध कहानी भी है जो देवताओं के अहंकार को दूर करने की बात करती है।

**केनोपनिषद्** = 'केनोपनिषद्' नाम पहले मन्त्र के पहले शब्द "केन" से लिया गया है, जो प्रश्नवाचक है – "केन इषितं पतति मनः?" अर्थात् "किसके द्वारा प्रेरित होकर मन कार्य करता है?" इसे 'जैमिनी' व 'ब्राह्मणोपनिषद्' भी कहते हैं।

**स्रोत-** यह सामवेद के तलवकार ब्राह्मण से जुड़ी उपनिषद् है और कुल चार खण्डों (प्रकरणों) में विभाजित है।

- प्रथम और द्वितीय खण्ड में गुरु-शिष्य की संवाद-परम्परा द्वारा उस (केन) प्रेरक सत्ता की विशेषताओं, उसकी गूढ़ अनुभूतियों आदि पर प्रकाश डाला गया है।
  - तीसरे और चौथे खण्ड में देवताओं में अभिमान तथा उसके मान-मर्दन के लिए 'यज्ञ-रूप' में ब्राह्मी-चेतना के प्रकट होने का उपाख्यान है।
  - अन्त में उमा देवी द्वारा प्रकट होकर देवों के लिए 'ब्रह्मतत्त्व' का उल्लेख किया गया है तथा ब्रह्म की उपासना का ढंग समझाया गया है।
  - मनुष्य को 'श्रेय' मार्ग की ओर प्रेरित करना, इस उपनिषद् का लक्ष्य है।
- **ब्रह्म का स्वरूप**  
उपनिषद् बताता है कि इंद्रियाँ, मन, वाणी आदि जिनके द्वारा संचालित

होती हैं, वही ब्रह्म है।

ब्रह्म इंद्रियों से परे है, परंतु उनके बिना इंद्रियाँ कुछ नहीं कर सकतीं।

- **आत्म-जागरूकता**

केनोपनिषद् आत्म-जागरूकता के महत्व को उजागर करता है और यह बताता है कि कैसे यह ज्ञान ब्रह्म के साथ पहचान को प्राप्त करने की कुंजी है।

- **यक्षोपाख्यान**

केनोपनिषद् में एक यक्षोपाख्यान (यक्ष की कहानी) है जो बताता है कि कैसे इंद्र, अग्नि, वायु जैसे देवता ब्रह्म की शक्ति को समझने में असमर्थ रहे।

- **ब्रह्म की अप्रत्यक्षता**

इसे "नेति नेति" (यह नहीं, यह नहीं) के रूप में जाना जाता है – अर्थात् ब्रह्म को न देखा जा सकता है, न सुना, न सोचा जा सकता है – फिर भी वही सबका आधार है। यह केवल अनुभव के माध्यम से जाना जा सकता है।

- **आत्म-ज्ञान**

केनोपनिषद् आत्म-ज्ञान की तलाश के लिए प्रेरणा देता है और बताता है कि कैसे आत्म-ज्ञान ब्रह्म-ज्ञान की ओर ले जाता है।

- **ब्रह्म और आत्मा की पहचान**

केनोपनिषद् ब्रह्म और आत्मा के बीच पहचान की अवधारणा को प्रस्तुत करता है, यह बताता है कि आत्मा ही ब्रह्म है।

## अथ प्रथमो खण्डः (केनोपनिषद् मूलपाठ व व्याख्या)

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### सत्यार्थप्रकाशः

#### इकाई -1 श्लोक-मन्त्रव्याख्या, निबन्धात्मकप्रश्नाः

- द्वितीय समुल्लास का परिचय

सत्यार्थ प्रकाश के द्वितीय समुल्लास में स्वामी दयानंद ने संसार की उत्पत्ति, आत्मा, परमात्मा और प्रकृति के स्वरूप का विवेचन किया है। इसमें उन्होंने तत्त्व-त्रय (प्रकृति, जीव, परमात्मा) पर अपने विचार प्रस्तुत किए हैं, तथा मुख्य रूप से बाल शिक्षा, विशेषकर माता-पिता की भूमिका, और बच्चों को शिक्षा देने के तरीकों पर चर्चा की गई है। इसमें गर्भाधान से पहले और बाद में माता-पिता के लिए उपयुक्त आचरण, बच्चों को सही शिक्षा देने के तरीके और संस्कृत उच्चारण की शिक्षा पर जोर दिया गया है।

### ■ मातृमान् पितृमानाचार्यवान् पुरुषो वेद

यह शतपथ ब्राह्मण का वचन है। वस्तुतः जब तीन उत्तम शिक्षक अर्थात् एक माता, दूसरा पिता और तीसरा आचार्य होवे तभी मनुष्य ज्ञानवान् होता है। वह कुल धन्य ! वह सन्तान बड़ा भाग्यवान् ! जिसके माता और पिता धार्मिक विद्वान् हों। जितना माता से सन्तानों को उपदेश और उपकार पहुंचता है उतना किसी से नहीं।

**गुरोः प्रेतस्य शिष्यस्तु पितृमेधं समाचरन्।**

**प्रेतहारैः समं तत्र दशरात्रेण शुद्ध्यति ॥ मनु० ॥**

अर्थ-जब गुरु का प्राणान्त हो तब मृतकशरीर जिस का नाम प्रेत है उस का दाह करनेहारा शिष्य प्रेतहार अर्थात् मृतक को उठाने वालों के साथ दशवें दिन शुद्ध होता है।

**सामृतैः पाणिभिर्घ्नन्ति गुरवो न विषोक्षितैः।**

**लालनाश्रयिणो दोषास्ताडनाश्रयिणो गुणाः ॥**

अर्थ- जो माता, पिता और आचार्य, सन्तान और शिष्यों का ताड़न करते हैं वे जानो अपने सन्तान और शिष्यों को अपने हाथ से अमृत पिला रहे हैं और जो सन्तानों वा शिष्यों का लाड़न करते हैं वे अपने सन्तानों और शिष्यों को विष पिला के नष्ट भ्रष्ट कर देते हैं। क्योंकि लाड़न से सन्तान और शिष्य दोषयुक्त तथा ताड़ना से गुणयुक्त होते हैं।

**यान्यस्माकः सुचरितानि तानि त्वयोपास्यानि नो इतराणि ॥**  
यह तैत्ति०।

इसका यह अभिप्राय है कि माता-पिता, आचार्य अपने सन्तान और शिष्यों को सदा सत्य उपदेश करें और यह भी कहें कि जो-जो हमारे धर्मयुक्त कर्म हैं उन-उन का ग्रहण करो और जो-जो दुष्ट कर्म हों उनका त्याग कर दिया करो। जो-जो सत्य जाने उन-उन का प्रकाश और प्रचार करे। किसी पाखण्डी दुष्टाचारी मनुष्य पर विश्वास न करें और जिस-जिस उत्तम कर्म के लिये माता, पिता और आचार्य आज्ञा देवें उस-उस का यथेष्ट पालन करो।

**दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत्।**

**सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥ (मनुस्मृति)**

अर्थ- नीचे दृष्टि कर ऊँचे नीचे स्थान को देख के चले, वस्त्र से छान कर जल पिये, सत्य से पवित्र करके वचन बोले, मन से विचार के आचरण करे।

**माता शत्रुः पिता वैरी येन बालो न पाठितः।**

**न शोभते सभामध्ये हंसमध्ये वको यथा ॥** यह किसी कवि का वचन है।

अर्थात् वे माता और पिता अपने सन्तानों के पूर्ण वैरी हैं जिन्होंने उन को विद्या की प्राप्ति न कराई, वे विद्वानों की सभा में वैसे तिरस्कृत और कुशोभित होते हैं जैसे हंसों के बीच में बगुला। यही माता, पिता का कर्तव्य कर्म परमधर्म और कीर्ति का काम है जो अपने सन्तानों को तन, मन, धन से विद्या, धर्म, सभ्यता और उत्तम शिक्षायुक्त करना।

**मुख्य बातें-**

▪ **माता-पिता का आचरण-**

गर्भाधान से पहले, दौरान और बाद में माता-पिता को मादक पदार्थों, दूषित भोजन और मन को दूषित करने वाली चीजों से बचना चाहिए। उन्हें स्वस्थ और बुद्धिमान भोजन करना चाहिए।

▪ **शिक्षा-**

बच्चों को शुरू से ही अच्छी शिक्षा देनी चाहिए ताकि वे सभ्य बनें और कोई गलत काम न करें।

▪ **उच्चारण-**

माता को बच्चों को सही उच्चारण सिखाने के लिए विशेष प्रयास करना चाहिए, जैसे कि 'प' का उच्चारण ओष्ठों से किया जाता है।

▪ **अक्षर ज्ञान-**

बच्चों को ह्रस्व, दीर्घ और प्लुत अक्षरों को ठीक से बोलना सिखाना चाहिए।

▪ **शिक्षा का महत्त्व-**

शिक्षा मानव जीवन के लिए बहुत महत्वपूर्ण है और यह सभी क्षेत्रों में उन्नति के लिए आवश्यक है।

▪ **गुरु का महत्त्व-**

जब गुरु की मृत्यु हो जाती है, तो शिष्य गुरु के अंतिम संस्कार में भाग लेता है और दसवें दिन शुद्ध होता है।

**निष्कर्ष:**

सत्यार्थ प्रकाश के द्वितीय समुल्लास में, बाल शिक्षा और माता-पिता के कर्तव्यों पर जोर दिया गया है। इसमें शिक्षा के महत्त्व, सही उच्चारण, और बच्चों को नैतिक रूप से मजबूत बनाने के तरीके बताए गए हैं।



## अथ द्वितीयसमुल्लासारम्भः

### अथ शिक्षां प्रवक्ष्यामः

मातृमान् पितृमानाचार्यवान् पुरुषो वेद। यह शतपथब्राह्मण का वचन है। [तुलना-शतपथ ब्राह्मण का° 14। प्रपा° 5। ब्रा° 8। कं° 2॥ तथा छा° उ° प्रपा° 6। खं° 14]॥

वस्तुतः जब तीन उत्तम शिक्षक अर्थात् एक माता, दूसरा पिता और तीसरा आचार्य होवे, तभी मनुष्य ज्ञानवान् होता है। वह कुल धन्य! वह सन्तान बड़ा भाग्यवान्! जिसके माता और पिता धार्मिक और विद्वान् हों। जितना माता से सन्तानों को उपकार पहुँचता है, उतना किसी से नहीं। जैसे माता सन्तानों पर प्रेम, उनका हित करना चाहती है, उतना अन्य कोई नहीं कर सकता। इसीलिए (मातृमान्) अर्थात् प्रशस्ता धार्मिकी विदुषी माता विद्यते यस्य स मातृमान्। धन्य वह माता है कि जो गर्भाधान से लेकर जब तक पूरी विद्या न हो, तब तक सुशीलता का उपदेश करे।

माता और पिता को अति उचित है कि गर्भाधान के पूर्व, मध्य और पश्चात् दुर्गन्ध, रूक्ष, बुद्धिनाशक नशादि पदार्थों को छोड़ के जो शान्ति, आरोग्य, बल, बुद्धि, पराक्रम और सुशीलता से सभ्यता को प्राप्त करें वैसे घृत, दुग्ध, मिष्ट, अन्नपान आदि श्रेष्ठ पदार्थों का सेवन करें कि जिससे रज-वीर्य भी दोषों से रहित होकर अत्युत्तमगुणयुक्त हों। जैसा ऋतुगमन का विधि अर्थात् रजोदर्शन के पाँचवें दिवस से ले के सोलहवें दिवस तक ऋतुदान देने का समय है, उन दिनों में से प्रथम के चार दिन त्याज्य हैं, रहे 12 दिन, उनमें एकादशी और त्रयोदशी को छोड़ के बाकी 10 रात्रियों में गर्भाधान करना उत्तम है। और रजोदर्शन के दिन से ले के 16वीं रात्रि के पश्चात् समागम न करना। पुनः जब तक ऋतुदान का समय पूर्वोक्त न आवे तब तक और गर्भस्थिति के पश्चात् एक वर्ष तक संयुक्त न हों। जब दोनों के शरीर में आरोग्य, परस्पर प्रसन्नता [हो], किसी प्रकार का शोक न हो, जैसा चरक और सुश्रुत में भोजन-छादन का विधान और मनुस्मृति में स्त्री-पुरुष की प्रसन्नता की रीति लिखी है, उसी प्रकार करें और वर्ते। गर्भाधान के पश्चात् स्त्री को बहुत सावधानी से भोजन-छादन

करना चाहिए। पश्चात् एक वर्ष पर्यन्त स्त्री पुरुष का सङ्ग न करे। बुद्धि, बल, रूप, आरोग्य, पराक्रम, शान्ति आदि गुणकारक द्रव्यों ही का सेवन स्त्री करती रहे कि जब तक सन्तान का जन्म न हो।

जब जन्म हो, तब अच्छे सुगन्धियुक्त जल से बालक को स्नान, नाड़ीछेदन करके, सुगन्धियुक्त घृतादि का होम और स्त्री को भी स्नान, भोजन का यथायोग्य प्रबन्ध करे कि जिससे बालक और स्त्री का शरीर क्रमशः आरोग्य और पुष्ट होता जाए। ऐसा पदार्थ उसकी माता वा धायी खावे कि जिससे दूध में भी उत्तम गुण प्राप्त हों। प्रसूता का दूध एक दिन वा छः दिन तक बालक को पिलावे। तदनन्तर धायी पिलाया करे। परन्तु धायी को उत्तम पदार्थों का खान-पान माता-पिता करावें। जो दरिद्र धायी को न रख सकें वे गाय वा बकरी के दूध में उत्तम ओषधि जो कि बुद्धि, पराक्रम, आरोग्य करनेहारी हों, उनको शुद्ध जल में भिजा, औटा, छान के दूध के बराबर उस जल को मिला के बालक को पिलावें। जन्मे पश्चात् बालक और बालक की माता को दूसरे स्थान कि जहाँ का वायु शुद्ध हो वहाँ के स्थान में रक्खें, सुगन्ध तथा दर्शनीय पदार्थ भी रक्खें, और उस देश में भ्रमण कराना उचित है कि जहाँ का वायु शुद्ध हो। और जहाँ धायी, गाय, बकरी आदि का दूध न मिल सके, वहाँ जैसा उचित समझें, वैसा करें। क्योंकि प्रसूता स्त्री के शरीर के अंश से बालक का शरीर होता है, इसी से स्त्री प्रसव समय निर्बल हो जाती है, उस समय उसके दूध में भी बल कम होता है, इसलिए प्रसूता स्त्री दूध न पिलावे। दूध रोकने के लिये स्तन के छिद्र पर उस ओषधि का लेपन करे, जिससे दूध स्रवित न हो। ऐसे करने से दूसरे महीने में पुनरपि युवति हो जाती है। तब तक पुरुष ब्रह्मचर्य से वीर्य का निग्रह रक्खे। इस प्रकार जो स्त्री वा पुरुष करेगा, उनके उत्तम सन्तान, दीर्घायु, बल, पराक्रम की वृद्धि ही होती रहेगी कि जिससे सब सन्तान, उत्तम बल-पराक्रमयुक्त, दीर्घायु, धार्मिक हों। स्त्री योनिसङ्कोच, शोधन और पुरुष वीर्य का स्तम्भन करे। पुनः सन्तान जितने होंगे वे भी सब उत्तम होंगे।

बालकों को माता सदा उत्तम शिक्षा करे, जिससे सन्तान सभ्य हों और किसी अङ्ग से कुचेष्टा न करने पावें। जब बोलने लगें, तब उसकी माता बालक की जिह्वा जिस प्रकार कोमल होकर स्पष्ट उच्चारण कर सके, वैसा उपाय करे कि

जो जिस वर्ण का स्थान, प्रयत्न अर्थात् जैसे 'प' इसका ओष्ठ स्थान और स्पृष्ट प्रयत्न कि दोनों ओष्ठों को मिला कर बोलना, इसके विना शुद्धोच्चारण ह्रस्व, दीर्घ और प्लुत अक्षरों को ठीक-ठीक नहीं बोल सकता। मधुर, गम्भीर, सुस्वर, अक्षर, मात्रा, पद, वाक्य, संहिता, अवसान भिन्न-भिन्न श्रवण होवे। जब वह कुछ-कुछ बोलने और समझने लगे तब सुन्दर वाणी और बड़े, छोटे, मान्य, पिता, माता, राजा, विद्वान् आदि से भाषण, उनसे वर्तमान और उनके पास बैठने आदि की भी शिक्षा करें कि जिससे कहीं उनका अयोग्य व्यवहार न हो के, सर्वत्र प्रतिष्ठा हुआ करे। जैसे सन्तान जितेन्द्रिय, विद्याप्रिय और सत्सङ्ग में रुचि करें, वैसा प्रयत्न करते रहें। व्यर्थ क्रीड़ा, रोदन, हास्य, लड़ाई, हर्ष, शोक, किसी पदार्थ में लोलुपता, ईर्ष्या, द्वेषादि न करें। उपस्थेन्द्रिय का स्पर्श विना निमित्त न करें, क्योंकि इसके स्पर्श और मर्दन से वीर्य की क्षीणता, नपुंसकता, हस्त में दुर्गन्ध भी होता है। सदा सत्यभाषण, शौर्य, धैर्य, प्रसन्नवदन आदि गुणों की प्राप्ति जिस प्रकार हो, करावें। जब पाँच-पाँच वर्ष के लड़का-लड़की हों तब देवनागरी अक्षरों का अभ्यास करावें, अन्यदेशीय भाषाओं के अक्षरों का भी। उसके पश्चात् जिनसे अच्छी शिक्षा, विद्या, धर्म, परमेश्वर, माता, पिता, आचार्य, विद्वान्, अतिथि, राजा, प्रजा, कुटुम्ब, बन्धु, भगिनी, भृत्य आदि से कैसे-कैसे वर्तना, इन बातों के मन्त्र, श्लोक, सूत्र, गद्य, पद्य भी अर्थ सहित कण्ठस्थ करावें। जिनसे सन्तान किसी धूर्त के बहिकाने में न आवें। और जो-जो विद्याधर्मविरुद्ध भ्रान्तिजाल में गिराने वाले व्यवहार हैं, उनका भी उपदेश कर दें, जिससे भूत, प्रेत आदि मिथ्या बातों का विश्वास न हो।

**गुरोः प्रेतस्य शिष्यस्तु पितृमेधं समाचरन्।**

**प्रेतहारैः समं तत्र दशरात्रेण शुद्ध्यति॥** यह मनुस्मृति [अ° 5।श्लो° 65] का श्लोक है॥

अर्थ— जब गुरु का प्राणान्त हो, तब मृतकशरीर जिसका नाम 'प्रेत' है, उसका दाह करनेहारा शिष्य प्रेतहार अर्थात् मृतक को उठाने वालों के साथ दशवें दिन शुद्ध होता है। और जब उस शरीर का दाह हो चुका, तब उसका नाम 'भूत' होता है अर्थात् वह अमुकनामा पुरुष था। जितने उत्पन्न हों, वर्तमान में आ के न रहें, वे भूतस्थ होने से उनका नाम भूत है। ऐसा ब्रह्मा से लेके आज

पर्यन्त के विद्वानों का सिद्धान्त है। परन्तु जिसको शङ्का, कुसङ्ग, कुसंस्कार होता है, उसको भय और शङ्कारूप भूत, प्रेत, शाकिनी, डाकिनी आदि अनेक भ्रमजाल दुःखदायक होते हैं।

देखो! जब कोई प्राणी मरता है, तब उसका जीव पाप-पुण्य के वश होकर, परमेश्वर की व्यवस्था से सुख-दुःख के फल भोगने के अर्थ जन्मान्तर धारण करता है। क्या इस अविनाशी परमेश्वर की व्यवस्था का कोई भी नाश कर सकता है? अज्ञानी लोग वैद्यकशास्त्र वा पदार्थविद्या के पढ़ने, सुनने और विचार से रहित होकर सन्निपातज्वरादि शारीर और उन्मादादि मानस रोगों का नाम भूत प्रेतादि धरते हैं। उनका औषधसेवन और पथ्यादि उचित व्यवहार न करके, उन धूर्त, पाखण्डी, महामूर्ख अनाचारी, स्वार्थी, भङ्गी, चमार, शूद्र, म्लेच्छादि पर भी विश्वासी होकर अनेक प्रकार के ढोंग, छल-कपट और उच्छिष्ट भोजन, डोरा, धागा आदि मिथ्या मन्त्र-यन्त्र बाँधते-बँधवाते फिरते हैं। अपने धन का नाश, सन्तान आदि की दुर्दशा और रोगों को बढ़ा कर दुःख देते रहते हैं।

जब आँख के अन्धे और गाँठ के पूरे, उन निर्बुद्धि-पापी-स्वार्थियों के पास जाकर पूछते हैं कि ‘महाराज! इस लड़का, लड़की, स्त्री और पुरुष को न जाने क्या हो गया है?’ तब वे अन्धे बोलते हैं कि “इसके शरीर में बड़ा भूत, प्रेत, भैरव, शीतला आदि देवी आ गई है, जब तक तुम इसका उपाय न करोगे, तब तक ये न छूटेंगे और प्राण भी ले लेंगे। जो तुम मलीदा वा इतनी भेंट दो, तो हम मन्त्र जप पुरश्चरण से झाड़ के इनको निकाल दें।” तब वे अन्धे और उनके सम्बन्धी बोलते हैं कि “महाराज! चाहे हमारा सर्वस्व जाओ, परन्तु इनको अच्छा कर दीजिए।” तब तो उनकी बन पड़ती है। वे धूर्त कहते हैं “अच्छा लाओ इतनी सामग्री, इतनी दक्षिणा, देवता की भेंट और ग्रहदान कराओ।” झांझ, मृदङ्ग, ढोल, थाली लेके, उसके सामने बजाते-गाते हैं और उनमें से एक पाखण्डी उन्मत्त होके नाच-कूद के कहता है कि मैं इसका प्राण ही ले लूँगा। तब वे अन्धे उस भङ्गी, चमार आदि के भी पगों में पड़ के कहते हैं “आप जो चाहें सो लीजिए, इसको बचाइए।” तब वह बकता है कि “मैं हनुमान् हूँ, लाओ मिठाई, तैल, सिन्दूर, सवामन का रोट और लाल लङ्गोट।” “मैं देवी वा भैरव हूँ,

लाओ पाँच बोटल मद्य, बीस मुर्गी, पाँच बकरे, मिठाई और वस्त्र।” जब वे कहते हैं कि “जो चाहो सो लो”। तब तो वह पागल बहुत नाचने-कूदने लगता है। परन्तु जो कोई बुद्धिमान् उसकी भेट पाँच जूता, दण्डा वा चपेटा, लात मारे तो उसका हनुमान्, देवी और भैरव झट प्रसन्न होकर भाग जाते हैं, क्योंकि वह उनका, केवल धनादि हरण करने के प्रयोजनार्थ ढोंग है।

और जब किसी ग्रहग्रस्त, ग्रहरूप, ज्योतिर्विदाभास के पास जाके वे कहते हैं—“हे महाराज! इसको क्या है?” तब वे कहते हैं कि “इसपर सूर्यादि क्रूर ग्रह चढ़े हैं। जो तुम इनकी शान्ति, पाठ, पूजा, दान कराओ तो इसको सुख हो जाए, नहीं तो बहुत पीड़ित और मर जाए तो भी आश्चर्य नहीं।”

उत्तर—कहिए ज्योतिर्वित्! जैसी यह पृथिवी जड़ है, वैसे ही सूर्यादि लोक हैं। वे ताप और प्रकाशादि से भिन्न कुछ भी नहीं कर सकते। क्या ये चेतन हैं, जो क्रोधित होके दुःख और शान्त होके सुख दे सकें?

प्रश्न—क्या जो यह संसार में राजा-प्रजा सुखी-दुःखी हो रहे हैं, यह ग्रहों का फल नहीं है?

उत्तर—नहीं, ये सब पाप-पुण्यों के फल हैं।

प्रश्न—तो क्या ज्योतिष शास्त्र झूठा है?

उत्तर—नहीं, जो उसमें अङ्क, बीज, रेखागणित विद्या है, वह सब सच्ची, जो फल की लीला है, वह सब झूठी है।

प्रश्न—क्या जो यह जन्मपत्र है, सो निष्फल है?

उत्तर—हाँ, वह जन्मपत्र नहीं, किन्तु उसका नाम ‘शोकपत्र’ रखना चाहिए। क्योंकि जब सन्तान का जन्म होता है, तब सबको आनन्द होता है। परन्तु तब तक होता है कि जब तक जन्मपत्र बनके ग्रहों का फल न सुने। जब पुरोहित जन्मपत्र बनाने को कहता है तब उसके माता-पिता पुरोहित से कहते हैं “महाराज! आप बहुत अच्छा जन्मपत्र बनाइए” जो धनाढ्य हो तो बहुत सी लाल-पीली रेखाओं से चित्र-विचित्र और निर्धन हो तो साधारण रीति से जन्मपत्र बनाके सुनाने को आता है। तब उसके मां-बाप आदि सुनने को ज्योतिषीजी के

सामने बैठके कहते हैं “इसका जन्मपत्र अच्छा तो है?” ज्योतिषी कहता है “जो है सो सुना देता हूँ, इसके जन्मग्रह बहुत अच्छे और मित्रग्रह भी अच्छे हैं, जिनका फल धनाढ्य और प्रतिष्ठावान्, जिस सभा में जा बैठेगा, तो सबके ऊपर इसका तेज पड़ेगा, शरीर से आरोग्य और राज्यमान्य भी होगा।” इत्यादि बातें सुनके पिता आदि बोलते हैं “वाह-वाह ज्योतिषीजी! आप बहुत अच्छे हो।” ज्योतिषीजी समझते हैं इन बातों से कार्य सिद्ध नहीं होता, तब ज्योतिषी बोलता है कि “ये ग्रह तो बहुत अच्छे हैं, परन्तु ये ग्रह क्रूर हैं अर्थात् फलाने-फलाने ग्रह के योग से 8वें वर्ष में इसका मृत्युयोग है।” इसको सुन के माता-पितादि पुत्र के जन्म के आनन्द को छोड़के शोकसागर में डूबकर, ज्योतिषीजी से कहते हैं कि “महाराजजी! अब हम क्या करें?” तब ज्योतिषीजी कहते हैं “उपाय करो।” गृहस्थ पूछे “क्या उपाय करें?” ज्योतिषीजी प्रस्ताव करने लगते हैं कि “ऐसा-ऐसा दान करो, ग्रह के मन्त्र का जप कराओ और नित्य ब्राह्मणों को भोजन कराओगे, तो अनुमान है कि नवग्रहों के विघ्न हठ जायेंगे”। अनुमान शब्द इसलिए है कि जो मर जाएगा तो कहेंगे, हम क्या करें, परमेश्वर के ऊपर कोई नहीं है, हमने तो बहुत-सा यत्न किया और तुमने कराया, उसके कर्म ऐसे ही थे। और जो बच जाए तो कहते हैं कि देखो—हमारे मन्त्र, देवता और ब्राह्मणों की कैसी शक्ति है! तुम्हारे लड़के को बचा दिया।

यहाँ यह बात होनी चाहिए कि जो इनके जप, पाठ से कुछ न हो तो दूने-तिगुणे रुपये उन धूर्तों से ले-लेने चाहिएँ और जो बच जाए तो भी ले-लेने चाहियेँ, क्योंकि जैसे ज्योतिषियों ने कहा कि “इसके कर्म और परमेश्वर के नियम तोड़ने का सामर्थ्य किसी का नहीं”, वैसे गृहस्थ भी कहें कि “यह अपने कर्म और परमेश्वर के नियम से बचा है, तुम्हारे करने से नहीं”। और तीसरे गुरु आदि भी पुण्य-दान कराके आप ले-लेते हैं, तो उनको भी वही उत्तर देना, जो ज्योतिषियों को दिया था।

अब रह गई शीतला और मन्त्र-तन्त्र-यन्त्र आदि। ये भी ऐसे ही ढोंग मचाते हैं। कोई कहता है कि “जो हम मन्त्र पढ़ के डोरा वा यन्त्र बना दें, तो हमारे देवता और पीर उस मन्त्र-यन्त्र के प्रताप से उसको कोई विघ्न नहीं होने देते।” उनको वही उत्तर देना चाहिए कि क्या तुम मृत्यु, परमेश्वर के नियम और

कर्मफल से भी बचा सकोगे? तुम्हारे इस प्रकार करने से भी कितने ही लड़के मर जाते हैं और तुम्हारे घर में भी मर जाते हैं और क्या तुम मरण से बच सकोगे? तब वे कुछ भी नहीं कह सकते और वे धूर्त जान लेते हैं कि यहाँ हमारी दाल नहीं गलेगी।

इससे इन सब मिथ्या व्यवहारों को छोड़कर धार्मिक, सब देश के उपकारकर्ता, निष्कपटता से सबको विद्या पढ़ाने वाले, उत्तम विद्वान् लोगों का प्रत्युपकार करना, जैसा वे जगत् का उपकार करते हैं, इस काम को कभी न छोड़ना चाहिए। और जितनी लीला, रसायन, मारण, मोहन, उच्चाटन, वशीकरण आदि करना कहते हैं, उनको भी महापामर समझ लेना चाहिए। इत्यादि मिथ्या बातों का उपदेश बाल्यावस्था ही में सन्तानों के हृदय में डाल दें कि जिससे स्वसन्तान किसी के भ्रमजाल में पड़ के दुःख न पावें। और वीर्य की रक्षा में आनन्द और नाश करने में दुःख प्राप्ति भी जना देनी चाहिए। जैसे “देखो! जिसके शरीर में सुरक्षित वीर्य रहता है, तब उसको आरोग्य, बुद्धि, बल, पराक्रम बढ़ के बहुत सुख की प्राप्ति होती है। इसके रक्षण की यही रीति है कि विषयों की कथा, विषयी लोगों का सङ्ग, विषयों का ध्यान, स्त्री का दर्शन, एकान्त सेवन, सम्भाषण और स्पर्श आदि कर्म से ब्रह्मचारी लोग पृथक् रहकर उत्तम शिक्षा, पूर्ण विद्या को प्राप्त करते हैं, वैसे तुम भी रहकर उत्तम शिक्षा और पूर्ण विद्या को प्राप्त होना। जिसके शरीर में वीर्य नहीं होता वह नपुंसक, महाकुलक्षणी और जिसको प्रमेह रोग होता है वह दुर्बल, निस्तेज, निर्बुद्धि, उत्साह, साहस, धैर्य, बल, पराक्रमादि गुणों से रहित होकर नष्ट हो जाता है। जो तुम लोग सुशिक्षा, विद्या के ग्रहण और वीर्य की रक्षा करने में इस समय चूकोगे तो पुनः इस जन्म में तुमको यह अमूल्य समय प्राप्त नहीं हो सकेगा। जब तक हम लोग गृहकर्मों के करने वाले जीते हैं, तभी तक तुमको विद्या ग्रहण और शरीर का बल बढ़ाना चाहिए।”

इसी प्रकार की अन्य-अन्य शिक्षा भी माता और पिता करें, इसीलिए ‘मातृमान् पितृमान्’ शब्द का ग्रहण उक्त वचन में किया है। अर्थात् जन्म से 5वें वर्ष तक बालकों को माता, छठें वर्ष से 8वें वर्ष तक पिता शिक्षा करें और नौवें वर्ष के आरम्भ में द्विज अपने सन्तानों का उपनयन करके आचार्यकुल में अर्थात् जहाँ

पूर्ण विद्वान् और पूर्ण विदुषी स्त्री शिक्षा और विद्यादान करनेवाली हों, वहाँ लड़के और लड़कियों को भेज दें। और शूद्रादि वर्ण उपनयन किये विना, विद्याभ्यास के लिए गुरुकुल में भेज दें।

उन्हीं के सन्तान विद्वान्, सभ्य और सुशिक्षित होते हैं, जो पढ़ाने में सन्तानों का लाडन कभी नहीं करते, किन्तु ताडना ही करते रहते हैं। इसमें व्याकरण महाभाष्य का प्रमाण है—

**सामृतैः पाणिभिर्घ्नन्ति गुरवो न विषोक्षितैः।**

**लालनाश्रयिणो दोषास्ताडनाश्रयिणो गुणाः ॥ [8।1।8] ॥**

अर्थ—जो माता, पिता और आचार्य सन्तान और शिष्यों का ताडन करते हैं, वे जानो अपने सन्तान और शिष्यों को अपने हाथ से अमृत पिला रहे हैं, और जो सन्तानों वा शिष्यों का लाडन करते हैं, वे अपने सन्तानों और शिष्यों को विष पिला के नष्ट-भ्रष्ट कर देते हैं। क्योंकि लाडन से सन्तान और शिष्य दोषयुक्त तथा ताडना से गुणयुक्त होते हैं। और सन्तान और शिष्य लोग भी ताडना से प्रसन्न और लाडन से अप्रसन्न सदा रहा करें। परन्तु माता-पिता तथा अध्यापक लोग ईर्ष्या, द्वेष से ताडन न करें, किन्तु ऊपर से भयप्रदान और भीतर से कृपादृष्टि रक्खें।

जैसी अन्य शिक्षा की, वैसी चोरी, जारी, आलस्य, प्रमाद, मादक-द्रव्य, मिथ्याभाषण, हिंसा, क्रूरता, ईर्ष्या, द्वेष, मोह आदि दोषों के छोड़ने और सत्याचार के ग्रहण करने की शिक्षा करें। क्योंकि जिस पुरुष ने जिनके सामने एक बार चोरी, जारी, मिथ्याभाषणादि कर्म किया, उसकी प्रतिष्ठा उनके सामने मृत्युपर्यन्त नहीं होती। जैसी हानि प्रतिज्ञा-मिथ्या करने वाले की होती है, वैसी अन्य किसी की नहीं। इससे जिसके साथ जैसी प्रतिज्ञा करनी, उसके साथ वैसी ही पूरी करनी चाहिए, अर्थात् जैसे किसी ने किसी से कहा कि 'मैं तुमको वा तुम मुझसे अमुक समय में मिलूँगा वा मिलना अथवा अमुक वस्तु अमुक समय में तुमको मैं दूँगा' इसको वैसे ही पूरी करे, नहीं तो उसकी प्रतीति कोई भी न करेगा। इसलिए सदा सत्यप्रतिज्ञायुक्त सबको होना चाहिए।

किसी को अभिमान करना योग्य नहीं, क्योंकि—



‘अभिमानः श्रियं हन्ति’ —यह [मनुस्मृति] का वचन है ॥

जो अभिमान अर्थात् अहङ्कार है, वह सब शोभा और लक्ष्मी का नाश कर देता है, इस वास्ते अभिमान करना न चाहिए।

छल, कपट वा कृतघ्नता से अपना ही हृदय दुःखित होता है, तो दूसरे की क्या कथा कहनी? छल और कपट उसको कहते हैं, जो भीतर और, बाहर और, दूसरे को मोह में डाल और दूसरे की हानि पर ध्यान न देकर, स्वप्रयोजन सिद्ध करना। ‘कृतघ्नता’ उसको कहते हैं कि किसी के किये हुए उपकार को न मानना। क्रोधादि दोष और कटुवचन को छोड़ शान्त और मधुर वचन ही बोले और बहुत बकवाद न करे। जितना बोलना चाहिए उससे न्यून वा अधिक न बोलें। बड़ों को मान्य दें, उठकर, जा के, उच्चासन पर बैठावें, प्रथम ‘नमस्ते’ कहें। उनके सामने उत्तमासन पर न बैठे। सभा में वैसे स्थान में बैठें, जैसी अपनी योग्यता हो और दूसरा कोई न उठावे। विरोध किसी से न करें। प्रसन्न होकर गुणों का ग्रहण और दोषों का त्याग रक्खें। सज्जनों का सङ्ग और दुष्टों का त्याग, अपने माता, पिता और आचार्य की तन, मन से सेवा करें।

**यान्यस्माकं सुचरितानि तानि त्वयोपास्यानि नो इतराणि ॥**

—यह तैत्तिरीयोपनिषद् [1।11] का वचन है ॥

इसका यह अभिप्राय है कि माता, पिता, आचार्य अपने सन्तान और शिष्यों को सदा सत्य उपदेश करें और यह भी कहें कि जो-जो हमारे धर्मयुक्त कर्म हैं, उन-उन का ग्रहण करो और जो-जो दुष्ट कर्म हों, उन-उन का त्याग कर दिया करो। जो-जो सत्य जाने, उस-उस का प्रकाश और प्रचार करे। किसी पाखण्डी, दुष्टाचारी मनुष्य पर विश्वास न करे और जिस-जिस उत्तम कर्म के लिए माता, पिता और आचार्य आज्ञा देवें, उस-उस का पालन करे। जैसे माता-पिता ने धर्म, विद्या, अच्छे आचरण के श्लोक, ‘निघण्टु’, ‘निरुक्त’, ‘अष्टाध्यायी’ अथवा अन्य सूत्र वा वेदमन्त्र कण्ठस्थ कराये हों, उन-उन का पुनः अर्थ विद्यार्थियों को विदित करावें। जैसे प्रथम समुल्लास में परमेश्वर का व्याख्यान किया है, उसी प्रकार मानके, उसकी उपासना करें। जिस प्रकार

आरोग्य, विद्या और बल प्राप्त हो, उसी प्रकार भोजन, छादन और व्यवहार करें-करावें अर्थात् जितनी क्षुधा हो, उससे कुछ न्यून भोजन करें। मद्य, मांसादि के सेवन से अलग रहें। अज्ञात गम्भीर जल में प्रवेश न करें, क्योंकि जलजन्तु वा किसी अन्य पदार्थ से दुःख और जो तरना न जाने तो डूब ही जा सकता है।

‘नाविज्ञाते जलाशये’—यह मनुस्मृति [4।129] का वचन है। अविज्ञात जलाशय में प्रविष्ट होके स्नानादि न करें।

**दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत्।**

**सत्यपूतां वदेद्वाचं मनः पूतं समाचरेत्॥**—यह मनुस्मृति [6।46] का वचन है॥

अर्थ—नीचे दृष्टि कर, ऊँचे-नीचे स्थान को देख के चलें, वस्त्र से छान के जल पियें, सत्य से पवित्र करके वचन बोलें, मन से विचार के आचरण करें।

**माता शत्रुः पिता वैरी येन बालो न पाठितः।**

**सभामध्ये न शोभन्ते हंसमध्ये बको यथा॥** यह किसी कवि का वचन है [चा० नी० 2।11]॥

वे माता और पिता अपने सन्तानों के पूर्ण शत्रु हैं कि जिन्होंने उनको विद्या की प्राप्ति न कराई, वे विद्वानों की सभा में वैसे तिरस्कृत और कुशोभित होते हैं कि जैसे हंसों के बीच में बगुला। यही माता-पिता का कर्तव्यकर्म, परमधर्म और कीर्ति का काम है कि जो अपने सन्तानों को तन, मन और धन से विद्या, धर्म, सभ्यता और उत्तम शिक्षायुक्त करना।

यह बालशिक्षा में थोड़ा-सा लिखा, इतने ही से बुद्धिमान् लोग बहुत समझ लेंगे।

इति श्रीमद्दयानन्दसरस्वतीस्वामिकृते

सत्यार्थप्रकाशे सुभाषाविभूषिते बालशिक्षाविषये।

**द्वितीयः समुल्लासः सम्पूर्णः॥2॥**

**सारांश-**

सत्यार्थ प्रकाश" आर्य समाज के संस्थापक स्वामी दयानंद सरस्वती द्वारा रचित एक प्रसिद्ध ग्रंथ है। इसमें कुल 14 समुल्लास (अध्याय) हैं। प्रत्येक समुल्लास में उन्होंने समाज, धर्म, वेद, अंधविश्वासों, पाखंडों और तत्कालीन धार्मिक आचरणों पर विचार प्रस्तुत किए हैं।

## निबन्धात्मक प्रश्न

1. द्वितीय समुल्लास में किस विषय को लिया गया है?
2. स्वामी दयानन्द के अनुसार माता-पिता की क्या भूमिका होनी चाहिए?
3. स्वामी दयानन्द ने गर्भाधान के समय किन बातों का ध्यान रखने की सलाह दी है?
4. स्वामी दयानन्द ने बालकों की शिक्षा में किन बातों पर बल दिया है?
5. द्वितीय समुल्लास में अंधविश्वासों के कौन-कौन से उदाहरण दिए गए हैं?
6. द्वितीय समुल्लास का मुख्य उद्देश्य क्या है?

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**COURSE NAME – INTERNSHIP**  
**COURSE CODE – BAYSSE-504**

<b>CREDIT: 6</b>	<b>CA: 25</b>	<b>SEE: 75</b>	<b>MM: 100</b>
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