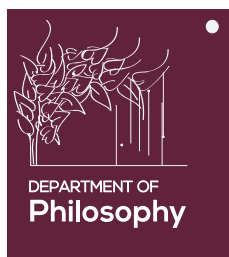


SYLLABI FOR ALL CERTIFICATE AND DIPLOMA COURSES

UNDER THE DEPARTMENT OF PHILOSOPHY

UNIVERSITY OF MUMBAI (w.e.f. 2019-20)

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advanced Diploma Course in Vallabha Vedānta (Śuddhādvaita) and Vaiśnavism	
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Diploma Course in Indian Aesthetics	



inquiry | knowledge | faith | wisdom

DEPARTMENT OF PHILOSOPHY

UNIVERSITY OF MUMBAI

The post-graduate Department of Philosophy is one of the youngest department on campus and was started in March 1986 by the University of Mumbai. Dr. S.S Antarkar was the founder Head of the department, who laid great stress on the importance to provide foundation and diploma courses in disciplines like Yoga, Jainology, Vallabha Vedanta, Buddhist Studies, Indian Aesthetics and Communal Harmony, thus disseminating interest in the cultural and philosophical foundations of the epistemic, linguistic, metaphysical and creative heritage of humanity.

The discipline of Philosophy, which is both ancient and contemporary, is indispensable in current academia. Nevertheless, its practical import is apparent in all walks of life, such as national policy decisions, corporate management, media, law, ecology, gender, science, technology; in cultures and traditions that we inherit and also in those that influence us. None of these can function without sound and critical philosophical foundations.

Being holistic in nature, Philosophy is necessarily interdisciplinary in its outlook. To encourage this, the Department conducts workshops like the 'Basic Concepts in Philosophy' in the month of June/July for those who are from across disciplines and are interested in knowing more about philosophy. These are also intended to guide those attempting the Entrance exams for the MA programmes. Some workshops are specifically designed to help students in giving various exams like PET/NET/SET/UPSC and is an ongoing attempt by the faculty to enable students achieve their career requirements.

The Department offers a variety of Certificate/Diploma Courses in Indian Philosophy initiated primarily due to the efforts of Dr. Shubhada Joshi. Donations from private funders such as the Jaina Academy U.K. and the Bhagirathi Trust in India have helped the Department to set up Chairs under the Jaina Academy Educational and Research Center (JAERC) and the Vallabha Vedanta Academy (VVA) dedicated to the Philosophy of Jainism and Vaishnavism, respectively. Since 2014, the Center for Buddhist Studies in the Department of Philosophy under the UGC tenth plan scheme, conducts International Conferences, Courses and Workshops in Buddhism.

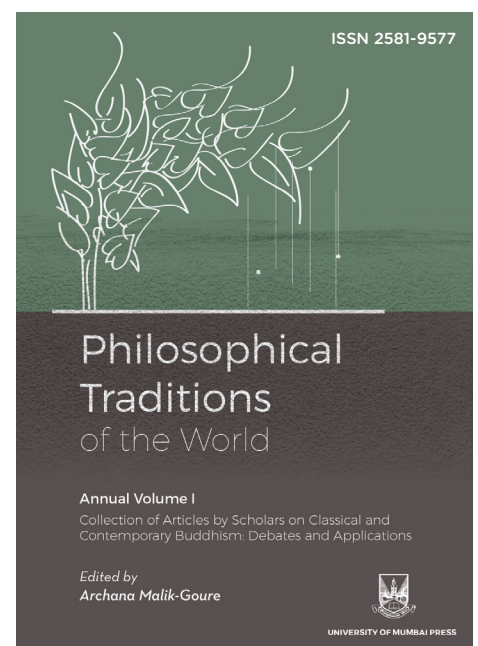
The certificate and diploma courses run by the department thus are partly sustained by donations and partly function as self-supporting courses. Many of our post-graduate students avail of these courses and many of the students from these courses also avail of our post-graduate programme as continuation of their interest in Philosophy, thus creating an interactive and inter disciplinary framework within the discipline of Philosophy itself.



Inaugural Address delivered by **HIS HOLINESS THE 14TH DALAI LAMA** at the **International Conference on the Concept of Maitri on Buddhism** organized by Department of Philosophy. He also **inaugurated and signed the first volume of the annual journal of the department.**

PHILOSOPHICAL TRADITIONS OF THE WORLD is an **annual journal** from the **Department of Philosophy**, University of Mumbai. As a scholarly peer-reviewed journal, it is dedicated to the expansion of constructive, creative, critical, theoretical, practical and innovative thoughts and ideas in world philosophy. It provides a forum for interdisciplinary, cross-cultural, global and philosophical examinations of all subject matters of philosophy.

Seminars, conference, workshops and guest lectures are organised through out the year on a wide range of topics based on curriculum from local global and interdisciplinary perspectives. Look up for updates on website.



The department of philosophy also hosts the monthly meetings of the Bombay Philosophical Society (founded in 1941). This platform encourages paper presentations and seminars by the philosophical community of Mumbai mainly by teachers, students and research scholars.

[illegible]

[English Translation]

The combination of the essence of Buddhist philosophical view of interdependence (pratityasamudpada) and the altruistic spirit of enlightenment (bodhicitta) can assure world peace through a perspective compatible with science.

In this spirit, I am confident Mumbai University would make a vast contribution to universal well-being and flourishing.

With my sincere prayers and aspirations for your endeavour.

A Buddhist Bhikshu Philosopher

Dalai Lama

18/12/14"



**The moment
you understand
yourself as the true Self,
you find such peace and bliss
that the impressions of the petty
enjoyments you experienced before
become as ordinary specks of light in
front of the brilliant sun.**

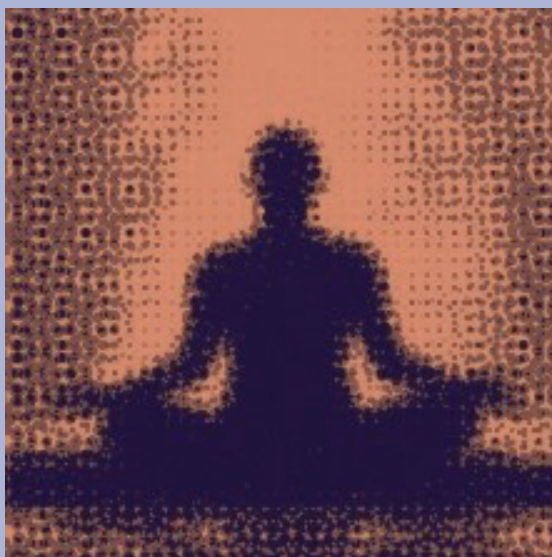
~

The Yoga Sutras of Patanjali

***Commentary on the Raja Yoga Sutras
by Sri Swami Satchidananda***



YOGA



DIPLOMA IN FOUNDATIONS OF YOGA

ELIGIBILITY : H.S.C. OR EQUIVALENT

ADVANCE DIPLOMA IN YOGA

ELIGIBILITY : H.S.C. OR EQUIVALENT

+ DIPLOMA IN FOUNDATIONS OF YOGA

Yoga is one of the oldest sciences of the world which originated in India. It is considered as to be as old as the Indian Civilization. The course focuses to teach it as a complete scientific system. Yoga can be applied to one's life irrespective of age, gender, profession, state, conditions, problems and sufferings. It can be made part of every human endeavour – personal, professional, social, family and spiritual. The theoretical and practical aspects of Yoga are taught in the course. This course introduces the general framework of Indian philosophy and basic concepts of Yoga based on Patanjali's Yoga Sutras.

DURATION: ACADEMIC YEAR JUNE TO APRIL ON WEEKENDS.

DIPLOMA IN FOUNDATIONS OF YOGA

AIMS AND OBJECTIVES

Yoga is one of the oldest sciences of the world which originated in India. It is considered to be as old as the Indian Civilization. The course focuses to teach it as a complete scientific system. Yoga can be applied to one's life irrespective of age, gender, profession, state, conditions, problems and sufferings. It can be made part of every human endeavour – personal, professional, social, family and spiritual. The theoretical and practical aspects of Yoga are taught in the course. This course introduces the general framework of Indian philosophy and basic concepts of Yoga based on Patanjali's Yoga Sutras.

Application Form Fee : Rs. 100/-

LEARNING OUTCOMES

The Diploma course focuses on the foundations of both the theoretical and practical aspects of Yoga, one of the oldest sciences of the world. Yoga being a way of life, the learner will be able to apply its insights irrespective of age, gender, profession, state, conditions, problems and sufferings in any human endeavour – personal, professional, social, family and spiritual. The course will contribute considerably to future career prospects and research in Yoga.

O 5607 TITLE OF THE COURSE:
PART TIME DIPLOMA IN FOUNDATIONS OF YOGA

O 5608 ELIGIBILITY:
A candidate for being eligible for admission to the course in Diploma in Foundations of Yoga must have passed Higher Secondary Examination, (Std. XII) of the Maharashtra State Board of Secondary Education, Pune, or any other equivalent examination recognized by this University.

R5383 DURATION:
The course for the Part-time Diploma Course in Foundations of Yoga shall be a part-time course and its duration shall be one academic year June – April.

R5384 SCHEME OF PAPERS:
PAPER I - THEORY (100 MARKS)
PAPER II - PRACTICALS (100 MARKS)
PROJECT WORK (50 MARKS)

R5385 EXAMINATION:
A candidate for being eligible for admission to the examination shall satisfy the following requirements: -

He/She shall have attended the course of instruction for at least three-fourths of the total number of hours of instruction during each term.

Paper I is a theory paper for which examinations of 100 marks will be conducted. Paper II is a practical paper for which an examination of 100 marks, will be conducted. In

addition there will be a project work of 50 marks.
Minimum marks for passing is 40% present in each of the paper and project as well.

R5386 FEE STRUCTURE

The fee prescribed for registration shall be Rs. 100/-

The fee prescribed as tuition fee shall be Rs. 2750/-

Identity Card Rs.50/-.

R5387. MINIMUM MARKS FOR PASSING:

Minimum marks for passing is 40 % marks each in the theory and practical examinations.

R5388. QUALIFICATION FOR TEACHERS

Postgraduates in Philosophy for theory

Graduates in any field with training in Yoga practice from recognized institutes for Practicals

- **THERE WILL BE TWO HOURS OF LECTURES FOR EACH PAPER EVERY WEEK.**

PAPER I (THEORY)

UNIT I

- A. Introduction to Indian Philosophy : Background of the Six Āstika Darshanas with special reference to Samkhya
- B. Satkaryavada – Evolution Theory; Duhkha and its types: Bondage and Liberation

UNIT II

- A. Patañjali's Yoga darshana: Introduction to 'Yoga Sūtram, Structure of Yoga Sutra, Definition of Yoga as citta vrtti nirodha
- B. Types of Citta vrtti, Kleshas, Cittabhumis and Antaraya

UNIT III

- A. Techniques to overcome the kleshas – Various Bhavanas: Maitri, Karunaadi, Pratipaksa bhavana, Anitya bhavana.
- B. Kriyayoga, Abhyasa and Vairagya

UNIT IV

- A. Ethical and Psychophysical dimensions of Yoga: Yamā, Niyama, Asana Pranayama and Pratyahara.
- B. Psycho-Spiritual Dimension : Pratyāhārā, Dhāranā, Dhyāna and Samadhi

PAPER II (PRACTICALS)

UNIT I

- A. Astanga Yoga
 - 1. Yama – Niyama – Pratipaksha Bhavanam
 - 2. Asana: Meditative and Cultural. Pranayama – Benefits of Pranayama, Nadishuddi and Pranayama, Duration and time for Pranayama Practice, Gradation of Pranayama, Yukta and Ayukta Pranayama, Nadishuddi.

- B. Asanas
1. Standing
 - i. Prartrnasana
 - ii. Tadasana
 - iii. Utkatasana
 - iv. Vriksasana
 - v. Trikonasana
 - vi. Ardha Kati Chakrasana
 - vii. Hastapadasana
 2. Sitting
 - i. Sukhasana
 - ii. Vajrasana
 - iii. Padmasana
 - iv. Bhadrasana
 - v. Parvatasana
 - vi. Vakrasana
 - vii. Janu Shirasana
 - viii. Ushtrasana
 - ix. Yoga Mudra
 - x. Shashankasana
 3. Prone
 - i. Bhujangasana
 - ii. Ardha Shalabhasana
 - iii. Dhanurasana
 - iv. Makarasana

UNIT II

- C. Pranayama
1. Fuller Breathing
 2. Equal Breathing
 3. NaddiShodana
- D. Kriya
1. Kriyas - Satkriya-Neti, Dhauti, Basti, Nauli, Trataka.
 2. Jalneti
 3. Sutraneti
 4. Vamanadauti
 5. Trataka
 6. Kaphalbhati
 7. Moolashoodana.

- E. APPLICATIONS:
1. SattvikaAhara - Rules in food taking.
 2. The Application of Yoga in day to day life

UNIT III

- F. Kriyayoga - cultivating awareness and attitude:
1. SutraNeti
 2. AgnisaraKriya
 3. Alternative nostril breathing: kaphalbhati
- G. Mudras
1. Ashwimi Mudra
 2. Sanmuki Mudra
 3. Tadagi Mudra
 4. Yoga Mudra
 5. Boochari Mudra

UNIT IV

- H. Pranayama
1. Ujjayi
 2. Brahmari
 3. Pooraka
 4. Rechaka
 5. Khumbaka
 6. Alternate nostril breathing sagarbha 'OM' pranayama.
- I. MEDITATION:
- Kinds of meditation, Reflection (Swadhaya)
- J. APPLICATIONS:
1. Value and Virtue model of Yoga: Anityabhavana and Reflection Practice
 2. Personality development through Yoga.

REFERENCES:

1. The Yoga Sutra of Patanjali M.R.Yardi, Bhandarkar Oriental Research Institute, Pune, 1979
2. Indian Philosophy by Dr. S. Radhakrishnan, Oxford University Press 1923.
3. Introduction to Indian Philosophy by Dutta & Chatterji, Rupa & Co, 2015
4. Outlines of Indian Philosophy by Hiriyanna.Motilal Banarsidass Publisher, 2014.

5. The Yoga system of Patanjali, James, Houghton , wood., Forgetting Books, 2018
6. Yogasutras of Patanjali – Sadhanapada with Exposition of Vyasa, Motilal Banarsidass, 2002
7. Light of Yoga (on Yama – Niyama) by B.K.S. Iyenger, Thorsons, 2006
8. Hatha Yoga Pradeepika – Yogi Swatmarama, Yogavidya.com, 2002
9. 9. Science of Yoga by I.K.Taimini, Theosophical Publishing House, 2007

ADVANCED DIPLOMA COURSE IN YOGA

AIMS AND OBJECTIVES

Yoga is one of the oldest sciences of the world which originated in India. This course focuses on Yoga Sutra and the philosophy enumerated in these sutras. Yoga being a way of life can be applied to one's life irrespective of age, gender, profession, state, conditions, problems and sufferings. It can be made a part of every human endeavour – personal, professional, social, family and spiritual. Since it is a science and an art, Yoga has its theoretical and practical aspects, which is taught in the course. Along with Asanas the role of Satvika Ahara is also focused. The ultimate aim is to apply the Yoga philosophy in day to day life. This course develops the psycho physical and psycho spiritual dimensions of Yoga along with various techniques of meditation.

Application Form Fee : Rs. 100/-

LEARNING OUTCOMES

This course motivates the learner to undertake advanced and detailed study of various texts in the Yoga tradition as well meditative techniques from other traditions such as Jainism and Buddhism. The learner will be able to assimilate deeper philosophical aspects of ideas advanced in the texts and the traditions. In this context, learner will be able to engage with Yoga in a holistic, practical and an academically rigorous manner.

O5607. TITLE OF THE COURSE:
PART-TIME ADVANCED DIPLOMA COURSE IN YOGA

O5608. ELIGIBILITY:
A candidate for being eligible for admission to the Advanced Diploma in Yoga should have passed the Diploma in Foundations of Yoga offered by the Department of Philosophy, University of Mumbai.

R5383. DURATION:
The course for the Part-time Advanced Diploma Course Yoga shall be a part-time course and its duration shall be one academic year June - April.

R5384. SCHEME OF PAPERS:
PAPER I - THEORY (100 MARKS)
PAPER II - PRACTICAL (100 MARKS)
PROJECT WORK: 50 MARKS

R5385. EXAMINATION:
A candidate for being eligible for admission to the examination shall satisfy the following requirements: -

1. He/She shall have attended the course of instruction for at least three-fourths of the total number of hours of instruction during each term.

Paper I is a theory paper for which examination of 100 marks will be conducted.
Paper II is a practical paper for which an examination of 100 marks will be conducted.
In addition there will be a project work of 50 marks.

Standard of passing: 40% marks will be required for passing separately in each paper & projects.

FEE STRUCTURE

Tuition Fees: Rs.3300/-

Identity Card Fees Rs.50/-

- **THERE WILL BE TWO HOURS OF LECTURES FOR EACH PAPER EVERY WEEK.**

PAPER I (THEORY)

UNIT I

- A. Yoga in the Vedas and Upanishad
- B. Yoga in Bhagavad Gita : Jnana, Karma, Bhakti

UNIT II

- A. Samadhi : it's definition and kinds, Rtambhara prajna and Dharma Megha Samadhi
- B. The notion of kaivalya

UNIT III

- A. Concept of God in Patanjali Yoga, Ishwara as Purusha Vishesh, Ishwar Pranidhan
Chanting of and meditation on OM/ Pranav
- B. Mystical dimension: Attainment of Siddhis and Vibhutis; Caution against them

UNIT IV

- C. Buddhist Meditative Technique- Vipassana and its Philosophical foundation.
- D. Jaina Meditative Technique - Preksha Dhyana and its Philosophical foundation

PAPER II (PRACTICALS)

UNIT I

- A. Controlling the Body, Mechanism of Body: Kriyas, and its therapeutic value.
- B. Frame work of Body and its structure and system - Asanas: Cultural and Relaxation Asanas
- C. Muscle strength, Muscular coordination, Strength of Immune system
- D. Relation and Reflection techniques Shavasana – Sakshi Bhavanam

UNIT II

- A. Other means to attain Yoga:
- B. Pranayama: Breath Control, Breath and Postures, Rhythmic Breathing

UNIT III

- A. Bandhas and Mudras.
- B. Depth of perception and expansion of awareness
- C. Gross level – Muscular stretches
- D. Subtle level –Changes in respiration and normalizing breath

UNIT IV

- A. Practice and Principles of Meditation.

- B. Meaning of Concentration
- C. Meditative postures and kinds of Meditation

UNIT V

- | | |
|--|--|
| <p>A. Asanas</p> <ol style="list-style-type: none"> 1. Standing Postures <ol style="list-style-type: none"> i. Prarthanasana ii. Tadasana iii. Vrikshasana iv. Trikonasana v. Konasana vi. Ardha Kati Chakrasana vii. Prasrita Padanghustasana viii. Eka Padanghustasana ix. Ardha Chakrasana x. Virbhadrasana 2. Postures Meditative <ol style="list-style-type: none"> i. Parvatasana ii. Goumukhasana iii. Ardha Matsyendrasana iv. Paschimottanasana v. Ushtrasana vi. Shashank asana vii. Bakasana 3. Prone <ol style="list-style-type: none"> i. Bhujangasana ii. Shalabhasana iii. Naukasana iv. Dhanurasana v. Makrasana 4. Supine Postures <ol style="list-style-type: none"> i. Viparitakarni ii. Sarvangasana iii. Halasana iv. Matsyasana v. Dronasana vi. Kandharasana vii. Prana Pavanmuktasana viii. Kativakrasana with one leg | <p>ix. Shavasan</p> <p>B. Shuddhi Kriya</p> <ol style="list-style-type: none"> 1. Kapalabhati 2. Jala Neti 3. Rubber Neti 4. Vaman Dhauti 5. Tratak 6. Nauli <p>C. Pranayama</p> <ol style="list-style-type: none"> 1. Anula Viloma 2. Bhramari 3. Ujjaiyi 4. Shitali 5. Sheetakari 6. Bhastrika <p>D. Meditative Postures</p> <ol style="list-style-type: none"> 1. Vajrasana 2. Padmasana 3. Swastikasana 4. Siddhasana <p>E. Bandhas</p> <ol style="list-style-type: none"> 1. Jivha 2. Uddiyana 3. Jalandhar 4. Moola <p>F. Mudras</p> <ol style="list-style-type: none"> 1. Viparitakarni 2. Yoga 3. Bhrama 4. Agochari 5. Shanmukhi |
|--|--|

REFERENCES:

1. The Yoga Sutra of Patanjali M.R.Yardi, Bhandarkar Oriental Research Institute, Pune, 1979
2. Indian Philosophy by Dr. S. Radhakrishnan, Oxford University Press 1923.
3. Introduction to Indian Philosophy by Dutta & Chatterji, Rupa & Co, 2015
4. Outlines of Indian Philosophy by Hiriyanna.Motilal Banarsidass Publisher, 2014.

5. The Yoga system of Patanjali, James, Houghton , wood., Forgetting Books, 2018
6. Yoga sutras of Patanjali – Sadhanapada with Exposition of Vyasa, Motilal Banarsidass, 2002
7. Light of Yoga (on Yama – Niyama) by B.K.S. Iyengar, Thorsons, 2006
8. Hatha Yoga Pradeepika – Yogi Swatmarama, Yogavidya.com, 2002.
9. Science of Yoga by I.K.Taimini, Theosophical Publishing House, 2007



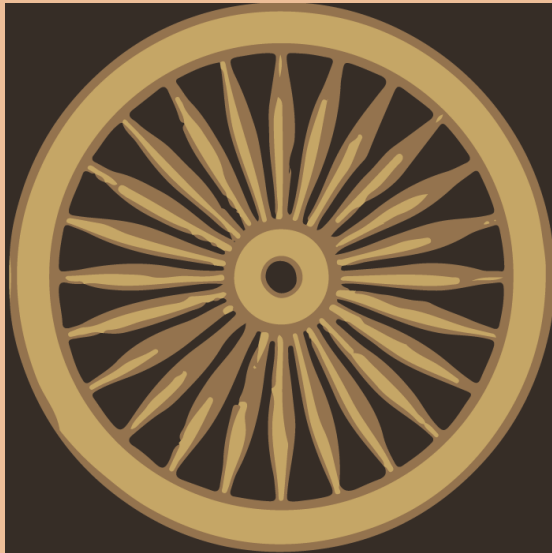
**Anything that arises
in the mind will manifest
itself as a sensation on
the body; if you observe this
sensation you are observing both
the mind as well as matter.**

~

S.N. Goenka
***The Clock of Vipassana has
Struck***



BUDDHIST STUDIES AND VIPASSANA



DIPLOMA IN BUDDHIST STUDIES AND VIPASSANA [THEORY AND PRACTICE]

ELIGIBILITY : H.S.C. OR EQUIVALENT

ADVANCED DIPLOMA IN BUDDHIST STUDIES AND VIPASSANA [THEORY AND PRACTICE]

ELIGIBILITY : H.S.C. OR EQUIVALENT

+ DIPLOMA IN BUDDHIST STUDIES AND VIPASSANA

This part time one- year course covers a wide range of topics, based on authentic teachings of the Buddha. It includes an overview of the practical bases and scientific thought that support the technique of Vipassana meditation. Students are introduced to Pali literature, along with the core teachings of the Buddha. The inspiring tales of preservation of the teachings through councils and the role of patrons is put forward. In addition to workshops, presentations and field trips, the course also teaches the applied aspects of the technique in the fields of management, mental health, personality development, Ayurveda etc. A 10-day Vipassana camp is a mandatory part of this course. Students are encouraged to submit a mandatory paper based on their experience of Vipassana and the transformation brought by it.

DURATION: ACADEMIC YEAR JUNE TO APRIL ON WEEKENDS.

DIPLOMA COURSE IN BUDDHIST STUDIES – VIPASSANA [THEORY & PRACTICE]

AIMS AND OBJECTIVES

This part time one- year course covers a wide range of topics, based on authentic teachings of the Buddha. It includes an overview of the practical bases and scientific thought that support the technique of Vipassana meditation. Students are introduced to Pali literature, along with the core teachings of the Buddha. The inspiring tales of preservation of the teachings through councils and the role of patrons is put forward. In addition to workshops, presentations and field trips, the course also teaches the applied aspects of the technique in the fields of management, mental health, personality development, Ayurveda etc. A 10-day Vipassana camp is a mandatory part of this course. Students are encouraged to submit a mandatory paper based on their experience of Vipassana and the transformation brought by it.

Application Form Fee : Rs. 100/- | Identity card : Rs.50/-

LEARNING OUTCOMES

Learners will be able to engage in-depth with the textual resources within the Buddhist traditions such as the Tripitaka and its allied literature in the Pali Language. The learner will be better equipped to engage critically and holistically with the conceptual foundations developed in the Diploma Course. Thus the learner shall be able to develop more informed and thought-out perspectives towards moral and existential problems faced in everyday life.

1. TITLE OF THE COURSE:

DIPLOMA IN BUDDHISTIC STUDIES VIPASSANA [THEORY & PRACTICE]

2. ELIGIBILITY:

A candidate for being eligible for admission to the course must have passed Higher Secondary Education, (Std. XIIth) of the Maharashtra State Board of Secondary Education, Pune.

3. DURATION FOR THE COURSE:

It shall be a part-time course and its duration shall be one academic year i.e. June - April consisting of two academic terms.

4. SCHEME OF PAPERS:

Paper-I (100 Marks) – HISTORY AND PHILOSOPHY OF TEACHING OF THE BUDDHA
Paper-II (100 Marks) – VIPASSANA THEORY AND PRACTICE
Project (50 Marks)

5. EXAMINATION-ELIGIBILITY:

A candidate for being eligible for admission to the examination shall satisfy the following requirements: -

5.1. He/She shall have attended the course of instruction and practice sessions for

at least three-fourths of the total number of hours during each term.

5.2. One Ten day Vipassana course at any Vipassana Centre acknowledged by Vipassana Research Institute is compulsory condition for eligibility for appearing in final examination.

6. EXAM STRUCTURE:

- 6.1. Paper I is on teachings of the Buddha and his philosophy for which Examination of 100 marks Theory paper will be conducted.
- 6.2. Paper II is on Vipassana theory & practice for which an examination of 100 marks Theory paper will be conducted.
- 6.3. Project for 50 Marks will have to be submitted.

7. FEE STRUCTURE:

- 7.1. The fee prescribed for registration shall be Rs. 100/-
- 7.2. The fee prescribed as tuition fee shall be Rs. 1650/-
- 7.4. Examination fee prescribed shall be Rs 700/-

8. PASSING CRITERIA:

Minimum marks for passing is 40 % in each paper and project as well.

9. QUALIFICATION FOR TEACHERS:

- 9.1. Postgraduates in Philosophy, Pali and Buddhid studies
- 9.2. Authorized Teachers of Vipassana Meditation

● THERE WILL BE TWO HOURS OF LECTURES FOR EACH PAPER EVERY WEEK.

PAPER I HISTORY AND PHILOSOPHY OF TEACHING OF THE BUDDHA

UNIT I: INTRODUCTION TO LIFE AND TEACHINGS OF THE BUDDHA

- A. Life and Spiritual Quest of the Buddha
- B. Four Noble Truths & Eight-fold Path
- C. Concept of Paramitas

UNIT II: INTRODUCTION TO PALI LITERATURE

- D. Vinaya Pitaka
- E. Sutta Pitaka
- F. Abhidhamma Pitaka

UNIT III: HISTORICAL ASPECTS

- G. Six Historical Theravada Councils
- H. Royal and Merchant Patrons
- I. Places of Buddhist Interest

UNIT IV: LEARNING OF PĀLI SUTTAS THROUGH TRANSLATION

- J. Ariyapariyesana Sutta
- K. Cittavagga
- L. Mangala Sutta

REFERENCES:

1. Gotama the Buddha: His Life and His Teaching - V.R.I. Publication (1992)
2. Mahasatipatthana Sutta - In Hindi/English/Marathi - S.N. Goenka, V.R.I. Publication (1985,1996,2006)
3. Dharma - Its True Nature- S.N. Goenka, V.R.I. Publication (1995)
4. Importance of Vedana & Sampajanna - S. N. Goenka, V.R.I. Publication (1990)
5. Manual of Vipassana Meditation. – U Ko Lay (2002)
6. The Discourse Summaries - S.N. Goenka, V.R.I. Publication (1987)
7. Pravachan Saransh - V.R.I. Publication (1992)
8. Dhamma Vandana - V.R.I. Publication (2006)
9. Tipitaka Men Samyaka Sambuddha Vol 1 - S. N. Goenka, V.R.I. Publication (1995)
10. Tipitaka Men Samyaka Sambuddha Vol 2 - S. N. Goenka, V.R.I. Publication (1995)
11. Samrat Asoka ke Abhilekha - V.R.I. Publication (2006)
12. 2500 years of Buddhism - P. V. Bapat (1956)
13. Buddhist India - Rhys Davis. (1903)
14. Rajdharma (kuch aitihasic prasang) - Shri. S.N.Goenka (2003)
15. The Essence of Tipitaka - U Ko lay (1995)
16. Pali sahitya ka itihaas - Bharatsingh Upadhyaya (2000)
17. Vipassana ka Udagam aur Vikas (2010)

PAPER II VIPASSANA THEORY AND PRACTICE

UNIT I: FOUNDATIONS FOR THE DEVELOPMENT OF VIPASSANA TECHNIQUE

- A. Sila (Morality)
- B. Samadhi (Concentration)
- C. Panna (Insight, Wisdom)
- D. UNIT II: Essentials of Vipassana Practice
- E. Anapana and Vedana
- F. Patikkasamuppada
- G. Karaniyametta Sutta

UNIT III: IMPORTANT ASPECTS OF VIPASSANA TECHNIQUE

- A. Ti-Sarana (Refuge in triple gems)
- B. Five Friends and Five Enemies
- C. Brahmavihara
- D. UNIT IV: Practical application of Vipassana as found in: (selected few)
- E. Vipassana & Management
- F. Vipassana & Ayurveda

- G. Vipassana & Mental Health
- H. Vipassana & Education
- I. Vipassana & Government
- J. Vipassana & Personality Development
- K. Brahmi Script

REFERENCES:

1. The Art of Living: Vipassana Meditation: As Taught by S. N. Goenka - William Hart (1988)
2. Dharma - Its True Nature- S.N. Goenka, V.R.I. Publication (1995)
3. Vipassana its relevance to present world, V.R.I. Publication (1994)
4. Vipassana meditation healing the healer by Dr. T.T. Fleischman (1991)
5. Vipassana – An Art of Corporate Management, V.R.I. Publication (Pamphlet)
6. Vipassana & Health, V.R.I. Publication (Pamphlet)
7. Vipassana in Government, V.R.I. Publication (Pamphlet)
8. Drug Addiction And Therapy: A Vipassana Perspective, V.R.I. Publication (Pamphlet)



ADVANCED DIPLOMA IN BUDDHIST STUDIES - VIPASSANA [THEORY & PRACTICE]

AIMS AND OBJECTIVES

This part-time one- year course includes detailed studies on the teachings of the Buddha based on the suttas imparted by the Buddha to his disciples. Special emphasis is accorded to the science of Vipassana as understood and practiced by his students down the centuries, along with its social aspects and impact on personal growth. It talks about spread of teachings in other countries; and also about the art and architecture inspired by the life events of the Buddha. Other aspects of the application of Vipassana in the fields of enhancing physical health, stress-management, inter-personal relationships and world peace are a part of the curriculum. Students are encouraged to read from the original words of the Buddha compiled in 'Tipitaka' and submit a mandatory paper based on their understanding.

Application Form Fee : Rs. 100/- | Identity card : Rs.50/-

LEARNING OUTCOMES

Learners will be able to assimilate both the theoretical & practical aspects of the Buddha's Teachings. Conceptual foundations developed during the course will motivate the learner to understand the Vipassana meditation technique in a nuanced manner. The students shall engage not only with Buddhist thought through the discourses of the Buddha and commentaries but also with the benefits and applicability of the Vipassana technique in various professions as well as in day to day life.

**1. O.6159 TITLE OF THE COURSE:
BUDDHIST STUDIES VIPASSANA [THEORY & PRACTICE]**

2. ELIGIBILITY:

A Candidate for being eligible for admission to the course for the Advance Diploma in Buddhist Studies must have passed the Diploma in Buddhist Studies, Department of Philosophy, University of Mumbai.

3. R.8838 DURATION FOR THE COURSE:

It shall be a part-time course and its duration shall be one academic year i.e. June - April.

4. R.8839 SCHEME OF PAPERS:

Paper-I (100 Marks) – HISTORY AND PHILOSOPHY OF TEACHINGS OF THE BUDDHA
Paper-II (100 Marks) – VIPASSANA THEORY AND PRACTICE
Project (50 Marks)

5. R.8840 EXAMINATION - ELIGIBILITY:

A candidate for being eligible for admission to the examination shall satisfy the following requirements: -

5.1. He/She shall have attended the course of instruction and practice sessions for at least three-fourths of the total number of hours during each term.

5.2. Students are encouraged to go for a Ten-day Course or an Advanced Vipassana

course at any Vipassana Centre acknowledged by Vipassana Research Institute.

6. R.8841 EXAM STRUCTURE:

- 6.1. Paper I is on teachings of the Buddha and his philosophy for which examination 100 marks Theory paper will be conducted.
- 6.2. Paper II is on Vipassana theory & practice for which an examination 100 marks Theory paper will be conducted.
Project - 50 Marks
Total - 250 marks

7. R.8842 FEE STRUCTURE:

- 7.1. The fee prescribed for registration shall be Rs. 100/-
- 7.2. The fee prescribed as tuition fee shall be Rs. 1650/-
- 7.4. Examination fee prescribed shall be Rs 700/-

8. R.8843 PASSING CRITERIA:

Minimum marks for passing is 40 present in each paper and project as well.

9. R.8844 QUALIFICATION FOR TEACHERS:

- 9.1. Postgraduates in Philosophy, Pali and Buddhist studies
- 9.2. Authorized Teachers of Vipassana Meditation Technique

● THERE WILL BE TWO HOURS OF LECTURES FOR EACH PAPER EVERY WEEK.

**PAPER I
HISTORY AND PHILOSOPHY OF TEACHING OF THE BUDDHA**

UNIT I: PĀLI LITERATURE

- A. Verses of Dhammapada (Yamaka Vagga)
- B. Similes of Milinda Panha (Lakkhana Panha)
- C. Personalities of Puggalapannati (Chapter-3)

UNIT II: CORE TEACHINGS THROUGH PĀLI SUTTAS

- A. Mahasatipatthana Sutta(Part-I)
- B. Mahasatipatthana Sutta (Part-II)
- C. Dvedhavitakka Sutta

UNIT III: HISTORICAL ASPECTS

- A. Last Days of the Buddha (Mahaparinibbana Sutta)
- B. Spread of Teachings of the Buddha in other Countries
- C. Art and Architecture

UNIT IV: LEARNING OF PĀLI SUTTAS THROUGH TRANSLATION

- A. Ratana Sutta
- B. Anapanassatisutta
- C. Girimananda Sutta

REFERENCES:

1. Pali sahitya ka itihasa- Dharmaraskhita (1971)
2. Pali sahitya ka itihasa- Bharatsingh Upadhyaya (2000)
3. History of Pali literature - B. C. Law (1933)
4. The Essence of Tipitaka - U Ko lay (1995)
5. Gotama the Buddha: His Life and His Teaching - V.R.I. Publication (1992)
6. Tipitaka Men Samyaka Sambuddha Vol 1 - S. N. Goenka, V.R.I. Publication (1995)
7. Tipitaka Men Samyaka Sambuddha Vol 2 - S. N. Goenka, V.R.I. Publication (1995)
8. Samrat Asoka ke Abhilekha - V.R.I. Publication (2006)
9. 2500 years of Buddhism - P. V. Bapat (1956)
10. Buddhist India - Rhys Davids (1903)
11. Dhamma Vandana - V.R.I. Publication (2006)
12. Dhammapada Pali-English - V.R.I. Publication (2001)
13. Dhammapada Pali-English - Narada (1963)
14. A Manual of Abhidhamma - Abhidhammatha Sangaha - Narada (1956)
15. The Debate of King Milinda - Bhikkhu Pesala (1990)

PAPER II VIPASSANA THEORY AND PRACTICE

UNIT I: ESSENTIALS OF VIPASSANA PRACTICE

- A. Dasa Palibodha
- B. Samyojana
- C. Bodhipakkhiya Dhamma - (37 factors of Enlightenment)

UNIT II: IMPORTANT ASPECTS OF VIPASSANA TECHNIQUE

- A. Samannaphala Sutta
- B. Sabbasava Sutta
- C. Mahahatthipadopama Sutta

UNIT III: FOUNDATION FOR DEVELOPMENT OF VIPASSANA

- A. Paramattha Sacca (Ultimate Truths-Part-I)
- B. Paramattha Sacca (Ultimate Truths-Part-II)
- C. Tilakkhana (Three Characteristics)

UNIT IV: PRACTICAL APPLICATION OF VIPASSANA AS FOUND IN: (SELECTED FEW)

- A. Vipassana & World Peace
- B. Vipassana & Physical Health

- C. Vipassana & Inter-personal Relations
- D. Vipassana & Stress Management
- E. Vipassana & Tourism
- F. Vipassana & Yoga
- G. Vipassana & Social Work

REFERENCES:

1. The Discourse Summaries - S.N. Goenka, V.R.I. Publication (1987)
2. Pravachan Saransh - V.R.I. Publication (1992)
3. Sayagyi U Ba Khin Journal, V.R.I. Publication (1991)
4. The Manuals of Dhamma - Ledi Sayadaw, V.R.I. Publication (1999)
5. Pali sahyana ka itihasa- Dharmarakkhita (1971)
6. Pali sahyana ka itihasa- Bharatsingh Upadhyaya (2000)
7. History of Pali literature - B. C. Law (1933)
8. The Essence of Tipitaka - U Ko lay (1995)
9. Gotama the Buddha: His Life and His Teaching - V.R.I. Publication (1992)
10. Tipitaka Men Samyaka Sambuddha Vol 1 - S. N. Goenka, V.R.I. Publication (1995)
11. Tipitaka Men Samyaka Sambuddha Vol 2 - S. N. Goenka, V.R.I. Publication (1995)
12. Samrat Asoka ke Abhilekha - V.R.I. Publication (2006)
13. 2500 years of Buddhism - P. V. Bapat (1956)
14. Buddhist India - Rhys Davids (1903)
15. Mahasatipatthana Sutta - In Hindi/English/Marathi - S.N. Goenka, V.R.I. Publication (1985,1996,2006)
16. Dharma - Its True Nature- S.N. Goenka, V.R.I. Publication. (1995).





**All breathing, existing,
living, sentient creatures
should not be slain, nor treated
with violence, nor abused, nor
tormented, nor driven away.**

~

Bhagwan Mahavira
Jaina Sutra: Acharanga and Kalpa
Sutra



JAINOLOGY



CERTIFICATE COURSE IN JAINOLOGY

ELIGIBILITY : H.S.C. OR EQUIVALENT

DIPLOMA COURSE IN JAINOLOGY

**ELIGIBILITY : H.S.C. OR EQUIVALENT
+ CERTIFICATE IN JAINOLOGY**

The course aims to provide information on fundamental tenets of Jain Religion and Philosophy. It also focuses on the study of the Jain Culture and Society. Furthermore, it emphasizes the contributions of the Jains in the field of Science, Arts and Literature. Its primary objective is to enhance analytical study of the Scriptures, so that one can study and interpret the Canonical literature. It teaches the core philosophy without any sectarian bias. Its ultimate aim is to highlight how Philosophy can be applied and followed in day to day life.

DURATION: ACADEMIC YEAR JUNE TO APRIL ON WEEKENDS.

CENTERS

MARINE LINES THURSDAY - 3.00PM TO 7.00 PM

Shakuntala Kantilal Ishwarlal Jain High School, 38, Maharshi Karve Rd, New Marine Lines, Mumbai 400020 Phone: 022 2203 1478

GHATKOPAR SUNDAY - 9.00 TO 1.00 PM

Ramji Assar Vidyalaya, Mahatma Gandhi Rd, Ghatkopar East, Mumbai 400077 Phone: 022 2102 3315

BORIVALI SUNDAY - 9.00 TO 1.00 PM

M K High School, Factory Lane, Borivali West, Mumbai 400 092

CERTIFICATE COURSE IN JAINOLOGY

AIMS AND OBJECTIVES

The course aims to provide information on fundamental tenets of Jaina Religion and Philosophy. It also focuses on the study of the Jaina Culture and Society. Furthermore, it emphasizes the contributions of the Jainas in the field of Science, Arts and Literature. Its primary objective is to enhance analytical study of the Scriptures, so that one can study and interpret the Canonical literature. It teaches the core philosophy without any sectarian bias. Its ultimate aim is to highlight how Philosophy can be applied and followed in day to day life.

Application Form Fee : Rs. 100/-

LEARNING OUTCOMES

After the successful completion of the Certificate course in Jainology, learners will be able to gain a comprehensive view of Jaina Religion, Philosophy, History, Society and Culture. This course motivates the learner to study further the original texts written in Prakrit language. The curriculum designed for certificate course helps them tackle many philosophical and spiritual questions in life, which helps them to shape their conduct in day to day living.

ORDINANCES AND REGULATIONS RELATING TO THE ONE YEAR PART -TIME COURSE FOR THE CERTIFICATE COURSE IN JAINOLOGY

0.3593: A Candidate for being eligible for admission to the course for the Certificate in Jainology must have passed the Higher Secondary Certificate Examinations (Std. XIIth) of the Maharashtra State Board of Secondary Education, Pune or an examination recognized by this University as equivalent thereto.

0.3594: The course for the Certificate in Jainology shall be part - time course and its duration shall be one year consisting of two academic terms.

0.3595: A Candidate for being eligible for admission to the Examination shall satisfy the following requirements:-

(1) He / She shall have attended the course of instruction for at least three - fourths of the total number of hours of instruction during each term.

0.3596: The fee prescribed for registration shall be Rs. 100 /-

0.3597: The fee prescribed as tuition fee shall be Rs. 1540 /-
Identity card Rs. 50/-

0.3598: The fee prescribed as Examination fee shall be Rs. 700 /-

0.3789: There will be a written Examination carrying 200 marks (100 each) and project work of 50 marks.

There will be two papers for Certificate Course in Jainology each carrying 100 marks and Project work of 50 marks i. e. total marks 250. Minimum marks for passing is 40% in each of the papers as well as he project.

- THERE WILL BE TWO HOURS OF LECTURES FOR EACH PAPER EVERY WEEK.

PAPER I

HISTORICAL AND PHILOSOPHICAL INTRODUCTION TO JAINISM

UNIT I – ANCIENT INDIAN TRADITIONS

- A. Vedic Tradition: Sources, Antiquity and Salient Features.
- B. Buddhist Tradition: Sources, Antiquity and Salient Features.
- C. Jaina Tradition: Sources, Antiquity and Salient Features.

UNIT II – JAINA TRADITION

- A. Tirthankaras and Agamas.
- B. Major Jaina Sects.
- C. Mythology: Shalakupura, Cosmology and Cycle of Time.

UNIT III – INTRODUCTION TO JAINA PHILOSOPHY

- A. Nav Tattvas: Bondage and Liberation, Theory of Karma and its classification and Pancha Samavayas.
- B. Sad Dravyas.
- C. Five types of Knowledge.

UNIT IV – RELIGION AND ETHICS

- A. Three Jewels and Jaina Ethics.
- B. Major World Religions: Judaism, Christianity, Islam and Zoroastrianism.
- C. Anekantavada and its Applications.

REFERENCES:

1. Mohanlal Mehta, Outlines of Jain Philosophy, Jain Mission Society, Bangalore, 1954.
2. Muni Uttam Kamal Jain, Jain Sects and Schools, Concept Publishing, Delhi, 1975.
3. T. K. Tukol, Compendium of Jainism, Prasara, Karnataka University, Dharwad, 1980.
4. Nagin Shah, Jaina Religion and Philosophy, Motilal Banarasidas, New Delhi.
5. P. C. Nahar and K. C. Ghosh, An Encyclopedia of Jainism, Sri Satguru Publications, Delhi, 1908.
6. Vilas Sanghave, Aspects of Jain Religion, Bharatiya Janapith, 1999.

PAPER II

JAINA RELIGION, SOCIETY AND CULTURE

UNIT I – JAINA SOCIAL STRUCTURE

- A. Concept of Sangha and Sramanachara
- B. Sravakachara and Pratimas
- C. Anupreksha, Yoga and Meditation

UNIT II – RITUALS AND PRACTICES

- A. Pancha Parameshthi – Navakara Mantra and other daily recitations
- B. Worship, Fasts and Festivals
- C. Sallekhana

UNIT III – CONTRIBUTION OF THE JAINAS TO INDIAN CULTURE

- A. Jaina Literature
- B. Jaina Art and Architecture and Places of Pilgrimage
- C. Vegetarianism

UNIT IV – CONTEMPORARY JAINISM

- A. Gender issues and Status of Women
- B. Jaina view about Caste and Class
- C. Ahimsa, Environmental concerns and World Peace

REFERENCES:

1. Jyotiprasad Jain, 'Religion and Culture of the Jains', Bhartiya Jnanapitha Publications, New Delhi, 1975.
2. Jagdishchandra Jain, 'Studies in Early Jainism', Navrang, New Delhi, 1992.
3. N. K. Singhi (ed.), Ideal, Ideology and Practice: Studies in Jainism, Printwell Publishers, Jaipur, 1987.
4. S. Stevenson, 'The Heart of Jainism', Munshiram Manoharlal Publishers Pvt.Ltd., 1995.
5. P. S. Jaini, The Path of Purification, Motilal Banarasidass, Delhi, 1998.
6. V. A. Sanghave, Life and Legacy of Mahavira, Veer Nirvan Bharti Pub., Meerut, 1975.
7. R. Williams, Jaina Yoga, Motilal Banarasidass, Delhi, 1963.
8. V. M. Kulkarni, 'The Story of Rama in Jaina Literature', Saraswati Oriental Studies, Ahmedabad, 1990.

DIPLOMA COURSE IN JAINOLOGY

AIMS AND OBJECTIVES

The course aims to provide information on fundamental tenets of Jaina Religion and Philosophy. It also traces the History of Jainism from its antiquity to the contemporary period. Furthermore, it emphasizes the contribution of the Jaina Scriptures in the field of Science, Arts and Literature. Its primary objective is to enhance analytical study of the Scriptures, so that one can study and interpret the Canonical literature. It also points out the contemporary Ethical issues faced by the society. Above all it teaches the core philosophy without any sectarian bias and describes the contribution of the Jaina Thinkers and Reformers to the development of Philosophy and Religion. Its ultimate aim is to highlight how Philosophy can be applied and followed in day to day life.

Application Form Fee : Rs. 100/-

LEARNING OUTCOMES

The study of Diploma course gives them the knowledge of Jaina Religion and Philosophy in depth, focusing on improving their academic skills in textual studies. The course will enable them to reflect and interpret the scriptures building upon the basic concepts and knowledge of language and culture already developed in the certificate course.

ORDINANCES AND REGULATIONS RELATING TO THE ONE YEAR PART -TIME COURSE FOR THE DIPLOMA COURSE IN JAINOLOGY WITH EFFECT FROM THE ACADEMIC YEAR 2017-18

0.3834: A Candidate for being eligible for admission to the course for the Diploma in Jainology must have passed the Certificate Course in Jainology of the Jain Academy Educational and Research Centre, Department of Philosophy, University of Mumbai or an equivalent course in Jainology from any institution recognized by the University.

0.3844: The course for the Diploma in Jainology shall be part – time course and its duration shall be one year consisting of two academic terms.

0.3845: A Candidate for being eligible for admission to the Examination shall satisfy the following requirements:-

(1) He / She shall have attended the course of instruction for at least three – fourths of the total number of hours of instruction during each term.

0.4008: The fee prescribed for registration shall be Rs. 100 /-

0.4009: The fee prescribed as tuition fee shall be Rs. 2090 /-
Identity card Rs. 50/-

0.4010: The fee prescribed as Examination fee shall be Rs. 700 /-

0.4011: There will be a written Examination carrying 200 marks (100 each) and project work of 50 marks.

There will be two papers for Diploma Course in Jainology each carrying 100 marks and Project work of 50 marks i. e. total marks 250. Minimum marks for passing is 40% in each of the papers as well as the project.

● **THERE WILL BE TWO HOURS OF LECTURES FOR EACH PAPER EVERY WEEK.**

PAPER I INTRODUCTION TO THE JAINA TEXTS

Selected passages from the following Texts

- A. Acharanga Sutra,
- B. Kalpa Sutra
- C. Tattvartha Sutra
- D. Samayasara
- E. Dravya Samgraha

REFERENCES:

1. Acharya Tulsi, 'Ayaro', Jain Vishva Bharti Prakashan, Ladnun, 2031 vs
2. Hermann Jacobi, 'The Acharanga Sutra' in F. Max muller (ed.), The Sacred Books of the East, Vol. 22, Jaina Sutras, Part I,
3. K. C. Sogani, 'Acharanga Cayanika,' Prakrit Bharti Academy, Jaipur, 1993.
4. K. C. Lalvani, 'Kalpa Sutra of Bhadrabahu Svami', Motilal Banarasidass, Delhi, 1979.
5. J. L. Jaini (tr.), 'Samayasara' by Shri Kundakunda Acharya, The Central Jaina Publishing House, Lucknow, 1930.
6. Nathamal Tatia (tr.), 'Tattvartha Sutra', Herper Collius, London, 1994.
7. K. K. Dixit (tr.), Sukhalalji's Commentary on Tattvartha Sutra of Umasvati, L. D. Institute of Indology, Ahmedabad, 1974.
8. S. G. Ghoshal (ed.), 'Dravya Samgraha' of Nemichandra Siddhanta Chakravati, Motilal Banarasidass, Delhi, 1974.

PAPER II JAINA TRADITION: CLASSICAL AND CONTEMPORARY

UNIT I - CLASSICAL JAINA TRADITION

- A. Jainism before Mahavira, Mahavira and His Contemporaries.
- B. Literature of Digambaras, Transition from Agama Kala to Darshana Kala.
- C. Spread of Jainism.

UNIT II - CONTRIBUTIONS OF JAINA THINKERS

- A. Philosophical Concepts: Naya and Syad.
- B. Samantabhadra, Siddhasen Divakar, Amrutchandra.
- C. Haribhadra, Hemchandra, Yasovijayji.

UNIT III - JAINA REFORM MOVEMENT

- A. Religious Reform: Need (prerequisite) and Justification.
- B. Lonka Shah, Acharya Bhikshu, Rajachandra.
- C. Santabal, Kanjishwami, Vijayvallabhasuri.

UNIT IV - CONTEMPORARY ISSUES IN JAINISM / JAINISM TODAY

- A. Problems of Identity and Unity.
- B. Bio-ethical Issues.
- C. Business Ethics.

REFERENCES:

1. K. C. Jain, Lord Mahavira and His Times, Motilal Banarasidass, Delhi, 1991.
2. A. K. Chatterjee, A Comprehensive History of Jainism, Vol. I and II, Firma KLM Private Limited, Calcutta, 1978.
3. P. C. Nahar and K. C. Ghosh, An Encyclopedia of Jainism, Sri Satguru Publications, Delhi, 1908.
4. Surender Jain, Glimpses of Jainism, Motilal Banarasidass, New Delhi, 1997.
5. K. C. Mardia, The Scientific Secrets of Jainism, Motilal Banarasidass, Delhi, 1996.





**Be good to all men,
because they are God's men.**

~

Vallabhacharya



VALLABHA VEDANTA AND VAISHNAVISM



CERTIFICATE IN VALLABHA VEDANTA AND VAISHNAVISM

ELIGIBILITY : H.S.C. OR EQUIVALENT

DIPLOMA IN VALLABHA VEDANTA AND VAISHNAVISM

ELIGIBILITY : H.S.C. OR EQUIVALENT

+ CERTIFICATE COURSE IN VALLABHA VEDANTA

ADVANCE IN VALLABHA VEDANTA AND VAISHNAVISM

ELIGIBILITY : H.S.C. OR EQUIVALENT

+ DIPLOMA COURSE IN VALLABHA VEDANTA

Course in Vallabha Vedanta and Vaisnavism was introduced in the academic year 2005-06 through the Vallabha Vedanta Academy and Research Centre established in the Department of Philosophy of Mumbai University. The main objective of these courses is to show how their religion functions and how it shapes society, particularly its art and literature, how their religion developed and continue to develop as social and cultural institution, to know the basic history and philosophy of their religion.

DURATION: ACADEMIC YEAR JUNE TO APRIL ON WEEKENDS.

CERTIFICATE COURSE IN VALLABHA VEDANTA (SUDDHADVAITA) AND VAISNAVISM

AIMS AND OBJECTIVES

A Certificate Course (One Year) in Vallabha Vedanta and Vaisnavism was introduced in the academic year 2005-06 through the Vallabha Vedanta Academy and Research Centre established in the Department of Philosophy of Mumbai University. The Certificate course in Vallabha Vedanta is designed to introduce to the students the diversity of religious beliefs and values especially of major religions such as Jainism, Buddhism, Islam and Christianity. Many students take this course of Vallabha Vedanta to learn more about their own religious traditions, to clarify their own thinking and also to learn about the traditions of other religions. The diversity of religious beliefs and values may develop "cultural literacy" in the major religions of the world. Thus the main objective of these courses is to show how their religion functions and how it shapes society, particularly its art and literature, how their religion developed and continue to develop as social and cultural institution, to know the basic history and philosophy of their religion.

Application Form Fee : Rs. 100/-

LEARNING OUTCOMES

The study of Diploma course gives them the knowledge of Vaishnavism. By the end of the course, the learner will be able to imbibe the nuances of the philosophical connections between thoughts propounded in the tradition of Vallabha Vedanta and those in other philosophical and religious traditions in India. The learner shall also be able to place these teachings in relation with other religious traditions of the world, thus being able to glean out the commonalities between the various traditions.

1. SCHEME OF PAPERS:

There will be two papers for Certificate Course in Philosophy of Vallabha Vedanta (Suddhadvaita) and Vaisnavism, each carrying 100 marks and Project work of 50 marks. Minimum marks for passing is 40% present in each of the paper and project as well.

PAPER I - THEORY (100 MARKS)
PAPER II - THEORY (100 MARKS)
PROJECT WORK (50 MARKS)
TOTAL MARKS - 250

2. ELIGIBILITY:

A candidate for being eligible for admission to the course must have passed Higher Secondary Education, (Std. XIIth) of the Maharashtra State Board of Secondary Education, Pune.

3. DURATION FOR THE COURSE:

It shall be a part-time course and its duration shall be one academic year i.e. June - April consisting of two academic terms.

4. FEE STRUCTURE:

The fee prescribed for registration shall be Rs. 100 /-
The fee prescribed as tuition fee shall be Rs. 1650/-
Identity card Rs. 50/-

0.4010: EXAM FEE

The fee prescribed as Examination fee shall be Rs. 700 /-

0.4011: EXAMINATION

There will be a written Examination carrying 200 marks (100 each) and project work of 50 marks.

● **THERE WILL BE TWO HOURS OF LECTURES FOR EACH PAPER EVERY WEEK.**

(The total number of hours for each paper during the year will be 50)

Paper I

UNIT I

- A. Introduction to Classical Indian Philosophy- Sad Darshana,
- B. Introduction to Schools of Vedanta
- C. Introduction To Vallabha Vedanta and their Sacred Texts

UNIT II

- A. Theory of Causation
- B. Concept Of Brahman
- C. Concept of Jiva

UNIT III

- A. Perception, Inference, Comparison, Verbal Testimony
- B. Role of Pramana Catustaya
- C. Significance of Prasthantrayi

UNIT IV

- A. Detailed study of the Three modes of Material Nature from Bhagavata and Bhagavad Gita serving as a base to the understanding of devotion.
- B. Concept Of Liberation
- C. Path of Liberation- Pushti Bhakti

Paper II

UNIT I

- a. A comparative study of Vaisnavite approach to Love, Service, Tolerance and Grace vis-a-vis other religions viz. Christianity, Islam, Buddhism and Jainism.
- b. Aesthetics and Spirituality: Bhakti as "Rasa" – Nine fold rasa.

UNIT II

- a. Brahma Sambandha (based on Siddhanta Rahasya Grantha)
- b. Notion of Seva (based on Siddhanta Muktaavali Grantha)

UNIT III

- a. Vaishnava Arts: Paintings, Architecture, Music and Cuisine

b. Festivals in Pushtimarga and their significance.

UNIT IV

- a. Saint Tradition: The contribution of Saint Poet and poetess of India.
- b. Characteristics of A True Vaishnava

References:

1. A.C.Bhaktivedanta Swami Prabhupada, 1972,1986, Bhagavad Gita as it is, The Bhaktivedanta Book Trust, Mumbai.
2. A.C.Bhaktivedanta Swami Prabhupada, 1980,1995, Srimad Bhagavatam, Eleventh Canto-Part Two, The Bhaktivedanta Book Trust, Mumbai.
3. Doshi Shobha H, 2016. Man-God relationship in the systems of Vedanta, Nav Vishnu Publications, Ajmer.
4. Marfatia Mrudula, 1967, The Philosophy of Vallabhacharya, Munshiram, Manoharlal, Delhi
4. Prameyarnatnarnava of Lallu Bhatta, English Translation by Shyam Das, Shri Vallabh Publications, Baroda, 1986.
5. Rosen, Steven J, 2010, Krishna's Other Song: A New look at the Uddhava Gita, Jaico Publishing House, Praeger- Greenwood
6. Shah J.G. 1969. Shrimad Vallabhacharya - His Philosophy and Religion. The Pushtimargiya Pustakalaya, Nadiad, Gujarat
7. The Bhakti Sect of Vallabhacharya, Richard Barz, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, 1992



DIPLOMA COURSE IN VALLABHA VEDĀNTA (ŚUDDHĀDVAITA) AND VAIŚNAVISM

AIMS AND OBJECTIVES

The selection of texts to be studied in Diploma course is to help them understand their own tradition and how it has shaped them. This may develop empathy for the goals and mission of key figures of their religion.

The learner will study four texts (Selected from the sodasa grantha- sixteen treatises) with special reference to saranagati, samarpana, seva and bhakti.

Application Form Fee : Rs. 100/-

LEARNING OUTCOMES

The learner shall be able to carry forward the exploration into the philosophy of Vallabha Vedanta and Vaishnavism through detailed textual study of some writings of Sri Vallabhacharya as well as selections from the Bhagavad Gita. By the end of the course, the learner shall develop a capacity for not just a deeper understanding of the traditions but also independent reading and critical skills.

PAPER I - THEORY (100 MARKS)

PAPER II - THEORY (100 MARKS)

PROJECT WORK (50 MARKS)

Minimum marks for passing is 40% in each of the papers as well as the project.

2. ELIGIBILITY:

A candidate for being eligible for admission to the course must have passed Certificate in Vallabh Vedanta and Vaisnavism, Department of Philosophy, University of Mumbai.

3. DURATION FOR THE COURSE:

It shall be a part-time course and its duration shall be one academic year i.e. June - April consisting of two academic terms.

4. FEE STRUCTURE:

The fee prescribed for registration shall be Rs. 100 /-

The fee prescribed as tuition fee shall be Rs. 2200 /-

Identity card Rs. 50/-

● THERE WILL BE TWO HOURS OF LECTURES FOR EACH PAPER EVERY WEEK.

PAPER I (TEXTUAL STUDY)

Paper I

UNIT I

- a. Introduction to Classical Indian Philosophy- Sad Darshana,
- b. Introduction to Schools of Vedanta
- c. Introduction To Vallabha Vedanta and their Sacred Texts

UNIT II

- a. Theory of Causation
- b. Concept Of Brahman
- c. Concept of Jiva

UNIT III

- a. Perception, Inference, Comparsion, Verbal Testimony
- b. Role of Pramana Catustaya
- c. Significance of Prasthantrayi

UNIT IV

- a. Detailed study of the Three modes of Material Nature from Bhagavata and Bhagavad Gita serving as a base to the understanding of devotion.
- b. Concept Of Liberation
- c. Path of Liberation- Pushti Bhakti

Paper II

UNIT I

- a. A comparative study of Vaisnavite approach to Love, Service, Tolerance and Grace vis-a-vis other religions viz. Christianity, Islam, Buddhism and Jainism.
- b. Aesthetics and Spirituality: Bhakti as “Rasa” – Nine fold rasa.

UNIT II

- a. Brahma Sambandha (based on Siddhanta Rahasya Grantha)
- b. Notion of Seva (based on Siddhanta Muktavali Grantha)

UNIT III

- a. Vaishnava Arts: Paintings, Architecture, Music and Cuisine
- b. Festivals in Pushtimarga and their significance.

UNIT IV

- a. Saint Tradition: The contribution of Saint Poet and poetess of India.
- b. Characteristics of A True Vaishnava

References:

1. A.C.Bhaktivedanta Swami Prabhupada, 1972,1986, Bhagavad Gita as it is, The Bhaktivedanta Book Trust, Mumbai.
2. A.C.Bhaktivedanta Swami Prabhupada, 1980,1995, Srimad Bhagavatam,Eleventh Canto-Part Two, The Bhaktivedanta Book Trust, Mumbai.
3. Doshi Shobha H, 2016. Man-God relationship in the systems of Vedanta, Nav Vishnu Publications, Ajmer.
4. Marfatia Mrudula,1967,The Philosophy of Vallabhacharya, Munshiram,Manoharlal,Delhi
5. Prameyaratnarnava of Lallu Bhatta, English Translation by Shyam Das, Shri Vallabh Publications, Baroda, 1986.
6. Rosen,Steven J, 2010, Krishna's Other Song: A New look at the Uddhava Gita, Jaico Publishing House, Praeger- Greenwood
7. Shah J.G. 1969. Shrimad Vallabhacharya - His Philosophy and Religion.The Pushtimargiya Pustakalaya, Nadiad, Gujarat
8. The Bhakti Sect of Vallabhacharya, Richard Barz, Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi, 1992



ADVANCED DIPLOMA COURSE IN VALLABHA VEDĀNTA (ŚUDDHĀDVAITA) AND VAIŚNAVISM

AIMS AND OBJECTIVES

The selection of texts to be studied in Diploma course is to help them understand their own tradition and how it has shaped them. This may develop empathy for the goals and mission of key figures of their religion. In Advanced Diploma, the philosophical texts of Vallabhacharya are introduced with a view to have knowledge of how the basic philosophy of their religion has developed. It is to discuss Pustī Marga from a philosophical perspective, and to have a familiarity with their scriptures and their interpretation. This may help them place their philosophy within a broader perspective. Thus the main objective of these courses is to show how their religion functions and how it shapes society, particularly its art and literature, how their religion developed and continue to develop as social and cultural institution, to know the basic history and philosophy of their religion.

Application Form Fee : Rs. 100/-

LEARNING OUTCOMES

The learner shall be able engage with the traditions through closer and more detailed as well as complex reading of selections from several texts. This shall provide the learner with an opportunity to acquire a scholarly rigor and conceptual mastery over the subject matter that will be dealt with.

SCHEME OF PAPERS:

There will be two papers for Advanced Diploma Course in Philosophy of Vallabha Vedānta (Śuddhādvaita) and Vaiśnavism, each carrying 100 marks and Project work of 50 marks.

PAPER I - THEORY (100 MARKS)

PAPER II - THEORY (100 MARKS)

PROJECT WORK (50 MARKS)

TOTAL - 250 MARKS

ELIGIBILITY:

A candidate for being eligible for admission to the course, will have to pass Diploma in Vallabha Vedānta (Śuddhādvaita) and Vaiśnavism, Department of Philosophy, University of Mumbai.

DURATION FOR THE COURSE:

It shall be a part-time course and its duration shall be one academic year i.e. June - April consisting of two academic terms.

FEE STRUCTURE:

The fee prescribed for registration shall be Rs. 100 /-

The fee prescribed as tuition fee shall be Rs. 2930 /-

Identity card Rs. 50/-

● THERE WILL BE TWO HOURS OF LECTURES FOR EACH PAPER EVERY WEEK.

**PAPER I
(TEXTUAL STUDY)
TATTVĀRTHADĪPANIBANDHA**

UNIT I

Śāstrārtha Prakarana:

- A. Sources of Knowledge (6-12)
- B. Nature of Jada and Cosmology (23, 26-34)
- C. Nature of Jīva (61-64)

UNIT II

Śāstrārtha Prakarana:

- D. Nature of Brahman (65-72)
- E. Śuddhadvaita (91-93)
- F. Means and End (101-104)

UNIT III

Sarvanirnaya Prakarana (84-89, 94-107, 110-116, 118-122)

UNIT IV

Sarvanirnaya Prakarana (137-149, 220, 225-237, 246, 247, 254)

REFERENCES:

1. Jose Pereira, Tattvārthadīpanibandha, Motilal Banarsidass Publishers, Delhi, 1991 (English).
2. Sharada Goswami, Tattvārthadīpanibandha, Shri Vallabhacharya Trust, Kutch, 2057 V.S. (Hindi).
3. J.G. Shah, Tattvārthadīpanibandha, Seth Narayandas and Jethalal Asanmal Charitable Trust, Mumbai, 1943 (Gujarati).
4. Anurag Gumashta, Shri Vallabha Vidyapeeth Shri Vithalesh Prabhucharan Ashram Trust, Kolhapur, V.S. 2070.
5. K. Narain, The Philosophy of Vallabha School of Vedanta, Indological Research Centre, Varanasi.

**PAPER II
(TEXTUAL STUDY)
ŚRIMAD BRAHMASŪTRA
ANUBHĀSYA**

UNIT I

Anubhasya: Chapter I. I. 2, 3
Anubhasya: Chapter I. IV. 23-27

UNIT II

Anubhasya: Chapter II. I. 14-20
Anubhasya: Chapter II. I. 30-37

UNIT III

Anubhasya: Chapter III. II. 28-30
Anubhasya: Chapter III. III. 35-39

UNIT IV

Anubhasya: Chapter IV. IV. 17-22

REFERENCES:

1. P.M. Modi, Anubhāsyā, Vallabha Satsang Mandal, Vadodra, 2009 (English)
2. Kedar Nath Mishra, Anubhāsyā (Hindi)
3. Goswami, Lalit Krishnaji (ed.) Anubhashyam, alongwith an introduction by Goswami Shyam Manoharji, Chaukhamba Sanskrit Prakashan, Delhi, 2001.



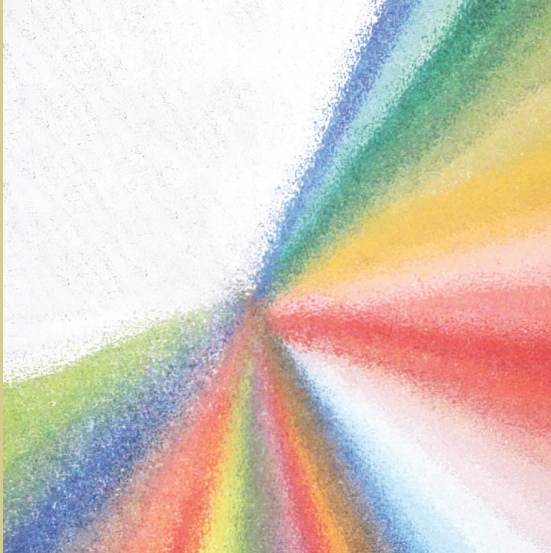
**Where there is
righteousness in the heart,
there is harmony in the house;
when there is harmony in the
house, there is order in the nation;
when there is order in the nation,
there is peace in the world.**

~

Dr A. P. J. Abdul Kalam



COMMUNAL HARMONY & SOCIAL PEACE



DIPLOMA IN COMMUNAL HARMONY AND SOCIAL PEACE

ELIGIBILITY : H.S.C. OR EQUIVALENT

Indian society is very rich in its ethnic, religious, social and cultural order in terms of the fabric it encompasses and the diversity it displays. In times of national calamities and external aggression it has shown its power of resilience to come together as one monolith to destroy the enemy and overcome its tragedies. The sense of unity and oneness of Indian mind has been visible when needed. This diploma course aims to take a look at the nature of Indian Society, the philosophical/ ideological principles behind its social structures, the factors that have caused or contributed to communal riots and social violence, its impact on individual and social consciousness, trade, industry, workers, personal and social life, the observations and suggestions of some of the commissions of inquiry, the legal provisions and governmental schemes. The course aims to explore a philosophical and functional framework to prevent communal riots and social strife. The innovative schemes and programmes implemented to prevent communal riots in communally hyper-sensitive areas have shown excellent results in yielding communal harmony. A rational philosophical perceptiveness into the issue could help in reducing communal flare-ups and promote national integration.

DURATION: ACADEMIC YEAR JUNE TO APRIL ON WEEKENDS.

DIPLOMA COURSE IN COMMUNAL HARMONY AND SOCIAL PEACE

AIMS AND OBJECTIVES

Peace in individual minds and peace in society are indispensable factors for social development and progress. The last century has seen more bloodshed and destruction of life and property due to communal disharmony, sectarian strife, political terrorism, religious fundamentalism etc. The diversity in Indian culture and people's socio-economic conditions make Indian Society a convenient backyard for communal riots and sectarian strife. Such events can be traced to the time of British rule as well as during the post-independence era. In modern times regional strife has had its ramification in the form of cross-national and cross-continental terrorism in different parts of the world.

Indian society is very rich in its ethnic, religious, social and cultural order in terms of the fabric it encompasses and the diversity it displays. In times of national calamities and external aggression it has shown its power of resilience to come together as one monolith to destroy the enemy and overcome its tragedies. The sense of unity and oneness of Indian mind has been visible when needed. This diploma course aims to take a look at the nature of Indian Society, the philosophical/ ideological principles behind its social structures, the factors that have caused or contributed to communal riots and social violence, its impact on individual and social consciousness, trade, industry, workers, personal and social life, the observations and suggestions of some of the commissions of inquiry, the legal provisions and governmental schemes. The course aims to explore a philosophical and functional framework to prevent communal riots and social strife. The innovative schemes and programmes implemented to prevent communal riots in communally hyper-sensitive areas have shown excellent results in yielding communal harmony. A rational philosophical perspective into the issue could help in reducing communal flare-ups and promote national integration.

Application Form Fee : Rs. 100/-

LEARNING OUTCOMES

The course motivates the participants to actively seek a peaceful environment in and around their society. The modules within the course shall enable the learner to see some pressing problems in the contemporary context of Indian society from a multiplicity of perspectives. A deeper philosophical and critical engagement with religious themes and issues in interreligious dialogue will help the learner gain a broader perspective over the quest for communal harmony.

ORDINANCES, REGULATIONS AND SYLLABUS FOR THE DIPLOMA COURSE IN THE PHILOSOPHY OF COMMUNAL HARMONY AND SOCIAL PEACE

- O 5930. TITLE OF THE COURSE:**
DIPLOMA COURSE IN COMMUNAL HARMONY AND SOCIAL PEACE
- O 5931. ELIGIBILITY: H.S.C.**

R 8308. DURATION OF THE COURSE:
One Year- Part Time

R 8309. FEE STRUCTURE:
Rs.2200/- tuition fees
Rs.40/- registration fees
Exam fees: as per University rules Rs 700/-
Identity Card Rs. 50/-

R 8310. INTAKE CAPACITY:
80-100 students

R 8311. SCHEME OF PAPERS:
Paper I (Social Philosophy, Indian Society, Religion and Rights) 100 Marks
Paper II (Philosophy of Communal Harmony and Social Peace) 100 Marks
Project 50 Marks

8312. MINIMUM NUMBER OF MARKS FOR PASSING:
40 % in each paper as well as the project.

R 8313. EXAMINATION PATTERN:
Final examination for theory paper I and II of 100 marks each;
The theory question papers will consist of eight questions covering each topic and students have to attempt five question choosing at least one from each unit.
One Project of 50 marks. The Project has to be completed under the guidance of a teacher and submitted before appearing for the examinations.

R 8314. The teachers for this course will be qualified postgraduate teachers from the social science or arts faculty.

- It shall be a part-time course and its duration shall be one academic year i.e. June – April. Its duration shall be one year consisting of two academic terms.

● There will be two hours of lectures for each paper every week.

PAPER I

SOCIAL PHILOSOPHY, INDIAN SOCIETY, RELIGION AND RIGHTS

UNIT I – INDIAN SOCIETY: ANCIENT PERSPECTIVE

- A. Foundation of social life – Structure of Society in Ancient Period
- B. Social reality – caste, class, communal and gender hierarchies – their positive and negative socio-cultural impact.

UNIT – II INDIAN SOCIETY: MEDIEVAL AND MODERN PERSPECTIVE

- C. The secular philosophical heritage of Indian culture: The significance and consequence of Sufism and Bhakti movement.
- D. The Philosophy of social reforms – the contribution of Mahatma Jyotiba Phule, Pandita Ramabai, Dr. Ambedkar and Mahatma Gandhi

UNIT III – INDIAN SOCIETY: MODERN & CONTEMPORARY PERSPECTIVE

- E. The contribution of Vivekanand, the Mother, Rabindranath Tagore, Maharshi Karve, J. Krishnamurthy
- F. The humanistic philosophy and principles of religion: Judaism, Christianity Zoroastrianism, Hinduism, Buddhism, Jainism, Islam and Sikhism – Inter Faith Dialogues as a medium of informed public opinion.

UNIT IV – CITIZENSHIP, HUMAN RIGHTS AND COMMUNAL HARMONY

- G. Ideologies of a futuristic society; Secularism, Egalitarianism and social justice.
- H. Citizenship beyond religious framework: Philosophy of human rights- facts of Multi – citizenship – Cosmopolitanism and universal brotherhood –

PAPER II

PHILOSOPHY OF COMMUNAL HARMONY AND SOCIAL PEACE

UNIT I – PEACE AS VALUE

- A. An analysis of the concept Peace & Causes of social strife
- B. Peace: its philosophical and religious dimensions – Peace as an indispensable Criterion of social development and progress.

UNIT – II CRITIQUE OF COMMUNAL VIOLENCE

- C. Terrorism, Fundamentalism, Religious Intolerance and Communalism
- D. Communal Riots in India with reference to Major Incidents and the observations and suggestions of various commissions of inquiry

UNIT III – CONSEQUENCES OF SOCIAL STRIFE

- E. Impact on: The common man, including women, children, destitute, mentally and physically challenged the old and the infirm.
- F. Impact on business and Industry, Police personnel and the justice – delivery system.

UNIT IV – LEGAL AND SOCIAL PROVISIONS

- G. Constitutional and legal provisions in force – The Communal Violence (Prevention Control and Rehabilitation of Victims) Act/Bill, 2005
- H. Value and respect for life, Communal Harmony and Social Peace

REFERENCES:

1. Baden Powell, The Indian Village community, Cosmos Publishers, Delhi, 1972.
2. S.V. Ketkar, History of Caste in India, Rawat Publishers, Jaipur, 1979.
3. A. R. Mohapatra, Philosophy of Religion, Sterling, New Delhi, 1990

4. Yakub Masih, Comparative Study of Religion, Motilal Banarasidass, Delhi, 2000.
5. R.J. Weinberg, Philosophy of Religion, Rinehart and Winston, Holt, 1971.
6. Asghar Ali Engineer, Communalism and Communal Violence, Ajanta Publishers, 1989.
7. Education – Essays on Education with commentaries: Part I – The Mother, Sri Aurobindo Ashram, Pondichery.
8. Basant Kumar Lal, Contemporary Indian Philosophy, Motilal Banarasidass, Delhi, 1973.
9. J. N. Sinha, A manual of Ethics, New Central Book Agency, Kolkata,
10. H. P. Rickman, The use of Philosophy, London, Routledge and Kegan Paul, 1973.
11. Clifford Sawhney, The World's Greatest Seers and Philosophies, Pustak Mahal, New Delhi, 2005.
12. W. Earl Biddle, Integration of Religion and Psychiatry, Macmillan, New York, 1956.
13. N. C. Gupta, An Introduction to Equality of Religions, Mohit Publication, New Delhi, 2000.
14. D. R. Jatava, Religions in Modern Society: Puzzling Issues, National Publishing House New Delhi, 2000.
15. Sunil Kumar, Communalism and Secularism in Indian Politics, Rawat Publication, Jaipur, 2001.
16. P. George Victor (ed.), Social Relevance of Philosophy, D. K. Printworld Private Ltd., New Delhi, 2002 .
17. Kanan Gahrana, Right to Freedom of Religion: A study in Indian Secularism, South Asian Publication, New Delhi, 1992.



**Life is perpetually
creative because it
contains in itself that surplus
which ever overflows the
boundaries of the immediate time
and space, restlessly pursuing its
adventure of expression in the
varied forms of self-realization.**

~

Rabindranath Tagore



INDIAN AESTHETICS



DIPLOMA COURSE IN INDIAN AESTHETICS

ELIGIBILITY : H.S.C. OR EQUIVALENT

This course aims at exposing students to a range of aesthetic theories in the Indian and Western traditions. It also proposes to show the practical roots of these theories by illustrating their applications in diverse art forms such as painting, sculpture, architecture, dance and music. The course aims at covering the theoretical framework of several worldviews in the Indian and Western traditions. However, it also endeavours to focus on the relation between these world views and art forms such as architecture, sculpture and painting. While this course will delve into the philosophical foundations of Indian aesthetic traditions from theoretical and practical aspects, it will also be strongly related to culture, history, society, language and literature. Moreover, it will also study some of the Indian aesthetic theories in a comparative context with respect to Western theories. This course is interdisciplinary to suit the development of academic life in a complex twenty-first century context. This course aims at retaining the relationship between the ancient and contemporary, which is indispensable in any sustained study of art. This certificate course in Indian Aesthetics aims at understanding aesthetics and art from the perspective of theory and application. Its goal is also to create a critical mental framework which will make it possible for students to engage in art criticism. Thus, this course will help academicians, students, art critics, artists and even lay persons all of who have an interest in art.

DURATION: ACADEMIC YEAR JUNE TO APRIL ON WEEKENDS.

DIPLOMA COURSE IN INDIAN AESTHETICS

AIMS AND OBJECTIVES

This course aims at exposing students to a range of aesthetic theories in the Indian and Western traditions. It also proposes to show the practical roots of these theories by illustrating their applications in diverse art forms such as painting, sculpture, architecture, dance and music. The course aims at covering the theoretical frame work of several world views in the Indian and Western traditions. However, it also endeavours to focus on the relation between these world views and art forms such as architecture, sculptor and painting.

While this course will delve into the philosophical foundations of Indian aesthetic traditions from theoretical and practical aspects, it will also be strongly related to culture, history, society, language and literature. Moreover, it will also study some of the Indian aesthetic theories in a comparative context with respect to Western theories. This course is interdisciplinary to suit the development of academic life in a complex twenty-first century context. Moreover, this course aims at retaining the relationship between the ancient and contemporary, which is indispensable in any sustained study of art.

This course in Indian Aesthetics aims at understanding aesthetics and art from the perspective of theory and application. Its goal is also to create a critical mental framework which will make it possible for students to engage in art criticism. Thus, this course will help academicians, students, art critics, artists and even lay persons all of who have an interest in art.

Application Form Fee : Rs. 100/-

LEARNING OUTCOMES

Aesthetic theories in the Indian and Western traditions cover the theoretical frame work of several world views, which enables the students to comprehend various aspects of Beauty. The course encourages the learners to grow into not just better appreciators of various art forms such as music, dance, sculpture, painting, etc. but also helps them incorporate the theoretical principles learned here in their own artistic practice.

ORDINANCE AND REGULATIONS RELATING TO THE ONE YEAR - PART-TIME DIPLOMA COURSE IN INDIAN AESTHETICS

O.5928: TITLE OF THE COURSE: DIPLOMA COURSE IN INDIAN AESTHETICS

O.5929: (I) ELIGIBILITY CRITERIA:

HSC or its Equivalent in any stream (Arts or Science or Commerce)

R.8303: (II) ATTENDANCE REQUIREMENT:

For being eligible for admission to the written examination the candidate should satisfy the following requirements: -

1. Attendance of 75% of the course instruction during each term.
2. A Certificate from the Course Coordinator stating that this requirement has been fulfilled.

R.8304 (III) COURSE STRUCTURE:

The course 'Diploma in Indian Aesthetics' will be a part-time course and its duration shall be one year consisting of two academic terms.

R.8305 (IV) EXAMINATION GUIDELINES:

There will be two papers for Diploma Course in Indian Aesthetics each carrying 100 marks and Project work of 50 marks i. e. total marks 250. Minimum marks for passing is 40% present in each of the papers and project as well.

R.8306 (V) FEE STRUCTURE FOR STUDENTS:

1. The fee prescribed for registration shall be Rs. 40/-
2. The fee prescribed as tuition fee shall be Rs. 2820/-
3. Examination Fees will be Rs 700/-
4. Identity Card Rs. 50/-

R.8307 (VI) ELIGIBILITY FOR TEACHERS:

The teachers for this course will be qualified postgraduate teachers from the social science or arts faculty or eminent artists.

● THERE WILL BE TWO HOURS OF LECTURES FOR EACH PAPER EVERY WEEK.

PAPER I INDIAN AESTHETICS: THEORIES AND COMPARISONS

UNIT I

The nature of aesthetics, its relation to philosophy and literature: Indian traditions
The nature of aesthetics and its relation to philosophy and literature: Western traditions

UNIT II

The concept of Rasa:

1. Bharata's Natya Shastra and its Critics
2. Abhinavagupta's Rasa Siddhanta.

The Concept of Dhvani

1. Anandavardana's Dhanyaloka, with reference to Abhidha, lakshana, Vyanjana and Tatparya
2. Its extension to music, dance and drama.

UNIT III

Ancient Greek:

1. Plato (Mimesis, the Arts and Unity of Values) and Aristotle(Mimetic Arts and Techne, Emotions and Catharsis)
2. Similarities and Differences with Classical Indian views

Modern Western Aesthetics:

1. Hume an Aesthetics of Taste and Kantian Aesthetics of Reception
2. Similarities and Differences with Classical Indian views.

UNIT IV

Contemporary Indian Aesthetics I:

1. Rabindranath Tagore
2. Sri Aurobindo

Contemporary Indian Aesthetics II:

1. R. D. Ranade
2. Anand Coomaraswami.

PAPER II INDIAN ART: WORLD VIEWS AND PRACTICES

UNIT I

The Vedic and Upanishadic World Views (Sruti, Upanisadas and Puranas):

1. Theoretical Construct
2. Relation to Art (Literature, Architecture, Sculpture, Painting)

Tantric and Kashmir Shaivism World Views:

1. Theoretical Construct
2. Relation to Art (Literature, Architecture, Sculpture, Painting and Dance)

UNIT II

The Buddhist World View:

1. Theoretical Construct
2. Relation to Art (Literature, Architecture, Sculpture, Painting)

The Jaina World View:

1. Theoretical Construct
2. Relation to Art (Literature, Architecture, Sculpture, Painting)

UNIT III

The Bhakti World View:

1. Theoretical Construct
2. Relation to Art (Literature, Architecture, Sculpture and Painting)

Islamic and Sufi World Views:

1. Theoretical Construct
2. Relation to Art (Literature, Architecture, Sculpture and Painting)

UNIT IV

Folk Art Traditions (I):

1. Theoretical Construct
2. Relation to Art (Literature and Painting)

Folk Art Traditions (II):

1. Theoretical Construct
2. Relation to Art (Music and Dance)

REFERENCES:

1. A. L. Basham, The wonder that was India, Sidgwick and Jackson, London, 1969.
2. Kramrish Stella, The Hindu Temple Vol. I and II, University of Calcutta, Calcutta, 1946.
3. S.N. Dasgupta, History of Indian Philosophy, Cambridge, Cambridge University Press, 1932.
4. M. Hiriyanna, Essentials of Indian Philosophy, Motilal Banarasidass, 1995.
5. A. Mookerjee and Madhu Khanna, The Tantric Way, Art, Science, Ritual, Thames & Hudson, London, 2003.
6. Raghavan V, Number of Rasas, Adyar Library, Madras, 1940.
7. S. S. Barlingay, A Modern Introduction to Indian Aesthetic Theory, D. K. Printworld, New Delhi, 2007.
8. Raniera Gnoli, Aesthetic Experience According to Abinavagupta, Istituto Italiano Peril Medio ed Oriente, Rome, 1956.
9. K.C. Pandey, Comparative Aesthetics (2 Vols.), The Chowkhamba Sanskrit Series, Banaras, 1956.
10. Harsha V. Dehejia, The Advaita of Art, Motilal Banarasidass, Delhi, 1996.
11. Kapila Vatsyayan, Classical Indian Dance in Literature and the Arts, Sahitya Akademi, Delhi, 2007.
12. U. P. Shah, Studies in Jain Art, Jaina Cultural Research Society, 1955.
13. Pal Pratapaditya, Buddhist Art: Form & Meaning, Marg Publications, Mumbai, 2007.
14. Robert Hillenbrand, Islamic Art and Architecture, Thames & Hudson, London, 1999.
15. Ranjan Ghosh, Great Indian Thinkers on Art: Creativity, Aesthetic Communication and Freedom, Black and White, Delhi, 2006.
16. Rabindranath Tagore, Art and Aesthetics, The Asiatic Society of Bengal, Calcutta, 1999.
17. Manomohan Ghosh (trans.), Bharats' Natyashastra, The Asiatic Society of Bengal, Calcutta, 1951.
18. Anand Amaldas (trans.), Ananadvardhan's Dhvanyaloka Concordance, Sri Garib Das Oriental Series, 1994.



