

# University of Mumbai



AAMS\_UGS /ICC/2022-23/90


## CIRCULAR:-

Sub :- M.A (Hindu Studies).

Ref :- RB/MU-2022/CR-207/Edn-5/899, dated 18<sup>th</sup> August, 2022..

All the Principals of the Affiliated Colleges, the Head of the University Department and Directors of the recognized Institutions in Faculty of Humanities are hereby informed that the recommendations made by the Ad-hoc Board of Studies in **Centre for Hindu Philosophical Studies** at its online meeting held on 30<sup>th</sup> March, 2022 vide item No. 1 and subsequently passed by the Board of Deans at its online meeting held on 2<sup>nd</sup> May, 2022 vide item No. 8.12(N) have been accepted by the Academic Council at its meeting held on 17<sup>th</sup> May, 2022, vide item No. 8.12 (N) and subsequently approved by the Management Council at its meeting held on 25<sup>th</sup> May, 2022 vide item No. 4 and that in accordance therewith, in exercise of the powers conferred upon the Management Council under Section 74(4) of the Maharashtra Public Universities Act, 2016 (Mah. Act No. VI of 2017) the Ordinance 6805 & 6806 Regulations 9567 & 9568 and the syllabus of M.A. (Hindu Studies) Sem - I & II (CBCS) has been introduced and the same have been brought into force with effect from the academic year 2022-23, accordingly. (The same is available on the University's website [www.mu.ac.in](http://www.mu.ac.in)).

MUMBAI – 400 032  
20<sup>th</sup> August, 2022

  
(Dr. Vinod Patil)  
I/c. REGISTRAR

To,

The Principals of the Affiliated Colleges, the Head of the University Department and Directors of the recognized Institutions in Faculty of Humanities.

A.C/8.12(N)/17/5/2022  
M.C/4/25/5/2022

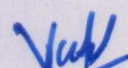
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AAMS\_UGS/ICC/2022-23/90

20<sup>th</sup> August, 2022

Copy forwarded with Compliments for information to:-

- 1) The Chairman, Board of Deans
- 2) The Dean, Faculty of Humanities,
- 3) The Chairman, Ad-hoc Board of Studies in Centre for Hindu Philosophical Studies
- 4) The Director, Board of Examinations and Evaluation,
- 5) The Director, Board of Students Development,
- 6) The Director, Department of Information & Communication Technology,
- 7) The Co-ordinator, MKCL.

  
(Dr. Vinod Patil)  
I/c. REGISTRAR

**Copy to :-**

- 1. The Deputy Registrar, Academic Authorities Meetings and Services (AAMS),**
- 2. The Deputy Registrar, College Affiliations & Development Department (CAD),**
- 3. The Deputy Registrar, (Admissions, Enrolment, Eligibility and Migration Department (AEM),**
- 4. The Deputy Registrar, Research Administration & Promotion Cell (RAPC),**
- 5. The Deputy Registrar, Executive Authorities Section (EA),**
- 6. The Deputy Registrar, PRO, Fort, (Publication Section),**
- 7. The Deputy Registrar, (Special Cell),**
- 8. The Deputy Registrar, Fort/ Vidyanagari Administration Department (FAD) (VAD), Record Section,**
- 9. The Director, Institute of Distance and Open Learning (IDOL Admin), Vidyanagari,**

**They are requested to treat this as action taken report on the concerned resolution adopted by the Academic Council referred to in the above circular and that on separate Action Taken Report will be sent in this connection.**

- 1. P.A to Hon'ble Vice-Chancellor,**
- 2. P.A Pro-Vice-Chancellor,**
- 3. P.A to Registrar,**
- 4. All Deans of all Faculties,**
- 5. P.A to Finance & Account Officers, (F.& A.O),**
- 6. P.A to Director, Board of Examinations and Evaluation,**
- 7. P.A to Director, Innovation, Incubation and Linkages,**
- 8. P.A to Director, Board of Lifelong Learning and Extension (BLLE),**
- 9. The Director, Dept. of Information and Communication Technology (DICT) (CCF & UCC), Vidyanagari,**
- 10. The Director of Board of Student Development,**
- 11. The Director, Department of Students Welfare (DSD),**
- 12. All Deputy Registrar, Examination House,**
- 13. The Deputy Registrars, Finance & Accounts Section,**
- 14. The Assistant Registrar, Administrative sub-Campus Thane,**
- 15. The Assistant Registrar, School of Engg. & Applied Sciences, Kalyan,**
- 16. The Assistant Registrar, Ratnagiri sub-centre, Ratnagiri,**
- 17. The Assistant Registrar, Constituent Colleges Unit,**
- 18. BUCTU,**
- 19. The Receptionist,**
- 20. The Telephone Operator,**
- 21. The Secretary MUASA**

**for information.**

# **UNIVERSITY OF MUMBAI**



**Syllabus for M.A. (Hindu Studies)**  
**Sem I and II**  
**(Choice Based Credit System)**

**(Introduced with effect from the academic year 2022-23)**

# UNIVERSITY OF MUMBAI



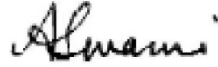
## Syllabus for Approval

Sr. No.	Heading	Particulars
1	Title of the Course <b>O.6805</b>	M.A. (Hindu Studies)
2	Eligibility for Admission <b>O. 6806</b>	Any student who has a three or four years Bachelor's degree will be eligible for it. Thus, students with bachelor's degree in Science, Engineering and medicine are also eligible to pursue this program.
3	Passing Marks	40%
4	Ordinances / Regulations ( if any)	-
5	No. of Years / Semesters	Sem I and II
6	Level	P.G. / U.G. / <del>Diploma</del> / <del>Certificate</del>
7	Pattern	<del>Yearly</del> / Semester
8	Status	New / <del>Revised</del>
9	To be implemented from Academic Year	From Academic Year 2022-2023

Signature of BOS Chairperson :



Signature of Dean:



## **MA (HINDU STUDIES)**

### **Preamble**

There has always been a need for expertise in “Hindu Studies”. Such need will only grow with time, because of India’s rapid emergence as an economic, military, technological, and cultural power on the global stage, and the consequential heightened interest in Hindus and their civilization. Unfortunately, no Indian university offers such a program. A MA program in Hindu Studies fills this important gap.

### **What Will the Student Learn?**

A student with a MA degree in Hindu Studies shall:

1. Develop a good understanding of foundational principles underlying Hindu civilization, society, and culture. These principles provide a basis through which Hindus, despite the endless diversity present amongst them, can relate to each other.
2. Develop a good understanding of analytical methods through which knowledge, is analyzed and processed. These methods fall in two categories:
  - a. Methods as laid out in Hindu darshans: Study of these methods is important as it will help the student understand Hindu conceptions of the individual, family, relationships, society, state, environment, and the entire cosmos. Further, such methods will also help her understand other societies, states, and civilizations through Bhartiya lenses.
  - b. Methods as developed in the West: The principal methods amongst these are biographical, new-historicism, formalism, psychological (both Freudian and Jungian approaches), feminist, Marxist (and Critical theory) and post-colonial theory.
3. Develop a good understanding of Sanskrit, as it is in Sanskrit that an overwhelmingly large number of Hindu texts, both spiritual as well as secular, have been written. The program will empower the student to have working proficiency in Sanskrit

4. Develop a very good understanding of Hindu practices (related to the individual, family, society, and the state), and how these practices (past, as well as present) are manifestations of core Hindu foundational principles.

5. Shall acquire some expertise through electives in one or more of following areas of knowledge: history, economics, law, society, culture, politics, education, arts, ethics, literature, military, comparative religion, linguistics, and natural sciences. Such an understanding will help the student contextualize her understanding of “Hindu” in the present.

**O.6805 Title of the course –**

M.A. (Hindu Studies)

**O.6806 Eligibility-**

Any student who has a three- or four-year’s bachelor’s degree will be eligible for it. Thus, students with bachelor’s degrees in sciences, engineering, and medicine are also eligible to pursue this program.

**R. 9567 Standard of Passing: 40%**

**R. 9568 Scheme of Examination -**

All students shall be expected to take for a total of 16 courses in a span of 4 semesters. Eight papers shall be core courses which will be compulsory for Semester I and Semester II. Semester III will have five baskets each having minimum 2 electives in it. Students should take up one elective from each basket. In Semester IV students should take up one Ability enhancement course and one interdisciplinary course. They need to present one dissertation.

Each course will have 6 credits with theory of 4 credits i.e. 60 marks and internal examination of 2 credits i.e. 40 marks. The dissertation will be of 10 credits i.e. 100 marks. For the Masters’ Degree program in Hindu studies, students will have to undergo a course work of 100 credits spread over two academic years and four semesters.

**Fee Structure : 10,000/-**

**R. 9569 Intake : 60**

**Total Credits : 100**

## **Programme Outcomes -**

PO1. Critical thinking: Understand, analyse and explain the nuances expressed through language and literature. Develop newer ideas on the intellectual, organizational and personal level with different perspectives

PO2. Effective Communication: Speak, read, write and listen clearly in person and through electronic media in English and other languages and make meaning of the world by connecting people, ideas, books, media and technology.

PO3. Social interaction: Elicit views of others, conduct meaningful discussions, mediate disagreements and help reach conclusions in group settings.

PO4. Effective citizenship: Demonstrate empathetic social concern and equity centred national development and the ability to act with an informed awareness of issues and participate in civic life through volunteering.

PO5: Ethics: Recognize different value systems including one's own, understand the moral dimensions of one's decisions and accept responsibility for them

PO6: Environment and sustainability: Understand the issues of environmental contexts and sustainable development

PO7: Self-directed and lifelong learning: Acquire the ability to engage in independent and lifelong learning in the broadest context socio-technological changes.

PO8: Development of emotional quotient: Be empowered to create an emotionally sensitive approach regarding social, cultural, political and environmental issues of the society

Programme Specific Outcomes for MA Degree Programme in Hindu Studies:

PSO1: Understand and appreciate salient features of Hindu dharma

PSO2: Analyze and critically comment on works adhering to the principles of Hindu dharma

PSO3: Understand, analyze and appreciate works on Hindu dharma in Sanskrit

PSO4: Understand Hindu Philosophy and its relevance in the present scenario

**CHOICE-BASED CREDIT SYSTEM SYLLABUS AND PAPER  
PATTERN FOR MA [HINDU STUDIES] - PART- I  
TO BE IMPLEMENTED FROM ACADEMIC YEAR 2022-23**

SEMESTER I AND II : 4 CORE PAPERS OF 100 MARKS EACH. [60+40].

SEMESTER END ASSESSMENT

- EXAMINATION PAPER 60 MARKS (4 CREDITS)
- INTERNAL ASSESMENT 40 MARKS (2 CREDITS)

INTERNAL ASSESSMENT [BASED ON THE SYLLABUS]

1. ASSIGNMENT=10 MARKS
2. CLASS TESTS=10 MARKS
3. PRESENTATION/REPORT WRITING=10 MARKS
4. OVERALL ASSESSMENT [ATTENDANCE+CONDUCT] =10 MARKS



Semester I

Course No. 1

Nomenclature: Introduction to Sanskrit

Credits: 4

Marks: 60

Preamble: Sanskrit is the hallmark of Hindu Philosophy. Philosophical works like the Upanishads, Bhagavadgita and Six Darshanas are enshrined in Sanskrit. Without knowledge of Sanskrit, the understanding of Hindu Philosophical texts is incomplete. Therefore, it is essential for the student of Hindu Philosophy to learn Sanskrit.

Aim:

- a) To study and understand simple Sanskrit passages and poetry
- b) To appreciate literary works in Sanskrit

Objectives:

- a) To be able to write and recognize verbs, nouns and pronouns
- b) To understand the syntax of Sanskrit
- c) To be introduced to great Sanskrit writers and poets

Course Outcomes:

- a) Student can understand and appreciate simple passages and poetry in Sanskrit
- b) Student will get the ability to express his/her thoughts in simple Sanskrit
- c) Student will appreciate the contribution of great Sanskrit poets

Course Structure:

Unit 1: 15 Marks Credit 1

- a) Grammar Topics: Verbs (Conjugation 1,4,6,10)
- b) Participles: Present and Past Active and Passive participles
- c) Gerunds

- d) Nouns Vowel ending (M/F/N) Syntax
- e) Pronouns
- f) Sandhi and Samasa

Unit 2: 15 Marks Credit 1

- a) Introduction to Sanskrit Literature (Prose): Story literature, Prose works like the Kadambari and Harshacharit by Banabhatta

Unit 3: 15 Marks Credit 1

- a) Simple essays, Short stories, Dialogues
- b) Subhashitas, Selected shloks from the Bhagavadgita

Unit 4: 15 Marks Credit 1

- a) Introduction to Sanskrit Literature (Poetry): Mahakavya and Khandakavya
- b) Subhashitas, Stotra literature

Assignment:

- a) Essay writing of minimum 150 words in Simple Sanskrit
- b) Appreciation of 5 subhashitas

Paper Pattern:

Q1: Objective questions on Sanskrit Grammar	Marks 15
Q2: Essay type questions (any one out of two) OR Short notes (any three out of four)	Marks 15
Q3 i) Dialogue writing/Story writing (any one out of two)	Marks 10
ii) Translate any two subhashitas/shloks from Bhagavadgita	Marks 5
Q4: Essay type questions (any one out of two) OR Short notes (any three out of four)	Marks 15

Bibliography:

1. A Higher Sanskrit Grammar : M. R. Kale, Dhawale  
Prakashan, Mumbai

2. Saral Sanskrit Balbodh: J.K. Dave, BVB Publications, Mumbai
3. First Book of Sanskrit: R. G. Bhandarkar, MLBD, Delhi
4. Sanskrit-Swayam-Shikshak (Marathi), Pt. Satawlekar, Swadhyaya Mandal, Pardi
5. History of Indian Literature, Maurice Winternitz, MLBD, Delhi
6. Abhijat Sanskrit Sahityacha Itihas, Rtaayan, Mumbai
7. Sanskrit Sahitya ka Itihas, Baldev Upadhyaya, Chowkhamba, Varanasi

**Kavikulaguru-Kalidas- Sanskrit-Vishwavidyalaya Series,  
Chief Editor, Prof Pankaj Chande**

1. Rajvaryah
2. Prasiddha Vaijnyanikah
3. Devmanavah
4. Chirajjivinah
5. Vishishta Mahila

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Semester: I

Course No: 2

Nomenclature: Vedas and the Upanishads

Preamble: The Vedas are the hallmark of Hindu dharma. Also known as Shruti, they are the storehouses of eternal knowledge. They are authoritative in nature. Hindu Philosophy believes that each word of the Vedas is the Ultimate truth. The Upanishads are the culmination point of Vedic literature. They discuss about the nature of the world, soul, God, creation, sustenance and dissolution, liberation etc. The basis of Hindu philosophy lies in the Upanishads.

Aim:

- i) To introduce the student to Vedic and Upanishadic literature
- ii) To acquaint the student to the basis of Hindu Philosophy
- iii) To facilitate the student to understand fundamentals of Hindu Philosophy

### Objectives:

- i) To enable the student to read and understand some Vedic hymns and Upanishadic literature
- ii) To understand the salient features of Hindu Philosophy
- iii) To introduce the student to various commentaries on the Vedas and Upanishads

### Course outcome:

- i) The student will be able to read and understand simple Upanishadic passage
- ii) The student will be empowered to trace and appreciate the roots of Hindu Philosophy
- iii) The student will understand the relevance of Vedic and Upanishadic Philosophy in a contemporary framework

### Unit I

Concepts: Etymology of the term 'Veda'. Origin of the Vedas, Evolution of deities eg. Indra, Varuna, Rudra, Agni, Soma, Ushas, Creation hymns, Secular hymns from the Rigveda, Sivasankalpa sukta, Bhadra Sukta from Shuklayajurveda, Atharvaveda: Kanda IV (Introducing the student to commentaries on the Vedas)

### Unit II

- A. Distinction between Vedas and Upanishads, Introduction to Principal Upanishads, Introduction to Prasthanatrayi and Mahavakyas
- B. Isavasyopanishad: spiritual path of renunciation, meditation and action( with Shankarabhashya)

### Unit III- The Brihadaranyaka Upanishad:

- A. Creation of the universe, the notion of Supreme Reality, Atman, Brahman, Mukti, King Janaka and Yajnavalka on the nature of 'Self'
- B. Upanishads and contemporary commentators
- C. Significance of minor Upanishads

#### Unit IV- The Katha Upanishad

- A. The dialogue between Nachiketa and Vajasravasa - Its philosophical significance, nature of the Atman
- B. The Shvetashvatara Upanishad: Metaphysical questions about first causes, Supreme Deity as Rudra and Shiva, Distinction between individual, matter and the Deity

#### Paper pattern:

Unit I: One Essay type question or Two short notes : Marks 15

Unit 2: One Essay type question or Two short notes: Marks 15

Unit 3: One Essay type question or Two short notes: Marks 15

Unit 4: One Essay type question or Two short notes: Marks 15

#### Bibliography:

- Brihadaranyaka Upanisad with the commentary of Madhvacharya, Translated by Rai Bahadur Sriśa Chandra Vasu (1933)
- Chatterjea, Tara. *Knowledge and Freedom in Indian Philosophy*. Oxford: Lexington Books
- Chinmayananda, . (1956). *Discourses on Isavasyopanishad*. New Delhi: Sheila Puri.
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- A. Bhattacharya (2006), *Hindu Dharma: Introduction to Scriptures and Theology*

Semester I

Course No. 3

Nomenclature: Introduction to the Puranas

Credits: 4

Marks: 60

Preamble: The Puranas are store house of Hindu Philosophy and Religion. They are custodians of Hindu culture, discussing about rise and decline of godheads, vratas, tirthas, rituals, medicine, aesthetics, art and architecture etc. They throw light on the concepts of creation, sustenance and dissolution of the universe. They

enlist dynasties of kings, families of gods and sages too. We see the origin of bhakti tradition in the Puranas with stories, mahatmyas and stotras eulogizing different gods.

Aim: To study and understand the subject matter of the Puranas and understand the vast and all-pervasive nature of the Puranas

Objectives:

- i) To understand the inter-relationship between Vedas and Puranas
- ii) To analyse the nature and development of Vratas, Mahatmyas and Tirthas
- iii) To understand Indian Philosophy enshrined in the Puranas

Course outcome:

- i) The student gets an overview of Hindu Philosophy through the study of Puranas
- ii) The student will be enabled to analyze and understand the all- pervasive nature of Hindu dharma

Course contents:

Unit I: Structure and contents of Puranas (Pancha-lakshanas)

Marks 15 Credit 1

Unit II: Sthalapuranas and Mahatmya texts

Marks 15 Credit 1

Unit III: Philosophy of Vaishnavas and Shaivas as seen in the Puranas

Marks 15 Credit 1

Unit IV: Development of bhakti in the Puranas

Marks 15 Credit 1

Internal assignment in the form of paper presentation 2 credits 40 marks

Paper pattern:

Unit I: One Essay type question or Two short notes : Marks 15

Unit 2: One Essay type question or Two short notes: Marks 15

Unit 3: One Essay type question or Two short notes: Marks 15



#### Unit 4: One Essay type question or Two short notes: Marks 15

#### Bibliography:

#### Primary Sources

1. *Agnimahāpurāṇam*, Nag Publishers, Delhi, Third Edition 2004 (1985)
2. *Bhāgavatamahāpurāṇam*, Gita Press Gorakhpur, Eighth Reprint, (Sam 2067) (2000)
3. *Bhaviṣyamahāpurāṇam*, Nag Publishers, Fourth Edition, Delhi, 2012 (1984)
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5. *Brahmāṇḍamahāpurāṇam*, Ed. Dr. K. V. Sharma, Krishnadas Academy, Varanasi. Reprint 2000. (Edition and year of First publication not mentioned.)
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7. *Garuḍamahāpurāṇam*, Nag Publishers, Delhi, Fifth Edition 2012 (1984)
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9. *Liṅgamahāpurāṇam*, (Vol. I-II) Tr. Shantilal Nagar, Parimal Sanskrit Series No. 114, Parimal Publications, First Edition, Delhi, 2011
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11. *Matsyamahāpurāṇam*, Gita Press Publication, Gorakhpur, Fourth Reprint, 2000
12. *Nāradamahāpurāṇam*, Nag Publishers, Delhi, Fourth Edition. 2009 (1984)
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2. *Brahmapurāṇa* (Vol. 33-36) Tr. and ann. by Board of Scholars, AITM, MLBD, Delhi, 1985
3. *Brahmavaivaratapurāṇa* (Vol. 22-25) Tr. and ann. by Tagare G.V., AITM, MLBD, Delhi, 1984
4. *Garuḍapurāṇa* (Vol. 12-14), Tr. and ann. by Shastri J. L. AITM, MLBD, Delhi, 1978
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6. *Liṅgapurāṇa* (Vol. 5-6), Tr. and ann. by Board of Scholars, AITM, MLBD, Delhi, 1973
7. *Mārkaṇḍeyapurāṇa*, Tr. and ann. by Pargiter, Baptist Mission, Press, Asiatic Society, Kolkatta, 1904
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Semester I

Paper No. 4

Nomenclature: Tattva Vimarsha

Credits: 4

Marks: 60

Preamble: A deep study of Hindu dharma indicates that there are certain principles (tattva) adhered to by it. These principles form the very edifice of Hindu dharma

which creates a strong philosophical base for its practitioners. In spite of social, cultural and philosophical diversity, these principles entwine interconnectedness between the practitioners.

Aim:

- i. To introduce the students the basic principles of Hindu dharma
- ii. To generate interest regarding the ontological framework of Hindu dharma

Objectives:

- i. To study the principles of Hindu dharma in depth
- ii. To compare the principles of Hindu dharma with those of other systems of Philosophy and other faiths

Course Outcomes:

- i. Students will be enabled to undertake and deep study of Hindu principles
- ii. Students will understand and appreciate diverse principles of Hindu dharma within a strict academic perspective
- iii. Students will be tolerant to diverse and conflicting principles and will learn to co-exist with them

Course structure:

Unit 1: Marks 15 Credit -1

- i. Bharatiya Jnana Parampara (ashtaa-dash vidya) and its Acharyas
- ii. The nature of padarth /tattva(time&space), pancha-mahabhoot in all Bharatiya traditions
- iii. The concept of Atman and similarities in Atmatattva across traditions

Unit 2 : Marks 15 Credit -1

Parallel sovereignty principles (Defining self)

- i. Self-definitions: Atharva-shirsha/Vaak Sukta& Krishna (Indro-mayabhiprurupiyate)
- ii. Ardha-naareeshwara from Kashmir-Shaiv darshan, Brihadaranyaka Upanishad (1.4.3)

- iii. Shakti and Prakriti principles and relationship with stree and devis
- iv. Soundarya-Lahari
- v. Similarities of position of feminine principle in Jain, Bauddha and Sikh traditions

Unit 3 : Marks 15 Credits: 1

- i. The principle of Oneness in Vaidik traditions as the basis of sweekaryata of opposites
- ii. Principle of interconnectedness in Jain, Bauddha, Sikh, Nyaya&Vaisheshik traditions
- iii. Infinite knowledge and emergence of humility: (NaasdiyaSukta, Buddhist-Sikh-Jain texts)
- iv. Influence on vocabulary: Multiple terms for same entity (e.g.Vishnu, Buddha, sun & love)
- v. Linkages between interconnectedness, oneness, interdependence, and acceptance
- vi. Acceptance of reason, not intolerance/violence/terrorism: (Vaidik/Jain e.g.Jinadutta Suri), Sikh position)

Unit 4: Marks 15 Credits: 1

- i. The taatvik position on varna: Purush-sukta and Brihadaranyak Upanishad:
  - a) The principle of Oneness as the foundation for universal equality, and respect
  - b) How varna, jaati and caste relate to entirely different ideas.

Question Paper Pattern:

- i. Essay type question ( one out of two) or Short notes (three out of four)  
Marks 15
- ii. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15
- iii. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15



- iv. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15

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3. History of Indian Philosophy (Vol I & II) S. Radhakrishnan, OUP
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6. The Hindu View of Life, S. Radhakrishnan
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**Semester II**

**Paper No. 5**

**Nomenclature: Dharma-Karma Vimarsha**

Credits: 4

Marks: 60

Preamble: The term Dharma is understood in the sense of duty, righteousness as well as action prescribed by scriptures. It is integrated with the term karma. It is essential to know how dharma and karma are interlinked with each other. To achieve dharma one needs to follow karma and to perform karma one needs to know dharma. Dharma is the purushartha and which is incomplete without karma.

**Aim:**

1. To understand the linkages between dharma and karma
2. To understand how dharma and karma form the basis of the Hindu value system

**Objectives**

1. The student will understand the significance of dharma and karma in Hindu philosophical thoughts
2. The student will be able to synthesis the thoughts on dharma and karma expressed in the Upanishads, Bhagavadgita and the Brahmasutras
3. The student will be able to analyze as to how Hinduism emphasizes and integrates dharma and karma for the value based society

#### Course outcome:

1. The student will understand the subtle nuances of the terms ‘dharma’ and ‘karma’.
2. The student will understand and appreciate Hindu societal values
3. The student will different stages of the life and how these stages are interlinked with dharma and karma

#### Course structure

##### Unit 1: 15 marks Credit 1

Meaning, Scope, Relevance and Evolution of the concepts of ‘dharma-karma’ . Concept of Dharma and Karma in the Upanishads, Bhagavadgita, Purvamimamsa and Smritis. Pravrtti-moolak and Nivrttimoolak karmans for abhyuday and nihsreyas. Six categories of karmans: kaamya, nitya, nishiddha, naimittika, prayaschitta and upasana. Inter-relationship with karma and sanskar

##### Unit 2: 15 marks Credit 1

- i. Brahmasutras and the concepts of ‘dharma’ and ‘karma’
- ii. Dharma as the organizing principle at all levels in Vaidik, Jain, Bauddha and Sikh traditions-a) Ashram dharma b) Aachaar, vyavahaar, prayaschitta, and related jurisprudence c) Rajadharma

##### Unit 3: 15 marks Credit 1

- i. Dharma and Karma in colonial India and post-colonial India: Views of Lokamanya Tilak and Swami Vivekanand on Dharma and Karma
- ii. Primacy of dharma over belief and worship practices a) Definitions of who is a true Vaishnava, Shaiva, Sikh, Bauddha, Jaina

Unit 4: 15 marks Credit 1

Contemporary relevance of ‘dharma and karma’ towards a value-based society.

Karma and sanskar

Assignment: Power point presentation on Dharma and Karma and the modern Hindu Society

Question Paper Pattern:

1. Essay type question ( one out of two) or Short notes (three out of four)  
Marks 15
2. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15
3. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15
4. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15

Bibliography

1. A Constructive Survey of Upanishadic Philosophy, Prof. R. D. Ranade, Bharatiya Vidya Bhavan
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6. The Hindu View of Life, S. Radhakrishnan
7. The Complete Works of Swami Vivekanand, Advait Ashram, Vols 1-9

Semester II

Paper No. 6

Nomenclature: Pramana Siddhanta

Credits: 4

Marks: 60

Preamble: What is 'knowledge'? What is the Hindu approach towards 'knowledge'? What are the modes of proof to understand 'knowledge'? To answer these questions one needs to understand the concept of 'Pramanas' or Epistemology.

Aims:

- i) To introduce the students to understand the world view according to Hindu dharma
- ii) To enable the students to understand the modes of proof i.e. pramanas according to Hindu dharma

Objectives:

- i) To enable the students to understand Hindu system of Logic and Epistemology
- ii) To enable students to compare Hindu system of Logic vis-à-vis that of Bauddha and Jaina

Course outcome

- i) Students will be empowered to apply Hindu Pramana siddhanta while understanding contemporary world view
- ii) Students will be enabled to understand the strengths of Hindu Pramana Siddhanta vis-à-vis Greek Logic

Course structure:

Unit 1. Credits 1 Marks 15

The origin and development of pramana Siddhanta according to ancient logicians i) What is a valid "definition"? a. No overlap b. Uncommonness Applications of pramana theory a. In empirical sciences such as Ayurveda, and jurisprudence (Naiyayikaprakriya) b. In metaphysics

Unit 2. Credit 1 Marks 15

Hindu model of analysis of text: Knower, knowable object, process of knowing, and knowledge, and establishing validity of knowledge (pramanya-vaad)

Unit 3. Credit 1 Marks 15

Nature, definition, method, and limits of different types of pramanas: Pratyaksha, Anumana, Upamana Nature, definition, method, and limits of different types of pramanas: Shabda: shabda-shakti, shakti-grahak, and tatparya-gyaan (intentionality) and contrast with Western analysis

b. Anuplabdhiand Arthappati

Unit 4. Credits 1 Marks 15

Mapping different pramanas into the world of natural sciences and law Pratyaksha – experimental data Anumana – inference (if  $a = b$ , and  $b = c$ , the  $c = a$ , commonly used in mathematics, and natural sciences) Upamana = comparison and analogies (e.g mathematical models/analogies/equations) Arthaapatti = circumstantial evidence (used heavily in law) Shabda – testimonies from reliably honest sources Anupalabdhī – non-perception

Question Paper Pattern:

1. Essay type question ( one out of two) or Short notes (three out of four)  
Marks 15
2. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15
3. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15
4. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15

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3. The methods of knowledge – Sw. Satprakashanda (Vedanta-oriented),
4. The nyaya theory of knowledge – S.C. Chatterjee,
5. History of Indian logic–Vidyabhushan,
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## Paper No. 7

### Nomenclature: Vaad-Parampara and Dialectics

Credits: 4

Marks: 60

Preamble: Ancient Hindu Knowledge Systems were based on the strong grounds of argumentation and dialectics. Conflicting thought-processes clashed with each other through debates and discussions and knowledge based on the foundation of logic triumphed. There was open-ness in accepting the co-existence of complementary and contradictory thoughts and principles.

#### Aims:

1. To create awareness about open-minded approach in Ancient Hindu Knowledge Systems
2. To generate tolerance leading to a harmonious co-existence of conflicting thought-processes
3. To underline the significance of dialogue and debate in knowledge generation

#### Objectives:

1. To generate an ecosystem of open-mindedness and tolerance
2. To create a mindset for undergoing a dialogue and/or debate in a healthy atmosphere

#### Course outcome:

1. The student will be enabled to sustain himself/herself in an atmosphere for argumentation
2. The student will appreciate the process of knowledge-generation and knowledge-sustenance

#### Course structure:

Unit I Marks: 15 Credits: 1

1. Vaad-Parampara: The method of Shastrartha
  - a. Rules for engagement, decision making, follow-up and updating
  - b. The concept of adhikaran

2. Katha (nature and types of katha)

a. Vaad (nature and purpose) b. Jalpa (nature and purpose) c. Vitanda(nature and purpose)

Unit II Marks: 15 Credits: 1

1. Organization of knowledge

a. Sutra (concise statement of a theoretical principle), bhashya (description of theory), vartik (critique of stated and unstated positions)

b. Vritti (short description of theory), teeka (detailed description in easier style with elucidations), and tippani (explanations related to specific points, terms, phrases, very much like footnotes)

2. Padaik-vakya, evamvakyaikvakyaata

3. Rules for analysing “tatparya” of knowledge – Six-fold process (shad-vidhitatparyanirnayak ling)

4. Methods for determining the meaning (shruti, ling, vakya, prakaran, sthaan, samkhya)

Unit III Marks 15 Credits: 1

1. Tantra-yukti: “Research methodology” especially for natural sciences, technology and medicine: discussion of different steps a. Application to a contemporary problem

2. Nyayikaprakriya (sanshay to nirnay)

Unit 4 Marks: 15 Credits: 1

1. Tools to preserve the sounds and meanings of Vedas

a. Vedangas

b. Paath-paddhati

Question Paper Pattern:

1. Essay type question ( one out of two) or Short notes (three out of four)

Marks 15



2. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15
3. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15
4. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15

**Bibliography:**

1. Nyayasutras of Gotama, S. C. Vidyabhushan, Munshiram Manoharlal, Delhi
2. Vāda in Theory and Practice: Studies in Debates, Dialogues and Discussions in Indian Intellectual Discourses, Radhavallabh Tripathi, D. K. Printworld
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4. In dialogue with Classical Indian Traditions, Brian Black and Chakravarthi Ram-Prasad, Routledge

**Semester II**

**Paper No. 8**

**Nomenclature: Western Methods of Understanding Discourses**

Credits: 4

Marks: 60

Preamble: The West has a long and continuous tradition of understanding discourses through dialogue, discussion and debate. These arguments are conducted in a true spirit of theory and logic. While understanding the nuances of knowledge generation and argumentation in the Hindu tradition, it is essential to understand the Western methods of Philosophy and Logic to have a holistic approach.

**Aim:**

1. To develop a comparative study with oriental and occidental Philosophy
2. To broaden the vision by understanding Western methods of discourse

**Objectives:**

1. To develop the faculty of critical thinking and comparative approach while understanding Western theories of Logic and Philosophy

2. To apply Western theories of Logic and Philosophy in understanding Ancient Hindu Logic and Philosophy

Course outcomes:

1. The student will develop a comparative approach while engaging himself/herself in understanding Oriental and Occidental theories
2. The student will be enabled to apply Western theories for Hindu discourses and also apply Hindu theories for Western discourses

Course structure:

Unit 1 Marks: 15 Credits: 1

- i) Traditional Western restrictions on limits of free inquiry
- ii) Traditional methods (Historical, biographical, etc.)
- iii) Formalism and New Criticism: Importance of form and literariness but not of author

Unit 2 Marks: 15 Credits: 1

### 1. Marxism and Critical Theory

- a. Role of class and economics as analytical devices
- b. Critical Theory - A theory with a purpose: A review of its history and the intention of advancing Leftist thought in Europe
- c. Gramsci and “hegemony”

### 2. Structuralism and Post-Structuralism

- a. Saussure, influence of Sanskrit linguistics, and consequential differences (words have no inherent meanings)
- b. Emphasis on objectivity, scientific approach

### 3. Post-structuralism

- a. Derrida and influence of Upanishadic relativism
- b. Deconstruction – loss of reference and endless deferral of meaning, reviewer at liberty to craft meanings

Unit 3 Marks: 15 Credits: 1

1. New Historicism

- a. The impossibility of neutral inquiry, and need to make historical value judgements
  - b. No distinction between “great” and “popular” literatures: power play and subversion
  - c. Strong interest in “non-normative” behaviours: peasant revolts, exorcism, cross-dressing, i.e. the “Other”.
2. Ethnic studies, orientalism, post-modernism, post-colonial criticism, and gender studies

Unit 4 Marks: 15 Credits: 1

- i. Psychological analysis (Jungian, and Freudian)
- ii. Cartesian approaches in areas of cognition and science
- iii. Going beyond “reductionism”: Role of Indian knowledge system
- iv. Analysis of a contemporary text using Indian methods (as explained in Methods I and II courses, and appropriate Western approaches)

Question Paper Pattern:

- 1. Essay type question ( one out of two) or Short notes (three out of four)  
Marks 15
- 2. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15
- 3. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15
- 4. Essay type question (one out of two) or Short notes (three out of four)  
Marks 15

Reference Materials

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32. Philosophy: Structuralism for Unity, Visions of Truth for Justice and Success, Ronnie Lee

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**(Appendix 'B')**

**New ordinances 6805 & 6806 relating to the  
M.A.(Hindu Studies)**

1. Necessity for starting the course: Hindu dharma is an umbrella which takes under its fold multiple, diverse and even contradictory views, practices, beliefs, faiths as well as systems of Philosophy. It is essential to create unity in thought, belief and action to avoid confusion and contradiction. It is essential to brush aside these lacunae only in an academic perspective as well as framework. University of Mumbai, being a leading University in India and Maharashtra, a coursework designed by leading academicians in the fields of education, Philosophy, languages, religious studies would serve the purpose.
2. Whether the UGC has recommended the course: Yes. The UGC has included Hindu Studies for NET examination
3. Whether all the courses have commenced from the academic year 2019-2020 (2022-23): Yes, we intend to start the Masters' Degree Programme in the academic year 2022-23.
4. The courses started by the University are self-financed, whether adequate number of eligible permanent Faculties are available: The fees are as per University rule. The existing faculty members and qualified visiting faculty will conduct the course
5. To give details regarding the duration of the Course and is it possible to compress the course: The Masters' Degree Programme in Hindu Studies is a two year (four semesters) course. MA degree cannot be compressed
6. The intake capacity of each course and no. of admissions given in the current academic year: The intake capacity is 60 students. No admissions have been given as the course will commence from the academic year 2022-23.
7. Opportunities of Employability / Employment available after undertaking these courses: Students can work as teachers, researchers, religious experts or consultants for film and media, appear for UPSC and/or MPSC.



Dr. RavikantSangurde

Ad-hoc Board of Studies in Centre for Hindu Philosophical Studies

