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University of Mumbai



Revised Syllabus for Certificate course in VallabhaVedānta (Śuddhādvaita) and Vaiśnavism.

**(As per credit Based Semester and Grading System with
effect from the academic year 2012-2013)**

UNIVERSITY OF MUMBAI

One Year Part-time Certificate Course in VallabhaVedānta (Śuddhādvaita) and Vaiśnavism.

**As per Credit Based Semester & Grading System
With Effect From The Academic Year 2012-13**

PREAMBLE:

A Certificate Course (One Year) in VallabhaVedānta and Vaiśnavism was introduced in the academic year 2005-06 through the VallabhaVedānta Academy and Research Centre established in the Department of Philosophy of Mumbai University.

In the year 2006-07, Diploma Course (One Year) was introduced.

Then in the year 2009-10, Advanced Diploma Course (One Year) in VallabhaVedānta was introduced for undertaking advanced studies of the main literary works of ŚrīVallabhācārya.

There is an overwhelming response from the students interested in these studies and the course is picking very well over the years. About 650 students have enrolled themselves for these courses during the last six years.

To streamline the study in these courses and to make it more result-oriented and fruitful, slight adjustments in the syllabi of all these courses are suggested as shown in appendix hereto.

Paper I – Theory (100 Marks) each

Paper II --Theory (100 Marks) each

Project Work 50 Marks

There will be two papers for Certificate Course in Philosophy of VallabhaVedānta (Śuddhādvaita) and Vaiśnavism, each carrying 100 marks and Project work of 50 marks i.e. total marks 250. In the written Examination, in each paper 40% marks will be assigned to the internal assessment and 60% to the year end examination. 40% marks will be required for passing separately in each paper and Project.

**Revised Syllabus for One Year Certificate Course in
VallabhaVedānta and Vaiśnavism.**

Paper I

UNIT I

1. The sources of knowledge in Śuddhādvaita of Vallabhācārya.
 - (a) Perception, Inference, Comparison and Verbal Testimony (ŚabdaPramāna): their scope and limitations.
 - (b) The Role of “PramānaĀtustaya.” Significance of Prasthānatrayi.
2. The Theory of Causation in Śuddhādvaita. (Satkāryavāda, Asatkāryavāda, AvikṛtaParināmvāda, Āvirbhāva – Tirobhāva).

UNIT II

3. Concept of Saguna and Nirguna Brahman in ŚuddhādvaitaVedānta. (Nature of Ultimate Reality, Concept of Akśara, Three forms of Brahman).
4. Nature of Jīva as ‘amsa’ of Brahman, Types of Jīva, distinction between Pravāha – Maryāda – PustiJīvas.

UNIT III

5. Path of Pusti Bhakti propounded by ŚriVallabhācārya.
6. Liberation – Concept of Liberation and paths to Liberation in Śuddhādvaita.

UNIT IV

7. ŚuddhādvaitaBrahmavāda – It’s comparison with Kevalādvaita of Śankara.
8. Kashmir Śaivismvis-a-visŚuddhādvaita concept.

Paper II

UNIT I

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

UNIT II

3. Brahma Sambandha – its significance (based on SiddhāntaRahasyagrantha).
4. Notion of Sevā and its significance (based on SiddhāntaMuktāvaligrantha).
SevyaSwarūpas.

UNIT III

- 5 (a) Vaiṣṇava Arts: paintings (Picchavai), cookery (annakuta), temple architecture, Haveli Sangīta etc.
(b) Main festivals in Pustimārga and their significance.
6. Saint Tradition: The contribution of Saint Poet and poetess of India

UNIT IV

7. Characteristics of a True Vaiṣṇava (based on Gitā and Bhāgawata).
8. A broad outline of the major texts of VallabhaVedānta.