



UNIVERSITY GRANTS COMMISSION  
NET BUREAU

NET SYLLABUS

**SUBJECT : HINDU STUDIES**

**CODE NO. : -102**

**UNIT 1: TATTVA VIMARŚĀ**

1. Understanding the term "Hindu" (its historicity, and its geographic and *jīvana-dr̥ṣṭi* aspects)
2. Enumeration of *Aṣṭādaśa vidyās* and *Upāṅgas* with their respective *ācāryas*
3. *Padārtha/tattva/ātmā* across traditions and underlying unifying themes
4. Position of feminine in Bharata: Parallel sovereignty principles
  - a. Self-definitions: *Vāk-Sūkta*, *Devya-atharva-śīrṣa sūkta* and *Bhagavadgītā* (10.20-40)
  - b. *Ardhanārīśwara* concept, *Bṛhadāraṇyaka Upaniṣad* (1.4.3)
5. *Śakti* and *Prakṛti* principles
6. Position of feminine in *Jaina-darśana*, *Bauddha-darśana*, and *Śrī Guru Granth Sahibji*
7. The principle of Oneness in *Vedānta* and interconnectedness in *Jaina*, *Bauddha*, *Nyāya* & *Vaiśeṣika darśana*, and *Śrī Guru Granth Sahib ji*, and the consequential idea of all-inclusiveness
8. Understanding distinctions between *varṇa*, *jāti*, and caste (*Bṛhadāraṇyaka Upaniṣad* (1.4.10-15), *Bhagavadgītā* (18.41-45).
9. Enumeration of *r̥ṣīs* and *saints* from different social backgrounds

**UNIT 2: DHARMA, and KARMA VIMARŚĀ**

1. Dharma: Definitions and meanings (*Mahābhārata*, *Manusmṛti*, *Vaiśeṣika Sūtra*, *Bhagavadgītā* - *Śāṅkarabhāṣya*- *upodghāta*, definitions in *Śramaṇa* traditions)
2. Distinctions between *dharma* and religion (*pantha*, *mazahab*)
3. Types of dharmas: *pravṛttimūlaka*, and *nivṛttimūlaka*
4. Dharma as the organizing principle for *Vaidika* and *Śramaṇa* traditions and in *Śrī Guru Granth Sahib ji*
5. *Varṇāśrama dharma* and choice
6. *Rāja-dharma*, *Āpaddharma*, *Samāja-dharma*, and *Swadharmā*
7. *Karma*, *vikarma*, and *akarma* (*Bagavadgītā* 4.16, and corresponding *Śāṅkarabhāṣya*)
8. Six *karmas*: *Kāmya*, *nitya*, *niśiddha*, *naimittika*, *prāyaśchitta*, and *upāsana*
9. *Niškāma* (*Brahma/Sarvam* as the real doer) and *sakāma karma*
10. *Karma-phala*, *prārabdha*, and *saṅskāra*

### UNITS 3: PUNARJANMA-BANDHAN-MOKṢA VIMARŚA

1. Concept of jīva
2. Definitions of *bandhana* (*prākṛtika*, *vaikṛtika*, *dākṣanika* from *Sāmkhyakārika* 44 with *Sāmkya-tattva-kaumudī*)
3. The root-cause and process of *bandhana*: Bhagavadgītā 3.37 – 3.41, Bhagavadgītā 2.62-66, Pratītya-samutpādasiddhānta
4. The principle of *punarjanma*: an enabler of *Dharma*
5. Conceptions of *mokṣa* and *nirvāṇa*
6. Multiple pathways for *mokṣa* (Yoga): *abhyāsa*, *karma*, *bhakti*, *jñāna*

### UNIT 4: PRAMĀṆA SIDDHĀNTA

1. Definition of *pramāṇa*
2. Indian model of analysis of text: *pramātā*, *pramāṇa*, *prameya*, and *pramā*
3. Nature, definition, method, and limits of different types of *pramāṇas* : *Pratyakṣa*, *Anumāna*, *Upamāna*, *Śabda*, *Anuplabdhi*, *Arthāpatti*
4. *Śabda-śakti*: *abhidhā*, *lakṣaṇā*, *vyañjanā*, and *tātparyā*
5. *Swataḥ-prāmāṇya*, and *parataḥ-prāmāṇya*
6. Applications of *pramāṇa* in contemporary texts

### UNIT 5: VĀDA-PARAMPARĀ

1. *Vāda-Paramparā*: The method of *Śastrārtha* and the concept of *adhikarṇa*
2. From doubt to determination: *Saṁśaya to Nirṇaya*
3. *Kathā* (nature and types of *kathā*): *Vāda*, *jalpa*, *vitandā*
4. Embarking on knowledge discovery: *Anubandha-chatuṣṭaya* (*adhikāri*, *viśaya*, *sambandha*, *prayojana*)
5. Organization of knowledge: *Sūtra*, *bhāṣya*, *vārtika*, *vṛtti*, *tīkā*, *tippaṇī* and *saṅgraha*
6. Analysing “*tātparyā*” of knowledge through *śravaṇa vidhi*: *Upakrama*, *upasamhāra*, *abhyāsa*, *apūrvatā*, *phala*, *arthawāda*, *upapatti*
7. Analysing “*tātparyā*” of knowledge through six-fold process (*ṣadvidha tātparyā nirṇāyaka liṅga*) *śruti*, *liṅga*, *vākya*, *prakaraṇa*, *sthāna*, *sāmākhya*
8. *Tantrayukti*: “Research methodology” in context of natural sciences