ज्ञान-विज्ञान विमुक्तये

UNIVERSITY GRANTS COMMISSION
NET BUREAU

NET SYLLABUS

SUBJECT : HINDU STUDIES — CODE NO. : -102

UNIT 1: TATTVA VIMARŚA

1. Understanding the term "Hindu" (its historicity, and its geographic and *jīvana-dṛṣṭi* 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 *ṛṣīs* and *saints* from different social backgrounds

UNIT 2: DHARMA, and KARMA VIMARŚA

1. Dharma: Definitions and meanings (Mahābhārata, Manusmṛti, Vaiśeṣika Sūtra, Bhagavadgītā - Śānkarabhāṣya- 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 *Swadharma*
7. *Karma, vikarma,* and *akarma* (Bagavadgītā 4.16, and corresponding Śānkarabhāṣya)
8. Six *karmas: Kāmya, nitya, niśiddha, naimittika, prāyaścitta,* and *upāsanā*
9. *Niṣkāma* (Brahma/Sarvam as the real doer) and *sakāma karma*
10. Karma- *phala, prārabdha,* and *sańskāra*

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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 *tātparya*
5. *Swatah-prāmaṇya,* and *paratah-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: *Sanśaya to Nirṇaya*
3. *Kathā* (nature and types of *kathā*): Vāda, jalpa, vitaṇdā
4. Embarking on knowledge discovery: *Anubandha-chatuṣṭaya (adhikāri, viṣaya, sambandha, prayojana)*
5. Organization of knowledge: *Sūtra, bhāṣya, vārtika, vṛtti, tīkā, tippaṇī* and *saṅgraha*
6. Analysing "*tātparya*" of knowledge through *śravaṇa vidhi*: *Upakrama, upasamhāra, abhyāsa, apūrvatā, phala, arthawāda, upapatti*
7. Analysing "*tātparya*" of knowledge through six-fold process (*ṣadvidha tātparya nirṇāyaka liṅga*) *śruti, liṅga, vākya, prakaraṇa, sthāna, sāmākhyā*
8. *Tantrayukti*: "Research methodology" in context of natural sciences

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UNIT 6: APPLICABILITY OF WESTERN METHODS FOR UNDERSTANDING INDIAN TEXTS

1. Western restrictions on free inquiry
2. Western descriptions of Bharat and traditional literary theories
3. Hindus and Bharat as understood through the Marxist perspective, and The Critical Theory
    a. Intention of author versus that of the reader
    b. History, purpose of The Critical Theory, and stereotyping of images and conceptions
4. Hegemony (Gramsci)
5. Structuralism and portrayal of Bharat
6. Orientalism – theorizing Bharat in the Western experience
7. Use of psycho-analytical approaches in Bharatiya context
8. Descriptions of Bharat through lenses of post-modernism and deconstruction
9. Neutral inquiry and New-Historicism and portrayal of Bharat

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UNIT 7: RĀMĀYAṆA

1. Types of Rāmāyaṇas – Traditional texts with divine origins/(Valmiki Ramayana) reverential texts, texts deviating from the core story
2. The popularity and relevance of traditional Rāmāyaṇa.
3. Rāmāyaṇa as one of the two source-books (*Upajīvya*) for much of Indian literature, and arts (folk, classical, and contemporary arts)
4. *Maryādā Puruṣottama* Rāma
5. Relationships between humans, and social-reconstruction (e.g. Niṣādarja, jatāyu, etc.), and between human and nature
6. *Strī-vimarśa*: Anasūyā, Ahilyā, Kaikeyī, Kauśalya, Mandodarī, Sītā, Swayamprabhā, Tārā, Trijaṭā, Urmilā, Sabari
7. Rāma-Rājya
8. The role of *ṛṣi* in a society
9. Data on Geography, flora and fauna in India

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UNIT 8: MAHĀBHĀRATA

1. The period of Mahābhārata: Textual and traditional sources, as well as modern data
    a. Calendars (samvat) of Yudhiṣhṭhira (yugābda), Kṛṣna, and Vikrama
2. The core story of Mahābhārata.
3. *Dharma* and *samsāra*: 10 stories about 10 *Lakṣaṇas* of dharma: *dhṛti* (Gaṅgāvataran), *kṣamā* (Vasiṣṭha and Viśwāmitra), *dama* (Yayāti and Puru), *asteya* (Yudhiṣhṭhira- Yakṣa samvāda), *śauca* (the tale of golden mongoose), *indriyanigraha* (dharma vyādha's upadeśa), *dhīh* (Savitri), *vidyā* (tale of man-tiger-snake-elephant from Strī Parva), *satyam* (Hariścandra/Satyakāma), *akrodha* (the story of Parīkṣita and his insult to Riṣi Śamika)
4. Mahābhārata as one of the two source-*books* (*Upjīvya*) for much of Indian literature, and arts (folk, classical, and contemporary arts)
5. Viduranīti and Bhagavadgīta
6. *Rājdharma*, and *rajanīti* : Śāntiparva
7. Geography of Bhārata-varṣa
8. Strī-vimarśa in Mahābhārata: Draupadī, Gāndhārī, Hidimbā, Jāmbavati, Kunti, Mādrī, Rukmaṇī, Satyabhāmā, Satyavatī, Śikhaṇḍī, Sulocanā, Ulūpi, Uttarā

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UNIT 9: SANSKRIT PARICHAYA

1. संस्कृतवर्णमालापरिचयः - चतुर्दश माहेश्वरसूत्राणि।
स्वरः, व्यञ्जनम्, संयुक्तवर्णाः, अनुस्वारः, अनुनासिकम्, विसर्ग, वर्णविन्यासः, वर्णसंयोगः, उच्चारणस्थानम्, लेखन-प्रक्रिया, शब्दपदयोर्मध्ये अन्तरम् ।

2- शब्दरूपम् (दैनिकप्रयोगदृष्ट्या आधारभूता शब्दरूपप्रक्रिया),विभक्तिः, कारकम्(अर्थसहितः सामान्यपरिचयः) -
2.1 शब्दरूपम् (संज्ञात्मकम्) - अन्तिमवर्णदृष्ट्या, लिप्रगदृष्ट्या वचनदृष्ट्या च वर्गीकरणम्।

शब्दाः (अजन्ताः/स्वरान्ताः)						
	अकारान्तः	इकारान्तः	उकारान्तः	ऋकारान्तः	आकारान्तः	ईकारान्तः
पुल्लिंगम्	देव, राम	कवि, हरि, पति	गुरु	पितृ, दातृ	-	-
स्त्रीलिंगम्	-	मति	धेनु	मातृ	लता	नदी
नपुंसकलिंगम्	फल	वारि	वस्तु	-	-	-

2.2 शब्दरूपम् (हलन्तम्/व्यञ्जनान्तम्)-

शब्दाः (हलन्ताः/व्यञ्जनान्ताः)	
पुंल्लिंगम्	भिषज् (भिषक्), महत्, सुहृद्, राजन्, विद्यार्थिन्, पथिन्, गच्छत्, मरुत्, आत्मन्, ब्रह्मन्, विद्वस्।
स्त्रीलिंगम्	वाच्, सरित्, दिश्, परिषद्, आशिष्, स्त्री, लक्ष्मी, श्री।
नपुंसकलिंगम्	जगत्, नामन्, कर्मन्, चक्षुष्, मनस्, हविष्, ब्रह्मन्, धनुष्, पयस्, दधि।
एतत्सदृशानाम् अन्येषाञ्च रूपाणाम् अभ्यासः।	

2.3 सर्वनाम- अस्मद्, युष्मद्; तद्, एतद्, यद्, भवत्, किम्, इदम्, अदस्, सर्व (त्रिषु लिङ्गेषु)।

3- धातुरूपम् (क्रियारूपम्)-
3.1 धातूनां गणपरिचयः, आत्मनेपदम्, परस्मैपदम्।
3.2 लकारदृशा - लट्लकारः (वर्तमानकालः), लृटलकारः (भविष्यत्कालः), लङ्लकारः (भूतकालः)
लोट्लकारः (आज्ञार्थकः), विधिलिङ्लकारः (सम्भावनायाम्)।
पुरुषदृशा - प्रथमपुरुषः, मध्यमपुरुषः, उत्तमपुरुषः।
वचनदृशा - एकवचनम्, द्विवचनम्, बहुवचनम्।
3.3 धातवः- पंचलकारेषु धातुरूपाणि -
परस्मैपदिनः- पठ्, लिख्, चल्, गम्, नम्, खाद्, वद्, हस्, गै, कृ, क्री, ज्ञा, घ्रा, नी, दृश्, धृ, पत्, पा(पिब्), स्मृ, क्रुध्, शक्, पृच्छ्, इष (इच्छ्), दा, जीव्, त्यज्, धाव्, पच्, रक्ष्, सृ, रुद्, भी, नश्, स्निह्, आप्, क्षिप्, जप्, विश्, मिल्, ग्रह, चिन्त्, पाल्, रच्, क्षल्।
आत्मनेपदिनः- लभ्, मुद्, क्षम्, वृध्, सह, सेव्, ईक्ष्, ऊह्, कम्प्, भाष्, यत्, रम्, वन्द्, याच्, शीङ्।
सत्तात्मकौ - अस्, भू।

4. सन्धिः - स्वरसन्धिः- यण्, अयादि, गुण, वृद्धि, दीर्घ, पूर्वरूप, पररूप, प्रकृतिभाव ।
व्यञ्जनसन्धिः- परसवर्णः, अनुनासिकः, श्चुत्वम्, ष्टुत्वम्, जश्त्वम्, चर्त्वम्, णत्व-षत्वविधिः।
विसर्गसन्धिः - विसर्गलोपः, विसर्गस्थाने ओ, र्, स्, श्, ष्।
अनुस्वारः, 'र्' 'लोपः, 'त्' स्थाने 'ल्' अनुनासिकम्।

5. समासः - केवलः, अव्ययीभावः, तत्पुरुषः, कर्मधारयः, द्विगुः, बहुव्रीहिः, द्वन्द्वः।

6. कारकम् - कर्ता, कर्म, करण, सम्प्रदान, अपादान (सम्बन्ध), अधिकरण, सम्बोधन ।

7- उपपदविभक्तिः -

- अधि, अनु, उप, उभयतः, परितः, निकषा, प्रति, धिक्, विना.....योगे द्वितीया।
- अलम्, विना, हीनम्, सह, साकम्, सार्धम्, समम्.....योगे तृतीया।
- नमः, रुच्, दा, स्पृहा, अलम् (सामर्थ्यार्थे).....चतुर्थी।
- विना, बहिः, परम्, पूर्वम्.....योगे पञ्चमी।
- अग्रतः, पुरतः, पृष्ठतः, वामतः, दक्षिणतः, उत्तरतः.....योगे षष्ठी।
- स्निह्, विश्वस्.....योगे सप्तमी।

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8. वाच्यम्- कर्तृवाच्यम्, कर्मवाच्यम्, भाववाच्यम्।

9. प्रत्ययः- (क) कृत्प्रत्ययः - क्त, क्तवतु क्त्वा, ल्यप्, तुमुन्, शतृ, शानच्, ण्यत्, क्तिन्, ल्युट्, तव्यत्, अनीयर्, ण्वुल्, तृच्, घञ्।
(ख) तद्धितप्रत्ययः- मतुप्, वतुप्, इन्, ठक् (इक्), घञ्, त्व, तल्, अण्, ष्यञ्।
(ग) स्त्रीप्रत्ययः- ङीप्, ङीष्, टाप्।

10- अव्ययम्- (स्थानवाचि)-अत्र, तत्र, यत्र, सर्वत्र, अन्यत्र, कुत्र, एकत्र,यतः, ततः।
(समयवाचि)- यदा, तदा, सदा, सर्वदा, कदा, अद्य, श्वः, ह्यः,परश्वः,परह्यः,वारम्,आरभ्य,निश्चयेन, ।
(समुच्चयवाचि)- च, अपि, एव।
(अवस्थावाचि)- आम्, किम्, धन्यवादः, आवश्यकम्।
(दिशावाचि)- उपरतः, पृष्ठतः, वामतः, दक्षिणतः, अभितः, परितः।
(पूर्णतावाचि)- पर्याप्तम्, अत्यन्तम्, अलम्, इति।
(सम्भावनावाचि)- किन्तु, प्रायशः, अपेक्षया, अतः, यत्-तत्।
सादृश्यवाची अव्यय- इव, नु, वा, चित्।
अव्यय- क्त्वातोसुन्कसुनः, कृन्मेजन्तः, तद्धितश्चासर्वविभक्तिः

11. उपसर्गः - आ, उत्, अनु, वि, प्र, परि, अव, उप, सम्, अप।

12 संख्या - सङ्ख्यावाचि- शब्दरूपाणि एकः, द्वौ, त्रयः, चत्वारः (त्रिषु लिङ्गेषु)।
संख्याः - 5 - 100

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UNIT 10 – OTHER ALLIED TOPICS

1. Challenges in translations and understanding distinctions between original and translation: *dharma, sampradāya, ātmā, darśana, Iśwara, bhagawāna, prabhu, mana, buddhi, prāmāṇika, śiṣya, devatā, smṛti, mandira, adhyātma, prema, asura, daitya, rākṣasa, śarīra, padārtha, dravya, rāṣtra, varṇa, jāti, śāstra, śānti, ṛṣi, muni, guru, kalā, śāstrīya-sangīta, paṇdita, māya, strī, mahilā, nārī, nyāya, indriya, mokṣa, nirvāṇa, prāṇa*
2. Important *mandiras, śaktipītha, maṭha, jyotirlińga, dhāmas*
3. Sant-paramparā: Brief knowledge of Chaitanya Mahaprabhu, Sankara Deb, Thiruvallavur, Basavanna, Namdev, Kabira, Ravidasa, Narsi Mehta, Guru Nanak, Tukaram, Tulsidas, Surdas, Mirabai, Andal, Jhulelal, Gyaneshwar, Vidyapati, Narayan Guru
4. *Nāṭya*: ten types, *tattvas: rasa, abhinaya, kathāvastu, pātra*
5. *Kāvya*: Type (*gadya, padya, champū*), *chandas* (*anuṣtupa, upajāti, indravajrā, upendravajrā, vasanta-tilakā, śikhariṇī, mandākrāntā, āryā, gāthā, dohā, chaupāī, soraṭhā*)
6. Some *kavis*: Bhasa, Kalidas, Ashvaghoṣ, Somdev Suri, Hala, Kalhan, Chandabaradai
7. Some kings and dynasties: Maurya, Lalitaditya, Chakradhwaj Singh, Chola, Harihar and Bukka, Bappa Rawal, Harshawardhan, Bhoj, Dahir-sen, Marthanda Verma, Rana Pratap, Shivaji
8. Concept of Iśwara in - Jaintia, Adi, Galo, Tagin, Apatani, Idu Mishmi, Miju Mishmi, Digaru Mishmi tribes of N. E. India

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