

Theme 4 Thinkers, Beliefs and Buildings

Fastrack Revision

► Introduction

- The sources of information used by the historians to reconstruct the period c.600 BCE to 600 CE are the Buddhist, Jain and the Brahmanical texts, monuments and inscriptions.

► A Glimpse of Sanchi

► Sanchi in the Nineteenth Century

- The most wonderful ancient buildings in the state of Bhopal are at Sanchi Kanakhera, a small village under the brow of a hill some 20 miles North-East of Bhopal.



A sculpture from Sanchi

- Nineteenth century Europeans were very interested in the stupa at Sanchi. In fact, the French sought Shahjehan Begum's permission to take away the Eastern gateway, which was the best preserved, to be displayed in a museum in France.
- The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of the ancient site.
- She funded the museum that was built there as well as the guesthouse where he lived and wrote the volumes. She also funded the publication of the volumes. So, if the stupa complex has survived, it is in no small measure due to wise decisions, and to good luck in escaping the eyes of railway contractors, builders, and those looking for finds to carry away to the museums of Europe.



Shahjehan Begum

► The Background—Sacrifices and Debates

- The mid-first millennium BCE is often regarded as a turning point in world history: it saw the emergence of thinkers such as Zarathustra in Iran, Kong Zi in China, Socrates, Plato and Aristotle in Greece, and Mahavira and Gautama Buddha, among many others, in India.
- This was the time when new kingdoms and cities were developing and social and economic life were thriving. These thinkers attempted to understand these developments as well.

► The Sacrificial Tradition

- There were several pre-existing traditions of thought, religious belief and practice, including the early Vedic tradition, known from the *Rigveda*, compiled between c. 1500 and 1000 BCE.
- The *Rigveda* consists of hymns in praise of a variety of deities, especially *Agni*, *Indra* and *Soma*. Many of these hymns were chanted when sacrifices were performed, where people prayed for cattle, sons, good health, long life, etc.

► New Questions

- *Upanishads* (c. sixth century BCE onwards) show that people were curious about the meaning of life, the possibility of life after death and rebirth. Was rebirth due to past actions? Such issues were hotly debated.
- Thinkers were concerned with understanding and expressing the nature of the ultimate reality. And others, outside the Vedic tradition, asked whether or not there was a single ultimate reality.

► Debates and Discussions

- We get a glimpse of lively discussions and debates from Buddhist texts, which mention as many as 64 sects or schools of thoughts.
- Debates took place in the *Kutagarashala*—literally, a hut with a pointed roof—or in groves where travelling mendicants halted. If a philosopher succeeded in convincing one of his rivals, the followers of the latter also became his disciples. So support for any particular sect could grow and shrink over time.
- Many of these teachers, including Mahavira and the Buddha, questioned the authority of the *Vedas*.
- They also emphasised individual agency—suggesting that men and women could strive to attain liberation from the trials and tribulations of worldly existence. This was in marked contrast to the Brahmanical position, wherein, as we have seen, an individual's existence was thought to be determined by his or her birth in a specific case or gender.

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Buddhism spread from India, to nations like China, Korea, Japan, Sri Lanka, Myanmar, Thailand and Indonesia.

► Beyond Worldly Pleasures: The Message of Mahavira

- The basic philosophy of the Jainas was already in existence in North India before the birth of Vardhamana, who came to be known as Mahavira, in the sixth century BCE. According to Jain tradition, Mahavira was preceded by 23 other teachers or *Tirthankaras*—literally, those who guide men and women across the river of existence.
- The most important idea in Jainism is that the entire world is animated: even stones, rocks and water have life. Non-injury to living beings, especially to humans, animals, plants and insects, is central to Jain philosophy.
- The principle of *Ahimsa*, emphasised within Jainism, has left its mark on Indian thinking as a whole. According to Jain teachings, the cycle of birth and rebirth is shaped through karma.
- Asceticism and penance are required to free oneself from the cycle of karma. This can be achieved only by renouncing the world; therefore, monastic existence is a necessary condition of salvation.
- Jain monks and nuns took five vows: to abstain from killing, stealing and lying; to observe celibacy; and to abstain from possessing property.

► The Spread of Jainism

- Gradually, Jainism spread to many parts of India. Like the Buddhists, Jain scholars produced a wealth of literature in a variety of languages – Prakrit, Sanskrit and Tamil. For centuries, manuscripts of these texts were carefully preserved in libraries attached to temples.

► The Buddha and the Quest for Enlightenment

- One of the most influential teachers of the time was the Buddha. Over the centuries, his message spread across the subcontinent and beyond – through Central Asia to China, Korea and Japan, and through Sri Lanka, across the seas to Myanmar, Thailand and Indonesia.

► The Buddha

- Siddhartha, as the Buddha was named at birth, was the son of a chief of the Sakya clan. He had a sheltered upbringing within the palace, insulated from the harsh realities of life.
- One day he persuaded his charioteer to take him into the city. His first journey into the world outside was traumatic. He was deeply anguished when he saw an old man, a sick man and a corpse.
- He realised in that moment that the decay and destruction of the human body was inevitable. He also saw a homeless mendicant who, it seemed to him, had come to terms with old age, disease and death, and found peace.
- Siddhartha decided that he too would adopt the same path. Soon after, he left the palace and set out in search of his own truth.

- Siddhartha explored several paths including bodily mortification which led him to a situation of near death. Abandoning these extreme methods, he meditated for several days and finally attained enlightenment. After this he came to be known as the Buddha or the Enlightened one.

► The Teachings of the Buddha

- The Buddha's teachings have been reconstructed from stories, found mainly in the *Sutta Pitaka*. Although some stories describe his miraculous powers, others suggest that the Buddha tried to convince people through reason and persuasion rather than through displays of supernatural power.
- According to Buddhist philosophy, the world is transient (*anicca*) and constantly changing; it is also soulless (*anatta*) as there is nothing permanent or eternal in it. Within this transient world, sorrow (*Dukkha*) is intrinsic to human existence.
- It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles. In the earliest forms of Buddhism, whether or not God existed was irrelevant.
- The Buddha regarded the social world as the creation of humans rather than of divine origin. Therefore, he advised kings and *Gahapatis* to be humane and ethical. Individual effort was expected to transform social relations.
- The Buddha emphasised individual agency and righteous action as the means to escape from the cycle of birth or rebirth and attain self-realisation and *Nibbana*, literally the extinguishing of the ego and desire—and thus end the cycle of suffering for those who renounced the world.

► Followers of the Buddha

- Soon there grew a body of disciples of the Buddha and he founded a *Sangha*, an organisation of monks who too became teachers of *Dhamma*.
- These monks lived simply, possessing only the essential requisites for survival, such as a bowl to receive food once a day from the laity. As they lived on alms, they were known as *Bhikkhus*.
- The Buddha's foster mother, Mahapajapati Gotami was the first woman to be ordained as a *Bhikkhuni*. Many women who entered the *Sangha* became teachers of *Dhamma* and went on to become *theris* or respected women who had attained liberation.
- The Buddha's followers came from many social groups. They included kings, wealthy men and *Gahapatis*, and also humbler folk; workers, slaves and craftspeople.
- The internal functioning of the *Sangha* was based on the traditions of *Ganas* and *Sanghas*, where consensus was arrived at through discussions. If that failed, decisions were taken by a vote on the subject.
- Buddhism grew rapidly both during the lifetime of the Buddha and after his death, as it appealed to many people dissatisfied with existing religious practices and confused by the rapid social changes taking place around them.



- ▶ The importance attached to conduct and values rather than claims of superiority based on birth, the emphasis placed on Metta (fellow feeling) and Karuna (compassion), especially for those who were younger and weaker than oneself, were ideas that drew men and women to Buddhist teachings.

Knowledge BOOSTER



Hagiography is a biography of a saint or religious leader.

▶ Buddhist Literature

- ▶ The Buddha (and other teachers) taught orally—through discussion and debate. Men and women (perhaps children as well) attended these discourses and discussed what they heard.
- ▶ None of the Buddha's speeches were written down during his lifetime. After his death (c. fifth-fourth century BCE) his teachings were compiled by his disciples at a council of 'elders' or senior monks at Vaishali (Pali for Vaishali in present-day Bihar). These compilations were known as *Tipitaka* literally, three baskets to hold different types of texts. They were first transmitted orally and then written and classified according to length as well as subject matter.
- ▶ The *Vinaya Pitaka* included rules and regulations for those who joined the *Sangha* or monastic order; the Buddha's teachings were included in the *Sutta Pitaka*; and the *Abhidhamma Pitaka* dealt with philosophical matters.
- ▶ Buddhism travelled to new regions such as Sri Lanka, other texts such as the *Dipavamsa* (literally, the chronicle of the Island) and *Mahavamsa* (the great chronicle) were written, containing regional histories of Buddhism.
- ▶ Buddhist texts were preserved in manuscripts for several centuries in monasteries in different parts of Asia. Modern translations have been prepared from Pali, Sanskrit, Chinese and Tibetan texts.

▶ Stupas

- ▶ Buddhist ideas and practices emerged out of a process of dialogue with other traditions—including those of the Brahmanas, Jainas and several others, not all of whose ideas and practices were preserved in texts. Some of these interactions can be seen in the ways in which sacred places came to be identified.
- ▶ From earliest times, people tended to regard certain places as sacred. These included sites with special trees or unique rocks, or sites of awe-inspiring natural beauty. These sites, with small shrines attached to them, were sometimes described as *Chaityas*.
- ▶ Buddhist literature mentions several *Chaityas*. It also describes places associated with the Buddha's life—where he was born (Lumbini), where he attained enlightenment (Bodhi Gaya), where he gave his first sermon (Sarnath) and where he attained *Nibbana* (Kusinagara).

▶ Why were Stupas Built

- ▶ There were other places too that were regarded as sacred. This was because relics of the Buddha such as

his bodily remains or objects used by him were buried there. These were mounds known as stupas.

- ▶ The tradition of erecting stupas may have been pre-Buddhist, but they came to be associated with Buddhism. Since they contained relics regarded as sacred, the entire stupa came to be venerated as an emblem of both the Buddha and Buddhism.

- ▶ According to a Buddhist text known as the *Ashokavadana*, Asoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them. By the second century BCE a number of stupas, including those at Bharhut, Sanchi and Sarnath had been built.

▶ How were Stupas Built?

- ▶ Inscriptions found on the railings and pillars of stupas record donations made for building and decorating them. Some donations were made by kings such as the Satavahanas; others were made by guilds, such as that of the ivory workers who financed part of one of the gateways at Sanchi.
- ▶ Hundreds of donations were made by women and men who mention their names, sometimes adding the name of the place from where they came, as well as their occupations and names of their relatives. *Bhikkhus* and *Bhikkhunis* also contributed towards building these monuments.

▶ The Structure of the Stupa

- ▶ The stupa (a Sanskrit word meaning a heap) originated as a simple semi-circular mound of earth, later called *Anda*.
- ▶ Above the *Anda* was the *Harmika*, a balcony-like structure that represented the abode of the gods.
- ▶ Arising from the *Harmika* was a mast called the *Yashti*, often surmounted by a *Chhatra* or umbrella. Around the mound was a railing, separating the sacred space from the secular world.
- ▶ The early stupas at Sanchi and Bharhut were plain except for the stone railings, which resembled a bamboo or wooden fence, and the gateways, which were richly carved and installed at the four cardinal points.
- ▶ Later, the mound of the stupas came to be elaborately carved with niches and sculptures as at Amaravati, and Shahji-Ki-Dheri in Peshawar (Pakistan).

▶ Discovering Stupas : The Fate of Amaravati and Sanchi

- ▶ In 1796, a local raja who wanted to build a temple stumbled upon the ruins of the stupa at Amaravati. He decided to use the stone, and thought there might be some treasure buried in what seemed to be a hill. Some years later, a British official named Colin Mackenzie visited the site. Although he found several pieces of sculpture and made detailed drawings of them, these reports were never published.
- ▶ In 1854, Walter Elliot, the commissioner of Guntur (Andhra Pradesh), visited Amaravati and collected several sculpture panels and took them away to Madras.
- ▶ He also discovered the remains of the Western gateway and came to the conclusion that the structure at Amaravati was one of the largest and most magnificent Buddhist stupas ever built.



- By the 1850s, some of the slabs from Amaravati had begun to be taken to different places: to the Asiatic Society of Bengal at Calcutta, to the India Office in Madras and some even to London.
- One of the few men who had a different point of view was an archaeologist named H.H. Cole. He wrote: "It seems to me a suicidal and indefensible policy to allow the country to be looted of original works of ancient art." He believed that museums should have plaster-cast facsimiles of sculpture, whereas the originals should remain.
- **Why did Sanchi survive while Amaravati did not?**
 - Perhaps Amaravati was discovered before scholars understood the value of the finds and realised how critical it was to preserve things where they had been found instead of removing them from the site.
 - When Sanchi was 'discovered' in 1818, three of its four gateways were still standing, the fourth was lying on the spot where it had fallen and the mound was in good condition.
 - It was suggested that the gateway be taken to either Paris or London; finally a number of factors helped to keep Sanchi as it was, and so it stands, whereas the *Mahachalya* at Amaravati is now just an insignificant little mound, totally denuded of its former glory.

▶ **Sculpture**

- Sculptures were removed from stupas and transported all the way to Europe. This happened partly because those who saw them considered them to be beautiful and valuable, and wanted to keep them for themselves.

▶ **Stories in Stone**

- Art historians who have carefully studied the sculpture at Sanchi identify it as a scene from the *Vessantara Jataka*. This is a story about a generous prince who gave away everything to a Brahmana, and went to live in the forest with his wife and children.
- Historians often try to understand the meaning of sculpture by comparing it with textual evidence.

▶ **Symbols of Worship**

- Many early sculptors did not show the Buddha in human form—instead, they showed his presence through symbols. The empty seat was meant to indicate the meditation of the Buddha, and the stupa was meant to represent the *mahaparinibbana*.
- Another frequently used symbol was the wheel. This stood for the first sermon of the Buddha, delivered at Sarnath. As is obvious such sculptures cannot be understood literally—for instance, the tree does not stand simply for a tree, but symbolises an event in the life of the Buddha.



Worshipping the Bodhi tree

▶ **Popular Traditions**

- Other sculptures at Sanchi were perhaps not directly inspired by Buddhist ideas. These include beautiful women swinging from the edge of the gateway, holding onto a tree after examining other literary traditions, scholars realised that it could be a representation of what is described in Sanskrit as a *Shalabhanjika*.



A woman at the gate

- There are other images as well. For instances, some of the finest depictions of animals are found there. These animals include elephants, horses, monkeys and cattle. While the *Jatakas* contain several animal stories that are depicted at Sanchi, it is likely that many of these animals were carved to create lively scenes to draw viewers.

- Also animals were often used as symbols of human attributes. Elephants for example, were depicted to signify strength and wisdom.

- Another motif is that of a woman surrounded by lotuses and elephants, which seem to be sprinkling water on her as if performing an *Abhisheka* or consecration. While some historians identify the figure as Maya, the mother of the Buddha, others identify her with a popular Goddess, Gajalakshmi literally, the goddess of good fortune—who is associated with elephants.



Gajalakshmi

- James Fergusson, considered Sanchi to be a centre of tree and serpent worship. He was not familiar with Buddhist literature—most of which had not yet been translated—and arrived at this conclusion by studying only the images on their own.



A serpent at Sanchi

► New Religious Traditions

► The Development of Mahayana Buddhism

- By the first century CE, there is evidence of changes in Buddhist ideas and practices. Early Buddhist teachings had given great importance to self-effort in achieving *nibbana*.
- Besides, the Buddha was regarded as a human being who attained enlightenment and *Nibbana* through his own efforts. However, gradually the idea of a saviour emerged. It was believed that he was the one who could ensure salvation.
- Simultaneously, the concept of the Bodhisatta also developed. Bodhisattas were perceived as deeply compassionate beings who accumulated merit through their efforts but used this not to attain *Nibbana* and thereby abandon the world, but to help others.
- Buddha worship thinking was called *Mahayana*—literally, the 'great vehicle'. Those who adopted these beliefs described the older tradition as *Hinayana* or the 'lesser vehicle'.

► The Growth of Puranic Hinduism

- **Vaishnavism** (a form of Hinduism within which Vishnu was worshipped as the principal deity) and **Shaivism** (a tradition within which Shiva was regarded as the chief God), in which there was growing emphasis on the worship of a chosen deity. In such worship the bond between the devotee and the God was visualised as one of love and devotion or *bhakti*.
- In the case of **Vaishnavism**, cults developed around the various avatars or incarnations of the deity. Ten avatars were recognised within the tradition. These were forms that the deity was believed to have assumed in order to save the world whenever it was threatened by disorder and destruction because of the dominance of evil forces.
- Some of these forms were represented in sculptures, as were other deities. Shiva, for instance, was symbolised by the *Linga*, although he was occasionally represented in human form too.
- All such representations depicted a complex set of ideas about the deities and their attributes through symbols such as headdresses, ornaments and *ayudhas*—weapons or auspicious objects the deities hold in their hands—how they are seated, etc.
- Stories behind the sculptures are contained in the *Puranas*, compiled by Brahmanas (by about the middle of the first millennium CE). They contained much that had been composed and been in circulation for centuries, including stories about Gods and Goddesses. Generally, they were written in simple Sanskrit verse, and were meant to be read aloud to everybody,

including women and Shudras, who did not have access to Vedic learning.

- Much of what is contained in the *Puranas* evolved through interaction amongst people—priests, merchants, and ordinary men and women who travelled from place to place sharing ideas and beliefs.

► Building Temples

- The early temple was a small square room, called the *Garbhagriha*, with a single doorway for the worshipper to enter and offer worship to the image. Gradually, a tall structure, known as the *Shikhara*, was built over the central shrine. Temple walls were often decorated with sculpture.
- Later temples became far more elaborate—with assembly halls, huge walls and gateways, and arrangements for supplying water.
- One of the unique features of early temples was that some of these were hollowed out of huge rocks, as artificial caves.
- The tradition of building artificial caves was an old one and some of these were constructed in the third century BCE on the orders of Asoka for renunciators who belonged to the Ajivika sect.
- This tradition evolved through various stages and culminated much later—in the eighth century in the carving out of an entire temple, that of Kailashnatha (a name of Shiva).

► Problems Faced by the European Scholars while Studying the Sculptures

- European scholars first saw some of the sculpture of Gods and Goddesses. They could not understand what these were about. Sometimes, they were horrified by what seemed to them grotesque figures, with multiple arms and heads or with combinations of human and animal forms.
- These early scholars tried to make sense of what appeared to be strange images by comparing them with sculpture with which they were familiar, that from ancient Greece.
- Art historians often draw upon textual traditions to understand the meaning of sculptures. What this is certainly a far more efficacious strategy than comparing Indian images with Greek statues, it is not always easy to use. One of the most intriguing examples of this is a famous sculpture along a huge rock surface in Mahabalipuram (Tamil Nadu).
- Art historians have searched through the *Puranas* to identify it and are sharply divided in their opinions. Some feel that this depicts the descent of the river Ganga from heaven—the natural cleft through the centre of the rock surface might represent the river.



Practice Exercise



Multiple Choice Questions

- Q 1. At which of the following places Buddha attained enlightenment?
- a. Sarnath
 - b. Bodh Gaya
 - c. Lumbini
 - d. Nalanda

- Q 2. Buddha's foster mother was the first to be ordained as *Bhikkhuni* into the Sangha. Identify her name from the following:

OR

Who among the following became the first woman to be ordained as a *Bhikkhuni*?

- a. Punna
- b. Yashodhra
- c. Mahapajapati Gotami
- d. Maya



- Q 3. Which of the following statement is correct?
- Sutta Pitaka contains teachings of Buddha.
 - Vinaya Pitaka deals with philosophical matters.
 - Abhidhamma Pitaka contains rules and regulations for Sangha.
 - Mahavamsa contain histories of Jainism.
- Q 4. Which of these Buddhist texts dealt with philosophical matters?
- Vinaya Pitaka
 - Sutta Pitaka
 - Abhidhamma Pitaka
 - Tipitaka
- Q 5. The Rigvedas were compiled between:
- C. 1500 to 1000 BCE
 - C. 1500 to 1200 BCE
 - C. 1400 to 1200 BCE
 - C. 1300 to 1600 BCE
- Q 6. In which of the following countries was Dipavamsa written?
- Nepal
 - Sri Lanka
 - China
 - India
- Q 7. Which one of the following options indicate the sculpture of 'Shalabhanjika Motif' in the Sanchi Stupa? (CBSE 2020)
- Equality
 - Strength and wisdom
 - Auspicious symbol
 - Devotion towards Goddess
- Q 8. Identify the term which is the correct term for the given statement.
- 'Those who were the supporters of materialism'
- Tirthankaras
 - Bhikkunis
 - Ashvamedha
 - Ajivikas
- Q 9. Identify the term which defines the given below statement and give the correct answer.
- "The stupa originated as a simple semi-circular mound of earth."
- Marmika
 - Anda
 - Harmika
 - Pradakshinapath
- Q 10. Which of the following teachings is not associated with the traditions of Jainism?
- The entire world is animated.
 - Non-injury to animals, plants and insects.
 - The cycle of birth and rebirth is shaped by worshipping deities.
 - Monastic existence is necessary condition of salvation.
- Q 11. 'Be lamps unto yourselves as all of you must work out your own liberation.' Identify the essence of the words of Buddha from the options given below: (CBSE SQP 2021-2022)
- One should connect to inner being
 - One should live of Brahmacharya
 - One should focus and express feelings
 - One should spread religion everywhere
- Q 12. Select the correct statement regarding Jaina monks from the statements given below.
- Not to abstain from lying
 - Not to observe celibacy
 - To abstain from stealing
 - Not to abstain from Ahimsa
- Q 13. Study the following statements regarding Buddhism carefully. (All India 2020)
- Buddhism grew rapidly, both during the lifetime and after the death of Buddha.
 - Buddhism did not give much importance to conduct and values.
 - Buddhism appealed to many people who were dissatisfied with the existing religious practices.
 - Buddhism laid much stress on superiority based on birth.
- Which of the above statements are correct?
- (i) and (ii)
 - (iii) and (ii)
 - (i) and (iii)
 - (iii) and (iv)
- Q 14. Which of the following is related with the Buddhist Philosophy? Give correct answer using code below.
- Anicca means the world is transient.
 - Anatta means the world is soulless.
 - The world is full of sorrows.
- Codes:
- (i) and (ii)
 - (i) and (iii)
 - (ii) and (iii)
 - All of these
- Q 15. Which one of the following incidents made Buddha's first journey into the outside world traumatic?
- He saw a young boy praying to god.
 - He saw a divine message on inscription.
 - He saw a sick man and corpse.
 - He saw a saint meditating.
- Q 16. Which human attribute did an 'elephant' represent in the sculpture found at Sanchi?
- Sadness
 - Greed
 - Laziness
 - Strength and wisdom
- Q 17. Which of the following statement is/are not correct. Select the correct answer using the code given below:
- Colin Mackenzie not visited the Amaravati site.
 - The small square room in temple is called Shikhara.
 - Temple walls were often decorated with sculpture.
 - Great vehicle means the older tradition of Hinayana.
- Codes:
- (i), (ii) and (iii)
 - (i) and (iii)
 - (i), (ii) and (iv)
 - All of these
- Q 18. Which one of the following statements regarding Buddhist sect is correct?
- Mahayana sect of Buddhism is the old way of thinking.
 - Followers of Mahayana were regarded as Theravadins.
 - Hinayana worship the image of Buddha and Boddhisattas.
 - Hinayana described themselves as Theravadins.

- Q 19. The twelfth century witnessed the emergence of a new movement as Virashaiva tradition. This continues to be an important community in the region to date. Our understanding of this tradition is derived from vachanas composed by women and men who joined the movement. Which of the following statement is correct about this tradition?
- It emerged in Kerala.
 - It was led by Basavanna.
 - Their followers were known Nayanars.
 - They supported the Idea of caste and theory of death.

Q 20. Which of the following statement is correct?
(CBSE 2023)

- Buddha was born in Sanchi
- Buddha attained enlightenment in Lumbini
- Buddha gave his first sermon in Bodh Gaya
- Buddha attained Mahaparinirvana at Kushinagar

Q 21. Who among the following rulers worked on the preservation of Sanchi Stupa?

- Ruksar Begum
- Jahanara Begum
- Roshnara Begum
- Shahjahan Begum

Q 22. In which year the first Buddhist council took place:

- 483 BCE
- 283 BCE
- 583 BCE
- None of these

Q 23. Which one of the following aspects describes the meaning of 'Tirthankaras' in Jainism?

- Supreme being who is the incarnation of God.
- Those who guide men and women across the river of existence.
- Those who follow the path of Vedanta asceticism.
- Those who know the ultimate truth and dharma.

Q 24. Which one of the following teaching is not associated with the teaching of Mahavira or Jaina Philosophy?

- The entire world is animated.
- Ahimsa (Non-Violence)
- The cycle of birth and rebirth is not related to Karma.
- Monastic existence is a necessary condition of salvation.

Q 25. Which one of the following statements related to Buddhism is not correct?

- Pilgrims such as Fa Xian and Xuan Zang travelled from China to India for knowledge.
- Bodhisattas were perceived as deeply compassionate beings.
- Bodhisattas accumulated merit through their efforts and used it to attain *Nibbana*.
- Mahayana literally means the 'great vehicle'.



Assertion & Reason Type Questions

Directions (Q.Nos. 26 -28): In the following questions given below, there are two statements marked as Assertion (A) and Reason (R). Read the statements as marked the correct option:

- Both (A) and (R) are true and (R) is the correct explanation of (A).
- Both (A) and (R) are true, but (R) is not the correct explanation of (A).
- (A) is true, but (R) is false.
- (A) is false, but (R) is true.

Q 26. Assertion (A) : The childhood name of Buddha was Siddhartha.

Reason (R): He realised that the decay and destruction of the human body was inevitable.

Q 27. Assertion (A) : Agni was the God of fire in the Vedic tradition.

Reason (R): Therefore, offerings were made to agni so that in form of smoke they would reach the Gods living in the sky and invoke their blessings.

Q 28. Assertion (A): The principle of Ahimsa, emphasised within Jainism.

Reason (R): Injury to living being-humans, animals plants and insects is central to Jaina philosophy.



Fill in the Blank Type Questions

Q 29. The Buddha's teachings are included in Pitaka.

- Sutta
- Agni
- Dhamma
- Rigveda

Q 30. According to Rigveda, the God of Fire is

- Vishnu
- Agni
- Shiva
- Krishna

Q 31. The two categories of people according to Sutta Pitaka are

- Men and Women
- Fatalist and Materialist
- Buddha and Jainism
- None of these

Q 32. The two elaborate sacrifices were

- Rajasuya and Ashvamedha
- Sultan and King
- Fatalist and materialist
- None of the above

Q 33. The Buddha's foster mother, Mahapajapati Gotami was the first women to be ordained as a

- Sati
- Goddess
- Bhikkhuni
- None of these

Q 34. was called the enlightened one.

- Gandhiji
- Mahavir
- Krishna
- Gautama Buddha



Correct and Rewrite Type Questions

Q 35. The Yajurveda consists of hymns in praise of a variety of deities, especially Agni, Indra and Soma.

Q 36. Prabhavati Gupta became the first woman to be ordained as a bhikkhuni.

Q 37. The rulers of Gwallior, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of Sanchi Stupa.

Q 38. Both Mahavira and Buddha emphasised individual agency, suggesting that men and women could strive to attain liberation from trials and tribulations of worldly existence. It was similar to the Brahmanical position.

- Q 39. Walter Elliot was a British official who visited the stupa at Amaravati but his reports were never published.
- Q 40. According to the Jaina traditions, Mahavira was preceded by 12 other teachers or Tirthankaras literally, those who guide men and woman across the river of existence.
- Q 41. Over the centuries, Mahavira message spread across the subcontinent and beyond through Central Asia of China, Korea and Japan and through Sri Lanka, across the seas of Myanmar, Thailand and Indonesia.



Match the Following Type Questions

Q 42. Match the following:

Column I	Column II
A. Chaitya	1. Contains relics of Buddha.
B. Vihara	2. Prayer hall for the Buddhist monks.
C. Sangha	3. Dwelling place of Buddhist monks.
D. Stupa	4. Organisation of monks.

Codes:

- | | |
|------------|------------|
| A B C D | A B C D |
| a. 1 2 4 3 | b. 1 3 4 2 |
| c. 2 3 4 1 | d. 4 2 3 1 |

Q 43. Match the following:

Column I	Column II
A. Descent of river Ganga.	1. Ellora
B. Kailashnath temple	2. Deogarh
C. Vishnu reclining on the serpent Sheshnag	3. Ajhole
D. Vishnu rescuing the Earth goddess	4. Mahaballpuram

Codes:

- | | |
|------------|------------|
| A B C D | A B C D |
| a. 2 3 1 4 | b. 4 1 3 2 |
| c. 4 1 2 3 | d. 2 4 1 3 |

Q 44. Match the following:

Column I	Column II
A. The world is transient.	1. Self-punishment
B. The world is soulless.	2. Anatta
C. The world is full of sorrow.	3. Anicca
D. The path of moderation.	4. Dukkha

Codes:

- | | |
|------------|------------|
| A B C D | A B C D |
| a. 1 2 3 4 | b. 4 1 3 2 |
| c. 3 2 4 1 | d. 3 2 1 4 |

Q 45. Match the following:

Column I	Column II
A. It means great wheel.	1. Vaishnavism
B. It means lesser wheel.	2. Hinayana
C. It is a religious town near Bhopal.	3. Mahayana
D. It is a form of Hinduism	4. Sanchi

Codes:

- | | |
|------------|------------|
| A B C D | A B C D |
| a. 1 3 4 2 | b. 3 2 4 1 |
| c. 3 2 1 4 | d. 2 4 1 3 |

Q 46. Which one among the following pairs is correctly matched?

Column I	Column II
A. Birth of Buddha	1. Bodh Gaya
B. Buddha's enlightenment	2. Sarnath
C. Buddha's first sermon	3. Lumbini
D. Buddha attained Nirvana	4. Kushinagar

Codes:

- | | |
|------------|------------|
| A B C D | A B C D |
| a. 2 1 3 4 | b. 1 3 4 2 |
| c. 3 1 2 4 | d. 4 2 1 3 |

Q 47. Which one among the following is a pair regarding the teachings of Buddha?

Teaching	Essence
A. Metta	1. Sorrow
B. Dukkha	2. Soulless
C. Karuna	3. Compassion
D. Anatta	4. Fellow Feeling

Codes:

- | | | | |
|--------|--------|--------|--------|
| a. A-1 | b. B-2 | c. C-3 | d. D-4 |
|--------|--------|--------|--------|

Q 48. Which of the following pairs associated with Buddha's symbolic representation is incorrect?

Column I	Column II
A. Empty seat	1. Meditation of Buddha
B. Wheel	2. Sermon of Buddha
C. Bodhi Tree	3. Birth of Buddha
D. Stupa	4. Mahaparinibbana

Codes:

- | | |
|--------|--------|
| a. A-1 | b. B-2 |
| c. C-3 | d. D-4 |

Answers

1. (b) 2. (c) 3. (a) 4. (c) 5. (a)
 6. (b) 7. (c) 8. (d) 9. (b) 10. (c)
 11. (a) 12. (c) 13. (c) 14. (d) 15. (c)
 16. (d) 17. (c) 18. (c) 19. (b) 20. (d)
 21. (d) 22. (a) 23. (b) 24. (c) 25. (c)
 26. (b) 27. (a) 28. (c)

29. (a) 30. (b) 31. (b)
 32. (a) 33. (c) 34. (d)
 35. The Rigveda consists of hymns in praise of a variety of deities especially Agni, Indra and Soma.
 36. Mahapajapati Gotami became the first woman to be ordained as a bhikkhuni.
 37. The rulers of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum, provided money for the preservation of Sanchi Stupa.
 38. Both Mahavira and Buddha emphasised individual agency, suggesting that men and women could strive to attain liberation from trials and tribulations of worldly existence. It was in marked contrast to the Brahmanical position.
 39. Colin Mackenzie was a British official who visited the stupa at Amaravati but his reports were never published.
 40. According to the Jaina tradition, Mahavira was preceded by 23 other teachers or Tirthankaras literally, those who guide men and women across the river of existence.
 41. Over the centuries, Buddha message spread across the subcontinent and beyond through Central Asia to China, Korea and Japan and through Sri Lanka, across the seas to Myanmar, Thailand and Indonesia.
 42. (c) 43. (c) 44. (c) 45. (b) 46. (c)
 47. (c) 48. (c)



Picture Based Type Questions ↘

Q 1. Study the picture of the Varaha or Boar avatar of Vishnu rescuing the earth Goddess the questions by choosing the correct options:



- (i) Why Lord Vishnu is rescuing the Earth Goddess?
- Lord Vishnu is the saviour of the world who takes avatars (reincarnation) to save the world, whenever it was threatened by disorder and destruction.
 - Varaha or Boar dominated by the impact of the evil forces.
 - The earth is dominated by the impact of the evil forces.
 - All of the above

(ii) Worship of Lord Vishnu is integral to the Vaishnavism, it is the sect of which of the following religious tradition of India?

- Hinduism
- Hinayana Buddhism
- Mahayana Buddhism
- Jainism

(iii) Which of the following statement is true regarding the concept of saviour in religion?

- It was a unique characteristics of Buddhism alone.
- It was based on the concept of avatar (Incarnation) by the God to save the world and humanity.
- In Vaishnavism, fifteen avatars were recognised.
- It propagated fatalism among the masses.

(iv) The following depiction is taken from which of the following temples of India?

- Barabar cave temple, Gaya
- Kailashnath temple, Ellora
- Laxman temple, Deogarh
- Durga Surya temple, Alhole

Answers

- (i) (d) All of the above
 (ii) (a) Hinduism
 (iii) (b) It was based on the concept of avatar (Incarnation) by the God of save the world and humanity.
 (iv) (d) Durga Surya temple, Alhole
- Q 2. Study the picture of a Tirthankara from Mathura and answer the questions by choosing the correct options:



(i) Who were Tirthankara in ancient India?

- 24 teachers in Jainism who guides the people towards their salvation.
- Gautama Buddha, who preached the essence of equality and compassion among the masses.
- Bodhisattas, who were deeply compassionate being helping others in attaining Nibbana.
- An reincarnation of Lord Vishnu.

(ii) Which of the following is/are true about Jainism?

- a. The basic philosophy of Jainism was popular even before the birth of Mahavira.
- b. It believed the entire world is animated.
- c. It asserted that the cycle of birth and rebirth is shaped through Karma.
- d. All of the above

(iii) Which of the following idea(s) is/are projected by the sculpture of Tirthankara?

- a. Absolute blissfulness and calmness.
- b. Tirthankara is Varada mudra, blessing his followers
- c. Tirthankara in meditative pose.
- d. Both a. and c.

(iv) How many vows were taken up by the Jain monks?

- a. Five
- b. Eight
- c. Three
- d. Seven

Answers

- (i) (a) 24 teachers in Jainism who guides the people towards their salvation.
- (ii) (d) All of the above
- (iii) (d) Both a. and c.
- (iv) (a) Five



Source Based Type Questions

Source 1

Read the source given below and answer the questions that follow by choosing the most appropriate option:

Buddhism grew rapidly both during the lifetime of the Buddha and after his death, as it appealed to many people dissatisfied with existing religious practices and confused by the rapid social changes taking place around them. The importance attached to conduct and values rather than claims of superiority based on birth, the emphasis placed on metta (fellow feeling) and karuna (compassion), especially for those who were younger and weaker than oneself, were ideas that drew men and women to Buddhist teachings.

Q 1. Choose the correct option:

Assertion (A): The adherents of Buddhism rose in number after the demise of the Buddha.

Reason (R): It appealed to the vast section of society frustrated by the existing religious practises.

Codes:

- a. Both (A) and (R) are true and (R) is the correct explanation of (A).
- b. Both (A) and (R) are true, but (R) is not the correct explanation of (A).
- c. (A) is true, but (R) is false.
- d. (A) is false, but (R) is true.

Q 2. What was the reasons(s) for the popularity of Buddhism among society in ancient India?

- a. It discarded meaningless rituals.
- b. It preached equality and justice.
- c. It laid emphasis on righteous conducts and values.
- d. All of the above.

Q 3. The main difference between Buddhist teaching and those of the pre-existing religious traditions includes:

- a. over the concept of ritual purity.
- b. over having compassionate attitude towards fellow human being.
- c. Both a. and b.
- d. None of the above.

Q 4. Which of the following suggest that the followers of Buddhism increased in ancient India?

- a. Many influential ruling dynasties such as Mauryas sponsored Buddhism.
- b. Through Bhikkhus and traders, the message of Buddha spread all over in South East Asia.
- c. Both a. and b.
- d. None of the above.

Answers

- 1. (b)
- 2. (d)
- 3. (c)
- 4. (c)

Source 2

Read the following source carefully and answer the questions that follow:

This is an excerpt from the *Sutta Pitaka*, and contains the advice given by the Buddha to a wealthy householder named Sigala.

In five ways should a master look after his servants and employees ... by assigning them work according to their strength, by supplying them with food and wages, by tending them in sickness; by sharing delicacies with them and by granting leave at times ...

In five ways should the clansmen look after the needs of *Samanas* (those who have renounced the world) and Brahmanas: by affection in act and speech and mind, by keeping open house to them and supplying their worldly needs.

There are similar instructions to Sigala about, how to behave with his parents, teacher and wife.

(CBSE 2017)

Q 1. What advice was given by Buddha to Sigala regarding relationship between a master and his servants and employees?

Ans. The advice given by Buddha to Sigala are:

- (i) He should assign them work according to their strength and supply them food and wages.
- (ii) A master should tend them in sickness, share delicacies with them and grant leave at times.



Q 2. List the instructions given by Buddha to the clansmen for *Samanas* and *Brahmanas*.

Ans. The instructions given by Buddha to the clansmen for *Samanas* and *Brahmanas* are:

- (i) The clansmen should look after the needs of *Samanas* (those who have renounced the world) and *Brahmanas* in five ways.
- (ii) The clansmen should have affection in act and speech and mind.

Q 3. According to you what suggestions Buddha would have advocated regarding parents and teachers?

Ans. The suggestions Buddha would have advocated regarding parents and teachers would be similar. According to Buddha, parents and teachers ought to be respected and their needs should be fulfilled with grace and dignity.

Source 3

Read the following source carefully and answer the questions that follow:

These are some of the rules laid down in the Vinaya Pitaka:

When a new felt (blanket/rug) has been made by a *bhikkhu*, it is to be kept for at least six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then – unless he has been authorised by the *bhikkhus* – it is to be forfeited and confessed.

In case a *bhikkhu* arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the *bhikkhus*.

This is the proper course here. Should any *bhikkhu*, having set out bedding in a lodging belonging to the sangha – or having had it set out – and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

Q 1. What is the importance of Vinaya Pitaka?

Ans. Vinaya Pitaka is one of the three Pitakas of Buddhism. The importance of Vinaya Pitaka is that the rules for Buddhist monks and nuns are laid down in it.

Q 2. Why do you think men and women joined sangha? Give two reasons.

Ans. Men and women joined sangha due to the two reasons given below:

- (i) They wanted to live a simple and disciplined life in sangha.
- (ii) They wanted to remain away from worldly pleasures.

Q 3. What was the Bodh sangha?

Ans. Bodh sangha was an organisation of monks, who served as teachers of Dhamma. They lived a simple life and possessed only those essential goods which were required in daily routine life.

Source 4

Read the following source carefully and answer the questions that follow:

In the year 33 of the *maharaja* Huvishka (a Kushana ruler), in the first month of the hot season on the eighth day, a Bodhisatta was set up at Madhuvanaka by the *bhikkhuni* Dhanavati, the sister's daughter of the *bhikkhuni* Buddhmita, who knows the *Tipitaka*, the female pupil of the *bhikkhu* Bala, who knows the *Tipitaka*, together with her father and mother.

Q 1. How did Dhanavati date her inscription?

Ans. Dhanavati dated her inscription that she placed the inscription at Madhuvanaka in the first month of the hot season on the eighth day in the year 33 of the Maharaja named Huvishka.

Q 2. Why do you think she installed an image of the Bodhisatta?

Ans. To express her deep faith in Buddhism and to prove herself a real *bhikkhuni*, she installed an image of Bodhisatta at Madhuvanaka.

Q 3. Who were the relatives she mentioned?

Ans. She has mentioned her own mother's sister's name Buddhamita. The lady was a *bhikkhuni*. She had also mentioned *bhikkhu* Bala and her parents.

Source 5

Read the following source carefully and answer the questions that follow:

The World beyond the Palace

Just as the Buddha's teachings were compiled by his followers, the teachings of Mahavira were also recorded by his disciples. These were often in the form of stories, which could appeal to ordinary people. Here is one example, from a Prakrit text known as the Uttaradhyayana Sutta, describing how a queen named Kamalavati tried to persuade her husband to renounce the world:

If the whole world and all its treasures were yours, you would not be satisfied, nor would all this be able to save you. When you die, O king and leave all things behind, dhamma alone, and nothing else, will save you. As a bird dislikes the cage, so do I dislike (the world). I shall live as a nun without offspring, without desire, without the love of gain, and without hatred... Those who have enjoyed pleasures and renounced them, move about like the wind, and go whenever they please, unchecked like birds in their flight... Leave your

large kingdom... abandon what pleases the senses, be without attachment and property, then practise severe penance, being firm of energy...

(CBSE SQP 2023-24)

Q 1. Identify the person who persuaded the king to renounce the world.

Ans. The queen Kamalavati persuaded the king to renounce the world.

Q 2. "Oh king, dhamma alone and nothing else will save you"— What does the word "dhamma" signifies and whose teachings was followed by the disciple.

Ans. Dhamma means "the truth", that which really is and can save one, nothing else. The disciple was following the preachings of Mahavira.

Q 3. Under which context the following statement "unchecked like birds in their flight..." was told by the disciple of Mahavira?

Ans. One who has left the worldly pleasures, will flow like a wind and fly like a bird without any worries. He wanted people to Detach from everything, let go of what gives pleasures and creates desire.

Very Short Answer Type Questions ↘

Q 1. Which sources are used by historians to reconstruct the existing world of Ideas and beliefs from 600 BCE to 600 CE?

Ans. Buddhist, texts, Jaina texts and Brahmanical texts.

Q 2. Who were Fa Xian and Xuan Zang?

Ans. They were both Chinese pilgrims.

Q 3. How did Buddha teach his disciples?

Ans. The Buddha taught orally through discussion and debate.

Q 4. Write the names of the world famous thinkers of mid-first millennium BCE.

Ans. Zarathustra, Socrates, Plato, Aristotle, Mahavira and Gautama Buddha.

Q 5. Who questioned the authority of the Vedas?

Ans. Mahavira and the Buddha questioned the authority of the Vedas.

Q 6. What empty seat indicated about the Buddha?

Ans. The empty seat indicated about the meditation of Buddha.

Q 7. Name two sects of Buddhism.

Ans. The two sects of Buddhism are Hinayana and Mahayana.

Q 8. Name the wealthy house holder to whom Buddha gave advice in Sutta Pitaka.

Ans. The wealthy household was named Sigala.

Q 9. What is the most important idea in Jainism?

Ans. The most important idea in Jainism is that the entire world is animated.

Q 10. Define 'Tirthankara'.

Ans. In Jainism, a Tirthankara is a saviour and spiritual teacher of the dharma (righteous path).

Q 11. Define the concept of Bodhisatta. (CBSE 2020)

Ans. Bodhisatta were perceived as deeply compassionate

beings who accumulated merit through their efforts, but used this not to attain nibbana and there-by abandon the world. but to help others.

Q 12. Who started Jainism?

Ans. Rishabdev was the first Tirthankara and Mahavira was the 24th Tirthankara of Jainism.

Q 13. What did Queen Kamalavati ask the king to renounce?

Ans. Queen Kamalavati ask the king to renounce the world, the kingdom, abandon what pleases the senses, be without attachment and renounced the pleasures.

Q 14. What did Buddha's stupas represented?

Ans. The Buddha's stupas represented Mahaparinibbana.

Q 15. Differentiate between Vaishnavism and Shaivism.

(CBSE 2020)

Ans. The worship of Lord Shiva is known as Shaivism and the worship of Lord Vishnu is known as Vaishnavism.

Q 16. Write the name of the oldest structure which was commissioned by the emperor Asoka.

Ans. The oldest structure which was commissioned by Asoka was Sanchi Stupa.

Q 17. Name any two popular Buddhist stupas in India.

Ans. Sanchi and Bharhut.

Q 18. Where is the largest and magnificent Buddhist stupa situated?

Ans. The largest and magnificent Buddhist stupa is situated in Amaravati.

Q 19. Where is Sanchi Stupa situated?

Ans. It is situated in a village named Sanchi Kanakhera in Bhopal, Madhya Pradesh.

Q 20. Why were the stupas venerated? (CBSE 2020)

Ans. The stupas were venerated as relics of the Buddha such as his bodily remains or objects used by him were buried there.

Q 21. State one unique feature of the early temples.

Ans. Some of them were hollowed out of huge rocks, as artificial caves.

Q 22. What did the early Buddhist teachings give importance to?

Ans. Early Buddhist teachings gave importance to self-efforts in achieving Nibbana.

Identify the Image Type Questions ↘

Q 1. Identify the image given below.



Ans. The image is of Buddha from Mathura, dated first century CE.



Q 2. Identify the image given below.

[CBSE 2020]



Ans. Image of a Tirthankara from Mathura, third century CE.

Q 3. Look at the figure below. Which school of art is evident on the image of Bodhisatta?

(CBSE SQP 2021 Term-1)



Ans. Gandhara School of Art.

Short Answer Type Questions

Q 1. Were the ideas of the Upanishadic thinkers different from those of the fatalists and materialists? Give reasons for your answer.

Ans. The ideas of the Upanishadic thinkers is not much different from those of the fatalists and materialists. This is brought out by the following arguments:

(i) **Central Philosophical Concepts:**

- The essence of the philosophy of Jainism was already in existence in India even before the birth of Lord Mahavira and Vardhaman.
- The Upanishads are collection of texts that contain some of the central philosophical concept of Hinduism, which are also shared with Buddhism and Jainism.

(ii) **Ahimsa as a Universal Value:**

- Ahimsa or non-violence is the most important principle of Jainism. But this also form the basic thought of Hindu religions.
- Thus, there is a lot of similarity between both the streams of the religion.

(iii) **Theory of Karma:**

- Upanishadas believed in Karma theory. It means men and women should act and not worry about rewards.
- Fatalists also believed in the idea of work without thinking of the consequences. Thus, there is a lot of similarity between the two.

(iv) **Composition of Human Body:**

- Fatalists and materialists both believed that human beings are made of five elements-earth, water, sky, air and fire.
- We are inclined to agree that the idea of the Upanishad thinkers are not much different from that of the fatalists and materialists.

Q 2. Discuss the role of the Begum of Bhopal in preserving the stupa at Sanchi.

Ans. The contribution of Shahjehan Begum and her successor Sultan Jehan Begum was praise worthy in the preservation of the stupas at Sanchi. Their contribution can be described as follows:

- Provided Money:** They provided money for the preservation of the ancient sites.
- Provided Funds:** Sultan Jehan Begum funded the Museum that was built there as well as the guest house where John Marshall lived and wrote the text on stupa. She funded the publication of the volumes.
- Preserved the Stupa:** They have preserved the Stupa from the railways contractors and builders.
Thus, the stupas survived due to wise decisions of the 'Begum' of Bhopal.

Q 3. Summarise the central teaching of Jainism.

Ans. The central teachings of Jainism are as follows:

- Life All over the World:**
The entire world is animated, even stones, rocks and water have life.
- Not to Harm Any Living Being:**
Non-Injury to living beings, especially to humans, animals, plants and insects, is central to Jaina philosophy. The principle of ahimsa, emphasised within Jainism, has left its mark on Indian thinking as a whole.
- Practice of Asceticism and Penance:**
The cycle of birth and rebirth is shaped through Karma. Asceticism and Penance are required to free oneself from the cycle of Karma. This can be achieved only by renouncing the world, therefore monastic existence is a necessary condition of salvation.
- Five Vows:** Jain monks have to take vows to observe the following:
 - Not to kill anyone

- (b) Not to steal anything
- (c) Not tell lies
- (d) Not to possess property
- (e) To observe celibacy

Q 4. Why do you think women and men joined the Sanghas?

Ans. The important reasons why men and women joined Sanghas could be as follows:

- (i) **Avoiding Worldly Pleasures:** Many of them wanted to renounce the worldly pleasures.
- (ii) **Simple and Disciplined Life:** The life in sanghas was simple and disciplined. They could deeply study the Buddhist literature and philosophy by staying in the company of other monks.
- (iii) **Teachers of Dhamma:** Many people entered sanghas to become priests and teachers of Buddhism.
- (iv) **Equality among the followers of Sanghas:** All were considered equal and the previous social identity was to be renounced after becoming a Bhikkhu and Bhikkhunis.
- (v) **Democratic set up of Sanghas:** The environment of Sanghas was democratic. The decision-making within Sanghas was based on voting. This attracted many and they took to the life of Sanghas.

Q 5. Describe about the traditions in Hinduism.

Ans. Traditions in Hinduism: Hinduism include Vaishnavism (a form of Hinduism within which Vishnu was worshipped as principal deity) and Shaivism (a tradition within which Shiva was regarded as the Chief God). In which there was growing emphasis on the worship of chosen deity. In such worship the bond between the devotee and the god was visualised as one of the love and devotion, or bhakti.

- (i) In case of Vaishnavism, cults developed around the various avatars or incarnations of the deity. Shaivism was a tradition within which Shiva was regarded as the Chief God.
- (ii) Shiva, for instance, was symbolised by the Linga, although he was occasionally represented in human form too. All such representations depicted a complex set of ideas about the deities and their attributes through symbols such as head-dresses, ornaments and ayudhas.

Q 6. Describe the impact of Buddhism on Indian society.

Ans. Impact of Buddhism on Indian society are:

- (i) **Decline of the Caste system in India:** Caste system began to decline. People came closer to each other.
Caste System × People $\xleftarrow{\text{Closer}}$ People
- (ii) **Morale Raised:** The morale of the people raised.

(iii) **People Adopt Non-violence:** People began to adopt the principle of non-violence. As a result, peace established in the society.

People $\xrightarrow{\text{Adopt}}$ Non-violence $\xrightarrow{\text{Result}}$ Peace

(iv) **Played Significant Role:** Buddhism played a significant role in the state-poling decision-making. Influenced by Buddhism, Asoka gave up war and devoted his life for the public welfare.

Q 7. Write about early life of Buddha.

Ans. **Buddha**

Childhood Name: Siddhartha

Father: : Son of a chief of the Sakya Clan.

Born: : C 563 BCE or 480 BCE. Lumbini.

Early Life:

- (i) He grew up inside the palace far from the harsh realities of life.
- (ii) One day, Buddha convinced his charioteer to take him into the city. Buddha was deeply suffered when he saw an old man, sick man and a corpse.
- (iii) Then, he realised that the decay and destruction of the human body was inevitable. He also saw a homeless mendicant, who found peace overcoming suffering of old age, disease and death.
- **Influenced By:** Buddha was influenced by the mendicant and left the palace to adopt the same path in search of his own truth.

Q 8. Describe the teachings of the Buddha.

OR

Explain briefly the teachings of Buddha.

Ans. The teachings of Buddha are as follows:

- (i) The world is transient (Anicca) and constantly changing.
- (ii) It is soulless (An Atta) as there is nothing permanent or eternal in it
- (iii) Social world was considered as the creation of human rather than of divine origin.
- (iv) Advised kings and Gahapatis to be human and ethical
- (v) Emphasis on individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and Nibbana.
- (vi) By following the path of moderation, human beings can rise above these worldly troubles.

Q 9. Write any four causes for the popularity of Buddhism.

Ans. Causes for the popularity of Buddhism:

- (i) **Simple Religion:** Buddhism was a simple religion. People did not find its teachings difficult to follow. Thus, the people began to prefer Buddhism over Hinduism.

- (ii) **Simple Language:** Buddha preached his message in the local language of the people which was easy to understand.
- (iii) **Inexpensive:** Buddhism did not believe in elaborating ceremonies into which Hinduism had sunk. These ceremonies were very complicated and costly.
- (iv) **No Caste Barriers:** Buddhism did not believe caste distinctions. It opposed the caste system and regarded people of all castes equally.

Q 10. Why did new religious sects emerged during sixth century BCE?

Ans. Many new religious sects emerged during sixth century BCE. Following were the main reasons of their emergence:

- (i) **Complexity in Vedic Religion:** Vedic religion which were written in Sanskrit were very complex for people to understand and so were its practices.
So, people wanted to have common language which can be easily understood.
- (ii) **Caste System and Untouchability:** The society was divided into four Varnas. The Shudras were badly treated by upper three Varnas. Many social and religious restrictions were put on them. Also, there was untouchables which were outside the fringes of Varna system as they were considered very impure.
So, people wanted to get rid of these restrictions and look for another religion, which could give them right place in the society.
- (iii) **Many Rites and Rituals:** Another reason was because of the existence of so many rites and rituals, birth, death, marriage so many, which was a burden to many economically weaker sections.
So, people wanted a new religion in which there will be no place for useless traditions.

Q 11. 'Buddha laid stress on right conduct and values.' In the light of this message, explain his teachings of life.

Ans. Buddhism was founded by Gautama Buddha. It is one of the ancient religions of India. Its main teachings are:

- (i) Extinguish ego and desire to end the cycle of suffering.
- (ii) Emphasis on individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and nibbana.
- (iii) He taught the people to be kind and to respect the lives of others.
- (iv) Advised kings and Gahapatis to be human and ethical.
- (v) He gave the message of non-violence.

Q 12. 'Many rituals, religious beliefs and practices were not recorded in a permanent visible form as monuments or sculptures or even paintings.' Critically examine the statement.

Ans. Many rituals, religious beliefs and practices were not recorded in a permanent visible form as monument, sculptures or even paintings.

This can be understood through the following points:

- (i) There are many communities and people who may not have known to keep records for their rituals, religious beliefs and practices.
- (ii) However, they may have had vibrant traditions of religious activities and their own philosophical ideas.
- (iii) Generally, people want to record those things which are clearly visible. They do not feel urgency to record their daily practices about religion and philosophy.

Thus, we have a partial view of the rich visual traditions that were presented in form of sculpture, architectures and paintings and many of these sculptures were damaged over the centuries. But, beyond these, there is a vast history of men which is not yet recorded.

Q 13. Critically examine why Sanchi survived while Amaravati did not?

Ans. The stupa at Amaravati was one of the largest and the most significant among the Buddhist stupas. The stupa at Sanchi survived while Amaravati did not. The reasons are:

- (i) **Discovered Earlier:** It is said that the stupa at Amaravati was discovered sometime earlier than the one at Sanchi.
- (ii) **Scholars not Aware:** Perhaps, the scholars were not aware of the significance of preserving the archaeological remains at the site where they were originally found.
- (iii) **Insignificant Little Mound:** The Sanchi stupa was discovered in the year 1818. At that time, three of its four gateways were still standing, the fourth was lying on the spot and the mound was in good conditions.

But, from the Amaravati, several pieces of sculptures were already used by the British administration in London to decorate the gardens. There was an insignificant little mound and was totally denuded of its former glory.

Q 14. What does the depiction of animals at Sanchi stupa signify?

Ans. Some of the finest depictions of animals are found at Sanchi stupa.

- (i) Animals like elephants, horses, monkeys and cattle are found at Sanchi stupa. The Jatakas contain several animal stories that are depicted at Sanchi.

- (ii) Many of these animals were carved to create lively scenes to draw viewers. Also, animals were used as symbols of human attributes, for example, elephants were depicted to signify strength and wisdom.

Q 15. Highlight any two ideas that are central points of the Jaina philosophy.

Ans. Central points of the Jaina philosophy:

(i) Whole World is Animated

- (a) The important idea of Jainism is that the whole world is animated: even stones, rocks and water have life.
- (b) No-injury of living beings, especially to humans, animals, plants and insects, is central to Jaina philosophy.

(ii) Asceticism and Penance

- (a) According to Jaina teachings, the cycle of birth and rebirth is shaped through Karma.
- (b) Asceticism and penance are required to free oneself from the cycle of Karma. This can be achieved only by renouncing the world, therefore, monastic existence is a necessary condition of salvation.

Q 16. How did the principles of Jainism influence Indian thinking? (CBSE 2016)

Ans. The principle of Ahimsa, emphasised with Jainism, has left its mark on Indian thinking.

- (i) Leaders such as Mahatma Gandhi adopted this principle and propagated the idea. He led a peaceful and non-violent movement against the Britishers.
- (ii) Jainism emphasised the notion of Karma. This idea too is popular in Indian thinking.

Q 17. During the nineteenth century, why the Europeans were interested in the stupa? Give two reasons. (CBSE 2016)

Ans. Europeans were interested in stupa because:

- (i) British official named Colin Mackenzie found several pillars of sculpture and made detailed drawings of them. These reports were never published in order to protect the stupa.
- (ii) 19th century Europeans, like the French and English sought Shahjehan Begum's permission to take away the Eastern gateway which was best preserved to be displayed in museums in France and England.
- (iii) Cunningham took drawing of the place, deciphered the inscriptions and bored shafts down these domes. This happened partly because those who considered them to be beautiful and valuable wanted to keep it for themselves.

Q 18. Describe briefly the early stupas at Sanchi and Bharhut.

Ans. The early stupas at Sanchi and Bharhut were built in the second century BCE. The main features of these two stupas are mentioned below:

- (i) These were plain except for the stone railings which resembled a bamboo or wooden fence.
- (ii) The gateways of these stupas were richly carved and installed at the four cardinal points.
- (iii) The worshippers entered through the Eastern gateway and walked around the mound in a clockwise direction keeping the mound on the right. This was done to imitate the sun's course through the sky.
- (iv) The mound of these stupas was later elaborately carved with niches and sculptures like Amaravati and Shah-Ji-Ki-Dheri in Peshawar.
- (v) An elevation of the Great stupa of Sanchi provided a vertical perspective.

Q 19. 'The mid-first millennium BCE is often regarded as a major turning point in the world history.' Justify.

Ans. The mid first millennium BCE was a turning point in world history because:

- (i) **Development of Kingdoms and Cities:** It was the time when new kingdoms and cities were developed. Early Buddhist and Jaina texts mention 16 states or Mahajanapadas. Such as Magadha, Kuru, Avanti, Kosala, etc. Increase in number of settlements accompanied by growth of cities and towns.
- (ii) **Emergence of Buddhism and Jainism:** Sacrificial traditions and rituals were questioned and the use of common man's language was the major channel for spread of new religions.
- (iii) **Emergence of Thinkers:** It saw the emergence of thinkers such as Zarathustra in Iran, Kong Zi in China, Socrates, Plato and Aristotle in Greece and Mahavira and Gautama Buddha among others in India.
- (iv) **Change in Social and Economic Life:** Social and economic life were changing in a variety of ways. e.g., in the Ganga valley growth of town, new crafts and trade took place.

Q 20. To what extent does knowledge of Buddhist literature help in understanding the sculpture at Sanchi. Knowledge of Buddhist literature help in understanding the sculpture at Sanchi through following ways.

Ans. (i) Buddhist literature help us upto some extent in understanding the sculpture at Sanchi. It is important that the sculptures at Sanchi depict the teachings of Buddha only. The teachings of Buddha are captured in the literature.

- (ii) It is notable that Buddha used to roam around among people, preaching them on his teachings. However, he did not claim supernatural power.
- (iii) He told us that the world is ever changing. It is full of sorrows. Sorrow flows out of desire. Buddha asked the followers to take the middle path, not too much of penance, nor too much of indulgence.
- (iv) The literature of Buddhism is useful for the interpretation of the sculpture at Sanchi. People are shown in different moods and in sorrow.
- (v) Different stages of life are depicted and so on. Hence, it can be stated that Buddhist literature throws valuable light on the sculptures of the Sanchi.

Q 21. Discuss the development in sculpture and architecture associated with the rise of Vaishnavism and Shaivism.

Ans. Vaishnavism and Shaivism are two branches of Hinduism.

- (i) **Vaishnavism:** In case of Vaishnavism, Lord Vishnu was regarded as the chief deity.
- (ii) **Shaivism:** Shaivism was a tradition within which Shiva was regarded as the Chief God.
- (iii) In Shaivism, there was growing emphasis on the worship of a chosen deity. In such worship, the bond between the devotee and the God was visualised as one of love and devotion or bhakti. Shiva was symbolised by the Linga, although he was occasionally represented in human form too.
- (iv) The tradition of Vaishnavism and Shaivism also impacted the tradition of architecture and sculpture. The early temple was a small square room called the Garbhagriha, with a single doorway for the worshipper to enter and offer worship to the image.
- (v) The tradition of building artificial caves was an old one. By eighth century AD, entire temple came to be carved out of a single rock e.g., Kailashnath temple of Ellora.
- (vi) To understand the meaning of sculptures, historians have to be familiar with the stories behind them. Many of them are contained in the Puranas, compiled by Brahmanas.

Q 22. Discuss how and why stupas were built:

Ans. (i) Building of Stupas

- (a) According to a Buddhist text known as the Ashokavadana, Asoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them. By the second century BCE a number of stupas, including those at Bharhut, Sanchi and Sarnath has been built.
- (b) Inscriptions found on the railings and pillars of stupas record donations made for building and decorating them. Some donations were made

by kings such as the Satavahanas, bhikkhus and bhikkhunis also contributed towards building these monuments.

(ii) Structure of Stupa

- (a) The stupa originated as a simple semi circular mound of Earth later called Anda. Above Anda was Harmika, a balcony like structure that represented the abode of the Gods.
- (b) Arising from Harmika was a mast called the Yashti often surrounded by a Chhatra or umbrella.
- (c) The early stupas as at Sanchi and Bharhut were plain except for the stone railings, which resembled a bamboo or wooden fence, and the gateways which were richly carved and installed at the four cardinal points.
- (d) Worshippers entered through the Eastern gateway and walked around the mound in a clockwise direction. Keeping the mound on the right, imitating the sun's course through the sky. Later, the mound of the stupas came to be elaborately carved with niches and sculptures as at Amaravati, and Shah-ji-ki-Dheri in Peshawar.

(iii) Reasons for Building Stupas

- (a) Stupas were built because relics of the Buddha such as his bodily remains or objects used by him were buried there.
- (b) The tradition of erecting stupas may have been pre-Buddhist, but they came to be associated with Buddhism.
- (c) Since, they contained relics regarded as sacred, the entire stupa came to be venerated as an emblem of both the Buddha and Buddhism.



Long Answer Type Questions

Q 1. Explain how did the followers of the Buddha get organised and what were their duties?

Ans. Followers of Buddha

- (i) Buddha founded a Sangha, an organisation of monks who too became teachers of Dhamma. These monks lived simply, possessing only the essential requisites for survival. They were known as Bhikkhus. Initially, only men were allowed into the Sangha but later women also came to be admitted.
- (ii) The Buddha's followers come from many social groups. They included kings; wealthy men and gahapatis, and also humbler folk. Workers, slaves and craft people. Once within the Sangha, all were regarded as equal after becoming bhikkhus and bhikkhunis.
- (iii) The internal functioning of the Sangha was based on the tradition of Ganas and Sanghas, where consensus was arrived at through discussions. If this failed, decisions were taken by a vote on the subject.

- (iv) Buddhism grew rapidly both during the lifetime of the Buddha. After his death, many people were dissatisfied with existing religious practices and confused by the social changes around them.

Q 2. How did Siddhartha came to be known as the Buddha? Explain his philosophy mentioned in the Sutta Pitaka.

- Ans.**
- (i) Buddha was named as Siddhartha by birth and was the son of a chief of the Sakya clan.
 - (ii) He had a sheltered upbringing within the palace, insulated from the harsh realities of life.
 - (iii) One day he persuaded his charioteer to take him into the city, he saw an old man, a sick man and a corpse.
 - (iv) He realised in that moment that the decay and destruction of the human body was inevitable.
 - (v) He also saw homeless mendicant (almsman) who found of old age, disease and death.
 - (vi) Siddhartha was influenced by the mendicant and left the palace to adopt the same path. He set out in search of his own truth.
 - (vii) He meditated for several years and finally attained enlightenment.
 - (viii) After this, he came to be known as Buddha or enlightened one for the rest of his life, he taught dhamma or the path of righteous living.

The Buddhist teachings have been reconstructed from stories found mainly in Sutta Pitaka. The Buddha tried to convince people through reason and persuasion rather than through displays of supernatural power. The teachings of Buddha were:

- (i) According to Buddhist philosophy the world is transient (Anicca) and constantly changing.
- (ii) Within this transient world, sorrow (Dukkha) is intrinsic (natural) to human existence.
- (iii) By following the path of moderation between severe penance and self-indulgence, human beings can rise above these worldly troubles.
- (iv) Buddha regarded the social world as the creation of humans rather than of divine origin.
- (v) Buddha emphasised individual agency and righteous action as the means to escape from the cycle or rebirth and attain self-realisation and Nibbana.

Q 3. Explain the development of Mahayana Buddhism. How did Buddha teach the path of righteous living or Dhamma to the society? Elaborate. (CBSE 2016)

- Ans.**
- (i) In Mahayana, it was the saviour who could ensure salvation. Mahayana worshipped Buddha as God. Mahayana worshipped the images of Buddha and Bodhisattas.
 - (ii) Bodhisattas were those kind of personalities who had accumulated Dharma for achieving nibbana but to help others.
 - (iii) Buddha's teachings were very simple. Anybody could attain Nirvana by following eight-fold path. Buddha did not believe in the caste system

and royal patronage made a remarkable contribution in spread of Buddhism.

- (iv) The Buddha emphasised individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and nibbana, literally the extinguishing of the ego and desire and thus end the cycle of suffering for those who renounced the world.
- (v) The Buddha regarded the social world as the creation of humans rather than of divine origin. Therefore, he advised kings and Gahapatis to be humane and ethical. Individual effort was expected to transform social relations.

Q 4. 'Among the best preserved monuments of 600 BCE to 600 CE is the stupa at Sanchi'. Justify the statement with suitable arguments in the context of its sculptural features and conservation policy taken up in the nineteenth century. (CBSE 2019)

Ans. "Among the best preserved monuments of 600 BCE to 600 CE is the stupa at Sanchi".

Sculptural Features:

- (i) Depiction of rural scene, with thatched huts and trees.
- (ii) The empty seat to indicate the meditation of Buddha and the stupa was meant to represent the Mahaparinibbana.
- (iii) Another frequently used symbol was the wheel. It represents the first sermon of the Buddha, delivered at Sarnath.
- (iv) The Shalabhanjika motif suggest that many people who turned to Buddhism enriched it with their own pre-Buddhist and even non-Buddhist beliefs, practices and ideas.
- (v) Animals like elephants, horses, monkeys and cattle were depicted to signify strength and wisdom.

The conservation policy regarding Sanchi stupa in nineteenth century was:

- (i) The rulers of Bhopal (Shahjehan Begum and her successor Sultan Jehan Begum) provided money for its preservations.
- (ii) She funded the museum.
- (iii) She funded the guesthouse where John Marshal lived and wrote the volumes.
- (iv) She funded the publication of the volumes.
- (v) ASI also helped to restore and preserve it.

Q 5. Explain the structural and sculptural features of the Sanchi stupa.

Ans. Structural Features:

- (i) The stupa originated as a simple semi-circular mound of earth later called Anda.
- (ii) Gradually, it evolved into a more complex structure balancing round and square shapes.
- (iii) Above the Anda, was the Harmika, a balcony-like structure represented the abode of the Gods.

- (iv) Around the mound was railing, separating the sacred space from the secular world.
- (v) The stone railings, which resembled a bamboo or wooden fence, and the gateway which were richly carved and installed at the four cardinal points.

Sculptural Features:

- (i) Depiction of rural scene, with thatched huts and trees.
- (ii) The empty seat to indicate the meditation of Buddha and the stupa was meant to represent the Mahaparinibbana.
- (iii) Another frequently used symbol was the wheel. It represents the first sermon of the Buddha delivered at Sarnath.
- (iv) Animals like elephants, horses, monkeys and cattle were depicted to signify strength and wisdom.
- (v) Maya, the mother of Buddha, others identify her with a popular Goddess, Gajalakshmi literally the goddess of good fortune.

Q 6. How did Sutta Pitaka reconstruct the philosophy of Buddhism? Mention about Buddhist Tipitaka.

(CBSE 2015)

Ans. Sutta Pitaka Reconstructed the Philosophy of Buddhism:

- (i) The Buddhist teachings have been reconstructed from stories found mainly in Sutta Pitaka. The Buddha tried to convince people through reason and persuasion rather than through displays of supernatural power.
- (ii) Buddha regarded the social world as the creation of humans rather than of divine origin.
- (iii) He advised kings and Gahapatis to be humane and ethical.
- (iv) He emphasised individual agency and righteous action to attain self-realisation and to escape from the cycle of rebirth.

Buddhist Tipitaka:

Tipitaka literally means three baskets to hold different types of texts. It included Vinaya Pitaka, Sutta Pitaka and Abhidhamma Pitaka.

The main features of Tipitaka are:

- (i) **Vinaya Pitaka:** The Vinaya Pitaka Included rules and regulations for those who joined the Sangha or monastic order.
- (ii) **Sutta Pitaka:** The Sutta Pitaka which contains the teachings of Buddha.
- (iii) **Abhidhamma Pitaka:** The Abhidhamma Pitaka dealt with philosophical matters.

Q 7. 'Buddhism grew rapidly both during the lifetime of the Buddha and after his death'. Justify the statement with suitable arguments.

Ans. Buddhism grew rapidly during the lifetime of the Buddha and after his death:

- (i) Buddha regarded the social world as the creation of human rather than of divine origin.
- (ii) The Buddha preached his message in the common language of the people. His teachings were very simple and can easily be understood.
- (iii) Buddha emphasised individual agency and righteous action to attain self-realisation and to escape from the cycle of rebirth.
- (iv) Buddha did not believe in caste system and treated everyone equally which meant the people of the lower caste were happy.
- (v) They emphasised on Metta (fellow feeling) and Karuna (compassion) especially for those who were younger and weaker than one self.
- (vi) Buddhism was patronised by many contemporary kings-like Asoka and Harsha.
- (vii) Buddha advised kings and Gahapatis to be humane and ethical.

Q 8. Trace out the growth of Buddhism. Explain main teachings of Buddha. (CBSE 2018)

Ans. Growth of Buddhism:

- (i) Buddhism grew rapidly during the lifetime of the Buddha and after his death.
- (ii) It appealed to many people dissatisfied with existing religious practices and confused by the rapid social changes taking place around them.
- (iii) The importance attached to conduct and value rather than claims of superiority based on birth, the emphasis placed on Metta (fellow feeling) and Karuna (compassion), especially for those who were younger and weaker than oneself, were ideas that drew men and women to Buddhist teachings.
- (iv) Buddhist Sanghas, Bhikkhus and Bhikkhunis spread the messages.

Teachings of Buddha:

- (i) The world is transient (anicca) and constantly changing. It is also soulless as there is nothing permanent or eternal to it.
- (ii) By following the path of moderation between severe penance and self-indulgence, human beings can rise above these worldly troubles.
- (iii) He advised kings and Gahapatis to be humane and ethical. Buddha regarded the social world as the creation of humans rather than of divine origin.
- (iv) He emphasised individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and nibbana (literally means the extinguishing of ego and desire). This ends the cycle of suffering for those who renounced the world.



Map Based Questions

Q 1. On the given outline political map of India a major Buddhist site has been marked as 'A'. Identify this place with the help of the following options.

(CBSE 2021 Term-1)

- a. Shravasti
- b. Sanchi
- c. Bharhut
- d. Nagarjuna konda

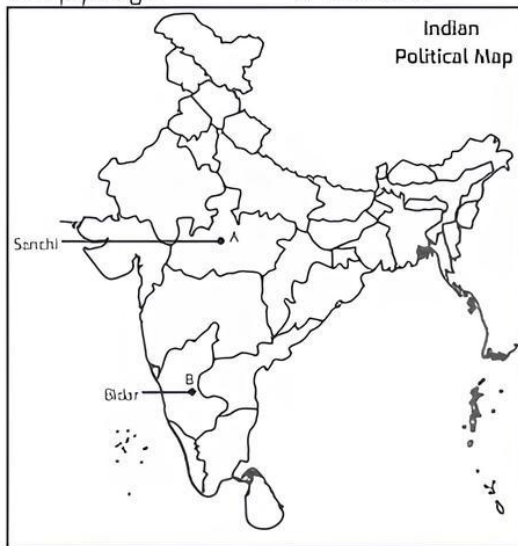
OR

On the given map an important city of 14th century has been marked as 'B'. Identify this place with the help of following options.

(CBSE 2021 Term-1)

- a. Bidar
- b. Chandragiri
- c. Vijayanagar
- d. Tirunelveli

Ans.



Q. 2. On the given political map of India and label the following with appropriate symbols:

- Sanchi, a Buddhist site
- Ajanta, a Buddhist site

(CBSE SQP 2023-24)

Ans.



Chapter Test

Multiple Choice Questions

Q 1. At which of the following places Buddha attained enlightenment?

- a. Sarnath
- b. Bodh Gaya
- c. Lumbini
- d. Kusinagara

Q 2. Identify the term which is the correct term for the given statement.

'Those who were the supporters of materialism.'

- a. Tirthankaras
- b. Rajasuya
- c. Ashvamedha
- d. Ajivikas

Assertion and Reason Type Question

Q 3. In the question given below, there are two statements marked as Assertion (A) and Reason (R). Read the statements and choose the correct option:

Assertion (A): The Buddha's foster mother, Mahapajapati Gotami was the first woman to be ordained as a bhikkuni.

Reason (R): The Buddha's follower's came from many social groups.

Codes:

- a. Both (A) and (R) are true and (R) is the correct explanation of (A).
- b. Both (A) and (R) are true. but (R) is not the correct explanation of (A).
- c. (A) is true. but (R) is false.
- d. (A) is false. but (R) is true.

Fill in the Blank Type Question

Q 4. The Buddha's teachings are included in Pitaka.

- a. Sutta
- b. Agni
- c. Dhamma
- d. Rigveda



Picture Based Question

Q 5. Identify the picture given below.



Correct and Rewrite Type Question

Q 6. Gopuram is a temple with a single doorway for the worshipper to enter and offer worship to the image.

Source Based Question

Q 7. Read the Source given below and answer the questions that follow by choosing the most appropriate option:

A Prayer to Agni

Here are two verses from the Rigveda invoking Agni, the God of Fire.

Bring, O strong one, this sacrifice of ours to the Gods, O wise one, as a liberal giver. Bestow on us, O priest, abundant food. Agni, obtain, by sacrificing, mighty wealth for us.

Pro-cure, O Agni, for ever to him who pays to you (the gift of) nourishment, the wonderful cow. May a son be ours, offspring that continues our line.

Verses such as these were composed in a special kind of Sanskrit, known as Vedic Sanskrit. They were taught orally to men belonging to priestly families.

- (i) Vedic Sanskrit is considered to be important because:
- it was the language of common people

- the Vedic verses were written in Sanskrit
- Sanskrit was not spoken by Brahmanas
- Sanskrit was the major language of South India

(ii) Why were sacrifices performed during the Vedic Period?

- For the birth of daughters.
- For the birth of sons.
- For spiritual satisfaction.
- For seeking the blessings of Buddha.

(iii) Choose the correct option.

Assertion (A): Agni was the God of Fire in the Vedic tradition.

Reason (R): Therefore offerings were made to Agni so that in form of smoke they would reach the Gods living in the sky and invoke their blessings.

Codes

- Both (A) and (R) are true and (R) is the correct explanation of (A).
- Both (A) and (R) are true, but (R) is not the correct explanation of (A).
- (A) is true, but (R) is false.
- (A) is false, but (R) is true.

(iv) Consider the following statements:

- Rigveda consists of hymns in praise of Agni, Indra, Soma, etc.
- Many of these hymns were chanted when sacrifices were performed.

Choose the correct option.

- Only (a) is correct.
- Only (b) is correct.
- Both (a) and (b) are correct.
- Neither (a) nor (b) is correct.

Very Short Answer Type Questions

- Q 8. Name two sects of Buddhism.
Q 9. What Buddha's stupas represented?

Short Answer Type Questions

- Q 10. Write down the eternal truth of Buddhism.
Q 11. Write short note on Shaivism.

Long Answer Type Question

- Q 12. Explain the salient features of Sanchi Stupa.