



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

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) The essence of the philosophy of Jainism was already in existence in India, even before the birth of Lord Mahavir and Vardhaman.
  - (ii) Ahimsa or non-violence is the most important principle of Jainism. But this also form the basic thought of Hindu religion. Thus, there is a lot of similarity between the both the streams of the religion.
  - (iii) Upanishada believes and teaches Karma Theory. It means men and women should act and not worry about getting 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) Both fatalists and materislists believe that human beings are made , of four elements, earth, water, sky, air and fire.
- Thus, we are inclined to agree that the idea of the Upanishad thinkers Eire not much different from that of the fatalists and materialists.

2. Summarise the central teachings of Jainism.

Ans: The main teachings of Jainism are as follows:

- (i) The entire world is animated. Life exists even in rocks and stones normally considered non-living.
- (ii) The principle of non-violence is practised in extreme form in Jainism. No harms should be caused to animals, plants and insects and any other living beings that may include rocks and stones too. This is notable that Jains are forbidden to eat late night lest they kill insects by mistake.
- (iii) The cycle of birth and rebirth is shaped through Karma. If one is to escape this cycle of Karma, one must practise ascetism and penance. It is possible when one renounces the world. So one has to live in monastery to attain salvation.
- (iv) Jain monks have to take vows to observe the following:
  - (a) Not to kill anyone
  - (b) Not to steal anything
  - (c) Not tell lies
  - (d) Not to possess property
  - (e) To observe celibacy.

3. Discuss the role of the begums of Bhopal in preserving the stupa at Sanchi.

Ans: Begums of Bhopal made a great contribution to the preservation of the Stupa of Sanchi. Following are the major contribution made by them.

- (a) Shahejahan Begum and her successor Sultan Jahan Begum of Bhopal were the rulers of Bhopal, who made generous grants to the preservation of the Stupa of Sanchi.
- (b) A museum was built near the stupa and it was built mainly on the financial support of Begum Sultan Jahan Begum.
- (c) The support to preserve the stupa came from the Europeans also.
- (d) French and British both took the plaster cast copies of the

pillars of the stupas to be displayed in the museums at France and Britain. They also contributed financially to preserve the stupa.

4. Read this short inscription and answer:

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 Buddhamita, who knows the Tipitaka, the female pupil of the bhikkhu Bala, who knows the Tipitaka, together with her father and mother.

- (a) How did Dhanavati date her inscription?
- (b) Why do you think she installed an image of the Bodhisatta?
- (c) Who were the relatives she mentioned?
- (d) What Buddhist text did she know?
- (e) From whom did she learn this text?

Ans:

- (a) 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 Havishka.
- (b) I think that she (the Bhikkhuni Dhanavati) installed an image of the Bodhisatta to show that Mahayana sect of Buddhism was becoming popular day by day and Bodhisattas were considered great personalities in Buddhism during the reign of the Kushana rulers.
- (c) She has mentioned her own mother's sister's name Buddhamita. The lady was a Bhikkuni. She had also mentioned Bhikkuni Bala and her parents.
- (d) She knew the Tipitaka.
- (e) She learnt the text from the Bhikkhuni Buddhamita who was the female pupil of the Bala.

5. Why do you think women and men joined the sangha?

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

- (a) Many of them wanted to renounce the worldly pleasures.
- (b) They could study the Buddhist literature and philosophy by staying in the company of other monks.
- (c) Many people entered sanghas to become priests and teachers of Buddhism.
- (d) All were considered equal and the previous social identity was to be renounced.
- (e) 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.

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