

DO NOT OPEN THIS TEST BOOKLET UNTIL YOU ARE TOLD TO DO SO

T.B.C. : STS-K-TPT
Serial No.:

Test Booklet Series

TEST BOOKLET

Subject : Test 2 – Ancient Indian History
Answer Key**Time Allowed : Two Hours****Maximum Marks : 200****INSTRUCTIONS**

1. IMMEDIATELY AFTER THE COMMENCEMENT OF THE EXAMINATION, YOU SHOULD CHECK THAT THIS TEST BOOKLET DOES NOT HAVE ANY UNPRINTED OR TORN OR MISSING PAGES OR ITEMS, ETC. IF SO, GOT IT REPLACED BY A COMPLETE TEST BOOKLET.

2. Please note that it is the candidate's responsibility to encode and fill in the Roll Number and Test Booklet Series A, B, C or D carefully and without any omission or discrepancy at the appropriate places in the OMR Answer Sheet. Any omission/discrepancy will render the Answer Sheet liable for rejection.

3. You have to enter your Roll Number on the Test Booklet in the Box provided alongside. DO NOT write anything else on the Test Booklet.

4. This Test Booklet contains 100/80 items (questions). Each item is printed in English. Each item comprises of four responses (answers). You will select the response

which you want to mark on the Answer Sheet. In case you feel that there is more than one correct response, mark the response which you

consider the best. In any case, choose ONLY ONE response for each item.

5. You have to mark all your responses ONLY on the separate Answer Sheet provided. See directions in the Answer Sheet.

6. All items carry equal marks

7. Before you proceed to mark in the Answer Sheet the response to various items in the Test Booklet, you have to fill in some particulars in the Answer Sheet as per instructions sent to you with your Admission Certificate.

8. After you have completed filling in all your responses on the Answer Sheet and the examination has concluded, you should hand over to the Invigilator only the Answer Sheet. You are permitted to take away with you the Test Booklet.

9. Sheets for rough work are appended in the Test Booklet at the end.

10. Penalty for wrong answers:

THERE WILL BE PENALTY FOR WRONG ANSWERS MARKED BY A CANDIDATE IN THE OBJECTIVE TYPE QUESTION PAPERS

(i) There are four alternatives for the answer to every question. For each question for which a wrong answer has been given by the candidate, **one third** if the marks assigned to that question will be deducted as penalty.

(ii) If a candidate gives more than one answer, it will be treated as a wrong answer even if one of the given answers happens to be correct and there will be same penalty as above to that question.

(iii) If a question is left blank, i.e., no answer is given by the candidate, there will be no penalty for that question.

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1. Consider the following table:

Language Family	Language	Scheduled / State Language Status
A. Indo-European	Gujarati	Scheduled language
B. Dravidian	Tulu	Scheduled language
C. Austro-Asiatic	Santhali	Scheduled language
D. Indo-Burmese	Bodo	State language of Assam

Which of the rows given above are correctly matched?

- (a) A and C only
 (b) A, C and D only
 (c) B and D only
 (d) A, B and C only

Correct Answer: (b) A, C and D only

Brief Answer Explanation

- **Row A – Correct**
Gujarati belongs to the **Indo-European family** and is a **Scheduled Language** (8th Schedule).
- **Row B – Incorrect**
Tulu is a **Dravidian language**, but it is **NOT a Scheduled Language** (it is spoken mainly in Karnataka and Kerala).
- **Row C – Correct**
Santhali belongs to the **Austro-Asiatic family** and **was added to the 8th Schedule** by the 92nd Constitutional Amendment Act, 2003.
- **Row D – Correct**
Bodo belongs to the **Indo-Burmese (Tibeto-Burman) family** and is a **State language of Assam** as well as a Scheduled Language.

2. Consider the following table regarding the subdivisions of the Holocene Epoch:

Age	Time Period	Climatic Characteristic
A. Greenlandian	11,700 – 8,300 years ago	Warm period marking the exit from the last Ice Age
B. Northgrippian	8,300 – 4,200 years ago	Gradual global warming phase
C. Meghalayan	4,200 years ago to present	Period beginning with a worldwide megadrought

Which of the rows given above are correctly matched?

- (a) A and B only
 (b) A and C only
 (c) B and C only
 (d) A, B and C

Correct Answer: (b) A and C only

Answer Explanation

- **Row A – Correct**
The Greenlandian Age (11,700–8,300 years ago) represents the post-Ice Age warming phase marking the beginning of the Holocene.
- **Row B – Incorrect**
The Northgrippian Age is associated with a gradual cooling trend, not warming, between 8,300 and 4,200 years ago.
- **Row C – Correct**
The Meghalayan Age, beginning 4,200 years ago, is defined by a global megadrought event and continues to the present.

3. Consider the following statements:

1. The Paleolithic Age is associated with hunting, fishing, and gathering as the primary means of subsistence.
2. Sophisticated domestication of animals and plants began during the Mesolithic Age.
3. The Neolithic Age witnessed the emergence of pottery, weaving, and organized burial practices.

Which of the statements given above are correct?

- (a) 1 and 2 only
(b) 1 and 3 only
(c) 2 and 3 only
(d) 1, 2 and 3

✓ **Correct Answer: (b) 1 and 3 only**

Explanation:

- Statement 1: Correct (Paleolithic subsistence pattern)
- Statement 2: Incorrect (only *beginning* of domestication in Mesolithic; full domestication in Neolithic)
- Statement 3: Correct (key Neolithic cultural markers)

4. Consider the following table:

Site	River Associated	Present Location
A. Harappa	Ravi	Pakistan
B. Mohenjo-daro	Indus	Pakistan
C. Kalibangan	Saraswati	Rajasthan
D. Alamgirpur	Hindon	Uttar Pradesh

Which of the rows given above are correctly matched?

- (a) A, B and D only
(b) A, B, C and D
(c) A and C only
(d) B and D only

✓ **Correct Answer: (b) A, B, C and D**

Explanation:

All four sites are correctly matched with their respective rivers and locations as per standard Harappan archaeology.

5. Consider the following table:

Site	Distinct Feature	Interpretation
A. Chanhudaro	No citadel	Artisan-dominated settlement
B. Banawali	Irregular roads	Weak urban planning
C. Dholavira	Water reservoirs	Advanced water management
D. Kalibangan	Ploughed field	Agricultural practices

Which of the rows given above are correctly matched?

- (a) A, C and D only
(b) A and B only
(c) B, C and D only
(d) A, B, C and D

✓ **Correct Answer: (a) A, C and D only**

Explanation:

- Chanhudaro lacked a citadel and was artisan-centric
- Dholavira had exceptional water management
- Kalibangan provides the **earliest ploughed field evidence**
- Banawali's irregular roads do **not imply weak planning** (it had fortification)

6. Which of the following groups of sites belong to the *Mature Harappan* phase of the Indus Valley Civilisation?

- (a) **Harappa – Mohenjo-daro – Dholavira**
(b) Kalibangan – Kot Diji – Amri
(c) Daimabad – Bhagwanpura – Bet Dwarka
(d) Mehrgarh – Rehman Dheri – Balakot

✓ **Correct Answer: (a)**

🧠 **Answer Explanation**

- **Option (a) – Correct**
 - **Harappa, Mohenjo-daro, and Dholavira** are **classic Mature Harappan urban centres**, characterised by:
 - Planned cities
 - Standardised bricks

- Advanced drainage and water management
- Extensive trade networks
- **Option (b) – Incorrect**
 - **Kot Diji** and **Amri** are primarily **Early Harappan** sites.
- **Option (c) – Incorrect**
 - **Daimabad, Bhagwanpura,** and **Bet Dwarka** belong largely to the **Late Harappan / Post-Harappan** phase.
- **Option (d) – Incorrect**
 - **Mehrgarh** and **Rehman Dheri** are **Early Harappan / Pre-Harappan** sites.

7. According to ancient Indian cosmogonic ideas, what is the correct sequential order of the four Yugas in one complete cycle (from earliest to latest)?

- (a) Dvapara → Krita → Treta → Kali
 (b) Krita → Dvapara → Treta → Kali
 (c) Krita → Treta → Dvapara → Kali
 (d) Treta → Dvapara → Kali → Krita

✓ **Correct Answer: (c) Krita → Treta → Dvapara → Kali**

🧠 Answer Explanation

Ancient Indian cosmology, as reflected in texts like the **Puranas** and **Mahabharata**, describes a cyclical progression of four Yugas marked by a **gradual decline in dharma (righteousness)**:

1. **Krita (Satya) Yuga** – Age of complete righteousness and moral perfection
2. **Treta Yuga** – Slight decline in dharma
3. **Dvapara Yuga** – Further moral decline and increasing conflict
4. **Kali Yuga** – Age of moral degeneration and spiritual decline

Thus, the correct chronological order is **Krita → Treta → Dvapara → Kali**. (K T D K)

8. Consider the following table of major Sanskrit grammatical works, their authors, and the political context during which they were composed:

Grammatical Work	Author	Corresponding King / Period
A. Ashtadhyayi	Panini	Pre-Mauryan period
B. Varttika	Katyayana	Mauryan period
C. Mahabhashya	Patanjali	Pushyamitra Shunga
D. Vakyapadiya	Bhartrihari	Gupta period

Which of the rows given above are correctly matched?

- (a) A, B and C only
 (b) A, C and D only
 (c) B and D only
 (d) A, B, C and D

✓ **Correct Answer: (d) A, B, C and D**

🧠 Answer Explanation

- **Row A – Correct**
Ashtadhyayi by **Panini** belongs to the **pre-Mauryan period** (c. 5th–4th century BCE).
- **Row B – Correct**
Katyayana's Varttikas were composed during the **Mauryan period**, commenting on Panini's grammar.
- **Row C – Correct**
Patanjali's Mahabhashya is traditionally associated with the reign of **Pushyamitra Shunga** (2nd century BCE).
- **Row D – Correct**
Bhartrihari's Vakyapadiya belongs to the **Gupta age**, reflecting advanced linguistic philosophy.

9. Consider the following statements regarding the development of the Sanskrit language:

1. **Ashvaghosha's** *Buddhacharita* was composed in **Sanskrit**.
2. *Ashtadhyayi* of **Panini** is the **earliest systematic treatise on Sanskrit grammar**.
3. The grammatical framework laid down by Panini **standardised Classical Sanskrit**, making it distinct from the more fluid and archaic **Vedic Sanskrit**.

Which of the statements given above are correct?

- (a) 1 only
- (b) 1 and 2 only
- (c) 2 and 3 only
- (d) 1, 2 and 3

✔ **Correct Answer: (d) 1, 2 and 3**

🧠 **Answer Explanation**

- **Statement 1 – Correct**
Ashvaghosha, a Buddhist scholar of the Kushana period, composed *Buddhacharita* in **Classical Sanskrit**, marking an important phase in the spread of Sanskrit beyond Brahmanical texts.
- **Statement 2 – Correct**
Panini's Ashtadhyayi (c. 5th–4th century BCE) is the **oldest and most authoritative grammatical work** on Sanskrit, laying down precise linguistic rules.
- **Statement 3 – Correct**
Vedic Sanskrit was older, flexible, and orally transmitted, whereas **Classical Sanskrit** was **formalised and standardised** through Panini's grammatical system.

10. Which of the following rivers in Rig veda are matched correctly with the modern rivers

1. Vitase : Jhelum
2. Asikni : Chenab
3. Vipas: Sutlej
4. Sutudri : Beas

Select the answer from the below codes

- (a) **1 and 2**
- (b) 2, 3 and 4
- (c) 1, 3 and 4
- (d) 1, 2 and 4

✔ **Answer Key**

Correct Answer: (a) 1 and 2

🧠 **Explanation (Rig Vedic rivers vs Modern rivers)**

- **Vitastā → Jhelum** ✔
Vitastā in the Rig Veda is correctly identified with the **Jhelum River**.
- **Asiknī → Chenab** ✔
Asiknī (meaning “dark river”) corresponds to the **Chenab River**.
- **Vipās → Sutlej** ✘
Vipās is actually the **Beas River**, not the Sutlej.
- **Śutudrī → Beas** ✘
Śutudrī corresponds to the **Sutlej River**, not the Beas.

11. In the context of ancient and medieval Indian administration, the terms *barids*, *munhiyans*, *pulisani*, *pativedakas*, *episcopoi*, *ephoroi*, and *gudhapurusha* collectively refer to which of the following categories?

- (a) Spies and intelligence officers
- (b) Coins and officials involved in minting
- (c) Different categories of peasants
- (d) Various types of war criminals

✔ **Correct Answer: (a) Spies and intelligence officers**

🧠 **Answer Explanation**

- These terms denote **officials engaged in intelligence gathering, surveillance, and reporting** across different regions and periods:

- **Gudhapurusha** – Secret agents mentioned in **Arthashastra** (Mauryan administration)
- **Pativedaka** – Reporter or informer in ancient Indian polity
- **Barids** – Intelligence agents in the **Delhi Sultanate**
- **Munhiyans** – Local informers during medieval times
- **Pulisani** – Officials acting as spies in South Indian kingdoms
- **Episcopoi and Ephoroi** – Greek terms for supervisory and intelligence officials, cited in comparative administrative contexts
- Together, they reflect the **importance of espionage and intelligence networks** in statecraft across cultures and time periods.

12. Which of the following options gives the correct sequential arrangement of dynasties corresponding to the following emblems?

Boar → Bow → Fish → Garuda → Tiger

- (a) Chola – Chera – Pandya – Gupta – Vakataka
- (b) Vakataka – Chera – Pandya – Gupta – Chola
- (c) Pandya – Gupta – Vakataka – Chola – Chera
- (d) Chera – Pandya – Gupta – Chola – Vakataka

✓ **Correct Answer: (b) Vakataka – Chera – Pandya – Gupta – Chola**

🧠 Answer Explanation

- **Boar → Vakataka**
The Vakatakas used the **Varaha (boar)** emblem, associated with royal power and protection.
- **Bow → Chera**
The Cheras are traditionally associated with the **bow** emblem.
- **Fish → Pandya**
The Pandya dynasty's emblem was the

twin fish, symbolising prosperity and maritime connections.

- **Garuda → Gupta**
The Guptas used **Garuda** as their royal emblem, reflecting Vaishnava influence.
- **Tiger → Chola**
The Cholas are famously associated with the **tiger** emblem.

13. With reference to Jain philosophy, consider the following pairs:

1. **Kevalajñāna** — Absolute or perfect knowledge attained by a liberated soul
2. **Jina** — A conqueror of inner passions who has attained liberation
3. **Tīrthaṅkara** — Ford builder who establishes the Jain order and shows the path to liberation
4. **Samsāra** — State of eternal bliss after liberation

Which of the pairs given above are correctly matched?

- (a) 1, 2 and 3 only
- (b) 1 and 2 only
- (c) 2 and 4 only
- (d) 1, 2, 3 and 4

✓ **Correct Answer: (a) 1, 2 and 3 only**

🧠 Answer Explanation

- **Pair 1 – Correct Kevalajñāna** refers to **omniscience or perfect knowledge**, attained when all karmic bonds are destroyed.
- **Pair 2 – Correct Jina** literally means “**victor**”—one who has conquered passions such as anger, pride, deceit, and greed.
- **Pair 3 – Correct A Tīrthaṅkara** is a **ford builder**, who re-establishes the Jain path and guides others across the ocean of worldly suffering.
- **Pair 4 – Incorrect Samsāra** denotes the **cycle of birth, death, and rebirth**, not the state of bliss after liberation (which is **moksha**).

14. In which of the following chronological sequences did the given developments first appear in ancient India?

1. Gold coins
2. Punch-marked silver coins
3. Iron plough
4. Urban culture

Select the correct answer using the code given below:

- (a) 3 → 4 → 1 → 2
- (b) 3 → 4 → 2 → 1
- (c) 4 → 3 → 1 → 2
- (d) 4 → 3 → 2 → 1

✔ Correct Answer: (d) 4 → 3 → 2 → 1

 **Answer Explanation**

- **Urban culture (4)** appeared first with the **Harappan/Indus Valley Civilisation** (c. 2600–1900 BCE).
- **Iron plough (3)** emerged later during the **Early Iron Age** (around 1000 BCE), facilitating agricultural expansion.
- **Punch-marked silver coins (2)** came into use in the **6th century BCE**, especially during the Mahajanapada period.
- **Gold coins (1)** appeared much later, becoming prominent during the **Gupta period** (4th–5th century CE).

15. Consider the following table relating to religious establishments and their associated traditions:

Religious Establishment	Associated Religion	Primary Function / Feature
A. Basadi	Jainism	Temple for worship of Tirthankaras
B. Chaitya	Buddhism	Prayer hall often housing a stupa
C. Mandir	Hinduism	Place of image worship of deities
D. Tirth	Buddhism	Sacred river-crossing place

Which of the rows given above are correctly matched?

- (a) A, B and C only
- (b) A and B only
- (c) B, C and D only
- (d) A, B, C and D

✔ Correct Answer: (a) A, B and C only

 **Answer Explanation**

- **Row A – Correct**
Basadi refers to a **Jain temple**, especially in Karnataka, dedicated to the worship of **Tirthankaras**.
- **Row B – Correct**
Chaitya is a **Buddhist prayer hall**, usually containing a **stupa** and used for congregational worship.
- **Row C – Correct**
A **Mandir** is a **Hindu temple**, centred on **murti (image) worship** of deities.
- **Row D – Incorrect**
Tirth (or *tīrtha*) is a **Hindu and Jain concept**, meaning a **sacred place or pilgrimage centre**, often linked to rivers or crossings—**not specific to Buddhism**.

16. With reference to symbols associated with important events in the life of the Buddha, consider the following pairs:

Symbol	Event in the life of the Buddha
1. Stupa	Parinirvana
2. Bodhi Tree	Nirvana (Enlightenment)
3. Horse	Mahabhinishkramana (Great Renunciation)
4. Dharmachakra (Wheel)	First sermon at Sarnath

Which of the pairs given above are correctly matched?

- (a) 1, 2 and 3 only
- (b) 2, 3 and 4 only
- (c) 1 and 3 only
- (d) 1, 2, 3 and 4

✔ Correct Answer: (d) 1, 2, 3 and 4

 **Answer Explanation**

- **Pair 1 – Correct**
The **Stupa** symbolises the **Parinirvana** (final passing away) of the Buddha and houses his relics.
- **Pair 2 – Correct**
The **Bodhi Tree** represents **Nirvana (Enlightenment)** attained at Bodh Gaya.
- **Pair 3 – Correct**
The **Horse (Kanthaka)** symbolises the **Mahabhinishkramana**, when the Buddha renounced worldly life.
- **Pair 4 – Correct**
The **Dharmachakra (Wheel of Law)** represents the **first sermon** delivered at **Sarnath**, marking the “turning of the wheel of Dharma”.

17. Consider the following table relating to early Indian rulers and their association with the stupa tradition:

Ruler	Historical Context	Association with Stupas
A. Ashoka	Mauryan emperor (3rd century BCE)	Built stupas across the subcontinent to enshrine relics
B. Ajatashatru	Magadhan ruler, contemporary of the Buddha	Constructed a stupa over the Buddha's relics at Rajgir
C. Bimbisara	Early Magadhan ruler	Introduced the practice of stupa worship
D. Mahapadma Nanda	Founder of the Nanda dynasty	First to enshrine Buddha's bodily remains

Which of the rows given above are correctly matched?

- (a) A and B only
- (b) B only
- (c) A, B and C only
- (d) A, B, C and D

✓ **Correct Answer: (a) A and B only**

🧠 **Answer Explanation**

- **Row A – Correct**
Ashoka played a major role in the

expansion and popularisation of the stupa cult, building numerous stupas after redistributing the Buddha's relics.

- **Row B – Correct**
Ajatashatru, a contemporary of the Buddha, is traditionally credited as the **first ruler to build a stupa over the Buddha's relics**, particularly at **Rajgir**.
- **Row C – Incorrect**
Bimbisara was a patron of Buddhism but **did not introduce stupa worship** nor is he credited with building stupas for the Buddha's remains.
- **Row D – Incorrect**
Mahapadma Nanda has **no recorded association** with the enshrinement of the Buddha's relics or the stupa tradition.

18. The sites of Kumrahar and Bulandibagh are associated with the Mauryan Empire in which of the following ways?

- (a) They have yielded the largest number of Ashokan edicts and pillars
- (b) They contain archaeological remains of the **Mauryan royal palace**
- (c) They preserve commemorative inscriptions issued by Ashoka
- (d) They are sites of two major Buddhist stupas

✓ **Correct Answer: (b) They contain archaeological remains of the Mauryan royal palace**

🧠 **Answer Explanation**

- **Kumrahar** (ancient **Pataliputra**) has yielded remains of a **pillared hall**, identified as part of the **Mauryan palace complex**, often linked to the descriptions of Megasthenes.
- **Bulandibagh**, located nearby, has also revealed **wooden palisade remains and palace-related structures** from the Mauryan period.
- These sites are therefore significant for understanding **Mauryan royal**

architecture, not primarily for edicts, inscriptions, or stupas.

19. Match List I with List II and select the correct answer using the code given below:

List I

List II

- A. **Śruti** 1. Ethical conduct and customs of virtuous people
B. **Smṛti** 2. Remembered texts laying down social and legal norms
C. **Sadāchāra** 3. Mythological and genealogical texts dealing with cosmology and traditions
D. **Purāṇa** 4. Revealed sacred texts regarded as divine in origin

Codes

A B C D

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

✓ **Correct Answer: (a)**

🧠 **Answer Explanation**

- **Śruti** → 4
Śruti refers to the **Vedas**, considered **divinely revealed**.
- **Smṛti** → 2
Smṛti texts (e.g., Manusmriti) are **remembered traditions** dealing with law and social conduct.
- **Sadāchāra** → 1
Sadāchāra means the **customary ethical conduct of virtuous people**.
- **Purāṇa** → 3
Purāṇas narrate **mythology, cosmology, and genealogies**.

20. The terms **Nagara, Gauri, Bhaikshuki, and Siddhamatrika** are associated with which one of the following in ancient India?

- (a) Styles of temple architecture
(b) Scripts used in different regions and periods
(c) Social customs and practices
(d) Forms of deities and modes of worship

✓ **Correct Answer: (b) Scripts used in different regions and periods**

🧠 **Answer Explanation**

- **Nagara, Gauri, Bhaikshuki, and Siddhamatrika** refer to **regional or stylistic variants of scripts** used in **ancient and early medieval India**.
- These scripts evolved primarily from **Brahmi** and were employed for **inscriptions, manuscripts, and administrative records**.
- Medieval scholars such as **Al-Biruni** also referred to several such scripts while describing India's linguistic diversity.

21. Which one of the following doctrines is central to the philosophy of the **Ājīvika sect**?

- (a) Doctrine of **Anekāntavāda** (manifold view of reality)
(b) Doctrine of **Madhyamāpratipadā** (the Middle Path)
(c) Doctrine of **Pāramitā** (perfections leading to enlightenment)
(d) Doctrine of **absolute fatalism or determinism (Niyati)**

✓ **Correct Answer: (d) Doctrine of absolute fatalism or determinism (Niyati)**

🧠 **Answer Explanation**

- The **Ājīvikas** believed in **Niyati**, a doctrine of **strict determinism**, according to which:
 - All events in the universe are **preordained**
 - Human effort, karma, or moral action **cannot alter destiny**
- This sharply distinguishes Ajivika philosophy from:
 - **Jainism** → **Anekāntavāda** (multiple viewpoints)
 - **Buddhism** → **Middle Path and Pāramitās**

22. Evidence of Camel, Horse and Rhinoceros is respectively found in
- Kalibangan, Surkotada, Amri**
 - Rehman Dheri, Surkotada, Lothal
 - Dholavira, Desalpur, Nindowari
 - Balakot, Allahdino, Saraikola

✔ **Correct Answer: (a) Kalibangan – Surkotada – Amri**

🧠 Explanation

🐪 **Camel** → **Kalibangan** ✔ **Kalibangan** (Rajasthan) has yielded **camel remains**. Camel evidence is associated with **semi-arid north-western Harappan zones**, and Kalibangan is the **most commonly cited site**.

🐎 **Horse** → **Surkotada** ✔ **Surkotada** (Gujarat) is the **most frequently cited Harappan site** for **horse remains**.

🐘 **Rhinoceros** → **Amri** ✔ **Amri (Sindh)** has yielded **rhinoceros remains**, indicating links with **eastern/riverine ecological zones**.

23. Which of the following religious or philosophical movements are associated with the Śramaṇa tradition in ancient India?

- Jainism
- Vaisheshika
- Ajivikas
- Buddhism

Select the correct answer using the code given below:

- 1 and 4 only
- 1, 3 and 4 only
- 2 and 3 only
- 1, 2, 3 and 4

✔ **Correct Answer: (b) 1, 3 and 4 only**

🧠 Answer Explanation

- **Jainism – Correct**
Jainism is a core **Śramaṇa movement**, emphasising asceticism, renunciation, and rejection of Vedic authority.

- **Vaisheshika – Incorrect**
Vaisheshika is a **Brahmanical philosophical school**, rooted in Vedic tradition and not part of the Śramaṇa stream.
- **Ajivikas – Correct**
The Ajivikas were a prominent **Śramaṇa sect**, known for their doctrine of **Niyati (absolute determinism)**.
- **Buddhism – Correct**
Buddhism emerged from the **Śramaṇa tradition**, rejecting ritualism and Vedic authority, and advocating the path of renunciation.

24. Which one of the following pairs does NOT belong to the six orthodox (Āstika) systems of Indian philosophy?

- Mīmāṃsā and Vedānta
- Nyāya and Vaiśeṣika
- Lokāyata and Kāpālika
- Sāṃkhya and Yoga

✔ **Correct Answer: (c) Lokāyata and Kāpālika**

🧠 Answer Explanation

- The **six orthodox (Āstika) systems** of Indian philosophy are:
 - Nyāya
 - Vaiśeṣika
 - Sāṃkhya
 - Yoga
 - Mīmāṃsā
 - Vedānta
- **Lokāyata (Cārvāka)** is a **heterodox (Nāstika)** materialist philosophy that rejects Vedic authority.
- **Kāpālika** is a **sectarian religious order**, not a philosophical system.

Hence, **Lokāyata and Kāpālika do not form part of the six systems**, making option (c) correct.

25. Match the following: Important Archeological Findings Harappan Sites

A. Harappa 1. Remains of horse bones
 B. Banawali 2. Red sandstone male torso
 C. Ropar 3. City with radial streets
 D. Surkotada 4. Dog buried with human

Select the correct answer using the code given below:

- A B C D
 (a) 1 4 3 2
 (b) **2 3 4 1**
 (c) 3 1 2 4
 (d) 4 2 1 3

A-2, B-3, C-4, D-1 → Option (b)

✦ **Brief Explanatory Notes (UPSC-oriented)**

- **Harappa** → Famous for the **red sandstone male torso**, a rare sculptural find.
- **Banawali** → Noted for **radial/irregular town planning**, unlike the usual grid pattern.
- **Ropar (Rupar)** → Evidence of a **dog buried with a human**, indicating ritual practices.
- **Surkotada** → One of the few sites where **horse remains** have been reported (a much-tested fact).

26. **With reference to the Indus (Harappan) Civilisation, consider the following pairs of sites and their associated rivers:**

1. **Dasht River** — Sutkagendor
2. **Bhogavo River** — Lothal
3. **Rangoi River** — Banawali
4. **Hindon River** — Alamgirpur

Which of the pairs given above are correctly matched?

- (a) Only one pair
 (b) Only two pairs
 (c) Only three pairs
 (d) All four pairs

✓ **Correct Answer: (d) All four pairs**

🧠 **Answer Explanation**

- **Pair 1 – Correct**
Sutkagendor, a coastal Harappan site, is located near the **Dasht River** in present-day Pakistan.
- **Pair 2 – Correct**
Lothal is situated on the **Bhogavo River**, a tributary connected to the Sabarmati river system.
- **Pair 3 – Correct**
Banawali lies on the **Rangoi River**, a tributary of the Ghaggar–Hakra system.
- **Pair 4 – Correct**
Alamgirpur, the easternmost Harappan site, is located on the **Hindon River**, a tributary of the Yamuna.

27. **Which one of the following events in the life of the Buddha is associated with a site that is currently recognised as a UNESCO World Heritage Site?**

- (a) **Mahābhinishkramana** (Great Renunciation)
 (b) **Mahāparinirvāṇa** (Final passing away)
 (c) **Nirvāṇa** (Enlightenment)
 (d) **Dharmachakrapravartana** (First sermon)

✓ **Correct Answer: (c) Nirvāṇa (Enlightenment)**

🧠 **Answer Explanation**

- **Nirvāṇa (Enlightenment)** took place at **Mahabodhi Temple**, which is a **UNESCO World Heritage Site**.
- **Mahāparinirvāṇa** occurred at Kushinagar, which is **not** a World Heritage Site.
- **Dharmachakrapravartana** took place at Sarnath, which is **not** a World Heritage Site.
- **Mahābhinishkramana** is associated with Kapilavastu/Lumbini region; the **event-site** itself is not designated as a World Heritage Site.

28. Assertion (A):

The concept of **Prajñā-Pāramitā** in Buddhism denotes the *Perfection of Wisdom* and is closely associated with the doctrine of **Śūnyatā (emptiness)**.

Reason (R):

The doctrine of **Śūnyatā** holds that all phenomena lack an inherent, independent essence (*svabhāva*) and exist only in dependence on causes, conditions, and interrelations.

Which one of the following is correct?

- (a) Both A and R are correct, and R correctly explains A
- (b) Both A and R are correct, but R does not explain A
- (c) A is correct, but R is incorrect
- (d) A is incorrect, but R is correct

✓ **Correct Answer: (a) Both A and R are correct, and R correctly explains A**

Answer Explanation

- **Assertion (A) is correct:**
Prajñā-Pāramitā literature (especially in Mahāyāna Buddhism) articulates **wisdom as the realisation of Śūnyatā**.
- **Reason (R) is correct:**
Śūnyatā explains that phenomena are **empty of intrinsic essence**, arising through **dependent origination**—the philosophical core of Mahāyāna thought.
- **Link:**
The *Perfection of Wisdom* precisely lies in **understanding and realising Śūnyatā**; hence, the Reason **directly explains** the Assertion.

29. In Buddhist philosophy, the doctrine of **Pratītyasamutpāda / Pattichcha Samuppada (Dependent Origination)** seeks to explain the origin of suffering and the cycle of birth and rebirth. Which one of the following best captures its core principle?

- (a) All events in the world occur due to divine will or supernatural intervention.

- (b) Phenomena exist independently, without being influenced by external factors.
- (c) All conditioned phenomena arise dependent on causes and conditions, highlighting the principle of causality.
- (d) The doctrine rejects the ideas of karma and rebirth altogether.

✓ **Correct Answer: (c) All conditioned phenomena arise dependent on causes and conditions, highlighting the principle of causality**

Answer Explanation

- *Pratītyasamutpāda / Pattichcha Samuppada* teaches that **nothing exists independently**; everything arises due to **specific causes and conditions**.
- This doctrine forms the philosophical basis for:
 - **Karma** (action–consequence relationship)
 - **Dukkha** (suffering)
 - **Samsara** (cycle of birth and rebirth)
- It explicitly **rejects divine creation and independent existence**, while fully accepting **causality**.

30. The national motto of India, **“Satyameva Jayate” (Truth Alone Triumphs)**, inscribed below the State Emblem, is derived from which one of the following Upanishads?

- (a) Katha Upanishad
- (b) Chandogya Upanishad
- (c) Aitareya Upanishad
- (d) Mundaka Upanishad

✓ **Correct Answer: (d) Mundaka Upanishad**

Answer Explanation

- The phrase **“Satyameva Jayate”** occurs in the **Mundaka Upanishad** (3.1.6).

- It reflects the Upanishadic emphasis on **truth (satya)** as the ultimate moral and spiritual principle.
- This phrase was adopted as **India's national motto** and appears below the **Lion Capital of Ashoka** in the State Emblem.

31. **With reference to the Indus Valley Civilisation, consider the following statements:**

1. Archaeological evidence suggests the presence of **royal palaces and organised temples.**
2. The people of the Indus Valley Civilisation appear to have **worshipped both male and female deities.**
3. There is evidence to suggest the use of **horse-drawn chariots in warfare.**

Which of the statements given above is/are correct?

- (a) 1 and 2 only
- (b) 2 only
- (c) 1, 2 and 3
- (d) None of the statements given above is correct

✔ **Correct Answer: (b) 2 only**

🧠 **Answer Explanation**

- **Statement 1 – Incorrect**
No clear archaeological evidence of **royal palaces or temples** has been found in Harappan cities. Urban planning appears civic rather than royal or theocratic.
- **Statement 2 – Correct**
Seals and figurines suggest the worship of:
 - A **male deity** (often identified as a proto-Shiva or Pashupati figure)
 - **Female fertility figures** (commonly interpreted as Mother Goddess types)
- **Statement 3 – Incorrect**
There is **no reliable evidence** of **horse-drawn chariots** or organised

cavalry warfare in the Indus Valley Civilisation.

32. **With reference to the religious and philosophical traditions of ancient India, consider the following statements:**

1. **Sautrāntika** and **Sāmmitiya** were sects belonging to **Jainism.**
2. The **Sarvāstivādins** held that the constituents of phenomena exist in the **past, present, and future**, and are therefore not wholly momentary.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

✔ **Correct Answer: (b) 2 only**

🧠 **Answer Explanation**

- **Statement 1 – Incorrect**
Sautrāntika and **Sāmmitiya** are **Buddhist schools**, not Jain sects.
- **Statement 2 – Correct**
The **Sarvāstivāda** school of Buddhism propounded the doctrine that **all dharmas exist in all three times** (past, present, and future), hence rejecting complete momentariness.

33. **Which one of the following statements best describes the nature of Tantric worship in ancient India?**

- (a) Tantric practices were accessible to both **men and women.**
- (b) Tantric rituals strictly adhered to **caste and class distinctions.**
- (c) Tantric worship was confined exclusively to **Eastern India.**
- (d) Tantric practitioners universally accepted the **authority of the Vedas.**

✔ **Correct Answer: (a) Tantric practices were accessible to both men and women**

🧠 **Answer Explanation**

- **Option (a) – Correct**
Tantric traditions often **rejected social barriers**, allowing participation of **both genders**, and sometimes marginal groups.
- **Option (b) – Incorrect**
Tantra typically **challenged caste hierarchies** within ritual practice.
- **Option (c) – Incorrect**
Tantric worship spread across **Eastern, Northern, and Southern India**, not confined to one region.
- **Option (d) – Incorrect**
Many Tantric traditions functioned **outside orthodox Vedic authority**, though some later assimilated Vedic elements.

34. Geologists have recently identified the last 4,200 years as a distinct age in Earth's climatic history. This geological age has been named after which one of the following Indian States?

- (a) Tamil Nadu
- (b) Rajasthan
- (c) Himachal Pradesh
- (d) Meghalaya

✓ **Correct Answer: (d) Meghalaya**

🧠 Answer Explanation

- The period is known as the **Meghalayan Age**, the **latest subdivision of the Holocene Epoch**.
- It is named after the **Mawmluh Cave** in **Meghalaya**, where climatic evidence (stalagmites) marking a major global drought event around **2200 BCE** was identified.
- This event is often linked with the **decline of several ancient civilizations**, including the Indus Valley Civilisation.

35. A 9th-century text, the *Manjushrimulakalpa*, refers to a renowned grammarian associated with the court of the **Nanda king at Pataliputra**. Legendary accounts about this scholar are also preserved in *Kathasaritsagara* of Somadeva and *Brihatkathamajari* of Kshemendra.

Who was this grammarian?

- (a) Bhartrihari
- (b) Patanjali
- (c) Katyayana
- (d) Panini

✓ **Correct Answer: (d) Panini**

🧠 Answer Explanation

- **Panini**, the author of the **Aṣṭādhyāyī**, is traditionally regarded as the **greatest grammarian of Sanskrit**.
- Later literary and Buddhist sources such as the *Manjushrimulakalpa* associate him with **Pataliputra during the Nanda period**.
- His life and genius became the subject of **legendary narratives**, which were preserved in:
 - *Kathasaritsagara* by **Somadeva**
 - *Brihatkathamajari* by **Kshemendra**
- **Patanjali** and **Katyayana** were later commentators on Panini's grammatical system, while **Bhartrihari** belonged to a much later philosophical-grammatical tradition.


36. **With reference to the economic activities of the Harappan (Indus Valley) Civilisation, consider the following statements:**

1. The Harappans maintained **extensive internal trade networks** across different regions of the Indian subcontinent.
2. **Maritime and overland trade links** existed between the Harappans and the **Mesopotamian (Sumerian) civilisation**.
3. **Cotton textiles and ivory objects** were among the important items exported by the Harappans.

Which of the statements given above is/are correct?

- (a) 1 and 3 only
- (b) 2 and 3 only
- (c) 1 and 2 only
- (d) 1, 2 and 3

✔ **Correct Answer: (d) 1, 2 and 3**

 **Answer Explanation**

- **Statement 1 – Correct**
Archaeological evidence such as **standardised weights, seals, and uniform pottery** indicates a **well-integrated internal trade system** within the Harappan region.
- **Statement 2 – Correct**
Mesopotamian texts refer to **Meluhha**, widely identified with the Indus region, confirming **trade contacts** involving seals, dockyards (Lothal), and coastal settlements.
- **Statement 3 – Correct**
The Harappans were early producers of **cotton textiles** and exported luxury goods such as **ivory objects, beads, and semi-precious stones**.

37. The concepts of *Mahāvratā* and *Anuvratā* are associated with which one of the following religious traditions?

- (a) Vows observed by monks and lay followers in Buddhism
- (b) Vows based on strict determinism as propounded by the Ajivikas
- (c) Vows undertaken by monks and householders in Jainism
- (d) A vow-less, materialist doctrine advocated by the Lokayatas

✔ **Correct Answer: (c) Vows undertaken by monks and householders in Jainism**

 **Answer Explanation**

- In **Jainism**, ethical life is structured around **vows (vratas)**:
 - **Mahāvratas** → the **five great vows** strictly followed by

monks and nuns (non-violence, truth, non-stealing, celibacy, non-possession).

- **Anuvratas** → **less rigorous vows** prescribed for **lay followers (householders)**.
- Buddhism follows a different ethical code (Eightfold Path and Vinaya rules).
- Ajivikas emphasized **niyati (determinism)**, not vratas.
- Lokayata (Charvaka) rejected vows and ascetic discipline altogether.

38. **With reference to the script and sources of the Harappan (Indus Valley) Civilisation, consider the following statements:**

1. The Harappan script has been identified as a form of **cuneiform script**.
2. The Harappan script was written in a **boustrophedon style**, alternating between left-to-right and right-to-left directions.
3. **Harappan literature** constitutes the principal source for reconstructing the history of the Indus Valley Civilisation.

How many of the above statements are correct?

- (a) One only
- (b) Two only
- (c) Three only
- (d) None

✔ **Correct Answer: (a) One only**

 **Answer Explanation**

- **Statement 1 – Incorrect**
The Harappan script is **distinct from cuneiform** and remains **undeciphered**. Cuneiform belongs to Mesopotamia.
- **Statement 2 – Correct**
Some inscriptions suggest **boustrophedon writing**, though the dominant direction is **right to left**.
- **Statement 3 – Incorrect**
There is **no deciphered Harappan**

literature. Knowledge of the civilisation comes mainly from **archaeological evidence** such as seals, town planning, and material remains.

39. Which one of the following correctly describes the Neolithic Age in comparison to earlier Stone Age phases?

- (a) Use of microliths and nomadic lifestyle
- (b) Exclusive dependence on hunting and gathering
- (c) Emergence of agriculture, permanent settlements, and social stratification
- (d) Absence of burial practices and art forms

✔ **Correct Answer: (c)**

Explanation:

The Neolithic Age is defined by **agriculture, animal domestication, permanent villages, and the beginning of social differentiation**, distinguishing it clearly from Paleolithic and Mesolithic phases.

40. Consider the following pairs of Chalcolithic cultures and their prominent archaeological discoveries:

Culture / Site	Broad Location	Prominent Discovery
A. Ahar-Banas Culture	South-eastern Rajasthan	Black-and-red ware and copper artefacts
B. Kayatha Culture	Malwa region	Evidence of iron tools
C. Jorwe Culture	Deccan plateau (Maharashtra)	Painted pottery and planned settlements
D. Ochre Coloured Pottery (OCP) Culture	Ganga-Yamuna Doab	Copper hoards

Which of the pairs given above are correctly matched?

- (a) A and C only
- (b) A, C and D only
- (c) B and D only
- (d) A, B and C only

✔ **Correct Answer: (b) A, C and D only**

❑ **Pair A – Correct**

The **Ahar-Banas culture**, located in **south-eastern Rajasthan**, is known for **black-and-red ware pottery** and extensive **use of copper**.

❑ **Pair B – Incorrect**

The **Kayatha culture (Malwa region)** is Chalcolithic and **did not use iron**; iron appears later.

❑ **Pair C – Correct**

The **Jorwe culture**, spread over the **Deccan plateau**, is noted for **painting pottery**, planned villages, and agricultural economy.

❑ **Pair D – Correct**

OCP culture = **Ganga-Yamuna Doab**;
Hallmark = **Ochre-coloured pottery + copper hoards**

41. Consider the following table:

Site	River	Cultural Phase Represented
A. Alamgirpur	Hindon	Late Harappan
B. Surkotada	—	Last phase of Indus civilisation
C. Rangpur	Bhadar	Pre-Harappan only
D. Ropar	Sutlej	Harappan-Post Harappan transition

Which of the rows given above are correctly matched?

- (a) A, B and D only
- (b) A and C only
- (c) B and C only
- (d) A, B, C and D

✔ **Correct Answer: (a) A, B and D only**

Explanation:

- Alamgirpur, Surkotada, and Ropar represent **late or transitional phases**
- Rangpur is **Pre-Harappan**, not late Harappan

42. Which of the following literary works attributed to King Harsha is written under strong Buddhist influence, particularly emphasising self-sacrifice and compassion?

- (a) Ratnavali
- (b) Priyadarshika
- (c) Nagananda
- (d) Harshacharita

✔ **Correct Answer: (c) Nagananda**

🧠 Answer Explanation

- **Nagananda** is unique among Harsha's plays because:
 - It glorifies **self-sacrifice** (the Bodhisattva ideal)
 - It reflects **Buddhist ethics of compassion and non-violence**
 - The hero willingly sacrifices his life for others
- **Ratnavali** and **Priyadarshika** are **romantic court dramas**, rooted in royal and secular themes.
- **Harshacharita** is a **biographical work by Banabhatta**, not authored by Harsha and not a Buddhist doctrinal text.

43. Which of the following doctrines or practices were shared by both Buddhism and Jainism?

1. Rejection of the absolute authority of the Vedas
2. Non-acceptance of the efficacy of ritualistic practices
3. Commitment to non-violence towards all forms of life
4. Advocacy of a middle path avoiding extremes of asceticism and sensual pleasure

Select the correct answer using the code given below:

- (a) 1, 2, 3 and 4
- (b) 1, 2 and 3 only
- (c) 2, 3 and 4 only
- (d) 1, 3 and 4 only

✔ **Correct Answer: (b) 1, 2 and 3 only**

🧠 Answer Explanation

- **Statement 1 – Correct**
Both Buddhism and Jainism were **heterodox traditions** that **did not accept the authority of the Vedas**.
- **Statement 2 – Correct**
Both traditions **rejected the efficacy of ritual sacrifices**, especially those involving priestly mediation.
- **Statement 3 – Correct**
Ahimsa (non-violence) is central to Jainism and strongly emphasized in Buddhism as well.
- **Statement 4 – Incorrect**
The **Middle Path** (avoiding extreme asceticism and luxury) is a **distinctive Buddhist doctrine**. Jainism, in contrast, **advocated severe asceticism**, including extreme penance.

44. With reference to different Buddhist philosophical schools, consider the following pairs:

1. **Sautrāntika** — School that relies primarily on the **sūtras**
2. **Vibhajyavāda** — School that emphasises **analytical distinction and classification of doctrines**
3. **Sarvāstivāda** — School that holds that **all dharmas exist in the past, present, and future**
4. **Bahúśrutīya** — School associated with scholars who are **“well-versed” or “widely learned” in scriptures**

Which of the pairs given above are correctly matched?

- (a) 1, 2 and 3 only
- (b) 2 and 3 only
- (c) 1, 3 and 4 only
- (d) 1, 2, 3 and 4

✔ **Correct Answer: (d) 1, 2, 3 and 4**

🧠 Answer Explanation

- **Sautrāntika – Correct**
The name literally means **“those who rely on the sūtras”**, rejecting excessive reliance on Abhidhamma texts.

- **Vibhajyavāda – Correct**
It means “**doctrine of analysis**” and stresses **making distinctions** through analytical reasoning.
- **Sarvāstivāda – Correct**
This school asserted that **everything exists (sarva-asti)** across **all three times**—past, present, and future.
- **Bahuśrutīya – Correct**
The term means “**those who have heard much**”, referring to a tradition that valued **extensive scriptural learning**.

45. The texts *Shravakachara*, *Charitraprabhrita* and *Dharmasangrahatika* primarily lay down rules of conduct for the lay followers of which one of the following religious traditions?

- (a) Buddhism
- (b) Shaivism
- (c) Jainism
- (d) Vaishnavism

✓ **Correct Answer: (c) Jainism**

🧠 Answer Explanation

- These texts belong to the **Jain ethical and disciplinary tradition**.
- They prescribe **codes of conduct (ācāra)** for **Śrāvakas** (lay followers of Jainism), distinct from the stricter monastic rules for ascetics.
- Jainism places strong emphasis on:
 - **Ahimsa (non-violence)**
 - **Self-discipline**
 - **Ethical living for both monks and householders**

46. With reference to certain historical terms used in ancient India, consider the following pairs:

1. **Yavanapriya** — Lover of Pepper
2. **Ayovikāra Kuśi** — Tribal female sculptural motif
3. **Śālabañjikā** — Iron ploughshare
4. **Sandhivigraha** — Principle of peace and war in statecraft

Which of the above pairs are correctly matched?

- (a) Only one pair
- (b) Only two pairs
- (c) Only three pairs
- (d) All four pairs

✓ **Correct Answer: (b) Only two pairs**

🧠 Answer Explanation

- **Pair 1 – Correct**
Yavanapriya literally means “*dear to the Yavanas (Greeks)*” and refers to **pepper**, a major export item.
- **Pair 2 – Incorrect**
Ayovikāra Kuśi relates to **iron implements/tools** (*ayo = iron*), not to a female motif.
- **Pair 3 – Incorrect**
Śālabañjikā refers to a **female fertility or tree-associated sculptural motif**, not an iron ploughshare.
- **Pair 4 – Correct**
Sandhivigraha is a key concept in ancient Indian polity denoting **peace (sandhi) and war (vigraha)**, especially in diplomacy.

47. Which of the following statements about Jain Tirthankaras is/are correct?

1. There are 24 Tirthankaras in each half-cycle of time.
2. Rishabhadeva was the first Tirthankara of the current Avasarpini cycle.
3. Parshvanatha was the 24th and last Tirthankara.

Select the correct answer using the code below:

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 1 only
- (d) 1, 2 and 3

✓ **Correct Answer: (a)**

Explanation:


- **Statement 1 – Correct:** 24 Tirthankaras in each half-cycle

- **Statement 2 – Correct:**
Rishabhadeva was the **first Tirthankara** of the current Avasarpini
- **Statement 3 – Incorrect:**
 - Parshvanatha was the **23rd**
 - **Mahavira** was the **24th Tirthankara**

48. **Some Buddhist rock-cut caves are classified as *Chaityas*, while others are known as *Viharas*. Which of the following correctly distinguishes a Chaitya from a Vihara?**

- (a) A Vihara is a place of worship, whereas a Chaitya serves as the residential quarters of monks
- (b) A Chaitya is a place of worship, whereas a Vihara functions as the dwelling place of monks
- (c) A Chaitya refers to the stupa located at the rear of the cave, while a Vihara is the axial hall leading to it
- (d) There is no functional or architectural difference between Chaityas and Viharas

✔ **Correct Answer: (b)**

 **Answer Explanation**

- A **Chaitya (Chaitya-griha)** is a **prayer hall** used for congregational worship and typically houses a **stupa** at one end.
- A **Vihara** is a **monastic residence**, consisting of cells arranged around a central hall, used by monks for living, study, and meditation.
- Thus, the key distinction lies in **function: worship (Chaitya) vs residence (Vihara)**.

49. **With reference to town planning in the Harappan civilisation, consider the following statements:**

1. The **Great Bath**, one of the most distinctive architectural features of the Harappan civilisation, is located at **Lothal**.
2. Major Harappan cities such as **Harappa, Mohenjo-daro, and**

Kalibangan had a **citadel constructed on an elevated mud-brick platform**.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

✔ **Correct Answer: (b) 2 only**

 **Answer Explanation**

- **Statement 1 – Incorrect**
The **Great Bath** is located at **Mohenjo-daro**, not at Lothal. Lothal is instead known for its **dockyard**.
- **Statement 2 – Correct**
Harappa, Mohenjo-daro, and Kalibangan all had a **citadel area**, usually raised on a **high mud-brick platform**, indicating planned urban design and administrative control.

50. **Which one of the following statements is NOT correct?**

- (a) The statue of **Gomateshwara** at **Shravanabelagola** represents the last Tirthankara of Jainism.
- (b) India's largest Buddhist monastery is located in **Arunachal Pradesh**.
- (c) The **Khajuraho Group of Monuments** were constructed under the patronage of the Chandela kings.
- (d) The **Hoysaleswara Temple** is dedicated to Lord Shiva.

✔ **Correct Answer: (a)**

 **Answer Explanation**

- **Option (a) – Incorrect**
The statue of **Gomateshwara (Bahubali)** does **not** represent the last Tirthankara.
 - The **last (24th) Tirthankara** of Jainism is **Mahavira**.

- Gomateshwara (Bahubali) was the son of **Rishabhadeva**, the **first Tirthankara**.
- **Option (b) – Correct**
The **Tawang Monastery** in Arunachal Pradesh is the **largest Buddhist monastery in India**.
- **Option (c) – Correct**
The **Khajuraho temples** were built by the **Chandela dynasty** between the 9th and 12th centuries.
- **Option (d) – Correct**
The **Hoysaleswara Temple** at Halebidu is dedicated to **Lord Shiva**.

51. Which one of the following best describes the nature of the Indus Valley Civilisation with respect to religion and society?

- (a) A secular civilisation with no evidence of religious beliefs
- (b) An egalitarian society with no indications of religious practices
- (c) A non-secular civilisation marked by strong and organised religious institutions
- (d) A secular civilisation with evidence of religious beliefs and practices

✔ **Correct Answer: (d) A secular civilisation with evidence of religious beliefs and practices**

🧠 Answer Explanation

- Archaeological evidence from the Indus Valley suggests the presence of **religious beliefs and practices**, such as:
 - Seals depicting a **proto-Shiva/Pashupati figure**
 - **Fire altars** (e.g., Kalibangan)
 - **Mother Goddess-like figurines**
 - Symbolic importance of animals and trees
- However, there is **no evidence of an organised priestly class, monumental temples, or state-sponsored religion**.

- This indicates that while **religious elements existed**, the civilisation was **not dominated by religion in governance or social organisation**.

Hence, the Indus Valley Civilisation is best described as **secular in character, yet containing traces of religious practices**.

52. With reference to prehistoric rock paintings in India, consider the following statements:

1. These paintings were largely created on **rock surfaces and cave walls**.
2. **Group hunting scenes** form one of the most frequently depicted themes.
3. Animals are depicted only in **bold outlines**, whereas human figures are shown in a fully realistic manner.
4. **Bhimbetka** in present-day Madhya Pradesh is one of the most important sites associated with prehistoric paintings.

Which of the statements given above are correct?

- (a) 1 and 3 only
- (b) 1, 2 and 4 only
- (c) 2 and 4 only
- (d) 1, 2, 3 and 4

✔ **Correct Answer: (b) 1, 2 and 4 only**

🧠 Answer Explanation

- **Statement 1 – Correct**
Prehistoric paintings were typically executed on **rock shelters and cave walls**, hence often termed **rock art**.
- **Statement 2 – Correct**
Scenes of **collective hunting**, dancing, and daily activities are commonly portrayed, reflecting community life.
- **Statement 3 – Incorrect**
In many paintings, **animals are drawn with greater realism and detail**, while **human figures are often stylised or stick-like**, not fully realistic.
- **Statement 4 – Correct**
Bhimbetka is a UNESCO World Heritage Site and one of the **richest** Ancient Indian History EPIC UPSC Classes

repositories of prehistoric rock paintings in India.

53. **With reference to Buddhism, consider the following statements:**

1. Buddhism does **not accept the existence of a permanent soul (ātman)**.
2. Compared to Brahmanism, Buddhism adopted a **more liberal and egalitarian social outlook**.
3. The spread of Buddhism was facilitated primarily through the **use of Sanskrit** as its medium of propagation.

Which of the statements given above are correct?

- (a) 1 only
- (b) 1 and 2 only
- (c) 2 and 3 only
- (d) 1, 2 and 3

✓ Correct Answer: (b) 1 and 2 only

🧠 Answer Explanation

- **Statement 1 – Correct**
Buddhism propounds the doctrine of **Anātman**, which rejects the idea of an eternal or permanent soul.
- **Statement 2 – Correct**
Buddhism was **more inclusive and socially liberal** than Brahmanism, opposing rigid ritualism and caste hierarchy.
- **Statement 3 – Incorrect**
Early Buddhism spread mainly through **Pali and Prakrit**, not Sanskrit.
Sanskrit became prominent in **later Mahayana Buddhism**, but it was not the primary language of early spread.

Buddhism = Anātman + social egalitarianism
+ Pali/Prakrit (early phase)

54. **With reference to ancient Indian literature, consider the following texts:**

1. **Silappadikaram**
2. **Manimekalai**
3. **Civaka Chintamani**
4. **Paumachariu**

Which of the above exhibit a distinct Jaina influence or flavour?

- (a) 1, 2 and 3
- (b) 2, 3 and 4
- (c) 1, 3 and 4
- (d) 1, 2 and 4

✓ Correct Answer: (c) 1, 3 and 4

🧠 Answer Explanation

- **Silappadikaram – Correct**
Though not a purely Jain text, it reflects **Jain ethical values**, especially **karma, renunciation, and moral justice**.
- **Manimekalai – Incorrect**
Manimekalai is a **Buddhist epic**, strongly advocating **Buddhist philosophy**, monastic life, and compassion.
- **Civaka Chintamani – Correct**
A **classical Jain epic**, emphasising **ascetic ideals, non-violence, and renunciation**.
- **Paumachariu – Correct**
A **Jain retelling of the Ramayana** by **Vimalasuri**, presenting Rama as a Jain hero.

55. With reference to the Harappan (Indus Valley) Civilisation, consider the following statements:

1. **Steatite** was the most commonly used material for making seals.
2. **Stone** was the principal material used for the construction of residential buildings.
3. **Cotton** was widely used as a clothing material.
4. The **unicorn motif** appears most frequently on Harappan seals.

Which of the statements given above are correct?

- (a) 1, 2 and 3
- (b) 1, 3 and 4
- (c) 1, 2 and 4
- (d) 2, 3 and 4

✔ Correct Answer: (b) 1, 3 and 4

🧠 Answer Explanation

- **Statement 1 – Correct**
Most Harappan seals were made of **steatite (soapstone)**, often hardened by firing.
- **Statement 2 – Incorrect**
Harappan houses were primarily constructed using **burnt bricks**, not stone (stone use was limited).
- **Statement 3 – Correct**
The Harappans were among the **earliest cultivators and users of cotton**, as noted by Greek writers.
- **Statement 4 – Correct**
The **unicorn motif** is the **most commonly depicted figure** on Harappan seals.

56. In a Vedic (Śrauta) sacrifice, four principal priests perform distinct functions. With reference to their roles, consider the following statements:

1. The **Hotṛi** recites invocations and hymns drawn primarily from the **Rigveda**.
2. The **Udgāṛi** acts as the overall supervisor of the entire sacrificial performance.

3. The **Brāhmaṇa** priest is responsible for the construction of the sacrificial altar as prescribed in the **Yajurveda**.
4. The **Adhvaryu** chants the introductory, accompanying, and benedictory hymns.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2, 3 and 4 only
- (c) 2 and 3 only
- (d) 1, 2, 3 and 4

✔ Correct Answer: (a) 1 only

🧠 Answer Explanation

- **Statement 1 – Correct**
The **Hotṛi** priest's primary function is the **recitation of hymns and litanies from the R̥gveda**.
- **Statement 2 – Incorrect**
The **Brahmin** priest (not the Udgāṛi) supervises the ritual and corrects errors during the sacrifice.
- **Statement 3 – Incorrect**
The **Adhvaryu**, not the Brahmin, is responsible for **physical arrangements**, including altar construction, following the **Yajurveda**.
- **Statement 4 – Incorrect**
Chanting of melodies and hymns (set to music) is the role of the **Udgāṛi**, drawn from the **Sāmaveda**, not the Adhvaryu.

57. In the context of Vedic social norms, a marriage between a woman of a *higher varna* and a man of a *lower varna* was considered disapproved. Such a marriage is referred to by which of the following terms?

1. **Hypogamy**
2. **Pratiloma**
3. **Hypergamy**
4. **Anuloma**

Select the correct answer using the code given below:

- (a) 1 and 2
- (b) 2 and 3
- (c) 3 and 4
- (d) 1 and 4

✔ **Correct Answer: (a) 1 and 2**

🧠 **Answer Explanation**

- **Hypogamy – Correct**
Hypogamy denotes a marriage in which a woman marries into a **lower social or varna group**.
- **Pratiloma – Correct**
In Vedic terminology, **Pratiloma** marriages involve a **higher-varna woman marrying a lower-varna man** and were generally **disapproved**.
- **Hypergamy – Incorrect**
Hypergamy refers to a woman marrying into a **higher varna**.
- **Anuloma – Incorrect**
Anuloma marriages involve a **higher-varna man marrying a lower-varna woman** and were relatively more accepted.

58. **With reference to ancient monuments, archaeological sites, and cultural heritage in India, consider the following statements:**

1. No site belonging to the **Harappan (Indus Valley) Civilisation** in India has been designated as a **UNESCO World Heritage Site**.
2. No **Vedic practice** has been recognised by UNESCO as **Intangible Cultural Heritage**.
3. India has a **prehistoric rock art site with evidence of the Paleolithic period** that has been inscribed as a **UNESCO World Heritage Site**.
4. **More than one Buddhist site** in India has been recognised as a **UNESCO World Heritage Site**.

Which of the statements given above are correct?

- (a) 1 and 3 only
- (b) 3 and 4 only
- (c) 1, 3 and 4 only
- (d) 1, 2, 3 and 4

✔ **Correct Answer: (b) 3 and 4 only**

🧠 **Answer Explanation**

- **Statement 1 – In correct**
Dholavira was added in 2021
- **Statement 2 – Incorrect**
Vedic chanting has been recognised by UNESCO as an **Intangible Cultural Heritage of Humanity**.
- **Statement 3 – Correct**
The **Bhimbetka Rock Shelters** (Madhya Pradesh), a UNESCO World Heritage Site, contain evidence from the **Paleolithic, Mesolithic, and later periods**.
- **Statement 4 – Correct**
Multiple Buddhist sites such as **Sanchi, Mahabodhi Temple (Bodh Gaya)**, and **Nalanda** are UNESCO World Heritage Sites.

59. **In the context of ancient Indian art and iconography, the term *Śālabhañjikā* refers to which one of the following?**

- (a) A group of anonymous sculptures belonging to the Nanda period
- (b) A Harappan-period temple dedicated to the Mother Goddess
- (c) A sculptural motif depicting a woman with stylised feminine features standing near a tree and grasping a branch
- (d) A mural painting depicting a dying prince from the Ajanta caves

✔ **Correct Answer: (c)**

🧠 **Answer Explanation**

- A **Śālabhañjikā** is a **female sculptural motif** commonly seen in **Mauryan, Shunga, and later Buddhist and Hindu art**.
- It typically depicts a **graceful woman standing beside a tree (often a śāla or aśoka tree)**, touching or bending its branch—symbolising **fertility, prosperity, and auspiciousness**.
- This motif is frequently found in **railings and gateways (toranas) of Buddhist stupas** such as those at Sanchi and Bharhut.

60. With reference to Buddhist religious institutions and practices, consider the following pairs:

1. **Chaityas** — Monasteries
2. **Viharas** — Prayer halls
3. **Parivrajyā** — Entering into homelessness as a novice under a preceptor
4. **Uposatha** — Observance held on full-moon and new-moon days

Which of the pairs given above are correctly matched?

- (a) 1, 2 and 3 only
- (b) 1 and 2 only
- (c) 3 and 4 only
- (d) 1, 2, 3 and 4

✓ **Correct Answer: (c) 3 and 4 only**

🧠 **Answer Explanation**

- **Pair 1 – Incorrect**
Chaityas are **prayer halls** or places of worship, often containing a stupa — **not monasteries**.
- **Pair 2 – Incorrect**
Viharas are **monastic residences** for monks — **not prayer halls**.
- **Pair 3 – Correct**
Parivrajyā refers to the act of **renunciation**, where a person enters a homeless ascetic life under a teacher.
- **Pair 4 – Correct**
Uposatha is a **ritual observance day**, usually on **full-moon and new-moon days**, involving confession and recitation of monastic rules.

61. Which one of the following sets consists of chronicles that were composed in the Pāli language and written in Ceylon (Sri Lanka)?

- (a) *Lalitavistara, Mahāvastu, Buddhacharita, Nidānakathā*
- (b) *Mahāvamsa, Dīpavamsa, Kulavamsa, Vamsatthappakāsini*
- (c) *Ādi Purāṇa, Triṣaṣṭīlakṣaṇa Mahāpurāṇa, Pariśiṣṭaparvan*
- (d) *Tirukkovaiyar, Tanjāvānan Kovai, Tiruttondar Tiruvandādi*

✓ **Correct Answer: (b) Mahāvamsa, Dīpavamsa, Kulavamsa, Vamsatthappakāsini**

🧠 **Answer Explanation**

- **Option (b) – Correct**
These works are **Buddhist historical chronicles (Vaṃsas)**:
 - Written in **Pāli**
 - Composed in **Sri Lanka (Ceylon)**
 - They narrate the **history of Buddhism, kings, and monasteries** in the island.
 - *Vamsatthappakāsini* is the **commentary on the Mahāvamsa**.
- **Option (a) – Incorrect**
These are **Buddhist biographical or narrative texts**, largely composed in **Sanskrit**, not Sri Lankan chronicles.
- **Option (c) – Incorrect**
These are **Jain texts**, written in **Sanskrit/Prakrit**, not related to Ceylon or Pāli chronicles.
- **Option (d) – Incorrect**
These are **Tamil devotional literary works**, unrelated to Buddhist chronicles.

62. Which of the following pairs are matched correctly

1. pancha-mahavrata - Buddhism
2. panchachuda - chandraketugarh
3. pancharatra - Vaishnavas
4. panchastupanikaya - Jainism

Select the answer from the below codes

- (a) One pair only
- (b) Two pairs only
- (c) **Three pairs only**
- (d) All the four pairs

Explanation

Pancha-mahāvratā – Buddhism ✗ (Incorrect) *Pancha-mahāvratas* (five great vows: ahimsa, satya, asteya, brahmacharya, aparigraha) are **central to Jainism**, especially for Jain monks and nuns.

Buddhism does **not** prescribe *Panchamahāvratā*; it follows the **Eightfold Path** and **Vinaya rules** instead.

Panchachuda: ✓ (Correct) Linked to Chandraketurgh, an ancient archaeological site in West Bengal, where terracotta artifacts depicting female figures with five-pointed headdresses, known as Panchachuda

Pañcarātra – Vaishnavas ✓ (Correct)

Pañcarātra is a **Vaishnava religious tradition**, focusing on the worship of **Vishnu/Narayana** and temple rituals. Hence, this pair is **correctly matched**.

Pañcastūpanikāya – Jainism ✗ (Incorrect)

Pañca-nikāya (often referred to as five Nikāyas) belongs to the **Buddhist Sutta Piṭaka**, not Jainism.

Jain canonical literature follows

Āgamas/Siddhānta, not Nikāyas.

63. **Statement I:** *Prajna-Paramita* philosophy is based on the works of Nagarjuna, who developed the concept of *shunyata* (emptiness).

Statement II: Nagarjuna's doctrine of *shunyata* was an outright denial of existence and promoted nihilism. Which one of the following is correct in respect of the above statements?

(a) Both Statement I and Statement II are correct, and Statement II explains Statement I.

(b) Both Statement I and Statement II are correct, but Statement II does not explain Statement I.

(c) Statement I is correct, but Statement II is incorrect.

(d) Statement I is incorrect, but Statement II is correct.

Answer: (c) Statement I is correct, but Statement II is incorrect.

Explanation:

Statement I is correct – Nagarjuna, the founder of the **Madhyamaka school**, developed the concept of **shunyata** as the

core philosophical foundation of Prajna-Paramita literature.

Statement II is incorrect – Nagarjuna's doctrine of **emptiness (*shunyata*) is not nihilistic**; instead, it argues that **existence is dependent and lacks an independent essence**, but it does not deny existence itself. His philosophy is often referred to as the **Middle Path (Madhyamaka)**, avoiding both eternalism and nihilism.

64. Which of the following artefacts is incorrectly matched with the location where it was found?

1. Didarganj Yakshi – Bihar
2. Dhauili Elephant – Odisha
3. Parkham Yaksha Statue – Uttar Pradesh
4. Lohanipur Torso – West Bengal

Select the correct answer using the codes given below:

- (a) 1 and 3 only
- (b) 2 and 4 only
- (c) 4 only
- (d) 3 and 4 only

Answer: (c) 4 only

Explanation:

Didarganj Yakshi – Found in Didarganj, Bihar (Correct)

Dhauili Elephant – Found in Dhauili, Odisha, associated with Ashokan inscriptions (Correct)

Parkham Yaksha Statue – Found in Parkham, near Mathura, Uttar Pradesh (Correct)

Lohanipur Torso – Found in Lohanipur, Bihar, not in West Bengal (Incorrect)

65. Consider the following details about Buddhist Councils in the Ancient Period:

Dynasty	King	Chairman	Location
Haryanka	Ajatasatru	Mahakassapa	Vaishali
Shishunaga	Kalashoka	Sabbakami	Rajagriha
Maurya	Ashoka	Vasumitra (with Ashvaghosha)	Pataliputra
Kushan	Kanishka	Moggaliputtatissa	Kashmir

Which of the following Buddhist Councils are correctly matched in terms of Dynasty, King, Chairman, and Location?

- (a) First and Second only
- (b) Second and Third only
- (c) First, Third, and Fourth only
- (d) None of the above

✔ Answer Key

Correct Answer: (d) None of the above

Explanation

- **First Buddhist Council**
 - Dynasty: Haryanka ✔
 - King: Ajatasatru ✔
 - Chairman: Mahakassapa ✔
 - **Location: Rajagriha**, not Vaishali ✘
- **Second Buddhist Council**
 - Dynasty: Shishunaga ✔
 - King: Kalashoka ✔
 - Chairman: Sabbakami ✔
 - **Location: Vaishali**, not Rajagriha ✘
- **Third Buddhist Council**
 - Dynasty: Maurya ✔
 - King: Ashoka ✔
 - **Chairman: Moggaliputtatissa**, not Vasumitra ✘
 - Location: Pataliputra ✔
- **Fourth Buddhist Council**
 - Dynasty: Kushan ✔
 - King: Kanishka ✔

- **Chairman: Vasumitra (with Ashvaghosha)**, not Moggaliputtatissa ✘
- Location: Kashmir ✔

66. Which of the following historical associations is correctly matched?

- (a) Harappan Civilization – Painted Grey Ware
- (b) Kushan Empire – Gandhara School of Art
- (c) Mughal Empire – Ajanta cave paintings
- (d) Maratha rule – Pahari School of Painting

✔ Answer Key

Correct Answer: (b) Kushan Empire – Gandhara School of Art

Answer Explanation

- **(a) Incorrect** – Painted Grey Ware (PGW) is associated with the **Later Vedic period**, not the Harappan Civilization.
- **(b) Correct** – The **Gandhara School of Art** flourished under the **Kushans**, especially during the reign of **Kanishka**, blending Greco-Roman and Indian elements.
- **(c) Incorrect** – **Ajanta paintings** belong mainly to the **Satavahana and Vakataka periods**, not the Mughals.
- **(d) Incorrect** – The **Pahari School of Painting** developed in the Himalayan regions under **Rajput patronage**, not the Marathas.

67. In the context of the Megalithic period in South India, Topikals and Kudaikals are associated with:

- (a) Ancient methods of water conservation used by early settlers.
- (b) Different types of Megalithic burial structures found in archaeological sites.
- (c) Rock-cut cave temples constructed during the early historic period.
- (d) Sacred fire altars used in rituals.

Answer: (b) Different types of Megalithic burial structures found in archaeological sites.

Explanation:

The Megalithic culture, particularly in South India, is known for its distinct burial practices. Topikals (hat stone burials) and Kudaikals (umbrella stone burials) are types of Megalithic tombs found in Tamil Nadu and Kerala. These burials were often associated with grave goods such as pottery, iron tools, and weapons, indicating beliefs in life after death.

68. Which one of the following best highlights a key difference between the political organisation of the Early Vedic and the Later Vedic periods?

- (a) In the Later Vedic period, kings exercised authority under the control of tribal assemblies.
- (b) Kingship in the Early Vedic period was strictly hereditary, whereas rulers in the Later Vedic period were elected.
- (c) The Early Vedic polity was predominantly **tribal**, while the Later Vedic polity became increasingly **territorial**.
- (d) The Later Vedic period witnessed the complete absence of any system of taxation.

 **Answer Key**

Correct Answer: (c) The Early Vedic polity was predominantly tribal, while the Later Vedic polity became increasingly territorial.

Answer Explanation

- **Early Vedic polity** was centred on **tribal units (jana)**, with kings (rajan) ruling small groups and functioning alongside assemblies like **sabha** and **samiti**.
- **Later Vedic polity** saw the emergence of **territorial states (janapadas)**, stronger monarchy, and reduced importance of tribal assemblies.
- **Why others are incorrect:**
 - (a) Authority of assemblies **declined**, not strengthened, in the Later Vedic period.
 - (b) Kingship was **not strictly hereditary** in the Early Vedic period, and elections did not

characterize the Later Vedic period.


- (d) **Taxation (bali, bhaga)** became more prominent in the Later Vedic phase.

69. Consider the following statements regarding ancient scripts of the Indian subcontinent:

1. The Harappan script is the oldest *deciphered* script of the Indian subcontinent.
2. Brahmi script is known from inscriptions dating back to the 4th century BCE.
3. Al-Biruni referred to multiple regional scripts such as Siddhamatrika, Nagara, and Andhri in different parts of India.
4. During 1500–500 BCE, literary traditions like the Vedas existed, but there is no conclusive archaeological evidence of writing.

Which of the statements given above are correct?

- (a) 1 and 2 only
- (b) 2, 3 and 4 only
- (c) 1, 3 and 4 only
- (d) 2 and 4 only

 **Correct Answer: (b) 2, 3 and 4 only**

 **Brief Explanation**

- **Statement 1 – Incorrect:**
The **Harappan script**, though the *oldest known script* in the subcontinent, is **not deciphered**.
- **Statement 2 – Correct:**
The **Brahmi script** is the **oldest deciphered script**, attested from the **4th century BCE** (e.g., Ashokan inscriptions).
- **Statement 3 – Correct:**
Al-Biruni documented several **regional scripts** (Siddhamatrika/Kutila, Nagara, Andhri, etc.), reflecting script diversity in early medieval India.
- **Statement 4 – Correct:**
Between **1500–500 BCE**, India had a

strong **oral literary tradition** (Vedas), but **no firm archaeological evidence of writing** from this period.

- Contributed to the **formation of the Harappan civilisation**
- Hence, they are best classified as **Pre-Harappan Sub-Cultures**.

70. Consider the following table:

Site	Geographical Feature	Significance
A. Lothal	Near Gulf of Khambhat	Artificial dockyard
B. Sutkagendor	Makran coast	Coastal trade centre
C. Dholavira	Rann of Kutch	Riverine port
D. Malvan	Tapti River	Southernmost Harappan port

Which of the rows given above are correctly matched?

- (a) A and B only
- (b) A, B and D only
- (c) B and C only
- (d) A, C and D only

✓ **Correct Answer: (a) A and B only**

Explanation:

- Lothal and Sutkagendor are confirmed **coastal / maritime trade sites**
- Dholavira is inland (not a port)
- Malvan is a port but **not the southernmost Harappan site**

71. Sothi Siswal, Amri, Nal, Damb Sadat are four sites associated with

- (a) Pre Harappan Culture
- (b) **Pre Harappan Sub Culture**
- (c) Mature Harappan phase
- (d) Late Harappan Phase

✓ **Answer Key**

Correct Answer: (b) Pre-Harappan Sub-Culture

🧠 **Explanation**

Sothi-Siswal, Amri, Nal, and Damb Sadat are **regional cultural traditions** that **preceded or evolved alongside the Early Harappan phase**.

- They are not a single, uniform “Pre-Harappan culture,” but rather **distinct regional sub-cultures** that:
 - Show **proto-urban traits**

72. Consider the following statements:

1. Houses in the Harappan civilisation were generally constructed using **standardised burnt bricks**.
2. Most Harappan cities followed a **grid pattern of streets intersecting at right angles**.
3. The **Great Bath** was primarily used as a residential structure for priests.

Which of the statements given above is/are correct?

- (a) 1 and 2 only
- (b) 1 only
- (c) 2 and 3 only
- (d) 1, 2 and 3

✓ **Correct Answer: (a) 1 and 2 only**

🧠 **Answer Explanation**

- **Statement 1 – Correct**
Harappan buildings were made predominantly of **uniform burnt bricks**, reflecting advanced standardisation.
- **Statement 2 – Correct**
Urban planning in Harappan cities like Mohenjo-daro and Harappa followed a **rectangular grid pattern**.
- **Statement 3 – Incorrect**
The **Great Bath** is believed to have been used for **ritual or ceremonial bathing**, not as a residential structure.

73. With reference to key concepts in Jain philosophy, consider the following pairs:

1. **Utsarpini** — Phase of moral and material decline
2. **Samvara** — Voluntary death by fasting
3. **Nirjara** — Process of shedding accumulated karma
4. **Sallekhana** — Stoppage of the influx of new karma

Which of the pairs given above are correctly matched?

- (a) Only one pair
- (b) Only two pairs
- (c) Only three pairs
- (d) All four pairs

✔ Correct Answer: (a) Only one pair

🧠 Answer Explanation

Let us evaluate each pair:

- **Utsarpini — Phase of moral and material decline**
✘ Incorrect.
- **Utsarpini** denotes the **ascending cycle** of time marked by *progress and improvement*. Decline is associated with **Avasarpini**, not Utsarpini.
- **Samvara — Voluntary death by fasting** **✘ Incorrect.**
- **Samvara** means the **cessation of the influx of new karma** through ethical discipline and vows. Voluntary death by fasting is called **Sallekhana (Santhara)**.
- **Nirjara — Process of shedding accumulated karma**
✔ Correct.
- **Nirjara** refers to the **exhaustion or destruction of existing karma**, either naturally or through austerities.
- **Sallekhana — Stoppage of the influx of new karma**
✘ Incorrect.
- **Sallekhana** is a **ritual fast unto death**, undertaken with detachment at the end of life.

74. With reference to Jainism, consider the following personalities:

1. **Devarddhi Kshamashramana**
2. **Jinasena**
3. **Gunabhadra**
4. **Dignaga**

Which of the above are associated with Jainism?

- (a) 1, 2 and 3
- (b) 2, 3 and 4
- (c) 1, 3 and 4
- (d) 1, 2 and 4

✔ Correct Answer: (a) 1, 2 and 3

🧠 Answer Explanation

- **Devarddhi Kshamashramana – Correct**
A prominent **Jain monk**, he presided over the **Council of Valabhi**, where Jain canonical texts were compiled.
- **Jinasena – Correct**
A major **Digambara Jain acharya**, he authored important Jain works including parts of the **Mahapurana**.
- **Gunabhadra – Correct**
A disciple of Jinasena, he completed the **Mahapurana**, making him a significant Jain scholar.
- **Dignaga – Incorrect**
Dignaga was a renowned **Buddhist philosopher and logician**, associated with Buddhist epistemology, not Jainism.

75. With reference to the Indus Valley Civilisation (IVC), consider the following statements:

1. The Indus Valley Civilisation shows **no evidence of religious beliefs or ritual practices**.
2. Archaeological findings suggest that the Harappans were **skilled in crafts such as basket-making and cloth embroidery**.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only

- (c) Both 1 and 2
(d) Neither 1 nor 2

✔ **Correct Answer: (b) 2 only**

🧠 **Answer Explanation**

- **Statement 1 – Incorrect**
Although the Indus Valley Civilisation lacked temples or an organised priesthood, **religious elements are evident**, such as seals depicting a **Pashupati-like figure, fire altars, and ritual bathing (Great Bath)**.
- **Statement 2 – Correct**
Archaeological evidence (impressions on pottery, spindle whorls, needles, and terracotta models) indicates **advanced skills in weaving, embroidery, and basket-making** among the Harappans.

76. **With reference to the Brahmanical and Śramaṇa traditions in ancient India, consider the following statements:**

1. The Brahmanical tradition upheld the **authority of the Vedas**, whereas the Śramaṇa tradition rejected Vedic authority.
2. The Brahmanical tradition emphasised **rituals, sacrifices, and household life**, while the Śramaṇa tradition stressed **renunciation and asceticism**.
3. The Śramaṇa tradition accepted the **varna system** as divinely ordained.
4. Both traditions equally emphasised **ahimsa** as the supreme moral principle.

Which of the statements given above are correct?

- (a) 1 and 2 only
(b) 1, 2 and 3 only
(c) 1, 3 and 4 only
(d) 1, 2, 3 and 4

✔ **Correct Answer: (a) 1 and 2 only**

🧠 **Answer Explanation**

- **Statement 1 – Correct**
The **Brahmanical tradition** is rooted in the **Vedas**, whereas the **Śramaṇa tradition** (e.g., Buddhism, Jainism, Ajivikas) **did not accept Vedic authority**.
- **Statement 2 – Correct**
Brahmanical thought emphasised **rituals (yajñas), sacrifices, and the householder’s path**, while Śramaṇa movements advocated **renunciation, meditation, and ascetic discipline**.
- **Statement 3 – Incorrect**
The Śramaṇa tradition **rejected or critically questioned the varna system**, particularly its ritual hierarchy.
- **Statement 4 – Incorrect**
Ahimsa was central to **Jainism** and important in **Buddhism**, but **not equally emphasised** across both traditions in the same manner.

77. **The terms Harmika, Torana, Vedika, Medhi, and Chhatra are associated with which one of the following?**

- (a) Categories of taxes during the Nanda period
(b) Architectural elements of Buddhist stupas and monuments
(c) Structural components of Ashokan pillars
(d) Classification of social groups in the post-Mauryan period

✔ **Correct Answer: (b) Architectural elements of Buddhist stupas and monuments**

🧠 **Answer Explanation**

- These terms denote **distinct parts of Buddhist stupa architecture**:
 - **Medhi** → Circular or square **platform/base** of the stupa
 - **Vedika** → **Railing** enclosing the stupa
 - **Torana** → **Ornamental gateways** (often four cardinal directions)

- **Harmika** → **Square railing** atop the dome (anda), signifying sanctity
- **Chhatra (Chhatra)** → **Umbrella(s)** crowning the stupa, symbolising honour
- They are **not** taxes, pillar parts, or social categories.

78. **With reference to ancient Indian literary works and their authors, consider the following pairs:**

1. **Kuvalayamala** — **Udyotanasuri**
2. **Madhyamaka Karika** — **Nagasena**
3. **Paumachariu** — **Vimalasuri**

Which of the pairs given above are correctly matched?

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

✔ **Correct Answer: (c) 1 and 3 only**

 **Answer Explanation**

- **Pair 1 – Correct**
Kuvalayamala is a Jain narrative work authored by **Udyotanasuri**.
- **Pair 2 – Incorrect**
Madhyamaka Kārikā was authored by **Nagarjuna**, not Nagasena. (Nagasena is associated with *Milindapanha*.)
- **Pair 3 – Correct**
Paumachariu is a Jain retelling of the Ramayana written by **Vimalasuri**.

79. **The transition from the Stone Age to the Metal Age in human history corresponds to which one of the following geological epochs?**

- (a) Oligocene
- (b) Pliocene
- (c) Holocene
- (d) Eocene

✔ **Correct Answer: (c) Holocene**

 **Answer Explanation**

- The **Holocene Epoch** (beginning around **11,700 years ago**) witnessed:
 - The end of the last Ice Age
 - The rise of **Neolithic cultures**
 - **Agriculture, domestication of animals**, and later the **use of metals (Copper → Bronze)**
- Earlier epochs such as:
 - **Eocene, Oligocene, and Pliocene** belong to much earlier phases of geological time, long before organised human culture and technological transitions.

80. **With reference to the sacred texts and languages of Buddhism and Jainism, consider the following statements:**

1. The sacred canonical texts of Buddhism are collectively known as the **Siddhānta or Āgama**.
2. The earliest Buddhist texts were composed in **Pāli**, a language belonging to the **Prakrit family**.
3. The earliest Jain canonical texts were composed in **Ardha-Māgadhī**, a **Prakrit language**.
4. **Nandi Sūtra** and **Anuyogadvāra (Anuyogadvara)** are important **Jain texts**.

Which of the statements given above are correct?

- (a) 1, 2 and 3
- (b) 2, 3 and 4
- (c) 1, 3 and 4
- (d) 1, 2 and 4

✔ **Correct Answer: (b) 2, 3 and 4**

 **Answer Explanation**

- **Statement 1 – Incorrect**
Siddhānta and *Āgama* are terms associated with **Jain canonical literature**, not Buddhism. The Buddhist canon is known as the **Tripitaka** (Vinaya, Sutta, Abhidhamma).

- **Statement 2 – Correct**
The earliest Buddhist texts were composed in **Pāli**, which is a **Middle Indo-Aryan (Prakrit) language**.
- **Statement 3 – Correct**
Early Jain texts were composed in **Ardha-Māgadhī**, also a **Prakrit language**, traditionally associated with Mahavira’s teachings.
- **Statement 4 – Correct**
Nandi Sūtra and **Anuyogadvāra** are recognized **Jain canonical texts**, dealing with doctrine and classification of knowledge.

81. **With reference to ancient Indian literature and philosophical ideas, consider the following statements:**

1. The **Pañcha-lakṣaṇas** (five defining characteristics) are traditionally associated with the **Purāṇas**.
2. The concepts of **Puruṣārthas** derive their philosophical foundations from the **Vedas and Upaniṣads**.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

✓ **Correct Answer: (c) Both 1 and 2**

 **Answer Explanation**

- **Statement 1 – Correct**
The **Purāṇas** are classically defined by the **Pañcha-lakṣaṇas**: *Sarga* (creation), *Pratisarga* (re-creation), *Vaṃśa* (genealogies), *Manvantara* (cosmic cycles), and *Vaṃśānucarita* (dynastic histories).
- **Statement 2 – Correct**
The idea of **Puruṣārthas**—*Dharma*, *Artha*, *Kāma*, and *Mokṣa*—has its roots in **Vedic and Upaniṣadic thought**, later elaborated in Smṛti and epic traditions.

82. **With reference to the provisions on slavery in the Arthashastra, consider the following statements:**

- (a) The sale or mortgage of a **pregnant female slave** without making arrangements for maternity was punishable.
- (b) A **female slave (dāsī)** who bore her master a son **continued to remain a slave for life**.
- (c) Slaves were employed both in **private households** as well as in **state service**.
- (d) The Arthashastra laid down **rules for manumission**, including release of slaves upon payment.

Which one of the above statements is incorrect?

✓ **Correct Answer: (b)**

 **Answer Explanation**

- **Option (a) – Correct**
The *Arthashastra* contains **protective regulations** for female slaves, including penalties for selling or mortgaging a pregnant slave without proper safeguards.
- **Option (b) – Incorrect**
According to the *Arthashastra*, a **female slave who bore her master a son was entitled to freedom**, and **the child was considered free**, not enslaved. Hence, she was **not a slave for life**.
- **Option (c) – Correct**
Slaves were employed in **domestic service, agriculture, crafts, and state-controlled establishments**.
- **Option (d) – Correct**
The text clearly provides for **manumission**, including freedom through **repayment, service, or special circumstances**.

83. With reference to the concept of **Bodhisattvas in Buddhism**, consider the following statements:

1. Bodhisattvas are prominently venerated in **Hīnayāna (Theravāda) Buddhism**.
2. **Avalokiteśvara** is a Bodhisattva who embodies the **compassion of all Buddhas**.
3. **Maitreya** is regarded as a Bodhisattva who will become the **future Buddha**.

Which of the statements given above are correct?

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

✔ **Correct Answer: (b) 2 and 3 only**

🧠 Answer Explanation

- **Statement 1 – Incorrect**
The Bodhisattva ideal is a defining feature of **Mahāyāna Buddhism**, not Hīnayāna/Theravāda, which emphasises the Arhat ideal.
- **Statement 2 – Correct**
Avalokiteśvara represents **universal compassion** and is one of the most revered Bodhisattvas in Mahāyāna tradition.
- **Statement 3 – Correct**
Maitreya is recognised as a **Bodhisattva presently residing in Tushita heaven**, destined to become the **next Buddha**.

84. With reference to the **Mahajanapadas of ancient India**, consider the following pairs of **Mahajanapada, its capital, and the associated river**:

Mahajanapada	Capital	River
Gandhara	Taxila	Indus
Asmaka	Potali	Godavari
Vajji	Vaishali	Gandak
Kosala	Shravasti	Sarayu

How many of the above rows are correctly matched?

- (a) One row only
- (b) Two rows only
- (c) Three rows only
- (d) All four rows

✔ **Correct Answer: (d) All four rows**

🧠 Answer Explanation

- **Gandhara – Taxila – Indus** → Correct
Gandhara was located in the north-west, with **Taxila** as its capital, near the **Indus system**.
- **Asmaka – Potali – Godavari** → Correct
Asmaka was the **only Mahajanapada south of the Vindhyas**, located on the **Godavari**, with **Potali (or Potana)** as its capital.
- **Vajji – Vaishali – Gandak** → Correct
Vaishali, the capital of the Vajji confederacy, lay near the **Gandak river** in present-day Bihar.
- **Kosala – Shravasti – Sarayu** → Correct
Shravasti was the capital of Kosala, situated on the **Sarayu river**.

85. Consider the following statements"
Statement I: According to the Shvetambara Jain tradition, the embryo of Mahavira was originally conceived by a Brahmana woman, but Indra transferred it to the womb of Trishala.

Statement II: This transfer of the embryo was done because a Brahmana woman or a woman from a low family was considered unworthy of giving birth to a future Tirthankara.

Which one of the following is correct in respect of the above statements?

- (a) Both Statement I and Statement II are correct, and Statement II explains Statement I.
- (b) Both Statement I and Statement II are correct, but Statement II does not explain Statement I.

(c) Statement I is correct, but Statement II is incorrect.

(d) Statement I is incorrect, but Statement II is correct.

Answer: (a) Both Statement I and Statement II are correct, and Statement II explains Statement I.

Explanation:

Statement I is correct – The Shvetambara tradition states that Mahavira’s embryo was first conceived by Devananda, the wife of a Brahmana named Rishabhadatta, and later transferred by Indra to Trishala’s womb. Statement II is correct and explains Statement I – The transfer was believed to be necessary because, according to the Jain tradition, a Brahmana woman or a woman from a lower family was not considered worthy of giving birth to a Tirthankara.

86. Which one of the following ancient Indian scripts was predominantly written from right to left?

- (a) Brahmi
- (b) Nandināgarī
- (c) Śāradā
- (d) Kharoṣṭhī

✓ Correct Answer: (d) Kharoṣṭhī

🧠 Answer Explanation

- **Kharoṣṭhī** script, used mainly in north-western India (Gandhara region), was written from right to left.
- It shows clear influence of **Aramaic script**, which also follows a right-to-left direction.
- Other scripts like **Brahmi, Nandināgarī, and Śāradā** are written from left to right.

87. Consider the following table:

Site	Geographical Feature	Significance
A. Lothal	Near the Gulf of Khambhat	Artificial dockyard
B. Sutkagendor	Makran coast	Coastal trade centre
C. Dholavira	Rann of Kutch	Riverine port
D. Malvan	Tapti River	Southernmost Harappan port

Which of the rows given above are correctly matched?

- (a) A and B only
- (b) A, B and D only
- (c) B and C only
- (d) A, C and D only

✓ Correct Answer: (b) A, B and D only

🧠 Answer Explanation

- **Row A – Correct**
Lothal, located near the **Gulf of Khambhat**, is renowned for its **artificial dockyard**, indicating maritime trade.
- **Row B – Correct**
Sutkagendor, situated on the **Makran coast**, functioned as an important **coastal trade centre** and is the **westernmost Harappan coastal site**.
- **Row C – Incorrect**
Dholavira, though located in the **Rann of Kutch**, is an **inland site** known for advanced **water management**, not a riverine or coastal port.
- **Row D – Correct**
Malvan, on the **Tapti River in Gujarat**, is identified as the **southernmost Harappan port**, distinct from **Daimabad**, which is the southernmost Harappan *site* but not a port.

88. With reference to religious beliefs and practices in the Early Vedic period, consider the following statements:

1. The **Rig Veda** reflects a wide **diversity of deities and forms of worship**.
2. Religious life in the Rig Vedic period was **uniform**, with all people worshipping the same set of Vedic gods.
3. The Rig Vedic religious outlook is best described as **naturalistic polytheism**, with forces of nature being personified as gods.

Which of the statements given above are correct?

- (a) 1 and 2 only
- (b) 1 and 3 only
- (c) 1, 2 and 3
- (d) None of the above

✔ **Correct Answer: (b) 1 and 3 only**

🧠 **Answer Explanation**

- **Statement 1 – Correct**
The **Rig Veda** mentions numerous deities such as **Indra, Agni, Varuna, Soma, Surya**, indicating **diverse religious practices** rather than a monolithic system.
- **Statement 2 – Incorrect**
Religious practices were **not uniform**; different clans and groups emphasized different deities, and worship varied regionally and socially.
- **Statement 3 – Correct**
Early Vedic religion is described as **naturalistic polytheism**, where **natural forces** like fire, rain, wind, and the sun were deified.

89. With reference to Vajrayana Buddhism, consider the following statements:

1. Vajrayana Buddhism emerged as a development within the **Hinayana** tradition.
2. Vajrayana Buddhism views the **Buddha as an ordinary historical**

teacher rather than a transcendent figure.

3. Vajrayana Buddhism shows the influence of **local cults, magical practices, and esoteric rituals**.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 1 and 2 only
- (c) 2 and 3 only
- (d) 3 only

✔ **Correct Answer: (d) 3 only**

🧠 **Answer Explanation**

- **Statement 1 – Incorrect**
Vajrayana Buddhism evolved **out of Mahayana Buddhism**, not Hinayana. It represents a later tantric development within the Mahayana fold.
- **Statement 2 – Incorrect**
Vajrayana, like Mahayana, views the Buddha as a **transcendent and cosmic being**, not merely an ordinary human teacher. The idea of Buddha as an ordinary person is associated more closely with **Hinayana/Theravada**.
- **Statement 3 – Correct**
Vajrayana incorporated **elements of local and tribal cults**, including **mantras, mudras, mandalas, magical rites, and esoteric practices**, especially in regions like Tibet and Nepal.

90. The archaeological sites of Hathnora and Odai are best known for the discovery of which one of the following?

- (a) Palaeolithic stone tools
- (b) Prehistoric rock paintings
- (c) Evidence of early sedentary life
- (d) Fossil remains of early hominids

✔ **Correct Answer: (d) Fossil remains of early hominids**

🧠 **Answer Explanation**

- **Hathnora** (in the Narmada Valley, Madhya Pradesh) is famous for the discovery of a **hominid skull cap**, often referred to as *Narmada Man*.
- **Odai** is also associated with **early human fossil evidence** rather than tools or paintings.
- These sites are therefore significant for understanding **human evolution in the Indian subcontinent**, not for cultural artefacts or settlement patterns.

91. **Which of the following items in the Harappan civilisation were produced on a standardised, large-scale basis rather than for individual or household use?**

1. Burnt bricks
2. Weights
3. Animal rearing practices
4. Pottery

Select the correct answer using the code given below:

- (a) 1, 2 and 3
- (b) 1, 3 and 4
- (c) 1, 2 and 4
- (d) 2, 3 and 4

✔ **Correct Answer: (c) 1, 2 and 4**

🧠 Answer Explanation

- **Bricks – Correct**
Harappan bricks were **uniformly standardised** (commonly in the 1:2:4 ratio) and mass-produced for urban construction.
- **Weights – Correct**
Weights followed a **binary system** and were produced in large numbers, reflecting regulated trade practices.
- **Animal rearing – Incorrect**
Animal rearing was an **economic activity**, not a manufactured or mass-produced item.
- **Pottery – Correct**
Pottery was produced using the **fast wheel**, enabling **large-scale and uniform production**.

92. **The traditional date of whose passing away is placed at 527 BCE, marking the beginning of the *Vira-nirvāṇa* era?**

- (a) Gautama Buddha
- (b) Mahavira
- (c) Parshvanatha
- (d) Ashvaghosha

✔ **Correct Answer: (b) Mahavira**

Explanation:

The year **527 BCE** is traditionally associated with the **nirvāṇa (passing away)** of **Mahavira**, the **24th Tirthankara of Jainism**. This event marks the commencement of the **Vira-nirvāṇa era** in Jain chronology.

93. **With reference to the *Gana–Sanghas* that existed as alternatives to monarchies in the pre-Mauryan period, consider the following statements:**

1. Most Gana–Sanghas were located in the **foothills of the Himalayas or in hilly/mountainous regions**.
2. Gana–Sanghas **completely rejected the Varna system**, and Brahmanas or priests had no role in their society.
3. Gana–Sanghas were **neither monarchies nor democracies**, but functioned as **oligarchies**.
4. The **gana-puraka** was responsible for maintaining quorum in assemblies, and **voting was conducted using wooden pieces called *śalākās***.

Which of the statements given above are correct?

- (a) 1 and 3 only
- (b) 3 and 4 only
- (c) 1 and 4 only
- (d) 1, 2, 3 and 4

✔ **Correct Answer: (a) 1 and 3 only**

🧠 Answer Explanation

- **Statement 1 – Correct**
Many prominent Gana–Sanghas (e.g., Vajji/Licchavis) were situated in the

northern and north-eastern regions, often near the Himalayan foothills.

- **Statement 2 – Incorrect**
Gana–Sanghas did **not completely reject the Varna system**. Social stratification existed, and **Kshatriya elites dominated**; Brahmanas were not entirely absent.
- **Statement 3 – Correct**
These polities functioned as **oligarchies**, where power rested with a **group of ruling elites**, not with a single king or the entire populace.
- **Statement 4 – Incorrect**
While **śalākā-based voting** is mentioned in Buddhist texts, the specific attribution of **gana-puraka** as quorum-keeper is **not uniformly attested** and is considered **over-specific** for a correct generalisation.

94. **The emergence of agriculture, domestication of animals, permanent settlements, and the invention of the wheel are characteristic features of which one of the following stages of prehistoric human development?**

- (a) Palaeolithic Age
- (b) Mesolithic Age
- (c) Neolithic Age
- (d) Chalcolithic Age

✓ **Correct Answer: (c) Neolithic Age**

 **Answer Explanation**

- The **Neolithic Age** marks a major transformation in human history, often called the **Neolithic Revolution**, characterised by:
 - **Domestication of plants and animals**
 - **Agriculture-based economy**
 - **Sedentary (settled) village life**
 - **Invention and use of the wheel**
 - **Polished stone tools and pottery**
- In contrast:
 - **Palaeolithic Age** → hunting–gathering, nomadic life

- **Mesolithic Age** → transitional phase with microliths
- **Chalcolithic Age** → use of copper along with stone tools

95. **With reference to the nature and authority of Vedic literature, consider the following statements:**

1. **Śruti** is regarded as eternal and divinely revealed, whereas **Smṛti** is considered humanly composed and subject to change over time.
2. **Smṛti** literature functions in direct opposition to **Śruti** and does not derive its authority from it.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

✓ **Correct Answer: (a) 1 only**

 **Answer Explanation**

- **Statement 1 – Correct**
Śruti (the Vedas) is believed to be **eternal, authorless (apauruṣeya), and divinely revealed**, while **Smṛti** texts (such as Dharmashastras) are **human compositions** that evolved according to changing social needs.
- **Statement 2 – Incorrect**
Smṛti does not oppose Śruti. Instead, it **derives its legitimacy from Śruti** and seeks to interpret, systematise, and apply Vedic principles to social life.

96. Assertion (A):

In Buddhism, the doctrine of **impermanence (Anicca)** implies that the notion of a permanent 'self' or 'I' is illusory and that a person is a constantly changing aggregation of experiences and consciousness.

Reason (R):

The Buddhist text **Milindapanha** employs the **chariot analogy** to explain that what is called a 'person' is merely a convenient designation for a collection of constituent elements, just as a chariot is nothing apart from its parts.

Which one of the following is correct?

- (a) Both A and R are correct, and R correctly explains A
- (b) Both A and R are correct, but R does not explain A
- (c) A is correct, but R is incorrect
- (d) A is incorrect, but R is correct

✓ **Correct Answer: (a) Both A and R are correct, and R correctly explains A**

🧠 **Answer Explanation**

- **Assertion (A) is correct:**
The Buddhist doctrines of **Anicca (impermanence)** and **Anatta (non-self)** together reject the idea of an eternal, unchanging soul.
- **Reason (R) is correct:**
The **chariot analogy** in the *Milindapanha* illustrates that a person has **no independent essence** and exists only as a combination of changing components.
- **Link:**
The analogy directly **explains how impermanence undermines the idea of a permanent self**, thereby reinforcing the Assertion.

97. With reference to the Buddhist canonical texts known as the *Tripitakas*, consider the following statements:

1. The **Sutta Pitaka** primarily lays down the **rules and disciplinary regulations** to be followed by Buddhist monks.
2. The **Abhidhamma Pitaka** deals mainly with **philosophical and metaphysical analysis** of Buddhist doctrine.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

✓ **Correct Answer: (b) 2 only**

🧠 **Answer Explanation**

- **Statement 1 – Incorrect**
Rules and regulations for monks are contained in the **Vinaya Pitaka**, not the **Sutta Pitaka**.
The **Sutta Pitaka** consists mainly of the **discourses and sermons of the Buddha**.
- **Statement 2 – Correct**
The **Abhidhamma Pitaka** provides a **systematic and analytical exposition** of Buddhist philosophy, psychology, and metaphysics.

98. What is the common feature shared by the following literary works?

1. *Paumachariu*
2. *Dasharatha Jataka*
3. *Iramavataram*

Select the correct answer from the options given below:

- (a) They are different retellings of the same epic narrative
 - (b) They are commentaries on the four Vedas
 - (c) They were composed by the same author
 - (d) They belong to the same religious tradition
-

✔ **Answer Key**

Correct Answer: (a) They are different retellings of the same epic narrative

Answer Explanation

All three works are **retellings of the Ramayana story**, but they belong to **different linguistic, regional, and religious traditions**:

- **Paumachariu** – A **Jaina** version of the Ramayana, composed by **Vimalasuri**, presenting Rama as a non-violent hero in line with Jain ethics.
- **Dasharatha Jataka** – A **Buddhist Jataka tale**, portraying Rama as a previous birth of the Buddha, emphasizing moral conduct rather than divinity.
- **Iramavataram (Kamba Ramayanam)** – A **Tamil Vaishnava** rendition by **Kamban**, portraying Rama as an incarnation of Vishnu.

99. With reference to the early history of **Jainism**, consider the following statements. Which one of them is **correct**?

- (a) Jainism spread to South India under the leadership of **Sthulabhadra**.
- (b) The Jainas who followed **Bhadrabahu** came to be known as **Shvetambaras** after the Council of Pataliputra.
- (c) Jainism received royal patronage from the **Kalinga king Kharavela** in the 1st century BCE.
- (d) From its earliest phase, Jainism emphasized **image worship**, unlike Buddhism.

✔ **Answer Key**

Correct Answer: (c)

Answer Explanation

- **(a) Incorrect** – The southward movement of Jain monks is traditionally associated with **Bhadrabahu**, not Sthulabhadra.
- **(b) Incorrect** – Followers of **Bhadrabahu** later became known as **Digambaras**, while those who stayed back evolved into **Shvetambaras**.

- **(c) Correct** – **King Kharavela of Kalinga** (1st century BCE), as attested by the **Hathigumpha inscription**, was a major patron of Jainism.
- **(d) Incorrect** – Early Jainism, like early Buddhism, was largely **aniconic**; image worship developed in later phases.

100. **With reference to the Neolithic Age in the Indian subcontinent, consider the following statements:**

1. The earliest Neolithic settlements developed in regions **to the west of the Indus River**.
2. The Neolithic culture of **Kashmir** is marked by the **absence of microlithic tools**.
3. **Pottery-making** made its first appearance during the Neolithic phase.
4. Neolithic communities generally preferred to establish settlements **away from hilly regions**.

Which of the statements given above are correct?

- (a) 1, 2 and 3 only
- (b) 2 and 4 only
- (c) 3 only
- (d) 1, 3 and 4 only

✔ **Correct Answer: (a) 1, 2 and 3 only**

🧠 **Answer Explanation**

- **Statement 1 – Correct**
The earliest Neolithic site in the subcontinent, **Mehrgarh**, lies **west of the Indus River** in present-day Balochistan.
- **Statement 2 – Correct**
The **Kashmir Neolithic culture** (e.g., Burzahom) is characterised by **polished stone tools and pit dwellings**, with a notable **absence of microliths**.
- **Statement 3 – Correct**
Pottery appears for the first time during the **Neolithic Age**, alongside agriculture and animal domestication.

- **Statement 4 – Incorrect**

Many Neolithic settlements were located **in or near hilly and upland regions**, often close to water sources; they were **not exclusively away from hills**.