Q.1)

Ans) a

Exp) Option a is correct.

Statement 1 is incorrect. Dome construction started at the end of the 12th century and has been developed over six centuries under the patronage of the Mamluks or Ilbari Turks, the Khaljis, the Tughlaqs, the Sayyids, the Lodhis, the Mughals and the Surs. Thus, construction of dome was prevalent from before the coming of Tughlaqs and was not started by them.

**Statement 2 is incorrect. Double domes** were introduced during the period of **Lodhi dynasty**. It consisted of a hollow dome inside the top dome. The purpose of dome was to give strength to the structure and also to lower the inner height of dome.

**Statement 3 is correct.** The **Alai Darwaza** was named after the first Khalji Sultan named Ala-ud-din Khalji (Khilji) of the Khalji dynasty in 1311 AD. False domes and arches were built before the Turkic rule which is very typical of the architecture seen during the rule of Qutb-ud-din Aibak, the founder of the Slave Dynasty. It was the **first true dome in India** because it was built on scientific lines.

Knowledge Base: **The Lodi dynasty also introduced gardens** as one of the most distinct features of constructions. It can be seen in the Lodi gardens built in Delhi. This feature, though introduced in the 16th century by the Lodis, would be taken forward by the Babur.

Q.2)

Ans) c

Exp) Option c is correct.

**Statement 1 is correct.** Khajuraho group of temples were built by the **Chandela rulers between 900 CE to 1130 CE.** The Chandela Empire ruled central India from the **tenth to the fourteenth centuries**. Chandelas were well known for their interest in art and architecture. Although followers of Shaivism, the Chandelas were also said to have been inclined owards Vaishnavism and Jainism as well.

**Statement 2 is correct.** The carvings in the temple reflect the four goals of life in Hinduism, viz, **dharma**, **kama**, **artha**, **moksha**. Erotic images are very common in the Temples of Khajuraho. Scenes depicted on the walls of the temples are a **part of the Narathara (the human life cycle)** signifying how sexual procreation and kama are an essential aspect of human life.

Statement 3 is incorrect. The Khajuraho temples belong to not only Hindu religion but to Jains also. It comprises of three large Jain temples, viz, the Ghantai temple, the temple of Adinath and that of Parsawanatha. Ghantai temples has 11 naked statues of the Jaina Tirthankaras and two of their Yakshinis. Statement 4 is correct. Chausath Jogini temple consists of 64 small cells corresponding to the number of Yoginis, the female attendants of Goddess Kali, after whom the temple is named. It is the only temple in Khajuraho which is built entirely of granite as all the temples here are made up of sandstone

Knowledge Base: The first mention of Khajuraho and its temples is in the accounts of Abu Rahyan Albureni (1022 CE) and Ibn Batutah (1335 CE)

Q.3)

Ans) b

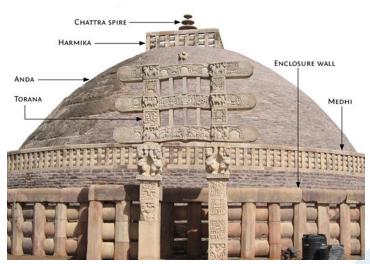
Exp) Option b is correct.

**Statement 1 is correct.** The **core of the Buddhist stupa** was made of **unburnt brick** while the outer surface was made by using burnt bricks, which were then covered with a thick layer of plaster.

**Statement 2 is incorrect. Buddha** was represented in **symbolic** form in all the stupas built during the **Mauryan era** and not in human form. Anthropomorphic representations of the Buddha began to emerge in the 1st century C.E. in Northern India. The two main centres of creation have been identified as

Gandhara, in today's North West Frontier Province in Pakistan, and the region of Mathura in central northern India. Buddha had been represented in human form in the Amravati stupa.

**Statement 3 is correct: The yasti** is surrounded by a **square fence** known as the **harmika** at the top of the stupa. The yasti, or spire, which symbolizes the axis mundi (a line through the earth's center around which the universe is thought to revolve).



Knowledge Base: Stupas were burial mounds prevalent in India from the Vedic period. It is a conventional representation of a funeral cumulus in which relics and ashes of the dead were kept. During the period of Ashoka, the art of stupas reached its climax.

Q.4)

Ans) c

Exp) Option c is correct.

**Statement 1 is correct.** The Turks introduced **arches**, **domes**, **lofty towers or minarets and decorations** using the Arabic script.

Statement 2 is incorrect. The Turks did not introduce Bell motifs, in fact they borrowed Hindu motifs like bell motifs, swastika, lotus.

**Statement 3 is correct.** Turks also introduced **Pietra -dura techniques** for inlay of precious stones. **Tughlaqs** introduced system of construction called **batter** which was characterized by sloping walls to give more strength to the building.

**Statement 4 is correct. Turks also introduced Jaali works** which signifies the importance of light in the buildings. Indo-Islamic architecture used **calligraphy** as a means of decoration.

Q.5)

Ans) a

Exp) Option a is correct.

**Statement 1** is incorrect. In Nagara style, temple was built on a stone platform with steps leading up to it. Thus, Nagara Style was not built on flat platform. The Dravidian style of temple was not necessarily built on a raised platform.

**Statement 2 is correct.** Images such as mithunas and the **river goddesses**, **Ganga and Yamuna** were found at the entrance at nagara style in the North Indian temple's garbhagriha. On the other hand, in the Dravida style, generally sculptures of **fierce dvarapalas or the door-keepers** guarding the temple were found.

**Statement 3 is incorrect.** There are **multiple shikharas in nagara style**, whereas absent in Dravida Style of temples. In Nagara style, the earliest temples had just one tower, or shikhara, later temples had several shikharas. So multiple shikharas were present in Nagara style The North Indian idea of multiple shikharas rising together as a cluster was not popular in South India.

**Statement 4 is incorrect.** In Nagara style the garbhagriha is always located directly under the tallest tower. In South India, the **main temple in which the garbhagriha is situated has, in fact, one of the smallest towers.** This is because it is usually the oldest part of the temple.

Q.6)

Ans) b

Exp) Option b is correct

**Statement 1 is incorrect.** Many features of the Kashmir style of architecture are developed under the influence of **Gandhara School (and not Mathura school).** For examples: trefoil arches (Gandhara influence), cellular layout and enclosed courtyard, straight-edged pyramidal roof, column walls (Greek influence, and triangular pediments (Greek influence).

**Statement 2 is correct.** The Kashmiri temple architecture has its unique features suited to local geography and are **renowned for its exquisite stone carvings.** Due to its location on the important trade routes, the architectural style is inspired by many foreign sources. Temple making reached a great height under the rulers of Karkota dynasty and Utpala dynasty.

**Statement 3 is correct. Martand Sun Temple** is a classic example of Kashmiri temple architecture. It is located in Anantnag, Kashmir and was built in 8<sup>th</sup> century AD under the aegis of Karkota Dynasty ruler Lalitaditya Muktapida. The **influences of Gandhara, Chinese and Gupta** can be observed on the monuments. The complex is in a shape of courtyard, surrounded by columns.

Q.7)

Ans) b

Exp) Option b is correct

**Statement 1 is incorrect. Chennakesava Temple, Somanathapura,** Karnataka is **dedicated to three forms of lord Vishnu.** It was built by Hoysala empire in 12<sup>th</sup> century.

**Statement 2 is correct. Arasavalli in Andhra Pradesh** has one of the prominent **Sun temples** or Suryanarayan temple, also known as Arasavalli Sun temple. It is said to be made by a Kalinga king in 7<sup>th</sup> century. The idol is made of granite and holds a lotus.

**Statement 3 is correct. Modhera Sun Temple** in Modhera, Gujarat is dedicated to Sun God. It was built in 1026-27 during the reign of Bhima I of the Chalukya dynasty.

Statement 4 is incorrect. Veerbhadra temple, Lepakshi in the Anantapur district, Andhra Pradesh is dedicated to Lord Shiva.

Knowledge Base:

### Other major sun temples in India are:

- Konark Sun Temple, Odisha. It was made by Narasimhadeva I, the Eastern Ganga king in 13<sup>th</sup> century.
- Brahmanya Dev Temple, Unao (Madhya Pradesh)
- Suryanaar Kovil, Kumbakonam (Tamil Nadu) was built in 11<sup>th</sup> century in Dravidian style.
- Dakshinaarka Temple, Gaya (Bihar) is said to be built by King Prataparudra of Warangal in 13<sup>th</sup> century
- Navalakha Temple, Ghumli (Gujarat) was made in 11<sup>th</sup> century. It is built in Solanki and Maru-Gurjara style.
- Surya Pahar Temple, Goalpara (Assam)
- Martand Sun Temple, Kashmir

Q.8)

Ans) a

Exp) Option a is correct

**Statement 1 is incorrect.** The Bengal school of architecture (1203–1573 AD) was characterised by its use of **bricks and black marble (and not white marble)**. The mosques built during this period continued the use of sloping 'Bangla roofs', which was previously used for temples. Examples: Qadam Rasul Mosque in Gour, Adina Mosque in Pandua, etc.

**Statement 2 is correct.** The Jaunpur School (1394–1479 AD) came to known for the **use of bold and forceful characters painted on huge screens** in the centre and side bays of the prayer hall. The school was patronised by the Sharqi rulers and avoided the use of minars, as the Pathan style. Example: Atala Mosque, Jaunpur.

**Statement 3 is incorrect.** Creation of ceilings without any apparent support was the special feature of **Bijapur School (1490-1656 AD) and not Malwa school.** Malwa School (1405-1569 AD), also known as the Pathan School of Architecture, is also one of the finest specimens of environmental adaptation of the period. It became prominent for the use of different coloured stones and marbles. The buildings had large windows and were decorated by stylised use of arches and pillars. Examples: Rani Roopmati Pavilion, Jahaz Mahal, Ashrafi Mahal, etc.

Q.9)

Ans) a

Exp) Option a is correct

**Statement 1 is incorrect.** The Diwan-i-aam (Hall of Public Audience) and Diwan-i-khas (Hall of Private Audience) at Agra Fort were done during the reign of **Shah Jahan**.

Statement 2 is incorrect. It was during the reign of Jahangir that Akbar's tomb was constructed in Sikandra.

Statement 3 is correct. Akbar took a keen interest in the development of art and architecture. During Akbar's reign various monuments were constructed including Agra Fort, Fatehpur Sikri etc. Akbar built a temple of Govind Dev in Vrindavan. The principal feature of the constructions during Akbar's reign was the use of red sandstone. He also introduced the use of 'Tudor arch' (four centred arch). The gardens inside the fort were built using the Charbagh style.

**Statement 4 is incorrect. Sher Shah (and not Akbar) built the Qila-e-Quhunah** (Mosque of the Old Fort) mosque in Delhi. He also built the famous Rohtas Fort in Pakistan and the Sher Shah Suri Masjid in Patna in Afghan style to mark his reign. His period is a transition from Lodi style to Mughal style of architecture.

Q.10)

Ans) d

Exp) Option d is correct

**Option d is correct.** The Jantar Mantar, in Jaipur, is an **astronomical observation site** built in the early 18<sup>th</sup> century by **Maharaja Sawai Jai Singh II**. It embodies several architectural and instrumental innovations designed for the **observation of astronomical positions** with the naked eye.

- 1. It is considered as the one of the oldest astronomical observatories in the world.
- 2. A UNESCO World Heritage Site, Jantar Mantar houses the world's largest stone sundial.
- 3. There are 16 devices at Jantar Mantar, designated to measure time, observe planetary motion around the sun, and to keep a track of celestial bodies.
- 4. It is the largest of the five astronomical observatories that Maharaja Sawai Jai Singh II had built. Out of five, three can be seen in Delhi, Varanasi and Ujjain.

**Udayagiri astronomical observatory** is located on the Tropic of Cancer in Madhya Pradesh, about 50 km from Bhopal. An ancient site that goes back to at least the second century BC, it was substantially enlarged **during the reign of the Gupta Emperor Chandragupta II Vikramaditya** (r. 375-414).

Q.11)

Ans) a

#### Exp) Option a is correct

Option a is correct. Mandapeshwar Caves are located in Borivalli near Mumbai and also known as Montperir caves. It was developed in late Gupta period as a Brahmanical cave. The caves were later converted into a Christian cave. The remains of the site include sculptures of Natraja, Sada Shiva and Ardhanarishwara. The church and its graveyard are situated above the cave precincts. It was situated on the banks of the Dahisar river, which later changed its course.

Option b is incorrect. Bagh Caves are located on the bank of Baghni River in Madhya Pradesh. It is a group of nine Buddhist caves developed around 5<sup>th</sup>-6<sup>th</sup> century AD. It is architecturally very similar to the Ajanta caves. Most significant cave here is Rang Mahal. Paintings in Bagh caves are more materialistic rather than spiritualistic.

**Option c is incorrect.** Udayagiri caves, located in Vidisha, **Madhya Pradesh**, were created in early 5<sup>th</sup> century AD under the patronage of **Chandragupta II**. It is famous for having **numerous sculptures on the hill walls.** The sculpture of **Varaha or Boar incarnation** of the Vishnu is **notable**. It also has caves dedicated to Shiva, Narasimha (half-lion, halfman), Narayana (resting Vishnu) and Skanda.

**Option d is incorrect.** Junagadh Caves are **Buddhist caves** located in Junagadh district of Gujarat. A unique feature of these caves is the **presence of a 30-50 ft high citadel** known as "Upar Kot" in front of the prayer hall.

Q.12)

Ans) c

### Exp) Option c is correct.

The Rajput constructions were also influenced by the Mughal style, but were unique in size and scope of their constructions. They generally undertook the building of imposing palaces and forts. **Statement 1 is correct**. Some of the unique features of Rajput architecture are as follows:

- They used the concept of hanging balcony (jharokha), which were constructed in all shapes and sizes.
- The cornices were built in the shape of an arch such that the shadow took the shape of a bow.

Statement 2 is correct. In contrast to the perfect symmetry of Mughal architecture, Rajput palaces are complex compositions. Generally, most palaces were built as inner citadels surrounded by the city and enclosed by a fortified wall as at Chittorgarh and Jaisalmer. Some forts, such as those at Bharatpur and Deeg, were protected by wide moats.

Statement 3 is correct. The oldest surviving palaces date from the mid-fifteenth century and are found at Chitor and Gwalior. The Man Mandir is the largest palace in Gwalior and was built by Raja Man Singh Tomar (1486-1516). Each of these palaces is a complex grouping of small spaces enclosed by a fortified wall. The Man Mandir has two storeys above, and two below, ground level overhanging a sandstone cliff.

Q.13)

Ans) a

#### Exp) Option a is correct

Stupas were burial mounds prevalent in India from the Vedic period. It is a conventional representation of a funeral cumulus in which relics and ashes of the dead were kept. **Statement 1 is incorrect.** The construction of stupas on a large scale is associated with **Buddhism**. **It** 

**began** throughout India during the reign of **Ashoka the Great** (268-232 BCE) of the **Mauryan Empire** (322-185 BCE) after his conversion to Buddhism. Though the stupas were prevalent in India from Vedic period. During the **period of Ashoka**, **the art of stupas reached its climax**. Almost 84,000 stupas were erected during his period.

**Statement 2 is incorrect.** The construction of stupa under post-Mauryan dynasties which **included Shungas(184 BCE)**, Kushans, Kanvas, Satvahanas, Shakas, Vakatakas, Ikshavakus and Abhiras saw a **positive development** in construction of stupas. The stupas became **larger** and **more decorative**. The shungas introduced the new idea of **torans** which are the **beautifully intricated gateways** to stupas.

**Statement 3 is correct**. The Gupta dynasty can be named traditionally as a **Hindu dynasty** which were dominated by **orthodox Hindus** though they allowed followers of Buddhism and Jainism to practice their religions. With the rising patronage to Hinduism, the impetus given by the rulers of Gupta dynasty to Buddhism started declining and hence the development of stupas associated with Buddhism also witnessed a decline under Gupta age.

Q.14)

Ans) a

Exp) Option a is correct.

Option a is correct. Derasar is a word used for Jain temples in Gujarat and Southern Rajasthan. In Karnataka, Jain temples are known as Basadis.

**Architecture in Shravanabelagola** in Karnataka: The Gomateswara statute is of Lord Bahubali, the son of the first Jain Tirthankar. It was built in 10<sup>th</sup> century AD by a minister in Ganga dynasty empire, Chamundaraya. It has several '**Basadis**' or Jain temples.

**Option b is incorrect.** There was discovery of a type of votive tablets known as **Ayagapata** used for donation and worship under Jainism in early centuries. These tablets are decorated with objects and designs central to Jain worship such as the stupa, dharmacakra and triratna. They present simultaneous trends or image and symbol worship. The practice of donating these tablets is documented from 1st century BCE to 3rd century CE.

**Option c is incorrect.** During the Mauryan period, caves were generally used as **viharas**, i.e. living quarters, by the Jain and Buddhist monks. The Vihars were **residential halls** for the Buddhist and Jain monks and were developed during the time of the Mauryan Empire.

**Option d is incorrect.** Artificial reservoir in temples known as 'baulis' were constructed in the premises for storage of water.

Q.15)

Ans) a

Exp) Option a is correct.

**Option a is correct.** In the region of **Karnataka** (near Mysore), the temples built under the Hoysala rulers developed a distinct style of their own known as the Hoysala School of art. It developed in the period from 1050-1300 AD with the prominent seats being **Belur**, **Halebidu** and **Sringeri**. Some of the **features** of the architecture are:

- Multiple shrines were built around a central pillared hall.
- Unlike the crucified ground plan of the Panchayatan style, the shrines led out in the shape of an intricately designed star. This was known as the stellate plan.
- Soft soapstone (Chorite schist) was the main building material.
- Massive emphasis was laid on the decoration of the temple through sculptures. Both the interior and exterior walls, even the jewelleries worn by the deities were intricately carved.

• E.g. Hoysaleswara Temple at Halebidu, Chennakesava Temple at Belur, Chennakesava Temple at Somanathapura

**Option b is incorrect.** The rulers of the Vijayanagara Empire (1335–1565 AD) were great patrons of art and architecture with capital at Hampi (Karnataka). **They combined the features of Chola, Hoysalas, Pandyas, Chalukyas architectural styles**. Under them, the architectural style began getting influenced by the Indo- Islamic style of Bijapur, which in turn was reflected in the temples built during this period. The features of the temples were:

- The walls of the temples were highly decorated with carvings and geometrical patterns.
- Goupurams, which were previously present on the front side, were now built on all the sides.
- Monolithic rock pillars.

Option c is incorrect. In Bengal region, the style of architecture came to be known as Pala and Sena School of Architecture. It developed in the period between 8th and 12<sup>th</sup> Century AD under the patronage of Pala dynasty and Sena dynasty. The Palas were primarily Buddhist rulers following Mahayana tradition, but were very tolerant and they patronised both the religions. Pala Kings built lots of Viharas, Chaityas and Stupas. The Senas were Hindus and built temples of Hindu gods, and also sustained Buddhist architectures. Thus, the architecture reflected the influence of both the religions.

Option d is incorrect. The Nayaka school of architecture flourished under the Nayaka rulers in the period between 16th and 18th centuries AD. It was also known as Madurai School. It was architecturally similar to the Dravidian style, but much larger in scope. It also had Islamic influence. Some of the unique features are:

- 1. Presence of **Prakarms** or huge corridors in the portico, around the garbhagriha, along with roofed ambulatory passageways.
- 2. The gopurams built under the Nayaka rulers were some of the **largest gopurams**. The Meenakshi temple in Madurai has the tallest gopuram in the world. The art of gopuram reached its climax under Nayaka style.
- 3. The temple structure was filled with intricate carvings.
- 4. Example: Meenakshi Temple Madurai, etc.

Q.16)

Ans) b

Exp) Option b is correct.

**Statement 1 is correct.** Tughlaq dynasty used **grey sandstone for the construction**. Tombs built out of grey sandstone and certain cities like Tughlaqabad and Ferozabad continued to be commissioned.

Statement 2 is incorrect. Tughlaq Dynasty was the crisis period for architecture during the Delhi Sultanate period. During this period, the focus was more on strength of the building and so there was less emphasis on decoration. The constructions combined both arch and lintel method of entrance design.

**Statement 3 is correct.** They also introduced a style of construction known as "batter" which was characterized by sloping walls to give more strength to the building.

Q.17)

Ans) b

Exp) Option b is correct.

**Statement 1 is correct:** The Gandhara School of Art flourishing in the North western part of the Indian subcontinent had two phases. In its early phase, **Gandhara** School of Art used **bluish-grey sandstone** as raw material for the sculptures. It was in the later phases that this school used **stucco and mud** to make colorful images using bright colors.

Statement 2 is incorrect: The halo around Budhha's images was profusely and intricately decorated, (not absent) in the Mathura School of art. It was sparsely decorated in the images of Sarnath School (an offshoot of Mathura school of art).

Statement 3 is correct: The high usage of *Tribhanga* posture is a speciality of art of Amaravati school. The Amaravati School of Art is distinct from Gandhara and Mathura schools, as it emphasizes movement by using narrative art. It involves multiple, instead of single sculptures, most of them being in the *Tribhanga* pose, which gives the illusion of a body being in motion. The Tribhanga pose shows the body with 3 bends - at the neck, at the waist and at the knees.

Q.18)

Ans) c

Exp) Option c is correct.

**Statement 1 is correct: Dilwara temples,** Mount Abu in Rajasthan has five marvellous temples built of marble with intricate carvings. The ministers of the **Solanki rulers** of Gujarat had constructed all these temples during 11<sup>th</sup> and 13<sup>th</sup> centuries A.D. They are built with white marble stones. Each has a walled courtyard. In the centre of the courtyard is the shrine with the image of the deity, Rishabhdev. Around the large courtyard, there are numerous small shrines, each housing a beautiful image of the tirthankaras with a series of elegantly carved pillars from the entrance to the courtyard.

**Statement 2 is correct: The Gomateswara statute** in Shravanabelagola (Karnataka) is of Lord Bahubali, the son of the first Jain Tirthankar. It was built in around 983 A.D. by a minister in Ganga dynasty empire, **out of a single block of granite**. It has several 'Basadis' or Jain temples. Lord Bahubali was the son of lord Rishabhanatha who was the first of the 24 Jain Tirthankaras.

**Statement 3 is correct: Udayagiri and Khandagiri Caves** in Odisha date back to the 2nd-1st century BC and are dedicated to Jainism and carved out during the reign of **Kharavela**. Famous caves here include Hathi Gumpha, Rani Gumpha and Ganesh Gumpha. They are **rich with carvings of Jain tirthankaras and deities**.

Q.19)

Ans) a

Exp) Option a is correct

**Option a is correct.** Arabesque method was used for decoration in Islamic architecture. Arabesque meant the **use of geometrical vegetal ornamentation** and was characterised by a continuous stem that split regularly, producing a series of counterpoised, leafy, secondary stems. The secondary stems, in turn, split again or returned to merge with the main stem creating a decorative pattern. The repetition of this pattern produces a beautifully balanced design with a three-dimensional effect.

Option b is incorrect. The pietra-dura technique is used for inlay of precious coloured stones and gems into the walls for decoration.

Option c is incorrect. Foreshortening technique is used in the buildings to make the inscriptions appear closer than they really are.

**Option d is incorrect. Trabeate'** was a style of architecture in which roofs, doors and windows were made by placing a horizontal beam across two vertical columns.

Q.20)

Ans) c

Exp) Option c is correct.

An important feature of the Indo Islamic architecture was the **use of water** in the premises of the constructions in the form of **courtyard pools, fountains and small drains**. Water was used primarily for three purposes: **Religious purpose, to cool the premises and decorative purpose** 

**Statement 1 is correct. Religious purpose**. According to Quran, every living thing is made of water," and the prominence of this thought is visible in Islam's use of water. The role played by water in Islamic architecture is as symbolic as it is practical. Water is not only used in a purely utilitarian manner: after all, it is the source of life and thus carries an important symbol – not only for Islam, but also for many cultures that associate it with life, purification and sustainability.

**Statement 2 is correct. To cool the premises.** The means of water created a tranquil environment in the hot arid region. It also helps in maintaining the micro-climate of the place.

**Statement 3 is correct. Decorative purpose.** They act as an ornamentation element of the garden. Also, for the people of the deserts, water was scarcely available so channelizing water into their enclosure also displayed a sense of luxury. The means of water created a tranquil environment in the hot arid region.

Q.21)

Ans) c

Exp) Option c is correct.

**Statement a is incorrect. Both** Nirvana under Buddhism and Moksha under Hinduism can be attained in this life. Advaita school believes in Jivanmukti (liberation here and now). One can attain Moksha while being alive since every atman is already liberated and would only need a realization of it(cognitive shift). The realization here being that of the *Nirguna Brahman* which is infinite & eternal. Similar to Advaita, Nirvana can happen here and now. Liberated Bodhisatvas can remain on earth to help others attain Nirvana. There are 7 levels of Nirvana which can be attained by Humans.

**Statement b is incorrect.** Nirvana is having a life that is free from all desire and suffering of the world while Moksha is to get freedom from the cycle of reincarnation.

Statement c is correct. Moksha is the pure, eternal and transcendental brahman. In moksha, there is extinction of ignorance, one realizes one's real nature. It is the identity of the brahman within the self, moksha, liberation from false knowledge, and it is bliss. The liberated self sees everything in the self. The self, atman as pure consciousness, is one's real essence. Nirvana focuses on end of suffering, it is the extinguishing the process of samsara - the birth, death and rebirth of karmic tendencies - it is freedom from dukha and rebirth. The state of nirvana which ends suffering is affected through wisdom, compassion and enlightenment. The path of enlightenment leads to nirvana

Statement d is incorrect. The goal for both Nirvana & Moksha is liberation from Samsara but differ in finer details due to the difference meta-physics between Hinduism and Buddhism. Hinduism is mostly theistic and believes in Atman while the Buddhism is purely non-theistic and does not believe in existence of Atman(believes in Atman). I.e in Hinduism samsara is the travel of Atman from one body to another before becoming one with Brahman while in Buddhism samsara is a causal connection between one birth to another before attaining a state of freedom.

Q.22)

Ans) c

Exp) Option c is correct

**Statement 1 is correct.** Temple architecture, with the **development of a square sanctum** and a pillared portico emerged during the Gupta period. In the initial stages the temples had **flat roof.** The portico was developed on shallow pillars and the entire structure was **built on low platform.** Example: Temple No. 17 at Sanchi (MP).

**Statement 2 is correct.** In the second stage, temples built continued most of the features of the earlier phase. An important addition of this phase was a **covered ambulatory passageway** around the sanctum sanctorum or garbhagriha. The passageway was used as a pradakshina path. However, the platforms were higher or upraised. Example: Parvati temple at Nachna Kuthara in Madhya Pradesh.

Statement 3 is correct. Third Stage saw the emergence of shikharas in place of a flat roof. However, they were still quite low and almost square, i.e., curvilinear. Panchayatan style of temple making was introduced. In the Panchayatan style of temple making, there were four subsidiary shrines along with the temple of the principal deity. Examples: Dashavatar temple at Deogarh (Uttar Pradesh), Durga temple at Aihole (Karnataka), etc.

Statement 4 is incorrect. Circular temples with shallow rectangular projections were introduced in the fifth and last stage. Example: Maniyar Math at Rajgir. In the fourth stage, temples were similar to earlier stages except that the main shrine became more rectangular. Example: Ter temple in Maharashtra.

Q.23)

Ans) a

Exp) Option a is correct.

**Statement 1 is incorrect.** The sikhara of Kalinga school of temples was **known as Deula**. In Kalinga style, the temple is made up of two structures: a Shikhara and mandap. The Shikhara is called Deula, and the **mandap** is called as **Jagmohan**. Shikhara were almost vertical roofs which curved inwards suddenly.

**Statement 2 is incorrect**. Any kind of **pillars were not used** in Kalinga School of temple architecture. However, iron girders were used to support the roof.

**Statement 3 is correct. Mukteshwar Temple** renowned as one of jewels of Orissa built in 10th century (950 AD). It is dedicated to Lord Shiva is situated near Parasurameswara Temple. The temple is a **fine example of Kalinga school of temple architecture** with beautiful carvings and exquisite sculptural works. **Statement 4 is incorrect.** The **temples were surrounded by boundary wall**. The ground plan of the main temple was square except the Khakhra Deula which has a rectangular plan due to its barrel-roof superstructure.

Q.24)

Ans) b

Exp) Option b is correct.

- **Statement 1 is correct.** The architecture of Sena rulers had the following features: The buildings had a curve or sloping roof, as in bamboo huts. This became popularly known as "Bangla roof" and was later adopted by the Mughal architects.
- Burnt bricks and clay, known as terracotta bricks, was the principal building material used.
  The temples of this region had a tall, curving shikhara crowned by a large amalaka, similar to the Odisha School.
- For the sculptures of this region, both stone as well as metal was used. Stone was the major component.

The figures were unique in their highly lustrous finish.

**Statement 2 is correct.** Architectural style in Sena dynasty is continuation of the style of PALAS. No evident change in architectural form can be seen.

**Statement 3 is incorrect. Dhakeshwari Temple** the most prominent temple of **Dhaka** and the best specimen of **Sena school of architecture**. While Kandariya Mahadev Temple at Khajuraho is an example of Khajuraho School or Chandela School of temple architecture. Knowledge Base: The senas were Hindus and built temples of mainly Hindu gods. But they also sustained

the Buddhist architecture. Thus, the sena school of architecture reflects the influence of both  ${\bf Hindu}$  and  ${\bf Buddhist}$  religions.

Q.25)

Ans) d

### Exp) Option d is correct.

The paragraph describes the Yoga murti at Lakshmi Narasimha temple located at Hampi, Karnataka.

Option d is correct: The monolithic statue depicting Narasimha avatar of Lord Vishnu, which is also the largest sculpture in its temple complex is the Lakshmi Narayan Temple, located in Hampi, Karnataka. It depicts the Narasimha avatar sitting in a cross-legged yogic posture, on the coils of the giant seven headed snake, Sheshnag, with its head acting as a hood for him. It is shown to have protruding eyes which show its agitated state. It is called so, as originally the statue had a small sculpture of Goddess Lakshmi next to that of Narasimha, which was demolished and removed by Deccan Sultanate armies during the raid and downfall of Vijayanagara empire in 1565 AD. It was originally built during the reign of the greatest ruler of Vijayanagar Empire - Sri Krishnadevaraya.



Q.26)

Ans) c

#### Exp) Option c is correct

Statement 1 is correct. The township of Fatehpur Sikri was built by the great Mughal Emperor Akbar who ruled between 1556-1605 C.E. The buildings here represent a unique blend of Hindu and Persian styles of architectural design, calligraphy, carving and jali work. Geometrical and floral motifs have been etched on the walls of this complex with great delicacy and aesthetic sensibility by the artisans of yore.

**Statement 2 is correct.** The well-defined administrative block, royal palaces, and Jama Masjid are located in the centre of the city. Other monuments of exceptional quality are **Panch Mahal**, the pavilion of Turkish Sultana, Anup Talao (Peerless Pool), Diwan-i-Am (Hall of Public Audience), Diwan-i-Khas (Hall of Private Audience) and Khwabgah (Sleeping Chamber); palace of Jodha Bai, Birbal's House; and the Hiran tower. Amongst the **religious monuments at Fatehpur Sikri are Jama Masjid and tomb of Saikh Salim Chishti.** To the south of the court is an imposing structure, Buland Darwaza, completed in 1575 to commemorate the victory of Gujarat in 1572.

Statement 3 is correct. Fatehpur Sikri is constructed with red sandstone with little use of marble. It was included in UNESCO list of cultural heritage sites in 1986.

Q.27)

Ans) b

Exp) Option b is correct.

**Statement 1 is correct.** The earliest rock-cut caves in India are attributed to **Ashoka (273-232 BC) and his grandson Dasaratha.** For example, Lomash rishi caves, The caves of Sudama and Visvamitra. Thus, the earliest rock-cut caves in India belongs to the period of Mauryan empire.

**Statement 2 is incorrect.** Rock-cut caves are found on both western and eastern side of India. The qualities of rock in both regions, **the harder rock in eastern India and softer rock in western India**, have contributed immensely to the process of carving. For example, Kailashnath temple at Ellora in west, Udaygiri in Odisha, and Mahabalipuram in Tamil Nadu in east.

**Statement 3 is correct. The Pallavas** introduced the **art of excavating temples from the rock**. The Dravidian style of temple architecture began with the Pallava rule. It was a gradual evolution starting from the cave temples to monolithic rathas and culminated in structural temples.

Q.28)

Ans) c

Exp) Option c is correct.

**Statement 1 is correct. Mahaparinirvana** sculpture, **Cave 26 is found in Ajanta cave. Mahaparinirvana** is massive sculpture, 24 feet long and nine feet tall, in a chaitya is on the passing away of the Buddha. The Buddha is reclining on his right side and behind him are two sala trees. On the base of the sculpture are shown his begging bowl, water pitcher and walking stick. **Ananda** and other disciples are shown sitting in mourning. Sculpted on top are celestials who are rejoicing because of the Buddha's arrival in heaven.

Statement 2 is correct. Naga King and his consort is found in the Cave No. 19 of Ajanta cave. Cave 19, a magnificent chaitya, has a remarkably detailed facade; its dominant feature is an impressive horseshoe-shaped window. Two fine standing Buddha figures flank the entrance. Inside is a three-tiered dagoba with a figure of the Buddha on the front. Outside the cave, to the west, sits a striking image of the Naga king with seven cobra hoods around his head. His wife, hooded by a single cobra, sits by his side.

Statement 3 is correct. Bodhisattva Padmapani, is found in Cave 1 Ajanta caves. This is the most well-known and appreciated painting at Ajanta. The Buddha and his consort are shown holding lilies in their hands. The artist has featured fly-whisk and mace bearers, an amorous couple, and a kinnara (half-human, half-bird) music band. Padmapani is wearing a tall crown, a necklace and armbands.

Q.29)

Ans) a

Exp) Option a is correct.

'Utsarpini' and 'Avasarpini' concept is related to Jainism.

Jains believe that time is infinite, without any beginning or end. Time is divided into infinite equal time cycles (Kalchakras). Every time cycle is further sub-divided in two equal halves.

The first half is the progressive cycle or ascending order, called Utsarpini. The other half is the regressive cycle or the descending order, called Avasarpini. Every Utsarpini and Avasarpini is divided into six unequal periods called Äräs.

During the **Utsarpini** half cycle, **progress**, **development**, **happiness**, strength, age, body, religious trends, etc., **go from the worst conditions to the best**.

During the **Avasarpini** half cycle, progress, development, happiness, strength, age, body, religious trends, etc. **go from the best conditions to the worst.** 

**Presently**, we are in the **fifth Ara of the Avasarpini phase**. When the Avasarpini phase ends the Utsarpini phase begins. This **kälchakra repeats again and continues forever**.

#### Knowledge Base:

In the ascending arc (*utsarpini*) humans progress in knowledge, age, stature, and happiness, while in the descending arc (*avasarpini*) they deteriorate. The two cycles joined together make one rotation of the wheel of time, which is called a *kalpa*. These *kalpas* repeat themselves without beginning or end.

Certain conditions and events can be said to be repetitive in the two time-cycles (Avasarpini and Utsarpini), but there is absolutely no repetition with regard to individual souls. Individual souls reincarnate in different *Gatis/Kshetras* or attain moksha according to their own karma.

Q.30)

Ans) c

#### Exp) Option c is correct.

Ajivika school was founded by Makkhali Gosala in 5th century BC. Bindusara (4th century BC) was one of its followers. Savathi (Sravasti) in Uttar Pradesh is believed to be the centre of Ajivikas.

Ashoka's seventh pillar edicts mention about Ajivikas.

It is based on the **theory of atoms** and believes that **everything is composed of atoms** and the **various qualities emerge from** the **aggregates** of atoms which is **predetermined**.

The theory that Ajivikas believed in, was **Fatalism**. It was around this **principle** that a new sect developed which consisted of **naked wanderers** who were dedicated to **asceticism**.

Statement 1 is correct Ajivika, an ascetic sect that emerged in India about the same time as Buddhism and Jainism and that lasted until the 14th century. Ajivikas led a simple ascetic life, without clothes and any material possession. They opposed Buddhism and Jainism and were atheists.

Statement 2 is correct Ajivika school revolves around the Niyati (Fate) doctrine of absolute determinism.

It believes that there is **no free will** and **whatever has happened, is happening or will happen** is **entirely pre-ordained or pre-decided** and is **based on cosmic principles**. Ajivikas did not believe in Karma doctrine **unlike Jainism and Buddhism**. They consider **Karma a fallacy**.

Statement 3 is incorrect. Ajivikas also rejected the authority of Vedas like Buddhism and Jainism.

The three heterodox sects of Buddhism, Jainism and Ajivikism had much in common. All three were against the sacrificial rituals of the Brahmanical religion and monistic theories of the Upanishads. The Ajivikas introduced cosmic principles in place of natural personification of the Vedas and world-soul theory of the Upanishads.

**Statement 4 is correct** Ajivikas **believed in the existence of soul** (atman) in every living being like Jainism. But they believed existence of soul in **material form** whereas **Jainism propounds formless soul**.

Q.31)

Ans) a

#### Exp) Option a is correct

**Sangharama** is a Sanskrit word meaning "temple" or "**monastery**", the place, including its garden or grove, where dwells the Sangha, the Buddhist monastic community. A famous sangharama was that of **Kukkutarama in Pataliputra**. The Kukkutura sangharama was later destroyed and its monks killed by Pushyamitra Shunga.

The **monastery or Sangharama became a huge part of the Buddhist tradition** and over time came to be its own self-sustaining unit, with lands for growing crops and wealth showered on them by laypeople and royalty alike for their blessings. In its final form, the monastery had some defined elements which suited its basic functions.

Knowledge Base:

A Jain temple which is more than 100 years old and well known as a pilgrimage centre is called a Tirtha.

Q.32)

Ans) a

#### Exp) Option a is correct

India being a diverse country, there has been different sects and subsects within religion. Different people pray to different gods as their presiding diety and started being called by different names.

Statement a is correct – Kapalika ("skull bearers") and Kalamukha ("black faced"), members of either of two groups of Shaivite (devotees of Shiva) ascetics, most prominent in India from the 8th through the 13th century, who practices rituals that allegedly included both animal and human sacrifice. They were small Shaivite sects scattered throughout India known for their extreme practices, including meateating, intoxication. They were successors of the Pashupatas, one of the earliest sects. The Kalamukhas (from the Sanskrit "Black faced"), perhaps referring to the practice of marking the forehead with a black streak, an indication of renunciation, were most prominent in the Karnataka region between the eleventh and thirteenth centuries C.E.

**Statement b is incorrect -** Worshippers of Surya as their supreme deity, mostly present in northern India refers to the Saura Sect. It is widely dispersed throughout India in the Gupta and medieval periods, whose members worshipped Surya, the Sun, as the supreme deity. The Vedas (the sacred scriptures of Hinduism) contain a number of hymns to Surya as well as to a number of other solar deities, and the *Mahabharata* mentions a sect of Sun worshippers. The Sauras believed that the worshipper could attain spiritual emancipation (*moksha*; literally, "release") by adoring the Sun (just-risen, on the meridian, and setting), by bearing its marks on the body (a circular red *tilak* on the forehead), and by chanting Surya's prayer.

Statement c is incorrect – There is no such sub-sect within Shakti cult. Shaktism is, together with Vaishnavism and Shaivism, one of the major forms of modern Hinduism and is especially popular in Bengal and Assam. Shakti is conceived of either as the paramount goddess or as the consort of a male deity, generally Shiva.

**Statement d is incorrect –** One who uses the technique of Hatha Yoga to transform one's body into a state of awakened self-identity with absolute reality **refers to Nathpanthis.** Also known as Siddha Siddhanta, they adhere to the teachings of Gorakhnath and Matsyendranath and worship Adinath, a form of Shiva. They use the **technique of Hatha Yoga to transform one's body into a state of awakened self's** identity with absolute reality. The monks never stay in the same place for long and are floating group of wanderers.

Q.33

Ans) d

### Exp) Option d is correct

The word 'Jain' is derived from jina or jaina which means the 'Conqueror'. They believe that their religion is comprised of people who have managed to control and conquer their desires. Jainism does not have a single founder, instead of that the truth comes to the world in difficult and different times by a teacher who shows the way or a Tirthankara.

Statement 1 is incorrect: Digambaras follow all the five constraints (Ahimsa, Satya, Asteya, Aparigraha and Brahmacharya) as per the teachings of Mahavira, unlike Svetambaras.

Svetambaras follow the preachings of Prasvanatha, i.e. they believe in only four restraints (except Brahmacharya) to be followed to attain Kevalya.

**Statement 2 is incorrect – Mula Sangha is a sub-sect under Digambara Sect.** Mula literally means the "root" or the original order. Digambars belived that Tirthankars can only be a male. Sthanakwasi is a subsect under Svetambar Jains. They believed Tirthankars can be female to and Malli was a princess. Svetambara also believe that the 23rd and 24th tirthankara did marry, unlike thought by Digambara.

**Statement 3 is incorrect –** Deravasi sub-sect under Swetambara worships idols. They **keep idols of the tirthankaras at their temples** and worship them and the saints **do not wear a muhapatti**. S**thanakavasi** and Terapanthi believe in **praying to Saints rather than to an idol** in a temple. The saints **wear a muhapatti** near their mouth to cover it unlike Murtipujakas or Deravasi.

Knowledge Base:

Anekantavada, the fundamental doctrine of Jainism emphasises that the ultimate truth and reality is complex, and has multipleaspects. Hence, there exists non-absolutism, that means no single, specific statement can describe the nature of existence and the absolute truth.

Q.34)

Ans) b

### Exp) Option b is correct

The Buddha represents the potential for true happiness and goodness that is inherent within each human and every sentient being. Distinct types of hand gestures called as Mudras done by him, represents the different connotations of life.

Pair 1 is correct - Vitarka Mudra signifies the teaching phase of preaching in Buddhism. The circle formed by the thumb and index finger maintains the constant flow of energy, as there is no beginning or end, only perfection. It indicates teaching and discussion or intellectual debate.

Pair 2 is incorrect - Vajra Mudra indicates importance of knowledge or supreme wisdom. Knowledge is represented by the forefinger and the fist of the right hand protects it. Karna Mudra signifies warding off evil. It signifies expelling demons and negative energy. The energy created by this Mudra helps remove obstacles such as sickness or negative thoughts.

**Pair 3 is incorrect - Varada Mudra signifies five perfections:** Generosity, Morality, Patience, Effort and Meditative Concentration, through the five extended fingers. It indicates charity, compassion or granting wishes. **Abhaya Mudra indicates fearlessness.** 

Pair 4 is correct - Bhumisparsha Mudra is one of the most common Mudras found in statues of Buddha. It depicts the Buddha sitting in meditation with his left hand, palm upright, in his lap, and his right hand touching the earth. It signifies 'Calling the Earth to Witness the Truth' Mudra, and it represents the moment of Buddha's attaining enlightenment.

Q.35)

Ans) c

#### Exp) Option c is correct.

Both Jainism and Buddhism propounded simple, puritan, ascetic living which appealed to the old-fashioned people who did not like the use and accumulation of coins, new dwellings and clothes, new luxurious systems of transport, war and violence etc.

**Statement 1 is correct.** Caste system became rigid, and it created inequality in the society. The Kshatriyas had resented the domination of the priestly class, and both Buddha and Mahavira belonged to Kshatriya origin. Priests considered themselves superior and others as inferiors. They took advantage of knowing Sanskrit, and interpreted religion according to their convenience. Whereas these new religions were open for all and preached in local language like Prakrit and Pali, which found appeal to common masses.

**Statement 2 is correct.** Spread of a new agricultural economy in north-eastern India including eastern U.P. and Bihar also led to rise of new religions. The agricultural economy based on the iron ploughshare required the use of bullocks and could not flourish without animal husbandry. However, the Vedic practice of killing cattle indiscriminately in sacrifices hampered the progress of the new agriculture.

**Statement 3 is correct.** Post-Vedic society was clearly divided into four varnas: Brahmanas, Kshatriyas, Vaishyas and Shudras. Each Varna was assigned well-defined functions which generated tensions. The Kshatriya reaction against the domination of the Brahmanas, who claimed various privileges, was one of the causes of the origin of new religions. Vardhamana Mahavira, who really founded Jainism, and Gautama Buddha, who founded Buddhism, belonged to the Kshatriya clan, and both disputed the authority of the Brahmanas.

**Statement 4 is incorrect.** It was the Vaishyas or the traders that supported the rise of the religious order which promoted non-violence as it would enable the flourishing of the trade. Hence, Both Buddhism and Jainism preached the gospel of non-violence, which would put an end to wars between different kingdoms and consequently **promote trade and commerce.** 

Q.36)

Ans) c

#### Exp) Option c is correct

Smartism is based on the teachings of Puranas. They believe in domestic worship of five shrines with five deities, all treated as equals: Shiva, Shakti, Ganesh, Vishnu and Surya.

Statement a is incorrect - Smartism is a sect of Hinduism that allows its followers to worship more than one god, unlike in sects like Shaivism and Vaishnavism, in which only Shiva and Vishnu are worshipped, respectively. Smartas, followers of Smartism, may actually worship one or more of the five main Hindu gods - Vishnu, Shiva, Ganesha, Surya and Shakti - as they are all considered equal. This practice is called panchayatana puja in Sanskrit.

**Statement b is incorrect –** Smartism **sect recognizes God as both Saguna and Nirguna.** God as Saguna is a representation of infinite nature and traits such as love, compassion and justice. God as Nirguna symbolizes pure consciousness, or Brahman, the creative principle and key concept of the Vedas.

**Statement c is correct -** Smartism **sect greatest teacher and founder of the sect was the 8th-century philosopher Shankara, the proponent of Advaita (nondualist) Vedanta.** The monastery he founded at Sringeri, in Karnataka (formerly Mysore state), continues to be the centre of the sect, and the head of the monastery, the *jagadguru* ("teacher of the world"), is the spiritual authority of the Smartas in south India and Gujarat.

Statement d is incorrect - Smartism follows the Vedas, the sacred Hindu texts, and abides by orthodox Hindu philosophy. They perform all rituals and puja ceremonies as done in Hindu religion. Panchayatan puja is unique to Smartism. The essence is to remove the discrimination among the various deities of sects.

Q.37)

Ans) b

Exp) Option b is correct.

Statement 1 is correct. Sthavira nikaya or Aryasthavirah school of Buddhism merely represented the intimate and older disciples of Shakyamuni, while Mahasanghika being the rest. It is said that a century later a difference of opinion arose on certain doctrines between these two schools of Buddhism which were once together.

**Statement 2 is correct.** The Mahasanghika school is cited as **the first fragmentation** of the original sangha (community) of Buddhists as established by the **Buddha**. The was earlier dispute of Mahasanghika school with the Sthaviravada, and **later** there was **fragmentation** of Mahasanghika school into other sects accepting the interpretation of another Buddhist school, the Mahayana regarding the Buddha's life and teachings.

**Statement 3 is incorrect.** It is **Sthaviravada** school which insisted on **more rigorous** rules of conduct for the monks than Mahasanghika school. However, suggestions of **Sthaviravada** school were rejected by the majority at the council. The council who rejected, referred to themselves as the "Great Congregation", the majority view of what constituted Buddhist monastic practices and, by extension, Buddhist teachings.

Q.38)

Ans) a

Exp) Option a is correct

Option a is correct: Namdev (1270-1350) belonged to tailor caste. He lived in Pandharpur, Maharashtra. He is considered to be an important part of the varkari tradition (vaishnava devotional tradition). He is considered to be the bridge between Maharashtra Bhakti Movement and North India Monotheistic Movement. In North India, his monotheistic tradition made him remembered as a Nirguna Saint. He is also known to have travelled to North India including the Punjab. Therefore, his bhakti songs also find mention in the Adi Granth. Other prominent bhakti saints of Maharashtra were Eknath (1533-99) and Tukaram (1598-1650).me monotheistic saints travelled widely to propagate their beliefs.

**Option b is incorrect:** Kabir (c. 1440-1518) was the most important part of monotheistic movements that began in the 15th century in North India. He belonged to a **weaver Caste**. His disciples became monotheistic saints who succeeded him with either claiming to be his disciples or respectfully mention him. His works like verses are also mentioned in the Sikh scripture, the **Adi Granth** in large numbers than those of other monotheists.

**Option c is incorrect:** Raidas (or Ravidas) belonged to **tanner caste**. He was a resident of Banaras. He was greatly **influenced by Kabir's** ideas. Other saints included, Dhanna, Sen (a barber) and Pipa.

**Option d is incorrect:** Chaitanya (1486-1533) was a **vaishnava saint** of Bengal. He is known to have popularized **Krishna-bhakti** in many parts of Eastern India. He was looked upon as an avatara (incarnation) of Krishna even in his life. He is credited to have made **kirtana bhakti** very popular in Eastern India.

Q.39)

Ans) b

Exp) Option b is correct.

**Statement 1 is correct.** The word 'Mimamsa' literally means the art of reasoning, interpretation and application. This school focuses on the analysis of the texts of Samhita and Brahmana that are portions of the Vedas. They argue that the Vedas contain the eternal truth and they are the repositories of all knowledge.

They argue that salvation is possible through performing rituals but it is also necessary to understand the justification and reasoning behind vedic rituals. It was necessary to understand this reasoning if one wanted to perform the rituals perfectly, which will allow them to attain salvation

Statement 2 is incorrect. The Vaisheshika school believes in the physicality of the Universe and is considered to be a realistic and objective philosophy that governs the Universe. They believed in salvation, but it was parallel to the creation and destruction of the Universe, which was a cyclic process and was decided by the wishes of the God.

On the other hand, it is **Vedanta School** which argues that if a person attains **the knowledge of the self**, he would automatically understand brahm and would achieve salvation.

**Statement 3 is correct.** Vedanta is made of two words- 'Veda' and 'ant', i.e. the end of the Vedas. This school upholds the philosophies of life as elaborated in the Upanishads. The oldest text that formed the basis of this philosophy was Brahmasutra of Badrayana. The philosophy propounds that Brahm is the reality of life and everything else is unreal or Maya.

Knowledge Base: The **Vedanta theory** gave credence to the **Theory of Karma**. They believed in the theory of Punarjanama or rebirth. They also argued that a **person would have to bear the brunt of their actions from the previous birth in the next one**. This philosophy would also allow people to argue that sometimes they suffer in their present birth because of a misdeed of the past and the remedy is beyond their means except through the finding of one's brahm.

Q.40)

Ans) a

Exp) Option a is correct

Pair 1 is correct: Qadariya Silsilah was founded by Abdul Qadir Gilani (Pir Dastagir). It was very popular in Punjab (esp. Sindh). The pirs of this order believer of the concept of Wahadat al wajud. Miyan Mir was one of the famous pirs of this silsilah and he influenced him and brought the prince Dara Shikoh into Silsillah. Therefore, his influence can also be found in the writing of Dara. Urdu poets Hasrat Mohani and Muhammad Iqbal belonged to this order.

Pair 2 is incorrect: Naqshbandi order was founded by Khwaja Bahauddin Naqshbandi in India. Sheikh Ahmed Sarhindi was the most popular saint of the silsila. He entitled himself as 'Mujeddid Ali Saffani' or the reformer of the new millennium. The order became popular during the reign of Akbar. The order was radical in nature. Aurangzeb was also one of its followers.

Pair 3 is incorrect: Shattari Silsilah was founded by Sheikh Sirajuddin Abdullah Shattar (d. 1406 AD). It became popular in the region of Malwa, Jaunpur and Bengal. Further, Tansen, court musician of Akbar was one of the followers of this order.

Q.41)

Ans) c

Exp) Option c is correct.

**Pair 1 is incorrect. Pratimoksa** is a set of 227 rules that govern the daily activities of the monk and nun. It forms the core of the Vinaya Pitaka, the second division in the Tipitaka, which contains the rules Buddhist monks and nuns must live by.

**Pair 2 is incorrect**. The **uposatha** is an **act of observance** which was formulated to prevent the decline of the Community. It provides an opportunity on a fortnightly basis for the bhikkhus to meet with their fellows in the vicinity, to update their membership rolls, to deal with any wayward members, and **to reaffirm their common adherence to the rules of the Vinaya**. Depending on the culture and time period, uposatha days have been observed from two to six days each lunar month.

**Pair 3 is incorrect. Samatha** means calm. It is a central tradition of **Buddhist meditation** which is an effective but gentle way of **training the mind to develop inner strength** and freedom from turmoil, leading on to clarity and understanding.

Q.42)

Ans) b

Exp) Option b is correct.

Statement 1 is correct. Samkhya considers that both matter and spirit are equally real and independent. Hence it is realism. It is dualistic realism. It is dualistic because it advocates two ultimate realities: Prakriti, matter and Purusha, self (spirit)

Statement 2 is correct. Original Samkhya Views a materialistic the presence of divine elements is not necessary for the creation of the universe but due to nature or Prakriti. So, it is a materialistic school of philosophy. It believed in a rational and scientific view of the creation of the universe.

**Statement 3 is incorrect.** Samkhya school of philosophy **believed in dvaitavada I.e. dualism.** It means soul and matter are separate entities. This concept is the basis of all real knowledge

Q.43

Ans) a

### Exp) Option a is correct.

Vedanta philosophy evolved in **9th century AD** through the philosophical intervention of **Shankaracharya** who wrote commentaries on the Upanishads and the Bhagavad Gita. His changes led to the development of **Advaita Vedanta**. Another major philosopher of this school was **Ramanujan who wrote in the 12th century AD**. His intervention led to some differences in Vedanta school

#### Statement 1 is correct.

According to **Shankaracharya**, the non-dual Brahman free from attributes, modifications, and form, everpure, alone exists. It is transcendentally real and is the absolute being. According to Advaita, Nirguna Brahman alone is real. Brahman, when realised as non-different from the true nature of individual self is known as Atman. Thus, Brahman and Atman are essentially one. Brahman is anadi or without a beginning **Ramanuja** considers **brahman to possess certain attributes**. Brahman exists and his manifestations or attributes are real. Attributes (living and non-living) are real but are controlled by Brahman.

#### Statement 2 is incorrect.

Shankaracharya considers knowledge or jnana/Gyan to be the main means of attaining salvation, while Ramanuja considers loving the faith and practicing devotion as the path to attain salvation.

Q.44)

Ans) c

#### Exp) Option c is correct.

The term **Upanishad** means to sit down near (the teacher), describes the text completely. A collection of more than 200 Upanishads is known and the teacher usually passed them down verbally to his students in the forest while they sat in front of him. This tradition was part of the guru-shishya parampara.

These are treatises written in Sanskrit and give an account of the Vedas in predominantly monastic and mystical terms. As they are generally the last part of the Vedas, they are also known as Vedanta or 'end (anta) of the Veda'. The Upanishads are said to have the 'truth' about human life and show the way towards human salvation or moksha. They continue to talk about the abstract and philosophical problems faced by mankind, especially about the origin of this universe, supposed origin of the mankind, life and death cycle and the material and spiritual quests of man.

Upanishads does not deal with development of political state, it rather focuses on philosophical aspects of Human life.

Q.45

Ans) b

#### Exp) Option b is correct.

Subjectivism is the doctrine that "our own mental activity is the only unquestionable fact of our experience", instead of shared or communal, and that there is no external or objective truth.

Anekantavada is the fundamental doctrine of Jainism emphasises that the ultimate truth and reality is complex and has multiple-aspects. Hence, there exists non-absolutism, that means no single, specific statement can describe the nature of existence and the absolute truth.

**Anekantavada** is one of the principles of Jainism positing that reality is perceived differently from different points of view, and that no single point of view is completely true. Jain doctrine states that only Kevalis, those who have infinite knowledge, can know the true answer, and that all others would only

know a part of the answer. In this way, Anekantavada is **related to the Western philosophical doctrine** of Subjectivism.

Q.46)

Ans) b

#### Exp) Option b is correct.

The medieval period in India saw the rise and growth of the **Sufi movement and the Bhakti movement**. The two movements brought a new **form of religious expression** amongst Muslims and Hindus. The Sufis were mystics who called for liberalism in Islam. They emphasised on an egalitarian society based on universal love. The Bhakti saints transformed Hinduism by introducing devotion or bhakti as the means to attain God. The Sufi and Bhakti saints played an important role in bringing the Muslims and Hindus together.

### Significance of Bhakti and Sufi Movement:

- Statement 1 is correct. Egalitarian values: Like the Bhakti saints who were engaged in breaking down the barriers within Hinduism, the Sufis too infused a new liberal outlook within Islam. The Sufi movement encouraged equality and brotherhood. Bhakti movement was a socio-religious movement that opposed religious bigotry and social rigidities. It emphasised good character and pure thinking. At a time when society had become stagnant, the Bhakti saints infused new life and strength.
- Statement 2 is incorrect. Growth of Regional literatures: Like the Bhakti saints, the Sufi saints contributed greatly to the growth of a rich regional literature. Most of the Sufi saints were poets who chose to write in local languages. Baba Farid recommended the use of Punjabi for religious writings. Shaikh Hamiduddin, before him, wrote in Hindawi. His verses are the best examples of early Hindawi translation of Persian mystical poetry. Syed Gesu Daraz was the first writer of Deccani Hindi. He found Hindi more expressive than Persian to explain mysticism. A number of Sufi works were also written in Bengali. The Bhakti saints composed their verses in local languages. They also translated Sanskrit works to make them understandable to a wider audience. Thus we find Jnanadeva writing in Marathi, Kabir, Surdas and Tulsidas in Hindi. There was not growth of 1 pan Indian literature but regional literature.
- Statement 3 is correct. Evolution of newer religious order: The importance of the Bhakti and Sufi saints lies in the new atmosphere created by them, which continued to affect the social, religious and political life of India even in later centuries. Akbar's liberal ideas were a product of this atmosphere in which he was born and brought up. The preaching of Guru Nanak was passed down from generation to generation. This resulted in the growth of a separate religious group, with its separate language and script Gurmukhi and religious book, Guru Granth Sahib. Under Maharaja Ranjit Singh, the Sikhs grew into a formidable political force in the politics of North India.
- Statement 4 is incorrect. Development of Musical Composition: The popular verses and songs of the Bhakti saints served as forerunners of a musical renaissance. New musical compositions were written for the purpose of group singing at kirtans. Even today Mira's bhajans and Tulsidas's chaupais are recited at prayer meetings.

Q.47)

Ans) b

### Exp) Option b is correct

Shivaji was born on  $19^{th}$  February, 1630 at Shivneri Fort in Pune in the present-day state of Maharashtra. He died on  $3^{rd}$  April 1680.

**Statement 1 is correct.** Tukaram, also referred to as Sant Tukaram, Bhakta Tukaram, was a 17<sup>th</sup> century Hindu poet and saint of the Bhakti movement in Maharashtra. He was the **contemporary of Shivaji.** He

was also a **devotee of Vitthala or Vithoba (god of Varkari sect).** He is famous for his devotional poetry known as **Abhanga and promoted Kirtans.** He was against gender discrimination and caste system.

**Statement 2 is incorrect.** Eknath (1533-1599 AD) was a Varkari saint from Maharashtra and **not a contemporary of Shivaji.** He was influenced by **Sufi mysticism and Vedanta philosophy.** His famous work is "Eknathi Bhagavata" (a commentary on Bhagavata Gita).

**Statement 3 is correct.** Samarth Ramdas (1608-1681) AD was a saint from Maharashtra. He was the devotee of Lord Rama and Hanumana and is famous for his advaita vedanta text "Dasbodh". He was the founder of Samarth sect. Shivaji had great respect for saint Ramdas.

Option 4 is incorrect. Namdev (1270-1350 AD) from Maharashtra was not a Shivaji's contemporary. He is significant to the Varkari sect of Hinduism and he worshipped Lord Vithoba. His writings are included in Guru Granth Sahib.

Q.48

Ans) b

#### Exp) Option b is correct

The Bhakti movement originated in the Southern parts of India, especially Tamil Nadu between 6<sup>th</sup> and 10<sup>th</sup> century AD; it slowly percolated to the Northern belt by the end of 15<sup>th</sup> century.

**Statement 1 is incorrect.** While the **Nirguna School** of Bhakti movement **imagined God** as formless with no attributes or quality and **condemned every form of idol worship**, the **Saguna School thought of God as having a definite form**, quality and positive attributes and the god manifests himself in incarnations such as Rama and Krishna. **His spirit is to be found in the idols and images** worshipped at home and in temples. Thus, idol worship was propagated by some saints.

**Statement 4 is incorrect.** Only the Nirguna School rejected the scriptures. In contrast, the **Sarguna School accepted the spiritual authority of the Vedas** and the need of a human Guru as mediator between God and his devotee. Thus, the authority of Vedas was not rejected by all.

**Statement 2, 3 and 5 are correct.** All the three options given are correct. Bhakti movement was characterised by:

- Intense love and devotion as the means of salvation. They allowed both men and women to seek salvation. They condemned woman infanticide and Sati practice.
- No caste discrimination and keeping an open mind on religious and gender issues.
- Need of a true Guru (teacher) to realise God

Knowledge Base:

#### Other features of Bhakti movement:

- Unity of God (Universalism)
- Rejection of rituals and ceremonies
- Using local and regional languages to spread their messages
- They stressed on the idea of a personal God
- They propagated equality and spirit of brotherhood like the Sufis

Q.49)

Ans) c

Exp) Option c is correct.

Option a is incorrect: Paryushana is the Jain annual festival of 8 days observed by fasting and meditating by the people of Svetambara sect. People meditate on their sins and mistakes of the past year during this period and pray for forgiveness.

Option b is incorrect: Varshi Tapa is a Jain festival celebrated on Akshay Tritya (3rd day of Shukla Paksh of Vaisakh month). It commemorates the day on which the first Jain Tirthankara - Rishabhnath ended his yearlong fast by drinking sugarcane juice in his cupped hands.

Option c is correct: Gomateshwara Mahamastakabhisheka is the Jain festival celebrating the anointing ceremony of the large monolithic statue of saint Bahubali (son of first Tirthanakara Rishabhnath) held in Shravanabelagola in Karnataka. It is situated atop the Vindhyagiri mountain where once every 12 years devotees gather to anoint the statue in the presence of jain acharyas. It is said to have started in the 10th century CE, when this statue was commissioned by the ruler of Ganga dynasty.

Option d is incorrect: Maun Agiyaras is a Jain festival which celebrates the 'Kalyanaks' (chief auspicious events associated with the lives of the Jain Tirthankaras). It is celebrated on the 11th day of Magshar month of Jain calendar (October/November). On this day, complete silence is observed and fasting is kept. Meditation is also performed.

Q.50)

Ans) b

#### Exp) Option b is correct.

The history of Sikhism commences with the life, times and teachings of Guru Nanak (1469–1539). He was a non-conformist with a different vision. He gave an organised fight to the Hindu religion. He not only critiqued the existing life of the people of Punjab but also gave an alternative way of socio-religious organisation to his followers.

**Statement 1 is correct.** According to Sikhism, the **supreme purpose of human existence is salvation** which can be attained by getting relieved from the endless cycles of birth and rebirth. This salvation was a prerogative of all humankind irrespective of birth, creed, caste and sex.

**Statement 2 is incorrect.** Sikh Philosophy advocates that salvation could not be achieved by worshipping idols or the book as mediated by the pandits and the maulavis. **Nor could it be achieved through renunciation of one's worldly possessions and of one's home**. It would be achieved by right belief, right worship and right conduct which are all taught by the guru. The follower is supposed to be closer to God without disrupting his livelihood.

**Statement 3 is correct.** Sikhism **regulated the community life** of his followers by bringing in **congregational worship** in a dharamsala and dining together to bring people together. Sikhism asks their followers to live like an ideal man who runs his household on the basis of his own labour, attends the sangat (community gatherings) and kirtan (community singing of songs for praising god) at the gurudwara or dharamsala which became the basic places of worship.

Q.51)

Ans) c

Exp) Option c is the correct answer.

**Option a is incorrect-** There is no talk about the loopholes in the laws and misuse of laws for child labour. **Option b is incorrect-** There is no solution mentioned in the passage regarding Child labor. The passage talks about issues such as Child Labour and its negative impacts on the children.

**Option c is correct-** The passage clearly mentions that child labour denies the children their right to be in school and an opportunity to better their lives. The passage also indicates that child labour are cheap and exist almost in match box and firecrackers industries.

**Option d is incorrect-** The passage clearly states that the laws exists and that the media and NGOs are already hyperactive so, making more stringent laws makes no sense.

Q.52)

Ans) c

Exp) Option c is the correct answer.

**Option a is incorrect-** The passage even though mentions that there were odds, but it also mentions that India has sustained fairly stable democracy. So, this option is incorrect.

**Option b is incorrect-** The passage does not indicate that many countries has abandoned democracy, rather it mentions that countries with less serious problems have abandoned democracy for authoritarian form of rule. So, this option seems inappropriate.

**Option c is correct-** The passage clearly states that in spite of difficulties and odds, India with vast cultural diversity has sustained as a democracy always moving towards—development by changing and leaving old rotten traditions. Our country is unique in this world. So this option is correct.

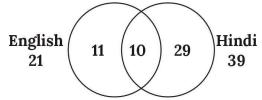
**Option d is incorrect-** This option is incorrect, as according to the given passage democracy is different for different social classes- for less privileged, it means equality and for privileged ones, it means freedom of enterprises according to the given passage. The passage does not talks about rich and poor divide. So this option is also incorrect.

Q.53)

Ans) a

#### Exp) Option a is the correct answer.

On the basis of given diagram, the venn diagram can be as follows:



Number of students who can speak English = 21

10 can speak both language (English and Hindi)

So, the number of students who can speak Hindi = 50-21+10 = 39

Number of students who can speak only Hindi = 39-10 = 29

Number of students who can speak only English = 21 - 10 = 11

Q.54)

Ans) a

### Exp) Option a is the correct answer

In conclusion A, it says that it has become difficult for countries to control terrorism these days.

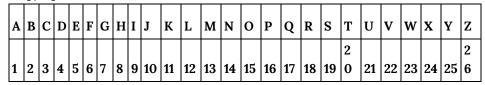
This is evident from the part "no country is free" So conclusion A follows the statement.

In conclusion B, it says that the countries and their people, in general, have become lazy which does not follow the statement because there is no information about the people of the country in the statement. So conclusion B does not follow the statement.

Q.55)

Ans) d

#### Exp) Option d is the correct answer



The WATER if first coded with +1 and then with -1 and then combined:

W + 1 = X

A+1 = B

T+1 = U

E+1 = F

R+1 = S

Then

W-1 = V

A-1 = Z

T-1 = S

E-1 - D

R-1 = O

Which gives us XBUFSVZSDQ

The same pattern can be observed in MINOR as well which will give result of 'NJOPSLHMNQ'

Thus ROSES would be coded as

R+1 = S

O+1 = P

S+1 = T

E+1 = F

S+1 = T

#### And

R - 1 = Q

O - 1 = N

S - 1 = R

E - 1 = D

S - 1 = R

This would give us SPTFTQNRDR

### Q.56)

#### Ans) c

#### Exp) Option c is the correct answer

To design a flag with 4 horizontal stripes using the colors red, green, and yellow, we need to ensure that no two adjacent stripes have the same color. Let's consider the possibilities for each stripe:

For the first stripe, we have three choices: red, green, or yellow.

For the second stripe, we cannot choose the same color as the first stripe, so we have two choices remaining.

For the third stripe, we cannot choose the same color as the second stripe, so we again have two choices remaining.

For the fourth stripe, we cannot choose the same color as the third stripe, so we have two choices remaining.

To find the total number of possibilities, we multiply the choices for each stripe together:

Number of possibilities = 3 (choices for the first stripe)  $\times$  2 (choices for the second stripe)  $\times$  2 (choices for the third stripe)  $\times$  2 (choices for the fourth stripe) =  $3 \times 2 \times 2 \times 2 = 24$ 

Therefore, there are 24 different ways to design the flag with the given conditions. Hence, the correct answer is option (c) 24.

Q.57)

Ans) d

Exp) Option d is correct answer.

**Option a is incorrect-** The passage clearly mentions that, even though people enjoy streaming services of Netflix and Amazon at the comfort of their homes, still many believe, thrill of watching movies on the big screen is unparalleled.

**Option b is incorrect-** There is no mentions of the word 'senior citizens' in the given passage. **Instead** the passage use the word 'audience' which can be people from any generation. So, this option is also incorrect.

**Option c is incorrect-** This option is also incorrect because while the Lumière brothers invented the Cinématographe, they were not the first to introduce sound to movies; sound was introduced in the 1920s.

**Option d is correct-** The passage describes the history of cinema, from its invention by the Lumière brothers to its evolution and adaptation to changing technologies and tastes. It discusses the challenges faced by the cinema industry, such as the rise of television, and how filmmakers responded with new technologies and techniques to keep cinema relevant and exciting for audiences. The passage concludes by acknowledging the continued evolution of cinema and the debate over the importance of the cinema experience. Therefore, option d-- "The cinema industry has faced many challenges over the years, but has managed to stay relevant through innovation and creativity" is the most logical corollary to the passage, as it accurately summarizes the main point of the passage.

Q.58)

Ans) d

Exp) Option d is the correct answer.

**Option a is incorrect-** This option is not the best reflection of the central theme of the passage because although two different classification systems are mentioned (Type I and Type II), the main focus of the passage is not on the classification systems themselves, but rather on the mechanisms behind supernova explosions.

**Option b is incorrect-** This option is not the best reflection of the central theme of the passage because there is no new classification scheme that is introduced or described in the passage. Rather, the passage discusses the traditional Type I and Type II classification scheme for supernovas.

**Option c is incorrect-** This option is also not the best reflection of the central theme of the passage because there is no mention of an original theory being overturned. The passage simply describes the traditional Type I and Type II classification scheme and how subsequent analysis revealed that the classification schema reflected two different mechanisms for supernova explosions.

**Option d is correct-** This option is the best reflection of the central theme of the passage, as the passage introduces the phenomenon of supernova explosions and contrasts the Type I and Type II classification schemes based on the different mechanisms behind the explosions.

Q.59)

Ans) d

#### Exp) Option d is the correct answer.

In 1 day, Tikesh does 1/16 amount of work,

In 1 day, Zeeshan does 1/12 amount of work.

First day Zeeshan works and in second day, Tikesh works.

So, in 2 days the amount of work done = 1/16 + 1/12 = 7/48 amount of work.

So, in 12 days (i.e. 6 times \* 2 days), amount of work done is = 6 \* 7/48 = 7/8

Remaining work is  $1 - \frac{7}{8} = \frac{1}{8}$ 

Now on 13th day, Zeeshan will work and complete 1/12th amount of work,

So, 1/8 - 1/12 = 1/24

Next day, Tikesh will work so, the work Tikesh do in 1 day = 1/16

Since 1/16 > 1/24

Therefore, 2/3 \* 1/16 = 1/24

The supercar will be built in 13 ½ days. Hence, the correct answer is option d.

Q.60)

Ans) b

Exp) Option b is the correct answer.

Let 5A = 12B = 6C = K

Then, A = K/5, B = K/12, C = K/6

Therefore, A:B:C = K/5 : K/12 : K/6

= 12:5:10.