

ForumIAS

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Prelims Marathon

1st week, September 2026

HISTORY
ECONOMICS
POLITY
SCIENCE AND TECHNOLOGY
GEOGRAPHY AND ENVIRONMENT

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Buddhist Art, Architecture etc.

1. With reference to ancient Indian religious traditions, the term Pudgalavada refers to which one of the following?

- (a) A doctrine of orthodox Vedic rituals asserting the eternal nature of the soul.
- (b) A Buddhist philosophical school asserting the existence of a person to explain karma and rebirth without accepting an eternal soul.
- (c) A Jain ethical principle regulating the ascetic vows of lay followers.
- (d) An Ajivika materialist theory denying the operation of karma and moral consequence.

Correct Answer: (b)

Explanation:

- **Option (b) is correct:** Pudgalavada (adhered to by schools like the Vatsiputriyas and Sammitiyas) was a unique Buddhist doctrine asserting that an entity called the Pudgala (person) exists. This person is neither identical to nor separate from the five aggregates (Skandhas), providing a conceptual mechanism to explain karma, transmigration, and liberation without violating the core Buddhist doctrine of Anatta (non-self).

2. Which of the following statements is/are correct?

- 1. Agraharika refers to a Brahmana recipient or resident of a tax-free royal land grant issued for religious or educational purposes.
- 2. Dvadashanga refers to the twelvefold classification of Buddhist canonical teachings recognized exclusively in the Hinayana tradition.

Select the answer using the code given below:

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

Correct Answer: (a)

Explanation:

- **Statement 1 is correct:** An Agraharika was the donee or administrator of an Agrahara-a tax-free land grant bestowed by royal patrons upon learned Brahmanas or religious institutions for learning and worship.
- **Statement 2 is incorrect:** Dvadashanga (the Twelve Angas) refers to the primary Jain canonical scriptures compiled at the Council of Pataliputra, not a Hinayana Buddhist classification. (In Buddhism, the textual division is known as the Navanga or Dvadasanga-buddhavacana across Mahayana contexts, but as a formal body of 12 main scriptures, it is central to Jainism).

3. Consider the following pairs:

Site	Associated Religious Tradition
1. Besnagar	Shaivite cave shrine
2. Bhaja	Buddhist cave shrine

3. Sittanavasal	Jain cave shrine
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How many of the above pairs are correctly matched?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

Correct Answer: (b)

Explanation:

- **Pair 1 is incorrectly matched:** Besnagar (Vidisha, Madhya Pradesh) is renowned for the Heliodorus Pillar, a Vaishnavite monument (dedicated to Vasudeva), not a Shaivite cave shrine.
- **Pair 2 is correctly matched:** Bhaja Caves (Maharashtra) represent an ancient group of Hinayana Buddhist rock-cut caves, featuring a well-preserved Chaitya hall and stupas.
- **Pair 3 is correctly matched:** Sittanavasal (Pudukkottai, Tamil Nadu) is a famous rock-cut Jain cave complex known for its murals, stone beds (Arivar Koil), and ascetic shelters.

4. With reference to Buddhist history, tradition, and culture in India, consider the following pairs:

Monastery	Location
1. Tabo monastery and temple complex	Spiti Valley
2. Lhotsava Lhakhang	Zaskar Valley
3. Alchi temple complex	Ladakh

Which of the pairs given above is/are correct?

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

Correct Answer: (d)

Explanation:

- **Pair 1 is correct:** Tabo Monastery (founded in 996 CE by Rinchen Zangpo) is located in the Spiti Valley, Himachal Pradesh.
- **Pair 2 is correct:** Lhotsava Lhakhang is a famous temple built by translator Rinchen Zangpo situated at Rinchenpou in the Zaskar Valley, Ladakh.
- **Pair 3 is correct:** The Alchi Temple Complex is one of the oldest monastic sites located on the banks of the Indus River in Ladakh.

5. Consider the following information:

Archaeological Site	State	Description
1. Kesariya Stupa	Bihar	One of the largest ancient Buddhist stupas in the world

2. Piprahwa	Uttar Pradesh	Ancient stupa site yielding Buddha relics in soapstone caskets with early Brahmi inscriptions
3. Ramabhar Stupa	Uttar Pradesh	Stupa marking the Mahaparinirvana cremation site of Gautama Buddha at Kushinagar
4. Salihundam	Andhra Pradesh	Major coastal Buddhist site featuring stupas and pillared halls overlooking the Vamsadhara river

In which of the above rows is the given information correctly matched?

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

Correct Answer: (c)

Explanation:

- **Row 1 is correctly matched:** Kesariya Stupa in East Champaran, Bihar, is a massive terraced stupa dating back to the Maurya and Gupta periods.
- **Row 2 is correctly matched:** Piprahwa in Siddharthnagar district, UP (identified with Kapilavastu), yielded bone relics of the Buddha inside inscribed crystal and soapstone caskets during excavations.
- **Row 3 is correctly matched:** Ramabhar Stupa in Kushinagar, UP, marks the exact spot where Gautama Buddha was cremated after his Mahaparinirvana.
- **Row 4 is correctly matched:** Salihundam in Srikakulam district, Andhra Pradesh, is a prominent hilltop Buddhist site containing stupas, chaityas, and viharas.

6. With reference to Buddhist history, tradition, and culture in India, consider the following pairs:

Monastery	Location
1. Veluvana Monastery	Rajgir, Bihar (First bamboo grove monastery gifted by King Bimbisara)
2. Thiksey Monastery	Ladakh (Major Gelugpa sect monastery often called Mini Potala)
3. Rumtek Monastery	Sikkim (Exile seat of the Gyalwang Karmapa, head of Karma Kagyu)

Which of the pairs given above are correct?

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

Correct Answer: (d)

Explanation:

- **Pair 1 is correct:** Veluvana (Bamboo Grove) at Rajgir, Bihar, was the first monastic property presented to Gautama Buddha by King Bimbisara of Magadha.
- **Pair 2 is correct:** Thiksey Monastery in Ladakh belongs to the Gelugpa (Yellow Hat) order and closely resembles the Potala Palace in Lhasa, Tibet.

- **Pair 3 is correct:** Rumtek Monastery in Gangtok, Sikkim, serves as the main international seat-in-exile of the Karmapa, leader of the Karma Kagyu lineage.

7. Sanghabhuti, an Indian Buddhist monk who traveled to China at the end of the fourth century AD, was the author of an authoritative commentary on which of the following?

- (a) Prajnaparamita Sutra
- (b) Visuddhimagga
- (c) Sarvastivada Vinaya
- (d) Lalitavistara

Correct Answer: (c)

Explanation:

- **Option (c) is correct:** Sanghabhuti was an Indian monk from Northern India who arrived in Chang'an, China, around 381 CE. He translated key Sarvastivadin texts into Chinese and authored an influential commentary on the Sarvastivada Vinaya (Sarvastivada-vinaya-vibhasha), significantly shaping Chinese monastic rules.

8. Which of the following statements with regard to ancient Buddhist literature is/are correct?

1. Aryadeva, a principal disciple of Nagarjuna, composed the treatise Catuhsataka to defend Mahayana Madhyamika philosophy.
2. Buddhaghosa authored the Visuddhimagga, a comprehensive synthesis of Theravada doctrine and meditation practices.
3. Ashvaghosha, a court poet during the Kushana period, authored the Sanskrit epic Buddhacharita.

Select the answer using the code given below:

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

Correct Answer: (d)

Explanation:

- **Statement 1 is correct:** Aryadeva composed the Catuhsataka (Four Hundred Verses) to refute rival philosophical systems and establish Madhyamika dialectics.
- **Statement 2 is correct:** Buddhaghosa compiled the Visuddhimagga (Path of Purification) in Sri Lanka, which remains the central non-canonical treatise of Theravada doctrine.
- **Statement 3 is correct:** Ashvaghosha was a patronized scholar in King Kanishka's court who wrote the classical Mahakavya Buddhacharita (biography of the Buddha in Sanskrit) and Saundarananda.

9. With reference to Buddhist historical literature, consider the following pairs:

Literary Text	Associated Genre
1. Saundarananda	Sanskrit mahakavya composed by Ashvaghosha on the conversion of Nanda
2. Manjushrimulakalpa	Comprehensive encyclopedic commentary of the Sarvastivada school

3. Mahavibhasha Shastra	Early Buddhist text combining Mahayana sutra and Tantric ritual elements
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Which of the pairs given above are correct?

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

Correct Answer: (d)

Explanation:

- **Pair 1 is correct:** Saundarananda is a famous Sanskrit poem by Ashvaghosha narrating the story of Nanda (the Buddha's half-brother) and his ordination into the Sangha.
- **Pair 2 is correct:** Mahavibhasha Shastra is an essential scholastic commentary on the Jnanaprasthana, compiled during the Fourth Buddhist Council in Kashmir under Kanishka.
- **Pair 3 is correct:** Manjushrimulakalpa is an important text of the Kriya-tantra class that contains historical, ritual, and mantra traditions framing early Tantric Buddhism.

10. Which of the following statements regarding royal patronage of Buddhism in ancient and medieval India are correct?

1. Ashoka provided state patronage to Buddhism, convening the Third Buddhist Council and deploying Dhammamahamattas to propagate its principles.
2. The Satavahanas were exclusive followers of Buddhism, prohibiting Brahmanical rituals and land grants to non-Buddhist institutions.
3. King Kanishka I supported Mahayana Buddhism, convening the Fourth Council in Kashmir and patronizing Gandhara art.
4. The Pala dynasty of Bengal and Bihar served as major patrons of late Mahayana and Vajrayana centers such as Nalanda and Vikramashila.

Select the answer using the code given below:

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

Correct Answer: (a)

Explanation:

- **Statement 1 is correct:** Emperor Ashoka transformed Buddhism into a pan-Asian tradition, convening the Third Council at Pataliputra and issuing rock/pillar edicts.
- **Statement 2 is incorrect:** The Satavahanas were devout followers of Brahmanism (performing Vedic sacrifices like Aswamedha and Rajasuya), though they liberally patronized Buddhist cave excavations (Karla, Kanheri, Amaravati). They were not exclusive supporters of Buddhism nor did they prohibit Brahmanical rites.
- **Statement 3 is correct:** Kushana ruler Kanishka I patronized Mahayana Buddhism, supported the Fourth Buddhist Council, and funded the Gandhara and Mathura schools of art.
- **Statement 4 is correct:** The Pala rulers (Dharmapala, Devapala, etc.) were devout Buddhists who established Vikramashila, Odantapuri, and Somapura universities while expanding Nalanda.

Buddhist Architecture and Jainism

1. Consider the following information:

Ritual	Context	Description
1. Upasampada	Monastic Ordination	Rite of vetting by which a candidate becomes a fully ordained monk
2. Vassa	Seasonal Retreat	Three-month annual retreat observed by monks during the rainy season
3. Uposatha	Mind Purification	Periodic observance day dedicated to cleansing the mind and inner reflection
4. Pavarana	Confession Ceremony	End-of-retreat rite where monks confess offences committed during Vassa

In which of the above rows is the given information correctly matched?

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

Correct Answer: (d)

Explanation:

- **Row 1 is correctly matched:** Upasampada is the formal higher ordination ritual admitting a novice (Sramanera) as a full member of the monastic Sangha.
- **Row 2 is correctly matched:** Vassa is the three-month rain retreat observed by Buddhist monks annually during the monsoon months.
- **Row 3 is correctly matched:** Uposatha is the bi-monthly lunar observance day set aside for intense meditation, fasting, and reciting monastic rules.
- **Row 4 is correctly matched:** Pavarana takes place at the conclusion of Vassa, where monks invite their peers to point out any moral transgressions committed during the retreat.

2. Which of the following statements with regard to Rajgir and its associated historical sites is/are correct?

1. Vishwa Shanti Stupa was initiated in 1947 by Nichidatsu Fujii, founder of the Nipponzan-Myohoji Buddhist sect.
2. Saptaparni Cave served as the historic venue for the First Buddhist Council.
3. Lord Mahavira never visited Rajgir during his lifetime, as it was strictly a center of Magadhan Buddhist patronage under King Bimbisara.

Select the answer using the code given 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 is correct:** The Peace Pagoda at Rajgir was established under the guidance of Japanese Buddhist monk Nichidatsu Fujii, founder of Nipponzan-Myohoji.
- **Statement 2 is correct:** Saptaparni (Sattapanni) Cave in Rajgir hosted the First Buddhist Council under King Ajatashatru's patronage, presided over by Mahakasyapa.
- **Statement 3 is incorrect:** Rajgir is equally sacred to Jainism; Lord Mahavira spent 14 rainy seasons of his monastic life at Rajgir, securing key royal converts in Magadha.

3. Consider the following pairs:

Literary Work	Author
1. Devichandragupta	Bilhana
2. Hammira-Mahakavya	Nayachandra Suri
3. Milinda-panha	Nagarjuna
4. Nitivakyamrita	Somadeva Suri

How many of the above pairs are correctly matched?

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

Correct Answer: (b)

Explanation:

- **Pair 1 is incorrectly matched:** Devichandragupta was authored by Vishakhadatta (author of Mudrarakshasa), not Bilhana (who wrote Vikramankadevacharita).
- **Pair 2 is correctly matched:** Hammira-Mahakavya, an important 15th-century Sanskrit epic, was composed by the Jain scholar Nayachandra Suri.
- **Pair 3 is incorrectly matched:** Milinda-panha (Questions of King Menander) records dialogue between King Menander I and the Buddhist sage Nagasena.
- **Pair 4 is correctly matched:** Nitivakyamrita, a classical treatise on statecraft, was written by the 10th-century Digambara scholar Somadeva Suri.

4. Which of the following statements regarding the life of Vardhamana Mahavira is/are correct?

1. Born in Kundagrama near Vaishali to King Siddhartha of the Jnatrika Kshatriya clan and Princess Trishala of the Lichchavis.
2. Renounced worldly life at the age of thirty and attained Kaivalya under a Sal tree near the Rijupalika River.
3. Achieved supreme enlightenment within six months of ascetic practice.

Select the answer using the code given 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 is correct:** Vardhamana Mahavira was born in Kundagrama (Bihar) into a royal Kshatriya family belonging to the Jnatika clan of the Vajji confederacy.
- **Statement 2 is correct:** At age 30, Mahavira left home for asceticism, attaining Kaivalya at age 42 on the banks of the Rijupalika River near Jrimbhikagrama.
- **Statement 3 is incorrect:** Mahavira underwent 12 years of severe penance and self-mortification before attaining omniscience, not six months.

5. With reference to ancient India, Vardhamana Mahavira was generally known by which of the following epithets?

1. Nayaputta
2. Shakyamuni
3. Kevalin

Select the correct answer using the code given below:

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

Correct Answer: (b)

Explanation:

- **Nayaputta applies to Mahavira:** In early Pali and Prakrit texts, Mahavira is referred to as Nigantha Nataputta (the naked ascetic of the Jnatika clan).
- **Shakyamuni does NOT apply to Mahavira:** Shakyamuni (Sage of the Shakya clan) is an epithet used exclusively for Gautama Buddha.
- **Kevalin applies to Mahavira:** Kevalin denotes one who has attained Kevala Jnana (absolute/omniscient knowledge) in Jain tradition.

6. Which of the following entities or concepts were directly associated with the organized religious order established by Vardhamana Mahavira?

1. Gandharas: Chief disciples presiding over monastic groups.
2. Pava: Location of his first sermon and establishment of the Jaina Sangha.
3. Mahasanghikas: Schismatic monastic faction formed at his first sermon.
4. Upasakas: Lay male followers of the Jain order.

Select the correct answer using the code given below:

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

Correct Answer: (a)

Explanation:

- **1 is correct:** Mahavira's 11 primary disciples were known as Gandharas (or Ganadharas), who led different sections of his followers.
- **2 is correct:** Mahavira delivered his first sermon at Pava (Pavapuri) to his 11 Gandharas, where he formally established the Jain Sangha.

- **3 is incorrect:** The Mahasanghikas were an early Buddhist school that emerged following the schism at the Second Buddhist Council in Vaishali, having no relation to Mahavira's order.
- **4 is correct:** The Jain Sangha comprised four parts: Sadhus (monks), Sadhvis (nuns), Upasakas (laymen), and Upasikas (laywomen).

7. Which of the following statements regarding the Jain Tirthankaras and their associated emblems are correct?

1. Rishabhanatha is recognized as the first Tirthankara, and his traditional emblem is the Bull.
2. Parshvanatha is revered as the 23rd Tirthankara, symbolized by the Serpent emblem.
3. Shantinatha is the 16th Tirthankara, traditionally represented by the Conch Shell emblem.
4. Neminatha (Arishtanemi) is the 22nd Tirthankara, whose traditional emblem is the Deer.

Select the answer using the code given below:

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

Correct Answer: (c)

Explanation:

- **Statement 1 is correct:** Rishabhanatha (Adinatha) is the first Tirthankara; his cognizable symbol (Lanchhana) is the Bull.
- **Statement 2 is correct:** Parshvanatha is the 23rd Tirthankara; his iconographic emblem is the Serpent.
- **Statement 3 is incorrect:** Shantinatha's symbol is the Deer.
- **Statement 4 is incorrect:** Neminatha's (Arishtanemi) symbol is the Conch Shell.

8. Consider the following information:

Jain Term	Primary Meaning	Conceptual Attribute
1. Nirgrantha	Free from bonds	One who has severed all worldly and emotional attachments
2. Sarvajna	All-knowing	Possessor of infinite and complete knowledge (Kevala Jnana)
3. Vitaraga	Free from passion	One who has completely transcended desire, anger, and aversion
4. Kevalin	Omniscient state	An enlightened soul that has destroyed all knowledge-obscuring karmas

In which of the above rows is the given information correctly matched?

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

Correct Answer: (d)

Explanation:

- **Row 1 is correctly matched:** Nirgrantha ("without knots") describes an ascetic who has completely shed worldly ties and physical possessions.
- **Row 2 is correctly matched:** Sarvajna describes the omniscient state of a Jina who grasps the totality of all reality.
- **Row 3 is correctly matched:** Vitaraga denotes a being who has conquered attachment (Raga) and hatred/aversion (Dvesha).
- **Row 4 is correctly matched:** A Kevalin is an omniscient soul who abides in absolute knowledge after shedding four types of destructive karmas (Ghatiya Karmas).

9. Which of the following statements is/are correct regarding references to Jain Tirthankaras in Vedic literature?

1. Yajurveda explicitly mentions three Jain Tirthankaras: Rishabhadeva, Ajitanatha, and Arishtanemi.
2. Rigveda contains clear references to Rishabhanatha and Arishtanemi as venerated ascetics.

Select the answer using the code given below:

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

Correct Answer: (c)

Explanation:

- **Statement 1 is correct:** Canonical Yajurvedic texts make direct textual references to three Tirthankaras—Rishabha, Ajitanatha, and Aristanemi.
- **Statement 2 is correct:** The Rigveda contains hymns mentioning Rishabhadeva and Arishtanemi (Neminatha) as venerable sages, underscoring the ancient roots of śramana traditions in early Indian religious literature.

10. With reference to the ethical framework of Jain philosophy, consider the following pairs:

Great Vow (Mahavrata)	Primary Ethical Rule
1. Ahimsa	Absolute non-violence in thought, word, and deed
2. Asteya	Practice of truthfulness in all speech
3. Brahmacharya	Vow of celibacy and chastity added by Vardhamana Mahavira
4. Aparigraha	Non-possession and non-attachment to material goods

Which of the pairs given above are correctly matched?

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

Correct Answer: (a)

Explanation:

- **Pair 1 is correctly matched:** Ahimsa is the foundational vow requiring absolute non-injury toward all living entities.

- **Pair 2 is incorrectly matched:** Asteya means non-stealing (refraining from taking what is not given). Truthfulness is Satya.
- **Pair 3 is correctly matched:** Brahmacharya (celibacy) was introduced by Vardhamana Mahavira as the fifth vow, supplementing the four vows formulated by Parshvanatha.
- **Pair 4 is correctly matched:** Aparigraha entails complete non-possession and detachment from physical property and internal cravings.

Jainism

1. Which of the following statements with regard to the concept of Ahimsa in Jainism is/are correct?

1. Ahimsa is considered the supreme ethical duty and applies to all living beings, including plants and microorganisms.
2. According to Jain doctrine, non-living elements such as water, air, and fire are devoid of any soul.
3. The principle of Ahimsa extends beyond physical injury to include harm caused through words and thoughts.

Select the answer using the code given below:

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

Answer: (b)

Detailed Explanation:

- **Statement 1 is correct:** In Jain philosophy, Ahimsa (non-violence) is the highest moral obligation. It applies comprehensively to all living beings, including microscopic organisms (Ekindriya Jivas) and plant life.
- **Statement 2 is incorrect:** Unlike many other Indian traditions, Jainism holds an animistic worldview, believing that souls (Jivas) exist not only in animals and plants but also in natural element-bodies such as earth, water, fire, and wind (Sthavara Jivas).
- **Statement 3 is correct:** Ahimsa must be practiced in three ways (Trikana): by mind (Mana), speech (Vachana), and body (Kaya). Entertaining harmful thoughts or speaking hurtful words is considered a direct violation of Ahimsa.

2. Which of the following statements with regard to the philosophical concept of Anekantavada is/are correct?

1. It posits that ultimate reality is complex and multi-faceted, and cannot be fully encapsulated by a single absolute viewpoint.
2. It asserts that the physical world is an illusion created by divine agency.

Select the answer using the code given below:

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

Answer: (a)

Detailed Explanation:

- **Statement 1 is correct:** Anekantavada (the doctrine of "non-absolutism" or "many-sidedness") is a core epistemological principle in Jainism. It states that truth and reality are perceived differently from diverse points of view, and no single human perspective can claim absolute monopoly over truth.
- **Statement 2 is incorrect:** Jainism is a realistic philosophy (Realism). It does not view the material world as an illusion (Maya); rather, it considers the material universe (Ajiva) and individual souls (Jiva) to be real, uncreated, and eternal entities.

3. Which of the following statements with regard to Syadvada in Jain philosophy is/are correct?

1. It is the linguistic expression of Anekantavada, stating that all judgments are conditional and holds true only relative to specific contexts.
2. It uses the qualifying prefix Syat before judgments to avoid absolute categorical assertions.

Select the answer using the code given below:

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

Answer: (c)

Detailed Explanation:

- **Statement 1 is correct:** Syadvada is the logical/linguistic method of applying Anekantavada. It asserts that every ordinary statement is true only under certain conditions of time, place, substance, and mode (Saptabhangi Naya).
- **Statement 2 is correct:** To prevent dogmatic claims, Jain logicians prefix assertions with the Syat (from a certain perspective or in a given sense), signaling that the statement is contextually relative rather than universally absolute.

4. Which of the following statements with regard to Nyayavada in Jainism is/are correct?

1. It represents the method of examining a subject from a particular, partial standpoint without denying other possible valid perspectives.
2. It claims that a single partial standpoint can express the complete and absolute truth of a subject without needing reconciliation.

Select the answer using the code given below:

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

Answer: (a)

Detailed Explanation:

- **Statement 1 is correct:** Nyayavada (or Nayavada) is the theory of partial viewpoints (Nayas). It allows practitioners to analyze complex realities by considering limited, specific angles while remaining aware that other valid angles exist.
- **Statement 2 is incorrect:** Nayavada explicitly warns against Nayabhasa (the fallacy of mistaking a partial viewpoint for the complete truth). Sticking dogmatically to a single viewpoint as the total truth is considered a source of ignorance and dispute in Jain logic.

5. Which of the following statements with regard to the teachings of Jainism is/are correct?

1. Rejected the infallible authority of the Vedas and opposed Brahmanical sacrificial rituals.

2. Denies the existence of the soul as an independent entity, equating liberation with complete annihilation of consciousness.
3. Acknowledges the existence of gods, but places them lower in spiritual status than the Jina.

Select the answer using the code given below:

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

Answer: (b)

Detailed Explanation:

- **Statement 1 is correct:** As a heterodox (Nastika) śramana tradition, Jainism explicitly rejected Vedic authority, animal sacrifices, and the ritualistic dominance of the priestly class.
- **Statement 2 is incorrect:** Jainism is firmly centered on belief in an eternal, individual soul (Jiva). Liberation (Moksha) is the attainment of infinite knowledge, power, and bliss by the soul, not the annihilation of consciousness (which resembles the Anatta/Nirvana doctrine of Buddhism).
- **Statement 3 is correct:** Jainism recognizes deities (Devas), but considers them subject to the cycle of rebirth (Samsara). A liberated soul (Jina or Tirthankara) who has conquered karmas occupies a higher spiritual status than any god.

6. Which of the following statements with regard to Jainism's position on the Varna system is/are correct?

1. Early Jainism did not completely condemn or reject the Varna system, admitting individuals from all social classes into its order.
2. Mahavira explained that a person's birth in a particular Varna was determined by the accumulated karma of their previous births.

Select the answer using the code given below:

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

Answer: (c)

Detailed Explanation:

- **Statement 1 is correct:** Early Jainism was inclusive and open to people of all castes, including Shudras and women. Unlike classical Brahmanism, it did not restrict spiritual liberation to higher Varnas.
- **Statement 2 is correct:** Mahavira attributed birth in a high or low Varna to the Karmic consequences of past actions (Prarabdha Karma). However, he maintained that through right faith, knowledge, and conduct (Triratna), any individual could attain salvation regardless of their birth.

7. Which of the following statements with regard to the language utilized in early Jain scriptures is/are correct?

1. Vardhamana Mahavira preached his doctrines primarily in Sanskrit to gain patronage among classical scholars and royal courts.
2. The early canonical texts of the Jain tradition, such as the Angas, were composed in the Ardhamagadhi dialect of Pali.

Select the answer using the code given below:

- (a) 1 only

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

Answer: (d)

Detailed Explanation:

- **Statement 1 is incorrect:** Mahavira deliberately avoided Sanskrit (the language of elite Brahmanical scholars) and preached in Prakrit, the vernacular language spoken by the common people, ensuring widespread accessibility.
- **Statement 2 is incorrect:** The early Jain canonical literature, including the 12 Angas compiled at Pataliputra and Vallabhi, was composed in Ardhamagadhi (a regional variant of Prakrit).

8. Which of the following statements regarding the ascetic discipline in Jainism is/are correct?

1. Vardhamana Mahavira advocated severe asceticism and complete renunciation, including the abandonment of clothing.
2. Parshvanatha, the 23rd Tirthankara, permitted his followers to wear two garments.
3. The addition of the fifth vow by Mahavira contributed to later sectarian differences between the Digambara and Shvetambara traditions.

Select the answer using the code given below:

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

Answer: (d)

Detailed Explanation:

- **Statement 1 is correct:** Mahavira practiced extreme austerity and prescribed total nudity for monks as an expression of complete non-possession (Aparigraha) and detachment from worldly shame.
- **Statement 2 is correct:** Parshvanatha preached four vows (Chaturyama) and allowed monks to wear simple garments (Sachela), illustrating a less austere monastic dress code.
- **Statement 3 is correct:** Mahavira added the 5th vow (Brahmacharya). Differing interpretations of these monastic vows and dress codes ultimately contributed to the historical division into Digambaras (sky-clad, maintaining strict nudity) and Shvetambaras (white-clad, wearing simple white robes).

9. Which of the following statements regarding the practice of Jainism among different occupational groups is/are correct?

1. Strict adherence to Ahimsa led Jainism to prohibit participation in war and military engagements.
2. Farming was discouraged for devout Jains because plowing soil and harvesting crops inevitably caused harm to insects, worms, and plant life.

Select the answer using the code given below:

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

Answer: (c)

Detailed Explanation:

- **Statement 1 is correct:** The rigorous application of non-violence prohibited warfare, causing the Jain lay community to avoid military professions.
- **Statement 2 is correct:** Agriculture was discouraged because tillers inadvertently killed earthworms, insects, and soil microbes during plowing (Hinsa). As a result, Jainism found its principal patronage among trading, mercantile, and banking communities (Setthis/Mahajans) in urban centers.

10. Which of the following statements with regard to the evolution of Jain ethical vows is/are correct?

1. Prior to Mahavira, the Jain tradition recognized four fundamental vows formulated by Parshvanatha.
2. Digambara school considers the early canonical Angas to have been preserved intact, while the Shvetambara school holds that the original texts were lost over time.

Select the answer using the code given below:

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

Answer: (a)

Detailed Explanation:

- **Statement 1 is correct:** Parshvanatha (Tirthankara) established the fourfold pledge (Chaturyama Dharma). Mahavira added Brahmacharya (celibacy) as the fifth vow (Pancha Mahavratas).
- **Statement 2 is incorrect:** It is the Digambaras who hold that the original 14 Purvas and 12 Angas were gradually forgotten and lost over time following the Magadhan famine. Conversely, the Shvetambaras claim to have preserved the Angas as codified during the Council of Vallabhi.

Jainism-II

1. Which of the following statements with regard to the historical Jain Councils is/are correct?

1. First Jain Council was held under the chairmanship of Sthulabhadra during the Mauryan period, leading to the compilation of the 12 Angas.
2. Second Jain Council was held at Patliputra under the presidency of Devardhi Kshamasramana, where the final redaction of the Shvetambara canon was completed.

Select the answer using the code given below:

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

Answer: (a)

Detailed Explanation:

- **Statement 1 is correct:** The First Jain Council took place around 300 BCE at Pataliputra under Sthulabhadra's leadership following a severe 12-year Magadhan famine. It compiled the 12 Angas in Ardhamagadhi, though the council witnessed the initial schismatic divergence between the followers of Sthulabhadra and Bhadrabahu.
- **Statement 2 is incorrect:** The Second Jain Council took place in 512 CE at Vallabhi (Gujarat), presided over by Devardhi Kshamasramana. This council primarily comprised Shvetambara monks and served to formally write down and standardize the canonical texts (Angas and Upangas), an outcome rejected by the Digambara sect.

2. Which of the following statements is/are applicable to Jain doctrine?

1. The surest way of annihilating accumulated Karma is to practice severe penance and austerity.
2. Every object in existence, including the smallest particle of matter, possesses an individual soul.
3. Karma is viewed as a subtle material substance that attaches to the soul and must be eradicated to achieve liberation.

Select the answer using the code given below:

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

Answer: (d)

Detailed Explanation:

- **Statement 1 is correct:** In Jainism, severe penance (Tapas) is considered necessary to burn away previously accumulated karma (Nirjara) and stop the influx of new karma (Samvara).
- **Statement 2 is correct:** Jain metaphysics is pan-psychic/animistic, teaching that souls inhabit not only humans, animals, and plants, but also elemental particles of earth, water, fire, and air (Ekindriya Jivas).
- **Statement 3 is correct:** Unlike the Vedantic view of karma as invisible destiny, Jainism treats karma as a physical, subtle material particle (Karmic Paudgala) that clings to the soul (Jiva), polluting its innate purity until eradicated.

3. Which one of the following is not among the Pancha Mahavratas prescribed for Jain monastics?

- (a) Ahimsa
- (b) Aparigraha
- (c) Brahmacharya
- (d) Anitya

Answer: (d)

Detailed Explanation:

- The Pancha Mahavratas (Five Great Vows) binding on all Jain monks and nuns are:
 1. **Ahimsa** (Absolute non-violence)
 2. **Satya** (Truthfulness)
 3. **Asteya** (Non-stealing)
 4. **Brahmacharya** (Celibacy/chastity—added by Mahavira)
 5. **Aparigraha** (Non-possession/non-attachment)
- Anitya (Impermanence) is one of the twelve reflections (Bhavanas or Anuprekshas) in Jain meditation, not one of the five primary monastic vows.

4. Which of the following statements with regard to the ritual of Santhara in Jainism is/are correct?

1. It is a voluntary vow of spiritual fasting unto death undertaken to detach from worldly obligations and purify the soul.
2. It can be initiated by any lay practitioner at any stage of life purely for rapid social renunciation without spiritual supervision or physical debility.

Select the answer using the code given below:

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

Answer: (a)

Detailed Explanation:

- **Statement 1 is correct:** Sallekhana (or Santhara) is an ancient supplementary vow involving a gradual, voluntary reduction of food and liquid intake, aimed at facing death with tranquility, mental clarity, and spiritual detachment.
- **Statement 2 is incorrect:** Sallekhana is not an arbitrary or impulse decision. It is strictly permitted under qualified spiritual guidance only during old age, incurable illness, or imminent end-of-life conditions where bodily functions fail, distinguishing it clearly from emotional suicide.

5. Which of the following statements with regard to the Jain classification of knowledge is/are correct?

1. Paroksha Jnana refers to knowledge gained directly by the soul without relying on sensory organs or the mind.
2. Aparoksha Jnana refers to direct intuitive knowledge perceived directly by the soul independent of external sensory media.

Select the answer using the code given below:

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

Answer: (b)

Detailed Explanation:

- **Statement 1 is incorrect:** In Jain epistemology, Paroksha Jnana (Mediate Knowledge) is indirect knowledge acquired through external instruments, namely the sensory organs (Indriyas) and the mind (Manas).
- **Statement 2 is correct:** Aparoksha Jnana (Immediate Knowledge) is direct perception experienced by the soul (Jiva) without requiring intermediate sensory organs or intellectual mediation.

6. Consider the following pairs regarding types of Immediate Knowledge in Jain philosophy:

Knowledge Type	Description
1. Avadhi Jnana	Clairvoyant perception of physical objects across distance or time
2. Manahpariyaya	Telepathic reading of the thoughts and mental states of others
3. Kevala Jnana	Infinite, omniscient knowledge free from all karmic obstructions

How many of the above pairs are correctly matched?

- (a) Only one pair
- (b) Only two pairs
- (c) All three pairs
- (d) None of the pairs

Answer: (c)

Detailed Explanation:

- **Pair 1 is correctly matched:** Avadhi Jnana is transcendent or clairvoyant knowledge that allows the soul to perceive material objects beyond normal spatial and temporal boundaries without sensory help.
- **Pair 2 is correctly matched:** Manahparyaya Jnana is the direct intuition of the thoughts and mental modes of other conscious beings.
- **Pair 3 is correctly matched:** Kevala Jnana is absolute omniscience—the ultimate state of pure, unrestricted knowledge attained when all destructive karmas (Ghatiya Karmas) are eliminated.

7. Which of the following statements with regard to Mati Jnana and Shruta Jnana is/are correct?

1. Mati Jnana is knowledge acquired through normal sensory perception and mental cognition.
2. Shruta Jnana is knowledge derived through authoritative verbal testimony, scriptures, and formal instruction.

Select the answer using the code given below:

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

Answer: (c)

Detailed Explanation:

- **Statement 1 is correct:** Mati Jnana represents empirical or sensory knowledge, obtained via the five senses (Indriyas) and the mind (Manas).
- **Statement 2 is correct:** Shruta Jnana is scriptural or testimony-based knowledge, comprehended through the study of sacred canonical writings or instructions from authoritative teachers.

8. Which of the following statements with regard to the Sthanakvasi sect of Jainism is/are correct?

1. The Sthanakvasi sect belongs to the Digambara branch of Jainism.
2. Members of the Sthanakvasi sect reject image worship (Murti-puja) and do not build temples.

Select the answer using the code given below:

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

Answer: (b)

Detailed Explanation:

- **Statement 1 is incorrect:** The Sthanakvasi sect is a major reformist sub-sect of Shvetambara Jainism (founded by Lavaji in the 17th century CE), not Digambara.
- **Statement 2 is correct:** Sthanakvasi Jains firmly oppose idol worship (Murti-puja) and temple construction. They pray in non-decorated prayer halls called Sthanaks and their ascetics wear a white cloth strip (Muhapatti) over their mouth.

9. Which of the following statements regarding the Digambara school of Jainism is/are correct?

1. Digambara tradition holds that women cannot attain Moksha directly in their female body and must be reborn as men first.
2. Digambara monastics wear white robes to symbolise purity while performing public rituals.
3. It maintains that the 19th Tirthankara, Mallinatha, was a female princess.

Select the answer using the code given below:

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

Answer: (a)

Detailed Explanation:

- **Statement 1 is correct:** Digambaras believe that complete nudity is an essential prerequisite for full renunciation (Aparigraha). Because social norms require women to wear clothing, Digambaras hold that women cannot achieve final liberation directly in a female form and must first be reborn as men.
- **Statement 2 is incorrect:** Digambara monks (Munis) practice total nudity (Aparigraha) as a sign of complete worldly renunciation, rejecting clothes altogether. It is the Shvetambaras who wear white robes.
- **Statement 3 is incorrect:** The Digambara tradition considers the 19th Tirthankara, Mallinatha, to have been male (Malli). It is the Shvetambara tradition that holds Mallinatha was a woman.

10. Which of the following statements regarding the Shvetambara school of Jainism is/are correct?

1. Shvetambara tradition traces its monastic lineage primarily under the leadership of Sthulabhadra.
2. They accept the 12 Angas compiled at the Jain councils as authentic canonical scriptures.

Select the answer using the code given below:

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

Answer: (c)

Detailed Explanation:

- **Statement 1 is correct:** The Shvetambara lineage is traditionally associated with Sthulabhadra, who remained in Magadha during the 12-year famine and permitted monks to wear simple white garments (Svetambara).
- **Statement 2 is correct:** Unlike Digambaras (who believe the original canon was lost), Shvetambaras preserve and follow the canonical Angas compiled during the historic assemblies at Pataliputra and Vallabhi.

Jainism Literature's

1. Consider the following pairs:

Digambara Sub-sect	Ritual Practice
1. Bisapantha	Practice of idol worship with ritual offerings like saffron, flowers, and incense
2. Terapantha	Worship of Tirthankara idols using unboiled water and dry offerings like rice
3. Taranapantha	Rejection of idol worship in favor of scriptural veneration

Which of the pairs given above are correctly matched?

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

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

Answer: (d)

Detailed Explanation:

- **Pair 1 is correctly matched:** The Bisapantha sub-sect of Digambara Jainism permits idol worship and accepts the offering of fresh flowers, fruits, saffron, and sweetmeats during temple rituals.
- **Pair 2 is correctly matched:** The Digambara Terapantha sub-sect advocates simpler idol worship without using green vegetables, fresh flowers, or lamps, utilizing dry offerings like rice and sacred water instead.
- **Pair 3 is correctly matched:** The Taranapantha (or Samaiyapantha) sub-sect, founded by Taran Svami, completely rejects idol worship (Murti-puja) and focuses on the study and veneration of sacred scriptures (Sastras).

2. Which of the following statements with regard to minor Digambara sub-sects is/are correct?

1. Gumanapantha sub-sect originated as a compromise tradition combining elements of both Bisapantha and Terapantha doctrines.
2. Totapantha sub-sect strict avoids ritual offerings in temples and prohibits the lighting of lamps in front of idols.

Select the answer using the code given below:

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

Answer: (d)

Detailed Explanation:

- **Statement 1 is incorrect:** The Gumanapantha is a minor reformist Digambara sub-sect that prohibits ritual offerings of fruits, flowers, or incense, and strictly forbids lighting lamps (Aarti) inside temples to avoid harm to insects.
- **Statement 2 is incorrect:** The Totapantha emerged as a syncretic sub-sect attempt to reconcile the ideological differences between Bisapantha and Terapantha practitioners.

3. Consider the following pairs:

Shvetambara Sub-sect	Core Religious Practice
1. Murtipujaka	Worship of Tirthankara idols in temples with elaborate ornamentation
2. Sthanakvasi	Rejection of idol worship in favor of prayer halls called Sthanaks
3. Terapanthi	Reformist order structured under the centralized leadership of a single Acharya

Which of the pairs given above are correctly matched?

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

Answer: (d)

Detailed Explanation:

- **Pair 1 is correctly matched:** The Murtipujaka (or Pujera) sub-sect forms the traditional idol-worshipping branch of Shvetambara Jainism, maintaining temples and decorating Tirthankara statues.
- **Pair 2 is correctly matched:** The Sthanakvasi sub-sect opposes idol worship, conducting meditation, scriptural study, and prayers in plain halls known as Sthanaks.
- **Pair 3 is correctly matched:** The Shvetambara Terapanthi sub-sect (founded by Acharya Bhikshu) emphasizes non-idol worship, strict monastic discipline, and obedience to a single supreme spiritual leader (Acharya).

4. Which of the following statements regarding the differences between the Digambara and Shvetambara sects are correct?

1. Digambaras believe that women cannot attain Moksha, whereas Shvetambaras hold that women can achieve liberation.
2. Digambaras consider the 19th Tirthankara, Mallinatha, to have been male, while Shvetambaras hold that Mallinatha was female.
3. Digambaras accept the canonical texts compiled at the Vallabhi Council, whereas Shvetambaras reject them as corrupted works.
4. Digambara monks wear simple unstitched white garments, whereas Shvetambara monks practice absolute sky-clad nudity.

Select the answer using the code given below:

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

Answer: (a)

Detailed Explanation:

- **Statement 1 is correct:** Digambaras maintain that total nudity is required for full renunciation, meaning women must be reborn as men to attain final Moksha. Shvetambaras state that spiritual liberation is accessible to both men and women.
- **Statement 2 is correct:** Digambaras view the 19th Tirthankara (Malli) as male, whereas Shvetambara tradition maintains Mallinatha was a woman.
- **Statement 3 is incorrect:** It is the Shvetambara sect that accepts the Vallabhi Council's canon, while the Digambara sect rejects these works, believing the original Agamas were lost.
- **Statement 4 is incorrect:** The attire rules are reversed: Digambara monks practice sky-clad nudity, while Shvetambara monks wear white clothes.

5. Which of the following statements regarding the Agama literature of Jainism are correct?

1. The primary Agamas were compiled by the chief disciples of Mahavira, known as Ganadharas.
2. The core canonical scriptures are divided into 12 Angas, composed in the Ardhamagadhi Prakrit language.
3. The Digambara sect accepts the 12 Angas preserved by the Shvetambaras as complete and authentic texts.
4. The 12th Anga, named Drishtivada, is considered to have been lost over time.

Select the answer using the code given below:

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

(d) 1, 2, 3 and 4

Answer: (a)

Detailed Explanation:

- **Statement 1 is correct:** The Agamas contain the teachings of Mahavira, which were orally compiled into canonical form by his immediate disciples, the Ganadharas.
- **Statement 2 is correct:** The core canonical scriptures consist of the 12 Angas, originally preserved in Ardhamagadhi Prakrit.
- **Statement 3 is incorrect:** The Digambaras reject the Shvetambara Anga canon, holding that the original teachings were lost during the famine after Mahavira's death.
- **Statement 4 is correct:** Both traditions agree that the 12th Anga (Drishtivada), which contained the 14 lost Purvas, disappeared over time.

6. Consider the following classical text:

It is a non-canonical Jain commentary text that serves as an indispensable tool for interpreting the Agama literature, structured as an independent treatise on Jain methodology and exposition. Identify the text:

- (a) Nandi Sutra
- (b) Kalpa Sutra
- (c) Parishishta Parvan
- (d) Trishashthilaksana Mahapurana

Answer: (a)

Detailed Explanation:

- **(a) is the correct answer:** The **Nandi Sutra** (along with the Anuyogadvara) is a prominent Anga-Bahya text that provides a comprehensive exposition on the methodology of scriptural interpretation and categories of knowledge.
- **(b) is incorrect:** The Kalpa Sutra is a biographical and monastic text written by Bhadrabahu.
- **(c) is incorrect:** Parishishta Parvan is a 12th-century historical appendix work composed by Hemachandra.
- **(d) is incorrect:** Trishashthilaksana Mahapurana is a 9th-century epic work on Jain hagiography written by Jinasena and Gunabhadra.

7. Which of the following literary categories form a part of the Anga-Bahya (non-canonical) scriptures in Shvetambara Jainism?

1. Upangas
2. Prakirnakas
3. Chedasutras
4. Mulasutras
5. Nandi Sutra
6. Anuyogadvara
7. Tripitakas

Select the correct answer using the code given below:

- (a) 1, 2, 3, 4, 5 and 6 only
- (b) 1, 3, 4, 6 and 7 only
- (c) 2, 4, 5 and 6 only
- (d) 1, 2, 3, 4, 5 and 6 only

Answer: (a)

Detailed Explanation:

- **Items 1, 2, 3, 4, 5, and 6 are part of the Jain Anga-Bahya canon:** The Shvetambara Anga-Bahya corpus includes 12 Upangas, 10 Prakirnakas, 6 Chedasutras, 4 Mulasutras, plus individual works like the Nandi Sutra and Anuyogadvara.
- Upangas (Subsidiary scriptures), Prakirnakas (Supplementary texts), Chedasutras (Monastic disciplinary codes), Mulasutras (Fundamental texts for novices), Nandi Sutra (Independent methodological treatise), Anuyogadvara (Explanatory manual on logic), Tripitakas (Three baskets of doctrine).
- **Item 7 is incorrect:** The Tripitakas (Sutta, Vinaya, Abhidhamma) are the canonical scriptures of Buddhism, not Jainism.

8. Consider the following pairs:

Literary Work	Author	Subject Matter
1. Kalpa Sutra	Bhadrabahu	Biographies of Jain Tirthankaras
2. Shad-Darshana Samucchaya	Haribhadra Suri	Comparative treatise on six Indian philosophical systems
3. Trishashthilaksana Mahapurana	Acharya Jinasena	Hagiographical account of the 63 illustrious Jain figures
4. Parishishta Parvan	Hemachandra Suri	Historical narrative on early Jain teachers and Kings

In which of the above rows is the given information correctly matched?

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

Answer: (d)

Detailed Explanation:

- **Row 1 is correctly matched:** The Kalpa Sutra, attributed to Bhadrabahu, details the lives of the Tirthankaras, including Parshvanatha and Mahavira.
- **Row 2 is correctly matched:** Shad-Darshana Samucchaya by the 8th-century scholar Haribhadra Suri offers a comparative overview of six schools of Indian philosophy (Darshanas).
- **Row 3 is correctly matched:** Mahapurana (comprising Adipurana by Jinasena and Uttarapurana by Gunabhadra) narrates the lives of the 63 prominent figures (Shalakupurushas) of Jain mythology.
- **Row 4 is correctly matched:** Parishishta Parvan (Sthaviravali-charita) by Hemachandra provides historical details regarding early Jain elders and their interactions with Mauryan rulers.

9. Which of the following statements with regard to ancient Jain linguistic and political treatises is/are correct?

1. Siddha-Hemachandra-Shabdanushasana is a classical grammatical work covering Sanskrit, Prakrit, and Apabhramsa, authored by Hemachandra Suri.
2. Nitivakyamrita is a work on political ethics, statecraft, and governance composed by the Jain scholar Somadeva Suri.

3. Both texts were written under the direct patronage of the Gupta Emperor Samudragupta in the 4th century CE.

Select the answer using the code given below:

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

Answer: (a)

Detailed Explanation:

- **Statement 1 is correct:** Siddha-Hemachandra-Shabdanushasana was written by the 12th-century scholar Hemachandra Suri under the patronage of the Chaulukya King Jayasimha Siddharaja, covering grammar for Sanskrit and various Prakrit dialects.
- **Statement 2 is correct:** Nitivakyamrita, authored by the 10th-century scholar Somadeva Suri, is a treatise on statecraft and political ethics written from a Jain perspective.
- **Statement 3 is incorrect:** Neither author lived during the Gupta period. Hemachandra operated in 12th-century Gujarat under the Chaulukya dynasty, while Somadeva Suri wrote under the Rashtrakuta dynasty in the 10th century.

10. Which of the following statements with regard to Divya-Dhvani in Jain doctrine is/are correct?

- 1. It is the divine, wordless sound emitted by a Tirthankara upon attaining Kevala Jnana.
- 2. It can only be comprehended by human scholars, remaining completely unintelligible to animals and lesser celestial beings.

Select the answer using the code given below:

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

Answer: (a)

Detailed Explanation:

- **Statement 1 is correct:** In Jain philosophy, when a Tirthankara reaches omniscience (Kevala Jnana) and sits in the assembly hall (Samavasarana), he emits a spontaneous, divine resonance known as Divya-Dhvani.
- **Statement 2 is incorrect:** According to Jain tradition, Divya-Dhvani is a universal, divine vibration that is understood by all present beings in their own native modes of comprehension, including humans, animals, and celestial beings (Devas). The primary disciples (Ganadharas) then translate this divine sound into formal scriptural language (Agamas).

Jainism Art and Architecture

1. Which of the following statements regarding the interpretation of Divya-Dhvani by Jain sects is/are correct?

- 1. Digambaras interpret Divya-Dhvani as a divine, unarticulated monotone sound resembling OM emitted by an omniscient Tirthankara.
- 2. Shvetambaras believe Divya-Dhvani is spoken in the Ardhamagadhi Prakrit human language.

Select the answer using the code given below:

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

Correct Answer: (c)

Explanation:

- **Statement 1 is correct:** In the Digambara tradition, Divya-Dhvani is understood as an unarticulated, non-verbal vibration (Anahat Dhvani) resembling OM that emanates spontaneously from the entire body of a Tirthankara in Kevala Jnana.
- **Statement 2 is correct:** The Shvetambara school holds that the Tirthankara speaks in a distinct spoken dialect, Ardhamagadhi Prakrit which is transformed so that all living beings in the Samavasarana comprehend it in their respective languages.

2. Which of the following statements with regard to the iconography of Tirthankaras is/are correct?

1. Tirthankaras are represented exclusively in either the Padmasana or Kayotsarga.
2. Each Tirthankara is identified by a specific cognizance symbol sculpted on the pedestal of the image.
3. Sculptures of Tirthankaras are heavily adorned with royal crowns, chest jewelry, and elaborate divine ornamentation.

Select the answer using the code given 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 is correct:** Canonical Jain iconography restricts Tirthankara images to two formal spiritual postures: Padmasana (lotus posture) and Kayotsarga (standing posture with hands hanging down without touching the body).
- **Statement 2 is correct:** Every Tirthankara has a dedicated Lanchhana (emblem) carved on the base pedestal (e.g., Bull for Rishabhadeva, Serpent for Parshvanatha, Lion for Mahavira) to aid in identification.
- **Statement 3 is incorrect:** Tirthankara images embody complete ascetic detachment (Vitaraga). They feature calm expressions without royal diadems, crowns, or body jewelry (unlike Hindu deities or Bodhisattvas).

3. Which of the following statements with regard to the Jain sculptural tradition at Mathura is/are correct?

1. Mathura school under the Kushana rulers utilized red-spotted sandstone to produce Jain images.
2. Mathura site saw the development of Ayagapatas, which were stone slabs inscribed with sacred Jain motifs.

Select the answer using the code given below:

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

Correct Answer: (c)

Explanation:

- **Statement 1 is correct:** The Mathura School of Art during the Kushana period heavily employed local red-spotted sandstone. Its Tirthankara figures are distinguished by broad shoulders, elongated arms, rigid verticality, and a serene facial expression.
- **Statement 2 is correct:** Ayagapatas are votive tablet slabs produced at Mathura (notably at Kankali Tila), carved with Tirthankara figures, Svastika motifs, and auspicious symbols used for ritual veneration.

4. Consider the following information:

Archaeological Site	State	Description
1. Lohanipur	Bihar	Site of the earliest polished stone torso of a Jain Tirthankara
2. Kankali Tila	Uttar Pradesh	Major mound yielding Kushana-era Jain stupa remains and Ayagapatas
3. Gopachal	Madhya Pradesh	Complex of colossal rock-cut Tirthankara images on a fort cliff
4. Vasantgarh	Rajasthan	Hoard of early medieval bronze Jain sculptures bearing Yaksha-Yakshi figures

In which of the above rows is the given information correctly matched?

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

Correct Answer: (d)

Explanation:

- **Row 1 is correctly matched:** Lohanipur (near Patna, Bihar) yielded the Mauryan-era polished sandstone torso of a Tirthankara, considered the earliest extant Jain sculpture.
- **Row 2 is correctly matched:** Kankali Tila (Mathura, Uttar Pradesh) is a famous mound that excavated remains of an ancient Jain stupa, Ayagapatas, and Kushana-period sculptures.
- **Row 3 is correctly matched:** Gopachal Hill (inside Gwalior Fort, Madhya Pradesh) features massive 15th-century rock-cut Tirthankara sculptures carved under Tomar Rajput rulers.
- **Row 4 is correctly matched:** The Vasantgarh hoard (Sirohi, Rajasthan) contained -century bronze icons displaying Shashandevatas (attendant Yakshas and Yakshis) under Shvetambara stylistic tradition.

5. Which of the following statements regarding the Jain painting tradition are correct?

1. Western Indian style of manuscript painting is characterized by flat human figures, sharp angular profiles, and protruding eyes.
2. Kalpa Sutra and Kalkacharya Katha serve as the most frequently illustrated manuscripts in early Jain miniature art.
3. Mural paintings at Sittanavasal are executed using the true fresco technique on wet plaster.
4. Sittanavasal murals display scenes of Samavasarana, portraying a lotus pond.

Select the answer using the code given below:

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

Correct Answer: (a)

Explanation:

- **Statement 1 is correct:** The Western Indian (or Gujarati) manuscript style features stylized human figures with sharp noses, angular chins, and an exaggerated, protruding farther eye.
- **Statement 2 is correct:** The Kalpa Sutra (narrating Tirthankara biographies) and the Kalkacharya Katha are the primary canonical works illustrated on palm-leaf and paper manuscripts.
- **Statement 3 is incorrect:** The Sittanavasal cave paintings were executed in the **fresco-secco** technique (paint applied onto dry plaster), not fresco-buono (paint applied onto wet plaster).
- **Statement 4 is correct:** The Sittanavasal ceiling murals represent the Samavasarana layout, showing a celestial lotus pond with gathering souls, animals, and monks collecting flowers.

6. Which of the following statements with regard to rock-cut Jain cave architecture is/are correct?

1. Caves at the Ellora complex in Maharashtra represent the Jain group of caves executed during the Rashtrakuta period.
2. Udayagiri and Khandagiri caves in Odisha contain the Hathigumpha inscription.
3. Sittanavasal Arivar Koil cave temple in Tamil Nadu is officially recognized as an Adarsh Smarak site.

Select the answer using the code given below:

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

Correct Answer: (d)

Explanation:

- **Statement 1 is correct:** Caves 30–34 (and 35) at Ellora were excavated under Rashtrakuta patronage, featuring cave temples like the Indra Sabha and Jagannath Sabha.
- **Statement 2 is correct:** The Udayagiri-Khandagiri twin hills (near Bhubaneswar) feature Jain monastic caves (Layana), including Udayagiri's Cave 14 (Hathigumpha) containing the Brahmi inscription of King Kharavela.
- **Statement 3 is correct:** Sittanavasal (Arivar Koil) in Pudukkottai district, Tamil Nadu, is a major - century Jain rock-cut cave protected as an Adarsh Smarak (Model Monument) by the ASI.

7. Which of the following statements with regard to structural Jain temple architecture is/are correct?

1. A distinctive architectural feature of many major Jain temples is the Chaumukh floor plan.
2. Interior halls of structural Jain temples are characterized by open square bays supported by pillars with bracketed capitals.

Select the answer using the code given below:

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

Correct Answer: (c)

Explanation:

- **Statement 1 is correct:** The Chaumukh design (as seen at Ranakpur and Palitana) places four identical Tirthankara images back-to-back facing the four cardinal directions, symbolizing the omnidirectional reach of the Jina's message.
- **Statement 2 is correct:** Jain interior architecture features extensive multi-pillared halls divided into modular square bays covered by carved domical ceilings, supported by ornate strut brackets.

8. Consider the following information:

Temple Site	State	Architectural Feature
1. Dilwara	Rajasthan	Solanki-style white marble temple complex with intricate roof carvings
2. Ranakpur	Rajasthan	Maru-Gurjara style Chaumukh temple supported by 1,444 pillars
3. Shikharji	Jharkhand	Sacred hill site marking the Moksha location of 20 Tirthankaras
4. Khajuraho	Madhya Pradesh	Chandela-era Nagara style temple group including the Parshvanatha temple

In which of the above rows is the given information correctly matched?

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

Correct Answer: (d)

Explanation:

- **Row 1 is correctly matched:** The Dilwara Temples at Mount Abu (Rajasthan), built between 8th and 10th centuries CE by Vimal Shah and Tejapala, are renowned for intricate white marble carvings.
- **Row 2 is correctly matched:** The Ranakpur temple complex (Pali district, Rajasthan) is a 15th-century Maru-Gurjara architectural landmark dedicated to Adinatha, featuring 1,444 uniquely carved marble pillars.
- **Row 3 is correctly matched:** Shikharji (Parasnath Hill, Giridih district, Jharkhand) is considered the most sacred Jain Tirtha, as 20 of the 24 Tirthankaras attained salvation here.
- **Row 4 is correctly matched:** The Eastern Group of temples at Khajuraho includes 10th-century Chandela-era Nagara Jain temples, such as the Parshvanatha and Adinatha temples.

9. Which of the following statements regarding the Jain temple complexes of Gujarat is/are correct?

1. Palitana temple complex on Shatrunjaya Hills comprises hundreds of marble temples built in the Nagara/Maru-Gurjara style, associated with Tirthankara Rishabhadeva.
2. Mt. Girnar is a sacred pilgrimage site revered by both Digambara and Shvetambara sects, associated with the Moksha of Neminatha.

Select the answer using the code given below:

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2

(d) Neither 1 nor 2

Correct Answer: (c)

Explanation:

- **Statement 1 is correct:** Shatrunjaya Hill at Palitana (Bhavnagar district, Gujarat) hosts over 800 marble temples built over centuries. It is held that Rishabhadeva (Adinatha) delivered his first sermon on these hills.
- **Statement 2 is correct:** Mount Girnar (Junagadh district, Gujarat) features ancient Jain temple clusters shared by both Digambaras and Shvetambaras, marking the site where Lord Neminatha attained liberation (Moksha).

10. Which of the following statements with regard to ancient Jain stupa architecture is/are correct?

1. Stupas were erected in early Jainism as memorial structures, referred to as Thupas in early inscriptions.
2. Jain stupa discovered at Kankali Tila in Mathura featured a cylindrical drum base set on a raised terrace accessible.
3. Structural design of early Jain stupas displays stylistic influences from Persepolitan column motifs on their railings and pillars.

Select the answer using the code given below:

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

Correct Answer: (d)

Explanation:

- **Statement 1 is correct:** Before temple building became widespread, early Jains constructed stupas (Thupas) over the relics of Tirthankaras and high monks, as evidenced by epigraphic records at Mathura.
- **Statement 2 is correct:** Archaeological excavations at Kankali Tila revealed that Jain stupas consisted of a three-tiered cylindrical drum, raised plinth terraces, surrounding stone railings (Vedikas), and ornate gateways (Toranas).
- **Statement 3 is correct:** Relief carvings on Ayagapatas and railing pillars from the Mathura Jain stupa show hellenistic and Persepolitan decorative elements, such as bell capitals and winged animal motifs.