

MODEL ANSWER KEY 52856

Q.1 Attempt from the following-

(a) Highlighting features of Hinduism-

- Sanatana Dharma, No central authority, no one text, no founder etc
- Karma, samsara, jnana, mukti- pillars, duty centric approach etc.
- Belief in rebirth, karma siddhant etc.

(b) Concept of God and world in Hinduism-

- God is Saguna nad Nirguna, immanent(antaryami) and transcendent(purushottma)
- Creator, maintainer and destroyer, moral operator etc. attributes
- World is dependent on God, creation is cyclical(yugs), purpose of creation etc.

(c) Definitions-

1. **Ishvara** is the concept of a higher power, but has different meanings, depending on the various schools of Hinduism. Ishvara is synonymous with Brahman (or Absolute Reality), but can also refer to the Supreme Consciousness or a personal god. The Hindu scriptures speak of many individual deities, called devas. Ishvara is just the name used to refer to the personal God in general, when no particular deity is being referred to. The Five manifestations of God (Īśvara) according to the Pāñcharātra Śāstras are:
 - a) *Para* — the transcendental Super Absolute form from which all the others emanate.
 - b) *Vyūha* — the four hypostatic emanations Vāsudeva, Sankarṣaṇa, Pradyumna and Aniruddha; which have cosmic function of projection, preservation and transformation.
 - c) *Vibhava* — Incarnations which appear from time to time to rectify and restore harmony and balance to the universe, such as Rāma, Krishna etc.
 - d) *Antaryāmin* — the form abiding within all living beings.
 - e) *Arcā-avatāra* — the appearance out of condescension and love, in icons that are made and consecrated according to the Pāñcharātra rituals.
2. **Smṛuti- Smṛiti**: literally "that which is remembered," refers to a body of Hindu texts usually attributed to an author, traditionally written down but constantly revised, in contrast to Śrutis (the Vedic literature) considered authorless, that were transmitted verbally across the generations and fixed. *Smṛiti* is a derivative secondary work and is considered less authoritative than *Sṛuti* in Hinduism. *Sṛuti* are fixed and its originals preserved better, while each Smṛiti text exists in many versions, with many different readings. Smṛitis were considered fluid and freely rewritten by anyone in ancient and medieval Hindu tradition. Both śrutis and smṛtis represent categories of texts of different traditions of Hindu philosophy. According to Gokul Narang, the Sṛuti are asserted to be of divine origin in the mythologies of the Puranas. In contrast, states Roy Perrett, ancient and medieval Hindu philosophers have denied that śruti are divine, authored by God.
3. **Shruti** or **Shruthi** in Sanskrit means "that which is heard" and refers to the body of most authoritative, ancient religious texts comprising the central canon of Hinduism. It includes the four Vedas including its four types of embedded texts - the Samhitas, the Brahmanas, the Aranyakas and the early Upanishads. *Śrutis* have been variously

9

7. **Gurdwara:** A Sikh temple or shrine is called a Gurdwara, that is, the House of God, the House of the Guru, where the Guru dwells. Its most essential element is the presence of the Guru. According to the Sikh faith, while prayers to God can be offered anytime and anywhere, a Gurdwara is built particularly for congregational worship. Even a very small group of devotees inhabiting any place anywhere in the world would generally build a temple for them all to get together for religious or even for social purposes. The building could be as simple as a temporary shack or a small room in a house, depending on the resources of the local community. The Gurdwaras are open to all communities and castes and no purdah is observed. In the House of the Lord, all are equal; irrespective of their status in the world outside. On a visit to the Gurdwara, the head is to be kept covered as a mark of respect to the Granth Sahib, and shoes are not allowed inside. Smoking is taboo, and so also are liquor and other intoxicants. Gurdwaras generally have provision of the lodging of pilgrims. In a town with a gurdwara, any traveler can normally hope to find some food and a place to rest his tired limbs for a night or even longer.

Q.5 Notes on-

1. **Purushartha:** Purusha means either God or a human being. Artha means, purpose, an object or objective. "Purusharthas" means objectives of a person or a human being. Purushartha is a Sanskrit word that can be translated as the "object of human pursuit" or "goals of man." The four **Purusharthas** are as follows: dharma (moral duty), artha (economic prosperity), kama (love or pleasure) and moksha (spiritual liberation) The four Purusharthas are indeed the qualities and objectives of the Supreme Self and God And since an individual is a reflection and manifestation of God, it is the rightful pursuit of person to fulfill these four Purusharthas. In fact, it is both your individual and soul purpose.
2. **Panchashilas:** The five moral precepts form an important part of Buddhist ethics. These are simple practices at the behavioural level. These form the rules related to peaceful coexistence. The five moral regulations are- refraining from violence, refraining from telling lies, refraining from sexual misconduct, refraining from consuming intoxicants, refraining from stealing others property. These are also the five noble qualities to be imbibed by monks and laymen in their daily life, which forms the fundamental principles of good conduct.
3. **Anuvrata and Mahavrata**
In case of ordinary people who may not be able to practice the vows strictly, they are called anuvratas or minor vows. Those who have taken to asceticism are expected to observe them all the time mentally, verbally and physically. In

addition to the five vows, lay followers have to observe seven additional vows. Of them three are concerning gunas or qualities (guna vratas) and four are concerning education or religious knowledge (siksha vratas).

Mahavrata: In Jainism, the five main vows are an important part of spiritual practice to achieve liberation. They are meant for both lay followers and ascetics. The five main vows are Ahimsa, Satya, Asteya, Brhamacharya, and Aparigraha. The five vows are called mahavratas or great vows when they are practiced rigidly.

4. Five evils in Sikhism

- Kam
- Krodh
- Lobh
- Moh
- Ahankar

described as a revelation through *anubhava* (direct experience), or of primordial origins realized by ancient Rishis. In Hindu tradition, they have been referred to as *apauruṣeya* (authorless). The *Śruti* texts themselves assert that they were skillfully created by Rishis (sages), after inspired creativity, just as a carpenter builds a chariot.^[5] All six orthodox schools of Hinduism accept the authority of *śruti*, but many scholars in these schools denied that the *śrutis* are divine. *Nāstika* (heterodox) philosophies such as the *Cārvākas* did not accept the authority of the *śrutis* and considered them to be flawed human works.

4. **2. Saguna-** is used to describe the *brahman* or the ultimate reality, referring to its transcendent as well as immanent character, and as such, involve neither negation nor exclusion of each other” however, there are different interpretations on whether Brahman is intrinsically Saguna. Two key individuals who strive to explain these notions are the Hindu philosophers Sankara, and Ramanuja. Saguna form of Brahman (having a form) is a mythological belief! As per sacred Bhagavad Gita of Hinduism, Saguna form of Brahman had no entity in cosmic system! Broken down to basic building block of cosmos... the whole cosmos is made up of clusters of atoms and molecules! Other than God Almighty... nothing exists in cosmic system... says Bhagavad Gita of Hinduism! Believing in Saguna Brahman (a God having form) is travelling religious path... never path of spirituality! Believing in Saguna form of God... none ever reached stage of enlightenment (kaivalya jnana)! God Almighty can only be reached via Nirguna form of God i.e. Nirakaar form of God (having no form)
5. **Nirguna** is used to describe the *brahman* or the ultimate reality, referring to its transcendent as well as immanent character, and as such, involve neither negation nor exclusion of each other” however, there are different interpretations on whether Brahman is intrinsically Nirguna. Two key individuals who strive to explain these notions are the Hindu philosophers Sankara, and Ramanuja. Nirguna Brahman... formless Brahman forms core of teachings of Bhagavad Gita Hinduism... foremost of all sacred scriptures existing on mother earth! God Almighty (termed Brahman in Hinduism) is always Nirguna... Nirakaar in form (having no form)! When God is Nirakaar (having no form) ... it shall always remain Nirguna (having no material entity)! Nirguna, meaning without qualities.
6. **Ātman** is a Sanskrit word that means inner self or soul. In Hindu philosophy, especially in the Vedanta school of Hinduism, Ātman is the first principle, the *true* self of an individual beyond identification with phenomena, the essence of an individual. In order to attain liberation (moksha), a human being must acquire self-knowledge (atma jnana), which is to realize that one's true self (Ātman) is identical with the transcendent self Brahman. The six orthodox schools of Hinduism believe that there is Ātman (soul, self) in every being, a major point of difference with Buddhism, which does not believe that there is either soul or self. Atman, sometimes spelled without a diacritic as *atman* in scholarly literature, means "real self" of the individual, "innermost essence", and soul Atman, in Hinduism, is considered as eternal, imperishable, beyond time, "not the same as body or mind or consciousness, but is something beyond which permeates all these".¹ Atman is a metaphysical and spiritual concept for the Hindus, often discussed in their scriptures with the concept of Brahman. All major orthodox schools of Hinduism –

Nyaya, Vaishesika, Samkhya, Yoga, Mimamsa, and Vedanta– accept the foundational premise of the Vedas and Upanishads that "Ātman exists". Jainism too accepts this premise, though it has its own idea of what that means. In contrast, both Buddhism and the Charvakas deny that there is anything called "Ātman/soul/self".

7. **Avatar** a concept in Hinduism that means "descent", refers to the material appearance or incarnation of a deity on earth. The relative verb to "alight, to make one's appearance" is sometimes used to refer to any guru or revered human being. Avtar literally means "descent, alight, to make one's appearance" and refers to the embodiment of the essence of a superhuman being or a deity in another form. The word also implies "to overcome, to remove, to bring down, to cross something". In Hindu traditions, the "crossing or coming down" is symbolism, states Daniel Bassuk, of the divine descent from "eternity into the temporal realm, from unconditioned to the conditioned, from infinitude to finitude". An avatar, states Justin Edwards Abbott, is a *saguna* (with form, attributes) embodiment of the *nirguna* Brahman or Atman (soul).

Q.2 Attempt from the following-

(a) Origin and development of Buddhism-

- Shraman tradition, nastika, independent of vedic authority.
- Founder is Siddhartha, Gautama or Buddha, Extreme lives- prince and then renunciation
- Finding the middle path, enlightenment, preaching the truths of life etc.
- Major spread in other parts of the world, major sects /schools etc in India and other parts.

(b) Man and World relation in Buddhism-

- Buddha remains silent over the metaphysical questions like origin of the world and the existence of God.
- The cosmic order goes on without a maker or a beginning.
- Man, rather is a combination of physical and the mental force.

(c) Definitions-

1. **Dhamma:** The Sanskrit word *dharma* (in Pali it is *Dhamma*) stands for the original teachings or doctrines of Gautama Buddha. It has diverse meanings such as cosmic law and order, nature of what-is, justice, goodness, truth etc. As per Mahayana Buddhism, the word includes not just the teachings of Buddha but also the path towards enlightenment. The main tenets of Buddha Dhamma are- Aryasatyanis, Pratitya samudpada, Karma-samsara-jnana-nirvana, Pancha skandas , the tri-ratnas of shila, prajna and Samadhi etc. Buddha gave the Dhamma chakra or wheel of life explicating phenomena and Nirvana. Later Dhamma (Dhamma Mahamantras/ Mahamattas) word was used for the edicts that formed public welfare policies given by the Maurayan emperor Asoka.
2. **Bodhisattva:** This term stands for anyone who has generated boddhicitta or aspiration for awakening or seeks awakening or *bodhi*, one who is motivated by great compassion and benevolence attains enlightenment for the benefit of sentient beings. This concept is

9

central ideal in Mahayana and Vajrayana Buddhist schools. They are subject to devotion and worship and often represented in paintings and sculptures. They act as models/ idols who exemplify life dedicated to eradicating suffering from other's life and work to bring all beings to enlightenment. These are radiant beings who exist in innumerable forms like Avalokiteshwara(who looks down in pity), Manjushri(who is noble and gentle), Kshitigarbha(womb of the earth), Samantabhadra(who is all pervadingly good) etc.

3. **Sangha:** It means association, assembly or company. It was formed by Buddha to provide means to those who wish to practice the path of Buddha and provide spiritual support to the lay community. On an ideal (*arya*) level it donates all Buddhists followers and at conventional (*samvriti*) to the monastic order. In Theravada it is known as *parishad* or community. The sangha when created viewed itself as following the mission laid down by the Buddha to spread compassion, well-being and blessings to all people. Sangha forms the third part of three jewels, the first two being *Buddha* and *Dhamma* respectively.
4. **Kshanikavaada:** It represents the Buddhist philosophical theory of impermanence or *anitya/ annica*, which was reformulated by later Buddhists as theory of momentariness or *kshanikavada*. It states that whatever is born will come to an end since nothing is permanent. This is corollary drawn from the theory of dependent origination that the effect is dependent and originates from a cause and cessation of cause leads to cessation of effect. Thus not only everything is impermanent but everything lasts not more than a second/moment. Everything is a stream of momentarily changing states or everything is becoming.
5. **Nirvana:** In Pali it is *nibbana*, is the goal of Buddhist path. Also stands for the state which is free from misery, pain and sufferings, the final state of liberation achieved through the teachings of Buddha. Literally it means 'blown out' or 'extinguishing' the fire of greed, lust, hatred, delusion etc. The mind when becomes free from these, is free, radiant and joyful; thus no longer subject to cycle of rebirths. Nirvana is neither complete nothingness nor eternal something. It is ultimate bliss-*nibbanam param sukkham*. Through the understanding of four noble truths and eight-fold path one can attain this ultimate state.
6. **Noble truths:** It is known as *Chatvari Arya Satyanis*, one of the fundamental doctrines in Buddhism, given by Buddha in his first sermon. These are four spiritually noble truths that give insights into the nature of reality. The first truth is *dukkham* or everything is suffering, including birth and death and living; the second is *dukkham sammuchaya* or there is a cause/origin to suffering which is Avidya or ignorance; the third is *dukkham nirodha* or cessation of suffering and the fourth is *dukkha gamini pratipatha* or there is a path leading to cessation of suffering which is *Shila, Prajna and Samadhi*.
7. **Stupa:** The word literally means 'heap' and is an important monumental structural emblem for Buddhists in India. It is a mould-like hemispheric structure containing the relics/ remains of Buddha, the Buddhists monks/nuns, and is also considered as a place of meditation. Stupas were considered as the living presence of Buddha, a depository of his

protective powers, as living energy and also as a commemorative symbol. The Sanchi stupa in Madhya Pradesh, the Sarnath stupa in Uttar Pradesh etc is some notable stupas. The shape of the stupa represents the Buddha, crowned and sitting in meditation posture on a lion throne. His crown is the top of the spire; his head is the square at the spire's base; his body is the vase shape; his legs are the four steps of the lower terrace; and the base is his throne. Depending on the form and functions, stupas are of different types like relic stupas, object stupas, commemorative stupas, symbolic stupas and votive/visiting stupas.

Q.3 Attempt from the following-

(a) Scriptural texts in Jainism-

- Contains teachings of Mahavira and other tirtankaras. Called as Agamas. Originator believed to be Rishabdeva.
- Sevambaras nad Digambaras have different numbers, text compiled into sutras, cheddas etc
- Language is prakrit and Sanskrit etc.

(b) Concept of world according to Jainism-

- Jainism does not believe in creator God.
- It does not have a creation myth.
- Jainism is realistic and Pluralistic. It believes in the reality of the world with plurality of objects.

(c) Definitions-

1. **Jiva:** The **Jīva** or **Atman** is a philosophical term used within Jainism to identify the soul. Jiva or soul is the principle of sentience and is one of the tattvas or one of the fundamental substances forming part of the universe. The Jain metaphysics, states that the universe is divided into two independent, everlasting, co-existing and uncreated categories called the *jiva* (soul) and the *ajiva* (non-soul). The *jiva*, according to Jainism, is an essential part of how the process of karma, rebirth and the process of liberation from rebirth works.
2. **Pudgala:** In Jainism, Pudgala is one of the six Dravyas, or aspects of reality that fabricate the world we live in. The six *dravyas* include the *jiva* and the fivefold divisions of *ajiva* (non-living). *Pudgala*, like other *dravyas* except *kala* is called *astikaya* in the sense that it occupies space. Pudgala is derived from the words 'pud', which is defined as Supplement and gala, which is defined as Disintegrate, or Division or Fission. Therefore, Pudgalas are best defined as all things that are continuously changing by the process of Supplementation or Disintegration, namely matter.
3. **Dravya:** is a term used to refer to a substance. According to the Jain philosophy, the universe is made up of six eternal substances: sentient beings or souls (*jīva*), non-sentient substance or matter (*pudgala*), principle of motion (*dharma*), the principle of rest (*adharmā*), space (*ākāśa*) and time (*kāla*). The latter five are united as the *ajiva* (the non-living). As per the Sanskrit etymology, *dravya* means substances or entity, but it may also mean real or fundamental categories. Jain philosophers distinguish a substance from a body, or thing, by declaring the former as a simple element or reality while the latter as a

6

compound of one or more substances or atoms. They claim that there can be a partial or total destruction of a body or thing, but no substance can ever be destroyed.

4. **Triratna:** Jainism emphasises that **ratnatraya** (triple gems of Jainism) — the right faith (*Samyak Darshana*), right knowledge (*Samyak Gyana*) and right conduct (*Samyak Charitra*) — constitutes the path to liberation. These are known as the triple gems (or jewels) of Jainism and hence also known as *Ratnatraya* or *Triratna*. These three are essential for the soul to move up spiritually.
5. **Tirthankar :** In Jainism a tirthankara is a saviour and spiritual teacher of the righteous path. The word tirthankara signifies the founder of a tirtha, which is a fordable passage about births and deaths, the *samsāra*. According to Jains, a *tirthankara* is a rare individual who has conquered the *samsāra*, the cycle of death and rebirth, on his own and made a path for others to follow. After understanding the true nature of the Self or soul, the *Tirthankara* attains *Kevala Jnana* (omniscience). Tirthankara provides a bridge for others to follow the new teacher from *samsara* to *moksha*.
6. **Siddha: Siddha** means "one who is accomplished". It refers to perfected masters who have achieved a high degree of physical as well as spiritual perfection or enlightenment. In Jainism, the term is used to refer the liberated souls. *Siddha* may also refer to one who has attained a *siddhi*, paranormal capabilities. Siddhas may broadly refer to *siddhars*, *naths*, *ascetics*, *sadhus*, or *yogis* because they all practice *sadhana*. *siddha* is used to refer the liberated souls who have destroyed all *karmas* and have obtained *moksha*. They are free from the transmigratory cycle of birth and death (*samsāra*) and are above *Arihantas* (omniscient beings). Siddhas do not have a body; they are soul in its purest form. They reside in the *Siddhashila*, which is situated at the top of the Universe. They are formless and have no passions and therefore are free from all temptations. They do not have any *karmas* and they do not collect any new *karmas*.
7. **Asteya:** *Asteya* is the virtue of non-stealing and not wanting to appropriate, or take by force or deceit or exploitation, by deeds or words or thoughts, what is owned by and belongs to someone else.

Q.4 Attempt from the following-

(a) Basic features of Sikhism-

- Youngest religion, started with Bhakti (by Guru Nanak), blend of Hinduism and Islam
- Later Shakti (Sant Sipahi of Guru Gobind Singh) added to the bhakti component
- Guru parampara, Khalsa, five K's, Gurumukhi and not manmukhi attitude
- No renunciation allowed, service to mankind (*langar*), rebirth and karma accepted.

(b) Problem of suffering dealt in Sikhism-

- Like Hinduism.
- Suffering is due to ignorance.
- Due to wrong way of looking towards the world.
- Suffering is due to egoism and self-centeredness.

(c) Definitions-

7

1. **Ardaas:** The word Ardaas is derived from the Persian word 'Arazdashat', meaning a request, a supplication, a prayer, a petition or an address to a superior authority. It is a Sikh prayer that is done before performing or after undertaking any significant task; after reciting the daily Banis (prayers); or completion of a service like the Paath, kirtan (hymn-singing) program or any other religious program. It is a plea to God to support and help the devotee with whatever he or she is about to undertake or has done. The Sikh Ardaas demands a complete surrender to Divine Will. Resignation to the Will of God will ultimately benefit the individual. Only then can God take up his problems and sort them out. The Lord will never fail him who throws himself on His Mercy. Moreover, this submission eliminates the ego- the wall which stands between man and his Creator.
2. **Hukam:** Hukam is a Punjabi word derived from the Persian *hukm*, meaning "command" or "divine order." In Sikhism, Hukam represents the goal of becoming in harmony with the will of God and thus attaining inner peace. It also designates the practice of opening up at random to a page in the Sikh scripture (Guru Granth Sahib) to receive God's guidance on how to handle a certain situation, as answer to a question, or as more general guidance for that day. The word is commonly used to refer to the Shabd (hymn) that is read after the Ardaas in the presence of the Sikh holy scripture, Sri Guru Granth Sahib. This first Shabd that is read is called the Hukamnama or just **Hukam** for short. A Sikh accepts that everything in the Universe happens according to the Will of an all powerful God, who is referred to as Waheguru. It is by the command of Waheguru that we are born and we die.
3. **Langar:** Langar is the term used in Sikhism for the community kitchen in a Gurdwara where a free meal is served to all the visitors, without distinction of religion, caste, gender, economic status or ethnicity. The free meal is always vegetarian. People sit on the floor, eat together, and the kitchen is maintained and serviced by the community volunteers. The practice of the *langar*, or free kitchen, is believed to have been started by the first Sikh Guru, Guru Nanak. It was designed to uphold the principle of equality between all people regardless of religion, caste, colour, creed, age, gender or social status.

8

4. **Simran:** Simran refers to the remembrance of God by repetition or recital of His Name or Naam. The word "*simran*" is derived from the Sanskrit word *Smaran* meaning remembrance. Also translates to 'Meditation' – The verb *Simar*, which is derived from *Simran* means *meditating*. "*To do Simran*" is the physical act of sitting in a cross-legged position and meditating, uttering or chanting "Naam" - the name of God. The process brings calmness to the mind and allows one to concentrate on the "image" or "qualities" of God. The process is to allow one to "connect" to the Creator and "realise" His qualities. Sikhs prefer the name "Waheguru" to other names of God. Sometimes, the person doing simran will do this as part of a group or individually. Si - mar can also mean "to die over" such that you kill your *ego* in order to have union with the infinite reality.
5. **Sangat:** Sangat is a Sikh term with its origin in the Sanskrit word 'sangh', which means company, fellowship and association. In Sikh vocabulary, the word has a special connotation. It stands for the body of men and women who meet religiously, especially in the presence of the Guru Granth Sahib. In Sikh faith, the highest merit is assigned to meeting of the followers in sangat. This is considered essential for the spiritual edification and progress of an individual. It is a means of religious and ethical training. Worship and prayer in sangat count for more than isolated religious practice. The holy fellowship is morally elevating. Here the seeker learns to make himself useful to others by engaging in acts of seva, or self-giving service, so highly prized in Sikhism. The seva can take the form of looking after the assembly's shoes for all must enter the presence of the Guru Granth Sahib barefoot; preparing and serving food in Guru ka Langar; and relieving the rigour of a hot summer day by swinging over the heads of the devotees large hand-fans. It is in the company of pious men that true religious discipline ripens.
6. **Gurpurab:** A Gurpurab in Sikh tradition is a celebration of an anniversary related to the lives of the Sikh gurus. Observance of these anniversaries is an important feature of the Sikh way of life. These anniversaries may be in the form of Parkash Purabs (birth anniversary) or Shahidi Purabs (martyrdom day) of the Gurus who were responsible for shaping the beliefs of the Sikhs.