

GS FOUNDATION PROGRAM 2024*to be filled by the student:***BATCH: D7**

NAME: _____

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*For Office Use Only***Feedbacks:**

	Excellent	Very Good	Good	Average	Immediate Efforts/Improvement Required
Content					
Presentation					
Structure					
Consistency					
Revision/Recall					

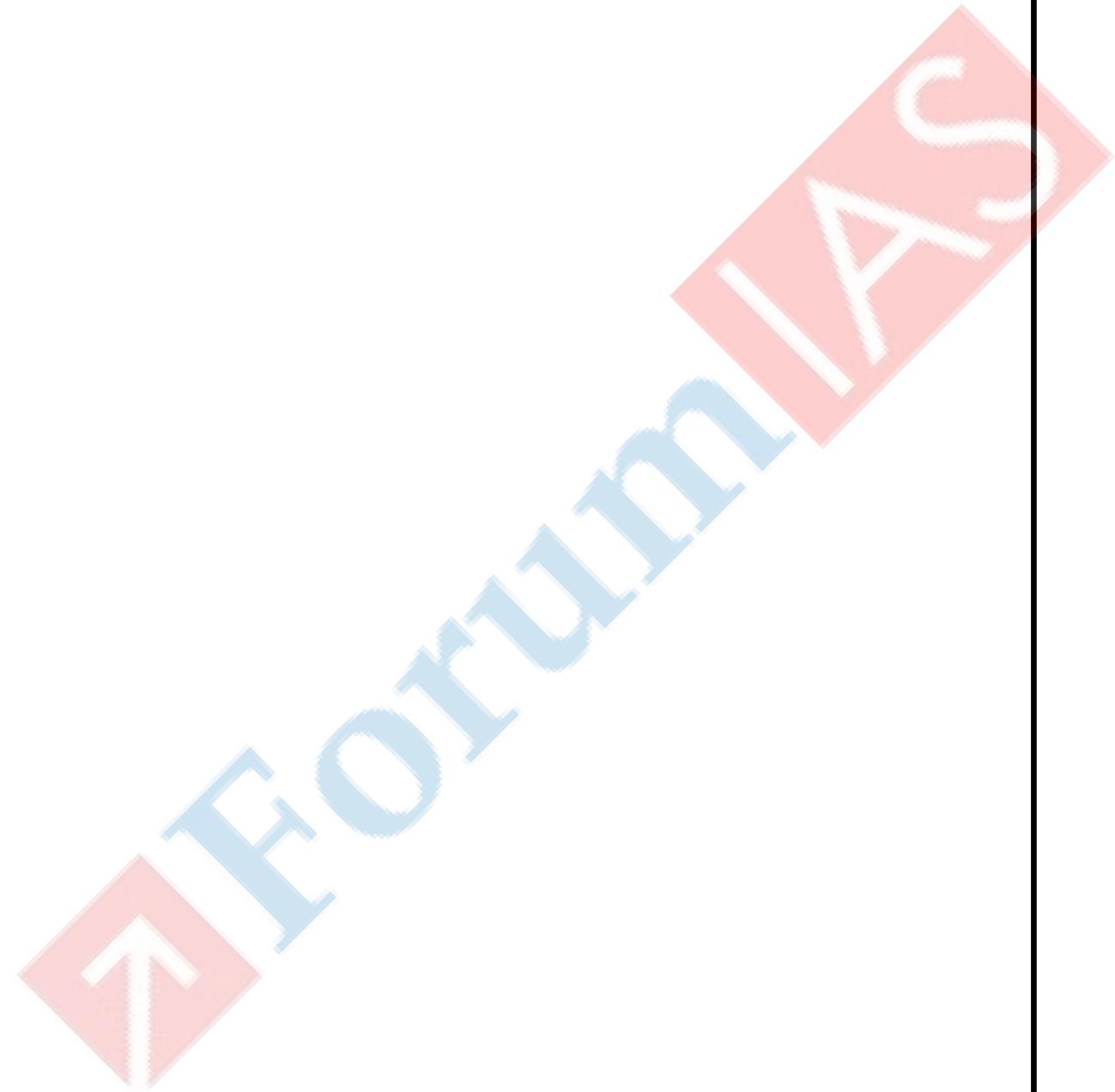
Marks:

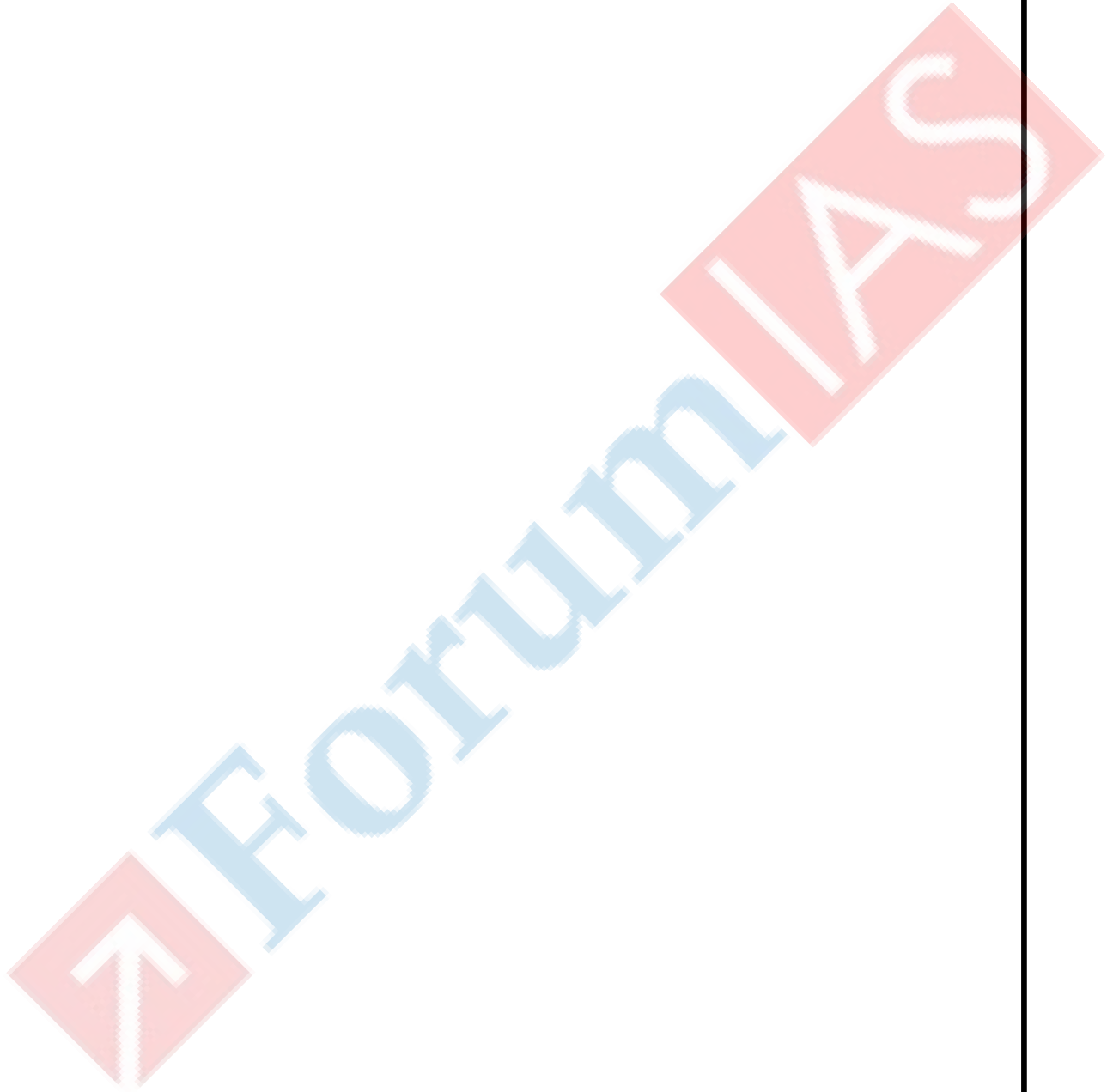
Subjective	Objective	Total

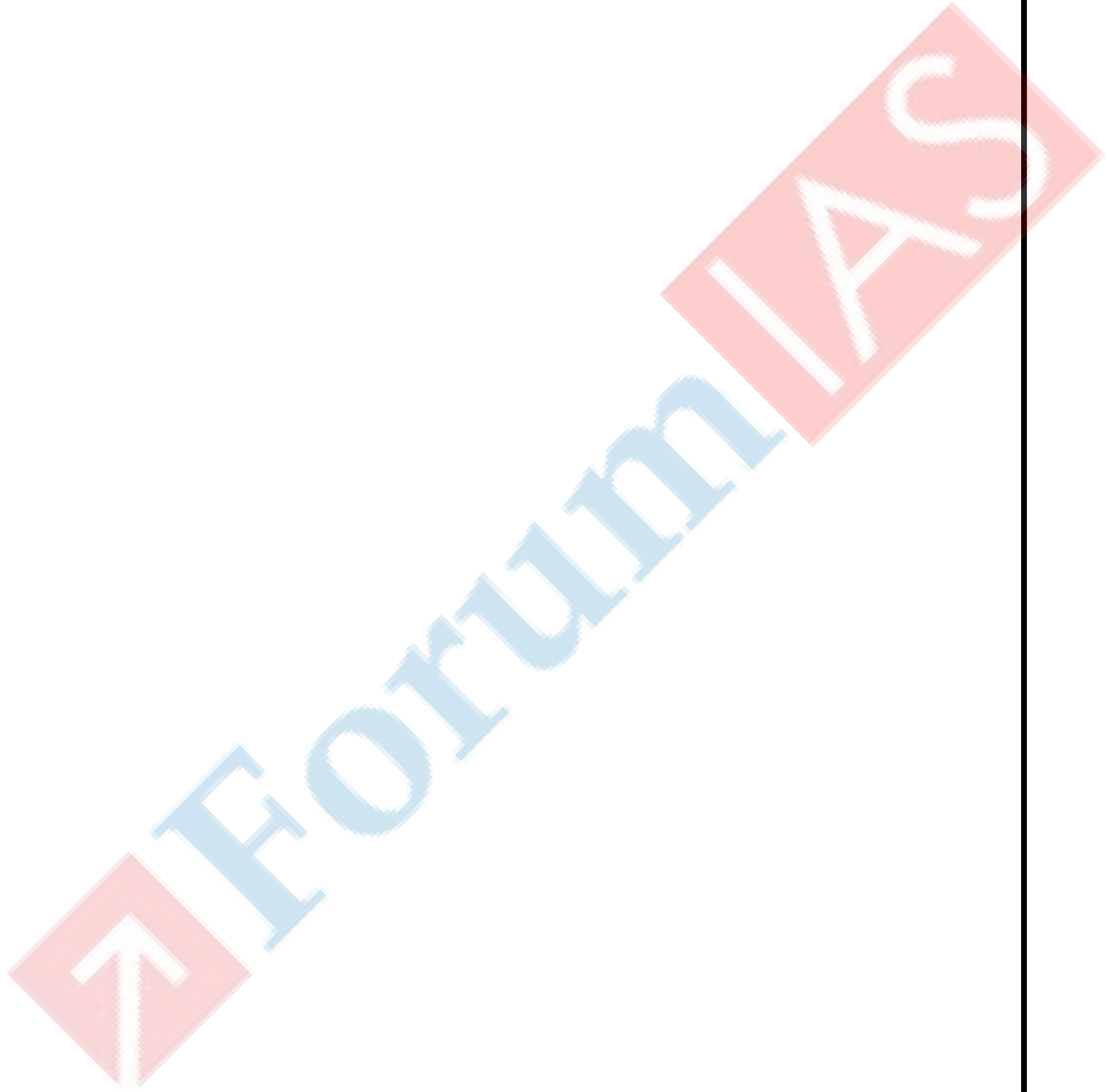
Subjective Questions:

Q.1) The impact of Jainism on the composite culture of Indian Society can be seen in ideals of national Movement and constitution-making. Illustrate with examples.

(15 marks, 250 words)







Objective Questions:

Q.1) With reference to the history of ancient India, which of the following was/were common to both Buddhism and Jainism?

1. Avoidance of extremities of penance and enjoyment
2. Indifference to the authority of the Vedas
3. Denial of efficacy of rituals

Select the correct answer using the codes given below:

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

Q.2) Lord Buddha's image is sometimes shown with the hand gesture called 'Bhumisparsha Mudra'. It symbolizes

- a) Buddha's calling of the Earth to watch over Mara and to prevent Mara from disturbing his meditation
- b) Buddha's calling of the Earth to witness his purity and chastity despite the temptations of Mara
- c) Buddha's reminder to his followers that they all arise from the Earth and finally dissolve into the Earth, and thus this life is transitory
- d) Both the statements a and b are correct in this context

Q.3) Consider the following statements with reference to Anekantvada:

1. It is similar to the Western Philosophical doctrine of Subjectivism.
2. It believes that the affairs of the entire universe were ordered by a cosmic force called Ni-yati.

Which of the statements given above is/are correct?

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

Q.4) Consider the following statements regarding various sects of Jainism:

1. The Sthanakvasi have temples to keep their sacred books for worship.
2. The Digamabara Terapanthis renounced idol worship altogether.
3. Gacchas are the minor divisions of monks within the Svetambara sect.

Which of the statements given above is/are correct?

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

Q.5) With reference to difference between the teachings of Ajivika sect and philosophy of Jainism, consider the following statements:

1. The degree of asceticism practiced by Jains is much less severe than Ajivikas.
2. Unlike Jainism, the Ajivikas does not believe in philosophy of absolute determinism.
3. Unlike Ajivikas, the Jain's rejected the authority of the Vedas.

Which of the statements given above is/are correct?

- a) 1 and 2 only
- b) 2 only
- c) 1 and 3 only
- d) None

GS Foundation Program 2024 | D7 | Benchmark Assignment #111

Subjective Questions:

Q.1) The impact of Jainism on the composite culture of Indian Society can be seen in ideals of national Movement and constitution-making. Illustrate with examples.

Approach:

1. Introduce with Jainism impact and Indian freedom struggle.
2. Discuss Jain teachings and ideologies as reflected in national movement and constitutional construction.
3. Conclusion.

Jainism, an ancient Indian religion, has significantly influenced the composite culture of Indian society, leaving an indelible mark on key aspects like the ideals of the national movement and the formulation of the constitution. This impact is evident in various principles and values that have shaped the socio-political fabric of India.

Various Jain teachings and ideologies as reflected in national movement and constitutional construction:

1. Secularism: Jainism stresses a strong notion of secularism in its relationship between political orders and religion.

Secularism in Indian national movement:

- a. Secularism was a feature of Indian movement where various Hindu-Muslim fought together.
- b. Many leaders like **Mahatma Gandhi, Khan Abdul Gaffar Khan**, Jawaharlal Nehru fought together.
- c. Further socio-religious movement emphasized pluralism, as was advocated by Raja Ram Mohan.

Secularism in our constitution:

- a. Our constitution include various provisions reflecting secularism.
- b. Secularism is mentioned in our **preamble** declaring India a secular nation.
- c. **Article 14, 15, 17, 27, 28** reflects secular component.

2. A non-conformist view: For the Jains, the worship of God is not something to be done out of fear or out of social conformity.

Indian national movement:

- a. This was also a view shared during socio-religious reforms during national movement.
- b. It allowed Indians to **shed their religious fears** and superstitions which British could have exploited for their benefits.
- c. It led to the development of a non-conformist identity among Indians that allowed them to **disbelieve any offer by British in the name of social benefit.**

In our constitution:

- a. Our constitution also have various provisions like **developing scientific temper in fundamental duties, right to education, article 19** support non-confirmation view and help in developing and allowing dissent.

3. Principle of Non-Violence: All life is sacred to the Jain, and intentional or unintentional harm done to any living thing produces bad karma. The Jain doctrine of non-injury is based on rational consciousness, not emotional compassion.

Non-violence in national movement:

- a. The concept of non-violence largely influenced the course of Indian history.
- b. Even a great leader like **Mahatma Gandhi** followed the principle of non-violence and became successful by ousting the British from India.
- c. **Gandhiji's Satyagraha** was based on non-violence only. He stopped civil non-cooperation movement due to violence incidents of Chauri-Chaura.
- d. India's independence was achieved without any bloodshed and on the basis of non-violence.

In Indian constitution:

- a. Indian constitution have provisions like **DPSPs** to prevent cattle slaughter and protection of the environment, which is a feature of non-violent principle.

4. Position of women: Another notable contribution of Jainism in social sphere is that it made no distinction of gender by admitting women into the Jaina sangha. This helped upliftment of women.

Role of women in Indian national movement:

- a. Women was involved in various protests and national freedom activity.
- b. **Kasturba Gandhi, Sarojini Naidu, Margret Cousins, Annie Beasant** are some notable women leaders.
- c. Socio-religious movement was also marked by efforts to improve women's conditions.

Indian constitution:

- a. Indian constitution provided women with equal franchise since independence.
- b. **Articles 14, 15, 16** etc. help not only against discrimination towards women but help in woman empowerment.

5. Equality and against discrimination: Jainism preached **against the caste system**. With the end of caste system in society the grip of the higher caste over the lower cast ended. The lower-class exploitation by the higher caste people was reduced.

Indian National Movement:

- a. Indian freedom struggle recognised the evil of caste system.
- b. Gandhiji made special efforts to end caste system. He wrote so much for the cause of Dalits in journals like harijan.
- c. Leaders like Ambedkar not only spearheaded the Dalit cause and helped in dilution of caste system but also became an important part of shaping Indian constitution.
- d. Lower caste were provided with reservation before independence.

Indian constitution:

- a. Indian constitution provide vulnerable section equal rights.
- b. Article 14,15,16,18, 23,25,27,28 are some provisions that act in favour of lower caste.
- c. Reservation in jobs are provided for them at the centre and state level.

6: Principles of Democracy:

The principles of democracy and decentralization in Jain sanghas (assemblies) influenced the framers of the Indian constitution. The idea of decision-making through consensus and the participation of all members in the governance process has parallels in the democratic principles embedded in the Indian constitution.

Thus, Jain impact on our society in the form of non-violence and secularism is not only evident in national movement but also in our constitution. Satyagraha fashioned by Gandhiji as a tool to fight against the colonial rule was based on the twin tenets of truth and non-violence. Thus, Jainism has a great role in independent India and its ethos.

Objective Questions:

Q.1) With reference to the history of ancient India, which of the following was/were common to both Buddhism and Jainism?

1. Avoidance of extremities of penance and enjoyment
2. Indifference to the authority of the Vedas
3. Denial of efficacy of rituals

Select the correct answer using the codes given below:

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

Ans) b

Exp) Option b is correct.

Statement 1 is incorrect. Buddhism advocated middle path that is avoidance of extremities of penance and enjoyment. On the other hand Jainism advocated extreme penance and asceticism.

Statement 2 and 3 both are correct. Both Buddhism and Jainism denied the authority of the Vedas and the efficacy of Rituals.

Q.2) Lord Buddha's image is sometimes shown with the hand gesture called 'Bhumisparsha Mudra'. It symbolizes

- a) Buddha's calling of the Earth to watch over Mara and to prevent Mara from disturbing his meditation
- b) Buddha's calling of the Earth to witness his purity and chastity despite the temptations of Mara
- c) Buddha's reminder to his followers that they all arise from the Earth and finally dissolve into the Earth, and thus this life is transitory
- d) Both the statements a and b are correct in this context

Ans) b

Exp) Option b is correct.

This gesture signifies the **state of enlightenment after meditating under the bodhi tree for four weeks and withstanding all the temptations put before him by Mara, the god of evil.**



Q.3) Consider the following statements with reference to Anekantvada:

1. It is similar to the Western Philosophical doctrine of Subjectivism.
2. It believes that the affairs of the entire universe were ordered by a cosmic force called Niyati.

Which of the statements given above is/are correct?

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

Ans) a

Exp) Option a is correct.

Statement 1 is correct. Subjectivism is a theory that limits knowledge to subjective experience. Subjectivity in a philosophical context has to do with **a lack of objective reality.**

Anekantavada is the fundamental doctrine of Jainism emphasizes that the **ultimate truth and reality is complex** and has **multiple-aspects**. Hence, there exists **no absolutism**, that means **no single, specific statement** can describe the **nature of existence** and the **absolute truth**. Hence, the reality is perceived differently from different points of view, and that **no single point of view is completely true** (similar to the **Western** philosophical doctrine of **Subjectivism**).

Statement 2 is incorrect. **Ajivika sect** is based on the philosophy that the affairs of the entire universe were ordered by a **cosmic force called niyati** (Sanskrit: “rule” or “**destiny**”) that determined all events, including an individual’s fate. Ajivikas also believe that all **change was illusory and that everything was eternally immobile.**

Q.4) Consider the following statements regarding various sects of Jainism:

1. The Sthanakvasi have temples to keep their sacred books for worship.
2. The Digamabara Terapanthis renounced idol worship altogether.
3. Gacchas are the minor divisions of monks within the Svetambara sect.

Which of the statements given above is/are correct?

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

Ans) c

Exp) Option c is correct.

Statement 1 is incorrect: The Sthanakvasi do not believe in idol-worship at all. As such they do **not have temples but only sthanakas**, that is, prayer halls, where they carry on their religious fasts, festivals, practices, prayers, discourses, etc.

Statement 2 is incorrect: Digambara Terapanthis worships the idols with ashta-dravya just like the Bispanthis, but replaces flowers and fruits with dry substitutes.

Statement 3 is correct: Gaccha means a tree or going or travelling together. The Gacchas are minor divisions or groups (ganas) of monks or “mendicant lineages” within the Svetambara sect. They were formed mostly in the 11th-13th centuries, each founded by an ascetic teacher and practicing certain aspects of the doctrine. Whenever a **group of monks differed with their teacher on the issues of practicing the doctrine, it usually led to the formation of a gaccha.**

Q.5) With reference to difference between the teachings of Ajivika sect and philosophy of Jainism, consider the following statements:

1. The degree of asceticism practiced by Jains is much less severe than Ajivikas.
2. Unlike Jainism, the Ajivikas does not believe in philosophy of absolute determinism.
3. Unlike Ajivikas, the Jain's rejected the authority of the Vedas.

Which of the statements given above is/are correct?

- a) 1 and 2 only
- b) 2 only
- c) 1 and 3 only
- d) None

Ans) d

Exp) Option d is correct.

Statement 1 is incorrect. Both Jains and Ajivika adherents followed a **strict** regimen of **asceticism** and extreme penance for the attainment of ‘**nirvana**’ or the highest spiritual state which includes practices such as extreme fasting, indifference to physical discomfort, and living exposed to the elements.

Statement 2 is incorrect The **Ajivikas** are exponents of a philosophy of **absolute determinism**, in which human actions and choices are unable to overcome the forces of fate. They believed in **theory of Fatalism**. While Vedic, Buddhist and Jaina philosophical systems do give some merit to free will but it **does not figure** prominently in them.

Statement 3 is incorrect. Both Jainism and Ajivika’s rejected the authority of the **Vedas** and were **against** the sacrificial rituals of the Brahmanical religion and monistic theories of the **Upanishads**. Even, the Ajivikas introduced cosmic principles in place of natural personification of the Vedas and world-soul theory of the Upanishads.