

KNOWLEDGE TRADITIONS AND PRACTICES OF INDIA

Class XII

KTPI (Code No. 073)

Sample Question Paper 2021-22

Time allotted: 2 hours

Maximum Marks: 35

SECTION – A

(Reading Skills – 10 Marks)

1. Read the passage given below and answer the questions that follow: 10

Vāstu-vidyā or Śilpaśāstra — the science of architecture — is one of the technical subjects studied in ancient India, along with Āyurveda (science of medicine), dhanurveda (science of archery), jyotiṣa (astronomy), etc. In the earliest texts, the word vāstu occurs in the sense of a building site or the building itself. Later on, other subjects such as temple construction, town planning, public and private buildings and forts were included in the discipline in which the construction of a structure was regarded as a sacred act.

In the Atharvaveda there are references to different parts of the building such as sitting-room, inner apartment, room for sacred fire, cattle shed and reception room. (Atharvaveda, IX.3). The Sāṅkhāyana Gr̥hya Sūtra (c. 500 BCE) describes in three chapters the ceremonials performed for constructing a building. Kautilya's Arthaśāstra (c. 300 BCE) deals with town planning, fortifications and other structures of civil nature. Samarāṅgaṇasūtradhāra, authored by King Bhoja (1010-55 CE), discusses methods of examination of a site, analysis of the soil, systems of measurement, qualifications of the sthapati (architect) and his assistants, building materials, consecration of the plan followed by construction of foundation, basal mouldings and technical details for each part of the plan, design and elevation. The two principal south Indian texts, Mayamata (1000 CE) and Mānasāra (1300 CE), share a common perception of architectural plan and design of the southern (Drāviḍa) vintage but while the former has a practical outlook, the latter develops the theoretical side of the science.

India is justly famous as a land of temples. Many of these temples, especially those belonging to the ancient and medieval ages, are renowned on account of their architectural and sculptural excellence. Hindu temple architecture has broadly been classified as Nāgara or the north Indian style, Drāviḍa or the south Indian style, and Vesara which contains elements of both. Each region of India has given rise to a unique style of temple architecture as a result of the available stone and other material and also in keeping with the climatic conditions and other factors.

Answer the following questions the following in relation to the above passage:

- i. Explain 'vastu' and state the subjects of study in Ancient India. 2
- ii. What references of construction do we find in ancient Indian texts? 2

- iii. Why has India been called the land of temples? 2
- iv. Name the architectural style of temple structures found in south India naming the texts which had been the knowledge treasure for construction of those temples. 2
- v. Each region of India has a unique style of architecture. Why? 2

SECTION – B

(Analytical Skills-15 Marks)

2. Read the passage given below and answer the questions that follow: 5

(a) From Jain Granthas

An old man is fit for neither laughter, or playing, nor pleasure, nor show. So a man should take to the life of piety, seize the present, be firm, and not let himself be deluded an hour longer, for youth and age and life itself all pass away. ... (Ācārāṅga Sūtra)

If a man kills living things, or slays by the hand of another, or consents to another slaying, his sin goes on increasing. (Sutrakṛtāṅga)

He who carelessly destroys plants, whether sprouted or full grown,
Provides a rod for his own back.
He has said, “Their principles are ignoble
Who harm plants for their own pleasure?” (Sutrakṛtāṅga)

Cows are of many different forms and colors;
Their milk is always white.
The path of virtue, like milk, is one.

The sects that teach it are manifold. (Naladiyar)

Heroes detached and strenuous, subduing anger and fear,
Will never kill living beings, but cease from sin and are happy. (Sutrakṛtāṅga)

Without neglecting the virtues of tranquillity, indifference, patience, zeal for salvation, purity, uprightness, gentleness, and freedom from care, with due consideration he should declare the Law of the Monks to all that draw breath, all that exist, all that have life, all beings whatever. ... (Ācārāṅga Sūtra)

From Buddhist Granthas

Gautama has given up injury to life ... has given up taking what is not given ... has given up unchastity ... has given up false speech ... has given up slander ... has given up harsh speech ... has given up frivolous talk ... (Dīghanikāya)

But by charity, goodness, restraint, and self-control man and woman alike can store up a well-hidden treasure — a treasure which cannot be given to others and which robbers cannot steal. A wise man should do good — that is the treasure which will not leave him. (Khuddakapatha)

As a mother cares for her son,
Her only son, all her days,
So towards all things living
A man's mind should be all-embracing.
Friendliness for the whole world,
All-embracing, he should raise in his mind,
Above, below, and across,
Unhindered, free from hate and ill-will. (Sutta Nipata)

Never in this world is hate
Appeased by hatred;
It is only appeased by love —
This is an eternal law (sanatana-dhamma). ...

Above victory or defeat
The calm man dwells in peace. (Dhammapada)

The friend who is a helper,
The friend in weal and woe,
The friend who gives good counsel,
The friend who sympathizes — these the wise man should know
As his four true friends,
And should devote himself to them. ... (Dīghanikāya)

He will give up his body and his life ... but he will not give up the Law of Righteousness.
He bows humbly to all beings, and does not increase in pride.
He has compassion on the weak and does not dislike them.
He gives the best food to those who are hungry.
He protects those who are afraid.
He strives for the healing of those who are sick.
He delights the poor with his riches.
He speaks to all beings pleasingly.
He shares his riches with those afflicted by poverty.
He bears the burdens of those who are tired and weary. (Tathāgataguhyā Sūtra, Śikṣāsamuccaya)

- i. Name the virtues depicted in the given excerpts from Jain and Buddhist philosophical thoughts. Do you agree that both the faiths emphasise common values and virtues? 3
- ii. Do you think values help you become a confident, fearless and a good human being? Justify your answer mentioning some of the values you imbibed from your family, friends, school and society.

3. Answer either of the following questions in 300-400 words

10

Explaining the salient features of an ancient Indian University of Nalanda/ Taxila, draw comparison between ancient and modern system of college education. Also add suggestions to minimize the prevailing restlessness among the students.

OR

Write in details about the four disciplines of language also known among four *vedāṅgās*. With reference to your understanding of module Language and Grammar, elaborate the significance and scope of Sanskrit in the phase of digitization of languages of the world.

SECTION – C

(Thinking Skills-10 Marks)

4. Answer briefly (in 30-40 words) any two of three short answer questions: 3X2=6

- i. According to Mayamata, what qualities and knowledge should an architect possess?
- ii. What are the differences between individual and social ethics?
- iii. What according to the Rigveda are the four divisions or structures of the language?

5. Select the most appropriate answer out of the options given for each question:

1X4=4

1. Buddhist ethics are based on _____ noble truths.

- i. eight
- ii. four
- iii. six
- iv. three

2. Who, out of the following options, is a saint poet of Bhakti movement?

- i. Bhartṛhari
- ii. Kalidas
- iii. Tulsidas
- iv. Bhavbhuti

3. _____, generally, in the form of a tower is an elaborate gateway in south Indian temples.

- i. Gopura
- ii. Antarala
- iii. Kuttambalam
- iv. Jagati

4. What is the ultimate goal of Life

- i. dharma
- ii. artha
- iii. kāma
- iv. mokṣa