

UNIQUE STUDY POINT

By Sumeet Sahu

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Unique Study Point, Amitesh Nagar, Indore, MP | Contact: 8103405051

Class: VI	Subject: Social Science	Session: 2025-26
Chapter: 07 - India's Cultural Roots	Time: 1½ Hours	Max. Marks: 40

General Instructions:

1. All questions are compulsory.
2. This question paper contains 20 questions divided into five sections A, B, C, D and E.
3. Section A contains 10 MCQs of 1 mark each.
4. Section B contains 4 questions of 2 marks each.
5. Section C contains 3 questions of 3 marks each.
6. Section D contains 1 question of 5 marks.
7. Section E contains 2 Case Study Based questions of 4 marks each.

SECTION A - Multiple Choice Questions (1 mark each)

Q1. What does the word "Veda" mean in Sanskrit?

- (a) Power
- (b) Knowledge
- (c) Wisdom
- (d) Truth

Q2. Which of the following is NOT one of the four Vedas?

- (a) Rig Veda
- (b) Yajur Veda
- (c) Brahma Veda
- (d) Atharva Veda

Q3. In which year did UNESCO recognize Vedic chanting as a masterpiece of oral and intangible heritage?

- (a) 2005
- (b) 2008
- (c) 2010
- (d) 2015

Q4. Where was Siddhārtha Gautama (Buddha) born?

- (a) Bodh Gaya
- (b) Lumbini
- (c) Sarnath
- (d) Kushinagar

Q5. What does the term "Buddha" mean?

- (a) The Great Teacher
- (b) The Enlightened One
- (c) The Wise Sage
- (d) The Holy One

Q6. What is the meaning of "ahimsa"?

- (a) Truth
- (b) Non-violence
- (c) Compassion
- (d) Meditation

Q7. The word "Jain" comes from "jina" which means:

- (a) Warrior
- (b) Saint
- (c) Conqueror
- (d) Teacher

Q8. Where was Mahāvīra born?

- (a) Near Patna
- (b) Near Vaishali
- (c) Near Rajgir
- (d) Near Gaya

Q9. What does "anekāntavāda" mean in Jainism?

- (a) One truth
- (b) Many paths
- (c) Not just one aspect
- (d) Non-attachment

Q10. According to the 2011 census, approximately how many tribal people were there in India?

- (a) 50 million
- (b) 75 million
- (c) 104 million
- (d) 150 million

SECTION B - Short Answer Questions (2 marks each)

Q11. What is the significance of the Vedic statement "ekam sat viprā bahudhā vadanti"?

Q12. Explain the concept of ātman as described in the Upanishads.

Q13. What are the two main causes of human suffering according to Buddhism?

Q14. What is meant by "aparigraha" in Jainism?

SECTION C - Short Answer Questions (3 marks each)

Q15. Describe the story of Nachiketa and explain its significance in understanding Vedic culture.

Q16. How did the Buddha's encounter with suffering lead him to enlightenment? Explain briefly.

Q17. Explain the interaction between folk, tribal and Hindu belief systems with suitable examples.

SECTION D - Long Answer Question (5 marks)

Q18. Compare and contrast the core principles of Buddhism and Jainism. How are they similar and how do they differ? Provide specific examples.

SECTION E - Case Study Based Questions (4 marks each)

Q19. Read the following passage and answer the questions:

"The Jātaka tales, which have delighted generations of Indian children and adults, tell stories of the Buddha's former births and express in simple terms the Buddhist values. In a well-known tale, the Buddha was the king of a large troop of monkeys. They lived near a huge tree which bore fruit of divine fragrance and taste. Despite the monkey-king's instructions that no fruit should escape, one day a ripe fruit fell into the stream below."

- (a) What do the Jātaka tales represent? (1 mark)
- (b) What happened when the fruit fell into the stream? (1 mark)
- (c) How did the monkey-king save his troop? (1 mark)
- (d) What value does this story teach us? (1 mark)

Q20. Read the following passage and answer the questions:

"In 2008, UNESCO recognised Vedic chanting as 'a masterpiece of the oral and intangible heritage of humanity'. The Vedic hymns were composed by rishis (male seers or sages) and rishikas (female ones) in an early form of the Sanskrit language. They were addressed in poetical form to many deities such as Indra, Agni, Varuṇa, Mitra, Sarasvatī, and many more."

- (a) Why did UNESCO recognize Vedic chanting? (1 mark)
- (b) Who composed the Vedic hymns? (1 mark)
- (c) In what language were these hymns composed? (1 mark)
- (d) Name any two deities mentioned in the Vedic hymns. (1 mark)

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SECTION A - Answers to MCQs**Ans 1.** (b) Knowledge

The word "Veda" comes from the Sanskrit root "vid" which means knowledge. Hence "vidyā" also means knowledge.

Ans 2. (c) Brahma Veda

The four Vedas are Rig Veda, Yajur Veda, Sama Veda, and Atharva Veda. There is no Veda called "Brahma Veda".

Ans 3. (b) 2008

In 2008, UNESCO recognized Vedic chanting as 'a masterpiece of the oral and intangible heritage of humanity' due to its meticulous transmission over thousands of years.

Ans 4. (b) Lumbini

Siddhārtha Gautama (Buddha) was born in Lumbini, which is in present-day Nepal.

Ans 5. (b) The Enlightened One

Buddha means "the enlightened one" or "the awakened one" - referring to someone who has attained enlightenment.

Ans 6. (b) Non-violence

Ahimsa is generally translated as non-violence, but originally means non-hurting or non-injuring.

Ans 7. (c) Conqueror

The word "Jain" comes from "jina" meaning conqueror - referring to the conquest of ignorance and attachments to reach enlightenment.

Ans 8. (b) Near Vaishali

Mahāvīra was born near the city of Vaishali in modern-day Bihar.

Ans 9. (c) Not just one aspect

Anekāntavāda means "not just one" aspect or perspective. It teaches that truth has many aspects and cannot be fully described by any single statement.

Ans 10. (c) 104 million

According to the 2011 census, India had 705 tribes with a population of about 104 million people.

SECTION B - Answers to Short Answer Questions**Ans 11.**

This Vedic statement means "The Existent is one, but sages give it many names." Its significance lies in expressing the fundamental unity of all divine powers. The early rishis and rishikas saw all gods and goddesses as manifestations of one supreme reality, not as separate beings. This concept reflects the Vedic worldview that emphasizes unity in diversity.

Ans 12.

Ātman or Self is described in the Upanishads as the divine essence that resides in every being. According to Vedantic philosophy, the ātman is ultimately one with brahman (the universal divine essence). Two famous

mantras express this: "aham brahmāsmi" (I am brahman) and "tat tvam asi" (You are That). This teaches that everything in the world is connected and interdependent.

Ans 13.

According to Buddhism, the two main causes of human suffering are:

1. **Avidyā (Ignorance):** Lack of true understanding of the nature of reality and self.
2. **Attachment:** Being attached to material things, relationships, and outcomes, which leads to disappointment and suffering.

Buddha realized these causes after meditating under the pipal tree at Bodh Gaya and conceived methods to remove them.

Ans 14.

Aparigraha means "non-possession" in Jainism. It advises detachment from material possessions and limiting oneself to what is truly necessary in life. This principle encourages people to avoid excessive accumulation of wealth and material goods, focusing instead on spiritual development and living a simple, content life.

SECTION C - Answers to Short Answer Questions

Ans 15.

The Story: Nachiketa was offered to Yama (god of death) by his angry father during a ritual. When Nachiketa met Yama, he asked the fundamental question: "What happens after the death of the body?" Yama tried to avoid answering but Nachiketa persisted. Finally, Yama explained that the ātman (self) is hidden within all creatures, is neither born nor does it die, and is immortal.

Significance: This story from the Katha Upanishad demonstrates several important aspects of Vedic culture:

1. The importance of asking deep, meaningful questions
2. The persistence required in seeking truth
3. The concept of the immortal soul (ātman)
4. The value placed on knowledge and wisdom over material rewards

It encourages people, especially youth, to question and seek deeper understanding of life and existence.

Ans 16.

Siddhārtha Gautama grew up in a palace, protected from the harsh realities of life. At age 29, he went through the city and encountered four sights: an old man, a sick man, a dead body, and an ascetic who appeared peaceful. This experience profoundly affected him and made him realize the existence of suffering in human life.

He left his palace life and searched for the root cause of suffering. After meditating for many days under a pipal tree at Bodh Gaya, he attained enlightenment. He realized that:

- Avidyā (ignorance) and attachment are the sources of human suffering
- These can be removed through understanding and practice
- Following the right path leads to liberation from suffering

This realization transformed him into the Buddha (the enlightened one), and he dedicated his life to teaching others this path.

Ans 17.

There has been constant and natural interaction between folk, tribal, and Hindu belief systems throughout history. This interaction has led to mutual enrichment:

From Tribal to Hindu:

- **Jagannath:** The deity worshipped at Puri was originally a tribal deity

- **Mother Goddess:** Various forms of the mother-goddess worshipped across India have tribal origins
- **Sacred mountains:** Many peaks considered sacred in Hinduism were first revered by tribal communities

From Hindu to Tribal:

- Many tribes have adopted Hindu deities over time
- Tribes have their own versions of the Mahābhārata and Rāmāyaṇa
- This has been documented from northeastern states to Tamil Nadu

This interaction occurred naturally because all three systems share similar concepts like reverence for nature, belief in consciousness in all elements, and the concept of a higher divinity.

SECTION D - Answer to Long Answer Question

Ans 18.

Buddhism and Jainism emerged around the same time in the 1st millennium BCE and share several similarities while also having distinct differences:

SIMILARITIES:

1. **Rejection of Vedic Authority:** Both did not accept the authority of the Vedas and developed their own systems of thought.
2. **Ahimsa (Non-violence):** Both emphasized ahimsa as a core principle, meaning not just physical non-violence but also non-violence in thoughts and words.
3. **Monastic Tradition:** Both established communities of monks (bhikshus) and nuns (bhikshunis) who dedicated their lives to spiritual practice.
4. **Focus on Liberation:** Both aimed at liberation from suffering and the cycle of rebirth through spiritual practice and right conduct.
5. **Rejection of Rituals:** Both moved away from the complex Vedic rituals and emphasized inner discipline and personal practice.

DIFFERENCES:

1. **Founders:** Buddhism was founded by Siddhārtha Gautama (Buddha) born in Lumbini, while Jainism was revived by Mahāvīra born near Vaishali, though Jainism claims more ancient roots.
2. **Path to Liberation:**
 - Buddhism: Emphasized the Middle Path - avoiding extremes of luxury and severe asceticism
 - Jainism: Emphasized severe ascetic practices and self-discipline
3. **Key Concepts:**
 - Buddhism: Focused on removing ignorance (avidyā) and attachment
 - Jainism: Emphasized anekāntavāda (multiple perspectives of truth) and aparigraha (non-possession)
4. **Practice:**
 - Buddha taught: "Not by water is one made pure... but one is pure in whom truth and dharma reside"
 - Mahāvīra taught: "All breathing, existing, living, sentient creatures should not be slain, nor treated with violence"
5. **Spread:** Buddhism spread widely across Asia and became dominant in many countries, while Jainism remained primarily in India.

CONCLUSION: Despite their differences, both Buddhism and Jainism shared the goal of ending human suffering through ethical living, non-violence, and spiritual practice. They contributed significantly to Indian culture and continue to influence millions of people today.

SECTION E - Answers to Case Study Based Questions

Ans 19.

(a) What do the Jātaka tales represent?

The Jātaka tales tell stories of the Buddha's former births and express Buddhist values in simple terms. They have

delighted generations of Indian children and adults.

(b) What happened when the fruit fell into the stream?

When the fruit fell into the stream, it was carried by the current, caught in a net, and taken to the king's palace. The king was so enchanted by its taste that he ordered his soldiers to locate the tree.

(c) How did the monkey-king save his troop?

The monkey-king saved his troop by using his own body as a bridge across the stream. He caught hold of a tree on the other bank and let the monkeys cross over his body, even though he was severely bruised in the process and eventually died.

(d) What value does this story teach us?

This story teaches the value of selfless sacrifice and leadership. The monkey-king put the welfare of his subjects above his own life, demonstrating true compassion and responsibility. It also teaches that a true leader serves others even at great personal cost.

Ans 20.

(a) Why did UNESCO recognize Vedic chanting?

UNESCO recognized Vedic chanting in 2008 as "a masterpiece of the oral and intangible heritage of humanity" because of its meticulous transmission over thousands of years with hardly any alterations, representing an extraordinary achievement in oral tradition.

(b) Who composed the Vedic hymns?

The Vedic hymns were composed by rishis (male seers or sages) and rishikas (female seers or sages). Both men and women contributed to creating these ancient texts.

(c) In what language were these hymns composed?

The Vedic hymns were composed in an early form of the Sanskrit language. This language later evolved into classical Sanskrit.

(d) Name any two deities mentioned in the Vedic hymns.

Any two of the following: Indra, Agni, Varuṇa, Mitra, Sarasvatī, or Uṣhas. These deities were addressed in poetical form in the Vedic hymns.

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