

Part C (Long Answer Questions)**8x3=24**

- 10 "Brahmanical norms regarding marriage and occupation were not universally followed in ancient times." Give arguments in support of your answer. 8
- 11 How did the village panchayat regulate the rural society in the Mughal period? Explain. 8
OR
 How do we come to know about the rural society of the Mughal period? Which technologies were used by the peasants during this period? Explain. 4+4
- 12 Describe the role of Gandhiji as people's leader from 1917-22? 8

Part D (Source based questions)**7x3=21**

- 13 **Rules for monks and nuns** 7
 These are some of the rules laid down in the VinayaPitaka: When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then – unless he has been authorised by the bhikkhus – it is to be forfeited and confessed. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here. Should any bhikkhu, having set out bedding in a lodging belonging to the sangha – or having had it set out – and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.
- a Explain any two rules governing the lives of the bhikkhus and bhikkhunis. 2
- b Why were the bhikkhus and bhikkhunis expected to share their alms with other members of the sangha. 2
- c How VinayaPitaka describes the teachings of Buddha. 3
- 14 **Declining a royal gift** 7
 This excerpt from a safi text describes the proceedings at Shaikh Nizamuddin Auliya's hospice in 1313: I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh NizamuddinAuliya's) feet ... At this time a local ruler had sent him the deed of ownership to two gardens and much land, along with the provisions and tools for their maintenance. The ruler had also made it clear that he was relinquishing all his rights to both the gardens and land. The master ... had not accepted that gift. Instead, he had lamented: "What have I to do with gardens and fields and lands? ... None of ... our spiritual masters had engaged in such activity." Then he told an appropriate story: "... Sultan Ghiyasuddin, who at that time was still known as Ulugh Khan, came to visit Shaikh Fariduddin (and) offered some money and ownership deeds for four villages to the Shaikh, the money being for the benefit of the dervishes (sufis), and the land for his use. Smiling, Shaikh al Islam (Fariduddin) said: 'Give me the money. I will dispense it to the dervishes. But as for those land deeds, keep them. There are many who long for them. Give them away to such persons,'"

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