

the best way to understand what Ashoka means by Dhamma is to read his edicts. The edicts were written primarily to explain to the people throughout the empire the principles of Dhamma. This is why most of the edicts have something or the other to say about Dhamma, about how keen Ashoka was that his subjects should practise Dhamma and how keen he was that the affairs of the state too were carried out according to the principles of Dhamma. To make the principles of Dhamma accessible and understandable to all, he put up edicts or inscriptions at the important points throughout the empire and sent messengers of Dhamma outside the empire.

- The principles of Dhamma were so formulated as to be acceptable to the people belonging to different communities and following any religious sect. Dhamma was not given any formal definition or a structure. It emphasised on toleration and general behaviour. Dhamma stressed on dual toleration, it emphasised on toleration of the people themselves also on toleration of their various beliefs and ideas. There is a stress on the notion of showing consideration towards the slaves and the servants; there is a stress also on obedience to the elders; generosity towards the needy Brahmanas and the Sramanas etc. Ashoka also pleaded for tolerance of different religious sects in an attempt to create a sense of harmony. Major Rock Edict VII is a plea for toleration amongst all the sects.

The policy of Dhamma also included certain welfare measures, like planting of trees, digging of wells etc. Ashoka attacked ceremonies and sacrifices practiced regularly on various occasions, as meaningless. A group of officers, known as the Dhammamahamattas, were instituted to implement and publicize the various

aspects of Dhamma. Ashoka thrust a very heavy responsibility on them to carry his message to the various sections of the society. Major Rock Edicts IX attack the ceremonies performed after birth, illness, marriage and before setting out for a journey. A censure is passed against the ceremony observed by wives and mothers. Ashoka instead lay stress on the practice of Dhamma and uselessness of the ceremonies.

3. Answer: (b)

Explanation:

- The austere, grandiose site of Hampi was the last capital of the last great Hindu kingdom of Vijayanagar. Its fabulously rich princes built Dravidian temples and palaces, which won the admiration of the travellers between the 14th and the 16th centuries. Conquered by the Deccan Muslim confederacy in 1565, the city was pillaged over a period of 6 months before being abandoned.
- **It is located on the banks of Tungabhadra in Central Karnataka, Bellary District.** Hampi's spectacular setting is dominated by river Tungabhadra, craggy hill ranges and open plains, with widespread physical remains. The sophistication of the varied urban, royal and sacred systems is evident from more than 1,600 surviving remains, that include forts, riverside features, royal and sacred complexes, temples, shrines, pillared halls, Mandapas, memorial structures, gateways, defence check posts, stables, water structures, etc.
- The Vijayanagar architecture is also known for its adoption of elements of the Indo-Islamic architecture in secular buildings, like the Queen's Bath and the Elephant Stables, representing a highly evolved multi-religious and multi-ethnic society. The Queen's Bath is believed to be constructed by Achyuta Raya for the women of the royal family of