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SOLUTIONS BOOK

CLASS 8

Social Science · Exploring Society

CHAPTER 7

India’s Cultural Roots

Complete Questions and Activities Solutions

In-text Questions | Questions and Activities | True or False | Class Activity

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Every question is followed by its answer. Question numbers above are clickable and the PDF bookmarks panel lets you jump to any exercise set or question. Figures are reproduced from the NCERT textbook (© NCERT) for educational use.

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1.1

CLASS 8 SOCIAL SCIENCE · CHAPTER 7

In-text Questions

Solutions · 7 questions

Directions (Questions 1–7): These are the questions that appear inside the chapter (The Big Questions, Think About It and Let's Explore), numbered in the order in which they appear. Many are open-ended; model answers based on the chapter are given, and you may add examples from your own surroundings.

QUESTION 1 *The Big Questions · p. 1*

What are the Vedas? What is their message?

ANSWER

The Vedas are India's most ancient texts: collections of hymns that were composed, recited and handed down orally. Their message is about one Truth, order in the cosmos and unity among people.

a What are the Vedas?

- The word 'Veda' comes from the Sanskrit *vid*, meaning 'knowledge' (as in *vidyā*). There are four Vedas: the Ṛig Veda, the Yajur Veda, the Sāma Veda and the Atharva Veda.
- They are the most ancient texts of India and among the most ancient in the world.
- They consist of thousands of hymns (prayers in the form of poems and songs) that were recited orally, not written. The hymns were composed in the Sapta Sindhava region.
- The Ṛig Veda is the most ancient of the four; experts have proposed dates from the 5th to the 2nd millennium BCE. Through rigorous training, the texts were committed to memory and passed on orally for 100 to 200 generations with hardly any alterations.
- In 2008, UNESCO recognised Vedic chanting as 'a masterpiece of the oral and intangible heritage of humanity'.
- The hymns were composed by rishis (male seers or sages) and rishikas (female ones) in an early form of Sanskrit and addressed to deities such as Indra, Agni, Varuṇa, Mitra, Sarasvatī and Uṣhas.

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b Their message

Idea	What the Vedas say
Unity of the Divine	The early rishis and rishikas saw the many gods and goddesses as one, not separate beings. The famous hymn *ekam sat viprā bahudhā vadanti* says that the Existent (the supreme reality) is one, but sages give it many names.
Truth and order (*ṛitam*)	Together with the seers, the deities sustained *ṛitam*, or truth and order, in human life and in the cosmos. 'Truth', often another name for God, was the first of the important values.
Unity among people	The last mantras of the Ṛig Veda call on people to come together, speak together and have common minds, purposes and hearts, so that all may agree.
Rituals for wellbeing	Vedic culture developed many rituals (*yajña*) directed to various deities for individual or collective benefit and wellbeing. Daily rituals were prayers and offerings to Agni, the deity of fire.

Therefore, the Vedas are India's oldest orally preserved 'knowledge', and their message is one Truth known by many names, order in the cosmos and unity among people.

QUESTION 2 *The Big Questions · p. 1*

What new schools of thought emerged in India in the 1st millennium BCE? What are their core principles?

ANSWER

A 'school of thought' is a group of thinkers or spiritual seekers who share similar ideas about human life and the world. Several such schools emerged in the 1st millennium BCE; some grew out of the Vedas and others did not accept the authority of the Vedas.

a Schools of thought and their core principles

School	Origin	Core principles
Vedanta (Upaniṣhads)	Grew out of the Vedas; built on Vedic concepts and introduced new ones	Rebirth and karma (our actions or their results). Everything (human life, nature, the universe) is one divine essence, *brahman* (*aham brahmāsmi*, *tat tvam asi*). The *ātman* (Self) in every being is ultimately one with *brahman*, so everything is connected and interdependent.
Yoga	Grew out of the Vedas early in the 1st millennium BCE	Methods intended to achieve the realisation of *brahman* in one's consciousness.

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School	Origin	Core principles
Buddhism	Siddhārtha Gautama, born in Lumbini (today in Nepal), became the Buddha at Bodh Gaya; it did not accept the authority of the Vedas	*Avidyā* (ignorance) and attachment are the source of human suffering, and there is a method to remove them; *ahimsa* (non-injuring); sincere inner discipline; the Sangha of monks and nuns.
Jainism	Prince Vardhamāna (Mahāvīra), born near Vaiśhālī in Bihar; its roots are said to be much more ancient	*Ahimsa*, *anekāntavāda* (the truth has many aspects), *aparigraha* (non-possession), and the interconnectedness and interdependence of all creatures.
Chārvāka (Lokāyata)	Another school of the time	The material world is the only thing that exists, so there is no life after death. It did not gain much popularity and disappeared with time.

b Common ground: the ‘trunk’

Although the Vedic, Buddhist and Jain schools had important differences, they shared concepts such as *dharma*, *karma*, rebirth, the search for an end to suffering and ignorance, and many important values. The chapter calls this the ‘trunk’ of the tree of Indian culture.



The banyan tree is a fine symbol for Indian civilisation: many branches, united at the trunk

Therefore, Vedanta, Yoga, Buddhism and Jainism (and the short-lived Chārvāka school) enriched Indian thought, and the Vedic, Buddhist and Jain schools shared dharma, karma, rebirth and the search for an end to suffering.

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QUESTION 3 *The Big Questions · p. 1*

What is the contribution of folk and tribal traditions to Indian culture?

ANSWER

Folk and tribal traditions are part of India's rich 'oral traditions': teachings and practices passed on through everyday practice, without written texts. They are among India's cultural roots.

a What they are

- Folk traditions are transmitted by common people, and tribal traditions by tribes.
- According to official figures, in 2011 India had 705 tribes spread over most States, with a population of about 104 million people.

b Their contribution

Contribution	Examples from the chapter
Exchange of deities and legends	According to tradition, Jagannath, worshipped at Puri (Odisha), was originally a tribal deity, as are various forms of the mother-goddess worshipped across India. Some tribes adopted Hindu deities long ago and have their own versions of the Mahābhārata and the Rāmāyaṇa.
Sacredness of nature	Mountains, rivers, trees, plants, animals and some stones are regarded as sacred because there is consciousness behind all of them. For the Todas of the Nilgiris (Tamil Nadu), over thirty peaks are residences of a god or goddess; they avoid pointing to them with a finger.
Idea of a higher divinity	Despite many deities, many tribal groups have a concept of a supreme being: Donyipolo (a combined form of the Sun and the Moon) among several tribes of Arunachal Pradesh, Khandoba in parts of central India, and Singbonga, the creator of the world, among the Munda and Santhal tribals.
Mutual enrichment	Tribal belief systems and art have interacted with Hinduism for millenniums, with free borrowing and giving from every side.

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A Toda tribal of the Nilgiris, Tamil Nadu

Therefore, folk and tribal traditions enrich Indian culture through shared deities, legends and art, reverence for nature and the idea of a higher divinity, and so count among India's cultural roots.

QUESTION 4 *Let's Explore · p. 5*

Do you know the term for a society where people select their leaders? How do you think people can benefit from such a situation? What could happen if they live under leaders that they did not choose? (*Hint: Think back to what you're learning in the theme 'Governance and Democracy'!*) Write your thoughts in a paragraph of 100–150 words.

ANSWER

The term is **democracy**. A model paragraph of about 123 words is given below; write your own in similar length.

a Model paragraph

A society where people select their own leaders is called a democracy. People choose their representatives by voting, so leaders must listen to those who elected them. Citizens benefit because their voices count in decisions about schools, water, roads and health, and because they can replace leaders who do not perform. Everyone is treated as an equal participant in public life. If people live under leaders they did not choose, those leaders need not care about their needs. Rules may be made without asking anyone, power may be misused, and there may be no peaceful way to remove an unfair ruler, so injustice and discontent can grow. Even the Vedas mention *sabhā* and *samiti*, words that refer to a collective gathering or assembly.

Therefore, people choosing their own leaders gives them a voice and keeps leaders accountable, while unchosen leaders can ignore their needs.

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QUESTION 5 *Think About It · p. 6*

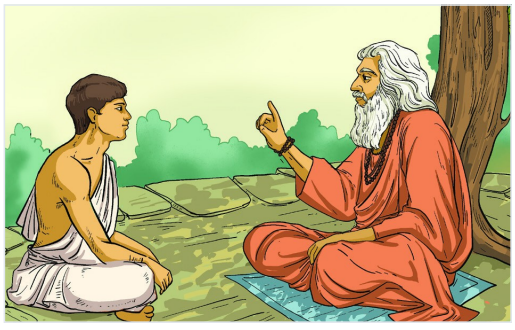
Have you heard or read any other story that conveyed an important message? What values did it teach you?

ANSWER

Yes. Many stories carry an important message, and the chapter itself has several. Your own story may be different; tell it in your words and state the value it taught you.

a Stories from the chapter and their values

Story	Message and values
Śhvetaketu and the seed of reality (Chhāndogya Upaniṣhad)	Pride in learning is empty without understanding. *Brahman*, though invisible, is everywhere, like the future banyan tree inside a seed. Values: humility and the oneness of everything.
Nachiketa and his quest (Kaṭha Upaniṣhad)	A boy's persistent questioning leads to profound knowledge of the *ātman*, which is neither born nor dies. Values: curiosity, courage and persistence.
The debate of Gārgī and Yājñavalkya (Bṛihadāraṇyaka Upaniṣhad)	Gārgī, a rishika, resumed her questions on the nature of *brahman* and received an answer. Value: the importance of asking questions, whether they come from men, women or children.
The Jātaka tale of the monkey-king	The monkey-king let his troop use his body as a bridge to escape, though he was bruised and eventually died. The king who watched was moved and thought about a king's role towards his subjects. Values: selflessness and compassion.
The Jain story of Rohineya	A skilled burglar remembered Mahāvīra's words, confessed, returned the stolen treasures and became a monk. Values: right action and right thinking, and a second chance for everyone.



Śhvetaketu and the seed of reality



A stone panel (at Bharhut in Madhya Pradesh) depicting the story of the monkey-king

Therefore, stories teach values such as humility, curiosity, selflessness and the chance to improve.

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QUESTION 6 *Let's Explore · p. 11*

Discuss the way the Buddha is depicted in the above panel. Can you name some states of India or some other countries where Buddhism is a major religion even today? Try to plot these on a world map.



This stone panel, some 1,800 years old, shows the Buddha teaching.

ANSWER

The panel shows the Buddha as a calm, dignified teacher among his listeners. Buddhism is still prominent in many parts of Asia.

a How the Buddha is depicted

- He is the central figure, standing upright and larger than the others, so the eye goes to him first.
- A halo behind his head and the topknot of hair mark him as an enlightened being. His expression is calm and composed.
- He wears a long, flowing robe, and one hand is raised near the chest in a gesture of teaching.
- Smaller figures around him, some with palms joined in respect, listen as devotees. A tree and a pillar complete the scene.

b Where Buddhism is prominent today

Region	Examples
India	Sikkim, Arunachal Pradesh and Ladakh (a Union Territory), where Buddhist communities are prominent
Other countries	Bhutan, Sri Lanka, Thailand, Myanmar, Cambodia, Laos, Mongolia and Japan

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To plot them, mark each place with a coloured dot on a world map. Most of these lie in Asia, which matches the chapter's remark that the Buddha's influence on India, and indeed the whole of Asia, was enormous.

Therefore, the panel presents the Buddha as a serene teacher, and Buddhism remains a major tradition in India's Himalayan region and across Asia.

QUESTION 7 *Let's Explore · p. 14*

Observe the above panel (from a Jain temple in New Delhi). What is striking about it? What messages does it carry?



ANSWER

The panel shows a lion and a cow drinking peacefully from the same vessel, although in the wild they would be predator and prey.

a What is striking

- A lion and a cow stand calmly on either side of one bowl and drink together.
- Their young are shown too: a lion cub beside the lion and a calf beside the cow, so even the weakest are safe.
- The scene is carved in stone, with trees, hills and birds around, showing harmony in Nature.

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b Messages it carries

- **Ahimsa:** no creature should be slain, treated with violence, abused, tormented or driven away, as Mahāvīra said.
- **Peaceful coexistence:** even natural enemies can live together without fear when violence is given up.
- **Interdependence:** sharing one source of water shows that all creatures depend on one another and on Nature.

Therefore, the panel conveys ahimsa, compassion and the peaceful coexistence of all living beings.

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1.2

CLASS 8 SOCIAL SCIENCE · CHAPTER 7

Questions and Activities

Solutions · 7 questions

Directions (Questions 1–7): These are the Questions, activities and projects at the end of the chapter (page 19). Answer each in your own words using the points given.

QUESTION 1

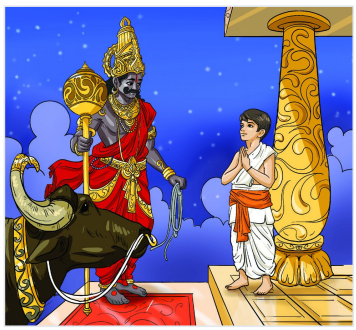
If you were Nachiketa, what questions would you like to ask Yama? Write them down in 100-150 words.

ANSWER

Nachiketa wanted to know the truth about death and the self. A model answer of about 122 words is given; write your own questions in similar length.

a Model answer

If I were Nachiketa, I would first ask Yama the question that troubled me most: what happens after the death of the body? Is there something in us that does not die? I would then ask what the *ātman*, or self, really is and how a person can come to know it. I would want to know why we feel sorrow and fear when we lose someone, and whether knowledge can free us from that fear. I would ask how our actions and their results, that is *karma*, shape what happens to us. Finally, I would ask how I should live every day so that my life is truthful, kind and useful to others, and whether everything in the world is connected.



Nachiketa meets Yama (Kaṭha Upaniṣhad)

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b Link with the chapter

- Nachiketa's own question was "What happens after the death of the body?" and Yama, after the boy persisted, explained that the *ātman* is hidden within all creatures and is neither born nor dies.
- Your questions may also ask about *karma* and rebirth, ideas introduced by the Upaniṣhads.

Therefore, good questions are sincere and persistent, like Nachiketa's, and ask about death, the self and how to live.

QUESTION 2

Explain a few central ideas of Buddhism. Briefly comment upon them.

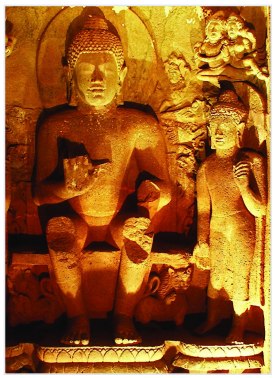
ANSWER

Siddhārtha Gautama searched for the root cause of suffering, became the Buddha ('enlightened' or 'awakened' one) and taught what he had realised.

a Central ideas and comments

Central idea	What it means	Comment
Cause of suffering	*Avidyā* (ignorance) and attachment are the source of human suffering; the Buddha conceived a method to remove these two causes.	It makes us look within ourselves for the cause of unhappiness, and it shares the aim of the other schools: an end to suffering and ignorance.
Ahimsa	Generally translated 'non-violence', it originally means 'non-hurting' or 'non-injuring'; it includes refraining from violence in thought.	Peace begins in the mind. Noticing our negative thoughts, even those directed at ourselves, and turning them positive is part of it.
Inner discipline and self-conquest	The Buddha insisted on a sincere inner discipline: purity lies in truth and dharma, and conquering oneself is the greatest conquest.	Real strength is self-control, not defeating others or following outward rituals alone.
The Sangha	A community of monks (*bhikṣhus*) and, later, nuns (*bhikṣhuṇīs*) who practised and spread his teachings.	It shows the power of a shared practice; his influence spread across India and the whole of Asia.
Compassion and selflessness	The Jātaka tales tell of the Buddha's former births; in one, the monkey-king sacrifices himself to save his troop.	Such tales teach values simply, even to children, and remind leaders of their duty to their people.

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The Buddha teaching (Ajanta caves)

Therefore, the central Buddhist ideas are removing ignorance and attachment, ahimsa, inner discipline and compassion, practised in the Sangha.

QUESTION 3

Discuss in class the quotation of the Buddha which begins with "Not by water is one made pure, though many people may bathe here [in sacred rivers]" to make sure that its meaning has been understood by all.

ANSWER

The saying contrasts outward acts with inner purity: real purity lies in truth and dharma, and the greatest victory is over oneself.

a Meaning of each part

Part of the saying	Meaning
"Not by water is one made pure …"	Bathing is an outward act. Washing the body, even in sacred rivers, cannot by itself make a person pure.
"… one is pure in whom truth and dharma reside"	Real purity is inner: honesty (truth) and right conduct or duty (dharma) in thought, word and action.
"Conquering oneself is greater than conquering a thousand men …"	Overcoming our own ignorance, anger and attachments is a greater victory than defeating a thousand enemies on the battlefield, again and again.

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b Points for class discussion

- Does the Buddha say that bathing is wrong? No; he says it cannot by itself make a person pure. What matters is inner purity.
- What does ‘conquering oneself’ look like in daily life? For example, controlling anger, telling the truth when it is difficult, or giving up a bad habit.
- How does the saying connect with ahimsa and inner discipline, which the Buddha also taught?

Therefore, the saying teaches that purity is inner, found in truth and dharma, and that self-conquest is the greatest conquest.

QUESTION 4

Explain a few central ideas of Jainism. Briefly comment upon them.

ANSWER

Prince Vardhamāna left home at the age of 30, practised ascetic discipline and, after 12 years, achieved ‘infinite knowledge’. He became known as Mahāvīra, the ‘great hero’.

a Central ideas and comments

Central idea	What it means	Comment
Ahimsa	No breathing, living, sentient creature should be slain, treated with violence, abused, tormented or driven away.	It asks us to respect all life, from humans to the smallest creatures.
Anekāntavāda	Means ‘not just one’ aspect or perspective: the truth has many aspects and cannot be fully described by any single statement.	It encourages open-mindedness and listening to other points of view.
Aparigraha	Means ‘non-possession’: detachment from material possessions, limiting oneself to what is truly necessary.	It guards against greed and wasteful living.
Interdependence	All creatures, from humans to invisible organisms, support each other and cannot live without one another.	Scientists studying nature have again and again confirmed this deep truth.

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Central idea	What it means	Comment
Conquest of ignorance	'Jain' comes from *jina*, 'conqueror': the conquest of ignorance and attachments, not of territory or enemies.	True victory is over our own weaknesses.



A traditional painting of Mahāvīra

Therefore, Jainism teaches ahimsa, many-sided truth, non-possession and the interdependence of all creatures.

QUESTION 5

Consider and discuss in class André Béteille's thought (see page 122).

ANSWER

The Indian sociologist André Béteille says that castes and tribes have influenced each other's religious beliefs and practices since the beginning of history and before, and that this influence runs in both directions.

a What he says

- It is widely accepted that tribal religions have been influenced by Hinduism.
- It is equally true that Hinduism has been influenced by tribal religions, not only in its formative phase but throughout its evolution.

b Examples of two-way influence

Tribal traditions influenced by Hinduism	Hinduism influenced by tribal traditions
Some tribes adopted Hindu deities long ago.	According to tradition, Jagannath at Puri was originally a tribal deity.

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Tribal traditions influenced by Hinduism	Hinduism influenced by tribal traditions
They possess their own versions of the Mahābhārata and the Rāmāyaṇa, documented from the northeastern States to Tamil Nadu.	Various forms of the mother-goddess worshipped across India were originally tribal.
Many tribal groups have a concept of a higher divinity or supreme being, as in Hinduism.	Nature (mountains, rivers, trees, animals) is regarded as sacred because there is consciousness behind it.

c Points for discussion

- Why do such exchanges happen so naturally? Because folk, tribal and Hindu belief systems share many similar concepts.
- Why should we avoid calling tribal cultures ‘primitive’ or ‘inferior’? Studies show their rich and complex cultures, so such biased judgments have been mostly abandoned.

Therefore, influence between tribal and mainstream traditions flows both ways, and the result has been mutual enrichment.

QUESTION 6

Make a list of popular gods and goddesses in your region and the festivals they are associated with.

ANSWER

This is an activity based on your own region. A model list of widely worshipped deities is given; replace or add deities worshipped in your region.

a Model list

God or goddess	Festival(s)
Ganesha	Ganesh Chaturthi
Durga	Navratri and Durga Puja
Rama	Ram Navami and Dussehra
Krishna	Janmashtami
Shiva	Mahashivratri
Lakshmi	Diwali
Sarasvatī	Vasant Panchami

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God or goddess	Festival(s)
Jagannath (originally a tribal deity, according to tradition)	Rath Yatra at Puri

b How to present

- Write the deity's name, the festival and the season or month in which it is celebrated.
- Add local deities of your own region and note how people celebrate.

Therefore, a good list names each deity of your region together with its festival.

QUESTION 7

As a class activity, list two or three tribal groups from your region or State. Document some of their art and belief systems.

ANSWER

This is a class activity. Choose groups from your own region or State; examples from the chapter are given as a model.

a Model format

Tribal group	Belief system (from the chapter)	Art
Toda (Nilgiris, Tamil Nadu)	Over thirty peaks are residences of a god or goddess; the Todas avoid pointing to them with a finger.	Add your findings (the chapter's picture shows a Toda man in a patterned shawl).
Munda and Santhal (eastern India)	Worship Singbonga, a supreme deity who created this whole world.	Add your findings.
Tribes of Arunachal Pradesh	Worship Donyipolo, a combined form of the Sun and the Moon, who rose to the status of a supreme god.	Add your findings.

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b How to document

- List two or three tribal groups of your region or State.
- Collect information from the library, local offices and community elders.
- Note their art forms and their belief systems (sacred places, deities, any higher divinity), with pictures where possible.

Therefore, document each group’s art and beliefs carefully and respectfully, as part of India’s cultural roots.

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1.3

CLASS 8 SOCIAL SCIENCE · CHAPTER 7

True or False

Solutions · 7 statements

Directions (Questions 1–7): State whether each statement is True or False. The verdict, the reason from the chapter and the correct statement are given.

QUESTION 1 *True or False · p. 19*

The Vedic hymns were written on palm-leaf manuscripts.

ANSWER

False.

a **Reason from the chapter**

- The hymns were recited orally, not written.
- For 100 to 200 generations the texts were committed to memory through rigorous training and passed on orally with hardly any alterations.

Therefore, the correct statement is: The Vedic hymns were recited and passed on orally, not written.

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QUESTION 2 *True or False · p. 19*

The Vedas are India’s oldest texts.

ANSWER

True.

a **Reason from the chapter**

- The four Vedas are the most ancient texts of India, and indeed among the most ancient in the world.

Therefore, the statement is true.

QUESTION 3 *True or False · p. 19*

The Vedic statement *ekam sat viprā bahudhā vadanti* reflects a belief in the unity of cosmic powers.

ANSWER

True.

a **Reason from the chapter**

- It means that the Existent (the supreme reality) is one, but sages give it many names.
- The early rishis and rishikas saw the gods and goddesses as one, not separate beings.

Therefore, the statement is true.

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QUESTION 4 *True or False · p. 19*

Buddhism is older than the Vedas.

ANSWER

False.

a **Reason from the chapter**

- The Vedas are the most ancient texts; the Ṛig Veda is dated by experts between the 5th and the 2nd millennium BCE.
- Buddhism began with Siddhārtha Gautama, born about two-and-a-half millenniums ago (approximately 560 BCE in Chapter 4).

Therefore, the correct statement is: The Vedas are older than Buddhism.

QUESTION 5 *True or False · p. 19*

Jainism emerged as a branch of Buddhism.

ANSWER

False.

a **Reason from the chapter**

- Jainism is a separate school of thought; its roots are said to be much more ancient.
- Prince Vardhamāna (Mahāvīra) and Siddhārtha Gautama lived at about the same time, and the two schools share many ideas.

Therefore, the correct statement is: Jainism is an independent school of thought that became widespread at the same time as Buddhism.

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QUESTION 6 *True or False · p. 19*

Both Buddhism and Jainism advocated for peaceful coexistence and the avoidance of harm to all living beings.

ANSWER

True.

a **Reason from the chapter**

- Ahimsa (non-hurting, non-injuring) is central to both.
- In both, ahimsa also means refraining from violence in thought.

Therefore, the statement is true.

QUESTION 7 *True or False · p. 19*

Tribal belief systems are limited to belief in spirits and minor deities.

ANSWER

False.

a **Reason from the chapter**

- Many tribal groups have a concept of a higher divinity or supreme being, as with Hinduism.
- Examples: Donyipolo (Arunachal Pradesh), Khandoba (central India) and Singbonga (Munda and Santhal tribals).

Therefore, the correct statement is: Tribal belief systems often include many deities as well as a concept of a supreme being.

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1.4

CLASS 8 SOCIAL SCIENCE · CHAPTER 7

Class Activity

Solutions · 1 activity

Directions (Question 1): This is the Class activity at the end of the chapter (page 19). A model script is given.

QUESTION 1

Stage a small play with Yama, god of death, surrounded by several Nachiketas asking him questions about life.

ANSWER

This is a group activity. A model script based on the story of Nachiketa (Kaṭha Upaniṣhad) is given; students may add their own questions.

a Cast and setting

- **Cast:** Narrator, Yama and three or more Nachiketas.
- **Setting:** Yama's world; Yama stands in the centre and the Nachiketas stand around him.

b Model script

Speaker	Lines
Narrator	Nachiketa went to Yama's world and, after a long wait, met the mighty god. Today, many Nachiketas stand before him.
Nachiketa 1	Yama, what happens after the death of the body?
Yama	Ask me something else, child.
Nachiketa 1	I will not leave without my answer.
Yama	Pleased with your persistence, I will tell you. The *ātman*, or self, is hidden within all creatures. It is neither born, nor does it die; it is immortal.
Nachiketa 2	Is this self found only in humans?
Yama	No. It is within every being, so everything in this world is connected and interdependent.

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Speaker	Lines
Nachiketa 3	What is *karma*?
Yama	*Karma* means our actions or their results.
All Nachiketas	Thank you, Yama, for this knowledge.
Narrator	Having acquired this profound knowledge, Nachiketa returned to his father, who welcomed him joyfully.

Tips

- Rehearse the lines and speak clearly, giving each Nachiketa a different question about life.
- Show curiosity and persistence in the Nachiketas, and calm authority in Yama.

Therefore, the play brings out the value of asking questions and seeking the knowledge of the self.

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