



**OPEN SESSION**

# *Analysis and Discussion*

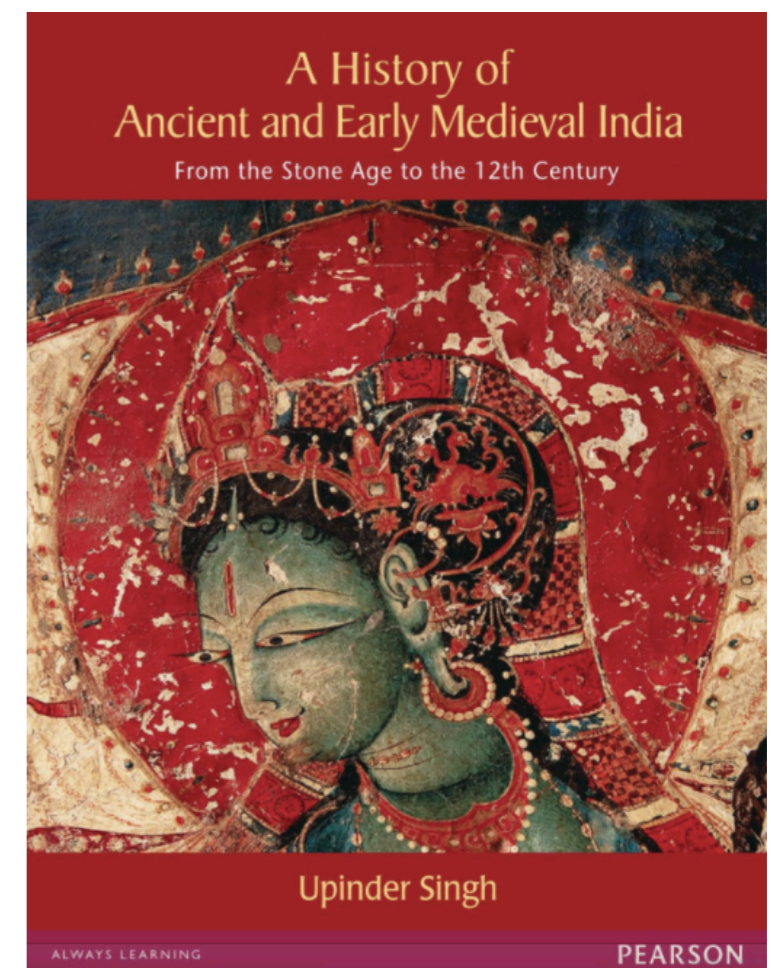
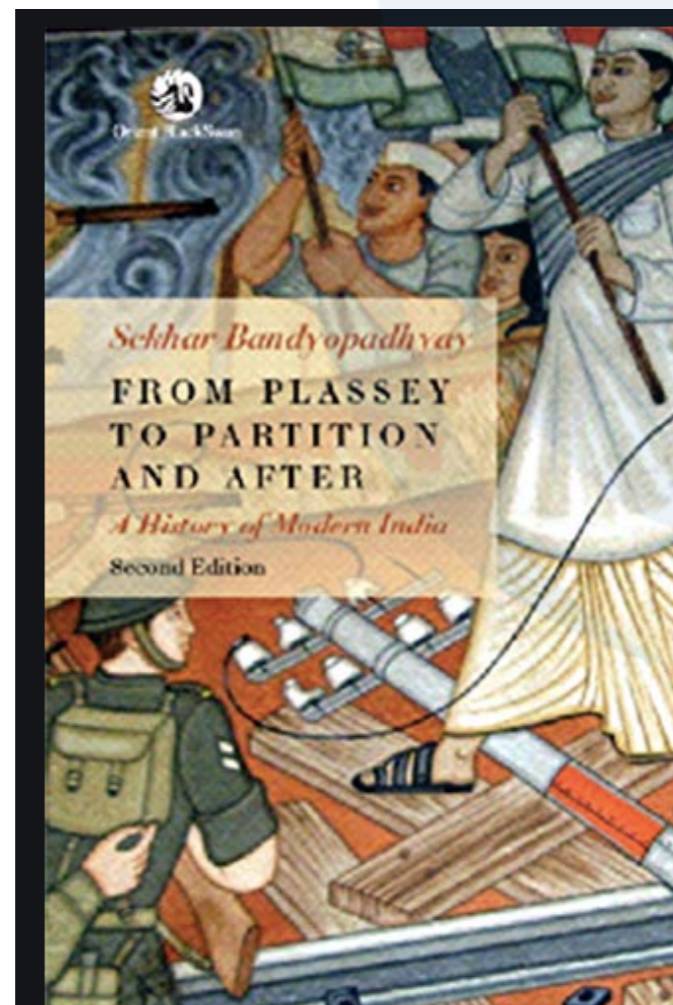
## of UPSC GS Prelims 2020 Exam

Streaming live-online on Vision IAS Youtube channel



- HISTORY - TOTAL QUESTIONS = 19**

Topic	No. of Questions
Ancient India	4
Medieval India	2
Art & Culture	4
Modern India	9





# MODERN HISTORY

- TOTAL 9 QUESTIONS
- EASY TO DIFFICULT QUESTIONS

**Q12. In the context of Indian history, the Rakhmabai case of 1884 revolved around:**

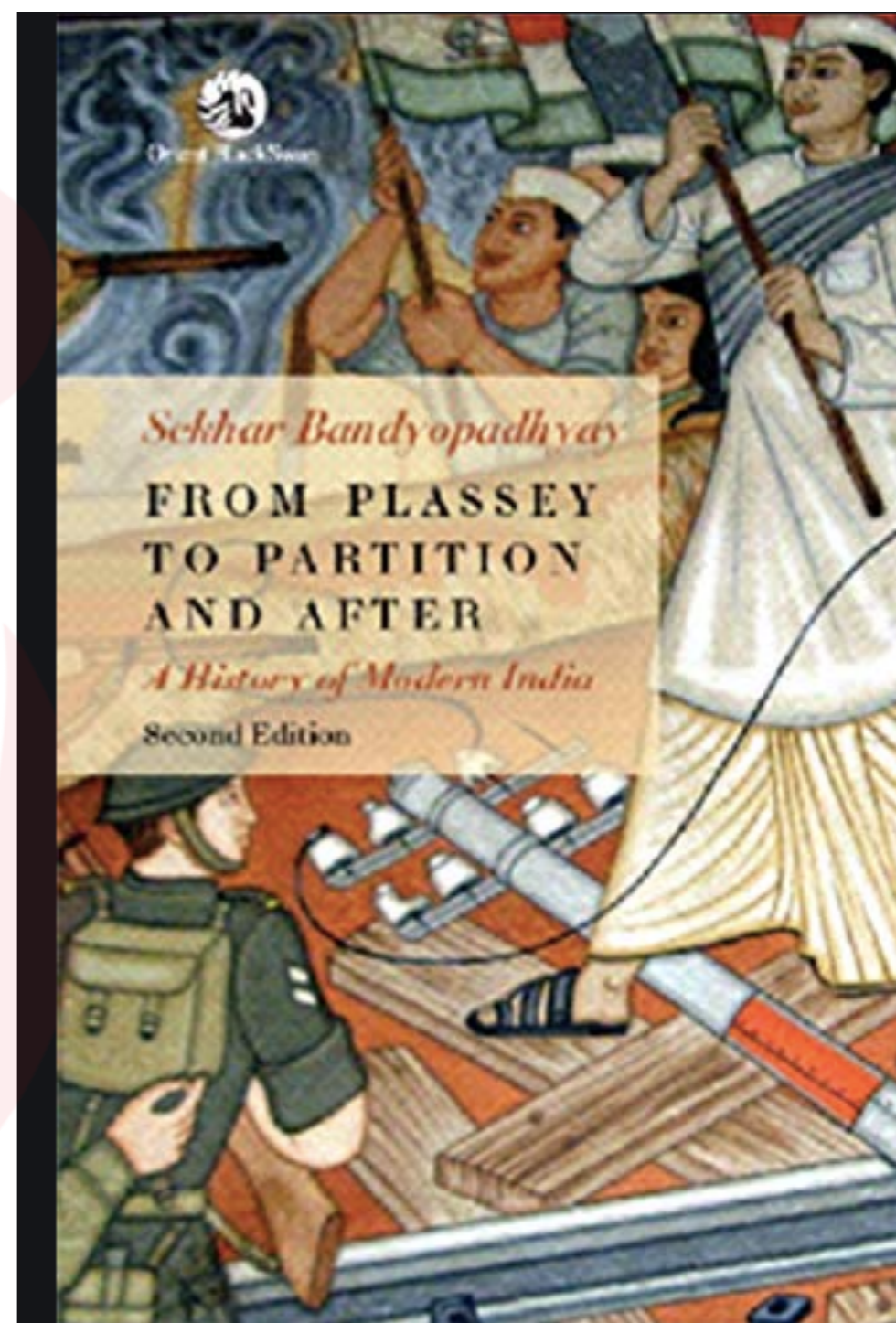
1. women's right to gain education
2. age of consent
3. restitution of conjugal rights

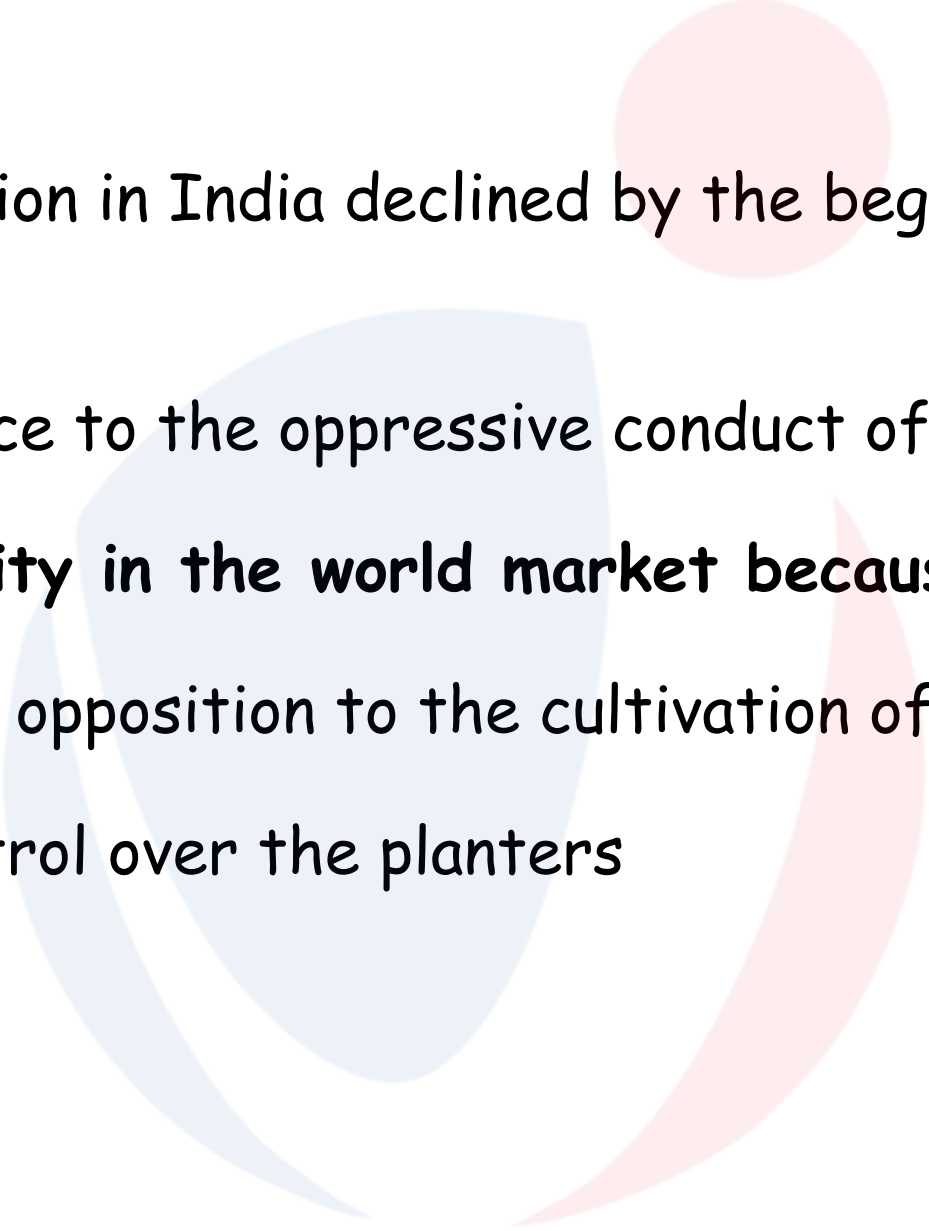
**Select the correct answer using the code given below:**

- (a) 1 and 2 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

She became India's first practicing lady doctor. Rakhmabai got married at 11-years of age to the 19-year old Dadaji Bhikaji. As was conventional at the time, she stayed at her parents house, this was the time she spent in educating herself she stayed at her parents house, this was the time she spent in educating herself under the guidance of her stepfather.

In Maharashtra, the Ranade-Telang school of reform and their Prarthana Samaj had been following a cautious policy of social reform along the lines of "least resistance". But by the 1890s they came to be assailed both by the radicals and the orthodox elements. Behramji Malabari's 1884 "Note" on child marriage leading to enforced widowhood, led to a countrywide debate on the prohibition of child marriage. This social institution had by then become an issue of public debate as a result of a court case in 1884--88, in which Rukhmabai, a twenty-two year old Hindu woman belonging to the carpenter caste, was taken to Bombay High Court by her husband Dadaji, because she refused to recognise his conjugal rights. She was married as an infant and after eleven years of separate living, she argued, that unconsummated marriage was no longer binding on her as an adult. She lost the case, which dragged on for four years, and was threatened with imprisonment, which she avoided through a compromise. Dadaji was, however, a mere pawn in this case, through which the Hindu orthodoxy strived to assert the rights of patriarchy and preserve their preferred way of life. On the other hand, important reformists formed the Rukhmabai Defence Committee, of which Malabari was an important member." Intellectual reformist opinion now exerted a moral pressure on the British to pass the Age of Consent Bill in 1891 to prevent early consummation of marriage (*garbhadhan*). The first act against child marriage had been passed in 1860 and it prohibited consummation of marriage for a Hindu girl below ten years of age; the new act only proposed to raise that age of consent from ten to twelve. The earlier act had been passed without





Q13. Indigo cultivation in India declined by the beginning of the 20th century because of

(a) Peasant resistance to the oppressive conduct of planters

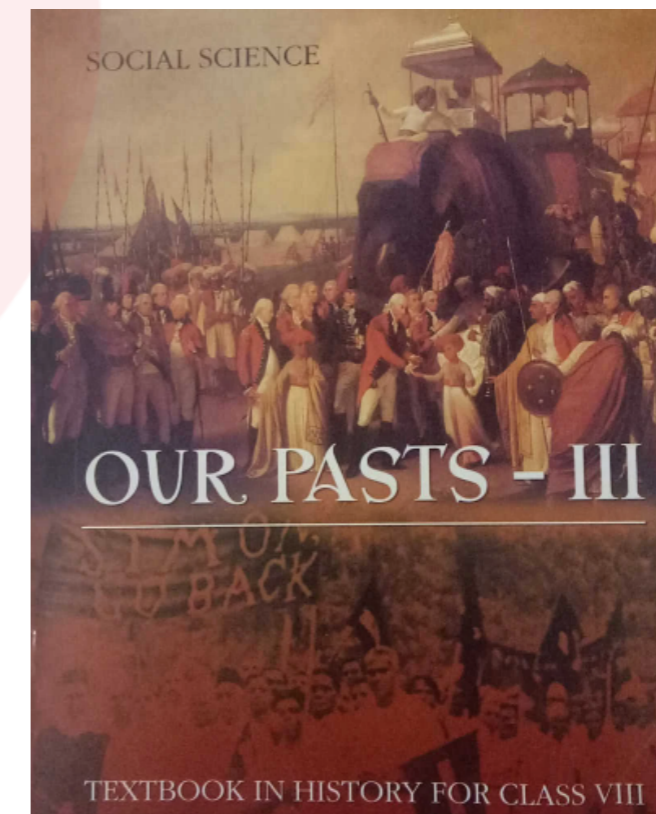
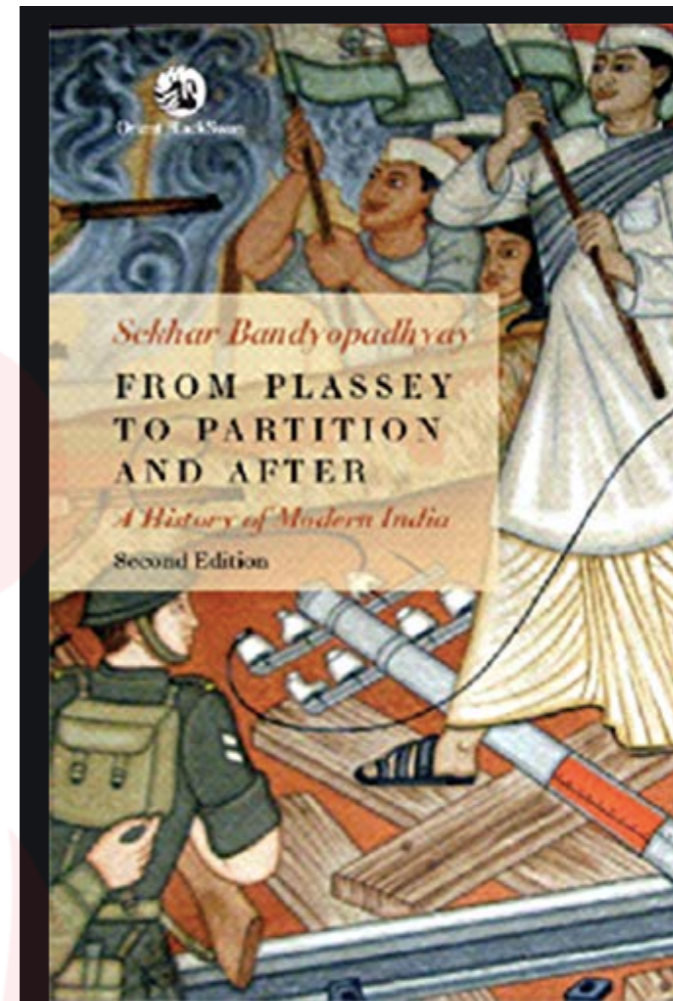
**(b) Its unprofitability in the world market because of new inventions**

(c) National leaders' opposition to the cultivation of indigo

(d) Government control over the planters

But indigo plantation survived in the backyard of the empire, in the "relatively remote and backward region" of Bihar, where the oppressive system was allowed to continue without much government interference. Indeed, after the disturbances of 1859-60, much of the indigo investment from Bengal shifted to Bihar, where it continued to grow until an artificial dye was invented in 1898. But still the industry continued into the twentieth century, even experiencing a brief revival during World War One. There were instances of resistance in Darbhanga and Champaran in 1874 and then again in 1907-8, by the indigo cultivators under the leadership of rich or substantial peasants. But these movements were suppressed by the planters and their musclemen, with only occasional mild intervention from the government, which could secure for the peasants only some limited concessions." Indigo plantation in Champaran had to wait for Gandhi's intervention in 1917 for its complete demise (see chapter 6.2).

After the revolt, indigo production collapsed in Bengal. But the planters now shifted their operation to Bihar. With the discovery of synthetic dyes in the late nineteenth century their business was severely affected, but yet they managed to expand production. When Mahatma Gandhi returned from South



# ALL INDIA TEST SERIES TEST - 2968

## Q 2.A

- Champaran Satyagraha took place in 1917 under the leadership of Mahatma Gandhi. It was the first civil disobedience action in the history of Indian National Movement.
- The story of Champaran begins in the early nineteenth century when **European planters had involved the cultivators in agreements that forced them to cultivate indigo on 3/20th (not all) of their holdings (known as the tinkathia system).** Towards the end of the nineteenth century, German synthetic dyes forced indigo out of the market and the European planters of Champaran, keen to release the cultivators from the obligation of cultivating indigo, tried to turn their necessity to their advantage by securing enhancements in rent and other illegal dues as a price for the release.

Resistance had surfaced in 1908 as well, but the exactions of the planters continued till Raj Kumar Shukla, a local man, decided to follow Gandhiji all over the country to persuade him to come to Champaran to investigate the problem.

2. With reference to Champaran Satyagraha, consider the following statements:

1. The movement was led by Mahatma Gandhi along with Rajendra Prasad, Narhari Parikh, and J.B Kripalani.
2. The satyagraha ended when planters agreed to refund all of the money they had taken illegally from the peasants.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

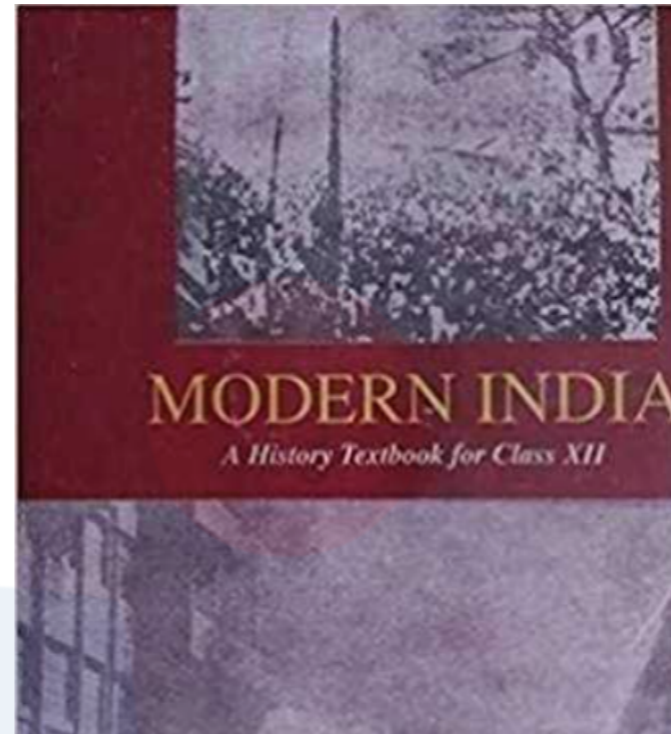


**Q14. Wellesley established the Fort William College at Calcutta because**

- (a) He was asked by the Board of Directors at London to do so
- (b) He wanted to revive interest in oriental learning in India
- (c) He wanted to provide William Carey and his associates employment
- (d) He wanted to train British civilians for administrative purposes in India**

## CHAPTER VI

### *Administrative Organisation and Social and Cultural Policy*



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#### **Civil Service**

The Civil Service was brought into existence by Lord Cornwallis. As we have seen in an earlier chapter, the East India Company had from the beginning carried on its trade in the East through servants who were

In 1800, Lord Wellesley pointed out that even though civil servants often ruled over vast areas, they came to India at the immature age of 18 or so and were given no regular training before starting on their jobs. They generally lacked knowledge of Indian languages. Wellesley therefore established the College of Fort William at Calcutta for the education of young recruits to the Civil Service. The Directors of the Company disapproved of his action and in 1806 replaced it by their own East Indian College at Haileybury in England.

# ALL INDIA TEST SERIES TEST - 2975

50. With reference to the development of civil services during British rule in India, consider the following statements:

1. Cornwallis was the first to bring into existence and organise the civil services.
2. Wellesley established the College of Fort William at Calcutta for the education of young recruits to the Civil Service.
3. Lytton introduced the Statutory Civil Service with covenanted posts.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 1 and 2 only
- (c) 2 and 3 only
- (d) 1, 2 and 3

## Q 50.D

- **Charles Cornwallis (governor-general, 1786-93) is known as the 'Father of Civil Service in India'. He introduced Covenanted Civil Services (Higher Civil Services) and Uncovenanted Civil Services (Lower Civil Services). Cornwallis was the first to bring into existence and organise the civil services.** He tried to check corruption through
  - raising the civil servants' salary,
  - strict enforcement of rules against private trade,
  - debarring civil servants from taking presents, bribes etc.,
  - enforcing promotions through seniority.
- **In 1800, Wellesley (governor-general, 1798-1805) set up the Fort William College for the training of new recruits.** In 1806 Wellesley's college was disapproved by the Court of Directors and instead the East India College was set up at Haileybury in England to impart two years' training to the recruits.
- **In 1878-79, Lytton introduced the Statutory Civil Service consisting of one-sixth of covenanted posts to be filled by Indians of high families through nominations by local governments subject to approval by the secretary of State and the viceroy. But the system failed and was abolished.**
- **Hence, all the given statements are correct.**

Q.15) With reference to the history of India, "Ulgulan" or the Great Tumult is the description of which of the following events?

(a) The Revolt of 1857

(b) The Mappila rebellion of 1921

(c) The Indigo revolt of 1859 - 60

**(d) Birsa Munda's revolt of 1899-1900**

## Civil Rebellions and Tribal Uprisings

### 20 | India's Struggle for Independence

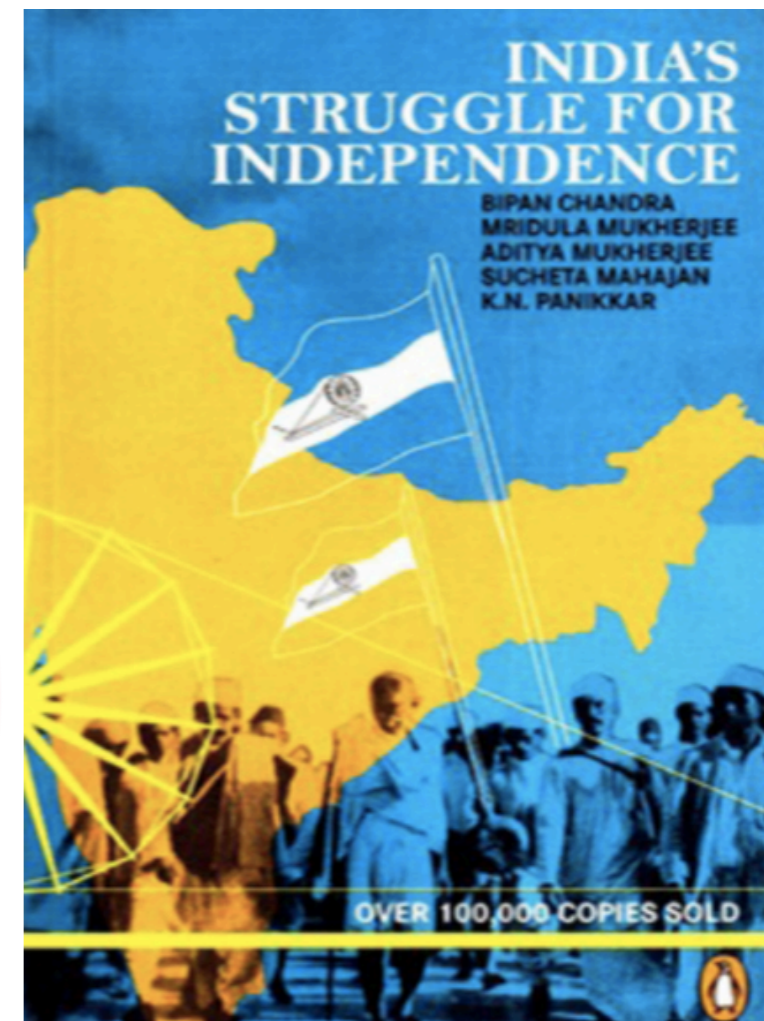
...the rebels, mounting several attacks, were defeated by the end of 1880.

The rebellion (*ulgulan*) of the Munda tribesmen, led by Birsa Munda, occurred during 1899-19. For over thirty years the Munda *sardars* had been struggling against the destruction of their system of common land holdings by the intrusion of *jagirdar*, *thikadar* (revenue farmers) and merchant moneylenders.

Birsa, born in a poor share-cropper household in 1874, had a vision of God in 1895. He declared himself to be a divine messenger, possessing miraculous healing powers. Thousands

gathered around him seeing in him a Messiah with a new religious message. Under the influence of the religious movement soon acquired an agrarian and political Birsa began to move from village to village, organizing rallies and mobilizing his followers on religious and political grounds. On Christmas Eve, 1899, Birsa proclaimed a rebellion to establish Munda rule in the land and encouraged 'the killing of *thikadars* and *jagirdars* and Rajas and *Hakims* (rulers) and Christians.' *Saiyug* would be established in place of the present-day *Kalyug*. He declared that 'there was going to be a fight with the *dikus*, the ground would be as red as the red flag with their blood.' The non-tribal poor were not to be attacked.

To bring about liberation, Birsa gathered a force of 6,000 Mundas armed with swords, spears, battle-axes, and bows and arrows. He was, however, captured in the beginning of February 1900 and he died in jail in June. The rebellion had failed. But Birsa entered the realms of legend.



Q.41) With reference to the history of India consider the following pairs:

1. Aurang - In-charge of treasury of the state
2. Banian - Indian agent of the East India Company
3. Mirasidar - Designated revenue payer to the State

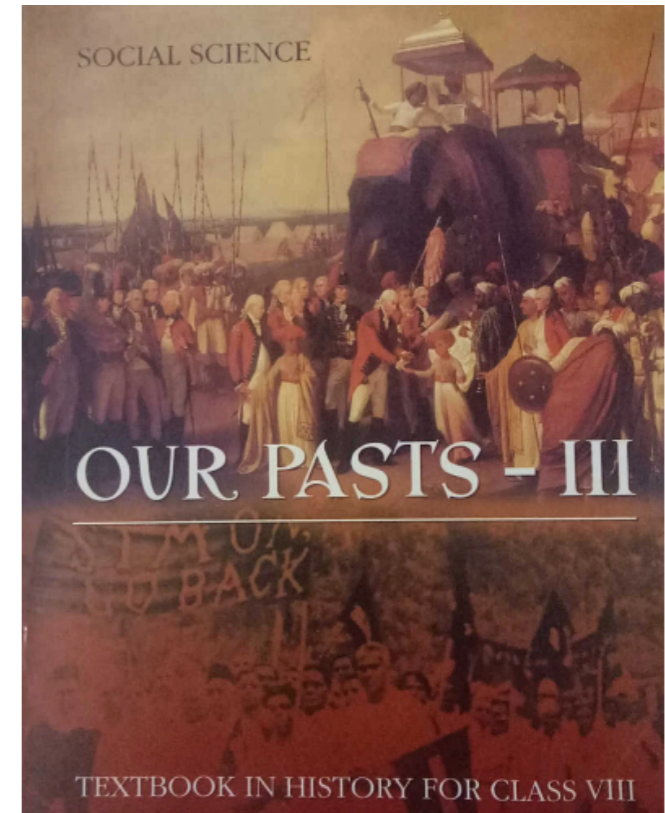
Which of the pairs given above is/are correctly matched?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 3 only
- d) 1, 2 and 3

textiles now had to compete with British textiles in the European and American markets. Second: exporting textiles to England also became increasingly difficult since very high duties were imposed on Indian textiles imported into Britain.

By the beginning of the nineteenth century, English-made cotton textiles successfully ousted Indian goods from their traditional markets in Africa, America and Europe. Thousands of weavers in India were now thrown out of employment. Bengal weavers were the worst hit. English and European companies stopped buying Indian goods and their agents no longer gave out

**Aurang** – A Persian term for a warehouse – a place where goods are collected before being sold; also refers to a workshop



Source 1

### “We must starve for food”

In 1823 the Company government in India received a petition from 12,000 weavers stating:

Our ancestors and we used to receive advances from the Company and maintain ourselves and our respective families by weaving Company’s superior assortments. Owing to our misfortune, the *aurangs* have been abolished ever since because of which we and our families are distressed for want of the means of livelihood. We are weavers and do not know any other business. We must starve for food, if the Board of Trade do not cast a look of kindness towards us and give orders for clothes.

*Proceedings of the Board of Trade, 3 February 1824*

*meli(s)*

anti-feudal demonstrations

*mir bahshi*

Mughal imperial treasurer

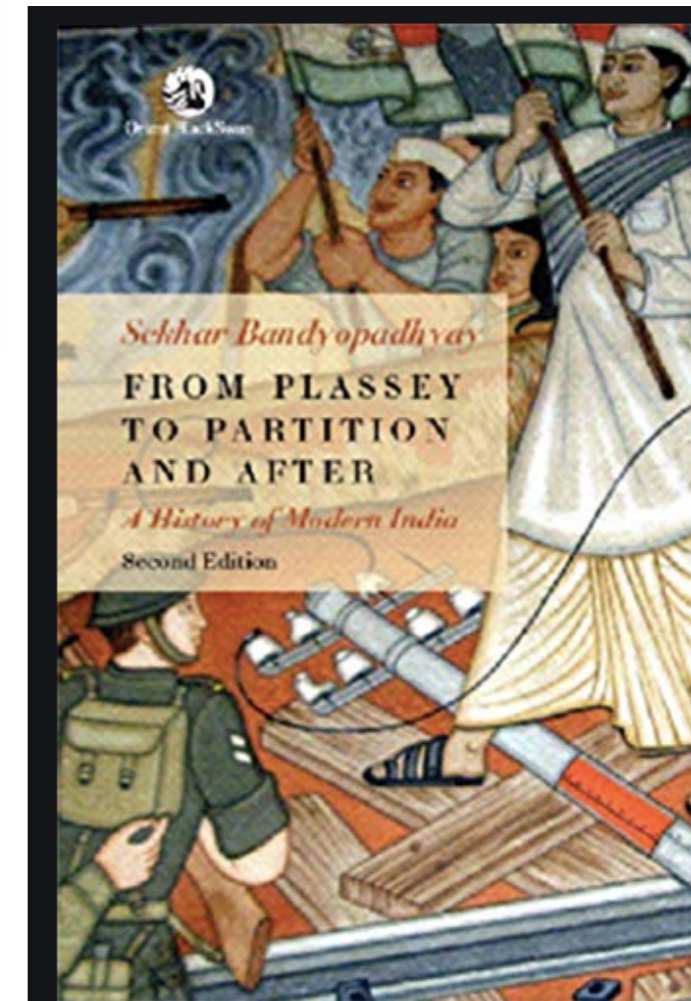
*mirasidar*

holders of hereditary land rights (mirasi) in south India

to generation.

existence of heritable vatan rights, like those of the village headmen, *mirasidars* and deshrnukhs, which could not be taken away by kings. The regional assemblies of vatandars exercised political power and resolved disputes at a local level, thus representing local loyalties as opposed to any centralised concept of kingship. The Maratha state, in order to establish its control over the territory and consolidate the powerbase of its new ruling class, sought to peripheralise the regional assemblies in the seventeenth and early eighteenth centuries. It tried to replace the horizontal ethos of "brotherhood" of the vatandars with the vertical relationship of service by generously dis-

these regions "greater political and social stability was guaranteed." It was only in central Deccan that a power vacuum was created, which offered opportunities for a greater active role for the Marwari and Gujarati *banias*. And for the peasants, the new settlements "were making revenue assessment less burdensome and inequitable". If they became massively indebted by the middle of the nineteenth century, such indebtedness was indeed "Jong-standing", not



Q.43) Which of the following statements correctly explains the impact of the Industrial Revolution on India during the first half of the nineteenth century?

a) Indian handicrafts were ruined.

b) Machines were introduced in the Indian textile industry in large numbers.

c) Railway lines were laid in many parts of the country.

d) Heavy duties were imposed on the imports of British Manufactures.

The British administrators, on the other hand, pointed with pride to the rapid growth of India's foreign trade and the rapid construction of railways as instruments of India's development as well as proof of its growing prosperity. However, the nationalists said that because of their negative impact on indigenous industries, foreign trade and railways represented not economic development but colonialization and Underdevelopment of the economy. What mattered in the case of foreign trade, they maintained, was not its volume but its pattern or the nature of goods internationally exchanged and their impact on national industry and agriculture. And this pattern had undergone drastic changes during the 19th Century, the bias being overwhelmingly towards the export of raw materials and the import of manufactured goods.

Similarly, the early nationalists pointed out that the railways had not been coordinated with India's industrial needs. They had therefore, ushered in a commercial and not an industrial revolution which enabled imported foreign goods to undersell domestic industrial products. Moreover, they said that the benefits of railway construction in terms of encouragement to the steel and machine industry and to capital investment — what today we would call backward and forward linkages — had been reaped by Britain and not India. In fact, remarked G.V. Joshi, expenditure on railways should be seen as Indian subsidy to British industries.' Or, as Tilak put it, it was like 'decorating another's wife.'

According to the early nationalists, a major obstacle to rapid industrial development was the policy of free trade which was, on the one hand, ruining India's handicraft industries and, on the other, forcing the infant and underdeveloped modern industries into a premature and unequal and, hence, unfair and disastrous competition with the highly organized and developed industries of



# ALL INDIA TEST SERIES TEST - 2968

95. Which of the following was/were the outcome(s) of economic policies of British?

1. Growth of Urban handicrafts industry
2. Development of Plantation industries
3. Ruin of Old zamindars and rise of new class of landlords

Select the correct answer using code given below.

- (a) 2 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1 and 2 only

Q 95.B

- British rule in India caused a transformation of India's economy into a colonial economy, i.e., the structure and operation of Indian economy were determined by the interests of the British economy.
- **Deindustrialisation - Ruin of Artisans and Handicraftsmen:**
- Cheap and machine-made imports flooded the Indian market after the Charter Act of 1813 allowing one-way free trade for the British citizens. On the other hand, Indian products found it more and more difficult to penetrate the European markets. Another feature of **deindustrialisation was the decline of many cities** and a process of ruralisation of India. Many **artisans, faced with diminishing returns and repressive policies** (in Bengal, during the Company's rule, artisans were paid low wages and forced to sell their products at low prices), abandoned their professions, moved to villages and took to agriculture.
- **Impoverishment of Peasantry:** The peasant turned out to be the ultimate sufferer under the triple burden of the Government, zamindar and money-lender. His hardship increased at the time of famine and scarcity. This was as much true for the zamindari areas as for areas under Ryotwari and Mahalwari systems. The peasant became landless.
- **Ruin of Old Zamindars and Rise of New Landlordism:** The heaviness of land revenue under **Permanent Settlement Act** and rigid law of collection, under which zamindari estates were ruthlessly sold in case of delay in payment of revenue, worked havoc for the first few years. **By 1815 nearly half of the landed property of Bengal was transferred from the old zamindars who had traditions of showing consideration for the tenants.**
- **Commercialisation of Agriculture:** Apart from machine based industries, the 19th century also witnessed the growth of plantation industries such as indigo, tea and coffee. The commercialisation trend reached the highest level of **development in the plantation sector, i.e., in tea, coffee, rubber, indigo, etc.,** which was mostly owned by Europeans and the produce was for sale in a wider market.
- **Hence option (b) is the correct answer.**

Q.46) With reference to the book "Deshar Katha" written by **Sakharam Ganesh Deuskar** during the freedom struggle, consider the following statements:

1. It warned against the Colonial State's hypnotic conquest of the mind.
2. It inspired the performance of swadeshi street plays and folk songs.
3. The use of "desh" by Deuskar was in the specific context of the region of Bengal

Which of the statements given above are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 1 and 3 only
- d) 1,2 and 3

150th birth anniversary of Sakharam Ganesh Deuskar in 2019.

**Sakharam Ganesh Deuskar (1869- 1912)** a close associate of Sri Aurobindo. A Marathi Brahmin who had settled in Bengal, Sakharam was born in Deoghar. He published a book entitled **Desher Katha describing in exhaustive detail the British commercial and industrial exploitation of India**. This book had an immense repercussion in Bengal, captured the mind of young Bengal and **assisted more than anything else in the preparation of the Swadeshi movement**. Published first in June 1904, Desher Katha sold ten thousand copies in four editions within the year. The fifth edition came out in 1905. The government of Bengal banned the book in 1910 and confiscated all the copies.

Sakharam Ganesh Deuskar popularized the ideas of Naoroji and Ranade and promoted swadeshi in a popular idiom. His text, titled Desher Katha (Story of the Nation/Country), written in 1904, **warned against the colonial state's 'hypnotic conquest of the mind'**. By the time Desher Katha was banned by the colonial state in 1910, **it had sold over 15,000** copies, inspired swadeshi street plays and folk songs, and had become a mandatory text for an entire generation of swadeshi activists.

**Deuskar used desh to mean nation**. The overlap of place of origin and nation, as well as jati (literally birth, family or caste) and nationality inflected understandings of the nation/country in distinct ways. Moreover, the constant overlap and conflation of Bengal and India, and Bengalis and Indians in the use of desh and jati, added further twists to notions of nationalism.

It is worth quoting part of an article **“Amader Desher Katha” [About our Country], that appeared in the children's periodical Prakriti [Nature] in 1907:** Though we constantly reiterate the phrase ‘our country’ do we have any exact idea of the actual constituents of that territory? . . . What are the boundaries of our land? . . . Steering clear of political debates, let us see what Mother Nature has to say in this regard . . . her fingers point to a huge expanse - far greater than Bengal - as our nation. Following her directions **we recognize the glorious Bharatbarsha as our majestic land**. With walls of the highest mountains and the deepest caverns of the seas, Nature has carved out the contours of Bharat and made it distinct from the rest of the world . . . this great expanse called Bharatbarsha is our nation.

Q.47) The Gandhi-Irwin Pact included which of the following?

1. Invitation to congress to participate in the Round Table conference
2. Withdrawal of Ordinance promulgated in connection with the civil Disobedience Movement
3. Acceptance of Gandhiji's suggestion for enquiry into police excesses
4. Release of only those prisoners who were not charged with violence

Select the correct answer using the code given below:

- a) 1 only
- b) 1, 2 and 4 only**
- c) 3 only
- d) 2, 3 and 4

# ALL INDIA TEST SERIES

## TEST - 2968

65. Consider the following statements regarding Gandhi-Irwin Pact:

1. It included the immediate release of all political prisoners.
2. As per the pact, the government recognized the right to peaceful and non-aggressive picketing.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

Q 65.B

- **Statement 1 is not correct:** On 25 January 1931, the Viceroy announced the unconditional release of Gandhiji and all the other members of the Congress Working Committee. The fortnight-long discussions culminated on 5 March 1931 in the Gandhi-Irwin Pact, which was variously described as a 'truce' and a 'provisional settlement.' The Pact was signed by Gandhiji on behalf of the Congress and by Lord Irwin on behalf of the Government.
- The **terms of the agreement** included the immediate release of **only the political prisoners who are not convicted for violence**, the remission of all fines not yet collected, the return of confiscated lands not yet sold to third parties, and lenient treatment for those government employees who had resigned.
- **Statement 2 is correct:** The Government also conceded the right to make salt for consumption to villages along the coast and also the right to **peaceful and non-aggressive picketing**. The Congress demand for a public inquiry into police excesses was not accepted, but Gandhiji's insistent request for an inquiry was recorded in the agreement. The Congress, on its part, agreed to discontinue the Civil Disobedience Movement.

Q.48) The Vital Vidhavsak, the first monthly journal to have the untouchable people as its target audience was published by

- a) **Gopal Baba Walankgar**
- b) Jyotiba Phule
- c) Mohandas Karamchand Gandhi
- d) Bhimrao Ramji Ambedkar

**Gopal Baba Walangkar**, also known as Gopal Krishna, (ca. 1840-1900) is an early example of an **activist working to release the untouchable people of India from their historic socio-economic oppression**, and is generally considered to be the pioneer of that movement. **He developed a racial theory to explain the oppression and also published the first journal targeted at the untouchable people.**

Walangkar claimed that "high-caste people from the south were 'Australian–Semitic non-Aryans' and African negroes, that Chitpavan Brahmans were 'Barbary Jews', and that the high-caste Marathas' forebears were 'Turks'".

**In 1888, Walangkar began publishing the monthly journal titled Vital-Vidhvansak (Destroyer of Brahmanical or Ceremonial Pollution), which was the first to have the untouchable people as its target audience.**

# ART & CULTURE - 4 Qs

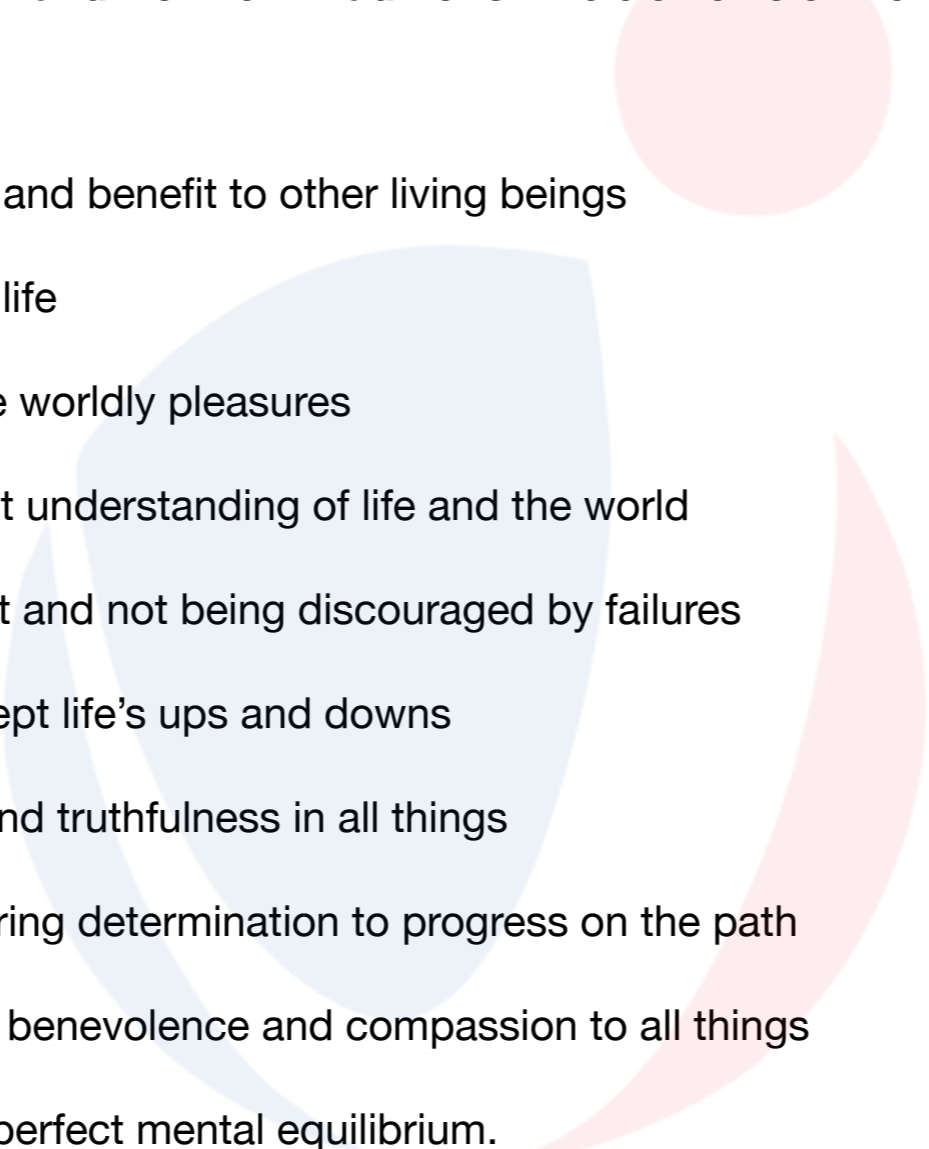


**Q11. With reference to the cultural history of India, which one of the following is the correct description of the term 'paramitas'?**

- (a) The earliest Dharmashastra texts written in aphoristic (sutra) style.
- (b) Philosophical schools that did not accept the authority of Vedas.
- (c) Perfections whose attainment led to the Bodhisattva path**
- (d) Powerful merchant guilds of early medieval south India.

The universe of the Great Vehicle contains numerous Bodhisattvas, chief of whom, from the earthly point of view, is Avalokiteśvara ("The Lord who Looks Down"), also called Padmapāni ("The Lotus-Bearer") (pl. LXXII). His special attribute is compassion, and his helping hand reaches even to Avīci, the deepest and most unpleasant of the Buddhist purgatories. Another important Bodhisattva is Mañjuśrī, whose special activity is to stimulate the understanding, and who is depicted with a naked sword in one hand, to give the ten pāramitās, or great spiritual perfections, which are the cardinal virtues developed by Bodhisattvas. • Vajrapāni, a stern Bodhisattva, carries a thunderbolt in his hand. The gentle Maitreya, the future Buddha, is worshipped as a Bodhisattva. Also worthy of mention is Kṣitigarbha, the guardian of the purgatories, who is thought of not as a fierce torturer, but rather as the governor of a model prison, doing his best to make life tolerable for his charges, and helping them to earn remission of sentence. Though the Great Vehicle agrees in theory with the Lesser that the world is full of sorrow, it is fundamentally optimistic. The world contains much good as well as evil, and there is help for all who ask. Every living thing, from the humblest worm upwards, is in a sense a Bodhisattva, for most schools of the Great Vehicle maintain implicitly or explicitly that ultimately all beings will attain Nirvāṇa and become Buddha.



- The Fourth Noble Truth, the Noble Eightfold Path, gives what the Buddhist pilgrim (or practitioner) has to practice, and the path which he has to follow, to achieve Enlightenment and realize Nibbana. **There is a parallel path which consists of perfecting certain qualities, which leads the pilgrim to becoming a Samma Sambuddha, a self Enlightened Universal Buddha.** The qualities are called the **Paramis (perfections) in the Southern traditions and the Paramitas in the Eastern and Northern traditions.** The elements of the Noble Path and the Paramis are similar.
  - The ten Paramis are:
    - Generosity - giving help and benefit to other living beings
    - Morality - live an ethical life
    - Renunciation - renounce worldly pleasures
    - Wisdom - achieve a right understanding of life and the world
    - Energy - persistent effort and not being discouraged by failures
    - Patience - patiently accept life's ups and downs
    - Truthfulness - honesty and truthfulness in all things
    - Determination - unwavering determination to progress on the path
    - Loving-kindness - show benevolence and compassion to all things
    - Equanimity - develop a perfect mental equilibrium.
- 

# Abhyaas Test 3000

79. He is known as the holder of compassion of all Buddhas. Often portrayed with a lotus in his hand, he is the one who is full of love and sympathy. His doctrines are generally found in the "Lotus Sutra". His painting in the Ajanta caves is one of the marvelous features of the caves.

Which bodhisattva is being talked about in the above paragraph?

- (a) Ksitigarbha
- (b) Manjusri
- (c) Avalokitesvara
- (d) Vajrapani



### Q 79.C

- According to the older conceptions, the Buddha wrought many deeds of kindness and mercy in a long series of transmigrations as a Bodhisattva. The Jataka stories show that Bodhisattvas can be incarnated as men, or even as animals; but the more advanced Bodhisattvas, who have the greatest power for good, must be divine beings in the heavens. Bodhisattvas existing at present in the universe are working continuously for the welfare of all things living.
- The universe of the Great Vehicle(Mahayana) contains numerous Bodhisattvas, chief of whom, from the earthly point of view, is **Avalokitesvara ("The Lord Who Looks Down")**, also called **Padmapani ("The Lotus-Bearer")** also called **Lokesvara in Sanskrit ( The Lord of the World)**. His special attribute is **compassion**, and his helping hand reaches even to Avici, the deepest and most unpleasant of the Buddhist purgatories. The Avalokitesvara Padmapani is painted in cave 1 of Ajanta. In the painting, he sits with a calm, spiritual face holding a lotus blossom, which is seen as his spiritual awakening. **Hence option (c) is the correct answer.**
- Another important Bodhisattva is **Manjusri, whose special activity is to stimulate the understanding**, and who is depicted with a naked sword in one hand, to destroy error and falsehood, and a book in the other, describing the ten paramitas, or great spiritual perfections, which are the cardinal virtues developed by Bodhisattvas.
- **Vajrapani, a sterner Bodhisattva, is the foe of sin and evil, and, like the god Indra, bears a thunderbolt in his hand.**
- **The gentle Maitreya, the future Buddha,** is worshipped as a Bodhisattva.
- Also worthy of mention is **Ksitigarbha**, the guardian of the purgatories, who is thought of not as a fierce torturer, but rather as the governor of a model prison, doing his best to make life tolerable for his charges, and helping them to earn remission of sentence.

Q.42) With reference to the religious history of India, consider the following statements:

1. Sthaviravadins belong to Mahayana Buddhism
2. Lokottaravadin sect was an offshoot of Mahasanghika sect of Buddhism.
3. The deification of Buddha by Mahasanghikas fostered Mahayana Buddhism.

Which of the statements given above is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only**
- c) 3 only
- d) 1, 2 and 3



The division of the Buddhist community in India in the first three centuries following the death of the Buddha in c. 483 BC.

The first division in the Buddhist community occurred as a result of the second council, said to have been held 100 years after the Buddha's death, at Vaisali (Bihar state) this Council was called to condemn certain practices of some monks which were contrary to the Vinaya or Monk's Code of conduct., when the Acariyavadins (followers of the traditional teaching) split away from the Sthaviravadins (followers of the Way of the Elders) and formed their own school, known as the Mahasanghikas.

These Sthaviravadins followed a realist line, stating that all phenomena exist and are unstable compounds of elements. They taught that it is necessary for all humans to strive for Arahantship or release from the constant round of rebirth (Samsara). They taught that Buddhas are men - pure and simple, rejecting any notion of their being transcendental. **The other group, which were in the majority, were known as the Mahasanghikas.**

Like the Sthaviravadins, they accepted the fundamental doctrines as taught by the Buddha, such as: the Four Noble Truths, the Noble Eightfold Path etc but they differed in believing that Buddhas are supramundane and transcendental. They also believed that the original nature of the mind is pure and that it is contaminated when it is stained by passions and defilements. **It was from the Mahasanghikas that the Mahayana was to evolve. Hence statement 1 is not correct.**

They differed or came to differ significantly from the Sthaviravada in how they understood the nature of the Buddha, and they are the first to attribute divinity to him and represent him in anthropomorphic form in statuary, setting a precedent which has continued to the present day. **Hence statement 3 is correct.**

Further subdivisions of the Mahasanghikas over the next seven centuries included sect of Lokottarvadin whose philosophy was based on the concept of Lokottara Buddha or Supernatural Buddha., the Ekavyavaharikas, and the Kaukkutikas. **Hence statement 2 is correct.**

Q.57) With reference to the history of India, consider the following pairs :

<b>Famous Place</b>	<b>Present State</b>
1. Bhilsa -	Madhya Pradesh
2. Dwarasamudra -	Maharashtra
3. Girinagar -	Gujarat
4. Sthanesvara -	Uttar Pradesh

Which of the pairs given above are correctly matched ?

- (a) 1 and 3 only
- (b) 1 and 4 only
- (c) 2 and 3 only
- (d) 2 and 4 only

**Vidhisha is an ancient city in Madhya Pradesh state in India. It is also the administrative capital of the district with the same name. It was known as Besnagar in ancient times. Vidhisha city was known as Bhilsa during the Medieval period.**

The Hoysala empire ruled a large part of modern day Karnataka and parts of Andhra Pradesh and Tamil Nadu from the 10th to the 14th century. Hoysalas had their capital at Dwarasamudra, the modern Halebidu in Belur Taluk.

**Girnar, also known as Girinagar ('city-on-the-hill') or Revatak Parvata, is a group of mountains in the Junagadh District of Gujarat, India. Girinar is one of the most ancient 22th jain Tirthankar lord Neminath prabhu kshetras in India. Lord Neminath performed penance and salvation at the top of the hill.**

**Thanesar (sometimes called Thaneswar and, archaically, Sthanishvara) is a historic town and an important Hindu pilgrimage centre on the banks of the Saraswati River in the state of Haryana in northern India.**

Q.91) With reference to the cultural history of India, consider the following pairs:

1. Parivrajaka - Renunciant and Wanderer
2. Shramana - Priest with a high status
3. Upasaka - Lay follower of Buddhism

Which of the pairs given above are correctly

- a) 1 and 2 only
- b) 1 and 3 only
- c) 2 and 3 only
- d) 1, 2 and 3

The word Parivrajaka means "roaming ascetic". A wandering religious mendicant. Although this term occurs in the early Brahmanic tradition of the Upaniṣads, it is also applicable to Buddhist and Jain monks, as well as to Hindu saṃnyāsins. The Pāli equivalent is paribbājaka.

The Shramana group - Buddhism, Jainism and various 'heterodox' sects - is one such well-established group. Shramanas did not regard the brahmins as being of the highest status. The shramanas included a variety of ascetics, as well as the monks and lay followers of various sects - Buddhist, Jaina, Ajivika and others

Monks renounced social obligations to take on an alternative life when they joined the Order. They lived as equal members of the Order, denying caste distinctions. But they lived in monasteries near villages and towns so that they could draw on the support of the lay community, namely, those who were Buddhists or Jainas but were not initiated into renunciatory groups. Lay followers were referred to as upasaka and upasika.

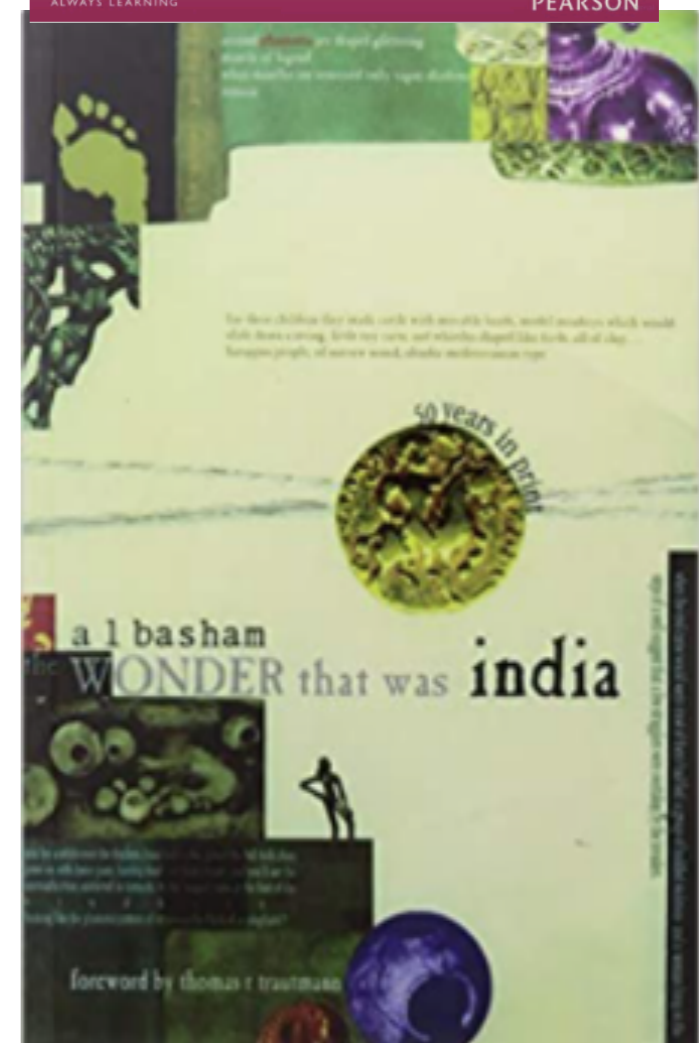
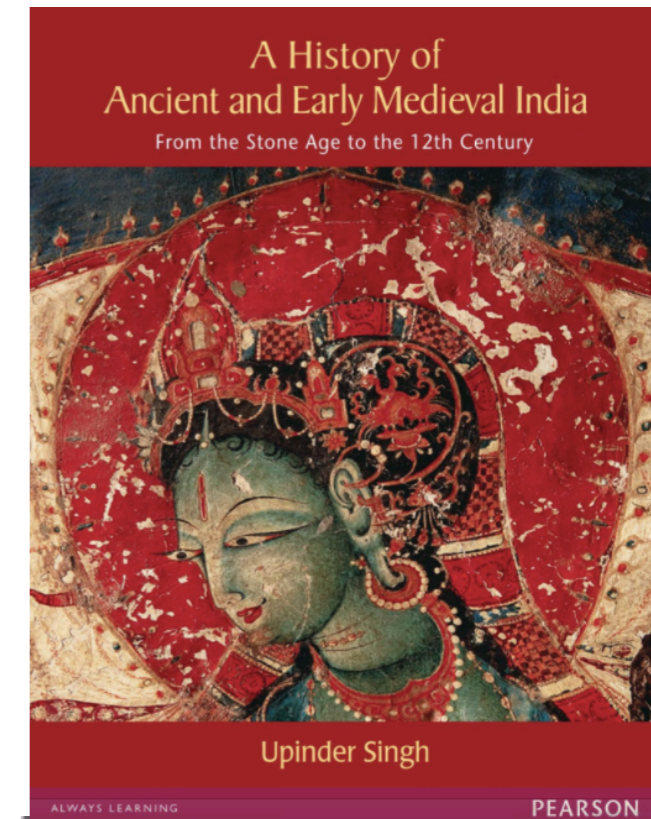
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According to tradition, the first **lay** followers of the Buddha were two merchants, Tapassu and Bhallika. Thereafter, the ranks of the laity expanded swiftly. The laity included male followers (*upasakas*) and female followers (*upasikas*). An *upasaka/upasika* was a person who had declared that he/she had taken refuge in the Buddha, *dhamma*, and *sangha*, but who had not taken monastic vows. For the laity, good conduct consisted in taking the five vows—not to harm living things, not to take that which has not been given, to avoid sexual misconduct, not to indulge in false speech, and not to consume intoxicants. On certain occasions such as the full moon days, or for longer periods of time, a layperson could move a step further by replacing the vow of avoiding sexual misconduct with sexual abstinence, and by taking the additional vows of not eating after mid-day, not attending entertainments, not using jewellery or perfumes, and not using luxurious beds. By following these modified eight vows, the layperson narrowed the gap between herself and the monastic discipline. Buddhist texts give several instances of learned **lay**-persons. There are also a few instances of a layperson (e.g., the Buddha's father) becoming an *arhat* without joining the *sangha*, on simply hearing the doctrine.

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#### THE WONDER THAT WAS INDIA

śatru of Banāras, both of whom probably lived in the 7th century B.C. The forest hermits (*vānaprastha*) seem to have departed less far from Vedic orthodoxy than the wanderers (*parivrājaka*), who maintained a bewildering variety of doctrines. It was chiefly among the former that the literature of the Upanisads developed.





# Ancient India - 4 Qs

Q.16) With reference to the scholars/litterateurs of ancient India, consider the following statements:

1. Panini is associated with Pushyamitra Shunga.
2. Amarasimha is associated with Harshvardhana
3. Kalidasa is associated with Chandra Gupta - II

Which of the statements given above is/are correct?

- a) 1 and 2 only
- b) 2 and 3 only
- c) 3 only
- d) 1,2 and 3

# All India Test Series: Test 2989

46. Which of the following statements is *not* correct regarding the development of literature during the Gupta age?
- (a) During this period secular literature works were produced.
  - (b) The primary themes of literature during this period were poetry and romantic comedies.
  - (c) Abhijnashakuntalam work of Kalidas was written during this period.
  - (d) No puranic literature developed during this period.

## Q 46.D

- The Gupta period was considered one of the finest period for the growth and development of literature. This period saw remarkable growth in the production of secular as well as religious literature. On the secular side, this period saw the production of **several plays and poems written by famous authors including Bhasa, Shudraka, and Kalidasa. The themes of literature during this period were poetry, drama, and romantic comedies.**
  - The Mrichchhakatika or the little clay cart, which was written by Shudraka, deals with the love affair of poor brahmana with the beautiful daughter of a courtesan and is considered as one of the best work in ancient drama.
  - Kalidas has written the best works in poetry, drama as well as in prose. His kavyas such as Meghaduta, Raghuvamsa, and Kumarasambhava, and dramas such as Abhijnashakuntalam are the best literary works of this time. These works have been translated into many languages.
- This period also noticed an **increase in the production of religious literature.** The two great epics the Ramayana and the Mahabharata were almost completed by the fourth century AD. **The earlier one Puranas were also compiled during this period. The Markandeya Purana was popular during this era.** Along with this, this period also saw the compilation of various Smritis or law books in which social and religious norms were written in verse. **The phases of written commentaries on Smritis began after the Gupta's period. Hence statement (d) is not correct.**
- This period also saw the **development of Sanskrit grammar based on Panini and Patanjali.** The important work compiled during this period was Amarakosha by Amarasimha. It developed an ornate style of Sanskrit which was different from the old simple Sanskrit. From this period onwards we find **a greater emphasis on verses than on prose.**
- **Panchatantra, written by Vishnu Sharma, is one of the most famous works of this period.** It was translated into Persian and Arabic in the 8th century A.D. and has been translated into almost all European languages by the time. The popular work Hitopadesa is based on the Panchatantra.

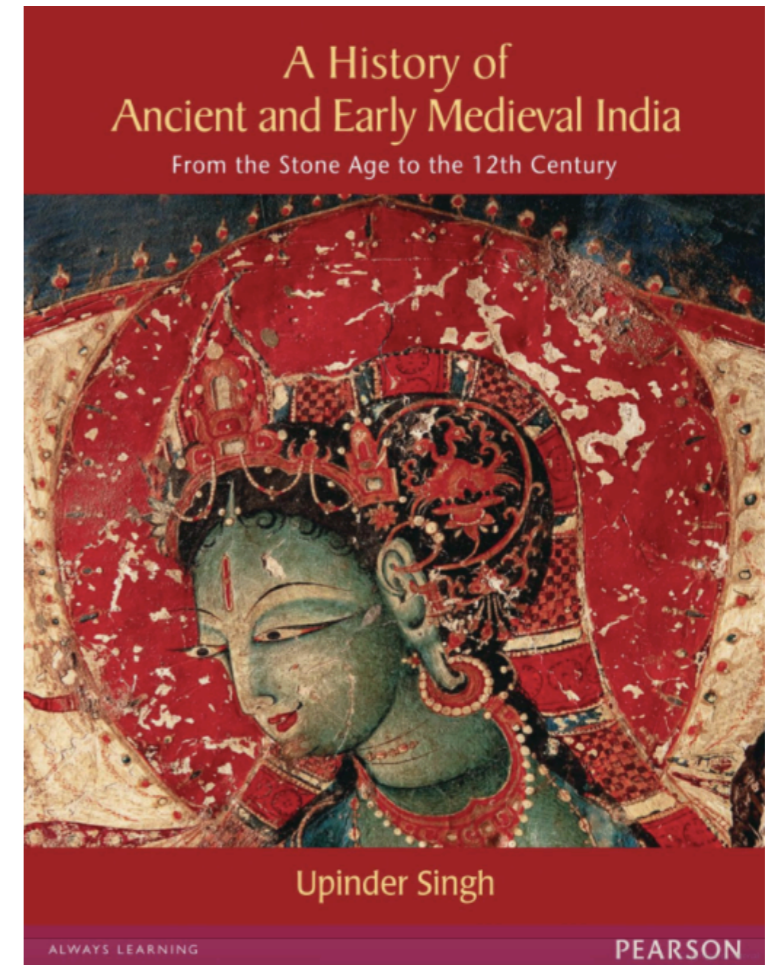
Q.49) With reference to the history of India, the terms "kulyavapa and "dronavapa" denote

- a) measurement of land
- b) coins of different monetary value
- c) classification of urban land
- d) religious rituals

The fact that there are no secular sale deeds of this period may be because such records were maintained on perishable material and were not inscribed on stone or metal. However, 11 inscriptions, all from eastern India, record the purchase of land for pious donations and reflect the involvement of local governments in the process. The basic procedure was as follows: The potential buyer applied to the district office and city council, giving the details of the land he wanted to buy, the reasons why he wanted to do so, and his willingness to pay the prevailing price. The city council consulted the office of the record keepers. The applicant paid the price for the land to the district office. The local government inspected the land and demarcated its boundaries according to the standard measure. The city council then recorded and announced the sale in the presence of the royal officials, village headman, Brahmanas, and householders. The price of land within an area could vary. For instance, one of the Damodarpur copper plates records that in 443–44 CE, one *kulyavapa* of *aprada* and *aprahata* land in Pundravardhana *bhukti* was bought at the rate of 3 *dinaras* per *kulyavapa*. On the other hand, the Paharpur copper plate states that in 479 CE, Nathasharma and his wife Rami bought 1½ *kulyavapa* of *khila* land in the same *bhukti* at the rate of 2 *dinaras* per *kulyavapa*.

### Royal Land Grants

As mentioned in an earlier chapter, the earliest mention of royal gifts of land to Brahmanas occur in later Vedic texts. The ambivalence of the early texts eventually made way for wholehearted approval and the *Mahabharata*, for instance, makes repeated exhortations to kings to gift land to Brahmanas. In a perceptive statement in the *Danadharmas* section (33.17) of the *Anushasana Parva* of this text, Bhishma tells Yudhishtira that



Q.50) Who among the following rulers advised his subject through the inscription?

“Whosoever praises his religious sect or blames other sects out of excessive devotion to blames other sects out of excessive devotion to his own sect, with the view of glorifying his own sect, he rather injures his own sect very severely.”

- a) Ashoka
- b) Samudragupta
- c) Harshavardhana
- d) Krishnadeva Raya

# All India Test Series: Test 2974

Q 44.B

- **Statement 1 is not correct:** Ashoka is considered as one of the greatest kings in Indian history. He is praised so much for his policy of Dhamma. According to some of scholars Ashoka was a follower of Buddhism and through Dhamma he tried to propagate the principles of Buddhism. But this does not seem to be true as Dhamma had nothing to do with the propagation of Buddhism.
  - **It was a code of conduct or ideal social behaviour common to all religions of the world, which he appealed to his subjects to follow.** Although Ashoka himself believed in Buddhism, he never discriminated against other faiths or religions.
  - Ashokan edicts illustrates that basic attributes of Dhamma included compassion (daya), charity (dana), truthfulness, purity and gentleness. Pillar Edict III asks subjects to control violence, cruelty, anger and envy. Rock edict I call for a ban on animal sacrifice and social gatherings like samaj.
  - The Rock Edict II declares measures to be taken for the construction of hospitals, roads, inns, wells and planting of shade giving trees. Third, Fourth and Twelfth rock edicts ask people to respect parents, relatives, brahmanas and shramanas (monks).
  - **Twelfth rock edict is specially important since it says “ the king Piyadassi, the beloved of the gods, respected all sects whether ascetics or householders, and he honours them with gifts and honours of various kinds...let an alien sect also be respected on every occasion.” It shows clearly that neither Dhamma was Buddhism nor Ashoka was trying to convert people to Buddhism**
- **Statement 2 is correct:** He appointed a special type of officials called dhamma mahamatras. Their main function was to over see and supervise the peaceful function of the principles of Dhamma. He appointed Rajukas for the administration of justice in empire.

44.

Consider the following statements about Mauryan King Ashoka:

1. Ashoka Dhamma's primary objective was to attract and convert people to the Buddhist religion.
2. King Ashoka appointed the special officials for the peaceful functioning of the principles of Dhamma.

Which of the statements given above is/are correct?

- (a) 1 only
- (b) 2 only
- (c) Both 1 and 2
- (d) Neither 1 nor 2

Q.62) With reference to the period of Gupta dynasty in ancient India, the towns Ghantasala, Kadura and Chaul were well known as

(a) ports handling foreign trade

(b) capitals of powerful kingdoms

(c) places of exquisite stone art and architecture

(d) important Buddhist pilgrimage centres

Buddha statue unveiled at Ghantasala village in NOV-2019  
Cyclone Nisarga: Central team set to survey losses in Chaul, Diveagar and Kashid in Raigad

ANDHRA PRADESH

## Buddha statue unveiled at Ghantasala village



STAFF REPORTER

MACHILIPATNAM, NOVEMBER 13, 2019 01:24 IST  
UPDATED: NOVEMBER 13, 2019 07:57 IST

SHARE ARTICLE | f | t | r | w | e | 0 | PRINT | A | A | A



Former Deputy Speaker M. Buddha Prasad and Buddhist monk Dhante Dhamma Dhaje unveiling a golden statue of Buddha at Ghantasala Buddhist Stupa in Krishna district.

The four-foot tall structure was imported from Thailand

## Cyclone Nisarga: 20 days on, many areas in Raigad without power supply

The team visited villages Akshi, Nagaon, Nagaon beach, Chaul, and Agrav in Alibag; Nandgaon, Rajapur and Murud in Murud taluka; Adgaon, Dive Agar in Shrivardhan; and Harihareshwar, the Raigad district administration informed Tuesday. (Express/Representational)

Nearly 20 days since Cyclone Nisarga's landfall in Raigad district, some homes and commercial establishments continue to remain without power supply as



# MEDIEVAL INDIA - 2 Qs

Q.44) Consider the following events in the history of India:

1. Rise of Pratiharas under King Bhoja
2. Establishment of Pallava power under Mahendravarman- I
3. Establishment of Chola power by Parantaka - I
4. Pala dynasty founded by Gopala

What is the correct chronological order of the above events, starting from the earliest time?

- a) 2-1-4-3
- b) 3-1-4-2
- c) 2-4-1-3
- d) 3-4-1-2

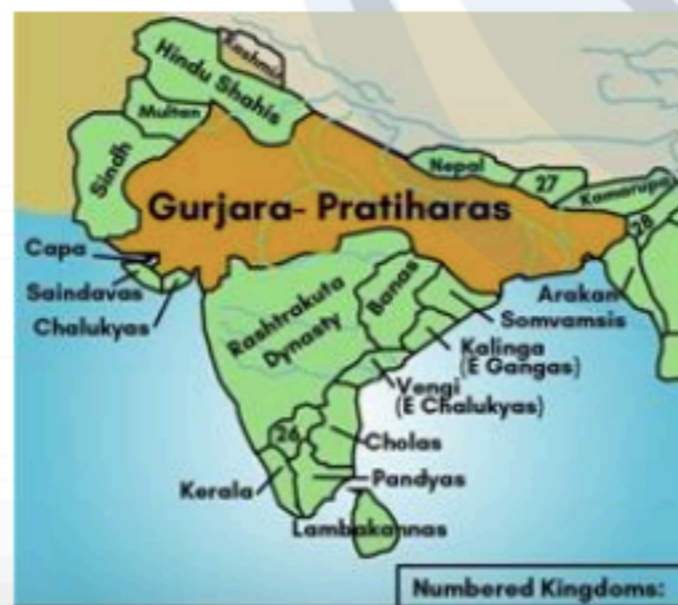
- **Technological advancement-** They used new and advanced ammunitions like the firearms even in the 1530s and began to make gunpowder and cannons by 1660s.



### 7.3.2. GURJARA-PRATI HARAS

#### Why in news?

**Natesa**, a 9th century's rare sandstone idol of Rajasthan temple smuggled out of country in 1998 was recently returned to India.



#### About Gurjara-Pratihara dynasty

- **Dynasty**
  - Gurjara-Pratihara dynasty ruled much of **Northern India** from the mid-8th to the 11th century.
  - They were one of the first four patrilineal clans of the caste group referred to as the **Rajputs**.
  - The Pratiharas, derived their name from the Sanskrit meaning doorkeeper, **are seen as a tribal group or a clan of the Gurjaras**.
  - **Important rulers:**
    - ✓ **Nagabhata I** contained Arab armies moving east of the Indus River and rose to fame in the late 8th century CE.
    - ✓ **Nagabhata II, Mhir Bhoj (Bhoja) and Mahendrapala I** were the other important rulers of dynasty.
  - The expansion of the Gurjara-Pratihara kingdom involved constant conflicts with other contemporary powers such as the **Palas and the Rashtrakutas known as the tripartite struggle** (refer to infographics).
- **Administration and military**
  - They retained terms of administration, on line of the Gupta Empire's and Harshvardhana's ideas.
  - Some areas were administered directly by the centre and some were divided into provinces (**bhukti**) and districts (**mandala or vishaya**), respectively, governed by a governor (**uparika**) and a district head (**vishayapati**).
  - **Governor and district heads were tasked with collecting land revenue and maintaining law and order with the help**

## 7.3. MAMALLAPURAM

### Why in news?

The second India- China informal summit took place at Mamallapuram (Mahabalipuram) owing to its historical link to the China.

### Historical significance of Mamallapuram

- It was one of the **major port cities** by the 7th century within the Pallava kingdom. The town was named after Pallava king Narasimhavarman I (AD 630-668), who was also known as Mamalla.
- **Architectural heritage of Mamallapuram:**
  - **Shore Temple:** It is a structural temple built between 700–728 AD with granite blocks. **It was built by Narasimhavarman II in Dravidian Style of Architecture.**
    - ✓ It has been classified as a **UNESCO World Heritage Site.**
  - **Pancharathas** (Five Rathas or Chariots): **These are monolithic rock cut structures** named after the five Pandava brothers and Draupadi but they neither have anything to do with chariots nor probably with the Pandavas and these associations are

PT 365 - Culture

# ALL INDIA TEST SERIES: 2967

91. Who among the following rulers was given the titles of *Vichitrachitta*, *Chitrakarapuli* and *Chaityakari*?
- (a) Mangalesha of Chalukya Dynansty
  - (b) Krishna Deva Raya of Vijayanagara Kingdom
  - (c) Mahendravarma I of Pallava Dynasty
  - (d) Kanishka I of Kushan Dynasty

### Q 91.C

- **Mahendravarman I**
  - He was a Pallava King who succeeded Simhavishnu and reigned for c. 600–630.
  - He was a great patron of art and architecture and is known for introducing a new style to Dravidian architecture, which is sometimes referred to as “Mahendra style.”
  - He built temples at Panamalai, Mandagapattu and Kanchipuram.
  - The inscription at **Mandagapattu** mentions Mahendravarman I with numerous titles such as:
    - **Vichitrachitta** (curious-minded)
    - **Chitrakarapuli** (tiger among artists)
    - **Chaityakari** (temple builder)

30. Consider the following pairs:

<i>Dynasty</i>	<i>Founder</i>
1. Gurjara Pratihara	: Nagabhatta I
2. Pala dynasty	: Dharmapala
3. Rashtrakuta dynasty	: Dantidurga

Which of the pairs given above is/are correctly matched?

- (a) 1 only
- (b) 2 and 3 only
- (c) 1 and 3 only
- (d) 1, 2 and 3

## ALL INDIA TEST SERIES: ADDITIONAL TEST 3222

Q 30.C

- The **Gurjara Pratihara** dynasty was founded by **Nagabhatta I** in the region of Malwa in the **8th century AD**. He belonged to a Rajput clan. Later one of his successors, Vatsaraja extended his rule over to a large part of North India and made Kannauj in western Uttara Pradesh his capital. Vatsaraja's policy of expansion brought him in conflict with Dharmapala, the Pala King of Bengal and Bihar. Soon, the Rashtrakuta king Dhruva from south India jumped into the fight. And thus began what is known as 'Tripartite Struggle' i.e. struggle among three powers. It continued for about the next hundred and fifty years under various succeeding kings with ups and downs. The Gurjara-Pratiharas, however, could continue to maintain their hold over Kannauj till the last. One of the important kings of this dynasty was Mihira Bhoja (ninth century). **Hence pair 1 is correctly matched.**
- In eastern India, **Pala** dynasty was founded by **Gopala (8th century AD)**. As the names of all the succeeding kings ended with 'Pala' this dynasty come to be known as the 'Pala' dynasty. The son and grandson of Gopala, viz; Dharmapala and Devapala greatly extended the power and prestige of the Pala dynasty. Though their expansion towards west was checked by the Pratiharas, the Palas continued to rule over Bihar and Bengal for nearly four centuries with a small break. The Pala kings were the followers of Buddhism. They greatly promoted this religion by making monasteries (viharas) and temples in eastern India. Dharmapala is known to have founded the famous Vikramashila university near Bhagalpur in Bihar. Like Nalanda university, it attracted students from all parts of India and also from Tibet. **Hence pair 2 is not correctly matched.**

Q.45) Which of the following phrases defines the nature of the 'Hundi generally referred to in the sources of the post Harsha period?

a) An advisory issued by the king to his subordinates

b) A diary to be maintained for daily accounts

**c) A bill of exchange**

d) An order from the feudal lord to his subordinates

In India, instruments of credit have been in use since time immemorial and are popularly known as Hundies.

**The movement of goods during Medieval period was facilitated by the growth of a financial system which permitted easy transfer of money from one part of the country to another.**

**This was done through the use of Hundis. The Hundis was a letter of credit payable after a period of time at a discount.** The Hundis often included insurance which was charged at different rates on the basis of value of the goods. The sharrafs was specialized in dealing with Hundis. In the process they acted as private bank and supplement the money in circulation. Many Sharrafs set up their agency in different parts of India and also in West and Southeast Asia. Therefore, they helped in promoting external trade with neighboring countries.

The hundies are written in Indian languages and have a large variety:

## **Hundies and its Types**

There are a variety of hundies used in our country.

**Shahjog Hundi:** This is drawn by one merchant on another, asking the latter to pay the amount to a Shah. Shah is a respectable and responsible person, a man of worth and known in the bazaar. A shah-jog hundi passes from one hand to another till it reaches a shah, who, after reasonable enquiries, presents it to the drawee for acceptance of the payment.

**Darshani Hundi:** This is hundi payable at sight. It must be presented for payment within a reasonable time after its receipt by the holder. It is similar to a demand bill.

**Muddati Hundi:** A muddati or miadi hundi is payable after a specified period of time. This is similar to a time bill.

There are few other varieties of hundies like **Nam-jog hundi, Dhani-jog hundi, Jawabee hundi, Hokhami hundi, Firman-jog hundi**, and so on.



## Take-aways –

- Master the syllabus
- Always have a regular look at the previous years questions
- Atleast follow one paper religiously
- Do the topics and not the newspaper
- Never keep the paper pending



# UNION PUBLIC SERVICE COMMISSION

EXAMINATION NOTICE NO. 05/2020-CSP

DATE: 12/02/2020

(LAST DATE FOR RECEIPT OF APPLICATIONS: 03/03/2020) of CIVIL SERVICES EXAMINATION, 2020

(The Commission's Website: [www.upsc.gov.in](http://www.upsc.gov.in))

## C. Interview Test

The candidate will be interviewed by a Board who will have before them a record of his career. He will be asked questions on matters of general interest. The object of the interview is to assess the personal suitability of the candidate for a career in public service by a Board of competent and unbiased observers. The test is intended to judge the mental caliber of a candidate. In broad terms this is really an assessment of not only his intellectual qualities but also social traits and his interest in current affairs. Some of the qualities to be judged are mental alertness, critical powers of assimilation, clear and logical exposition, balance of judgement, variety and depth of interest, ability for social cohesion and leadership, intellectual and moral integrity.

2. The technique of the interview is not that of a strict cross-examination but of a natural, though directed and purposive conversation which is intended to reveal the mental qualities of the candidate.

Government strives to have a workforce which reflects gender balance and women candidates are encouraged to apply.

3. The interview test is not intended to be a test either of the specialised or general knowledge of the candidates which has been already tested through their written papers. Candidates are expected to have taken an intelligent interest not only in their special subjects of academic study but also in the events which are happening around them both within and outside their own State or Country as well as in modern currents of thought and in new discoveries which should rouse the curiosity of well educated youth.

## What should be focused?

1. Editorial page or Op-Ed page
2. Supreme Court verdicts on national and social issues
3. Issues of national and international importance.
4. Parliamentary Debates.
5. Government policies.

## What should not be the focus?

1. Local news.
2. Political news.
3. Masala items |

Beginners may keep UPSC mains syllabus in front of you while reading the newspaper. This would help you concentrate on areas of importance



**How To Make Use Of  
VISIONIAS Monthly  
Current Affairs, etc**

# INTERNATIONAL RELATIONS

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# SECURITY

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**SUCCESS**  
is dependent on effort.

- Sophocles

**ALL THE BEST**