

ForumIAS

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Prelims Marathon

1st Week December, 2025

HISTORY
ECONOMICS
POLITY
SCIENCE AND TECHNOLOGY
GEOGRAPHY AND ENVIRONMENT

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The Sikh Dynasty

1. With reference to the Sikh resistance against the Afghan invasions led by Ahmad Shah Abdali in the mid-18th century, consider the following statements:

1. Ahmad Shah Abdali's repeated invasions inadvertently strengthened Sikh political unity by forcing the decentralized Misls to formally organize under the unified command of the Dal Khalsa.
2. The event known as the Vadda Ghallughara (Great Massacre) refers to the destruction of the city of Amritsar and the execution of thousands of Sikh soldiers and civilians by the Afghan forces in 1762 CE.
3. The primary strategy adopted by the Sikhs against Abdali was one of elusive guerrilla warfare (dhar-pat), which aimed at harassing the Afghan lines of supply rather than engaging in large, decisive pitched battles.

How many of the statements given above are correct?

- (a) Only one
(b) Only two
(c) All three
(d) None

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** The constant pressure from Abdali forced the Sikh groups to realize the necessity of a unified military command, leading to the institutionalization of the Dal Khalsa (The Army of the Khalsa).
- **Statement 2: Correct.** The Vadda Ghallughara (February 1762) was a massive operation by Abdali's forces where they encircled and slaughtered a large body of Sikhs, followed by the systematic destruction of the Harmandir Sahib (Golden Temple) and other shrines in Amritsar.
- **Statement 3: Correct.** Following the setback of the Vadda Ghallughara, the Sikhs quickly reverted to highly effective dhar-pat (surprise attacks and plunder) guerrilla tactics, making it impossible for the Afghans to consolidate power in Punjab.

2. After the death of Ahmad Shah Abdali in 1772 CE, his son Timur Shah Durrani made several attempts to reassert Afghan control over Punjab. His failure to maintain control was primarily and immediately due to which of the following?

- (a) A major civil war erupting within the Durrani empire over succession in Kabul.
(b) The effective resistance and consolidation of territories by the emerging Sikh Misls.
(c) Direct military intervention by the Marathas in Lahore in support of the Sikh chiefs.
(d) The British EIC securing a defensive treaty with the Sikh Misls of the cis-Sutlej region.

Correct Answer: (b)

Explanation:

- **(b) Correct.** The period between 1772 and 1799 CE (Ranjit Singh's capture of Lahore) was marked by the apex of Misl power. The decentralized but powerful Misls used the vacuum created by Abdali's death to aggressively assert control over various regions of Punjab, repeatedly frustrating the less resolute campaigns of Timur Shah Durrani and his successors.

3. With reference to the administrative structure and terminology of the Sikh Misls in the 18th century, consider the following pairs:

Terminology	Function or Meaning
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1. Rakhi	A protective levy (tax) demanded from villagers in return for security against aggression.
2. Gurmatta	A political and religious resolution passed by the Sarbat Khalsa in Amritsar.
3. Jathedar	The chief or leader of an individual Misl.
4. Dal Khalsa	The assembly of all Misl chiefs for collective decision-making.

How many of the above rows are correctly matched?

- (a) Only one row
- (b) Only two rows
- (c) Only three rows
- (d) All four rows

Correct Answer: (c)

Explanation:

- **Pair 1: Correct.** **Rakhi** (literally 'protection') was a system of protection money (usually 1/5th of the produce) levied by the Misls on the inhabitants of the region they controlled.
- **Pair 2: Correct.** **Gurmatta** (Guru's counsel) was a resolution or decree passed by the **Sarbat Khalsa** (General Assembly of the Khalsa) gathered at Amritsar.
- **Pair 3: Correct.** The leader of each Misl (armed confederacy) was known as the **Jathedar**.
- **Pair 4: Incorrect.** The **Dal Khalsa** was the entire combined army or military organization of all the Misls. The assembly of all Misl chiefs was the **Sarbat Khalsa**.

4. With reference to Maharaja Dalip Singh (The Last Maharaja of the Sikh Empire), consider the following statements:

1. He ascended the throne in his minority after the death of Maharaja Ranjit Singh, necessitating the regency of his mother, Maharani Jind Kaur.
2. After the annexation of Punjab, he was exiled to England, where he eventually converted to Christianity and subsequently surrendered the famed Koh-i-Noor diamond to the British Crown.

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

Correct Answer: (c)

Explanation:

- **Statement 1: Incorrect.** Dalip Singh ascended the throne not after Ranjit Singh (who died in 1839), but after the deaths of his half-brothers, following the chaotic succession struggle that characterized the 1840s. He was the son of Ranjit Singh and Maharani Jind Kaur, who served as his Regent.
- **Statement 2: Correct.** Following the Second Anglo-Sikh War and the annexation of Punjab in 1849, the Treaty of Lahore stipulated that Dalip Singh must surrender the Koh-i-Noor to the Queen of England. He was subsequently exiled and converted to Christianity.

5. Maharaja Ranjit Singh's first decisive political and military action that marked his rise from a Misl chief (Sukerchakia Misl) to the supreme leader of Punjab was the strategic capture of which of the following cities in 1799 CE?

- (a) Amritsar
- (b) Multan
- (c) Lahore
- (d) Peshawar

Correct Answer: (c)

Explanation:

- **(c) Correct.** The capture of **Lahore** in 1799 CE from the Bhangi Misl (who controlled it) was the most significant action. It provided Ranjit Singh with a strategic and symbolic capital, marking the formal beginning of his consolidation of power over the various Misls.

6. The political environment that enabled Ranjit Singh to consolidate the fragmented Sikh chiefdoms into a centralized, powerful state was primarily characterized by:

- (a) The direct financial and military support provided by the French to the Sukerchakia Misl.
- (b) The complete withdrawal of all Mughal and Afghan forces from Punjab by 1780 CE.
- (c) The endemic warfare among the various Misls, creating a vacuum that only a strong, unified leader could fill.
- (d) The systematic elimination of all non-Sikh Zamindars and local chiefs across the entire Punjab region.

Correct Answer: (c)

Explanation:

- **(c) Correct.** The period post-1770 CE was marked by constant infighting and territorial rivalry among the twelve major Misls. This fragmentation and lack of a truly centralized authority created a political opportunity that Ranjit Singh, with his military acumen and diplomatic skill, exploited to unify Punjab.

7. With reference to the statecraft and economic policies of Maharaja Ranjit Singh, consider the following statements:

1. Ranjit Singh maintained a remarkable degree of **secularism** in his court and government, employing Hindus, Muslims, and Europeans in high administrative and military positions.
2. His revenue system was based on a fixed cash assessment of the land, completely abolishing the earlier practice of assessment by the division of crops (Batai or Kankut) across his kingdom.

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

Correct Answer: (a)

Explanation:

- **Statement 1: Correct.** Ranjit Singh's court and army were famous for their diversity. His Prime Minister was a Hindu (Raja Dhian Singh), his Foreign Minister was a Muslim (Fakir Azizuddin), and he heavily employed European and American officers.
- **Statement 2: Incorrect.** While Ranjit Singh tried to introduce a more rigorous measurement system, he often continued to use the old system of crop-sharing (Batai) or estimation (Kankut) alongside the

cash-based system in different areas, often preferring the revenue farmer (Ijaradari) system due to the large size of his empire.

8. Regarding the military and diplomatic policy of Maharaja Ranjit Singh, consider the following statements:

1. He successfully annexed the key territories of Kashmir, Multan, and Peshawar to his kingdom, extending his rule beyond the natural barriers of the Indus River.
2. His elite, European-trained infantry wing was called the Fauj-i-Khas, and it was organized primarily by officers dismissed from the French Napoleonic army.
3. The Treaty of Amritsar (1809) was signed between Ranjit Singh and the British EIC, definitively establishing the River Sutlej as the permanent and non-negotiable boundary between the two powers.

How many of the statements given above are correct?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** Ranjit Singh captured Kashmir from the Afghans in 1819, Multan in 1818, and Peshawar in 1834, greatly expanding his territory and ensuring strategic security on the North-West Frontier.
- **Statement 2: Correct.** The **Fauj-i-Khas** was his elite, modern fighting force, trained by figures like Generals Ventura and Allard, who were often veterans of Napoleon's army.
- **Statement 3: Correct.** The Treaty of Amritsar (1809) forced Ranjit Singh to confine his territorial expansion to the North and West of the River Sutlej, acknowledging British supremacy over the Cis-Sutlej states.

9. Which of the following treaties, signed after a major military conflict, formally led to the deposition of Maharaja Dalip Singh, the surrender of the Koh-i-Noor, and the annexation of the entire state of Punjab to the British East India Company's territories?

- (a) Treaty of Lahore (1846)
- (b) Treaty of Bhyrowal (1846)
- (c) Treaty of Lahore (1849)
- (d) Treaty of Amritsar (1809)

Correct Answer: (c)

Explanation:

- **(c) Correct.** The **Treaty of Lahore (1849)**, signed at the conclusion of the **Second Anglo-Sikh War (1848-49)**, formally ended Sikh sovereignty. Lord Dalhousie, the Governor-General, declared Punjab annexed, placed the administration under a Board of Control, and executed the conditions of the treaty, including the fate of Dalip Singh and the Koh-i-Noor.

10. Compare the strategies employed by different Sikh leaders in resisting the Mughal and Afghan control over Punjab throughout the 18th and early 19th centuries:

Sikh Leader/Group	Primary Strategy in Resistance
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1. Banda Bahadur	Centralized territorial conquest and direct confrontation, challenging Mughal authority in pitched battles.
2. Dal Khalsa (Misl Period)	Decentralized, highly mobile guerrilla warfare targeting vulnerable supply lines (Dhar-pat).
3. Ranjit Singh	Military modernization using European-trained forces and pragmatic diplomacy (Treaty of Amritsar) to secure one frontier (British) while expanding on another (Afghan).

How many of the above rows correctly reflect the primary strategy adopted by the leader/group?

- (a) Only one row
- (b) Only two rows
- (c) All three rows
- (d) None of the rows

Correct Answer: (c)

Explanation:

- **Row 1: Correct.** Banda Bahadur created a temporary but centralized state and focused on direct, open battles to establish territorial control, leading to an eventual clash with the full might of the later Mughal forces.
- **Row 2: Correct.** The Dal Khalsa post-Banda Bahadur (1716 CE) was forced to adopt a strategy of survival through highly mobile, elusive warfare (guerrilla tactics) against both the Mughals and the Afghans (Abdali).
- **Row 3: Correct.** Ranjit Singh's strategy was unique. He modernized his army drastically, and politically, he secured his southern border by signing the Treaty of Amritsar (1809) with the British, allowing him to focus his energy on expansion towards the west (Multan, Peshawar) and north (Kashmir).

Rajput, South India, and Travancore Dynasties

1. With reference to the breakdown of Mughal-Rajput relations under Emperor Aurangzeb, consider the following statements:

1. Aurangzeb's intervention in the Marwar succession following the death of Maharaja Jaswant Singh was driven primarily by political expediency to place a loyal puppet on the throne rather than purely religious zeal.
2. The re-imposition of the Jizya tax in 1679 CE was a direct trigger for the alliance between the Sisodias of Mewar and the Rathors of Marwar against the Mughal authority.

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

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** While Aurangzeb's orthodox leanings are undeniable, his actions regarding Marwar were strategically political. He wanted to annex Marwar (Jodhpur) into Khalisa land or install a non-independent ruler, as he did not trust the Rathors, who had supported Dara Shikoh in the war of succession.
- **Statement 2: Correct.** The re-imposition of Jizya was deeply resented by the Rajputs. The Rajput War (1679-1707) saw the Maharana Raj Singh of Mewar (Sisodia) actively supporting the Rathor prince Ajit Singh, forming a significant anti-Mughal front based on common religious and political grievances.

2. The power of the Rajput states was significantly weakened in the 18th century due to internal strife. Consider the following pairs related to these conflicts:

Internal Conflict	Key Cause or Feature
1. Contests for Izzat	Rivalry among major houses (e.g., Jaipur, Jodhpur) for prestigious appointments (Subahdari) from the Mughal Emperor.
2. Succession Wars	Direct intervention and manipulation by the Marathas in the dynastic disputes of Jaipur and Jodhpur.
3. Ijaradari System	The widespread practice of revenue farming that bankrupted the Rajput states, forcing them to borrow from Maratha chiefs.

How many of the above rows correctly describe the cause or feature?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

Correct Answer: (c)

Explanation:

- **Row 1: Correct.** The major Rajput states constantly competed for status, including the title of Sawai and the governorships (Subahdari) of major Mughal provinces like Agra and Malwa, which heightened mutual animosity.
- **Row 2: Correct.** The most devastating factor was the involvement of the Marathas. By taking large sums of money to support rival claimants (e.g., Ishwari Singh vs. Madho Singh in Jaipur), the Marathas drained the Rajput economy and military strength.
- **Row 3: Correct.** The increasing reliance on Ijaradari (revenue farming) meant that a fixed sum was paid to the state, often at the expense of local administration and peasant welfare, leading to short-term gains but long-term economic instability and fiscal crisis.

3. A major unintended long-term consequence of Aurangzeb's aggressive policies against the Rajput states of Marwar and Mewar was:

- (a) The shift of the Mughal capital from Delhi to Lahore to manage the newly disturbed frontier.
- (b) The permanent alienation of the hereditary Rajput nobles, accelerating the Mughal Mansabdari crisis by reducing the supply of loyal and efficient commanders.
- (c) The establishment of an independent confederacy of Jat chiefs controlling the trade route between Delhi and Agra.
- (d) The rise of the Sikh power in Punjab, which was directly financed by the dissident Rajput Maharajas.

Correct Answer: (b)

Explanation:

- **(b) Correct.** The alienation of the two most powerful Rajput houses (Mewar and Marwar), who had been pillars of the empire since Akbar, removed a crucial source of reliable military service and administration. This placed immense strain on the Mughal system of nobles (Mansabdars), contributing significantly to the Jagirdari and Mansabdari crises that plagued the later Mughal Empire.

4. With reference to Sawai Jai Singh II (c. 1688–1743) of Amber, consider the following statements:

1. He founded the city of Jaipur, designing it based on classical Indian architectural principles like the Shilpa Shastra and incorporating the grid-plan of contemporary European cities.
2. He was a distinguished astronomer who erected five astronomical observatories (Jantar Mantars), the most famous being in Jaipur and Delhi.
3. His astronomical work, Zij-e-Muhammad-Shahi, contained new and unique celestial observations that entirely superseded the ancient tables prepared by Ulugh Beg and European astronomers of his time.

How many of the statements given above are correct?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

Correct Answer: (b)

Explanation:

- **Statement 1: Correct.** Jai Singh II was an exceptional town planner. Jaipur was built on a precise grid system, blending Hindu Vastu-Shastra principles with European town planning concepts.
- **Statement 2: Correct.** He built five major astronomical observatories (Jantar Mantars) at Delhi, Jaipur, Mathura, Ujjain, and Varanasi.
- **Statement 3: Incorrect.** His Zij-e-Muhammad-Shahi (named after the Mughal Emperor) was a compilation and revision of existing astronomical tables (Arab, Persian, and European), but it was based on pre-telescopic observational methods and was unaware of the profound heliocentric discoveries of Copernicus, Kepler, and Newton in the West, which rendered his tables largely outdated.

5. The most proximate and crucial factor that accelerated the political and financial decline of the powerful state of Jaipur immediately following the reign of Sawai Jai Singh II was:

- (a) The annexation of the territory by the British East India Company under the Doctrine of Lapse.
- (b) The costly and exhausting succession wars between his sons, which provided the Marathas with an entry point to levy heavy tributes.
- (c) The invasion and sack of Jaipur by Nadir Shah of Persia in 1739 CE.
- (d) A major rebellion by the peasant class (Jats) in the Shekhawati region, forcing the king to grant them autonomy.

Correct Answer: (b)

Explanation:

- **(b) Correct.** After Jai Singh's death in 1743, the bitter succession struggle between his sons, Ishwari Singh and Madho Singh, plunged the state into civil war. Both claimants sought help from the Marathas, who intervened repeatedly and exacted exorbitant tributes (Chauth and Sardeshmukhi), permanently crippling Jaipur's finances and accelerating its decline.

6. With the decline of the central Mughal authority, the Rajput states, including Jaipur, became targets of powerful external forces. Consider the following:

External Power	Relationship with Jaipur (18th Century)
1. Marathas	Principal source of military and financial burden through punitive raids and Chauth demands.
2. Jats	Major threat, leading to territorial loss and significant defeats for the Jaipur army (e.g., Battle of Maonda).
3. Nawabs of Awadh	Allied with Jaipur rulers to resist the growing influence of the British in North India.

In how many of the above rows is the given information correctly matched?

- (a) Only one
- (b) Only two
- (c) All the three
- (d) None

Correct Answer: (b)

Explanation:

- **Row 1: Correct.** The Marathas, under the Peshwas, were the dominant external power that frequently intervened in Rajput affairs, collecting tribute and devastating their resources.
- **Row 2: Correct.** The Jats, under leaders like Suraj Mal, carved out an independent state and frequently came into conflict with Jaipur, notably in the mid-18th century, resulting in significant military engagements and territorial disputes.
- **Row 3: Incorrect.** Jaipur's primary focus and conflict were local (Marathas, Jats, and Mughals). There were no significant alliances or conflicts between Jaipur and the Nawabs of Awadh, whose sphere of influence was far to the east.

7. Regarding the political landscape of South India in the early 18th century, consider the following statements:

1. The **Nizam-ul-Mulk Asaf Jah** established the state of Hyderabad by asserting his independence from the Mughal centre while maintaining the facade of allegiance to the Emperor.
2. The **Nawab of the Carnatic** was an independent ruler whose position was inherited and was never subject to the authority of the Hyderabad Nizam or the Mughal Emperor.

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

Correct Answer: (a)

Explanation:

- **Statement 1: Correct.** Nizam-ul-Mulk (Chin Qilich Khan) was the Mughal Subahdar (Governor) of the Deccan. He consolidated his power and made Hyderabad virtually independent around 1724 CE, while still nominally accepting the Mughal Emperor's sovereignty (a common trend among successor states).

- **Statement 2: Incorrect.** The Nawab of the Carnatic (Arcot) was initially a subordinate appointee (deputy Subahdar or Naib) of the Deccan Subahdar (the Nizam of Hyderabad). While he eventually became virtually independent, his position was derived from the Mughal system, and he was nominally subordinate to the Nizam.

8. Match the following 18th-century regional states of South India with the basis of their political formation:

Regional State	Basis of Political Formation
1. Hyderabad	Assertion of independence by a Mughal viceroy (Subahdar).
2. Mysore	Consolidation of power by a military commander (Wodeyar general).
3. Carnatic (Arcot)	Emergence as a virtually autonomous Naib (Deputy) under the authority of the Mughal representative.

How many pairs given above are correctly matched?

- (a) None of the pairs
- (b) Only one pair
- (c) Only two pairs
- (d) All three pairs

Correct Answer: (d)

Explanation:

- **Pair 1: Correct.** Hyderabad was founded by Nizam-ul-Mulk, a high-ranking Mughal courtier and Subahdar of the Deccan.
- **Pair 2: Correct.** The Wodeyar Dynasty ruled Mysore, but the actual power in the mid-18th century was seized by the military commander, **Hyder Ali**, and later his son, Tipu Sultan.
- **Pair 3: Correct.** The Nawab of the Carnatic was initially the Naib Subahdar (Deputy Governor) of the Deccan province, appointed by the Mughal Viceroy (Nizam of Hyderabad), who later became autonomous.

9. Consider the following statements regarding the decline of major southern powers in the late 18th century:

1. The Nizam of Hyderabad was weakened primarily due to the constant pressure and demand for Chauth by the Marathas.
2. The state of Mysore, under Hyder Ali and Tipu Sultan, was unique in its rapid military and diplomatic modernization, largely insulated from internal noble revolts.
3. The Carnatic region was one of the first major regional states to fall completely under European control due to British and French intervention in its internal succession disputes.

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

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** The Marathas were the Nizam's most persistent enemy, forcing him to cede territory and pay huge tributes (Chauth), which was the major draining factor on Hyderabad's strength.
- **Statement 2: Incorrect.** While Hyder Ali and Tipu Sultan did modernize the military, they constantly faced threats and revolts from the numerous local chieftains (Poligars) who resented centralized authority and often allied with the British.
- **Statement 3: Correct.** The Carnatic region became the central battleground for the **Anglo-French Wars** (Carnatic Wars). The British and the French repeatedly intervened in the disputed successions (e.g., between Muhammad Ali and Chanda Sahib), ultimately making the Nawab a puppet of the British East India Company.

10. With reference to the emergence of the modern state of Travancore under Maharaja Marthanda Varma (c. 1729–1758), consider the following statements:

1. He decisively defeated the Dutch East India Company forces at the Battle of Colachel (1741), effectively ending the Dutch political and economic influence in the Malabar coast.
2. He instituted the practice of Thrippadidanam, dedicating his kingdom to the deity Sree Padmanabha, making himself and his successors the Padmanabhadasa (Servants of the Lord).
3. To finance his centralized state and modernized army, he abolished the royal monopoly on key commodities like pepper and instead focused solely on land revenue.

How many of the statements given above are correct?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

Correct Answer: (b)

Explanation:

- **Statement 1: Correct.** The Battle of Colachel in 1741 was a historic victory where Travancore defeated the forces of the Dutch East India Company (VOC), effectively shattering the Dutch power in India and enhancing Travancore's prestige.
- **Statement 2: Correct.** In 1750 CE, Marthanda Varma performed the Thrippadidanam, ritually surrendering his state to Lord Padmanabha, turning the monarchy into a religious institution and giving his authority a divine sanction, which also helped in suppressing the power of the local feudal lords.
- **Statement 3: Incorrect.** Marthanda Varma did **not** abolish the royal monopoly; instead, he aggressively **imposed and enforced a state monopoly (Kuttakam)** on key cash crops, most notably pepper, to secure steady revenue for his modern state apparatus and standing army.

The Rise of Mysore and Bhakti and Sufi Movements

1. With reference to the early autonomous period of the Mysore Kingdom under the Wodeyar Dynasty, consider the following pairs:

Historical Ruler	Contribution / Feature
1. Raja Wodeyar I	Wrested Srirangapatna from the Vijayanagara Governor, making it the new capital.

2. Chikka Devaraja Wodeyar	Introduced the Attara Kacheri (eighteen departments) to centralize administration.
3. Narasaraja Wodeyar I	Known for composing a work on music titled 'Sangeeta Sara'.

How many pairs given above are correctly matched?

- (a) Only one pair
- (b) Only two pairs
- (c) All three pairs
- (d) None of the pairs

Correct Answer: (b)

Explanation:

- **Pair 1: Correct.** Raja Wodeyar I (1578-1617 CE) is considered the first significant Wodeyar ruler to assert real autonomy, establishing Seringapatam (Srirangapatna) as the capital around 1610, moving it from Mysore.
- **Pair 2: Correct.** Chikka Devaraja Wodeyar (1673-1704 CE) was a powerful ruler who expanded the kingdom and is credited with introducing administrative centralization, including the establishment of 18 departments collectively known as the **Attara Kacheri** (Eighteen Offices).
- **Pair 3: Incorrect.** The musical composition '**Sangeeta Sara**' is generally attributed to **Chikka Devaraja Wodeyar**, not Narasaraja Wodeyar I. Narasaraja Wodeyar I (1638-1659 CE) was a noted warrior and patron of art.

2. With reference to Haidar Ali, the de-facto ruler of Mysore, consider the following statements:

1. He established a modern arsenal with French assistance at Dindigul and was the first Indian ruler to organize his army entirely on Western European lines.
2. Though wielding sovereign power, he retained the traditional title of Dalavayi (Commander-in-Chief), formally acknowledging the titular authority of the Wodeyar king.

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

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** Haidar Ali established an arsenal at Dindigul (modern Tamil Nadu) with the help of French experts to modernize his army, introducing European discipline and training for his infantry and artillery corps. This was a pioneering effort among Indian rulers of the time.
- **Statement 2: Correct.** Haidar Ali became the Sarvadhikari (Chief Minister) or Dalavayi (Commander) and de-facto ruler in 1761, but he wisely did not formally depose the Wodeyar dynasty, maintaining the façade of their traditional rule until 1796, when Tipu Sultan formally declared himself Sultan after the death of the Hindu ruler.

3: With reference to the Anglo-Mysore Wars, consider the following pairs:

War / Treaty	Key Feature / Outcome
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1. First Anglo-Mysore War	Treaty of Madras, contained a clause for mutual military assistance.
2. Second Anglo-Mysore War	Ended by the Treaty of Mangalore, which was considered an embarrassment for the British under Governor-General Warren Hastings.
3. Third Anglo-Mysore War	Tipu Sultan died defending his capital Seringapatam.

How many pairs given above are correctly matched?

- (a) Only one pair
- (b) Only two pairs
- (c) All three pairs
- (d) None of the pairs

Correct Answer: (b)

Explanation:

- **Pair 1: Correct.** The First Anglo-Mysore War (1767–69) ended with the Treaty of Madras, which included a promise of **mutual assistance** in case of an attack by a third power (e.g., the Marathas), a clause the British later failed to honour.
- **Pair 2: Correct.** The Second Anglo-Mysore War (1780–84) ended with the Treaty of Mangalore, negotiated by Tipu Sultan after his father's death, which restored the status quo ante bellum. The treaty, negotiated on terms of equality with an Indian ruler, was considered a humiliation for the British administration, particularly Warren Hastings.
- **Pair 3: Incorrect.** Tipu Sultan died defending Seringapatam during the **Fourth Anglo-Mysore War** (1799), not the Third (1790-92). The Third War ended with the devastating Treaty of Seringapatam, where Tipu lost half his territory and his sons were taken as hostages.

4. With reference to the administrative and economic reforms introduced by Tipu Sultan, consider the following statements:

1. He introduced a new lunisolar calendar known as the Mauludi calendar.
2. He abolished the traditional Jaghirs (land grants to nobles) and introduced a land revenue system where the tax was collected directly from the cultivator.
3. He was instrumental in initiating the Mysore silk industry by importing silkworm eggs from China.

Which of the statements given above is/are correct?

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

Correct Answer: (a)

Explanation:

- **Statement 1: Correct.** Tipu Sultan introduced a new coinage system and a new lunisolar calendar known as the Mauludi calendar.
- **Statement 2: Correct.** Tipu Sultan's land revenue policy aimed at increasing state control and revenue by abolishing the intermediary Jaghirs and collecting tax directly from the peasantry (Rayats).
- **Statement 3: Incorrect.** While he initiated the famous Mysore silk industry, he imported silkworm eggs not from China, but from **Bengal** and other regions. (This is a classic UPSC-style detail trap).

5. Regarding Tipu Sultan's military and diplomatic initiatives, consider the following statements:

1. He sent diplomatic missions to countries like France, Ottoman Turkey, and Persia to forge an alliance against the British.
2. He actively supported the establishment of the Jacobin Club and planted the Tree of Liberty at his capital, Seringapatam.
3. He is widely regarded as the pioneer of the first iron-cased rocket artillery, documented in his military manual Fathul Mujahidin.

Which of the statements given above is/are correct?

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

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** Tipu sent envoys (emissaries) to foreign powers like France, Ottoman Turkey, and Afghanistan (Zaman Shah) to seek military support against the British, which was a primary reason for the Fourth Anglo-Mysore War.
- **Statement 2: Correct.** Tipu was a great admirer of the French Revolution. In 1797, he assisted French soldiers in establishing a Jacobin Club in Seringapatam, declared himself 'Citizen Tipu', and planted the Tree of Liberty.
- **Statement 3: Correct.** Tipu Sultan expanded the use of the iron-cased Mysorean rockets and commissioned a military manual on their use called Fathul Mujahidin.

6. Tipu Sultan's attack on Travancore in 1789 is considered the immediate catalyst for the Third Anglo-Mysore War. What was the specific point of contention regarding Travancore?

- (a) Travancore had granted asylum to Haidar Ali's rebellious polygars, which Tipu demanded to be surrendered.
- (b) Travancore purchased the Dutch forts of Cranganore and Ayacottah, which Tipu claimed were part of his feudatory state of Cochin.
- (c) The British used Travancore as a major base to smuggle arms to Tipu's northern enemies, the Marathas.
- (d) Tipu Sultan attacked the British resident posted in the Travancore court, challenging the British protection treaty.

Correct Answer: (b)

Explanation:

- **Option (b) is Correct.** The Third Anglo-Mysore War was precipitated when Tipu Sultan attacked the British ally Travancore in 1789. The immediate cause was Travancore's purchase of the Dutch-held forts of **Cranganore and Ayacottah**. Tipu argued that these forts lay within the territory of Cochin, which was his tributary, and therefore their sale/purchase was an infringement on his sovereignty.

7. With reference to Tipu Sultan's efforts to transform Mysore into a maritime kingdom, consider the following statements:

1. He established a state monopoly over lucrative export commodities like sandalwood, pepper, and cardamom.
2. He created a Board of Admiralty and founded three main dockyards at Mangalore, Wajedabad, and Molidabad.

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

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** Tipu Sultan consciously promoted state trading and maintained a monopoly over essential commodities such as sandalwood, pepper, cardamom, and even gold and silver, regulating their trade and leveraging them for international diplomacy and military funding.
- **Statement 2: Correct.** Tipu was acutely aware of the importance of a navy to challenge the British. In 1796, he established a Board of Admiralty and planned for a large fleet, setting up three dockyards at Mangalore, Wajedabad, and Molidabad.

8. Which of the following factors contributed to the spread and influence of the Bhakti Movement in medieval India?

1. The philosophical influence of Sufism, particularly its emphasis on monotheism and the egalitarian nature of worship.
2. The rise of Nathpanthis, Siddhas, and Yogis, whose earlier criticism of rituals and caste had made the ground fertile for non-conformist movements.
3. The emergence of vernacular languages (like Tamil, Marathi, and Hindi) as the medium for devotional literature, making spiritual knowledge accessible to the masses.

Select the correct answer using the code given below:

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

Correct Answer: (d)

Explanation:

- **Statement 1: Correct.** There was significant interaction and syncretism between Bhakti and Sufi movements, with Sufism's emphasis on ishq (divine love), monotheism, and equality influencing later Bhakti saints in North India.
- **Statement 2: Correct.** Movements like the Nathpanthis and Yogis, which originated around the 9th-12th centuries, criticized Brahmanical orthodoxy and rituals, challenging the existing social order and creating a popular base for the later, more widespread Bhakti movement.
- **Statement 3: Correct.** A defining feature of the Bhakti movement was the use of local, vernacular languages (e.g., Tamil, Marathi, Bengali) instead of Sanskrit, which democratized religious knowledge and ensured the movement's widespread appeal among the common people.

9. With reference to the Bhakti Movement in South India, consider the following pairs:

Sacred Literature / Saint	Tradition / Feature
1. Tirumurai	Collection of hymns of the Nayanar (Shaiva) Saints.
2. Divya Prabandham	Collection of hymns of the Alvar (Vaishnava) Saints.

3. Karaikkal Ammaiyar	The only female Alvar saint whose songs are part of temple recitations.
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How many pairs given above are correctly matched?

- (a) Only one pair
- (b) Only two pairs
- (c) All three pairs
- (d) None of the pairs

Correct Answer: (b)

Explanation:

- **Pair 1: Correct.** The collection of the hymns of the Shaivite Nayanar saints is compiled into the sacred text known as the **Tirumurai** (or Tamil Veda).
- **Pair 2: Correct.** The hymns of the Vaishnavite Alvar saints are compiled into the **Nalayira Divya Prabandham**.
- **Pair 3: Incorrect.** **Karaikkal Ammaiyar** was an early female **Nayanar** (devotee of Shiva) saint. The only female **Alvar** (devotee of Vishnu) saint was **Andal**, whose songs (Tiruppavai) are highly revered.

10. With respect to the philosophical schools associated with the South Indian Bhakti tradition, consider the following statements:

1. The philosophy of Vishishtadvaita (Qualified Non-dualism), propounded by Ramanujacharya, posits that the individual soul (Jiva) is a part of the Supreme Reality (Brahman) but is not identical to it, retaining a distinction.
2. Madhvacharya advocated the philosophy of Dvaita (Dualism), maintaining that God, individual souls, and matter are fundamentally and eternally distinct entities, advocating for devotion (Bhakti) as the primary means of salvation.

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

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** Ramanujacharya's Vishishtadvaita holds that the soul and matter are real, but they are the attributes (vishesha) of Brahman. Thus, the soul is part of God, but distinct from God, making it "qualified" non-dualism.
- **Statement 2: Correct.** Madhvacharya's Dvaita literally means 'dualism'. It asserts a complete and eternal difference between the Supreme Being (Vishnu/Brahman), the individual soul (Jiva), and the material world (Jada). He stressed Bhakti as the path to salvation.

The Rise of Mysore and Bhakti and Sufi Movements

Bhakti and Sufi Movements

1. With reference to the characteristics of the early phase of the Bhakti Movement in North India (c. 13th-15th century), consider the following statements:

1. The movement, initially catalyzed by the teachings of the South Indian Alvars and Nayanars, found widespread acceptance in the North primarily after saints began composing devotional works in Sanskrit.

2. The Bhakti saints generally simplified the path to spiritual liberation, advocating for a simple life and eschewing complicated rituals.
3. A key feature was the simultaneous presence of two distinct religious approaches: the Saguna (form-worship) and the Nirguna (formless) ideological streams.

Which of the statements given above is/are correct?

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

Correct Answer: (b)

Explanation:

- **Statement 1: Incorrect.** The widespread popularity of the Bhakti movement in North India was significantly aided by the **use of regional languages** (like Hindi, Punjabi, Bengali, Marathi) by the saints, which made their message accessible to the common person, unlike Sanskrit which was the domain of the elite.
- **Statement 2: Correct.** Bhakti saints championed a **simplified religion**, eschewing complicated rituals and expensive sacrifices prescribed by orthodox Brahmanism.
- **Statement 3: Correct.** The movement in North India featured both the **Saguna** stream (e.g., Tulsidas, Chaitanya, Surdas), which worshipped God with form/attributes, and the **Nirguna** stream (e.g., Kabir, Nanak), which worshipped a formless, non-incarnate God.

2. Consider the following pairs concerning the key figures in the transmission of Bhakti ideas from South to North India:

	Saint	Key Contribution
1.	Namadeva	Substituted the traditional worship of Vishnu with the devotion to Rama as the supreme deity in North India.
2.	Ramananda	Known for composing poetry in Marathi and engaging in discussions with Sufi saints, helping bridge regional spiritual ideas.
3.	Chaitanya Mahaprabhu	Popularized the congregational singing (Kirtan) in Bengal and Odisha.

How many pairs given above are correctly matched?

- (a) None of the pairs
- (b) Only one pair
- (c) Only two pairs
- (d) All three pairs

Correct Answer: (b)

Explanation:

- **Pair 1: Incorrect.** This contribution belongs to **Ramananda**, who is credited with substituting the worship of Rama for Vishnu in North India.
- **Pair 2: Incorrect.** This contribution belongs to **Namadeva**, who was a pivotal figure in Maharashtra, known for his Marathi poetry and discussions with Sufi saints.

- **Pair 3: Correct.** Chaitanya Mahaprabhu (15th-16th century) was a major saint in Bengal who pioneered the use of **Kirtan** (sankirtana) and ecstatic singing/dancing as a primary method of devotion.

3. With reference to the philosophical schools developed by the early Bhakti-era Acharyas (pre-15th century), consider the following pairs:

	Philosopher	School of Thought
1.	Nimbarka	Dvaita-Advaita
2.	Madhva	Shuddhadvaita
3.	Vallabhacharya	Dvaita

Which of the above pairs are correctly matched?

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

Correct Answer: (a)

Explanation:

- **Pair 1: Correct.** Nimbarka is associated with the **Dvaita-Advaita** (Dualistic Monism) school of Vedanta.
- **Pair 2: Incorrect.** Madhva (Madhavacharya) is the propounder of **Dvaita** (Dualism). **Shuddhadvaita** (Pure Monism) was propounded by **Vallabhacharya**.
- **Pair 3: Incorrect.** Vallabhacharya is associated with **Shuddhadvaita** (Pure Monism), which views the Supreme Reality (Brahman) as pure and perfect.

4. Consider the following statements regarding the social inclusiveness of the monotheistic Bhakti saints (like Kabir, Nanak, Raidas) in North India:

1. Many of the prominent monotheistic saints hailed from the urban artisan class and 'low' castes, reflecting the movement's broad social base.
2. Guru Nanak introduced the institutions of Sangat (congregation) and Pangat (communal dining) specifically to reinforce social hierarchy and ritual distinctions.
3. The Bhakti movement promoted spiritual egalitarianism, providing a platform for women and marginalized sections to express their religious ideas.

Which of the statements given above is/are correct?

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

Correct Answer: (b)

Explanation:

- **Statement 1: Correct.** The monotheistic movement was particularly successful among the growing classes of urban skilled craftsmen and merchants (like Khatri in Punjab), with many leaders like Kabir

(weaver) and Raidas (cobbler) coming from 'low' castes, challenging the traditional Brahmanical hierarchy.

- **Statement 2: Incorrect.** Guru Nanak introduced Sangat and Pangat to strengthen the feelings of **unity and equality**, thereby challenging the prevailing caste restrictions and distinctions.
- **Statement 3: Correct.** The movement's emphasis on direct, personal devotion transcended gender and caste barriers, allowing women saints like Mirabai and Janabai, and marginalized groups, to actively participate and contribute.

5. With reference to the Northern Bhakti Movement, how did the Influence of Islam primarily manifest itself in the Nirguna stream of thought?

- (a) It led to the universal adoption of the doctrine of karma and reincarnation, which were alien to Islamic theology.
- (b) It resulted in the establishment of a formal syncretic priesthood that offered joint worship services in temples and mosques.
- (c) It strengthened the Vaishnava concept of Avataravada (incarnations of God) among the Saguna Bhaktas.
- (d) It provided a philosophical basis for conceptualizing God as formless, non-incarnate, eternal, and ineffable, echoing the Islamic concept of Tawhid (unity of God) and rejection of idol worship.

Correct Answer: (d)

Explanation:

- The **Nirguna** stream of Bhakti (associated with Kabir, Nanak) synthesized ideas from Vaishnava Bhakti, Nathpanthi movement, and Sufism. The rigorous monotheism, rejection of idol worship, and conception of God as an absolute, formless being directly corresponds to the core tenets of Islam/Sufism, specifically the concept of Tawhid. This fusion gave the Nirguna movement its distinctive character.

6. Regarding the debate among historians on the origins of the Bhakti Movement, particularly the 'Anti-Feudal Rise' perspective, consider the following statements:

1. One political factor for the rise of the movement was the Turkish conquest, which is seen as having weakened the traditional power and prestige of the Brahmanical orthodoxy.
2. The anti-feudal argument posits that the movement was an Indian counterpart to the European Protestant Reformation, but its saints explicitly called for the abolition of the ruling class.
3. While some scholars identify elements of resistance to feudal exploitation in the verses of Bhakti saints, the popular movements did not represent the explicit class self-interests of the peasantry.

Which of the statements given above is/are correct?

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

Correct Answer: (b)

Explanation:

- **Statement 1: Correct.** The Turkish conquest is seen as dealing a "death blow" to the political and material power of the Rajput-Brahman alliance, creating a vacuum and a fertile ground for non-conformist, anti-Brahmanical movements like Bhakti to gain influence.
- **Statement 2: Incorrect.** While the movement is sometimes viewed as an Indian equivalent to the Protestant Reformation, there is no evidence that the Bhakti saints called for the **abolition of the ruling class** or explicitly represented the class interests of the peasants.

- **Statement 3: Correct.** This captures the nuanced historical consensus. Elements of resistance against social oppression and tyranny existed, but the movement's primary focus was spiritual, and it did not organize as a revolutionary peasant movement.

7. The Bhakti Movement brought about significant socio-economic changes in North India. In this context, consider the following statements:

1. The movement played a crucial role in enriching regional literature by encouraging saints to compose hymns and sermons in local vernacular languages rather than in Sanskrit.
2. The increasing classes of urban artisans and craftsmen were particularly drawn to the movement due to its egalitarian ideas, as they were dissatisfied with their low status in the conventional Brahmanical hierarchy.
3. Bhakti saints actively worked for the upliftment of women and lower classes, challenging the rigid caste norms of society.

How many of the statements given above are correct?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** The Bhakti saints' use of languages like Marathi, Hindi (Braj/Awadhi), Punjabi, and Bengali was crucial for mass appeal and led to a profound **regional language growth**.
- **Statement 2: Correct.** Socio-economic shifts following the Turkish conquest led to a growth in the urban artisan class. These groups, seeking a higher social status, found the egalitarian message of the monotheistic Bhakti saints highly appealing.
- **Statement 3: Correct.** The movement strongly condemned the caste system and social stratification, contributing to a degree of **social transformation** by improving the status and acceptance of women and the marginalized.

8. With reference to the two ideological streams within the North Indian Bhakti Movement, Saguna Bhakti and Nirguna Bhakti, consider the following statements:

1. Saguna Bhaktas advocated devotion to a God with attributes and form, often centering on the Avatars of Vishnu, such as Rama or Krishna.
2. Nirguna Bhakti saints rejected the path of jnana (knowledge) and karma (action), emphasizing only the path of Bhakti (devotion) for salvation.
3. The nirguna tradition was a syncretic stream, synthesizing the Vaishnava concept of devotion with the non-theistic, anti-caste philosophy of the Nathpanthi movement and the monotheism of Sufism.

Which of the statements given above is/are correct?

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

Correct Answer: (b)

Explanation:

- **Statement 1: Correct.** Saguna (with attributes) devotion focuses on an **incarnate God** with definite qualities, such as Lord Rama (Tulsidas) or Lord Krishna (Surdas, Mirabai).

- **Statement 2: Incorrect.** The Nirguna path, while emphasizing devotion, was also characterized by its stress on the acquisition of **knowledge** (jnana) as the means to realizing the formless God. The followers often rejected external rituals (karma), but not the broader paths to enlightenment.
- **Statement 3: Correct.** The Nirguna concept of God (formless, non-incarnate) resulted from the profound intellectual and spiritual exchange between various traditions prevalent in North India, notably the Vaishnavism, the Nathpanthi yogis, and the Sufis.

9. With reference to Adi Shankaracharya (c. 8th century CE), a key figure in the philosophical background of Bhakti, consider the following statements:

1. His philosophy of Advaita Vedanta asserts that the individual soul (Atman) is ultimately identical to the Supreme Reality (Brahman), and the phenomenal world is illusory (Maya).
2. He advocated that moksha (liberation) can be achieved primarily through self-realization and the knowledge (jnana) of the non-dual truth, considering ritualistic actions secondary.
3. He established four major mathas (monastic centres) at Puri, Sringeri, Dwaraka, and Badrinath to propagate his monistic doctrine and unify diverse spiritual traditions.

Which of the statements given above are correct?

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

Correct Answer: (d)

Explanation:

- **Statement 1: Correct.** The fundamental tenet of Advaita (non-dualism) is that **Brahman alone is real**, the world is illusory (Maya), and the individual soul is non-different from Brahman.
- **Statement 2: Correct.** Shankaracharya's Advaita is known as Jnana Marga (Path of Knowledge). He emphasized that **knowledge** of one's true identity as Brahman is the only means to destroy ignorance and attain liberation.
- **Statement 3: Correct.** He is traditionally credited with establishing the four major mathas across India's cardinal points to preserve and spread the Advaita Vedanta tradition and organize the Hindu monastic order.

10. With reference to the philosophy and contributions of Ramanujacharya (c. 11th-12th century CE), consider the following statements:

1. His philosophy of Vishishtadvaita (Qualified Monism) posits that individual souls (chit) and matter (achit) are real and eternally connected to God (Brahman) as His body, but they are not illusory.
2. He successfully challenged orthodox Hindu practices by making the concept of total surrender (prapatti) to God the sole means of liberation, open to all including the socially marginalized.
3. He accepted the concept of a living liberated person (Jivanmukti) as achievable through the grace of God during one's lifetime.

Which of the statements given above is/are correct?

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

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** Vishishtadvaita means "qualified non-dualism." Ramanuja opposed Shankara's idea of the world being Maya, asserting that the world and souls are **real** and constitute the 'body' of God (Brahman), with the relationship likened to that of a body and soul.
- **Statement 2: Correct.** Ramanuja championed both Bhakti (devotion) and Prapatti (total surrender) as the means to moksha. He was a great social reformer, calling oppressed communities Thirukkulathar (Divine-Born) and using these paths to democratize the religious experience across caste lines.
- **Statement 3: Incorrect.** Unlike Advaita, Ramanuja's Vishishtadvaita tradition typically holds that the soul retains its distinct individuality and that liberation is achieved only after death (videhamukti) when the soul travels to Vaikuntha (God's abode). The concept of Jivanmukti (liberation while living) is generally **not accepted** in Vishishtadvaita. His notable works include "Sribhashya," "Vedanta dipa," "Gita Bhasya," and "Vedantasara."

Bhakti and Sufi Movements

1. With reference to the teachings of Madhavacharya, the founder of the Dvaita school of Vedanta, consider the following statements:

1. His philosophy, known as Dvaita (Dualism), asserts an eternal and fundamental distinction between the individual soul (Jivatma) and the Supreme Being (Paramatma).
2. His major literary contributions include Anuvyakhyana, a philosophical supplement to his commentary on the Brahma Sutras, and the Gita Bhashya.
3. The Dvaita school holds that only Pratyaksha (perception) and Anumana (inference) are valid means of knowledge (Pramanas), strictly rejecting Sabda (scriptural testimony).

How many of the statements given above are correct?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

Correct Answer: (b)

Explanation:

- **Statement 1: Correct.** Dvaita literally means dualism. Madhavacharya asserted that God (Vishnu/Brahman) and the individual soul (Jiva) are separate, distinct, and eternally real entities.
- **Statement 2: Correct.** Madhavacharya's most prominent works are the Anuvyakhyana and the Gita Bhashya, along with his Brahma Sutra Bhashya.
- **Statement 3: Incorrect.** The Dvaita school accepts **three** valid Pramanas (means of knowledge): Pratyaksha, Anumāna, and Śabda (also called Agama or scriptural testimony).

2. With reference to Nimbarkacharya and the Nimbarka Sampradaya, consider the following statements:

1. His philosophical system, Dvaitadvaita (Dualistic Monism), posits that the individual soul and the material world are different from, yet entirely dependent upon, the Supreme Brahman.
2. The sect's central deity of worship is the unified form of **Radha-Krishna**, a practice that distinguishes it from the Sri Sampradaya of Ramanuja.
3. Nimbarkacharya primarily preached in the Deccan region, although the sect later flourished in eastern India during the 13th and 14th centuries.

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

Correct Answer: (b)

Explanation:

- **Statement 1: Correct.** Dvaitadvaita means 'dual-non-dual'. Nimbarka held that the entities Chit (soul) and Achit (matter) are distinct from Isvara (God) but are entirely dependent on God for their existence.
- **Statement 2: Correct.** The Nimbarka Sampradaya is one of the four main Vaishnava traditions and is noted for centering its devotion on **Radha** along with Krishna. Ramanuja's Sri Sampradaya primarily focuses on Lakshmi-Narayana (Vishnu and his consort Lakshmi).
- **Statement 3: Incorrect.** Nimbarka was a Telugu-speaking Brahmin who lived in South India (Deccan), but the sect itself flourished mostly in **Eastern India** in the 13th and 14th centuries, and its main centers are now in North India (Vrindavan).

3. With reference to the Bhakti saint Vallabhacharya, consider the following statements:

1. His philosophy of Shuddhadvaita (Pure Non-dualism) rejects the concept of Maya as the cause of the world, maintaining that the entire universe is a real and un-modified manifestation of Brahman.
2. He founded the Pushti Marg (Path of Grace), where the devotee's ultimate goal is not to attain Mukti (liberation) but to engage in the eternal service of Krishna.
3. The main devotional focus of the Pushti Marg centers on the worship of Lord Krishna in his Bala Krishna (child) form, in the Vatsalya Bhava (parental affection).

How many of the statements given above are correctly described?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** Shuddhadvaita is 'pure' non-dualism because it is undefiled by Maya (Mayasambandharahitam Shuddham). Vallabhacharya advocated Avikrita-Parinama-Vada, meaning Brahman (God) creates the universe without undergoing any change.
- **Statement 2: Correct.** In the Pushti Marg, the highest goal is Pushti (God's grace), which leads to eternal service (Seva) of Krishna and participation in his Leela (Divine activities) in Goloka, which is considered superior to the standard concept of Mukti.
- **Statement 3: Correct.** The central form of worship in the Pushti Marg is of **Shrinathji** (Lord Krishna lifting the Govardhan Hill), typically worshipped in his child form (Bala Krishna), embodying the Vatsalya Bhava (parental love and affection).

4. With reference to Srimanta Sankardev and his religious movement in Assam, consider the following statements:

1. His Ekasarana Dharma (Neo-Vaishnavism) emphasizes absolute devotion to one God, Krishna (identified as Narayana), and strictly excludes the worship of Radha.
2. He is credited with introducing a unique art form called Ankia Naat (one-act plays), a new musical tradition called Borgeet, and the classical dance form Sattriya.

3. The movement's religious and social life is organized around communal prayer houses (Naamghars) and monastic centers (Sattras), which fostered an egalitarian social structure.

How many of the statements given above are correct?

- (a) Only one
- (b) Only two
- (c) All three
- (d) None

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** Ekasarana Dharma means 'shelter-in-one dharma'. Sankardev propagated the worship of a single, personal God, Krishna (Narayana). Unlike other schools like Gaudiya Vaishnavism, it does not include the worship of Radha.
- **Statement 2: Correct.** Sankardev revolutionized Assamese culture by pioneering the **Sattriya** dance, **Borgeet** (devotional songs), and **Ankia Naat** (Bhaona).
- **Statement 3: Correct.** The Naamghar (house of names/prayer hall) and the Sattras (monasteries) are the most influential institutions for spreading his Nam Dharma and promoting social equality.

5. With reference to the medieval poet-saint Vidyapati, consider the following statements:

- 1. Though famous for his Padavali poems on the Shringara Rasa (erotic sentiment) between Radha and Krishna, he was primarily a devotee of Lord Shiva, composing many popular hymns (Nacharis) dedicated to Him.
- 2. He earned the title 'Maithil Kavi Kokil' for his compositions in the regional language of Maithili, and he also composed in Sanskrit and Apabhramṣa.
- 3. His major works, Kirtilata and Purushapariksha, are purely devotional texts providing a philosophical basis for the Bhakti movement in Mithila.

Which of the statements given above is/are correct?

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

Correct Answer: (c)

Explanation:

- **Statement 1: Correct.** Vidyapati was a Panchadevopasaka (worshipper of five deities). While his Radha-Krishna padas inspired the later Vaishnava movement (like Chaitanya), he was rooted in Shaivism and his Shaiva hymns (Nacharis and Maheshavani) are equally significant.
- **Statement 2: Correct.** He is known as Maithil Kavi Kokil (the poet cuckoo of Maithili) for his use of the regional language. He was a polyglot who also wrote in Sanskrit and Apabhramṣa.
- **Statement 3: Incorrect.** Kirtilata is a historical narrative/eulogy, and Purushapariksha is a Sanskrit treatise on political and moral philosophy (Purushartha). They are not purely devotional philosophical texts.

6. With reference to the Bhakti Movement in Maharashtra, consider the following statements:

- 1. The primary focus of the Varkari tradition is the personalized worship of Lord Vitthala (Vithoba), whose main shrine is located at Pandharpur.
- 2. The Varkari movement is classified as a Nirguna (formless God) school of Bhakti, as its saints strictly rejected all forms of idol worship and ritualism.

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

Correct Answer: (a)

Explanation:

- **Statement 1: Correct.** The Varkari (Pilgrim) tradition of Maharashtra is centered around the deity Vitthala (a form of Krishna/Vishnu) at Pandharpur.
- **Statement 2: Incorrect.** The Varkari tradition is a major **Saguna** (with form) school, dedicated to the worship of the idol of Vitthala. While the saints opposed caste and ritualism, they did not reject the concept of a God with form (Saguna Brahman).

7. With reference to the contributions of the saints of the Maharashtra Bhakti Movement, consider the following pairs:

Literary Work/Concept	Associated Saint
1. Dnyaneshwari	Jnaneswara
2. Pasayadan	Namdeva
3. Eknathi Bhagavata	Sant Eknath

In how many of the above rows is the given information correctly matched?

- (a) Only one
- (b) Only two
- (c) All the three
- (d) None

Correct Answer: (b)

Explanation:

- **Pair 1: Correct.** Dnyaneshwari is an extensive commentary on the Bhagavad Gita written in Marathi by **Jnaneswara**.
- **Pair 2: Incorrect.** Pasayadan (a prayer for the welfare of the universe) is the concluding part of the Dnyaneshwari and is attributed to **Jnaneswara**, not Namdeva.
- **Pair 3: Correct.** Eknathi Bhagavata is a famous commentary on the 11th canto of the Bhagavata Purana written by **Sant Eknath**.
- (Therefore, pairs 1 and 3 are correct.)

8. With reference to Sant Namdeva, a 13th-century poet-saint of the Varkari tradition, consider the following pairs:

Saint	Associated Historical/Cultural Fact
1. Namdeva	His Abhangas (devotional songs) are included in the Sikh holy book, the Guru Granth Sahib.

2. Namdeva	He was the first saint to travel to North India and spread the Bhakti message in the Marathi language.
3. Namdeva	He was a weaver by caste, similar to the North Indian saint Kabir.

In how many of the above rows is the given information correctly matched?

- (a) Only one
(b) Only two
(c) All the three
(d) None

Correct Answer: (a)

Explanation:

- **Pair 1: Correct.** Namdeva's verses are included in the **Guru Granth Sahib**, highlighting his influence beyond Maharashtra and his non-sectarian appeal.
- **Pair 2: Incorrect.** While Namdeva traveled widely to North India (Punjab/Vrindavan) and was instrumental in spreading the message, he primarily composed in Marathi and Sadhukkadi (a mix of languages, similar to Hindi), not just Marathi. Furthermore, he was preceded by others in influence (like Ramananda and his disciples in the North).
- **Pair 3: Incorrect.** Namdeva was a **tailor** (Chhipa), while Kabir was a weaver (Julaha). Both were from lower artisan castes but had different professions.

9. With reference to Sant Eknath, who is often considered a spiritual successor to Jnaneswara, consider the following pairs:

Work/Contribution	Description
1. Bhavartha Ramayana	An extended version of the epic which gave an additional Marathi perspective to the story.
2. Bharood	A new dramatic form of spiritual poetry with a moral lesson, introduced by him.
3. Amrutanubhav	His most famous philosophical text, elaborating on the Shuddhadvaita philosophy.

In how many of the above rows is the given information correctly matched?

- (a) Only one
(b) Only two
(c) All the three
(d) None

Correct Answer: (b)

Explanation:

- **Pair 1: Correct.** Eknath composed the Bhavartha Ramayana, a famous Marathi version of the epic.
- **Pair 2: Correct.** Eknath introduced a new form of devotional melodies/dramatic songs with moral and spiritual themes called **Bharood**.
- **Pair 3: Incorrect.** Amrutanubhav was written by **Jnaneswara**. Eknath's most famous philosophical work is the Eknathi Bhagavata. Shuddhadvaita is the philosophy of **Vallabhacharya**.

10. With reference to Sant Tukaram, the most revered poet-saint of the Varkari movement, consider the following statements:

1. He was a contemporary of the Maratha ruler Chhatrapati Shivaji, who was a great admirer of his devotional sermons (kirtans).
2. His devotional poetry is primarily composed in the Abhanga verse form, which contains his intense emotional appeal and social reform message.
3. His movement rejected the traditional Varkari deity Vitthala, replacing it with the Nirguna form of God, which was accessible to all castes.

Which of the statements given above is/are correct?

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

Correct Answer: (a)

Explanation:

- **Statement 1: Correct.** Tukaram (c. 1608–1649 CE) was a contemporary of Chhatrapati Shivaji (1630–1680 CE). Historical accounts indicate that Shivaji held Tukaram in high regard.
- **Statement 2: Correct.** Tukaram is best known for his devotional poetry called **Abhanga**, which were sung during communal worship (kirtans).
- **Statement 3: Incorrect.** Tukaram was an ardent devotee of **Vitthala** (a Saguna form) of Pandharpur and belonged to the Varkari tradition, which did not reject its primary deity. While the movement was egalitarian and accessible, it was centered on the Saguna form of Vithoba.

Bhakti and Sufi Movements

1. With reference to the teachings and works of Samarth Ramdas, a 17th-century Bhakti saint, consider the following statements:

1. He founded the Dharakari sect of the Maharashtra Bhakti movement, which prioritized a rational and practical approach to spirituality over emotional devotion.
2. His philosophical views align primarily with the Shuddhadvaita (Pure Non-dualism) school, emphasizing devotion to Lord Rama as a form of Nirguna Brahman.
3. His notable work, the Dasbodh, is a seminal text in Marathi literature that synthesizes political administration and management principles with spiritual instruction on jnana and bhakti.

Which of the statements given above is/are correct?

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

Correct Answer: (b)

Explanation:

- **Statement 1: Correct.** The Maharashtra Bhakti Movement was divided into two main sects: the Varakaris (emotional/Vitthala cult) and the **Dharakaris**, founded by **Ramdas**, who focused on action, practical life, and the worship of Lord Rama.

- **Statement 2: Incorrect.** Ramdasas central philosophy is grounded in **Advaita Vedanta** (non-dualism), not Shuddhadvaita (which is associated with Vallabhacharya and the Krishna cult). He synthesized jnana (knowledge) and bhakti, using devotion to Rama as a path that culminates in non-dual realization.
- **Statement 3: Correct.** The **Dasbodh** is Ramdasas key work, written in Marathi. It is indeed a comprehensive manual that covers spiritual wisdom, ethical living, self-discipline, and includes counsel on **societal duties, administration, and governance**, aligning spiritual life with material life.

2. With reference to the Non-Sectarian stream of the Bhakti Movement, which included figures like Kabir and Nanak, consider the following statements:

1. This movement's primary feature was its refusal to affiliate with any specific religious creed, leading to its outright condemnation of all forms of idol worship and external rituals.
2. In philosophy, the non-sectarian saints propagated the concept of Nirguna (formless) God, but largely retained the Vedic tradition's emphasis on Sanskrit as the language of spiritual discourse.

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

Correct Answer: (a)

Explanation:

- **Statement 1: Correct.** The Non-Sectarian Bhakti Movement, also known as the Monotheistic Movement, explicitly featured saints who were **not affiliated with a specific religious creed**. They firmly **rejected rituals and ceremonies** and condemned **idolatry** and polytheism.
- **Statement 2: Incorrect.** While these saints championed **Nirguna** (formless) Bhakti, they intentionally composed their poems and propagated their ideas in **popular regional languages and dialects** (like Hindi/Awadhi for Kabir, Punjabi for Nanak) to make teachings accessible to the common people, thereby rejecting the Brahmanical emphasis on Sanskrit.

3. With reference to the saint Ramananda, consider the following statements:

1. He is regarded as the founder of the Ram cult in North India and was the first to preach the principle of Bhakti to people from all social ranks and castes.
2. His philosophical school, the Ramanandi Sampradaya, is a direct continuation of Ramanuja's Vishishtadvaita philosophy without any synthesis from other schools like the Nathpanthis.
3. The Ramarchana Paddhati is a key Sanskrit treatise attributed to him, providing the liturgical framework for the worship of Lord Rama.

Which of the statements given above is/are correct?

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

Correct Answer: (b)

Explanation:

- **Statement 1: Correct.** Ramananda substituted the worship of the traditional Vishnu deity with **Rama** and is widely regarded as the founder of the Ram cult in North India. His most significant contribution was opening the doors of the Bhakti movement to all, regardless of **birth, caste, creed, or gender**.

- **Statement 2: Incorrect.** While Ramananda was indeed inspired by Ramanuja, his teachings were an attempt towards a **synthesis** between Vaishnava Bhakti and other philosophies, including influence from **Nathpanthi** ascetics. Furthermore, some scholars suggest his tradition accepted both Saguna (with attributes) and Nirguna (without attributes) Brahman, leading to the two parallel currents in his disciples.
- **Statement 3: Correct.** Ramarchana Paddhati (and Vaishnava Matabja Bhaskara) are notable Sanskrit works attributed to Ramananda that outline the devotional practices and liturgy for Rama worship.

4. Ramananda is well-known for his diverse group of disciples from varied social backgrounds.

With reference to Indian history, consider the following pairs:

Historical person	Known as (Traditional Profession)
1. Ravidas	Cobbler
2. Sena	Weaver
3. Dhanna	Farmer
4. Sadhana	Butcher

How many pairs given above are correctly matched?

- (a) Only one pair
- (b) Only two pairs
- (c) Only three pairs
- (d) All four pairs

Correct Answer: (c)

Explanation:

- **Pair 1: Ravidas – Cobbler (Correct).** Ravidasa (Ravidas) was a disciple of Ramananda who belonged to the chamar (cobbler/leatherworker) community.
- **Pair 2: Sena – Weaver (Incorrect).** Kabir was the weaver (Julaha) disciple. Sena was a **barber**.
- **Pair 3: Dhanna – Farmer (Correct).** Dhanna, a Jat by caste, was a farmer.
- **Pair 4: Sadhana – Butcher (Correct).** Sadhana was a butcher.

Therefore, three pairs (1, 3, and 4) are correctly matched.

5. With reference to the philosophy and contribution of Sant Kabir, consider the following statements:

1. He consistently advocated for the concept of Nirguna Bhakti and actively sought to syncretize the established Hindu and Islamic religious traditions into a single new faith.
2. He unequivocally rejected the authority of both the Vedas and the Quran, equating all human beings as manifestations of God's living forms.
3. His poetry is primarily contained in three distinct textual traditions: the Bijak, the Kabir Granthawali, and the hymns included in the Adi Granth.

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

Correct Answer: (b)

Explanation:

- **Statement 1: Incorrect.** Kabir did advocate for **Nirguna Bhakti** (devotion to a formless God) and tried to bring Hindus and Muslims together, but scholars largely interpret his philosophy as **questioning the need for all religion** and rejecting the hypocrisy and rituals of both faiths, rather than founding a 'single new faith' or simple synthesis.
- **Statement 2: Correct.** Kabir rejected all external authority, including the Vedas and the Quran, for self-realization. He believed that the Supreme Reality (Ram or Karim) is found within one's heart, and that all human beings are His living forms.
- **Statement 3: Correct.** Kabir's compositions are indeed found in these three major compilations: the **Bijak** (compiled by the Kabir Panth tradition), the **Kabir Granthawali** (found in Rajasthan), and his hymns (like the Shabad and Slok) were incorporated into the **Adi Granth** (the Sikh scripture).

6. Consider the following features of the Vaishnavite Ram Cult in North India during the medieval period:

1. Unlike the earlier South Indian Alvars who worshipped Vishnu and his many forms, the Ram Cult focused exclusively on devotion to Rama as the supreme Godhead (Maryada Purushottam).
2. The movement gained significant popularity in North India primarily through the dissemination of Tulsidas's Ramcharitmanas, composed in the vernacular Awadhi dialect of Hindi.
3. Its principal theological difference from the Krishna cult was its emphasis on Jnana-marga (the path of knowledge) over emotional Prema-Bhakti.

Which of the statements given above is/are correct?

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

Correct Answer: (a)

Explanation:

- **Statement 1: Correct.** Figures like Ramananda and Tulsidas differentiated themselves from earlier traditions by focusing on **Rama** (and Sita) as the singular object of worship, rather than Vishnu's general avatar theology, thus formally founding the Ram cult.
- **Statement 2: Correct.** Tulsidas's Ramcharitmanas (written in Awadhi) played a crucial role in popularizing the worship of Rama across North India, ensuring its dominance in the region's religious landscape.
- **Statement 3: Incorrect.** Both the Ram and Krishna cults are forms of **Bhakti-marga** (the path of devotion), emphasizing emotional attachment and love for a personal God. The key difference was not between Bhakti and Jnana, but rather in the **nature of the devotion**: Rama worship emphasized devotion tinged with duty, loyalty, and ideal conduct (Maryada), while Krishna worship emphasized ecstatic, spontaneous, and romantic love (Madhurya Bhava / Prema).

7. With reference to the diverse schools and teachings associated with the Krishna Cult (Krishnaism) in India, consider the following statements:

1. The Pushtimarg school, founded by Vallabhacharya, propounded the philosophy of Shuddhadvaita (Pure Non-dualism), maintaining that the phenomenal world is not an illusion.
2. The Gaudiya Vaishnavism tradition, established by Chaitanya Mahaprabhu, focuses on Raganuga Bhakti, characterized by ecstatic emotional love and the chanting of the Hare Krishna Maha-mantra.

3. The Ashtachhap, a group of eight devotee-poets who specialized in songs about Krishna's childhood leelas, were all disciples of the saint Mirabai.

Which of the statements given above is/are correct?

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

Correct Answer: (a)

Explanation:

- **Statement 1: Correct.** Vallabhacharya (15th-16th Century) founded the Pushtimarg (Path of Grace) and advocated **Shuddhadvaita**. Unlike Shankara's Advaita, which held the world (Maya) to be illusory, Vallabha taught that the entire universe is real and is delicately the Brahman.
- **Statement 2: Correct.** Chaitanya Mahaprabhu (15th-16th Century) founded **Gaudiya Vaishnavism**. His method of worship involved emotional devotion (Raganuga Bhakti or Viraha Bhakti) and the practice of **Sankirtana** (communal chanting), including the Hare Krishna Maha-mantra.
- **Statement 3: Incorrect.** The **Ashtachhap** (Eight Seals/Companions) were eight poets who wrote about Krishna's leelas. They were followers of **Vallabhacharya** and his son, Vithalnath. The most famous among them was **Surdas. Mirabai** (a princess from Mewar) was a devotee of Krishna but was not the guru or a member of the Ashtachhap group.

8. With reference to the unique Bengal Bhakti Tradition, consider the following statements:

- 1. It was significantly influenced by pre-existing regional cults, including the esoteric practices of Sahajiya Buddhism and the Hath Yoga of the Nathpanthi tradition.
- 2. The tradition is distinct from the North Indian Ram Cult as it stresses the loving devotion to Krishna and his consort Radha, known as the Madhurya Bhava.
- 3. The earliest literary foundation of this tradition is found in the Gita Govinda, a 12th-century work composed by Jayadeva.

Which of the statements given above is/are correct?

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

Correct Answer: (d)

Explanation:

- **Statement 1: Correct.** The Bengal Bhakti tradition indeed **differed from the North/South** by incorporating elements from local esoteric movements like the **Sahajiya Buddhist** and **Nathpanthi** traditions, which contributed to its emphasis on emotional and ecstatic love.
- **Statement 2: Correct.** The Bengal school, particularly Gaudiya Vaishnavism, revolves around the divine love between **Radha and Krishna**, a relationship often interpreted with intense emotional attachment (Raganuga Bhakti or Madhurya Bhava).
- **Statement 3: Correct.** The Gita Govinda by **Jayadeva** (a precursor to Chaitanya) is a foundational text in the Bengal tradition that describes the relationship between Radha and Krishna, emphasizing the emotional intensity that later characterized the Bengal Bhakti.

9. Consider the following pairs regarding the philosophy and works of Chaitanya Mahaprabhu:

(Concept/Work)	(Description/Associated Philosophy)
1. Gaudiya Vaishnavism	The theological tradition founded by him.
2. Achintya Bheda Abheda	His Vedantic philosophy of 'inconceivable simultaneous oneness and difference'.
3. Shikshashtakam	His sole written work accepted as authentic.

In how many of the above rows is the given information correctly matched?

- (a) Only one
(b) Only two
(c) All three
(d) None

Correct Answer: (c)

Explanation:

- **Pair 1: Correct.** Chaitanya Mahaprabhu (1486–1534) is the founder of **Gaudiya Vaishnavism**, a major Vaishnavite denomination focused on Krishna worship.
- **Pair 2: Correct.** His theological philosophy is **Achintya Bheda Abheda Tattva**, which asserts that God (Krishna) is simultaneously "one with and different from His creation," a concept literally meaning 'inconceivable simultaneous oneness and difference'.
- **Pair 3: Correct.** The **Shikshashtakam** (eight verses of instruction) is the only text directly accepted by scholars as having been composed by Chaitanya himself.

10. Which one of the following is the most accurate statement regarding the 15th-century saint-poet Narsingh Mehta?

- (a) He was a contemporary of Tulsidas and was known for popularizing the worship of Vitthoba in the Marathi region.
(b) He is credited as the Adi Kavi (First Poet) of the Gujarati language, and his song Vaishnava Jana To was influential during India's freedom struggle.
(c) He was a disciple of Ramananda who utilized the Dharma-marga (path of righteousness) to appeal to the ruling class of Gujarat.
(d) His philosophy propounded Dvaitadvaita (dualistic monism) and was central to the Nimbaraka Sampradaya in western India.

Correct Answer: (b)

Explanation:

- **Option (a) is incorrect.** Narsingh Mehta was a **Gujarati** saint and Krishna devotee, not associated with the Marathi Vitthoba cult (which includes Jnaneswar and Tukaram).
- **Option (b) is correct.** Narsingh Mehta is highly revered as the **Adi Kavi of Gujarati literature**. His most famous composition is **Vaishnava Jana To**, which Mahatma Gandhi adopted as his favorite bhajan, making it widely popular during the freedom movement.
- **Option (c) is incorrect.** He was a Vaishnava Brahmin, but his devotion was to Krishna, and he faced opposition from the high-caste Brahmin community for his inclusive approach, not appealing to the ruling class via a formal Dharma-marga.
- **Option (d) is incorrect.** The Dvaitadvaita philosophy is associated with Nimbarka, not Narsingh Mehta.

Bhakti and Sufi Movements

1. With reference to the contributions of Saint Tyagaraja to the Bhakti Movement, consider the following statements:

1. His philosophy, termed 'Nadopasana', held that salvation could be attained through the worship of God in the form of sound or music.
2. He is credited with systematizing the Pancharatna Kritis, a set of five major compositions primarily written in Sanskrit and set to the Adi Tala.
3. His two notable musical plays, Prahalada Bhakti Vijayam and Nauka Charitam, were composed in the Telugu language.

Which of the statements given above is/are correct?

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

Correct Answer: (b)

Explanation:

- **Statement 1: Correct.** Tyagaraja's central philosophical contribution was 'Nadopasana' (worship through nada, or sound/music), linking Nada Yoga (science of sound vibrations) to the attainment of moksha or salvation. He was an ardent devotee of Lord Rama.
- **Statement 2: Incorrect.** While Tyagaraja did systematize the **Pancharatna Kritis** (Five Gems), and they are set to various talas, they are primarily composed in **Telugu**, not Sanskrit. Only one of the Pancharatnas, Jagadanandakaraka, is in Sanskrit.
- **Statement 3: Correct.** His two famous musical operas (plays) are the Prahalada Bhakti Vijayam and the Nauka Charitam, and both are composed in **Telugu**.

2. With reference to the Virashaiva movement and its founder, Basavanna, consider the following statements:

1. Basavanna's core teaching rejected temple worship and advocated for the worship of the 'Ishtalinga' worn on the body, symbolizing the individual's direct connection to Shiva.
2. The movement completely rejected the principle of kayaka (work is worship) and championed dasoha (distributive justice) as the only means of spiritual liberation.
3. He established the Anubhava Mantapa (Hall of Spiritual Experience), a socio-religious parliament that offered a common platform for people from all castes, including women, to discuss spiritual matters.

Which of the statements given above is/are correct?

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

Correct Answer: (b)

Explanation:

- **Statement 1: Correct.** The Virashaivas (Lingayats) are known for rejecting the construction of temples and the performance of Brahmanical rituals. They emphasized personalized worship through the Ishtalinga (Chosen Linga) worn on a necklace.
- **Statement 2: Incorrect.** The statement is partially correct but fundamentally flawed. Basavanna's philosophy was centered on both **Kayaka** (earnest labor/work is worship) and **Dasoha** (the selfless

distribution of the surplus earnings of one's honest labour). The movement championed Kayaka, it did not reject it.

- **Statement 3: Correct.** The **Anubhava Mantapa**, often referred to as the "First Parliament of India," was established in Kalyana by Basavanna as a forum for philosophical and social debate open to all, irrespective of gender or caste.

3. With reference to the religious doctrines of the Virashaiva tradition, consider the following statements:

1. Panchachara refers to the Five Codes of Conduct which includes Lingachara (daily worship of the Linga) and Bhrittyachara (humility towards all living beings).
2. Ashtavarana refers to the Eight Shields meant to protect the devotee's body as the temple of God, which includes the Guru, Linga, Jangama, and Vibhuti (holy ash).
3. The concept of Ashtavarana is unique to the Virashaiva tradition and finds no parallel in the devotional practices of the Nayanars or Alvars.

Which of the statements given above are correct?

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

Correct Answer: (a)

Explanation:

- **Statement 1: Correct.** Panchachara constitutes the fivefold code of conduct: Lingachara, Sadachara (virtuous conduct), Sivachara (community equality), Ganachara (defense of community tenets), and Bhrittyachara.
- **Statement 2: Correct.** Ashtavarana consists of eight spiritual aids or shields: Guru (teacher), Linga (icon), Jangama (wandering ascetic/monk), Paduka (holy water), Prasada (sacred offering), Vibhuti (holy ash), Rudraksha (holy beads), and Mantra (Namah Sivaya).
- **Statement 3: Incorrect.** While the Ashtavarana is central to Virashaivism, the core elements it defines (Guru, sacred symbol, sacred food, holy ash/beads) are devotional concepts that are not entirely unique. The emphasis on the trinity of Guru, Linga, and Jangama finds a parallel in many Shaivite and Bhakti devotional practices, including elements present in the traditions of the Nayanars. The absolute formalization and naming 'Ashtavarana' may be unique, but the statement claims no parallel, which is too restrictive for UPSC-level analysis.

4. With reference to the Siddhars of the medieval period in South India, consider the following statements:

1. The Siddhars belonged exclusively to the Vaishnavite tradition and composed their philosophical texts entirely in Sanskrit.
2. They were renowned for their knowledge of Siddha Medicine and Alchemy (Rasa-vada), and sought to attain physical immortality (kaya-kalpa).
3. The attainment of the Ashtama Siddhis (Eight Great Perfections), such as Anima and Mahima, was a central goal in their esoteric spiritual practices.

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

Correct Answer: (b)

Explanation:

- **Statement 1: Incorrect.** The Siddhars are associated with the **Shaivite** tradition (often called Siddha-Siddhanta) and were based primarily in Tamil Nadu. Their philosophical and medicinal texts, such as **Thirumoolar's Thirumandhiram**, were composed predominantly in **Tamil**, a key characteristic of the South Indian Bhakti/spiritual movements.
- **Statement 2: Correct.** Siddhars were master alchemists and physicians. They are credited with developing the **Siddha System of Medicine**, which aims for the perfection of the physical body through techniques like kaya-kalpa (body rejuvenation).
- **Statement 3: Correct.** The Siddhi (perfection) in the name Siddhar refers to the yogic powers (siddhis), the highest of which are the Ashtama Siddhis, including the ability to become minute (Anima) or infinitely large (Mahima).

5. With reference to the participation of women in the Bhakti Movement, consider the following statements:

1. The women Bhakti saints primarily belonged to the high-caste communities, as their renunciation was dependent on initial literacy and cultural privilege.
2. By defining God as their sole "Divine Husband," women like Akkamahadevi and Mirabai found a legitimate spiritual justification to renounce patriarchal domestic and marital duties.

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

Correct Answer: (b)

Explanation:

- **Statement 1: Incorrect.** The Bhakti movement was fundamentally egalitarian. While some women like Mirabai came from a royal/high-caste background, many others, such as **Janabai** (Shudra caste) and **Soyarabai** (Mahar caste), were from low or marginalized communities. The movement challenged caste and class barriers for both men and women.
- **Statement 2: Correct.** This strategy was a core mechanism of spiritual and social resistance for many women Bhakti saints. By declaring their undying, exclusive devotion to their chosen deity (e.g., Krishna for Mirabai, Shiva/Channa Mallikarjuna for Akkamahadevi) as their only 'husband' (pati), they spiritually nullified their actual earthly marriage and the duties it imposed, thereby legitimizing their renunciation and wandering life.

6. Consider the following statements regarding the themes addressed in the poetry of women Bhakti saints:

1. Many women poets openly challenged the ideal of women's purity and modesty by adopting public, ascetic lifestyles, in direct defiance of patriarchal norms.
2. The poetry often used metaphors of domestic labor (such as grinding and spinning) to represent spiritual practice and the mundane restrictions of low-caste women's lives.
3. Unlike their male counterparts, women saints of the Nirguna tradition universally rejected the concept of the 'Guru' and advocated for purely internal, unguided spiritual realization.

Which of the statements given above is/are correct?

- (a) 1 and 2 only

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

Correct Answer: (a)

Explanation:

- **Statement 1: Correct.** Figures like Akkamahadevi, who famously walked naked (symbolizing her complete renunciation of worldly ties), directly challenged the societal obsession with feminine modesty and purity imposed by patriarchal structures.
- **Statement 2: Correct.** Marathi saints like **Janabai** and **Bahinabai** frequently incorporated details of their daily domestic and field labor into their abhangas, transforming routine chores into acts of devotion and using them as powerful metaphors for the spiritual journey, simultaneously highlighting the struggles of their caste and gender.
- **Statement 3: Incorrect.** The importance of the **Guru** was a universal feature across almost all Bhakti traditions, both Saguna (e.g., Mirabai's reverence for Raidas) and Nirguna (e.g., Kabir's deep respect for Ramananda). Women saints did not universally reject the Guru; instead, finding a suitable spiritual guide was often a crucial step in their path.

7. Which of the following statements best describes the most radical contribution of Akkamahadevi to the Bhakti movement?

- (a) She was the only female saint who defied the tradition by writing Vachanas in Telugu, rather than her native Kannada.
- (b) She founded the Virashaiva sect but was later expelled for her radical insistence on Saguna (form) worship.
- (c) She used the literary convention of Channa Mallikarjuna as her divine husband to challenge the institution of earthly marriage and walked nude, symbolizing total renunciation of body and property.
- (d) She championed the cause of temple-entry for low-caste women but ultimately chose a domestic life in the royal court of the Kalyana Chalukyas.

Correct Answer: (c)

Explanation:

- **Option (c) is the best description.** Akkamahadevi, a 12th-century saint from Karnataka, was a devotee of Shiva as Channa Mallikarjuna (Lord White as Jasmine). Her most radical act was renouncing her marriage and worldly attachments, symbolized by walking naked, to declare her body and soul belonged only to Shiva.
- (a) Incorrect. She composed Vachanas in her native **Kannada**.
- (b) Incorrect. Basavanna founded the Virashaiva movement, and she was a respected member of the Anubhava Mantapa. Virashaivism is essentially a monotheistic Shaivism, but her Vachanas emphasize direct bhakti and transcendence.
- (d) Incorrect. She renounced domestic life and royalty for an ascetic life.

8. Which of the following is characteristic of the life and poetry of the Marathi saint Janabai?

- (a) She was a royal Rajput princess who transitioned from worshipping Lord Rama to an intense devotion for Lord Krishna.
- (b) She was a contemporary of Tukaram and belonged to the Nirguna tradition, advocating for a formless God while living as an untouchable outcaste.
- (c) She was a Shudra woman, a household servant of the famed saint Namdeva, whose Abhangas often intertwined her domestic chores with her deep devotion to Lord Vithoba.

(d) She composed the famous Thiruppavai poem in the Tamil language, envisioning herself as the bride of Vishnu.

Correct Answer: (c)

Explanation:

- **Option (c) is the correct description.** Janabai (13th-14th century) was a low-caste (Shudra) woman and servant to the family of the poet-saint Namdeva in Maharashtra (Varkari tradition). Her hundreds of Abhangas (devotional songs) are unique as they narrate her intense devotion to Lord Vithoba (a form of Krishna/Vishnu) amidst the hardship and monotony of her daily life and domestic servitude.
- (a) Describes Mirabai (though Mirabai focused on Krishna).
- (b) Janabai was part of the Varkari tradition, which is a **Saguna** tradition (worship of Vithoba with form). Tukaram was her contemporary, but she pre-dates him by a few centuries in some timelines (Namdeva's contemporary).
- (d) Describes the South Indian saint **Andal**.

9. Match the following characteristics of Mirabai with their correct description:

List I (Aspect)	List II (Description)
A. Spiritual Path	1. Direct path of love and devotion (Madhurya Bhava), transcending societal rituals and rules.
B. Notable Work	2. A specific composition that detailed her personal rejection of temple architecture and idol worship.
C. Her Guru	3. Raidas (also known as Ravidas), a low-caste saint from the leather-working community (Chamar).

How many pairs given above are correctly matched?

- (a) None of the pairs
- (b) Only one pair
- (c) Only two pairs
- (d) All three pairs

Correct Answer: (c)

Explanation:

- **Pair A (Spiritual Path) - Correct.** Mirabai's path was the **Madhurya Bhava** (sweet devotion, where the devotee is the lover/wife and God is the husband/beloved). This intensely personal and direct devotion allowed her to reject conventional societal rules (e.g., her marriage to a mortal prince).
- **Pair B (Notable Work) - Incorrect.** Mirabai's primary contribution is her numerous **Bhajans** (devotional songs). While her poetry is filled with philosophical content, there is no single notable work explicitly focused on the rejection of temple architecture and idol worship. She practiced **Saguna Bhakti** (worship of Krishna with form), and the statement contradicts this by implying a Nirguna/anti-idol stance.
- **Pair C (Her Guru) - Correct.** Mirabai, despite being a Rajput princess, chose **Raidas** (Ravidas), a low-caste saint, as her spiritual preceptor. This act was a powerful rejection of the caste hierarchy, mirroring the core tenet of the Bhakti movement.

10. Which of the following statements is true regarding the 17th-century Marathi saint-poetess Bahinabai (Bahina)?

- (a) She was a Saguna saint known for composing Vachanas in Kannada, which lamented the decline of the Vijayanagar Empire.
- (b) She belonged to the Varkari tradition and composed Abhangas that detailed the conflict between her profound devotion to Lord Vithoba and her traditional marital duties.
- (c) She was unique in the Bhakti movement for being the only woman to reject the need for a Guru or spiritual guide to attain liberation.
- (d) Her poetry is credited with being the first to introduce the concept of ninda stuti (lovingly scolding the divine) into Marathi devotional literature.

Correct Answer: (b)

Explanation:

- **Option (b) is the correct statement.** Bahinabai (1628–1700 CE) was a 17th-century poet-saint of Maharashtra in the **Varkari tradition**. She was a disciple of the low-caste saint Tukaram. Her Abhangas are highly autobiographical and are known for exploring the difficult balance between her intense, personal devotion to Vithoba and the expectation of serving her husband (pativrata dharma), often concluding with her respecting her marital obligations while maintaining her divine love.
- (a) Incorrect. She composed Abhangas in **Marathi**. Vachanas are associated with Kannada Virashaivism.
- (c) Incorrect. She was a dedicated disciple of **Tukaram**, highlighting the importance of the Guru.
- (d) Incorrect. Ninda Stuti is a feature often found in the compositions of other saints like Tyagaraja (in Carnatic music) and certain Nayanar saints, and was not uniquely introduced by Bahinabai in Marathi.