सरस्वति नमस्तुभ्यं वरदे कामरूपिणि ।
विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

देवी सरस्वती को प्रणाम,
जो वर देने वाली और इच्छाओं को पूर्ण करने वाली हैं।
हे देवी, जब मैं अपने अध्ययन की शुरुआत करूं,
कृपया मुझे हमेशा सही समझ की शक्ति दें।

Salutations to Devi Saraswati,
the giver of boons and fulfiller of wishes.
O Devi, When I begin my studies,
please bestow on me the capacity of right understanding always

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PEOPLE'S GOVERNANCE IN BHARAT

Bharat BoudhIKS

A Concise Book for IKS based
Competitive Exams (NET and UPSC)

विद्या भारती
उच्च शिक्षा संस्थान
सा विद्या या विमुक्तये

KITABWALE
New Delhi -110002

Disclaimer

This concise book is a scholarly work based on the study and interpretation of various classical texts, literary sources, and publicly available materials related to Ancient Bharatiya Knowledge Systems. While certain structural patterns, themes, and text flows may resemble those found in earlier works or traditional literature, such similarities are incidental and are intended to preserve the authenticity of the subject matter. We have made every effort to ensure that the content is accurate, informative, and respectful of original sources. This work includes additional analysis, updated interpretations, new topics, illustrations, and contextual expansions that are the result of our own research, creativity, and academic effort. All references and inspirations from existing sources have been used in good faith for educational and knowledge-sharing purposes. This book is not intended to infringe upon any copyright or intellectual property rights. If any content unintentionally violates such rights, the editor is willing to make necessary corrections or acknowledgments upon notification.

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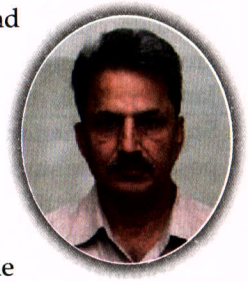
Greeting Message

Dear Friends,



It is with great joy and a profound sense of responsibility that I present to you *Bharat BoudhIKS*- a national educational project launched by **Vidya Bharati Uchcha Shiksha Sansthan**. This initiative is born out of a deep commitment for quality and holistic education and to reawaken the intellectual and cultural spirit of *Bharat* in the hearts of our youth.

Bharatiya knowledge traditions, deeply rooted in science, philosophy, governance, health, and the arts-have for millennia guided humanity with their timeless wisdom. Today, as the world searches for more sustainable, ethical, and inclusive paradigms, our ancient texts and ideas stand out not merely as historical artefacts but as living sources of inspiration and innovation. *Bharat BoudhIKS* is our earnest effort to make these treasures accessible, relatable, and meaningful for contemporary learners.

At the core of this initiative lies a carefully curated collection of **21 books**, thoughtfully categorized into three key domains:

1. **Science & Technology:** Showcasing Bharat's scientific contributions in areas like *Vedic Mathematics, Astronomy, Ayurveda, Metallurgy, Temple Architecture,* and *Environmental Wisdom*.
2. **Arts & Humanities:** Exploring the richness of *Natyashastra, Classical Languages, Music, Literary Traditions,* and *Performing Arts,* reflecting the aesthetic and philosophical depth of our culture.

3. **Social Sciences & Economics:** Engaging with the principles of *Rajadharma, Arthashastra, Agriculture, Rural Industries,* and *Governance,* which offer time-tested models for ethical, balanced development.

To encourage active engagement with these texts, we are organizing **a national-level examination** on **23rd January 2026,** to mark the birth anniversary of **Netaji Subhash Chandra Bose**. Open to undergraduate and postgraduate students across the country, this examination aims not only to assess knowledge but to ignite curiosity, self-reflection, and pride in our civilizational heritage. Exceptional participants will be invited to the *National Bharat BoudhIKS* Conclave-an inspiring platform where young minds can share ideas, interact with mentors, and immerse themselves in the vibrant **Bharatiya Kala evam Samaj (BKS)** ecosystem.

More than a program, *Bharat BoudhIKS* is a journey from *gyan* (knowledge) to *bodh* (inner realization). It is an invitation to rediscover our roots, reimagine our future, and reconnect with the spirit of *Bharat*.

I extend a warm invitation to students, educators, and institutions across India to be part of this transformative journey. Together, let us nurture a new generation that is intellectually awakened, culturally rooted, and globally responsible.

Warm Regards,

Prof. Kailash C. Sharma

President, Vidya Bharati Uchcha Shiksha Sansthan
Chairperson, Haryana State Higher Education Council
Former Vice Chancellor, Kurukshetra University, Kurukshetra

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Preface

The cultural and philosophical foundations of Bharatiya society have long been rooted in profound reflections on the nature of humanity, social order, and moral duty. *Bharatiya Social Systems* presents an in-depth exploration of these principles, illuminating how ancient Bharatiya thought perceived human life, not merely as a biological phenomenon, but as a journey of mental, spiritual, and social elevation. This work delves into key concepts such as the inherent superiority of human beings due to their reflective and moral capacities, the role of rituals (Sanskaras) in shaping individual development, and the significance of the family as a unit of emotional and social transformation. It highlights the traditional structures of Bharatiya society through detailed analyses of the Varna and Lok systems and contrasts them with Western ideologies, offering critical insight into the evolution and challenges of Bharatiya social order. Moreover, the document examines the caste system's impact and the efforts of reformers such as Mahatma Gandhi and Dr. B.R. Ambedkar in striving for equality and social justice. It concludes with the concept of *Lok-Rashtra*, emphasizing collective welfare and participatory governance as the cornerstone of a just and thriving society. This compilation is not only a study of ancient systems but also a reflective lens through which modern readers can better understand the enduring values and evolving dynamics of Bharatiya social life. We hope that this work fosters greater awareness, critical thought, and appreciation for the unique and complex heritage of Bharatiya civilization.

"Bharat- the land of Vedas, the remarkable works contain not only religious ideas for a perfect life, but also facts which science has proved true.
Electricity, radium, electronics, airship, all are known to the seers who founded the Vedas."

Source: Bharatiya systems of psychotherapy by Prakash Veereshwar.

* * *

Ella Wheeler Wilcox
(1850-1919)

Prolific American mystic poetess and journalist. She was instrumental in the establishment of the Rosicrucian Movement in twentieth-century America and is best known for her 'Poems and Passion'

Vidya Bharati Uchcha Shiksha Sansthan

Vidya Bharati Uchcha Shiksha Sansthan (VBUSS) is dedicated to providing quality education that emphasizes academic excellence, character development, and nation-building, all within a holistic, value-based framework deeply rooted in Bharatiya traditions. Guided by the inspiring motto "**Sa Vidya Ya Vimuktaye**" -meaning "Knowledge is that which liberates" -VBUSS aims to prepare a generation of students who are not only academically competent but also socially responsible and spiritually aware. The organization emphasizes critical thinking, scientific aptitude, ethical living, and deep cultural understanding as core components of higher education. VBUSS has made a significant impact across the country through a vast educational network. It supports numerous teacher training colleges, degree institutions, and vocational centres to enhance the quality and accessibility of higher education in the country.

In terms of achievements, VBUSS has made notable progress in the field of higher education. The institution has successfully established a network of colleges and universities across Bharat, offering academic guidance/ assistance to diverse programs in fields like science, technology, arts, and social sciences. It has consistently delivered academic excellence through rigorous curricula and research initiatives, earning recognition for its contributions to education. Moreover, the organization (Vidya Bharati) has played an active role in promoting social inclusion by providing education to underprivileged communities, thereby bridging the gap in access to quality education. Its alumni have made significant contributions across various sectors, reinforcing the impact of Vidya Bharati's educational philosophy. Through its sustained efforts, VBUSS continues to shape the future of Bharat by producing skilled, knowledgeable, and ethical leaders. By integrating modern academic disciplines with ancient Bharatiya wisdom, VBUSS continues to play a vital role in shaping responsible, enlightened citizens committed to the nation's progress.

VBUSS stands at the forefront of a national movement to revive and re-integrate this ancient wisdom into contemporary education. This book is a humble contribution to that larger mission. It brings together key ideas, philosophies, and disciplines of the Bhartiya Knowledge System in a format that is both accessible and thought-provoking. We hope it serves as a gateway for learners, educators, and researchers to explore the depth and brilliance of Bharat's indigenous wisdom-and to find within it, not just information, but inspiration.

People's Governance in Bharat

The Bharatiya perspective on human superiority is the result of a profound philosophical thought, which is based not only on a person's physical condition but also on their mental and spiritual capacity. In Bharatiya cultures, humans are regarded as the "supreme beings," and this is founded on their unique mental and reflective abilities.

In the *Shanti Parva* (299/20) of the Mahabharata, it is said, "There is nothing superior to a human," meaning that man is the highest being in this creation. According to the Bharatiya philosophical viewpoint, the fundamental reason for human superiority is their ability to think and understand. According to this thought, humans are not merely engrossed in worldly pleasures but strive to elevate and improve their lives through their actions and mental capabilities.

Rishi Arvind presented significant ideas on this subject. According to him, man is naturally a "mindful being," which means his existence is not only physical or biological but also mental and spiritual. He further states that the highest form of a human is when he is closest to his true self (Yoga Samanvaya,). This is a mentally advanced and self-realized state that distinguishes him from other creatures.

In the Bharatiya viewpoint, humans are considered "Karmayoni" (the origin of action), whereas other creatures are termed "Bhogyoni" (the origin of enjoyment). This means that humans are not on Earth solely for enjoyment and consumption, but they must progress toward self-creation and self-realization through their actions. This characteristic of "karma" distinguishes humans from other creatures. For example, other animals act according to their natural instincts, such as eating whatever is available when hungry without any discrimination. But humans are different. They have the ability to control their natural desires and instincts. For instance, they establish rules about what kind of food is appropriate to eat and what is not, what to drink and what to avoid.

1. Humanity and Superiority

This very characteristic of humans symbolizes "humanity" and their "superiority." This ability elevates them above other creatures because humans are much more than just pleasure and survival. Human existence is not merely tied to the physical world; it is far more extraordinary.

This feature gives humans the freedom to determine the purposes of their lives and makes them responsible for their actions. That is why, in Bharatiya philosophy, humans are seen as "Karmayogis" (workers of action), who act not only for themselves but also for society and the world.

In the Bharatiya social system, an individual's role is not limited to enjoyment and consumption; they also contribute to the building of society and the nation. This system progresses towards a collective goal through the development of personality, the role of family, and social discipline. The main purpose of human life is not merely to fulfill physical needs but to awaken their mental, spiritual, and transcendental capacities and move towards self-realization. This is the essence of Bharatiya social systems, which makes humans the highest beings and is the true reason for their superiority.

2. Origin and Evolution of Humans

Reflection on the origin and evolution of humans is a distinct feature of Bharatiya thought, rooted in their understanding of creation and humanity. Bharatiya scholars believed that humans appeared in their current form and initially lived a life based on dharma (righteousness) and morality. As their religiosity declined, they tended toward animalistic behavior. In contrast, Western European thinkers, who consider themselves scientific, believe that humans were once wild animals who gradually evolved into humans through a natural process. According to them, this evolution happened due to natural needs and efforts to fulfill those needs.

According to modern evolutionary theory, when early herbivorous apes transformed into humans, they turned towards carnivory. In *History of*

Food, Rhea Tannahill writes that about 4 to 10 million years ago, changes in the Earth's plates caused climatic shifts. Tropical areas became colder, forests decreased, and vegetation started depending on the seasons. Fruits, which were earlier available to apes from trees, began to reduce, causing them to roam plains. They found tubers, seeds, and carnivorous animals such as lizards, wild bears, turtles, squirrels, rats, insects, and their eggs. This was the starting point of development that later shaped human history. This shows that while Bharatiya thought views human evolution as a balanced understanding and control of natural needs, European ideology sees it as abandoning original nature and adapting to fulfill those needs.

This difference is not only scientific but also relates to the goals and nature of life. People in Europe and New European countries primarily focus on fulfilling their needs, even if it means destroying the Earth. In contrast, Bharatiya concepts support fulfilling human needs while protecting nature and all living beings.

Because of this fundamental difference, the criteria for the development of these two ideologies have been opposed. In Europe, a person is seen as a resource, whereas Bharatiya thought views humans as conscious beings. The Bharatiya perspective connects humans with the soul, while European scientists distinguish between living and non-living things and reject the soul. They believe humans are made of cells like amoebas, and cells are the result of chemical reactions.

3. Family and Kinship

In Bharat, the institution of family holds a special place and is considered a unique characteristic of Bharatiya culture. Here, the concept of family is so broad and profound that it does not remain limited to the immediate kin (kutumb), but extends to the entire earth. In contrast, in the Western world, especially Europe, the family is seen as an institution and considered a symbol of personal power. The European ideology has never developed an emotional bond like kinship or familial relationships.

In Bharat, the foundation of family is based on emotions and relationships, whereas in the West, it is viewed as a formal institution. Here, parents do not represent authority; rather, their motherhood and fatherhood are emotional bonds. It is this emotional connection that sustains the existence of the family and elevates humans above animals. When a family is formed, a woman is no longer just a woman, and a man is no longer just a man. The woman assumes multiple roles such as mother, sister, daughter, aunt (mami, mausi, chachi, fuwa), grandmother (dadi, nani), while the man becomes father, brother, son, maternal uncle (mama, mausa), paternal uncle (chacha, fufa), grandfather (dada, nana), etc.

This means that within the family, men and women lose their individual identities and transform into new roles. This transformation is purely emotional and is more beautiful and impactful in real life. Such a form of family never developed in the West. Since marriage was considered a legal contract there, the family often became a symbol of the mentality to claim resources.

4. Rituals (Sanskaras) and Human Development

Rituals (Sanskaras) hold immense importance in Bharatiya culture, explaining the process of purifying and making a person positive at every stage of life. The Vedas command "Manurbhava," meaning every person should be born as a noble, righteous, and cultured human being. To realize this command, Bharatiya sages instituted Sanskaras, which balance a person's self-development and social-religious responsibilities at every stage of life. This system of rituals is a unique feature of Bharat, not found in other countries or societies.

In Bharatiya tradition, there are 16 main Sanskaras considered essential for purifying and building character at various life stages. Some ancient texts mention 24 Sanskaras, but the majority recognize 16. These rituals sanctify every important phase from birth to death.

4.1 Garbhaadhaan (Conception Ritual)

The purpose of the Garbhaadhaan Sanskar is to create a sacred environment for the healthy and auspicious conception of a child. This ritual is performed before conception when the couple plans for a child. It is considered very important from religious, mental, and physical perspectives. Special mantras are chanted during Garbhaadhaan, which are believed to be auspicious for the child's development. The goal is not just conception but ensuring the physical, mental, and spiritual growth of the child. Parents are taught that they are responsible not only for the birth but also for proper upbringing. This ritual is deeply connected to Bharatiya philosophy and religious thought, where life's origin is seen as a divine process requiring not only physical but also mental and spiritual purity. It symbolizes positive change and energetic beginnings for the child's life.

4.2 Pumsavan (Fetal Protection Ritual)

The Pumsavan Sanskar aims to maintain the physical and mental health of the fetus. It is performed in the second or third month of pregnancy when the fetus's physical structure stabilizes. During this ritual, the mother receives special blessings and instructions on diet. Through this, parents express their awareness and care for the child's health. Mantras chanted during this ritual are believed to benefit the fetus's physical and mental health. It also helps parents understand that the mother's mental and physical health directly affects the child. This ritual fosters positive energy in the family, increasing love and cooperation, and raises hope and faith regarding the child's birth.

4.3 Seemantonayan (Parting of Hair Ritual)

Seemantonayan is an important religious and physical ritual for the pregnant woman, performed in the last stages of pregnancy when physical and mental changes occur. It aims to ensure the health of the mother and the protection of the fetus. The main purpose is to create a safe and comfortable environment for the baby. Special mantras are chanted, and blessings are given to the woman for the child's safety, health, and mental peace. This ritual emphasizes the woman's need for purity and mental calm to support the proper mental and physical development of the fetus. It affirms the woman's honorable and sacred place in Bharatiya culture and makes her responsible toward motherhood. It also symbolizes good wishes and blessings for the child within the family.

4.4 Jatakarma (Birth Ceremony)

The Jatakarma Sanskar is performed after the birth of the child, welcoming and purifying the newborn. Its main purpose is to mark the child's first religious and social entry into life. It is regarded as the beginning of the baby's life journey. During Jatakarma, the baby's mouth is touched with a special substance, and the importance of life is explained. This ritual connects the child with family and society. Parents and relatives offer blessings and good wishes. The ritual purifies the baby physically, socially, and religiously. During this, family members express joy and love. It gives the baby a social identity and a religious beginning.

4.5 Nishkraman (First Outing Ritual)

Nishkraman is performed when the baby is taken outside the home for the first time. This ritual introduces the baby to the external environment. It

symbolizes a new experience where the child prepares to meet the outside world. The baby is brought into a pure and clean environment to maintain physical and mental purity. The ritual aims to connect the baby with nature and provide an opportunity to grow in a healthy environment. It is a prayer for the baby's safety and longevity. The child experiences freshness and pleasant encounters with the outside world for the first time. Through this, the family and society link the baby with life's reality, encouraging future good deeds. It is a significant milestone in a child's life.

4.6 Namkaran (Naming Ceremony)

Namkaran is an important and sacred ritual in the child's life where the baby is given an auspicious and meaningful name. The purpose is to provide the child with an identity, so they become aware of their existence in society. Parents choose a name reflecting the child's destiny, purity, and future. Namkaran is generally performed within the first month of birth. Family and relatives participate in choosing the name. It symbolizes a new beginning and responsibility for the child. Special mantras are chanted, which are considered auspicious for the child's future. The ritual instills a sense of duty toward religion, culture, and society. It also fosters loyalty and dedication toward family and community.

4.7 Annaprashan (First Solid Food Ceremony)

The Annaprashan Sanskar is an important ritual in a child's life, marking the first time the child is given solid food. This ceremony symbolizes the beginning of a new stage in the child's life when they start consuming food other than milk. Annaprashan is usually performed around six months of age. The purpose of this ritual is to encourage the child's physical development and to introduce them to solid food. It is seen as a boost to the child's vitality and energy. During the ceremony, the child is fed the first morsel of food such as kheer (sweet rice pudding), flattened rice (poha), or some light food. Family and society bless the child, wishing them good health. Annaprashan creates an atmosphere of joy and prosperity in the child's life and also strengthens the bond with other family members.

4.8 Chudakarma (First Haircut Ceremony)

Chudakarma is a significant and traditional rite where the child's hair is cut for the first time, also known as 'Mundan.' This ritual symbolizes purification and the beginning of a new life. Usually performed within the first year, the haircut is done religiously, and family and society offer their blessings to the child. It represents physical purity and bestows positive

energy. Chudakarma is considered very auspicious and meritorious in Bharatiya culture, symbolizing new energy, health, and prosperity. It marks the start of a new phase in the child's life and signifies success and well-being.

4.9 Karnavedh (Ear Piercing)

Karnavedh involves piercing the child's ears and is especially common for girls. Typically performed at six months or later, this ritual's purpose is to purify and adorn the child's body. It is associated with beauty, religiosity, and social responsibility. Ear piercing is considered not only an enhancement of physical beauty but also a religious act believed to bring the child divine blessings. This ceremony helps integrate the child into the social and religious community. Special mantras are recited, and threads or earrings are placed in the ears. Karnavedh is regarded as highly auspicious and a source of blessings.

4.10 Upanayan (Sacred Thread Ceremony)

Upanayan holds great significance in Bharatiya culture and is also called the 'Janeu Sanskar.' It is especially for boys from Brahmin, Kshatriya, and Vaishya castes. The ceremony marks the boy's readiness to pursue education and fulfill religious duties. Usually performed between ages 7 and 16, the boy is given the sacred thread (Janeu), symbolizing his religious responsibilities. Upanayan represents a critical turning point when the boy becomes physically and mentally prepared for learning. It is considered the beginning of knowledge and the spiritual journey, awakening the boy to education, culture, and religious duties.

4.11 Vedarambh (Beginning of Vedic Study)

Following Upanayan, Vedarambh initiates the boy into the study of the Vedas and other sacred scriptures. It marks the start of his life as a student of religion, where the guru teaches the principles of dharma and the scriptures. Studying the Vedas is regarded as the highest religious duty in Bharatiya culture. The main goal of Vedarambh is to instill the importance of religion in the boy's life and connect him with culture and rites. Special mantras are chanted to bring knowledge and success. It motivates the boy to pursue a righteous path and fulfill his social duties effectively.

4.12 Samavartan (Completion of Education)

Samavartan marks the boy's return home after completing his education. It symbolizes the end of the student phase and the beginning of household

life. During this ceremony, the boy bids farewell to his guru and education and prepares to take on worldly responsibilities. It is traditionally a symbol of educational completion and awareness of life's duties. The boy receives blessings and encouragement for success and becoming an ideal citizen. This rite clarifies the relationship between education and life's direction, inspiring the individual to follow dharma and social obligations.

4.13 Vivah (Marriage Ceremony)

Vivah is one of the most important and sacred duties in Bharatiya culture. It signifies a religious and social bond where two individuals commit to sharing their lives. Marriage is not just the start of a physical relationship but a union that encourages mutual understanding of social and moral responsibilities. Families, relatives, and society gather to perform various religious rituals. Vivah is deeply sacred as it reflects life's purpose, duties, and social responsibilities. It teaches love, dedication, and the importance of playing a vital role in society.

4.14 Vanaprastha (Retirement to the Forest)

Vanaprastha marks a significant turning point when a person retires from household life to lead a contemplative and religious life. It symbolizes the third stage of life, where one frees oneself from familial and worldly ties to pursue meditation and spiritual practices. During Vanaprastha, the person renounces household duties and seeks mental peace and purification in the forest. This rite is seen as a step toward the purification of the soul and the ultimate goal of life. It helps the individual transcend materialism and progress toward liberation (moksha). Vanaprastha offers an opportunity to reflect on life's purpose and duties, facilitating self-realization and true peace. It is a key step toward wisdom and final liberation.

4.15 Sannyas (Renunciation)

Sannyas signifies the final stage of life, where a person completely detaches from worldly ties and focuses solely on the peace of the soul and liberation. During this ceremony, the individual renounces all desires and pleasures to live as an ascetic. It reflects a deep understanding of life's purpose. In Bharatiya culture, Sannyasa is seen as the ultimate journey where one seeks unity with the divine through meditation and spiritual practice. The rite involves purifying the body, mind, and soul. Sannyas is a crucial step toward self-realization and liberation, marking freedom from all worldly attachments.

4.16 Antyeshti (Last Rites/Funeral Ceremony)

Antyeshti is performed after death and involves the final rites of the deceased's body. It is part of the post-death process intended to grant peace to the soul and prepare it for its next birth. During Antyeshti, the body is bathed and purified, then cremated by fire. Family and relatives pay their respects and pray for the soul's peace. This ceremony symbolizes the end of one life and the beginning of the next. Antyeshti is a vital religious ritual in Bharatiya culture, representing the final journey. It is believed to help the soul attain peace and liberation.

5. The Varna and Lok System: The Traditional Structure of Bharatiya Society

The social structure of Bharatiya society has been full of diversity and complexities since ancient times. Social equality, responsibilities, and distribution of rights in Bharatiya society were very organized, based on the Varna system and the Lok system. Both these systems played an important role in shaping the development and culture of Bharatiya society.

5.1 Varna System (Varna Vyavastha)

The *Varna Vyavastha* (varna system) in ancient Bharat was originally conceived as a harmonious and functional framework for organizing society. Rooted in the Vedic tradition, it was not based on birth or heredity in its original form, but on guna (qualities), *karma* (actions), and *svabhava* (natural disposition). When understood in this original context, the Varna system aimed to create a balanced society where every individual had a role that contributed meaningfully to the collective well-being. According to this system, society was divided into four main classes Brahmins, Kshatriyas, Vaishyas, and Shudras.

- **Brahmin:** The Brahmins were the highest class in society. Their main duties were related to religion, education, and spreading knowledge. They were the scholars of the Vedas and conducted religious ceremonies, yajnas (sacrificial rituals), and worship. Brahmins were respected in society and played a major role in making social and religious decisions.
- **Kshatriya:** The Kshatriyas were the rulers and warriors of society. Their main duties were to protect, govern the state, and participate in wars. They were responsible for administration and the security of society. Kings and generals belonged to this class, who fought for the welfare of society and established justice.
- **Vaishya:** The Vaishyas were the traders, farmers, and businessmen. Their work involved agriculture, trade, commerce, and the accumulation of wealth. They contributed economically to society by promoting agriculture, industry, and commerce.
- **Shudra:** They served through skilled labor, craftsmanship, and support services. Typically engaged in physical labor such as agriculture, construction, textile making, and domestic service.

Purpose of the Varna System:

The primary goal was that every person should perform work according to their natural tendencies and capabilities, contributing to the development of society. Ideally, each class worked for the welfare of society by fulfilling its duties. However, over time, this system became rigid and complex, leading to social inequalities and dissatisfaction.

5.2 Lok System (Lok Vyavastha)

The Lok system in Bharatiya society was a system based on equality, justice, and collective welfare. It pertained to the common people of society, who performed their duties as per the traditional social structure.

Ancient Bharatiya Justice System:

Ancient Bharat developed one of the most comprehensive and ethical systems of justice in human history. Long before modern courts and codified laws came into existence, Bharatiya thinkers and rulers had created a legal framework rooted in **Dharma**, a concept that combined law, morality, duty, and religion. The system was not merely a method of punishment, but a guide to ensure balance in personal and social life.

The foundation of justice in ancient Bharat was **Dharma**. Unlike today's legal codes, Dharma did not consist of fixed written laws but was based

on principles of righteousness and appropriate conduct. It was flexible, adjusting according to a person's age, profession, status in society, and circumstances. Dharma was expected to be followed not only by citizens but also by kings, judges, and spiritual leaders.

Ancient Bharatiya law was not based on legislation as in modern times. Instead, it drew from four major sources:

- **Shruti:** These were the sacred texts like the Vedas, considered divine revelations and the highest authority.
- **Smriti:** These included law books such as Manusmriti and Yajnavalkya Smriti, which offered detailed rules on civil, criminal, and family matters.
- **Custom (Achara):** Local traditions and social practices that had long-standing acceptance.
- **Royal Edicts (Raja Niti):** In matters not clearly addressed in scriptures, the king had the authority to issue orders based on fairness and necessity.

This mix of scriptural, traditional, and practical sources allowed the legal system to evolve with society.

Structure of the Judicial System

The administration of justice was organized at multiple levels:

A. The King's Court

The king was seen as the chief protector of justice. He was advised by scholars, ministers, and spiritual guides. In serious cases, especially involving political or royal matters, the king himself acted as the judge. However, he was expected to act according to Dharma and not personal preference.

B. Local and Village Courts

Most legal issues were handled at the local level. Villages had **Panchayats**, or councils of elders, who decided disputes among residents. Similarly, **merchant guilds (Shrenis)** and other occupational groups maintained their own internal courts.

C. Appointed Judges

In larger towns or during royal periods like the Mauryan or Gupta era, the king appointed **judges (Dharmadhikarin or Vyavahara-pati)** who specialized in legal matters. These judges were expected to be well-versed in scriptures and known for their integrity.

Legal Procedures

Ancient Bharatiya legal processes aimed to be fair, thorough, and morally sound. Common procedures included:

- **Filing of Complaints:** Legal matters began with a formal statement by the complainant.
- **Defense by the Accused:** The accused had the right to respond and present their side.
- **Witness Testimonies (Sakshi):** Witnesses played a crucial role. False testimony was treated as a serious crime.
- **Use of Oaths and Ordeals:** In cases without clear evidence, parties could be asked to swear oaths or undergo trials by ordeal (e.g., touching hot iron or walking through fire) to prove innocence.
- **Judicial Inquiry (Vicharana):** Judges examined facts, questioned both sides, and consulted legal texts before reaching a decision.

Nature of Punishments

Punishment was not just about inflicting pain or loss but also about restoring social balance. There were different types of penalties:

- **Fines:** Most common for civil disputes and minor crimes.
- **Compensation:** Offenders had to restore what they damaged or pay the victim.
- **Exile or Social Boycott:** Used in cases of severe ethical or social misconduct.
- **Corporal Punishment:** Rare, and usually symbolic or limited to the most serious crimes.

The system often considered the intention behind the act and the social status of both offender and victim while determining punishment.

The legal traditions of ancient Bharat deeply influenced later Bharatiya empires. Mauryan rulers like **Ashoka** issued edicts promoting justice and fairness. Even during the Mughal and British periods, many village-level and customary practices continued. Today, Bharat's **Panchayati Raj** system echoes the ancient tradition of local justice. The judicial system of ancient Bharat was not just about laws and punishments—it was a way of life based on ethics and duty. It aimed to maintain harmony in society through fairness, truth, and compassion. Though different from today's courts and legal codes, it laid a strong foundation for the idea of justice as a sacred duty and a path to social balance.

Role and Duties of the King:

The king was the greatest symbol of the Lok system. He was expected to follow dharma (righteousness), be just, and committed to the welfare of his subjects. As the ruler, he was responsible for the protection, prosperity, and welfare of his kingdom and subjects. His duty was to eradicate injustice and uphold dharma.

Individual Duties:

Each person in the Lok system was given the important responsibility of performing their duties. This system was idealistic and expected everyone to contribute to society's welfare through their actions. Every individual was expected to choose their work based on their abilities and birth to perform their best.

Relation Between Lok and State:

There was a deep connection between the Lok system and state administration. In ancient Bharat, the stability of the state and the enforcement of justice depended significantly on the Lok system. Many societal problems could only be resolved through cooperation between the state and Lok. For example, a king had to gain the consent of the Lok to maintain peace and security, and the Lok was expected to obey the king's orders.

5.3 Relationship Between Varna and Lok Systems

Both the Varna and Lok systems aimed to motivate every member of society to fulfill their role. Both had a collective perspective where everyone's work was for the good of society. However, over time, inequalities and caste-based discrimination developed in the Varna system, leading to divisions and dissatisfaction.

Under the Varna system, people performed work according to their birth status, whereas the Lok system focused on collective duties and responsibilities. Thus, both systems organized and structured society but also faced criticism, especially when casteism and inequality became deeply entrenched.

5.4 Changes in Society and Current Perspective

The principles of Varna and Lok systems have undergone changes over time. Various social reformers criticized these systems and advocated equality and social justice. Leaders like Mahatma Gandhi and Dr. B.R.

Ambedkar made special efforts to bring equality in society. Today, the Bharatiya Constitution has provisions to abolish casteism and the Varna system to ensure equality and justice. Although the influence of the Varna system can still be seen to some extent in Bharatiya society, changes have occurred, and people are now working towards a more equal society.

5.5 Differences Between Varna and Caste Systems

There are significant differences between the Varna and caste systems in their structure and impact:

5.5.1 Theory vs. Practice:

- Varna system was an ideal concept described in Vedas and religious texts, dividing society into four classes to balance life's duties and goals.
- Caste system was a practical birth-based system that evolved and became complex over time, including strict restrictions on marriage, diet, and social relationships.

5.5.2 Transparency:

- Varna system had four clear classes with defined duties, though practice varied over time.
- Caste system was more complex and unclear, with numerous sub-castes within Brahmins and Shudras, differing by region and community, and harsh discrimination between castes.

5.5.3 Internal Inequality:

- Varna system aimed to divide duties for collective religious and social responsibility, without clear inequality between classes.
- Caste system involved birth-based discrimination with unequal rights and privileges; higher castes enjoyed more, lower castes faced many restrictions and hardships.

5.6 Impact of Caste and Varna Systems on Society

Both systems maintained influence in Bharatiya society for a long time and often caused social inequality and discrimination. However, great leaders like Mahatma Gandhi and Dr. B.R. Ambedkar criticized these systems and took steps toward equality.

Today, the Bharatiya Constitution strives to abolish casteism and Varna-based discrimination, ensuring equality and social justice through legal

provisions. Nevertheless, the impact of the caste system is still visible to some extent, especially in rural areas.

6. The Principle of Lok-Rashtra (People-Nation) in Ancient Bharat

In ancient Bharatiya society, the concept of Lok-Rashtra held an important place, based on collective welfare, equality, and the public interest. This principle reflected the deep relationship between politics and society in Bharat, where the primary source of governance and power was the people (Lok). Ancient Bharatiya thought held that the strength and prosperity of a nation depended on the welfare of its people and their participation. The principle of Lok-Rashtra was not merely related to the system of governance but was also connected to social, religious, and cultural perspectives. It was believed that every individual's dharma (duty) and responsibility should contribute to the prosperity of society and the nation.

In ancient Bharat, "Lok" did not simply mean the population but also represented the collective consciousness of society's religion, morality, and culture. According to the principle of Lok-Rashtra, every member of society became a participant in the nation's welfare by performing their religious and social duties. The proper functioning and welfare of society were possible only when every individual followed their dharma and was connected with every action of society. The Vedas, Upanishads, and scriptures clearly explain that the ideal society can only be built when each person performs their duties and collectively engages in good actions with other members of society. This sense of collectivity and partnership was a key aspect of the definition of Lok-Rashtra.

From a political perspective, the principle of Lok-Rashtra also sheds light on the role of the ruler. According to this principle, the ruler or king's power was derived from the people, and he was responsible for the welfare of his subjects. The king was considered a representative of the Lok and was entrusted with the responsibility to uphold justice, equality, and dharma in the state. If the ruler failed in his duties, he could be held accountable by the people. In ancient Bharatiya politics, the principle of Lok-Rashtra represented a kind of contract between the king and his subjects, where the king had the duty to ensure public welfare through his governance.

The principle of Lok-Rashtra was also based on justice and equality in ancient Bharatiya society. Every class in society had equal rights, and no individual was subjected to discrimination based on birth, caste, or status.

It was the king's duty to maintain equality within his kingdom and provide fair opportunities to every person. Thus, the principle of Lok-Rashtra promoted the idea of eliminating discrimination within society and living a life of equality for all. This principle also confirmed the existence of democratic institutions in ancient Bharat, as participation of all sections of society in the decision-making process of the state was considered important.

The idea of Lok-Rashtra in ancient Bharat was a vision of an ideal governance system where justice, equality, and public welfare were prioritized. The ruler had to work for the welfare of the people while following dharma, and the policies and actions of the state had to serve the public interest. This principle encouraged mutual cooperation and participation in society, ensuring the nation's prosperity and strength. The principle of Lok-Rashtra in ancient Bharatiya society represented an ideal system of governance that was socially and politically balanced, where the rights and duties of every individual were equally respected. Thus, the principle of Lok-Rashtra laid the foundation for a healthy, just, and equal society in ancient Bharat.

This principle remains relevant in Bharatiya politics and society today because it teaches us that a successful and prosperous nation is one where the welfare of the people is paramount and where the interests of the public are considered at every step of governance.

Summary

The document *Bharatiya Social Systems* explores the foundational principles of Bharatiya society, emphasizing the unique mental and spiritual capabilities that distinguish humans from other beings. Rooted in Bharatiya philosophy, the text highlights humans as "Karmayoni" beings of action and responsibility, whose purpose transcends mere survival to include self-realization and social duty. It elaborates on the significance of Sanskaras (life rituals), which guide individuals from birth to death, shaping their character and societal role. The family, viewed as an emotional and moral institution, plays a vital role in this development, contrasting with Western notions of legalistic familial ties. The text also compares Bharatiya and Western views on human evolution, emphasizing harmony with nature over exploitation. It analyzes the Varna and Lok systems as early frameworks for social organization and justice, while critically addressing the emergence and consequences of the rigid caste system. Reform movements led by figures like Gandhi and Ambedkar are acknowledged for striving toward equality and justice, as enshrined in the Bharatiya Constitution. Finally, the principle of Lok-Rashtra is introduced as a vision of governance based on collective welfare, dharma, and participatory responsibility, reflecting Bharat's enduring ideal of a balanced, just, and spiritually grounded society.

Suggestive Readings

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Questions

1. **According to Bharatiya philosophy, what makes humans superior?**
   A) Physical strength
   B) Wealth accumulation
   C) Mental and spiritual capabilities
   D) Technological advancement

2. **In Shanti Parva (299/20) of the Mahabharata, it is said:**
   A) Animals are divine beings
   B) There is nothing superior to a human
   C) The soul is mortal
   D) Knowledge is secondary

3. **What term does Rishi Arvind use to describe humans?**
   A) Bhogayoni
   B) Karmayogi
   C) Mindful beings
   D) Animalistic beings

4. **"Karmayoni" in Bharatiya philosophy implies:**
   A) Enjoyment
   B) Rebirth
   C) Action-oriented being
   D) Consumer of resources

5. **Which quality distinguishes humans from animals in Bharatiya thought?**
   A) Aggression
   B) Instinct
   C) Discrimination and self-control
   D) Hunting

6. **What is the basis of family in Bharatiya culture?**
   A) Legal contracts
   B) Political status
   C) Emotional relationships
   D) Economic dependence

7. **In Bharatiya society, parents are primarily:**
   A) Authority figures
   B) Government representatives
   C) Emotional bonds
   D) Disciplinarians

8. **What happens to individual identity within the Bharatiya family system?**
   A) It is enhanced
   B) It remains unchanged
   C) It transforms into relational roles
   D) It is lost

9. **The Western view of family sees it as:**
   A) A sacred trust
   B) A religious unit
   C) A legal institution
   D) A village body

10. **Which relationship transformation is emphasized in Bharatiya culture?**
    A) Political identity
    B) Occupational identity
    C) Emotional and social identity
    D) Technological identity

11. **According to Bharatiya belief, humans originally lived based on:**
    A) War and conquest
    B) Science
    C) Dharma and morality
    D) Instinct

12. Western evolutionary thought views humans as:

A) Mindful beings from inception
B) Spiritually evolved species
C) Evolved animals
D) Divine creatures

13. Rhea Tannahill's "History of Food" links early human development to:

A) Technological invention
B) Religious practices
C) Climatic changes and food availability
D) Warfare

14. Bharatiya ideology emphasizes:

A) Dominating nature
B) Abandoning nature
C) Harmonizing with nature
D) Ignoring nature

15. European ideology sees humans as:

A) Soulful beings
B) Resources
C) Dharma-driven
D) Environment-friendly

16. How many main Sanskaras are traditionally recognized?

A) 8
B) 12
C) 16
D) 24

17. Garbhaadhaan is performed:

A) After birth
B) Before conception
C) During naming
D) At death

18. Which Sanskar focuses on fetal protection?

A) Jatakarma
B) Pumsavan
C) Annaprashan
D) Seemantonayan

19. The purpose of Seemantonayan is:

A) Name the child
B) Prepare for delivery
C) Welcome the child
D) Feed the child solid food

20. Jatakarma marks:

A) Haircut ceremony
B) Naming ritual
C) Birth and purification
D) Feeding solid food

21. Nishkraman introduces the child to:

A) Religious learning
B) Family elders
C) External environment
D) Social customs

22. The ritual of naming is called:

A) Annaprashan
B) Jatakarma
C) Namkaran
D) Upanayan

23. Which Sanskar introduces solid food?

A) Annaprashan
B) Chudakarma
C) Samavartan
D) Nishkraman

24. Mundan is also known as:

A) Karnavedh
B) Chudakarma
C) Namkaran
D) Pumsavan

25. Ear piercing is known as:

A) Chudakarma
B) Jatakarma
C) Karnavedh
D) Seemantonayan

26. Upanayan Sanskar signifies:

A) Final rites
B) Starting Vedic education
C) Haircutting
D) Naming

27. The sacred thread in Upanayan is known as:

A) Rudraksha
B) Tilak
C) Janeu
D) Mala

28. Vedarambh marks:

A) The end of life
B) Entry into student life
C) Completion of education
D) Beginning of married life

29. Samavartan Sanskar marks:

A) Name-giving
B) Return from Gurukul
C) Hair-shaving
D) Childbirth

30. Vivah in Bharatiya culture is considered:

A) A business contract
B) A sacred social bond
C) A private decision
D) A punishment

31. Vanaprastha marks:

A) Marriage
B) Birth
C) Retirement to spiritual life
D) Start of education

32. Sannyas represents:

A) Political entry
B) Renunciation of all worldly ties
C) Military service
D) House construction

33. The last rite performed after death is:

A) Sannyas
B) Samavartan
C) Antyeshti
D) Upanayan

34. How many Varnas are mentioned in the Bharatiya Varna system?

A) 2
B) 3
C) 4
D) 5

35. Brahmins were primarily responsible for:

A) Trade
B) Farming
C) Religious and educational duties
D) Warfare

36. The Kshatriyas' main duty was:

A) Teaching
B) Trade
C) Protection and governance
D) Writing scriptures

37. Vaishyas were engaged in:

A) Teaching
B) Spiritual renunciation
C) Agriculture and trade
D) Manual labor

38. Shudras were associated with:

A) Worship
B) Military service
C) Labor and service
D) Education

39. What was the primary aim of the Varna system?
A) Political control
B) Divide wealth
C) Allocate duties based on nature and abilities
D) Limit education

40. Which Varna performed yajnas and rituals?
A) Vaishya
B) Shudra
C) Kshatriya
D) Brahmin

41. The Lok system was based on:
A) Racial superiority
B) Capital accumulation
C) Equality and justice
D) Warfare

42. The village-level judicial system in ancient Bharat was:
A) Rajya Sabha
B) Lok Sabha
C) Gram Panchayat
D) High Court

43. The king in the Lok system was expected to follow:
A) Popularity
B) Dharma
C) Market rules
D) Capitalist ideas

44. The Lok system expected individuals to:
A) Obey foreign rulers
B) Avoid work
C) Fulfill their social duties
D) Accumulate wealth

45. In the Lok system, the primary responsibility for justice lay with:
A) Parliament
B) Foreigners
C) The Panchayat
D) Temples

46. Varna system is more:
A) Practical
B) Economic
C) Idealistic in theory
D) Temporary

47. Lok system was focused on:
A) Individual wealth
B) Personal rituals
C) Collective responsibility
D) Isolation

48. Over time, the Varna system turned into:
A) A global religion
B) A flexible model
C) A rigid caste system
D) A democratic system

49. One key difference is that the Varna system was:
A) Birth-based initially
B) Based on occupation and nature
C) Founded by Europeans
D) A tribal rule

50. The Lok system influenced:
A) Business alone
B) European science
C) Rural and state governance
D) Marriage alliances only

51. The caste system is primarily based on:
A) Political affiliation
B) Wealth
C) Birth
D) Spiritual attainment

52. How is caste different from Varna?
A) Caste was a flexible model
B) Varna had no basis in scripture
C) Caste became rigid and discriminatory
D) There is no difference

53. Untouchability was associated with:
A) Brahmins
B) Kshatriyas
C) Dalits
D) Vaishyas

54. The caste system was created:
A) Equality
B) Unity
C) Social discrimination
D) Welfare

55. A person's caste in the Jati Vyavastha was determined by:
A) Merit
B) Family values
C) Birth
D) Education

56. Who strongly opposed the caste system?
A) Rishi Arvind
B) Swami Dayanand
C) Mahatma Gandhi
D) Manu

57. Dr. B.R. Ambedkar advocated:
A) A return to Vedic Varna
B) Equality and social justice
C) British rule
D) Untouchability

58. What does the Bharatiya Constitution aim to abolish?
A) Religious rituals
B) Spiritual education
C) Caste-based discrimination
D) Panchayat system

59. Despite constitutional efforts, caste impact is still visible:
A) Only in urban areas
B) Globally
C) In rural areas
D) In government only

60. Modern Bharatiya society is progressing towards:
A) Varna-based society
B) Absolute monarchy
C) Social equality
D) Western lifestyle

61. Lok-Rashtra is based on:
A) Caste supremacy
B) Personal ambition
C) Collective welfare
D) Business principles

62. According to the Lok-Rashtra principle, power comes from:
A) Weapons
B) King's will
C) The people (Lok)
D) Wealth

63. In Lok-Rashtra, every individual contributes through:
A) Avoidance of society
B) Individualism
C) Performance of dharma
D) Political power

64. The ruler in Lok-Rashtra is:
A) Elected by corporations
B) Divine
C) Representative of the people
D) Infallible

65. A key element of Lok-Rashtra is:
A) Dictatorship
B) Inheritance
C) Justice and equality
D) Personal gain

66. Which Sanskar is associated with the start of spiritual learning?
A) Samavartan
B) Vedarambh
C) Annaprashan
D) Karnavedh

67. What does "Manurbhava" mean in the Vedas?

A) Be divine
B) Be an animal
C) Be human
D) Be invisible

68. The key goal of Bharatiya Sanskaras is:

A) Legal training
B) Entertainment
C) Self-purification and responsibility
D) Physical pleasure

69. Which system focuses more on collective local governance?

A) Varna system
B) Western monarchy
C) Lok system
D) Feudalism

70. What represents the final liberation in Bharatiya philosophy?

A) Vivah
B) Moksha
C) Janeu
D) Birth

71. What defines "humanity" in the Bharatiya perspective?

A) Physical strength
B) Technological growth
C) Mental control and responsibility
D) Wealth and fame

72. According to Bharatiya thought, other creatures are called:

A) Devayoni
B) Karmayoni
C) Bhogyoni
D) Sannyasi

73. What is the main difference between human and animal instincts in Bharatiya philosophy?

A) Animals are smarter
B) Humans have moral control
C) Animals plan ahead
D) Humans lack emotions

74. Bharatiya philosophy sees life's goal as:

A) Earning wealth
B) Personal ambition
C) Self-realization
D) Technological advancement

75. According to the text, Bharatiya tradition treats conception as:

A) A random act
B) A private affair
C) A sacred and spiritual event
D) A legal contract

76. In Bharatiya family values, motherhood and fatherhood are based on:

A) Contractual roles
B) Genetic dominance
C) Emotional relationships
D) Government regulation

77. What is a unique feature of Bharatiya family roles?

A) Role specialization
B) Emotional transformation into relational identities
C) Fixed economic duties
D) Legal formalities

78. Which best represents a key difference in Bharatiya vs. Western families?

A) More laws in Bharat
B) Individual freedom
C) Emotional bonding vs. legal structure
D) Religious diversity

79. The Bharatiya family system helps elevate humans:
A) The above animals
B) To kingship
C) To warrior status
D) To economic power

80. Marriage in Bharatiya culture is viewed as:
A) A temporary association
B) A divine union and duty
C) A legal dispute
D) A political tool

81. Which document legally opposes caste discrimination in Bharat?
A) Vedas
B) Constitution of Bharat
C) Arthashastra
D) Bhagavad Gita

82. The caste system led to:
A) Equal education
B) Scientific growth
C) Discrimination and untouchability
D) Economic progress for all

83. Dr. Ambedkar's movement focused on:
A) Trade reforms
B) Spiritual detachment
C) Social equality and rights
D) Foreign alliances

84. Mahatma Gandhi used the term "Harijan" to refer to:
A) Brahmins
B) Saints
C) Dalits
D) Merchants

85. Social reformers in modern Bharat aimed to:
A) Reinforce Varna
B) Protect the monarchy
C) Promote equality
D) Support untouchability

86. In European ideology, man is seen primarily as:
A) A divine soul
B) A conscious being
C) A resource
D) A moral guide

87. Bharatiya philosophy views man in relation to:
A) Law and state
B) Science and reason
C) Soul and dharma
D) Technological evolution

88. Bharatiya ideology harmonizes:
A) Power and politics
B) Nature and human needs
C) Race and wealth
D) State and violence

89. Western evolution theory describes man as:
A) Morally advanced
B) Originated from divine birth
C) Evolved from apes
D) Reincarnated

90. The Bharatiya concept of development emphasizes:
A) Conquest
B) Environmental destruction
C) Balance and harmony
D) Exploitation

91. The principle of Lok-Rashtra connects:
A) People and science
B) Society and army
C) People and governance
D) State and isolation

92. In Lok-Rashtra, the king's role is to:
A) Conquer lands
B) Accumulate wealth
C) Serve the people
D) Expand businesses

93. Collective consciousness in Lok-Rashtra includes:
A) Trade and labor
B) War and peace
C) Religion, morality, and culture
D) Weapons and defense

94. The idea of public welfare is rooted in:
A) Profit-making
B) Political rivalry
C) Dharma and social responsibility
D) Technological innovation

95. Ancient Bharatiya texts that support Lok-Rashtra include:

A) Constitution

B) Vedas and Upanishads

C) Communist Manifesto

D) Trade Act

96. According to Bharatiya social systems, a successful nation is one that:

A) Conquers others

B) Preserves caste

C) Prioritizes people's welfare

D) Expands territory

97. The purpose of rituals (Sanskaras) is to:

A) Make a person wealthy

B) Bind the individual in the rules

C) Purify and uplift the individual at every life stage

D) Separate religious people from others

98. The Bharatiya view of education begins with:

A) Vedarambh

B) Vivah

C) Annaprashan

D) Antyeshti

99. Which stage comes after student life in the ashram system?

A) Sannyas

B) Grihastha

C) Brahmacharya

D) Vanaprastha

100. The final aim of Bharatiya life philosophy is:

A) War victory

B) Social fame

C) Moksha (liberation)

D) Business success

Answer Key

Here is the Answer Key for the MCQs:

Question No.	Correct option	Question No.	Correct option	Question No.	Correct option
1.	C	21.	C	41.	C
2.	B	22.	C	42.	C
3.	C	23.	A	43.	B
4.	C	24.	B	44.	C
5.	C	25.	C	45.	C
6.	C	26.	B	46.	C
7.	C	27.	C	47.	C
8.	C	28.	B	48.	C
9.	C	29.	B	49.	B
10.	C	30.	B	50.	C
11.	C	31.	C	51.	C
12.	C	32.	B	52.	C
13.	C	33.	C	53.	C
14.	C	34.	C	54.	C
15.	B	35.	C	55.	C
16.	C	36.	C	56.	C
17.	B	37.	C	57.	B
18.	B	38.	C	58.	C
19.	B	39.	C	59.	C
20.	C	40.	D	60.	C

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Question No.	Correct option	Question No.	Correct option	Question No.	Correct option
61.	C	75.	C	89.	C
62.	C	76.	C	90.	C
63.	C	77.	B	91.	C
64.	C	78.	C	92.	C
65.	C	79.	A	93.	C
66.	C	80.	B	94.	C
67.	C	81.	B	95.	B
68.	C	82.	C	96.	C
69.	C	83.	C	97.	C
70.	B	84.	C	98.	A
71.	C	85.	C	99.	B
72.	C	86.	C	100.	C
73.	B	87.	C		
74.	C	88.	B		