

**Direction (1-4): Study the following information and answer the questions that follow:**

The urgency of slowing down - to find the time and space to think - is nothing new, of course, and wiser souls have always reminded us that the more attention we pay to the moment, the less time and energy we have to place it in some larger context. "Distraction is the only thing that consoles us for our miseries," the French philosopher Blaise Pascal wrote in the 17th century, "and yet it is itself the greatest of our miseries." He also famously remarked that all of man's problems come from his inability to sit quietly in a room alone.

When telegraphs and trains brought in the idea that convenience was more important than content - and speedier means could make up for unimproved ends - Henry David Thoreau reminded us that "the man whose horse trots a mile in a minute does not carry the most important messages." Even half a century ago, Marshall McLuhan, who came closer than most to seeing what was coming, warned, "When things come at you very fast, naturally you lose touch with yourself."

Yet few of those voices can be heard these days, precisely because "breaking news" is coming through on CNN and Debbie is just posting images of her summer vacation and the phone is ringing. We barely have enough time to see how little time we have. And the more that floods in on us the less of ourselves we have to give to every snippet. All we notice is that the distinctions that used to guide and steady us - between Sunday and Monday, public and private, here and there - are gone.

We have more and more ways to communicate, as Thoreau noted, but less and less to say. Partly because we're so busy communicating. And - as he might also have said - we're rushing to meet so many deadlines that we hardly register that what we need most are lifelines.

So what to do? The central paradox of the machines that have made our lives so much brighter, quicker, longer and healthier is that they cannot teach us how to make the best use of them; the information revolution came without an instruction manual. All the data in the world cannot teach us how to sift through data; images don't show us how to process images. The only way to do justice to our onscreen lives is by summoning exactly the emotional and moral clarity that can't be found on any screen.

Maybe that's why more and more people, even if they have no religious commitment, seem to be turning to yoga, or meditation, or tai chi; these aren't New Age fads so much as ways to connect with what could be called the wisdom of old age. Two journalist friends of mine observe an 'Internet sabbath' every week, turning off their online connections from Friday night to Monday morning, so as to try to revive those ancient customs known as family meals and conversation.

**Q 1.** What is the 'central paradox' described in the second last paragraph?

- 1) We have too much information but not enough time to understand and appreciate it.
- 2) We need an instruction manual to understand the information revolution all around us.
- 3) We can get everything except the thing we need the most – emotional and moral clarity.
- 4) We can get all the information we need to enrich our lives but no information on how to live it.

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**Q 2.** Which of the following best expresses the central idea of the passage?

- 1) The impact of the information revolution on our everyday lives.
- 2) Ways to cope with the information revolution.
- 3) The negative consequences of the information revolution.
- 4) The excesses of the information revolution.

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**Q 3.** Which one of the following is a valid inference from the passage?

- 1) The ability to sit quietly in a room alone is necessary to end all our miseries.

- 2) The information revolution has reduced our ability to concentrate on tasks that are important.
  - 3) A lack of distraction is necessary to make meaningful conversations.
  - 4) More information does not necessarily lead to more knowledge.
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**Q 4.** Which of the following is likely to continue the ideas expressed in the last paragraph of the passage?

- 1) Other friends try to go on long walks every Sunday, or to “forget” their cell phone and other gadgets at home.
  - 2) Nothing makes me feel better than being in one place, absorbed in a book, a conversation, a piece of music.
  - 3) We appear to have gone from knowing nothing about the world to knowing too much all but overnight.
  - 4) It’s vital, of course, to stay in touch with the world, and to know what’s going on, that is the core reality.
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**Direction (5-8): Study the following information and answer the questions that follow:**

So what was the concept put forward by Gaudapada? As we know, ideas can be either supported or opposed. Especially in modern times when individuality is encouraged, there is greater opportunity for holding different views. However, this can give rise to challenges when two opposing ideas come into conflict with each other. When confronted with two conflicting ideas, we can often endorse one viewpoint and distance ourselves from the other. But there are instances where we cannot set aside either and need to deal with both. This demands a special cognitive competence, for which we can look towards Gaudapada. His significant contribution was to formulate a way of resolving two fundamentally incompatible views.

Gaudapada established a method of comparing two incompatible Indian schools of philosophy, namely, Buddhism and Vedanta, the latter a dominant school of philosophy rooted in the Vedas and the Upanishads. Lord Buddha attacked and comprehensively rejected Vedanta and proposed an alternative, radically different, philosophy. Vedanta and Buddhism were thus made mutually exclusive. It was against this background of radical polarisation of philosophy that Gaudapada undertook the arduous task of understanding the essentials of both Vedanta and Buddhism. He went one step further and identified a common denominator based on which the profound differences between these two incompatible schools could be compared and contrasted.

He chose the Mandukya Upanisad, where he identifies four states of consciousness: Visva (waking state), Taijasa (dream state), Prajna (deep sleep) and Turiya (non-dual). Recognising this common denominator against the background of an extreme polarised scenario is a huge challenge. By considering both sides, establishing a common denominator, and relating one with the other, Gaudapada introduced a third possibility, a radical concept that immensely enriched philosophy in India.

This comparative approach of Gaudapada is different from Plato’s Dialogues, where differences are resolved, quite predictably and monotonously, in favour of Socrates. There are two aspects to Plato’s Dialogues - the process of dialogue and the conclusions. The process can continue, with each side displaying novel ideas and incisive arguments at different times. There can be tentative or even no conclusions. However, due to his preoccupation with conclusions, Plato terminates dialogues that have the potential to restate positions.

Gaudapada’s comparative method is also different from Hegel’s thesis, antithesis, and synthesis dialectics. Architecturally, it is the opposite of dialectics. In dialectics, the thesis -for instance, Vedanta- and the anti-thesis - that is, Buddhism - can get synthesised subsequently. In the process, they also lose their previous identity. In contrast, Gaudapada’s comparative method seeks to establish a common denominator at the bottom that provides a base retrospectively.

After downloading these two incompatible schools of philosophy onto a common platform, one can begin to relate these two opposed schools and philosophies. The process enabled by the common denominator keeps them engaged with each other, with tentative success but promising, ongoing debate. Unlike in a dialogue where one of the views is defeated or in dialectics where both are synthesised at a higher level, in Gaudapada’s comparative method, both remain critically engaged, a method that is perhaps unprecedented in the world.

This unique contribution deserves to be highlighted in philosophical circles at the global level.

**Q 5.** Which sets of keywords below most closely captures the main essence of the passage?

- 1) Inclusive, paradoxical, philosophical, underrated.
- 2) Underrated, knowledge, conceptual, revelation.
- 3) Comparative, broad, conscious, unique.
- 4) Bland, territorial, nationalistic, forced.

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**Q 6.** “Unlike in a dialogue where one of the views is defeated or in dialectics where both are synthesised at a higher level, in Gaudapada's comparative method, both remain critically engaged, a method that is perhaps unprecedented in the world.” None of the following statements can be viewed as true, EXCEPT:

- 1) Synthesis is a process in philosophy whereby one view point is defeated in favour of another.
  - 2) Two polarising systems of philosophy are compared only to produce a hierarchical structure.
  - 3) Hegel's comparative method is resolved through dialogue.
  - 4) Opposing thoughts can be compared without ascertaining a hierarchy.
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**Q 7.** Based on your understanding of the passage which of the following is the correct inference of the second last paragraph?

- 1) Gaudapada's system promises engagement even in the face of incompatible polarisation.
  - 2) Gaudapada's system focuses on dialogue between two parties.
  - 3) Gaudapada's system is all about resolving differences.
  - 4) Gaudapada's system is critical about engaging two oppositional ideas without a solid foundation.
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**Q 8.** Based on your understanding of the passage, which one of the following instances may require Gaudapada's comparative system?

- 1) A criminal accused of murder may have a compelling back story as to why they committed the crime.
  - 2) Sports where the concept of tie is present is influenced by Gaudapada.
  - 3) In our globalized world, a war between two nations may not be understood by discarding one nation in favour of the other.
  - 4) The partition of India could have avoided had the leaders applied Gaudapada's system of philosophy while looking at the Hindu-Muslim polarity.
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**Direction (9-12): Study the following information and answer the questions that follow:**

There is a hideous absurdity in reporting a society where children will not eat in almost the same breath as describing a country where children cannot. Fat is supposed to be a feminist issue but when five-year-olds apparently have such distorted views of their own bodies that they starve themselves to ill-health, and the numbers of young men hung up on the thickness of their thighs becomes large enough to be quantifiable, then it begins to look as if something else is going on. In the past three years more than 2,000 children have needed hospital treatment for anorexia. According to the Institute for Child Health, three in every 100,000 children under 13 now suffer from an eating disorder.

The headline figures are startling. But it is not clear whether more children have eating disorders now than 10 years ago. The last authoritative count of all patients was in 2014, when 1.6 million were identified; according to the charity B-eat, only anecdotal evidence exists to show the number is rising. Yet yesterday's reports will cue storms of protest about the continuing damage caused by skeletal models and airbrushed photographs. It is true that such images matter, but they matter more because they legitimize a self-starving child's behavior than because they trigger it. It is a convenient assumption that everyone wants to look like Cheryl Cole so badly that they will make themselves ill to achieve it. One researcher called it “the socially sanctioned coloring of distress”. But there is evidence that this is about something much less straightforward than the desire to be thinner, fostered by Kate Moss's aphorism that nothing tastes as good as thin feels.

The basis for this claim is that eating disorders are not restricted to the self-absorbed, consumerist west, and global researchers find some evidence of a common underlying cause. Of course it is a complex condition with multiple causes including some research that

claims that the west has simply exported its understanding of eating disorders. Others suggest that the more publicity anorexia gets, the more cases appear. But there is a much more challenging common thread: self-starvation often appears to be a way that the powerless can exercise some power. In an unyielding world, it offers a form of resistance. In some places, changing that looks like an impossible political hurdle. Nearer to home there might be easier answers to do with less pressure and more autonomy. Mental illness among children in the west has been rising for decades. Eating disorders are one more sign that we are not getting childhood right in this country, and the elevation of individual perfection, personal, academic or physical, must bear part of the blame.

**Q 9.** The tone of the passage is\_\_\_\_\_.

- 1) pessimistic
  - 2) cavilling
  - 3) sceptical
  - 4) concerned
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**Q 10.** The passage has been most likely taken from

- 1) a news report
  - 2) a chrestomathy
  - 3) an editorial
  - 4) an article in a medical journal
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**Q 11.** The primary purpose of the second paragraph is to

- 1) establish that it is unclear whether more children have eating disorders now than 10 years ago.
  - 2) establish that celebrity images legitimize eating disorders rather than trigger them.
  - 3) establish a link between eating disorders and the famous and glamorously thin celebrities.
  - 4) establish that the rise in eating disorders can only be established through anecdotal evidence.
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**Q 12.** According to the passage, eating disorders imply:

- 1) that children are not being given the right treatment.
  - 2) that mental illness has been rising among youngsters.
  - 3) that there are pressures that leave children feeling powerless.
  - 4) that the media has glorified the "thin is in" trend.
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**Direction (13-16): Study the following information and answer the questions that follow:**

In the hope of settling this dispute, I ask you to consider the history of literary women. It turns out, oddly, to be also a prolific history of "men," among whom the most celebrated are Currer, Acton and Ellis Bell (Charlotte, Anne and Emily Brontë), George Eliot (Mary Ann Evans), George Sand (Amandine Aurore Lucie Dupin), Isak Dinesen (Karen Blixen), Vernon Lee (Violet Paget).

The motive behind these necessary masquerades is hardly an urge to hide. Instead, it is a cry for recognition and a means of evading belittlement, or worse yet, the curse of not being noticed at all. The most pointed symptom and symbol of this pervasive fear is the poignant exchange between the 20-year-old Charlotte Brontë and Robert Southey, England's poet laureate. Humbly and diffidently, she had sent him a sampling of her poems, trusting that he might acknowledge the worth of what she knew to be her "single, absorbing, exquisite gratification."

His notorious reply, while conceding her “faculty of verse,” is nearly all that remains of his once powerful fame. “Literature,” he chided, “cannot be the business of a woman’s life, and it ought not to be. The more she is engaged in her proper duties, the less leisure she will have for it, even as an accomplishment and a recreation.” If such condescending sentiments leave a contemporary writer feeling sick at heart, Brontë thought the letter “kind and admirable; a little stringent, but it did me good.”

The Orange Prize, then, was not born into an innocent republic of letters. Nor need we thumb through past centuries to discover the laureate’s enduring principle. After gaining a modicum of notice following an eclipse lasting years, I was once praised, as a kind of apology, by a prominent editor with these surprising words: “I used to think of you as a lady writer” - an inborn condition understood to be frivolous and slight, and from which recovery is almost always anomalous.

So much for the defense of a reparative award dedicated solely to writers who are women. Advocacy of this sort, vigorously grounded as it is in a darker chamber of the literary continuum, is not the Orange’s only defense. We are reminded that there are, abundantly, prizes for regional writers, for black writers, for Christian writers, for Jewish writers, for prison writers, for teenage writers, for science writers, and on and on. Why must a prize for women’s writing be the single object of contention?

Yet this argument will not hold water. Each such category signals a particular affinity, or call it, more precisely, a culture (and in the case of Jews and Christians, a deeper and broader civilization), and women are integral to all of them. To argue for femaleness-as-culture is to condemn imaginative and intellectual freedom and to revert to the despised old anatomy-is-destiny.

**Q 13.** The author is likely to agree with which of the following?

- 1) Women writers look for recognition from their male counterparts and this has led to their subservience in the field of literature.
  - 2) Orange prize is another form of the old condescending attitudes of the literary establishment towards women.
  - 3) The prizes given exclusively to cultural groups are justified but the same cannot be said for prizes exclusive to women.
  - 4) Women writers have had to face much derision in the past and the Orange Prize has come as a form of reprieve.
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**Q 14.** Why does the author bring up the instance where she was called a ‘lady writer’ in paragraph 4?

- 1) The author wishes to demonstrate and bring to light the extremely prejudiced views of an important individual.
  - 2) The author wants to argue for, provide evidence in support of and prove that women writers are inherently different.
  - 3) The author wants to argue that there is a genuine case for the Orange prize being a reparative measure.
  - 4) The author wants to demonstrate that opinions regarding women writers have not changed since the time of Robert Southey.
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**Q 15.** Why does the author ultimately concede ‘this argument will not hold water’?

1. There are no awards that women writers are barred from competing for.
2. The award categorises women writers as a separate culture.
3. The award works against the principles of intellectual freedom.

- 1) 1 and 3
  - 2) 1 and 2
  - 3) 2 and 3
  - 4) Only 3
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**Q 16.** The author is likely to agree with all of the following EXCEPT:

- 1) The literary history of women includes that of the men who have supported these women writers.
- 2) The motives behind women writers adopting male names is related to the fear of being ignored.
- 3) Some people believed that writing is not an activity that women should concern themselves with.

- 4) There are literary prizes that are granted on the basis of race, ethnicity and other categorizations.
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**Q 17. Directions for question (17):** The four sentences (labelled 1, 2, 3, and 4) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentences and key in this sequence of four numbers as your answer.

1. Also, the settlement sets up a compensation fund that will pay some victims of drug addiction an expected \$3,500 to \$48,000 each.
  2. As part of the settlement, the drug-maker will be reorganized into a new company with a board appointed by public officials and will funnel its profits into government-led efforts to prevent and treat opioid addiction.
  3. If so, he said, he will formally enter the decision on Thursday.
  4. US bankruptcy judge Robert Drain said on Wednesday he would approve the plan as long as two technical changes were made.
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**Q 18. Directions for question (18):** The four sentences (labelled 1, 2, 3, and 4) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentences and key in this sequence of four numbers as your answer.

1. What we don't know is whether the theory is actually correct.
  2. It is undoubtedly true that societies are spending vast amounts of time and money on this idea.
  3. It is also true that the masters of the universe in business and government seem attracted to it, perhaps because stern self-discipline is how many of them attained their status.
  4. So we appear to have a public consensus that excess body weight (defined as a Body Mass Index of 25 or above) and obesity (BMI of 30 or above) are consequences of individual choice.
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**Q 19. Directions for question (19):** The passage given below is followed by four summaries. Choose the option that best captures the author's position.

Fortunate to have been born on the human rights day, it becomes vivid, not by memory but by instincts and embryonic experience, that the darkest formative cell, nurtured with warmth and care has the most safe, comfortable, care-free and above all fearless living a custodial dignity that precedes every human born a dignity infused in the human system that must revolt against its non-recognition in any form by reflex action. This ethereal gift is zealously guarded by all within and most want only disregarded by most without.

- 1) The embryonic experience forms the basis of human dignity and is reinforced by occasions like the human rights day.
  - 2) Custodial dignity is the birth right of every individual, infused in human beings right from conception, instinctively at revolt with any deviation.
  - 3) Human rights are not to be compromised at any cost and it is this message which is brought home by occasions like the human rights day.
  - 4) The gift of dignity is of immense inner value, being exposed constantly to the indignities of the human system.
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**Q 20. Directions for question (20):** Five sentences related to a topic are given below. Four of them can be put together to form a meaningful and coherent short paragraph. Identify the odd one out.

1. Parkinsonism didn't just affect Louise's movements.
2. In the past few years, she had suffered from dementia, a progressive deterioration in cognition that affects thought, mood and behaviour.
3. When parts of that processing deteriorate, what remains is maladapted to making sense of everyday life.
4. She could still identify basic shapes, silhouettes of animals, and obscure road-signs that I had shown her, and had even discerned a version of the Mona Lisa with an inverted face.
5. While Louise's language and to some extent memory remain strong, in the past few years her chief struggle has been a decline in her visual and spatial abilities, and executive functions such as self-control and problem-solving.

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**Q 21. Directions for question (21):** The four sentences (labelled 1, 2, 3, and 4) given in this question, when properly sequenced, form a coherent paragraph. Decide on the proper order for the sentences and key in this sequence of four numbers as your answer.

1. Footage of the Dutch crime reporter Peter R de Vries taken shortly after he had been shot in the head in central Amsterdam is thought to have been filmed and posted on the internet by those involved in his murder.
2. "Then you ensure that shocking videos immediately spread across the internet."
3. "If you want maximum attention, you do this," a police source told the Algemeen Dagblad newspaper.
4. Videos of bystanders coming to help the fatally injured journalist swiftly went viral before YouTube eventually removed them.

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**Q 22. Directions for question (22):** The passage given below is followed by four summaries. Choose the option that best captures the author's position.

Self-esteem is a core identity issue, essential to personal validation and our ability to experience joy. Once achieved, it comes from the inside out. But it is assaulted or stunted from the outside in. A person with low self-esteem does not feel good about himself because he has absorbed negative messages from the culture and/or relationships. Self-esteem is an upward or downward spiral. What you do affects the way you feel. How you feel affects the things you do. The things you do affect what you and others think of you, which in turn, affects how you feel about yourself. You're either building yourself up or tearing yourself down. There is no status quo when it comes to your self-image.

- 1) The core issue at any given time is the need to validate one's personal growth at any cost.
  - 2) Self-esteem needs to be nurtured and tended with care; once established, it helps you to build yourself up in an upward spiral.
  - 3) Low self-esteem can be detrimental to the extent that growth can get stunted and tear you down.
  - 4) Life is a continuous process of image and esteem-building, positive energies fuel an upward trend and vice versa with no room for status quo.
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**Q 23. Directions for question (23):** Five jumbled up sentences related to a topic is given below. Four of them can be put together to form a coherent paragraph. Identify the odd one out and key in the number of the sentence as your answer.

1. Dujardin and her horse Gio, riding together in their first Olympics, danced their way to legendary status in the grand prix freestyle at Tokyo Equestrian Park, with Dujardin having won gold at London 2012 and in Rio 2016 on her horse Valegro.
2. Charlotte Dujardin has cemented her place in the history books as the most decorated British female Olympian of all time, winning a bronze in the individual dressage – the double champion's sixth Olympic medal.
3. Dujardin's collection of three gold medals, one silver and two bronze moves her ahead of the five medals won by the British rower Katherine Grainger and the tennis player Kathleen McKane Godfree.
4. Dujardin finished her performance on Wednesday – which she later revealed was a brand new freestyle she was riding for the first time.
5. At the peak of a dressage horse's gymnastic development, the horse responds smoothly to a skilled rider's minimal aids.

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**Q 24. Directions for question (24):** The passage given below is followed by four summaries. Choose the option that best captures the author's position.

If one wishes to form a true estimate of the full grandeur of religion, one must keep in mind what it undertakes to do for men. It gives them information about the source and origin of the universe, it assures them of protection and final happiness amid the changing vicissitudes of life, and it guides their thoughts and actions by means of precepts which are backed by the whole force of its authority. It fulfils, therefore, three functions. In the first place, it satisfies man's desire for knowledge; it is here doing the same thing that science attempts to accomplish by its own methods, and here, therefore, enters into rivalry with it. It is to the second function that it performs that religion no doubt owes the greater part of its influence. In so far as religion brushes away man's fear of the dangers and vicissitudes of life, in so far as it assures them of a happy ending, and comforts them in their misfortunes, science cannot compete with it.

- 1) Religion is incomparable in its ability to provide support to men.
  - 2) Religion scores over science as far as the emotional quotient goes.
  - 3) Man in his quest for knowledge prefers science and scientific methods.
  - 4) Science cannot provide a security cover nor can it help men overcome their fears.
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