

**Passage 1**

Read the passage carefully and answer the following questions.

Most of us have had a nightmare or a few. They're a normal response to stress. But for a significant minority of people, they're so frequent—about 5 percent of the population experiences nightmares on a weekly basis or worse—that the disruption to sleep can be severely harmful to mental health, increasing symptoms of anxiety, depression, and even suicide risk.

People who experience frequent nightmares can feel helpless, doomed to relive disturbing dreams on any given night. Common recurring themes include out-of-control vehicles, falling, being chased or attacked, teeth falling out, and being late or unprepared for an exam.

For people who experience frequent nightmares, sleep becomes a constant source of fear and restlessness rather than respite. Repeatedly waking from nightmares is a shock to both their body and mind: heart racing, hyperventilating, palms sweating, with emotional distress that can persist well into the day and further disrupt sleep the following night.

I'm a dream scientist. One of the goals of my work is to help nightmare sufferers. I study dreams to better understand how they work and what happens when dreaming is disrupted, including by the experience of recurring nightmares. I want to uncover ways to repair nightmares and, in their place, engineer dreams for healing.

Over the past decade, I've worked in sleep laboratories worldwide. I've watched hundreds of people sleep so that I can wake them up to ask them about their dreams. Today, I work at the University of Rochester's Sleep and Neurophysiology Research Laboratory in

New York State, which happens to be where I fell in love with this research field as an undergraduate intern in 2008. That same year, in my dorm-room bed, is when I had my first ever lucid dream—when you know you're dreaming and you can exert some control over what's happening. In this lucid dream, I opened my eyes, turned around, and saw that my body was still lying asleep! I was literally beside myself as I realised I was inside a dream. I remember being amazed at how vivid and real everything looked and that this alternative reality was being created inside my mind.

When I woke up, I knew that this was what I wanted to study; I wanted to explore the world of dreaming through scientific sleep research. And since beginning my career as a graduate student in the Dream and Nightmare Laboratory in Montreal in 2011, I've done just that, studying the science, psychology, and practice of dreaming.

Researchers in my field typically conduct studies in sleep laboratories using polysomnography, which involves measuring a person's eye movements, brainwaves, and heartbeat while they sleep. This approach began in 1951 when the American physiologist and pioneering sleep researcher Eugene Aserinsky placed electrodes on his eight-year-old son's scalp and around his eyes, and discovered that there were periods of the night where his son's eyes were moving, which corresponded with changes in brain activity. If awakened during these periods, which are known today as rapid eye movement (REM) sleep, participants are much more likely than at other sleep stages to report vivid sensory, emotional and bizarre dreams (while dreams are more likely to occur and are more vivid, during REM sleep, it's not true that they occur only during REM sleep, as used to be believed).



To influence dreams, dream engineers need to understand the processes that shape dream content. For a long while, a conventional view was that dreaming is a simulation of waking life generated purely by brain activity. However, evidence is mounting that the rest of the body also contributes to dream generation, which has huge implications for dream engineers seeking ways to shape dreams.

For instance, consider a recent study of lucid dreamers by the neurologist Isabelle Arnulf and her team at the Pierre and Marie Curie University in Paris. Arnulf and her colleagues asked their lucid dreamers to hold their breath within their dream and found that, as they did so, there was actually a cessation of airflow in the real sleeping body, as measured by a sensor placed in the nostrils. This provides evidence that, at least in lucid dreamers, the physical body is manifesting dream content in real time. There's also a correspondence between the body and more emotional dream content. Another of Arnulf's recent studies suggests that a person's expressions during sleep, such as whether they are smiling or laughing, correspond to the emotional content of their dreams.

These parallels between the body and dream content can be clinically important. The increased heart and respiration rate that accompanies nightmares or anxious dreams means that individuals who experience frequent nightmares are actually experiencing a frequent excess of physiological arousal during their sleep. The links between our bodies and our dream content also offer a tantalising route towards intervening to change dreams.

1. Which of the following is/are true about nightmares?
 - I. Nightmares are a normal response to stress.
 - II. About 5 percent of the population experiences frequent nightmares.
 - III. Nightmares can be severely harmful to mental health and physical health.
 - IV. Being late or unprepared for an exam is not an example of a nightmare.

- (A) Only I, II, and III
 - (B) Only II, III, and IV
 - (C) Only I and II
 - (D) All of the above

2. All of the following can be inferred from the passage about dream scientists, except:

- (A) Dream scientists exert some control over the dream of their subjects.
- (B) Dream scientists study the functioning of nightmares and their impact on the mind and body of dreamers.
- (C) Some dream scientists aim to engineer dreams to alleviate the suffering of nightmare sufferers.
- (D) Dream scientists help nightmare sufferers.

3. All of the followings are true according to the passage, except:

- (A) A lucid dream is when you know you're dreaming and you can exert some control over what's happening.
- (B) The author's lucid dream triggered his ambition of becoming a dream scientist.
- (C) Dreams are more likely to occur and are more vivid during REM sleep.
- (D) Vivid sensory, emotional and bizarre dreams occur only during REM sleep.

4. Which of the following statements is not true according to the passage?

- I. Dreaming is a simulation of waking life, though not generated purely by brain activity.
- II. The rest of the body also contributes to dream generation.
- III. A person's expressions during sleep correspond to the emotional content of their dreams.
- IV. The links between our bodies and our dream content are important for dream engineers to influence our dreams.

- (A) None of the above
 - (B) All of the above
 - (C) Only I and IV
 - (D) Only II and III



Solutions

1. (A)

Statement IV is not true, as being late or unprepared for an exam is an example of a nightmare.

Statements I and II are written in the first para. Statement III can be inferred from the first and third para.

So, option A is the correct answer.

2. (A)

Options B, C, and D can be inferred from the fourth passage. But option one is incorrect as dream scientists do not control their subjects' dreams rather, they are trying to find ways to do so.

So, option A is the correct answer to this question.

3. (D)

Option A can be confirmed from the fifth para. Option B can be confirmed from the sixth para. The 7th para confirms that option C is correct and option D is incorrect. Hence, option D is the answer.

4. (A)

All the statements I, II, III, and IV are true in the passage's context.

Statements I and II can be confirmed from the 8th paragraph. Statements III and IV can be confirmed from the 10th paragraph. As all the given statements are true, the answer is option A.



Passage 2

Read the passage carefully and answer the following questions.

Zuckerberg's efforts began with a 2019 op-ed in the Washington Post, 'The Internet needs new rules'. The article proposed four specific actions, including things that Facebook was already doing. A few months later, Facebook released a white paper reiterating the ideas. When it was presented to the European Union, the official responsible described it as 'too low in terms of responsibility'. It is this same set of proposals that are the basis for Facebook's multimillion-dollar television, print, and digital advertising campaign proclaiming, 'We support updated internet regulations'.

Affirming the need for oversight of digital platforms is a positive step and should be applauded. But for the last 20 years, tech companies such as Facebook have fought government oversight, warning that regulation would break the magic of digital technology and the wonders of 'permissionless innovation'. Now, however, like other nations, and even states within the U.S., have made differing efforts to mitigate the harms delivered by Big Tech, a common set of national rules no longer seems so onerous.

A tried-and-true lobbying strategy is to loudly proclaim support for lofty principles while quietly working to hollow out the implementation of such principles. The key is to move beyond embracing generic concepts to deal with regulatory specifics. The headline on Politico's report of the March 25 House of Representatives hearing, 'D.C.'s Silicon Valley crackdown enters the haggling phase', suggests that such an effort has begun. Being an optimist, I want to take Facebook at its word that it supports updated internet regulations. Being a pragmatist and former regulator, though, I believe we need to know exactly what such regulations would provide.

At the March hearing, Zuckerberg was asked by Vermont Rep. Peter Welch, a Democrat,

if he would support creating a new federal agency to regulate digital platforms. The reply was encouraging: 'The solution that you're talking about could be very effective and positive for helping out'. Such an agency has been proposed by a group of former regulators of which I am part. If the haggling has begun, it is worthwhile to identify some of the items worth haggling over.

First off is the new agency itself. The preponderance of proposals in Congress is to give increased authority to the Federal Trade Commission (FTC). The FTC, its commissioners and staff are dedicated public servants, but the agency is already overburdened with an immense jurisdiction. There is a history of companies seeking to transfer oversight to the FTC in an effort to get its issues lost amid other the issues of other companies. Oversight of digital platforms should not be a bolt-on to an existing agency but requires full-time specialised focus.

The European Union has proposed a new regime to regulate platforms that have 'gatekeeper' power. The United Kingdom has similarly proposed new oversight for platforms with 'significant market share.' The United States, too, needs a focused and specialised government oversight to protect consumers and competition.

Digital companies complain (not without some merit) that current regulation with its rigid rules is incompatible with rapid technology developments. To build agile policies capable of evolving with technology, the new agency should take a page from the process used in developing the technology standards that created the digital revolution. In that effort, the companies came together to agree on exactly how things would work. This time, instead of technical standards, there would be behavioural standards.

The subject matter of these new standards should be identified by the agency, which would convene industry and public stakeholders to propose a code, much like electric codes and fire codes. Ultimately, the



agency would approve or modify the code and enforce it. While there is no doubt that such a new approach is ambitious, the new challenges of the digital giants require new tools.

1. The author of this article seems to be arguing from the point of view of:
 - (A) Digital platforms
 - (B) Regulating agencies
 - (C) Mark Zuckerberg
 - (D) General public
2. Mark Zuckerberg is most likely to support:
 - (A) A lenient set of regulations.
 - (B) A stringent set of rules.
 - (C) An agile and compatible set of regulations.
 - (D) The existing set of regulations.
3. The quote 'D.C.'s Silicon Valley crack-down enters the haggling phase' is likely about:
 - (A) Mark Zuckerberg's efforts to convince the regulatory body for a favourable set of rules.
 - (B) The actions of digital giants to get a clear set of rules from the regulatory agencies.
 - (C) Regulating agencies' efforts to set stringent rules to protect consumers' rights.
 - (D) The talks between government institutions and digital platform companies.
4. The term 'oversight', as used in the passage, refers to:
 - (A) The negligence on the part of the regulating agencies.
 - (B) The ignorance of rules by digital companies.
 - (C) Review, monitoring, and supervision of digital companies.
 - (D) Review, monitoring, and supervision of regulating agencies by other agencies.
5. The author is most likely to suggest that:
 - (A) Regulating agencies should take the consumers and digital companies into confidence before drafting regulations regarding the functioning of digital platforms.
 - (B) A new agency should be formed to make rules on the functioning of digital platforms.
 - (C) Consumers' interests should be a top priority while framing the rules for the functioning of digital platforms.
 - (D) A new regime to regulate platforms with 'gatekeeper' power and new oversight for platforms with 'significant market share' should be formed.



Solutions

1. (B)

'Being a pragmatist and former regulator, though, I believe...' this phrase from the third para indicates that the author represents regulating authorities' point of view here. Also, here and there, he has suggested what companies should do and what agencies should do, so it is evident that he is speaking for a better set of laws.

2. (C)

Options B and D are clearly out of the question, as evident after reading the first paragraph only. And though Zuckerberg would like the regulations to be lenient, option A is slightly negative in the given context. So, option C is the correct answer.

3. (B)

A careful reading of the third paragraph suggests that the given headline talks about the efforts made by tech and digital companies to influence the decisions of the regulating agencies. So, option B is the correct answer.

4. (C)

One doesn't need to have a very sound understanding of the U.S. congressional system to understand that the term 'oversight' has not been used in its literal sense here. Rather, it has got a deeper meaning. And that meaning corresponds to the definition given in option C.

5. (A)

This is an inferential question. One needs to understand the tone and flow of the passage.

Option D is the proposal made by the European Union and the United States, which the author would most likely agree with. But it is not the suggestion that the author would give.

Option B, again, is the suggestion given by the existing agencies and not the author's suggestion.

Option C ignores the interests of the digital companies, and hence the author would not make any such suggestions.

The correct answer is option A.



Passage 3

Read the passage carefully and answer the following questions.

When I visited my grandmother at the undertakers, an hour or so before her funeral, I was struck by how different death is from sleep. A sleeping individual shimmers with fractional movements. The dead seem to rest in paused animation, so still, they look smaller than in life. It's almost impossible not to feel as if something very like the soul is no longer present. Yet my grandmother had also died of Alzheimer's. Even in life, something of who she was had begun to abandon her. And I wondered, as her memories vanished, had she become a little less herself, a little less human?

These end-of-life stages prick our imaginations. They confront us with some unsettling ideas. We don't like to face the possibility that irreversible biological processes in our bodies can snuff out the stunning light of our individual experiences. We prefer to deny our bodies altogether and push away the dark tendrils of a living world we fear. The trouble for us is that this story—that we aren't really our bodies but some special, separate 'thing'—has made a muddle of reality. Problems flow from the notion that we're split between a superior human half and the inferior, mortal body of an animal. In short, we've come to believe that our bodies and their feelings are a lesser kind of existence. But what if we're wrong? What if all parts of us, including our minds, are deeply biological, and our physical experiences are far more meaningful and richer than we've been willing to accept?

As far as we know, early hunter-gatherer animist societies saw spirit everywhere. All life possessed a special, non-physical essence. In European classical thought, many also believed that every living thing had a soul. But souls were graded. Humans were thought to have a superior soul within a hierarchy. By the time of theologians such as the Italian Dominican friar and philosopher Thomas

Aquinas, in the 13th century, this soulful view of life had retreated, leaving humans the only creature still in possession of an immortal one. As beings with unique souls, we were more than mere animals. Our lives were set on a path to salvation. Life was now a great chain of being, with only the angels and God above us.

But, as the Middle Ages came to a close in the 16th century, a fresh, apparently rational form of exceptionalism began to spread. The origins of this shift lie in the thinking of René Descartes, who gave the world a new version of dualism. Descartes argued that thought is so different from the physical, machine-like substance of the body that we should see humans as having two parts: the thoughtful mind and the thoughtless, physical body. This was religion refocused through a rational lens. The division between humans and the rest of nature was no longer the soul—or, at least, not only the soul—but rather our intellectual capabilities: our reason, our moral sensibilities, our gifts for abstraction. He assumed, of course, that other animals don't think.

Enlightenment figures such as John Locke and Immanuel Kant in the 17th and 18th centuries developed this further. According to them, it was the fruits of our intelligence that made us truly human. Through mental powers, humans live a more meaningful life than other beings. In other words, we humans have a soulful mind. It was even suggested that we are our thoughts and that these phantasmal mental aspects of humans are more important and even, daringly, separable from the impoverished biology that we share with other animals.

In many ways, Darwinism posed a threat to this intensifying vision of the human and our place in nature. Charles Darwin disrupted both the idea of a neat divide between humans and other forms of life and also complicated the possibilities for mind-body dualism. If humans had evolved from earlier ancestral primates, then our minds,



too, must have emerged through ordinary, evolutionary processes with deep roots in nature. It's easy to forget today just how shattering Darwinism was for a whole generation. Darwin himself wrote to his friend, the American botanist Asa Gray, to express his acute fear of seeing humans as a fully integrated part of a seemingly amoral natural world, where there's 'too much misery'. Perhaps we shouldn't be surprised, then, to find the redoubling of efforts to assert new forms of human redemption in the years after the publication of *On the Origin of Species* (1859).

One such effort came in the form of the 'human revolution'—the idea that some kind of cognitive leap took place in the recent evolution of *Homo sapiens* that forever split us from other species. Another was in the 20th-century reworking of Enlightenment humanism that sought to find scientific proof of human exception and to argue that only these ultimately matter. Modern humanism promised to be about the complete realisation of human personality in an onward march to move farther into space and perhaps inhabit other planets. The history of a global philosophy on humans and other animals might be mischievously summarised as a long study in mental bias.

1. What is the theme of the passage?
 - (A) The dualism of mind and body.
 - (B) The divide between humans and other forms of life.
 - (C) Altering perception of mind-body dualism through centuries.
 - (D) The dualism of mind and body and the divide between humans and other forms of life.
2. According to theologians of thirteenth-century Italy:
 - (A) All life possessed a unique, non-physical essence.
 - (B) Every living thing had a soul.
 - (C) Humans had a superior soul within the hierarchy.
 - (D) Humans were the only creature in possession of an immortal soul.
3. All of the followings are true according to the passage, except:
 - (A) René Descartes' version of dualism was more rational than previous versions.
 - (B) Descartes argued that we should see humans as having two parts: the thoughtful mind and the thoughtless physical body.
 - (C) Descartes' ideology contrasted with the religious view on the dualism of that time.
 - (D) Descartes had assumed that only human beings had the ability to think.
4. The author seems to be:
 - (A) Supporting the idea of the dualism of mind and body.
 - (B) Negating the idea of the dualism of mind and body.
 - (C) Neither supporting nor opposing the idea of the dualism of mind and body.
 - (D) Supporting Darwin's views on the dualism of mind and body.
5. All of the following can be inferred from the passage, except:
 - (A) Darwin was least likely to support the concept of mind-body dualism.
 - (B) Darwin's theory of evolution put an end to the possibilities of the dualism of mind and body.
 - (C) A complete realisation of human personality is one of the objectives of modern humanism.
 - (D) Darwin realised the consequences of his findings and claims.



Solutions

1. (D)

Throughout the passage, the author has parallelly discussed the dualism of mind and body and human beings' effort proving their superiority over other life forms. So, option D is the correct theme.

2. (D)

A careful reading of the third para reveals that option D is the correct answer. Thoughts mentioned in other options are the thoughts perceived by the earlier societies.

3. (C)

The question is concerned with the fourth paragraph of the passage. And a careful reading would reveal that statements written in options A and D can be inferred, while option C is clearly stated in the fourth para. Therefore, option C is the correct answer, as it is the opposite of the conclusion made in the fourth para.

4. (C)

The subject matter of the passage is the dualism of mind and body and our varying perceptions of that dualism. The death of the author's grandmother (in the first para) sets these thoughts into motion. But the author is neither supporting nor negating the idea of dualism. He is only discussing the various phases and patterns of this concept (dualism). Hence, option C is the correct answer.

5. (B)

Options A and D can be inferred from the sixth para. Option C can be inferred from the last paragraph. Option B is the correct answer here, as it is a wrong inference. Darwin's theory only complicated the possibility of dualism. It wouldn't mean that it put an end to the possibility of its existence.



Passage 4

Read the passage carefully and answer the following questions.

Eric S. Maskin, a professor of economics and mathematics at Harvard University, in his 2007 Nobel Prize-winning speech, had said, “As one cynic noted, economists have predicted nine out of the last five recessions”.

Predicting how an economy will behave in time to come is a tough business, given that there are so many factors at play. Hence, it is hardly surprising that when the covid pandemic started to spread around 18 months ago, most economists thought that the world would face a deflationary shock, with prices of goods and services falling, as most people stayed at home.

But 18 months later, it is fair to say that the economists who predicted deflation got it wrong. Like always, there are exceptions to this as well. In a column in the Financial Times in May last year, Stephen Roach, who teaches at Yale University, had said that consumer spending would remain low only until a covid vaccine arrives. And once a vaccine hits the market, ‘pent-up demand will build as never before’.

Roach explained that this would primarily happen because governments of the rich world would continue to support worker incomes until a vaccine became available. The pent-up demand thus released would lead to inflation or a rise in prices.

Central banks are now getting ready to fight inflation. The major tool in their armoury to do so is interest rates. When inflationary expectations are high, monetary policy committees of central banks raise interest rates, the idea being that at higher interest rates people will borrow and spend less. This will bring down demand and, in the process, inflation as well.

Since the beginning of 2020, central banks of the world, rich and poor, have printed a

lot of money to drive down interest rates in the hope of getting consumers and corporates to spend more. Thanks to very low interest rates, money has found its way into stock markets and other financial markets in search of higher returns. This has led to bubbles all around.

As Ruchir Sharma, the chief global strategist at Morgan Stanley pointed out in a column in the Financial Times: ‘My research on the 10 biggest bubbles of the past century... shows that prices typically rise 100 percent in the year before the peak.’ On the basis of this definition, it is easy to conclude that everything, from stocks to cryptocurrencies, has been in a bubbly territory in the recent past.

But all this is the benefit of hindsight. The bigger question is: What does the future hold. As usual, there are arguments on both sides. One school of thought is that central banks will have to raise rates to fight inflation. On the flip side, the argument is that if central banks raise interest rates, they will derail the economic recovery process that is currently on throughout much of the Western world.

Dylan Grice, in the latest edition of the Popular Delusions newsletter, writes: ‘Central banks would accommodate the inflation, lacking the will or stomach to tame what they had unleashed’. Hence, central banks of the rich world will be ready to ignore inflation and try and maintain interest rates at low levels, in the hope of creating some growth.

Nevertheless, higher inflation will drive down the real rate of interest on bank deposits, the safest form of investing, even further. The real rate of interest is obtained by subtracting the rate of inflation from the interest offered on deposits. In this scenario, money should keep coming into stocks in search of higher returns, or as Grice puts it: ‘This would ultimately be supportive/bullish for equities’. Of course, only time will tell which side turns out to be right.



1. According to the passage, predicting the behaviour of the economy is very tough because:
 - (A) The economy is an elusive and ever-changing thing.
 - (B) There are multiple factors that influence the economy.
 - (C) Many unpredictable situations (like COVID 19) also affect the economy.
 - (D) Different governments pursue different economic policies.
2. The second sentence of the third paragraph states that—there are exceptions to this as well. This sentence implies that:
 - (A) Economists had predicted that there would be deflation due to the pandemic situation, but instead, the world faced inflation.
 - (B) Most economists who had predicted deflation due to the pandemic situation got it wrong, but some were also correct.
 - (C) Most economists had predicted deflation due to the pandemic situation, but some had predicted inflation also.
 - (D) First, there would be deflation and then inflation due to the pandemic situation.
3. All of the following can be inferred from the passage, except:
 - (A) To control inflation, Central banks are likely to raise the interest rates on loans.
 - (B) Central banks are likely to lower the interest rates on bank deposits to curb inflation.
 - (C) Central banks are likely to raise the interest rates on loans and bank deposits to control inflation.
 - (D) If central banks manage to bring down the demands in the market, they can control inflation.
4. The term ‘bubbles’ as used in the last sentence of the sixth paragraph refers to:
 - (A) A sudden fall in the prices of stocks due to a lack of liquidity in the market.
 - (B) Instability in the prices of stocks due to fluctuating liquidity in the market.
 - (C) A sudden rise in the prices of stocks due to increased liquidity in the market.
 - (D) A sudden rise and then fall in the prices of commodities in the market.
5. What is the main argument of the passage?
 - (A) It is tough to predict the behaviour of the economy.
 - (B) By controlling the flow of money in the market, central banks can control inflation.
 - (C) Most of the economists who predicted deflation due to the pandemic got it wrong.
 - (D) There are two schools of thought about what policies central banks should adopt to fight inflation.



Solutions

1. (B)

The first sentence of the second paragraph clearly states that there are many factors at play; hence, it is difficult to predict the behaviour of the economy. Clearly, B is the answer.

2. (C)

This question can be a bit tricky for a non-observant reader. A meticulous observation is required to understand the context of the given sentence.

‘There are exceptions to this as well’. There are exceptions to what?

Before this sentence, the author has said that the economists who had predicted deflation got it wrong. Which means there was no deflation. Hence, B cannot be the correct answer.

The statement written in option A is somewhat correct, but it does not relate to the sentence given in the question. The given sentence has not been said in that regard. Hence, A is not the correct answer.

After the given sentence, the author cites the example of an economist who had predicted inflation due to the pandemic situation. Hence, ‘there are exceptions to this as well’ implies that though most economists had predicted deflation (and they got it wrong), some economists had predicted inflation as well (and they got it correct). Option C states this; hence, it is the correct answer.

Option (D) is not concerned with the given sentence; it cannot be the correct answer.

3. (C)

A large circulation of money in the market increases the purchasing power of consumers and boosts demand. Higher demand leads to increased prices.

So, by controlling the flow of money in the market, Central banks can control inflation. If the interest rates on loans are high, people will borrow less. Hence, A is correct.

Lower interest rates on deposits mean less money for people; hence, their buying capacity will reduce. So, B is also correct.

D is correct by definition—refer to the fifth paragraph.

C cannot be inferred. As it states that interest rates should be increased on loans as well as on deposits, which is incorrect. Rates of interest on loans should be increased, but the rate of interest on deposits should be lowered in order to control inflation. Hence, C is the correct choice here.

4. (C)

Refer to the sixth and seventh paragraphs. The governments across the world printed a lot of money, and that money ultimately found its way into the stock markets, increasing the prices of the stocks to an absurd level. This situation has been referred to as ‘bubbles’ in the market. Hence, C is the answer.

Such bubbles are temporary and are likely to burst if the central banks decide to control the flow of money in the market by increasing the interest rates.

Some readers might argue that D should be the answer here. But that is not the case because the fall in prices comes later. The ‘bubbles’ specifically refer to the inflated costs of the stocks.

5. (A)

Though all the arguments mentioned in options A, B, C, and D are made in the passage, the question is asking for the main argument. The main argument should be the central theme or a point that has been reiterated by the author throughout the passage.



Option A is the main argument made by the author, as he has emphasised it several times in the passage.

Point of reference: Throughout the passage. Especially the second, the eighth, and tenth paragraphs. The author even

closes the passage by saying ‘only time will tell’, which means it cannot be predicted now.

Other options address narrow issues, which have been discussed only in a particular part of the passage.





Passage 5

Read the passage carefully and answer the following questions.

One seemingly simple question we don't know the answer to is how many people are actually living with dementia and how many are women; because around 50 percent of people living with dementia are undiagnosed, all we have are estimates.

A study published in 2013, based on other longitudinal studies, estimated that there are 4.7 million people aged over 65 living with dementia in the United States, and others have estimated that two-thirds of these are women. This number was calculated by extrapolating the prospective Chicago Health and Aging Project (CHAP), where a cohort of almost 4,000 people had repeated cognitive assessments, to the US population. The estimate that two-thirds of people with dementia are women was made despite the original cohort in Chicago having no difference in rates of dementia diagnosis between men and women.

This is even more complicated if we look at historical cohorts. Older studies of gender and prevalence identified dementia as being more common in women. In a meta-analysis published in 1999, women over 85 had a far higher risk of being diagnosed with dementia than men. Within this meta-analysis, there were significant differences between countries: in the U.S., there was no difference between the sexes, but women in Europe and Asia were at higher risk. The studies used a variety of methodologies to identify people at risk of dementia, including a screening test called the mini-mental state examination (MMSE), which is heavily influenced by education level. Since women have traditionally had lower levels of education and the study didn't adjust for this, were these women more likely to have dementia, or were they just bad at the test?

While dementia is not a normal part of ageing, the biggest risk for getting dementia is

simply getting older, and since, worldwide, women have a longer life expectancy than men, ranging from 10 extra years in Russia to half a year in Bhutan, more women reach their 80s and 90s when dementia risk rises. Women do have certain biological advantages that explain this improved life expectancy. Since the X chromosome contains many genes that are involved in immunity, women are more resistant to infections than men. The downside to this is that women are more likely to develop autoimmune diseases. Women tend to live longer, but with more chronic diseases and higher levels of disability in older age, as though better able to survive physical challenges—and this is also true of dementia. Since the leading cause of death for men in the UK and Australia is ischaemic heart disease, perhaps men are also dying too soon to be diagnosed with dementia.

In a study of people who attended a memory clinic for a dementia diagnosis and then donated their brains in death, men had a lower level of pathology and a shorter time to death after diagnosis. It's not clear from this study whether men died of dementia or not, but if fewer men live to older age, and men survive fewer years with dementia, that goes a long way to explaining why most people living with dementia are women.

Sex hormones also have a role in brain health, with oestrogen having a positive effect on brain function. Oestrogen helps women prepare for motherhood: during pregnancy, women's brains become more plastic and more able to learn, ready for the challenge of parenting a new-born.

Many women in mid-life experience brain fog, or functional cognitive disorder, especially trouble with concentration and memory. Some women do experience a decline in memory and processing speed during the time of menopause, but these changes resolve once the hormonal changes have settled. It's also a risky assumption to attribute 'brain fog' to hormones alone. Menopause



can negatively impact sleep, which impacts cognitive function, and is also a risky time for the onset of depression. So many women who experience this brain fog are terrified that this is the start of dementia, but there's no evidence that it's the start of an inexorable decline.

1. Why does the author bring up the example of oestrogen in the sixth paragraph?
 - (A) To strengthen his view that women are mentally powerful, so they are less prone to dementia.
 - (B) To refute the claims by different studies that women are naturally at a higher risk side of dementia.
 - (C) To prove that women have high immunity; so they can fight dementia.
 - (D) To show that oestrogen helps women prepare for motherhood.
2. All of the following are true according to the passage, except:
 - (A) Menopause impacts cognitive function and indicates the start of dementia.
 - (B) Menopause can negatively impact sleep and is also a difficult time for the onset of depression.
 - (C) 'Brain fog' cannot be attributed to hormones alone.
 - (D) The trouble with concentration and memory and functional cognitive disorder can be attributed to 'brain fog'.
3. In the fifth paragraph of the passage, the author is most likely suggesting that:
 - (A) Had men lived longer, the number of men diagnosed with dementia would have been higher.
 - (B) Men having a shorter time to death after diagnosis is why more women are diagnosed with dementia.
 - (C) After being diagnosed with dementia, men survive fewer years.
 - (D) Women diagnosed with dementia live longer than men diagnosed with dementia.
4. Which of the following is true about the study discussed in the passage's second paragraph?
 - (A) The claim that two-thirds of the people who have dementia are women is a judgement in itself on the part of the study.
 - (B) The claim that two-thirds of the people who have dementia are women is an exaggeration.
 - (C) The estimate that two-thirds of people with dementia are women is an error on the part of the study.
 - (D) The cohort size of 4000 people was not sufficient for the study.
5. The author has mentioned all of the following as the reasons behind more women being diagnosed with dementia, except:
 - (A) The extrapolated calculation of the prospective Chicago Health and Aging Project (CHAP) by the studies.
 - (B) The inadequate methodologies to identify people at risk of dementia.
 - (C) Men dying too soon to be diagnosed with dementia.
 - (D) Menopause in women negatively impacts sleep, which impacts cognitive function.



Solutions

1. (B)

Throughout the passage, the author has given various examples to question the general view that women are more prone to dementia than men. Oestrogen has been used as just another example to support his view. So, option B is the correct answer.

Option A is incorrect, as the author has never made any such claim in the passage.

Option C is incorrect, as oestrogen has got nothing to do with immunity in women.

Option D is incorrect, as it has been used only as a distortion.

2. (A)

The question refers to the last paragraph of the passage. Options B and C are clearly written there, so both are true. Option D can also be confirmed from the first line of the last paragraph.

Option A is the opposite of what is written in the passage. Hence, option A is the correct answer here.

3. (A)

In that paragraph, the author says it is not clear from the study whether those men died of dementia or not because of either a lower level of pathology or a shorter time to death after diagnosis. This indicates that the author wants to

say that if men lived longer after diagnosis, the chances of more men being diagnosed with dementia are higher.

This exact thing has been said in option A, so option A is the correct choice.

Options C and D agree with what the author has said in the passage, but not why the author has said those things. So, options C and D are distortions.

Option B is irrelevant and doesn't make sense.

4. (A)

'This number was calculated by extrapolating the prospective Chicago Health and Aging Project (CHAP).—This line from the paragraph suggests that the number was a judgement made in the study.

Hence, option A is the correct answer.

Option D is incorrect as it would be an assumption.

5. (D)

Option A can be confirmed from the second paragraph.

Option B can be inferred from the third paragraph.

Option C has been mentioned in the fourth and fifth paragraphs.

Option D is irrelevant concerning the greater number of women being diagnosed with dementia. Hence, it is the correct answer here.



Passage 6

Read the passage carefully and answer the following questions.

In 2018, Mira Nikolova was at an academic conference in Tucson, Arizona, when it occurred to her: A PhD student is a lot like a saguaro cactus.

“The cacti thrive in very challenging conditions in the desert—they blossom with beautiful flowers, and they provide sustenance for pretty much every creature in their ecosystem”, Nikolova said. “PhD students go through challenging and isolating moments—the process is not for the faint of heart. But we have so much potential to make a positive impact, and I think we should give ourselves credit for that”.

Nikolova, now wrapping up the sixth and final year of her doctorate in Slavic studies at Brown University, says that the research process can feel solitary even to the most socially engaged graduate students—especially in the time of COVID-19 when social isolation is a universal fact of life. So on Sunday, May 24, when she earns her Brown degree along with 217 other PhD students, she hopes to inspire her classmates to look past today’s isolation and toward tomorrow’s potential.

“It’s easy to become overwhelmed by details and lose track of why we’re here,” Nikolova said. “But we have to persevere and remember there are things we can do to positively impact our society and our ecosystem”.

Each year, the University’s Graduate Student Council selects one PhD graduate to address the graduating class and their loved ones at the doctoral ceremony during Commencement and Reunion Weekend. Though the COVID-19 pandemic has delayed Commencement from proceeding as planned, the GSC’s tradition lives on: Nikolova, chosen by a panel within the council, will employ her cactus metaphor in an address to her fellow graduates during the Graduate School’s Virtual Degree Conferral ceremony.

Nikolova’s affinity for succulent plants dates back to her childhood in Sofia, Bulgaria. Her family’s apartment was too small to accommodate a pet, so she asked her mother if they could keep cacti instead.

‘We still have the cacti at home’, she noted proudly.

Nikolova seemed to be headed toward a career in science and technology from an early age: In addition to her early interest in plants, she had chosen to focus on chemistry in high school. But shortly after she began undergraduate studies at Bowdoin College, she surprised everyone—including herself—by pursuing an entirely different area of study.

“Going into college, I was looking at neuroscience, art history, English, psychology”, she said. “I had all these interests and ideas, and I was able to explore so many of them—that’s the beauty of a liberal arts education. I ended up discovering classes in Russian and then majoring in Russian”.

Nikolova’s passion for Slavic cultures and languages carried her from Bowdoin to Brown, where she had studied the ways in which exiled or condemned Slavic writers depict the condition of physical or social isolation. Her interest in the subject was born from ‘The Condition We Call Exile,’ a 1987 essay by Russian-American poet Joseph Brodsky.

“There’s a recording from a conference where he presented this essay, and he’s talking about all kinds of people who live in exile—foreign workers in Germany and the Soviet Union, Mexican refugees in the deserts of Southern California”, she said. “It sends goosebumps down my spine because it feels as if it could have been recorded last year”.

1. Which of the following can be inferred from the passage?

- (A) Covid 19 did not affect the usual way in which the academic conferences used to happen.
- (B) The cactus is a succulent plant.



- (C) Nikolova would have preferred pets to plants had there been enough space in her parent's house.
- (D) Nikolova did not like plants that were not succulent.
- 2.** Out of the four alternatives given below, which one is most accurate?
- (A) Nikolova had a deep interest in neuroscience, art history, English, and psychology.
- (B) Nikolova showed affinity toward science and technology, plants, and chemistry.
- (C) Nikolova showed interest in science and technology, plants, chemistry, neuroscience, art history, English, and psychology.
- (D) Nikolova was deeply interested in Slavic languages and cultures only.
- 3.** All of the following can be inferred from the passage, except:
- (A) The Slavic writers do not enjoy a flourishing career.
- (B) Nikolova was an enthusiast and a passionate learner.
- (C) Socially engaged students are not good candidates for a PhD, as a PhD demands social isolation.
- (D) Pursuing a doctorate in Slavic languages was not the only career option for Nikolova.
- 4.** Nikolova thinks that a PhD student is a lot like a saguaro cactus:
- (A) Because a PhD student, like a cactus, lives an isolated life.
- (B) Because like cacti, a PhD student also thrives in challenging conditions and yet provides sustenance for others.
- (C) Because a PhD student is as succulent as a cactus and he blossoms with beautiful flowers like cacti.
- (D) Because Nikolova loved cacti and she wanted to coin a Cactus metaphor to display her affection for cactus.



Solutions

1. (B)

Option A can be cancelled easily, as Covid 19 delayed the Commencement as planned. So, it is clear that it affected the conferences.

There is a narrow line between inference and assumption. Option C is an assumption.

‘Nikolova’s affinity for succulent plants...’ would mean that Nikolova liked succulent plants, but it would not mean that she did not like plants that were not succulent. So, option D is incorrect.

Nikolova had an affinity for succulent plants, and she kept cacti at home, which clearly means that the cactus is a succulent plant.

2. (C)

Option C is the most accurate as it covers all the fields mentioned in the passage. Other options cover only a part of all the fields that Nikolova was interested in.

3. (C)

Options B and D are quite easy to infer. The phrase condemned Slavic writers in the second last paragraph suggests what is written in option A.

Option C is the correct answer, as it would be an incorrect inference.

4. (B)

Nikolova has used the metaphor to compare similar and positive traits between a cactus and a PhD student. Option B captures that essence perfectly. Hence option B is the correct answer.

Option A conveys the negative side and doesn’t serve the purpose of comparison. Option C is meaningless and option D would be a negative reason, which can’t be true considering Nikolova’s character and personality.



Passage 7

Read the passage carefully and answer the following questions.

Asia is not a predefined fixity; Asia is a journey of co-realisation and pluralisation. Similarly, social theory is not unitary; it is a plural process of reflection on the dynamics of self, culture, and society. But much of social theory as it rules in the academic corridors of Europe, Asia, and the world is Eurocentric. But now, there is an epochal need for realizing social theories as parts of planetary conversations. While some may look at it in terms of the rise of Asia and the decline of Euro-America, our challenge here is not to replace one ethnocentrism and exclusivism with another but to make social theory a field of mutual learning and dialogue of presuppositions. Dominant social theories coming from the West have their own presuppositions, for example, the presupposition about the centrality of power in Weber and Foucault and its justification and application in varieties of critical theory such as that of Jurgen Habermas. But these presuppositions are not universally shared as reigning presuppositions of self, culture, and society. For example, in the Srimad Bhagavadgita, a text in spiritual traditions of India, it is written, 'Sradhha Maya Ayam Purusha Jo Jat Sradhha Sa Ebasa: This Purusha (the human person) is characterised by sradhha -capacity for love and reverence—; one is what one loves or reveres.' These lines also offer some presuppositions about self, culture, and society and urge us to realise that it is not only power but also sradhha (reverence or love) which characterises being human in the fields of self, culture, and society. For a fuller realisation of social theory, there need to be dialogues between presuppositions of power and sradhha as important elements in the dynamic of self, culture, and society rather than one-sided assertion and exclusion.

We need to open classical and contemporary social theories which are predominantly

Euro-American to multiple dialogues such as Asian dialogues, which then become part of planetary conversations. In planetary conversations, we take part in dialogues without privileging our apriori ethnocentric points of view and open ourselves, our locational insights and presuppositions, to mutual interpenetration, sharing, questioning, and transformations. While much of the East-West dialogue is still imprisoned within the existing logic of apriori fixation and unconscious colonial constitution of our globe, planetary conversations seek to transform these into conditions of mutual dialogues and interpenetration of presuppositions.

With this brief prelude, we can begin this dialogue with the concept of the self. In Asian countries, there is a notion of self as a field. This field is not static but dynamic. It is a field of flows of many rivers and streams. Our self is like the rice field. It is a field where chi, dynamic energy, flows. From both the Confucian traditions as well as Kashmiri Saivism we get a view of dynamic energy and consciousness. Recent social theory coming from scholars such as Pierre Bourdieu also emphasises the significance of field in understanding society. At the same time, Srimad Bhagavad Gita also talks about the yoga of the field and the knower of the field. While Bourdieu's conception of field is primarily socio-political in the Gita, the concept of the field, as well as the knower of the field, is socio-psychological as well as socio-spiritual. It is enriching here to have mutually transforming dialogues between these conceptions of the field and thus deepen our conceptions and realisations of self, culture, and society as fields.

Self is neither a peak nor a cliff. In individualism, the self is looked at as a cliff. But in Asian traditions and cultures, there is a relational view of self which is, at the same time, ecological and transcendental. Self is the meeting point of the horizontal and the vertical.



Individualism is at the root of modern social theory and society. But dialogues with Asian traditions help us realise the trans-individual dimension of individuals as also a trans-social dimension of society. In his discussion of the work of Thai social thinker and Buddhist social theorist, Sulak Sivaraksha, John Clammer tells us that Sivaraksha helps us understand that individuals have a trans-individual dimension. In the words of Clammer: “In much the same way that Louis Dumont has argued that Western individualism has its roots in Christianity and that the consequences of this individualism are profound for the arrangement of society and assumptions about how relationships within it work, so Sulak is arguing for a ‘trans-individualism’ that arises from Buddhist roots, and which has profound implications for the ordering of society”. In modern Western society and modern sociology, both individuals and society are conceptualised and realised in isolation of Nature and transcendence, they are imprisoned in isolated black boxes; what Dallmayr calls ‘Enlightenment black boxes.’ Dialogues with Asian traditions enable social theory to conceptualise and realise individuals and societies as at the same time part of Nature and transcendence. There are also streams in Western traditions which look at individuals and societies in relationship with Nature and Transcendence, but modern social theory has not nurtured itself with such streams of vision and practice. For example, in Goethe, we would find ways of going beyond the modern Enlightenment black box and realise self and society as part of Nature and Transcendence, but modern sociology has followed Newton rather than Goethe. But border-crossing dialogues can contribute to memory work; for example, dialogue between modern social theory and Asian traditions of practices and reflections can contribute to creative memory work and retrieval of traditions of non-dualistic relationships between individual/society and nature and transcendence.

1. What is the theme of the first paragraph of the passage?
 - (A) Social theory is not unitary; it is a plural process of reflection on the dynamics of self, culture, and society.
 - (B) European presuppositions are power-centric, while Asian presuppositions are self-centric.
 - (C) Social theory in the academic corridors of Europe is that Asia and the world are Eurocentric.
 - (D) There is a need for realising social theories as parts of planetary conversations.
2. The author makes all the points in the passage, except:
 - (A) Classical and contemporary social theories should be open to multiple dialogues and be incorporated as planetary conversations.
 - (B) In planetary conversations, East and West should open themselves, their locational insights and presuppositions, to mutual interpenetration, sharing, questioning, and transformations.
 - (C) In planetary conversations, East and West should open dialogues while privileging their apriori ethnocentric points of view.
 - (D) Much of the East-West dialogue today is imprisoned within the unconscious colonial constitution of our globe.
3. The author begins the third paragraph with—‘With this brief prelude...’—what can be understood about the prelude?
 - (A) East and West should indulge in dialogues without any prejudices and open their insights and presuppositions to mutual interpenetration, sharing, questioning, and transformations.
 - (B) Much of the East-West dialogue is still imprisoned within the existing logic of apriori fixation and the unconscious colonial constitution of our globe.



- (C) Dominant social theories of the West and East need to confront each other, and the predominant Euro-American social theories should give way to Eastern social theories.
- (D) Western presuppositions are power-centric, while eastern presuppositions are self-centric.
4. All of the following can be inferred from the passage, except:
- (A) Western thinkers put individualism at the centre of their philosophy, while Asian thinkers put the concept of trans-individualism at the centre of their philosophy.
- (B) In Western sociology, individuals and society are conceptualised in isolation of Nature and transcendence, while Eastern sociologists conceptualise and realise individuals and societies as part of Nature and transcendence.
- (C) Goethe's sociology was similar to that of Sulak's.
- (D) Louis Dumont and Sulak have given similar theories regarding the ordering of society.
5. 'Self is neither a peak nor a cliff' (second last para)—what could be the best explanation for this sentence?
- (A) Self is not an end in itself.
- (B) Realisation of self is neither an achievement nor an obstruction.
- (C) Self is the meeting point of the horizontal and the vertical.
- (D) Individualism is worldly, while trans-individualism is transcendental.



Solutions

1. (D)

A theme is the main subject of discussion, the author's main point. In the first paragraph, the author asserts the need for dialogue between presuppositions of Europe and Asia. He mentions the need for dialogue twice in the passage. One such form is written in option D. Hence, option D is correct.

Options A, B, and C are the reasons why there is a need for dialogue. They won't serve as a suitable theme for the first paragraph.

2. (C)

In the second paragraph of the passage, the author has made the points mentioned in options A, B, and D.

Option C is the opposite of what the author has said. Hence, option C is the correct answer here.

3. (A)

In other words, the question is asking the summary of the first two paragraphs. And in the light of that prelude, the author wants a global and inclusive dialogue between East and West.

Now, only option A contains the elements of the message that the author wanted to convey. Hence, option A is the correct answer.

Options B and C serve as distractions. Option D is out of context and doesn't cover the scope of the question.

4. (D)

From the last paragraph of the passage, options A and C can be inferred. Option B is almost directly written in the last para. Option D is the correct answer here as it would be a wrong inference. Louis Dumont focused on individualism, while Sulak focused on trans-individualism in his philosophy.

5. (B)

The author explains the importance of the concept of self/individualism in western and eastern cultures. Then he explains how it has been treated differently by Asian sociologists.

Option B here is the most suitable explanation of the sentence.

Option A is an incomplete definition.

Option C is a distraction.

Option D is irrelevant.



Passage 8

Read the passage carefully and answer the following questions.

For an empire that collapsed more than 1,500 years ago, ancient Rome maintains a powerful presence. About 1 billion people speak languages derived from Latin; Roman law shapes modern norms; and Roman architecture has been widely imitated. Christianity, which the empire embraced in its sunset years, remains the world's largest religion. Yet all these enduring influences pale against Rome's most important legacy: its fall. Had its empire not unravelled, or had it been replaced by a similarly overpowering successor, the world wouldn't have become modern.

This isn't the way that we ordinarily think about an event that has been lamented pretty much ever since it happened. In the late 18th century, in his monumental work *The History of the Decline and Fall of the Roman Empire* (1776–1788), the British historian Edward Gibbon called it 'the greatest, perhaps, and the most awful scene in the history of mankind'. Tankloads of ink have been expended on explaining it. Back in 1984, the German historian Alexander Demandt patiently compiled no fewer than 210 different reasons for Rome's demise that had been put forward over time. And the flood of books and papers shows no sign of abating: most recently, disease and climate change have been pressed into service. Wouldn't only a calamity of the first order warrant this kind of attention?

It's true that Rome's collapse reverberated widely, at least in the western—mostly European—half of its empire. (A shrinking portion of the eastern half, later known as Byzantium, survived for another millennium.) Although some regions were harder hit than others, none escaped unscathed. Monumental structures fell into disrepair; previously thriving cities emptied out; Rome itself turned into a shadow of its former grand self, with shepherds tending their

flocks among the ruins. Trade and coin use thinned out, and the art of writing retreated. Population numbers plummeted.

But a few benefits were already being felt at the time. Roman power had fostered immense inequality: its collapse brought down the plutocratic ruling class, releasing the labouring masses from oppressive exploitation. The new Germanic rulers operated with lower overheads and proved less adept at collecting rents and taxes. Forensic archaeology reveals that people grew to be taller, likely thanks to reduced inequality, a better diet, and lower disease loads. Yet these changes didn't last.

The real payoff of Rome's demise took much longer to emerge. When Goths, Vandals, Franks, Lombards, and Anglo-Saxons carved up the empire, they broke the imperial order so thoroughly that it never returned. Their fifth-century takeover was only the beginning: in a very real sense, Rome's decline continued well after its fall—turning Gibbon's title on its head. When the Germans took charge, they initially relied on Roman institutions of governance to run their new kingdoms. But they did a poor job of maintaining that vital infrastructure. Before long, nobles and warriors made themselves at home on the lands whose yield kings had assigned to them. While these relieved rulers of the onerous need to count and tax the peasantry, it also starved them of revenue and made it harder for them to control their supporters.

When, in the year 800, the Frankish king Charlemagne decided that he was a new Roman emperor, it was already too late. In the following centuries, royal power declined as aristocrats asserted ever greater autonomy and knights set up their own castles. The Holy Roman Empire, established in Germany and northern Italy in 962, never properly functioned as a unified state. For much of the Middle Ages, power was widely dispersed among different groups. Kings claimed political supremacy but often found it hard to exercise control beyond their own domains.



Nobles and their armed vassals wielded the bulk of military power. The Catholic Church, increasingly centralised under an ascendant papacy, had a lock on the dominant belief system. Bishops and abbots cooperated with secular authorities, but carefully guarded their prerogatives. Economic power was concentrated among feudal lords and in autonomous cities dominated by assertive associations of artisans and merchants.

1. The author considers the fall of the Roman Empire:
 - (A) A boon in disguise.
 - (B) A calamity of the first order.
 - (C) A natural course of history.
 - (D) The end of the persecutions of the Roman Emperors.
2. The author has discussed all of the following in the passage, except:
 - (A) Ramifications of the fall of the Roman Empire.
 - (B) Reasons behind the fall of the Roman Empire.
 - (C) The emergence of new ruling powers after the fall of the Roman Empire.
 - (D) Inefficient Roman emperors in later years.
3. In the first sentence of the second paragraph, the author says, "This isn't the way that we ordinarily think about an event that has been lamented pretty much ever since it happened".—What way of thinking is the author referring to here?
 - (A) We don't usually ridicule such tragic events.
 - (B) We don't usually call such tragic events grand.
 - (C) We don't usually discuss the positive sides of such tragic events.
 - (D) We usually lament excessively over such tragic events.
4. All of the following have been cited as the benefits of the fall of the Roman Empire, except:
 - (A) The plutocratic ruling class was brought down.
 - (B) People grew to be taller.
 - (C) Masses were released from the oppressive exploitation.
 - (D) The takeover of the empire by Goths, Vandals, Franks, Lombards, and Anglo-Saxons.
5. All of the following can be inferred from the passage, except:
 - (A) The Romans were more efficient rulers than the Germans that came after them.
 - (B) The new Germanic rulers were kind and compassionate as compared to their predecessors.
 - (C) The Romans taxed their subjects heavily.
 - (D) The Catholic Church somehow managed to maintain its control over society long after the fall of the Roman Empire.



Solutions

1. (A)

After reading the first passage and understanding the tone and flow of the passage, it becomes obvious that the author considers the fall of the Roman Empire a boon in disguise as it paved the way for the modern world.

Option B represents the view of other historians.

Option C is out of the scope of the passage.

Option D was just an outcome of the fall of the Roman Empire.

2. (B)

The author has discussed the ramifications in the first and fourth paragraphs of the passage. The emergence of new ruling power has been discussed in the fifth paragraph. And inefficient Roman emperors have been discussed in the last paragraph of the passage.

Only the reasons behind the fall of the Roman Empire have not been discussed in the passage; so option B is the correct answer.

3. (C)

In the first paragraph of the passage, the author has highlighted the positive aspects of the fall of the Roman Empire. So, he continues by saying that ordinarily, we don't think about the positive aspects of such tragic events. Rather we spend all the time lamenting over them. Hence, option C is the correct answer here.

4. (D)

Options A, B, and C can be found in the fourth paragraph. But option D was the aftermath of the fall, which further resulted in some other benefits.

5. (B)

Option A can be inferred from the fourth paragraph.

The term oppressive exploitation suggests that option C can also be inferred from the same paragraph. Also, it says that Germans were less adept in collecting taxes, which further implies the fact mentioned in option C.

Option D can be inferred from the last paragraph of the passage.

Option B is the correct answer here as it cannot be inferred from the passage.



Passage 9

Read the passage carefully and answer the following questions.

The living landscape all around us is just a thin veneer atop the vast, little-understood bulk of the Earth's interior. A widespread misconception about the deep subsurface is that this realm consists of a continuous mass of uniform compressed solid rock. Few are aware that this mass of rock is heavily fractured, and water runs in many of these fractures and faults, down to depths of many kilometres. The deep Earth supports an entire biosphere, largely cut off from the surface world, and is still only beginning to be explored and understood.

The amount of water in the subsurface is considerable. Globally, the freshwater reservoir in the subsurface is estimated to be up to 100 times as great as all the available fresh water in the rivers, lakes, and swamps combined. This water, ranging in ages from seven years to 2 billion years, is being intensely studied by researchers because it defines the location and scope of deep life. We know now that the deep terrestrial subsurface is home to one quintillion simple (prokaryotic) cells. That is two to 20 times as many cells as live in all the open ocean. By some estimates, the deep biosphere could contain up to one-third of Earth's entire biomass.

To comprehend the deep biosphere, we must look past the familiar rules of biology. On the surface, life without the Sun for an extended period of time is dangerous or deadly. Without daylight, no plants or crops can grow. Temperatures get colder and colder. Few organisms, including human beings, can long tolerate such conditions. For instance, people living within the Arctic Circle—as well as the maintenance staff at Antarctic research stations during winter—experience 24-hour darkness for several months each year. They are more vulnerable to health issues such as depression. They find ways to adapt and get through the long, dark, cold winter, but it isn't easy.

Now imagine the challenges in places that have been isolated from sunlight and organic compounds derived from light-dependent reactions for millions or even billions of years. It seems incomprehensible that anything could survive there. Yet scientists, including the members of our team at Princeton University in New Jersey, have found surprisingly diverse microorganisms in the deep Earth, adapted to a lifestyle independent of the Sun.

Sunlight can filter down to depths of about 1,000 metres in ocean water, but light penetrates no more than a few centimetres into soils or rocks. Cold is not a problem down there, however. Quite the opposite: rainwater that percolates kilometres deep into the crust along fractures and faults between rocks can reach temperatures of 60°C (140°F) or higher. The further down you go from the surface, the closer you are to the mantle. Heat rising from the inner Earth is what warms the fissure water. Additionally, the water is under high pressure, contains very little or no oxygen, and is bombarded by radiation from natural radioactive elements in the rocks.

Within this hellish environment, though, are crucial ingredients for nurturing life. Underground water reacts with minerals in the continental crust, and the longer the water has been trapped down there, the more time there has been for the results of those reactions to accumulate along the flow path. The slow reactions between water and rock dissolve minerals into the water, and break up some of the water molecules, producing molecular hydrogen. This hydrogen is an important fuel for microorganisms in the deep subsurface.

We are also beginning to map the different ecosystems and populations of the deep Earth. Generally speaking, the older subterranean fissure water is; brinier (saltier) and has higher concentrations of dissolved hydrogen. Our studies and those by some of our colleagues have shown an apparent trend that the microbes living in older, more brackish water are distinctly different from ones in the younger, less saline water.



Old-water ecosystems are dominated by hydrogen-utilising microorganisms such as sulphate-reducing bacteria and methane-producing archaea. Those methane-producing archaea, or methanogens, are microbes that visually resemble bacteria but are so structurally and genetically distinct that they belong to a completely separate domain of life. Sulphate-reducing bacteria and methanogens are among the life forms that appeared earlier in evolutionary history. In contrast, young-water ecosystems are dominated by metabolically diverse and versatile bacteria of the phylum proteobacteria.

1. *The living landscape all around us is just a thin veneer atop the vast, little-understood bulk of the Earth's interior.* The primary purpose of this statement is to emphasise that:
 - (A) The subterranean ecosystem is very vast.
 - (B) We know very little about the Earth's interior.
 - (C) Our ecosystem is nothing compared to the subterranean ecosystem.
 - (D) All of the above.
2. Which of the following is *not* true regarding the freshwater reservoir under the surface?
 - (A) The freshwater reservoir in the subsurface is approximately 100 times larger than the available fresh water on the surface.
 - (B) The ages of underground water reservoirs range from seven years to two billion years.
 - (C) Deep terrestrial subsurface is home to two to twenty times as many prokaryotic cells as living on all the open surfaces.
 - (D) The deep biosphere could contain up to one-third of the Earth's entire biomass.
3. All of the following can be inferred from the passage, except:
 - (A) Sunlight is essential for survival on the surface.
 - (B) A very long absence of sunlight can cause depression in human beings.
 - (C) Nothing can survive without sunlight.
 - (D) Life within the Arctic Circle and the Antarctic is very challenging.
4. Which of the following has been cited as the main reason behind the possibility of life in the subterranean ecosystem?
 - (A) Sunlight
 - (B) Presence of hot water
 - (C) Molecular hydrogen
 - (D) Radiation from natural radioactive elements in the rocks.
5. Which of the following correctly points out the contrast between the old-water ecosystem and the new-water ecosystem?
 - (A) The methane-producing archaea, or methanogens, are microbes that visually resemble bacteria but are so structurally and genetically distinct that they belong to a separate domain of life.
 - (B) Old-water ecosystems are dominated by hydrogen-utilising microorganisms such as sulphate-reducing bacteria and methane-producing archaea, whereas young-water ecosystems are dominated by metabolically diverse and versatile bacteria of the phylum proteobacteria.
 - (C) Young-water ecosystems are dominated by hydrogen-utilising microorganisms such as sulphate-reducing bacteria and methane-producing archaea, whereas old-water ecosystems are dominated by metabolically diverse and versatile bacteria of the phylum proteobacteria.
 - (D) Sulphate-reducing bacteria and methanogens are among the life forms that appeared earlier in evolutionary history. In contrast, young-water ecosystems are dominated by metabolically diverse and versatile bacteria of the phylum proteobacteria.



Solutions

1. (A)

Though the author has said all of the above in the given sentence, the primary purpose could be just one. Here, the primary purpose is to emphasise the vastness of the subterranean ecosystem. Also, the vastness of the deep ecosystem has been the subject of discussion throughout the passage.

Hence, option A is the correct choice here.

2. (C)

On reading the second paragraph of the passage, it is evident that the facts mentioned in statements A, B, and D are all true.

Statement C is not true, the passage has mentioned that the deep terrestrial subsurface is home to two to twenty times as many prokaryotic cells as living in all the open ocean. Option C says *on all the open surfaces*, which is incorrect.

So, option C is the answer.

3. (C)

Statements written in options A, B, and D can be inferred from the third paragraph of the passage.

Statement C is a wrong inference, as it contradicts the facts mentioned in the fourth paragraph of the passage.

Point of reference: Scientists, including the members of our team at Princeton University in New Jersey, have found surprisingly diverse microorganisms in the deep Earth, adapted to a lifestyle independent of the Sun (fourth paragraph).

4. (C)

The sixth paragraph mentions molecular hydrogen as the main ingredient of life in the subterranean ecosystem.

Other options, on the contrary, are the factors making life almost impossible in the subterranean ecosystem.

Hence, option C is the correct answer.

5. (B)

Option B states the correct contrast between the old-water ecosystem and the young-water ecosystem.

Other options are irrelevant in this context. Options A and D say nothing about the contrast between the two. And option C states the opposite.

Point of reference: Last paragraph
Option B is the correct answer.



Passage 10

Read the passage carefully and answer the following questions.

The voices told him that he was God, and Oliver believed them. Only 17 years old, he was special, chosen, a higher being whose wisdom and intelligence were beyond compare. Psychiatrists, however, labelled these voices as auditory hallucinations, his first psychotic episode. A diagnosis of schizophrenia soon followed. For the next five years, Oliver would spend weeks in mental institutions and hospitals in northern England where he lived. When he was deemed too aggressive for one facility, he was injected with sedatives, bundled into the back of a van, and driven to a higher-security institution. The drugs made the voices distant. Oliver felt subdued and heavy as he fell back to Earth.

Five years have passed. Although he is unemployed, Oliver is now able to live at home with his wife and young daughter. He takes clozapine, an antipsychotic that's prescribed to patients who don't respond to two first-line drugs such as olanzapine and quetiapine. It's the last resort for a reason: clozapine is a toxic medicine that reduces the number of white blood cells in his body, so Oliver has regular blood tests to make sure he isn't immune-compromised, a concern that has grown during the COVID-19 pandemic.

I haven't seen Oliver in all this time. I only know what's been happening to him via his father, my uncle. We're cousins with just two years between us in age, yet Oliver and I have lived through different—often opposing—experiences of mental disorder. While Oliver felt lifted to the heights, I believed that I was worthless, guilty of ruining the lives of others. Far from being heavenly, I felt I was better off dead and buried. This suicidal ideation, combined with a lack of motivation and baseless guilt, is typical of a mood disorder such as depression. Accordingly, doctors prescribed me antidepressants that adjust the neurotransmitter serotonin in my

brain, rather than clozapine or another antipsychotic, which targets a different brain chemical, dopamine.

I've never been institutionalised or injected with sedatives (although I am prescribed them). I've never heard voices in my head. From its symptoms to its treatment, my depression is a gulf apart from Oliver's schizophrenia. Mine is a mood disorder, not a psychotic disorder. Like the split between animals and plants in biology, these two fundamental categories have been a cornerstone of psychiatry since the work of the German psychiatrist Emil Kraepelin in the late-19th and early 20th centuries. His textbooks laid the foundations for the DSM-5 and the ICD-11—the latest editions of two reference manuals published by the American Psychiatric Association and the World Health Organisation, respectively—that are used by psychiatrists to diagnose hundreds of different mental disorders, each grouped into 20 or so categories: disorders of personality, psychosis, substance use, anxiety, depression, eating, sexual dysfunction and so on.

Since the publication of the DSM-III in 1980, psychiatric diagnosis has helped to select the right treatment for a person's symptoms. It's also made the tracking of diagnoses over time and space possible, a field known as 'psychiatric epidemiology'. However, while these diagnostic guides might be useful for doctors who must make daily decisions about care and treatment, some critics argue that diagnostic systems have actually stymied the progress of psychiatry. While other specialities of medicine have drastically reduced mortality rates from heart disease, cancer, and stroke, there haven't been similar successes in mental healthcare. As a paper from 2013 put it, 'mortality has not decreased for any mental illness, prevalence rates are similarly unchanged, there are no clinical tests for diagnosis, detection of disorders is delayed well beyond generally accepted onset of pathology, and there are no well-developed preventive interventions'. In short, psychiatry appears stuck.



Perhaps it's because the diagnostic system is faulty. Indeed, the fact that around half of patients with one mental disorder also fulfil the requirement for a second disorder has been well documented since the 1990s: major depression and generalised anxiety disorder (GAD), substance use disorders and attention deficit hyperactivity disorder (ADHD), bipolar disorder, and schizophrenia. Either mental disorders really do tend to aggregate or, perhaps more likely and more worryingly, our classification system is drawing lines in unnatural places, carving nature far from its joints.

1. The primary purpose of the passage is to highlight:
 - (A) The similarity between the author's and his cousin's mental disorders.
 - (B) The differences between the author's and his cousin's mental disorders.
 - (C) The symptoms and diagnosis of psychiatric disorders.
 - (D) The difference between symptoms and diagnoses of the two fundamental categories of psychiatry.
2. Choose the set that correctly defines the symptoms, diagnosis, and treatment:
 - (A) Auditory hallucinations—schizophrenia—clozapine
 - (B) Auditory hallucinations—schizophrenia—antidepressants
 - (C) Suicidal tendencies—anti depressants—dopamine
 - (D) Suicidal tendencies—antidepressants—serotonin
3. Choose the correct chronological arrangement of the following works.
 - (A) DSM-5, ICD-11, DSM-III
 - (B) DSM-III, DSM-5, ICD-11
 - (C) DSM-III, ICD-11, DSM-5
 - (D) Cannot be determined from the passage.
4. The last sentence of the passage—*our classification system is drawing lines in unnatural places, carving nature far from its joints*—implies that:
 - (A) Around half of the patients with one mental disorder also fulfil the requirement for a second disorder.
 - (B) Our diagnostic system is faulty.
 - (C) Sometimes, it is tough to differentiate between two psychiatric disorders due to overlapping symptoms.
 - (D) Psychiatric and psychotic disorders are not the same.
5. All of the following can be inferred from the passage, except:
 - (A) Auditory hallucination may be a sign of schizophrenia.
 - (B) Consumption of clozapine may damage the immunity system of a patient.
 - (C) Olanzapine and quetiapine are safer drugs than clozapine.
 - (D) Megalomaniac patients show a tendency not to respond to the first-line drugs.



Solutions

1. (D)

The author's and his cousin's mental conditions serve as the examples cited by the author. But options A and B are not the main purpose of the passage. They are just examples.

Option C covers a very vast domain, which is beyond the scope of this passage.

Option D defines the purpose of this passage accurately. Hence, D is the answer.

Point of reference: Paragraph 4

2. (A)

We have to choose a set that defines a sequence of symptoms – diagnosis – treatment.

Options C and D can be cancelled, as antidepressants and dopamine/serotonin are not diagnoses and treatments.

Option A defines the correct set of symptoms (auditory hallucination) – diagnosis (schizophrenia) – clozapine (treatment).

Point of reference: Paragraphs 1 and 2

3. (D)

Nothing has been said about the publishing years of DSM-5, and ICD-11. So the chronological order of these works cannot be decided.

Option D is correct.

Point of reference: Paragraph 4

4. (C)

The facts mentioned in options A and B are given by the author to support the claim made in option C.

Hence, C is the correct inference. D is a distortion.

Point of reference: Last paragraph

5. (D)

Option A can be inferred from the first paragraph. Options B and C can be inferred from the second paragraph.

Option D would be a wrong inference as it has not been described as a general tendency shown by megalomaniacs.

So, option D is the correct answer here.



Passage 11

Read the passage carefully and answer the following questions.

Archaeologists and other scientists are beginning to unravel the story of our most intimate technology: clothing. They're learning when and why our ancestors first started to wear clothes and how their adoption was crucial to the evolutionary success of our ancestors when they faced climate change on a massive scale during the Pleistocene ice ages. These investigations have revealed a new twist to the story, assigning a much more prominent role to clothing than previously imagined. After the last ice age, global warming prompted people in many areas to change their clothes, from animal hides to textiles. This change in clothing material, I suspect, could be what triggered one of the greatest changes in the life of humanity. Not food but clothing led to the agricultural revolution.

My recent work shows that clothing wasn't just the unique adaptation of a more-or-less hairless mammal to the changing natural environments. The development of clothing led to innovations with many repercussions for humanity, beyond survival in cold climates. A need for portable insulation from the cold in the Palaeolithic promoted major technological transitions. These include stone toolkits for working animal hides and, subsequently, bone tools such as pointed awls and needles to make tailored garments. Later, during the coldest stage of the last ice age, Homo sapiens in middle latitudes devised multilayered outfits with an inner layer of underwear. Equipped with effective protection from wind chill, our species could penetrate the frigid Arctic Circle, further north than cold-adapted Neanderthals had managed to venture. From the north-eastern corner of Siberia, modern humans strolled across an exposed land bridge to enter Alaska by 15,000 years ago, if not earlier, to likely become the first hominins to set foot in the Americas. At the Broken Mammoth site in Alaska, archaeologists have unearthed the

fragile technology that made the journey possible: a 13,000-year-old eyed needle.

Until recently, the scientific study of clothing was largely the work of physiologists who have explored its thermal properties, which are now well understood. The physiology of clothing allows us to say precisely how much clothing people must wear to survive at sub-freezing temperatures and at differing wind-chill levels. Early hominins in Africa had begun to harness fire between 1 and 2 million years ago, perhaps for cooking more than warmth. Fire was utilised as hominins spread into Europe and northern China, where Homo erectus retreated into caves to escape wind chill. However, even if earlier hominins were hairier than modern humans, whenever they found themselves in cold conditions beyond certain well-defined survival thresholds, they needed to carry portable insulation while out in the open. For modern humans, exposure times for frostbite can be less than an hour, and life-threatening hypothermia can develop overnight, even in cities. From a thermal perspective, two aspects of clothing are important. First is the number of layers, with each extra layer increasing the total insulation value. The second aspect is whether garments are fitted, or tailored, to enclose the body, especially the limbs. Fitted garments offer superior protection from wind chill, a major risk factor for frostbite and hypothermia.

While clothing is one of the most visible of all human technologies, in the field of archaeology it's almost invisible. Compared with stone tools surviving from the Lower Palaeolithic more than 3 million years ago, clothes perish rapidly and rarely survive beyond a single millennium. Among the notable exceptions are a pair of 3,000-year-old trousers worn by nomadic horse-riders in Central Asia, and a 5,000-year-old linen tunic from ancient Egypt. We have only a few precious cloth fragments from the early Neolithic in Peru and Turkey. Not a shred of clothing survives from the Pleistocene, with just a few



twisted flax fibres—used perhaps for strings or thread—found at a 34,000-year-old site in Georgia.

All the evidence we have for ice-age clothing is indirect but, nonetheless, the available evidence shows that people had tailored clothes in the last ice age. The world's oldest eyed needles are found in southern Russia 40,000 years ago, and one needle in Denisova Cave is said to be 50,000 years old. In the vicinity of Moscow at a site called Sunghir, 30,000-year-old human burials have thousands of beads neatly arranged on the skeletons. Russian archaeologists think that these beads were sewn onto fitted garments, including trousers with legs and shirts with sleeves. Some of the skeletons appear to have two layers of garments, indicating the presence of multiple layers, so the Sunghir burials document the world's oldest underwear. Artworks across Eurasia begin to show people wearing clothes from that time, including the so-called 'Venus' figurines.

1. 'Not food but clothing led to the agricultural revolution.'—What is the ground behind the author's claim?
 - (A) Because the author believes clothing to be the greatest invention in the history of mankind.
 - (B) Because the author believes clothing to be the reason behind the inventions of many tools in the prehistoric era.
 - (C) Because the author believes that humans invented fire to keep themselves warm before they invented clothes.
 - (D) According to the author, clothing was the primary concern of *Homo sapiens* for their survival, not food.
2. 'At the Broken Mammoth site in Alaska, archaeologists have unearthed the fragile technology that made the journey possible: a 13,000-year-old eyed needle.'—What is the author indicating here?
 - (A) The invention of the needle became crucial for the first hominins to set foot in the Americas.
 - (B) The humans started stitching clothes before they reached the Americas for the first time.
 - (C) The hominins started using clothing according to their climatic needs even before 13000 years, which was essential for their survival.
 - (D) Humans moved from the cold north-eastern corners of Siberia to Alaska to find warmer weather conditions.
3. Which of the following can be inferred from the passage?
 - (A) The hominins in the ice age had a good understanding of the physiology of clothing.
 - (B) The hominins had begun to harness fire before they knew anything about the clothing.
 - (C) For early hominins, the only purpose of harnessing fire was cooking, not warmth.
 - (D) While out in the open, hominins might have carried some portable insulation to protect themselves from the chill.
4. Which of the following is true regarding the archaeological evidence of clothing in the prehistoric era?
 - (A) We do not have much archaeological evidence of clothing because clothes perish rapidly and do not survive beyond a single millennium.
 - (B) A pair of 3,000-year-old trousers worn by nomadic horse-riders in Central Asia and a 5,000-year-old linen tunic from ancient Egypt is the only archaeological evidence of clothing from that era.
 - (C) The evidence for ice-age clothing is not direct, but it is enough to prove that people had tailored clothes in the last ice age.
 - (D) Most archaeological sites are in Russia because, in cold places, fabrics survive longer.



Solutions

1. (B)

The author believes that to fulfil their clothing requirements, humans invented many tools that might have helped them later in the field of agriculture. So, option B is the correct reason behind the claim made by the author.

Other options are either distortions or irrelevant.

Point of reference: Second paragraph

2. (C)

The author has mentioned eyed needles as a reason behind the survival of humans in challenging climates of Siberia to indicate that humans started making clothing suitable for their needs before 13000 years, which was very crucial for their survival in those climatic conditions. Option C captures this essence; hence it is the correct choice. Options A, B, and D, though somewhat correct, do not capture the essence of the statement made by the author.

3. (D)

After reading the third paragraph, it is evident that statements written in options A, B, and C are not correct inferences. Option D is the correct inference, as it has been clearly indicated in the third paragraph.

4. (C)

Option A is not true because the passage says clothes perish rapidly and barely survive beyond a single millennium, while option A says *do not survive*.

Option B is not true, as it says ... *only* available archaeological evidence... which is not the case.

Option C is the correct answer, as found in the last paragraph.

Option D is irrelevant.

Point of reference: Last paragraph



Passage 12

Read the passage carefully and answer the following questions.

Aviation deaths once looked like an intractable problem. Then the federal government began probing every plane crash to prevent future loss of life. Our skies got much safer as a result. A similar approach could reduce police killings. A federal agency should investigate every single killing and significant injury caused by American police officers, who have long killed people at higher rates than cops in many other wealthy democracies.

Police killings and protests against them have loomed large in United States politics for at least the past seven years. Right now the nation is focused most closely on the trial of Derek Chauvin, who infamously knelt on George Floyd's neck, even as new protests erupt in Minneapolis over the killing of Daunte Wright, who was shot to death by a police officer who says she intended to discharge her taser. On Thursday, the city of Chicago released footage of the fatal police shooting of 13-year-old Adam Toledo.

The number of police killings of unarmed people appears to have dropped since The Washington Post began keeping track in 2015. According to the newspaper's database, officers killed 95 that year, then 54 in 2019, and 55 in 2020. The drop might represent progress; it might also be a fluke. Regardless, total fatal shootings by on-duty police show no such decline. From 2015 to 2019, the newspaper recorded just under 1,000 such incidents a year nationwide; last year's total was 1,021.

Officialdom's primary response to police shootings and other uses of deadly force is currently backward-looking and legalistic. Local authorities review a killing to determine whether laws and department policies were followed. The most egregious police killings renew protests that succeed in generating attention, statements of concern from corporations, and gestures of solidarity

from progressives, but not in reducing police killings. That cycle fuels anger, fear, polarisation, and civic dysfunction, including occasional riots, with cultural effects that most Republicans, Democrats, conservatives, progressives, and libertarians dislike. Most everyone would benefit from more constructive responses all around.

A faction within the Black Lives Matter movement is proposing potentially valuable policy changes at the local level. Well-researched initiatives such as Campaign Zero and 8 Can't Wait would encourage community oversight of cops, more restrictive policies toward the use of force, and other specific reforms that appear likely to save lives. But among fellow activists, they are losing mindshare to another faction that advocates for defunding the police, a nonstarter among the broader public. 'The only thing most people can seem to agree on—even at the height of the protests after Floyd's death—is that they're against the idea of defunding the police,' Five Thirty Eight reported recently in an assessment of survey data. 'And this remains true today, even among Black Americans and Democrats.'

The most constructive way that the federal government responds to avoidable loss of life is arguably in its treatment of aviation. Whenever a plane crash occurs, big or small, headline-grabbing or obscure, a team of experts is dispatched to reconstruct exactly what happened. The aim isn't to advance a legal process or punish wrongdoers, but to figure out which changes, if any, could prevent it from happening again.

'Aviation is safe largely because it learns from its disasters', my colleague James Fallows, a recreational pilot, has argued. The NTSB's painstaking collection and evaluation of evidence after each accident can take months or even years, but the investigations yield insights that save lives. 'From the dawn of commercial aviation through the 1990s', Fallows writes, '1,000 to 2,000 people would typically die each year in airline crashes.



Today, the worldwide total is usually about one-tenth that level!

What if every police killing triggered that sort of response?

Focusing ‘on only the immediate causer’ of a police killing ‘and the narrow time frame that defines the officer’s actions’ is inadequate, the University of Virginia law professor Barbara E. Armacost argued in the Ohio State Law Journal, because ‘the killing of unarmed civilians by police results from multiple causes, both human and systemic, that set the stage for the tragic moment when the shot was fired’. A broader, NTSB-style approach would not ignore any factors.

1. The author draws an analogy between aviation deaths and police killings to point out:
 - (A) That both are very hard to investigate and intractable.
 - (B) That in both, innocent people lose their lives.
 - (C) That both attract federal investigation.
 - (D) That in both, investigations should be done with a preventive approach rather than a punitive approach.
2. From the passage, it can be inferred that:
 - (A) Black people are likely to be the victims of police killings.
 - (B) Mass protests help curb the fatal killings of innocent people by the police.
 - (C) Keeping track of such killings would reduce the number of police killings.
 - (D) Some police officers may get engaged in violent encounters with unarmed citizens.
3. The author is likely to agree to all of the following, except:
 - (A) Potential policy changes should be made at the local level.
 - (B) More restrictive policies towards the use of force should be made.
 - (C) The police should be defunded in order to curb the number of violent incidents.
 - (D) All police killings should be investigated thoroughly.
4. The author advocates a thorough investigation of all police killings:
 - (A) So that all the wrongdoers can be brought to justice.
 - (B) So that the exact reason behind every encounter could be traced.
 - (C) So that such incidents can be avoided in the future.
 - (D) So that the deaths of innocent people could be compensated.



Solutions

1. (D)

Option D is the correct answer here, as it is the main point of the passage.

Other options are weak arguments and are not the author's views.

2. (D)

A federal agency should investigate every single killing and significant injury caused by American police officers, who have long killed people at higher rates than cops in many other wealthy democracies.

This statement from the first paragraph suggests what is written in option D. Hence, option D is the correct answer.

Option C is incorrect as in the third paragraph it says—The drop might represent progress; it might also be a fluke.

Option B is incorrect as in the passage, it says—The most egregious police killings renew protests that succeed in

generating attention, statements of concern from corporations, and gestures of solidarity from progressives, but not in reducing police killings.

Option A is misleading and is a distraction.

3. (C)

Option D is almost the main argument of the author. Hence the author would certainly agree with it.

Options A and B are the points made by the author in the fifth paragraph.

Option C is contrary to the point made in the passage. Hence, it is the correct answer here.

4. (C)

The author supports a preventive approach to investigation. So, option C is the correct answer.

Other options are irrelevant and are beyond the scope of this passage.



Passage 13

Read the passage carefully and answer the following questions.

Over the past few decades, American parents have been pressured into making a costly wager: If they sacrifice their hobbies, interests, and friendships to devote as much time and as many resources as possible to parenting, they might be able to launch their children into stable adulthood. While this gamble sometimes pays off, parents who give themselves over to this intensive form of child-rearing may find themselves at a loss when their children are grown and don't need them as much.

Prior generations didn't need to be as pre-occupied with their children's well-being or future. Growing up in Dayton, Ohio, in the 1960s, my brothers and I were as luxuriously removed from our parents' minds as they were from ours. It was the gilded age of childhood freedom. My brothers and I consumed hours of television and ate staggering amounts of sugar—for breakfast. We vanished each summer morning, biked back for lunch, and then disappeared again 'til dusk. My parents also had a life. My mother played mah-jongg weekly with 'the girls' and went out every weekend with my father without calling it 'date night'. My dad played squash on weekends at the downtown YMCA and didn't seem to worry about whether my brothers and I felt neglected.

The amount of time they spent on activities and with people outside the family was common for that era. The sociologist Paul Amato has found that couples in my parents' generation 'had 51 percent more friends, were 39 percent more likely to share friends with their spouse, had 168 percent more organizational memberships, and were 133 percent more likely to share those affiliations with their spouse' than those born in 1960 and after.

My parents were likely more relaxed than the generations that followed them because

they could assume that their kids would do better than they did, just as they were doing better than their own parents. 'From 1950 to 1970, the yearly income of the median worker more than doubled, and those at the bottom of the earnings distribution saw their earnings increase even more', writes the Stanford sociologist Marianne Cooper in her book, *Cut Adrift: Families in Insecure Times*. In addition, 'the number of low-income students attending universities nearly doubled between 1965 and 1971'. There was still poverty in rural areas, and racial discrimination still restricted opportunities for many. However, segregation was slowly decreasing, and income distribution was becoming more equal. Outside agriculture and temporary-work industries, employers typically provided health insurance, and many jobs guaranteed a pension.

But as inflation, economic stagnation, and fears of communism rose in the 1970s, notions of restructuring the economy took hold, including a free market unhindered by government regulation. By the 1980s, businesses and the government were well on their way to ending the social contract that benefited Baby Boomers' parents. The Yale political scientist Jacob Hacker described this transformation as the 'great risk shift'—where economic and health risks were 'offloaded by government and corporations onto the increasingly fragile balance sheets of workers and their families'.

For example, from 1980 to 2004, 'the number of workers covered by a traditional ... retirement pension decreased from 60 percent to 11 percent', Cooper writes in *Cut Adrift*. Job-based health coverage provides far less protection to U.S. workers and their dependents than it once did. Today, the average middle-class married couple with children in the U.S. works an additional 15 weeks of full-time employment each year compared with couples in 1975.

'The financial and emotional burden on families has grown in ways that were almost



unimaginable just a half-century ago', writes the University of Pennsylvania sociologist Frank Furstenberg. Parents' anxiety about financial security and the world that awaits their kids pushed American households into a frenzy of work and parenting, seemingly causing many to jettison friendships and activities to create more time to supervise and advance their kids.

1. The primary argument of the passage is that:
 - (A) The parents in the 1960s enjoyed a more luxurious and relaxed life than today's parents.
 - (B) The children in the 1960s enjoyed a more luxurious and relaxed life than today's children.
 - (C) Inequality has seemingly caused many American parents to jettison friendships and activities to invest more resources in their kids.
 - (D) The financial and emotional burden on families has grown in ways that were almost unimaginable just a half-century ago.
2. All of the following are mentioned as reasons behind the more relaxed and tension free life of the parents as well as children in the 1960s, except:
 - (A) The parents in those days assumed that their kids would naturally do better than they themselves had done at that age.
 - (B) In that era, the earnings of the lower-income group and median workers increased significantly.
 - (C) Employers typically provided health insurance, and many jobs were guaranteed a pension.
 - (D) Parents in that era had 51 percent more friends, were 39 percent more likely to share friends with their spouse, had 168 percent more organisational memberships, and were 133 percent more likely to share those affiliations with their spouse.
3. According to the passage, which of the following could possibly be the reasons for the challenging financial conditions of the parents after the 70s?
 - I. Rise of capitalism and loosening grip of the government on the corporate.
 - II. Businesses and government ending the social contract that benefited parents.
 - (A) Only I
 - (B) Only II
 - (C) Both I and II
 - (D) Neither I nor II
4. All of the following can be inferred from the passage, except:
 - (A) Parents 60 years ago felt more secure financially than do today's parents.
 - (B) Sixty years ago, parents did not take child-rearing seriously.
 - (C) Inflation, economic stagnation, and fears of communism resulted in unequal distribution of income.
 - (D) Parents sacrificing their hobbies, interests, and friendships don't guarantee stable adulthood for their children.



Solutions

1. (C)

Points made in options A, B, and D are the arguments made to support the main argument of the passage, which is mentioned in option C.

The author compares parenting in the 1960s and 70s with modern-day parenting, only to prove that modern-day parents are losing a slice of their own life while raising their children.

Hence, option C is the correct answer.

2. (D)

Statements in options A, B, and C definitely serve as reasons behind a more fulfilled life of parents and children in those days, as indicated in the fourth paragraph of the passage.

Option D, though true, isn't the reason but the outcome itself.

Because of the reasons mentioned in options A, B, and C, the outcome mentioned in option D was possible.

3. (C)

Both the reasons are mentioned in the fifth paragraph of the passage. While the first reason has to be inferred, the second reason has been mentioned directly.

4. (B)

Option D can be inferred from the first paragraph.

Option C can be inferred from the fifth paragraph.

Option A can be inferred from the fourth paragraph.

And though parents in the 1960s were more relaxed, option B would make a negative inference.

Hence, option B is the correct answer here.



Passage 14

Read the passage carefully and answer the following questions.

What's your favourite Woody Allen movie'? Dylan Farrow asked the readers of The New York Times, before giving her account of Allen molesting her when she was seven years old. She challenged the continued acclaim for Allen's movies: 'Imagine your seven-year-old daughter being led into an attic by Woody Allen ... Are you imagining that? Now, what's your favourite Woody Allen movie'?

Farrow's essay, published in 2014, presaged the #MeToo era when sexual offences committed by film and entertainment stars such as Bill Cosby, Harvey Weinstein, Louis CK, and others burst into larger public awareness. The grossness of their crimes, combined with the celebratedness of their art, prompted vociferous debate. In the words of the television critic Emily Nussbaum: 'What should we do with the art of terrible men'?

What's your favourite Ronald Fisher paper? Before you answer, you should know: Fisher, a British statistician, and geneticist, served on the Committee for Legalising Eugenic Sterilisation, and advocated for the involuntary sterilisation of the 'feeble-minded'. In 1948, he wrote a letter of support for a German colleague, Otmar von Verschuer, a Nazi scientist who received human body parts from twins murdered by Josef Mengele at Auschwitz. It's clear from the letter that the atrocities of the Nazi regime hadn't dampened Fisher's enthusiasm for eugenics. Now, what's your favourite Ronald Fisher paper?

Mine is 'The Correlation Between Relatives on the Supposition of Mendelian Inheritance' (1918). In it, Fisher proposed that human characteristics are influenced by many different genetic factors, each of which has a small effect. He was right about that, even as he was so terribly wrong about the evils of Nazism. The grossness of Fisher's eugenic beliefs, combined with the brilliance of his

scientific observations, raises the question: what do we do with the science of terrible men?

This question is personal. My research is in the area of social science genetics, which aims to use information about people's DNA in order to understand why their lives turn out differently. Every day, every paper, every calculation of my professional life (and, indeed, of any working scientist who uses basic statistical concepts such as variance) has been spent using scientific tools created by the same people who worked to bring violence and suffering to vulnerable people's lives.

For decades, the primary tool of social science genetics was the twin study, which compares identical twins to fraternal twins in order to make inferences about how much of the variation between people is due to the genetic differences between them. Twin studies, however, make some simplifying assumptions, such as the assumption that identical twins are not treated more similarly than fraternal twins just because their parents know they are identical. Despite being debated ad nauseam for decades, these assumptions are still controversial.

More recently, then, researchers have begun to rely more on a method called the genome-wide association study (GWAS), which directly measures part of a person's DNA sequence. A GWAS aims to identify specific bits of DNA that are associated with being higher or lower on some characteristic you can measure about a person (such as their height). For the most part, GWASs have been largely limited to people whose recent genetic ancestors all lived on the European continent and who therefore are very likely to identify as white according to the social rules by which racial identity is assigned.

Some researchers use the tools of twin studies and GWAS to study how genetic differences are related to physical health outcomes, such as cataracts or cancer. Others study mental health disorders, such as



schizophrenia or anorexia nervosa. In contrast, my lab—like other groups doing work in social science genetics—uses these methods to study inequalities between people in outcomes that are socially valued and often moralised.

1. The author's primary purpose is to:
 - (A) Highlight the negative side of the artists and scientists.
 - (B) Discuss the domain of social science genetics.
 - (C) Compare twin study and genome-wide association study
 - (D) Discuss the effect of genetics on human characteristics.
2. The author's attitude toward Woody Allen and Ronald Fisher can be best described as:
 - (A) Apprehensive and disapproving
 - (B) Concerned and understanding
 - (C) Unsympathetic and annoyed
 - (D) Enthusiastic but apprehensive
3. Which of the following is true according to the passage?
 - (A) The author is likely to use the twin study method in his own research.
 - (B) The author is likely to use the genome-wide association study method in his research.
 - (C) The author is likely to use none in his research
 - (D) The author is likely to use both in his research.
4. Which of the following is true according to the author?
 - (A) Teenagers who score higher on intelligence tests tend to have sex earlier.
 - (B) Teenagers who delay having sex tend to be more likely to commit crimes.
 - (C) Teenagers with certain DNA patterns are more likely to get assigned to certain mathematics classes.
 - (D) Teenagers who do not get a girlfriend/boyfriend are less likely to succeed in life.



Solutions

1. (D)

Option A has been used as the point of reference for the author's main argument, but it is not the main argument in itself.

Social science genetics, again, is not the subject of discussion here but just a means to analyse human characteristics. So, options B and C are incorrect.

Option D is the correct answer here, as it catches the central theme of the passage.

2. (D)

He has taken the two, Woody Allen and Ronald Fisher, as examples of his discussion. He considers both of them to be great in their respective fields, yet he seems more interested in their downsides. That is how such brilliant people can be inclined towards violence.

So, option D describes his views the best.

3. (D)

By reading the last paragraph of the passage, it is clear that the author would use both methods.

Hence, option D is correct.

4. (C)

The question demands a careful reading of the last paragraph.

Statements written in options A and B are the opposite of what is written in the passage.

Option D is irrelevant and not covered in the passage.

Hence, option C is the correct answer here.



Passage 15

Read the passage carefully and answer the following questions.

A mathematician, a philosopher, and a gambler walk into a bar. As the barman pulls each of them a beer, he decides to stir up a bit of trouble. He pulls a die from his pocket and rolls it ostentatiously on the bar counter: it comes up with a 1.

The mathematician says: ‘The probability that 1 would come up is $1/6$, and at the next throw it will be the same. If we roll the die infinitely many times, the relative frequency of the number 1 will converge to $1/6$, that is, to one occurrence every six throws’.

The philosopher strokes her chin and remarks: ‘Well, this doesn’t mean we won’t get the number at the next throw. Actually, it’s physically possible to have the same number on the next 1,000 throws, although that’s highly improbable’.

The gambler says: ‘I know you’re both right, but I wouldn’t bet on that number for the next throw’.

‘Why not?’ asks the mathematician.

‘Because I trust mathematics, and so I expect that number to come up about once every six throws’, the gambler answers. ‘Having the same number twice in a row is a rare event. Why would that happen right now?’

The gambler’s ‘argument’ is a mix of conceptual inadequacy, misinterpretation, irrelevant application of mathematics, and misleading use of language. She thinks that she has some new information that will increase her chances of winning—that there are now five numbers to choose from instead of six, and as such the randomness of the game is ‘losing its strength’. This sort of belief reinforces a gambler’s impulse to bet—it won’t make her quit the game, but rather continue gambling.

Some people believe that confronting problem gamblers with the ‘reality’ of mathematics—a kind of mathematical counselling,

often called ‘facing the odds’—can help them overcome it. After all, since our earliest school days, many of us have learned to trust mathematics as the provider of necessary and logical truths. But we also trust our senses, as well as the patterns we discern from our experiences and the words we use to communicate with one another. Mathematics has its own language, and the extent to which we should trust mathematics depends on how we interpret these words, especially when applied to physical reality. In fact, understanding gamblers’ relationship to maths reveals something deeper about the nature of mathematics itself.

All games of chance—whether casino games such as roulette, craps, blackjack, and slots, or lottery and bingo, or card games such as poker or bridge—rely on certain basic statistical and probabilistic models. Uncertainty is built into them, which is what makes games ‘fun’ to play and also explains their continued existence. Casino games would never run if ‘the house’ wasn’t confident that they’d always win in the end. The mathematics of the games, including their rules and payout schedules, assures the house will profit in aggregate, regardless of individual behaviour.

In mathematical terms, this guarantee is expressed through the fact that the house edge (HE) of a game is positive. The expected value of a bet (EV) is defined as follows:

$$\begin{aligned} &(\text{Probability of winning}) \times (\text{payoff if you win}) \\ &+ (\text{probability of losing}) \times (\text{loss if you lose}) \end{aligned}$$

The HE of a game is defined as the opposite of the expected value calculated for all possible bets ($HE = -EV$). For example, in European Roulette, a wheel spins and you have to decide where you think a small ball will land. There are 37 numbers (0 to 36). If you bet \$1 on one number (called a straight-up bet), the payoff is 35 times what you bet, and the probability of winning is $1/37$. So the EV of that bet is:

$$(1/37) \times \$35 + (36/37) \times (-\$1)$$



That is about $-\$0.027$ or, as a percentage, 2.7 percent of the initial bet. EV can be read as an average; in our example, you might expect to lose on average \$2.70 at every 100 plays with that bet over the long run. This means that European Roulette has a house edge of 2.7 percent. This is the house's share of all the income produced by that game in the form of bets over the long run.

From a player's point of view, a positive house edge should mean that she can't make a living off that game: over the long run, the house will have an advantage. That's why a pragmatic principle of safe gambling behaviour is: 'When you make a satisfactory win, take the money and get out of there.'

1. From the arguments made by the author in the passage, it can be inferred that if a gambler, a mathematician, and a philosopher make a straight bet in the game of Roulette, the chance of winning is maximum for:
 - (A) The mathematician
 - (B) The philosopher
 - (C) The gambler
 - (D) None of these
2. If a die is rolled and it comes up with a 2, there is a great possibility
 - (A) That a gambler would make a bet on 2 for the very next throw.
 - (B) That a gambler would make a bet on any other number except 2 for the next throw.
 - (C) That a gambler would never make a bet on 2 for the next five throws.
 - (D) That a gambler would make a bet on 3 for the next throw.
3. All of the following can be inferred from the passage, except:
 - (A) Driven by their conceptual inadequacy, misinterpretation, and irrelevant application of mathematics, gamblers tend to continue betting despite prolonged losses.
 - (B) A greater expected value of a bet implies a greater house edge for that game.
 - (C) Mathematics has its own language, and good gamblers are fluent in it.
 - (D) A sound understanding of mathematics and its principles may help problem gamblers curb their habit.
4. In the last paragraph of the passage, the statement—'A positive house edge should mean that she can't make a living off that game'—implies that:
 - (A) A gambler can never win a game with a positive house edge.
 - (B) Gambling should not be adopted to make a living.
 - (C) After a satisfactory win, a gambler should walk out with that money.
 - (D) Many gamblers gamble to make a living out of it.
5. What could be a suitable title for the passage?
 - (A) Mathematics of gambling
 - (B) Philosophy of gambling
 - (C) Mathematics and Gambling
 - (D) Mathematics of chance



Solutions

1. (D)

First of all, the mathematics of chance always favours the house; plus, the probability of winning is the same for all three. So, the chance of winning is the same for all of them, and maximum for none of them.

Hence option D is the right answer.

2. (B)

It is evident from the gambler's conversation with the mathematician and the philosopher that she would bet on any other number except for the number that came up in the first round. So, option B is the correct answer.

3. (C)

Option A can be inferred from the fifth paragraph.

Option B can be inferred from the definitions of expected value and house edge.

Option D can also be inferred, as confronting problem gamblers with the reality of mathematics is called mathematical counselling.

Option C cannot be inferred from the passage. Rather it is the opposite of what has been claimed in the passage.

Hence, option C is the correct answer here.

4. (B)

Option A is incorrect as the mathematics of gambling doesn't predict the outcome of a particular game. It only predicts the outcome in the long run- which is always in favour of the house.

Option C is incorrect as it has got nothing to do with the given statement. It has been stated by the author as a safety measure for gamblers.

Option D is incorrect as it would be an assumption.

Option B is the correct answer in the context of the given statement as the author continues and says that the houses will always have an advantage in the long run. So, gambling can't be taken as a way of making a living in the long run.

5. (A)

Option B is certainly out of the question, as philosophy has not been emphasised here. Option C can be ruled out, as mathematics and gambling have not been discussed separately here, but in the same context.

Now, option A and option D are close contenders, but one should go with option A as the words 'mathematics' and 'gambling' are the highlights here.

Hence, option A 'mathematics of gambling' is the right choice here.



Passage 16

Read the passage carefully and answer the following questions.

Scenario 1: Suppose you've been gazing intensely at Rembrandt's Self-Portrait (1659), which hangs in the National Gallery of Art in Washington, D.C., and later you're told that this was actually a painting made by a deep-learning machine that had internalised Rembrandt's style through exposure to his paintings. You immediately feel that something's lost. The museum would certainly take the work off its walls. What's the thing that's lost?

Scenario 2: Recently, thousands of paintings covering almost eight miles were found on remote cliffs in the Amazonian rainforest; estimated age: 12,500 years. The Amazonian cliff art depicts humans dancing and holding hands, and now extinct mastodons, Ice Age horses with wild faces (some so detailed that the horse's hair was shown), and giant sloths—like the weird creatures in a Hieronymus Bosch painting. This made headlines. Standing face-to-face with these actual images on the rocks would be exciting. If the paintings turned out to be a hoax, we'd no longer feel the thrill of imagining the prehistoric humans perhaps so like us painting these images.

For me, as a psychologist with a special interest and expertise in the arts, our fascination with art raises two long-standing and fundamental questions, ones that have engaged philosophers, psychologists, and art lovers. First, why are we so drawn to works of art? For their beauty, of course, but that can't be all, as the thought experiments above show us. Second, what kinds of demonstrable beneficial effects, if any, can engagement in the arts have on us?

As for the first question—why do we care so much?—I argue that we're drawn to works of art because they connect us quite directly to the imagined mind of the artist. We believe

that artists mean something by what they produce, even if it's sometimes difficult to discern just what meanings were intended. And thus, whenever we take something to be art, rather than an accident or functional artefact, we automatically read into its intentionality and meaning.

When we look at a Rembrandt, we feel like we're reading a message sent to us today by this long-ago genius. The brushstrokes are clues to how his arm was moving as he painted, and how his arm moved can be read as an expression of his state of mind as he created this image. His self-portraits suggest a certain kind of self-scrutiny. We feel that we can see Rembrandt's awareness of how he's coming across, and understand his penetrative self-analysis in the series of self-portraits made over time as he aged. We have analogous reactions when we look at the Amazonian rock paintings. We try to imagine what these prehistoric artists with minds like ours were thinking, feeling, and intending by their actions in painting these images.

It's well-established that people dislike forgeries. Two recent documentaries, *Driven to Abstraction* (2019) and *Made You Look: A True Story About Fake Art* (2020), explore the biggest and most successful forgery-art scandal in memory. For more than 10 years beginning in 1994, a woman who said she represented a rich collector who wished to remain anonymous brought at least 40 paintings to the prestigious Knoedler Gallery in New York. The paintings were by the most famous 20th-century artists—Mark Rothko, Jackson Pollock, Robert Motherwell, Franz Kline, Clyfford Still, among others. The gallery owner reported that she'd been overwhelmed by the beauty of these works. She bought them all for very low prices, having been told that the anonymous collector who was selling them didn't care about money, and then Knoedler turned them around at auction for many millions.



The gallery had either overlooked or covered up the fact that these paintings didn't come with any evidence of how they came to be owned by the anonymous collector. Though some art experts said the works looked authentic, others disagreed. Nonetheless, the paintings were sold at auction for a total of about \$70 million. Much of the high-end art world had been duped. Little by little, the truth came out, ending with the confession in court of the woman who'd brought the paintings to the gallery. She admitted that the paintings were fakes made by Pei-Shen Qian, a painter from China who was living in Queens, New York. In China, making fakes is traditionally not frowned upon—it is a speciality of some artists—and one of the documentaries takes us to one of the studios in China where fakes are churned out.

The collectors who'd been fooled were outraged. But if they'd found the paintings so thrillingly beautiful in the first place, why should they care? One reason is obviously the paintings' loss of value: what would have been worth millions as an original is worth next to nothing when outed as a forgery. There's also the possibility that a beautiful painting ceases to look so beautiful when we look at it knowing it's a forgery—as if the negative tinge of fraudulence and immorality spills over into the painting's aesthetic appeal. Then there's the question of snobbery, as Arthur Koestler argued in 1964, noting how, when a friend of his learned that she had a genuine drawing rather than a mass-produced print, she hung it conspicuously on her wall, even though it hadn't changed physically. But we don't only dislike forgeries that we've bought—we also dislike discovering them on the walls of a museum, and certainly, snobbery can't be involved when there's no ownership.

1. The author has cited two different scenarios to illustrate:
 - (A) Why are people so drawn to works of art?
 - (B) That people hate forgery and hoaxes.
 - (C) That an elegant and original piece of art captures our attention.
 - (D) That the aesthetic beauty of a piece of art is not the only element that intrigues us.
2. We are drawn to works of art:
 - I. For their aesthetic beauty.
 - II. Because they connect us directly to the mind of the artist.
 - III. Because we try to decipher the hidden meanings in those pieces of art.
 - IV. Because of snobbery.
 - (A) Only I
 - (B) Only I, II, and III
 - (C) Both II and III
 - (D) All of the above
3. Which of the following can be inferred from the passage?
 - (A) A piece of art wouldn't lose its charm even if it is discovered that it is a replica of the original work if the replica is made by a Chinese artist.
 - (B) Even a forged piece of art can be sold at a very high price.
 - (C) Knoedler gallery deliberately concealed the reality of those paintings so that they could make huge profits.
 - (D) Chinese artists are experts in making fakes, but even in China, it is considered malpractice.
4. Which of the following would be the best analogy for the argument made in scenarios 1 and 2 of the passage?
 - (A) Students lose their interest in a particular question because they are told that the question is not from the actual exam; rather the teacher made it up.
 - (B) Medicine is not working on patients because they are told that it did not work on other patients earlier.
 - (C) Customers are not buying a product from a mall because they learned that they could get it cheaper in the nearby market.



(D) In a shop of antiquities, a customer prefers product A to product B because he learned that product A's authenticity is guaranteed while the authenticity of product B is dubious.

5. Based on the assumptions made after reading the passage, on a Sunday morning, the author is most likely to visit:

- (A) National Gallery of ancient arts
- (B) National Gallery of modern arts
- (C) A modern art exhibition
- (D) National Museum of contemporary arts





Solutions

1. (D)

Scenarios I and II do not answer the question pertaining to option A. They only raise this question but leave it unanswered. So, option A is incorrect.

Options B and C, though correct, do not explain the reason behind the author's citing the two scenarios. Hence, options B and C are the incorrect explanations for citing those scenarios.

Option D is the correct answer here, as it explains the reason behind citing those two scenarios.

2. (B)

Statement I is written directly in the fourth paragraph, and statement II can be inferred from the fourth paragraph. We cannot negate statement A, as it is written in the third paragraph.

Statement D is negative and is beyond the scope of arguments made in the passage.

Hence option B is correct here.

3. (B)

Option A is incorrect as no such claim has been made in the passage. Rather a forged piece of art loses its magic charm once the reality surfaces.

Option C is incorrect as the passage doesn't make it clear whether they did it deliberately or they simply overlooked it. Option D is incorrect, as it is stated in the passage that in China, traditionally, making fakes is not frowned upon. Which means people don't mind it.

Option B is the correct answer, as proven by the example given in the passage. That if its reality is concealed, even a fake piece of art can be sold for millions.

4. (A)

Scenarios I and II are about losing curiosity about something once you find out that it is not what it is claimed to be.

Option A pertains to this same situation. Hence, it is the correct answer.

Option D is about preference, while the situation in the passage is about losing interest.

Options B and C also do not relate to the situation.

5. (A)

As the author has made references to two old artefacts in the passage, it is possible that he is interested only in old art pieces. So, it would be safer to assume that he would visit a gallery of ancient arts.



Passage 17

Read the passage carefully and answer the following questions.

Samuel Taylor Coleridge (1772–1834) stands tall in the cultural pantheon for his poetry. It's less well known that in his own lifetime, and in the decades following his death, this canonical poet had an equal reputation as a philosopher. His published works containing much of his philosophical prose span from *The Statesman's Manual* (1816), which set out his theory of imagination and symbolism; *Biographia Literaria* (1817), one of the great and founding works of literary criticism; *The Friend* (1818), which includes his philosophical 'Essays on the Principles of Method'; *Aids to Reflection* (1825), where he expounds his religious philosophy of transcendence; and *On the Constitution of the Church and the State* (1829), which presents his political philosophy.

The effect of those last two books was so impressive that John Stuart Mill named Coleridge as one of the two great British philosophers of the age—the other being Jeremy Bentham, Coleridge's polar opposite. His thinking was also at the root of the Broad Church Anglican movement, a major influence on F D Maurice's Christian socialism, and the main source of American Transcendentalism. Ralph Waldo Emerson visited Coleridge in 1832, and John Dewey, the leading pragmatist philosopher, called Coleridge's *Aids to Reflection* 'my first Bible'. Yet philosophical fortunes change. The almost-total eclipse of British idealism by the rise of analytic philosophy saw a general decline in Coleridge's philosophical stock. His philosophy languished while his verse rose. Coleridge's poetry resonated with the psychedelia of the 1960s and a general cultural shift that emphasised the value of the imagination and a more holistic view of the human place within nature. Today, Coleridge is far more often remembered as a poet than a philosopher. But his philosophy was spectacular in its originality and syntheses.

Although Coleridge wrote poetry throughout his life, his energies increasingly channelled towards philosophy. Drawing from neo-Platonism, the ingenious but difficult transcendental idealism of Immanuel Kant, and the even obscurer intricacies of post-Kantians such as J G Fichte and F W J Schelling, his philosophy was undoubtedly of the difficult metaphysical kind, very much at odds with practically minded British empiricism. Lord Byron spoke for many when he described Coleridge:

Explaining Metaphysics to the nation –

I wish he would explain his Explanation.

Yet the British empiricism of John Locke, David Hume, and David Hartley was itself at odds, Coleridge pointed out, with a deeper heritage of British thought. 'Let England be', he pronounced, 'Sidney, Shakespeare, Spenser, Milton, Bacon, Harrington, Swift, Wordsworth', who represent the idealising and proto-romantic tradition that he identified as 'the spiritual platonic old England'. Coleridge rallied that 'spiritual platonic' tradition to oppose the philosophies of empiricists and hard-headed expounders of 'common-sense' such as Samuel Johnson, Erasmus Darwin, Hume, Joseph Priestley, William Paley, and William Pitt, 'with Locke at the head of the Philosophers and [Alexander] Pope of the Poets'.

1. Choose the correct statement.

- (A) *The Statesman's Manual* set out Coleridge's theory of imagination and symbolism; *Biographia Literaria* is a work of literary criticism; in *Aids to Reflection*, he expounds his religious philosophy of transcendence; and *On the Constitution of the Church and the State* presents his political philosophy.
- (B) *The Statesman's Manual* is a work of literary criticism; *Biographia Literaria* set out Coleridge's theory of imagination and symbolism; in *Aids to Reflection*, he expounds on his



religious philosophy of transcendence, and *On the Constitution of the Church and the State* presents his political philosophy.

- (C) The *Statesman's Manual* set out Coleridge's theory of imagination and symbolism; in *Biographia Literaria*, he expounds his religious philosophy of transcendence; *Aids to Reflection* is a work of literary criticism, and *On the Constitution of the Church and the State* presents his political philosophy.
- (D) The *Statesman's Manual* set out Coleridge's theory of imagination and symbolism; *Biographia Literaria* is a work of literary criticism; *Aids to Reflection* presents his political philosophy, and *On the Constitution of the Church and the State* he expounds his religious philosophy of transcendence.
2. 'Ralph Waldo Emerson visited Coleridge in 1832'.—All of the following can be inferred from this, except:
- (A) Ralph Waldo himself must have been a renowned philosopher of his time.
 - (B) Ralph Waldo appreciated Coleridge as a philosopher.
 - (C) The author has shared this information to reinforce Coleridge's image as a philosopher.
 - (D) Ralph Waldo was fond of Coleridge's poetry.
3. Which of the following is not true of Coleridge's philosophy?
- (A) His philosophy was the main source of American Transcendentalism.
 - (B) His philosophical views were very difficult to comprehend.
 - (C) His philosophy confirmed British idealism.
 - (D) In his lifetime and the decades after his death, Coleridge was lesser known for his philosophy than for his poetry.
4. All of the following establish Coleridge's reputation as a philosopher, except:
- (A) Some of his literary works.
 - (B) American Transcendentalism being influenced by his philosophy.
 - (C) Ralph Waldo visiting him in 1832.
 - (D) His philosophy being confirmed by the British idealists.
5. Coleridge's own philosophy was influenced by:
- (A) British idealism
 - (B) British empiricism
 - (C) Transcendental idealism of Immanuel Kant
 - (D) Proto-romantic tradition



Solutions

1. (A)

After a careful reading of the first paragraph, it can be confirmed that option A is the correct statement here. Such questions are sometimes there only to test one's mind-eye coordination. A focused approach is required to tackle these types of questions.

2. (D)

The purpose of the passage is to depict Coleridge as a philosopher. Option C is the reason why the author has shared this information. Clearly, the author wants to say that Waldo visited Coleridge because he was impressed with Coleridge's philosophy. So, option B can also be inferred. Now, if option C is correct, option A can also be inferred.

Option D is irrelevant in the given context since Coleridge's philosophy has been emphasised here and not his poetry. Hence, option D is the correct answer here. It cannot be inferred.

3. (D)

Option D is not true here, as it can be confirmed from the first paragraph that in his lifetime and the decades after his

death, Coleridge had an equal reputation as a philosopher and poet.

Option C can be inferred from the second sentence of the third paragraph.

Option B can be confirmed from Lord Byron's comment.

Option A is clearly written in the second paragraph.

4. (D)

Options A, B, and C can be confirmed from the second paragraph. The author has mentioned all these facts to reinforce Coleridge's image as a philosopher. Option D has not been mentioned in the passage, nor can it be inferred.

Hence, option D is the correct answer here.

5. (C)

Option C contains one of the sources Coleridge drew his philosophical inspiration from. Hence, option C is the correct answer here, as can be confirmed from the fourth paragraph.

Options A and D are distractions. Option B is clearly incorrect as he was at odds with British empiricism.



Passage 18

Read the passage carefully and answer the following questions.

The Arab East was among the last regions in the world to be colonised by Western powers. It was also the first to be colonised in the name of self-determination. An iconic photograph from September 1920 of the French colonial general Henri Gouraud dressed in a splendid white uniform and flanked by two 'native' religious figures captures this moment. Seated to one side is the Patriarch of the Maronite Church, an Eastern Christian Catholic sect. On the other side is the Sunni Muslim Mufti of Beirut. Gouraud's proclamation of the state of Greater Lebanon, or Grand Liban, which was carved out of the lands of the defeated Ottoman Empire, served as the occasion. With Britain's blessing, France had occupied Syria two months earlier and overthrown the short-lived, constitutional Arab Kingdom of Syria. The pretext offered for this late colonialism was one that continues to be used today. The alleged object of France in the Orient was not to aggrandise itself but to lead its inhabitants, particularly its diverse and significant minority populations of Lebanon, towards freedom and independence.

France separated the Christian-dominated state of Lebanon from the rest of geographic Syria, which itself was parcelled out along sectarian Alawi, Druze, and Sunni polities under overarching French dominion. This late colonialism was allegedly meant to liberate the peoples of the Arab world from the tyranny of the Ottoman Muslim 'Turk' and from the depredations of notionally age-old sectarian hatreds. Thus General Gouraud appeared in the photograph not as a vanquisher of supposedly barbarous native tribes; he was neither a modern Hernán Cortés toppling the Aztec Montezuma nor a French reincarnation of Andrew Jackson destroying the Seminoles of Florida. The French colonial general who had served in Niger, Chad, and Morocco was portrayed as

an indispensable peacemaker and benevolent arbiter between what the Europeans claimed to be the antagonistic communities of the Orient.

The colonisation of the Arab East had come after that of the Americas, South and Southeastern Asia, and Africa. This last great spurt of colonial conquest ostensibly repudiated the brutal and rapacious rule of the kind that King Leopold of Belgium had visited upon the Congo in the late-19th century. Instead, after the First World War, Europeans ruled through euphemism: a so-called 'mandate' system dominated by 'advanced' powers was established by the new British- and French-dominated League of Nations to aid less-able nations. The new Lebanese and Syrian states blessed by the League were 'provisionally' independent, yet subject to mandatory European tutelage. Drawing on the British experience of 'indirect' rule in Africa, the victorious powers cultivated a native facade to obscure the coloniser's hand. Perhaps most importantly, this late colonialism claimed to respect the new ideals of the US president Woodrow Wilson, the presumptive father of so-called 'self-determination' of peoples around the world.

Throughout modern history, the weight of Western colonialism in the name of freedom and religious liberty has distorted the nature of the Middle East. It has transformed the political geography of the region by creating a series of small and dependent Middle Eastern states and emirates where once stood a large interconnected Ottoman sultanate. It introduced a new—and still unresolved—conflict between 'Arab' and 'Jew' in Palestine just when a new Arab identity that included Muslim, Christian, and Jewish Arabs appeared most promising. This late—last—Western colonialism has obscured the fact that the shift from Ottoman imperial rule to post-Ottoman Arab national rule was neither natural nor inevitable. European colonialism abruptly interrupted and reshaped a vital anti-sectarian Arab cultural



and political path that had begun to take shape during the last century of Ottoman rule. Despite European colonialism, the ecumenical ideal, and the dream of creating sovereign societies greater than the sum of their communal or sectarian parts, survived well into the 20th-century Arab world.

1. All of the following can be inferred from the passage, except:
 - (A) The Arab East was more united and powerful under the rule of the Ottomans.
 - (B) The so-called 'self-determination' was just a pretext for colonising the Arab Eastern countries.
 - (C) The current plight of the Middle East can be attributed to the colonisation policies of the European powers.
 - (D) Colonisation of the Arab East by European powers brought unity and peace to the region.
2. Arab East's colonisation by the European powers was possible due to:
 - I. Collaborative efforts of European powers to dominate the region.
 - II. Fall of the Ottoman Empire.
 - III. Weak and divided natives of the region.
 - (A) Only I and III
 - (B) Only II and III
 - (C) Only I and II
 - (D) All of the above
3. The real purpose of France behind colonising Lebanon was to:
 - (A) Separate the Christian-dominated state of Lebanon from the rest of geographic Syria.
 - (B) Maintain its supremacy in the Arab world.
 - (C) Liberate the peoples of the Arab world from the tyranny of the Ottoman Muslim 'Turk'.
 - (D) Vanquish the supposedly barbarous native tribes.
4. The author has mentioned all of the following as the outcome of the European Colonialism, except:
 - (A) Fall of the Ottoman sultanate.
 - (B) Creation of many small and independent regions in the area.
 - (C) The conflict between Arabs and Jews in Palestine.
 - (D) Transformation of the political geography of the region.
5. According to the passage, all of the following are true, except:
 - (A) America, Africa, and Asia were colonised before the Middle East.
 - (B) After World War I, European powers kept the Arab East colonised, but in an indirect way.
 - (C) Before their colonisation, Lebanon was Sunni-dominated, while Syria was a Christian-dominated region.
 - (D) There was a constitutional kingdom in Syria before its colonisation by France.



Solutions

1. (D)

Out of options A and D, only one can be correct as they state opposite facts. Option A can certainly be inferred from the passage, as the author has claimed that the colonisation of the region resulted in a diverse society (last paragraph). Option B can also be inferred from a careful reading of the third paragraph. And the last paragraph suggests that option C can also be inferred. Hence, option D is the correct answer here as it represents an idea that is opposite to the claims made in the passage.

2. (D)

With Britain's blessing, France had occupied Syria—this statement suggests that statement A is correct. Where once stood a large interconnected Ottoman sultanate—from this statement in the last paragraph, statement II can be inferred. From the first and second paragraphs, statement III can be inferred. Hence, the correct answer is option D.

3. (B)

Option A states what France did; it doesn't explain the purpose. Option C defines the pretext under which France colonised the region. It also doesn't define the real purpose. Option D is what France did not want to show, but what somehow it did. But again, it doesn't define the purpose. From the tone of the passage, it can be inferred that the reason given in option B was the real purpose of France.

4. (A)

Options B, C, and D are mentioned in the last paragraph. The fall of the Ottoman Empire was not the outcome of European colonisation, but European colonisation was the outcome of the fall of the Ottoman Empire. Hence, option A is the correct answer here.

5. (C)

Option A can be confirmed from the third paragraph. Option B can also be inferred from the third paragraph. Option D can be inferred from the First paragraph. Option C is the correct answer here, as it is the opposite of what has been stated in the passage.



Passage 19

Read the passage carefully and answer the following questions.

When you think of ‘smart people’, you likely have an intuitive sense of the qualities that make them intelligent. Maybe you think they have a good memory, or that they can think quickly, or that they simply know a whole lot of information. Indeed, people who exhibit such qualities appear very intelligent. That said, it seems that intelligence must be more than simply knowing facts and being able to remember them. One point in favour of this argument is the idea of animal intelligence. It will come as no surprise to you that a dog, which can learn commands and tricks seems smarter than a snake that cannot. In fact, researchers and laypeople generally agree with one another that primates—monkeys and apes (including humans)—are among the most intelligent animals. Apes such as chimpanzees are capable of complex problem solving and sophisticated communication.

Scientists point to the social nature of primates as one evolutionary source of their intelligence. Primates live together in troops or family groups and are, therefore, highly social creatures. As such, primates tend to have brains that are better developed for communication and long-term thinking than most other animals. For instance, the complex social environment has led primates to develop deception, altruism, numerical concepts, and ‘theory of mind’ (a sense of the self as a unique individual separate from others in the group).

The question of what constitutes human intelligence is one of the oldest inquiries in psychology. When we talk about intelligence we typically mean intellectual ability. This broadly encompasses the ability to learn, remember and use new information, solve problems and adapt to novel situations. An early scholar of intelligence, Charles Spearman, proposed the idea that intelligence was one thing, a ‘general factor’

sometimes known as simply ‘g.’ He based this conclusion on the observation that people who perform well in one intellectual area such as verbal ability also tend to perform well in other areas such as logic and reasoning

A contemporary of Spearman’s named Francis Galton—himself a cousin of Charles Darwin—was among those who pioneered psychological measurement. For three pence Galton would measure various physical characteristics such as grip strength but also some psychological attributes such as the ability to judge distance or discriminate between colours. This is an example of one of the earliest systematic measures of individual ability. Galton was particularly interested in intelligence, which he thought was heritable in much the same way that height and eye colour are. He conceived of several rudimentary methods for assessing whether his hypothesis was true. For example, he carefully tracked the family tree of the top-scoring Cambridge students over the previous 40 years. Although he found specific families disproportionately produced top scholars, intellectual achievement could still be the product of economic status, family culture, or other non-genetic factors. Galton was also, possibly, the first to popularise the idea that the heritability of psychological traits could be studied by looking at identical and fraternal twins. Although his methods were crude by modern standards, Galton established intelligence as a variable that could be measured.

The person best known for formally pioneering the measurement of intellectual ability is Alfred Binet. Like Galton, Binet was fascinated by individual differences in intelligence. For instance, he blindfolded chess players and saw that some of them had the ability to continue playing using only their memory to keep the many positions of the pieces in mind. Binet was particularly interested in the development of intelligence, a fascination that led him to observe children carefully in the classroom setting.



Along with his colleague Theodore Simon, Binet created a test of children's intellectual capacity. They created individual test items that should be answerable by children of given ages. For instance, a child who is three should be able to point to her mouth and eyes, a child who is nine should be able to name the months of the year in order, and a twelve-year-old ought to be able to name sixty words in three minutes. Their assessment became the first 'IQ test'.

1. The passage is about:
 - (A) Different scientists and their experiments for measuring intelligence.
 - (B) The history of the evolution of intelligence in human beings.
 - (C) How scientists reached their first authentic IQ test.
 - (D) Defining and measuring intelligence.
2. Which of the following is not true about intelligence?
 - (A) The social nature of a species can be an indicator of its intelligence.
 - (B) Deception and altruism can be a sign of intelligence.
 - (C) Intelligence is simply knowing facts and being able to remember them.
 - (D) The ability to solve complex problems is an indicator of intelligence.
3. Which of the following has not been claimed in the passage?
 - (A) Spearman defined intelligence as a general factor, and he believed that a person performing well in one area is likely to perform well in other areas as well.
 - (B) Galton thought that intelligence is heritable, and he looked at intelligence as a variable that can be measured.
 - (C) Binet was interested in the development of intelligence in individuals and he was the first to measure intelligence in humans.
 - (D) A child who is three should be able to point to her mouth and eyes. A child who is nine should be able to name the months of the year in order.
4. The author has cited examples of three different scientists and their experiments to:
 - (A) Highlight their different perspectives of intelligence.
 - (B) Outline the gradual development of the process of intelligence measurement.
 - (C) Show how intelligence could mean different things to different people.
 - (D) Show that intelligence is heritable as well as depends on the interest of people.



Solutions

1. (D)

The question is basically asking the theme of the passage.

Option A covers only examples cited in the passage, but it is not why the passage has been written.

Option B covers only one aspect of the passage; it doesn't cover the measurement part of the passage.

Option C is the same as option B.

Option D is the answer here, as it covers the entire passage. In the first three paragraphs, the author has defined intelligence, and then in the later paragraphs, he discusses different attempts made by scientists for measuring intelligence.

Hence, option D is the correct answer here.

2. (C)

Options A and B can be inferred from the second paragraph.

Option D can be inferred from the third paragraph.

The passage says (first para) that intelligence is more than simply knowing facts and being able to remember them. Hence option C cannot be inferred and is the correct answer here.

3. (C)

A simple reading of the passage should suffice to answer this question.

Option A can be confirmed from the third para.

Option B can be confirmed from the fifth para.

Option D can be confirmed from the last para.

Option C is not true; hence it is the answer here.

4. (B)

Option B captures the theme of the passage and justifies the flow of the passage. Hence, it is the correct answer.

Other options have a mental aspect, and they do not justify the flow of the passage.



Passage 20

Read the passage carefully and answer the following questions.

In April 1947 William Faulkner was invited to visit the University of Mississippi. While conducting a question-and-answer session in a creative writing class, Faulkner was asked to name ‘the five most important contemporary writers.’ He listed (in order) American novelists Thomas Wolfe, John Dos Passos, Ernest Hemingway, Willa Cather, and John Steinbeck. When asked to rank himself among his contemporaries, Faulkner responded:

1. Thomas Wolfe: he had much courage and wrote as if he didn’t have long to live; 2. William Faulkner; 3. Dos Passos; 4. Ernest Hemingway: he has no courage, and has never crawled out on a limb. He has never been known to use a word that might cause the reader to check with a dictionary to see if it is properly used; 5. John Steinbeck: at one time, I had great hopes for him—now I don’t know.

Notably, Faulkner placed himself first among living writers. At the time of the ranking, Wolfe had been dead for almost nine years. Faulkner’s remarks were eventually transcribed and published. Marvin Black, the public relations director for the University of Mississippi, wrote a press release summarizing his comments, including his claim that Hemingway ‘has no courage, has never crawled out on a limb.’ Black’s press release ran in the New York Herald Tribune in May 1947.

It is unclear whether Faulkner intended his comments to be provocative. (He had, after all, been told that students would not be allowed to take notes and that professors would not be present during the question-and-answer session.) Regardless, the hypercompetitive Hemingway could not or would not let them go. Hemingway—responding to a paraphrased version of Faulkner’s comments—reportedly replied:

Poor Faulkner. Does he really think big emotions come from big words? He thinks I don’t know the ten-dollar words. I know them all right. But there are older and simpler and better words, and those are the ones I use.

He went on to insinuate that Faulkner was an alcoholic whose talent had, as of late, been lost in ‘the sauce’.

This bitter exchange was neither the beginning nor the end of the Faulkner-Hemingway feud. Their relationship of 30-plus years was characterised by competition, comparison, and criticism. Although they admitted their respect for one another, they were hesitant to offer praise. For most of their relationship, Faulkner and Hemingway did not communicate directly. In fact, they may have met only once, sometime between November 14, 1931, and July 4, 1952. (A Herald Tribune article published on November 14, 1931, insisted that Faulkner had never met Hemingway. Some 20 years later, Hemingway alluded to a sole meeting with Faulkner.) The authors traded commentary mostly indirectly, through other writers and critics. Between 1945 and 1949, Hemingway mentioned Faulkner in at least three letters to literary historian Malcolm Cowley. In a letter dated October 17, 1945, Hemingway suggested that Faulkner lacked artistic discipline and expressed a desire to ‘train’ him. He wrote, ‘[Faulkner] has the most talent of anybody and he just needs a sort of conscience that isn’t there.... But he will write absolutely perfectly straight and then go on and on and not be able to end it’.

Faulkner also wrote about Hemingway. When a senior editor at the publisher Random House suggested that Hemingway write the introduction to *The Portable Faulkner* (1946), Faulkner expressed his disapproval. In a letter to the editor, he wrote, ‘I am opposed to asking Hemingway to write the preface. It seems to me in bad taste to ask him to write a preface to my stuff. It’s like asking one racehorse in the middle of a race to broadcast a blurb on another horse in the same running field.’ In the end, Cowley wrote the introduction.



After Faulkner's remarks appeared in the Herald Tribune in May 1947, the authors briefly exchanged letters. Faulkner clarified that he did not question Hemingway's courage as a man—only as an artist. He told 'Brother H' that it was 'one of those trivial things you throw off just talking, a nebulous idea of no value anyway, that you test by saying it'. In his responses, Hemingway apologised for his reaction and indicated that he would be open to more of Faulkner's constructive criticism. Although his novel *For Whom the Bell Tolls* (1940) would 'probably bore the shit out of [Faulkner] to re-read', Hemingway wanted to know what Faulkner thought of it, 'as [a] brother'. He asked that they 'keep on writing'.

Faulkner and Hemingway did not continue corresponding. The Herald Tribune incident marked the beginning of what was by far the tensest period in their relationship. From 1947 to the mid-1950s, Faulkner and Hemingway were engaged in a tight battle for literary prestige. In 1949 Faulkner won the Nobel Prize in Literature for 'his powerful and artistically unique contribution to the modern American novel.' Hemingway followed suit with a Nobel Prize of his own in 1954, for 'his mastery of the art of narrative, most recently demonstrated in *The Old Man and the Sea*, and for the influence that he has exerted on contemporary style'. In 1953 Hemingway won a Pulitzer Prize for *The Old Man and the Sea* (1952). Two years later, Faulkner was awarded the Pulitzer Prize for *A Fable* (1954).

Their rivalry continued until Hemingway's death on July 2, 1961. (Notably, Faulkner died almost exactly a year later, on July 6, 1962.) For better or worse, Faulkner never retracted his statements at the University of Mississippi. As he told Hemingway, he regretted that they had been publicised and 'misquoted', but he maintained that he was the best living writer in the mid-20th century.

1. Choose the most accurate set that characterises the relationship between Faulkner and Hemingway.
 - (A) Competition, comparison, criticism.
 - (B) Competition, comparison, criticism, admiration.
 - (C) Competition, criticism, comparison, respect.
 - (D) Competition, comparison, criticism, appreciation.
2. From the passage, it can be inferred that:
 - (A) Earnest Hemingway and William Faulkner never met in their lifetime.
 - (B) Earnest Hemingway and William Faulkner met just once in their lifetime.
 - (C) Earnest Hemingway and William Faulkner met more than once in their lifetime.
 - (D) Earnest Hemingway and William Faulkner met with each other or not is not evident.
3. Which of the following is not true according to the passage?
 - (A) Both William Faulkner and Earnest Hemingway were awarded the Nobel Prize as well as the Pulitzer Prize.
 - (B) William Faulkner loved using big/difficult words while Earnest Hemingway wrote in a simple language.
 - (C) Despite their life-long feud, Faulkner let Hemingway write the preface to *The Portable Faulkner*.
 - (D) Faulkner regretted that his criticism of Hemingway, made at the University of Mississippi, got published.
4. Choose the most suitable title for the passage.
 - (A) A feud that only got bitter and bitter
 - (B) The Rivals: Faulkner and Hemingway
 - (C) The feud between Faulkner and Hemingway
 - (D) Two Literary Geniuses at War



Solutions

1. (C)

The first three sentences of the fourth paragraph reveal that option C is the correct set.

Faulkner and Hemingway never praised or admired each other in public. Though, they had mutual respect for each other's talent.

2. (B)

'In fact, they may have met only once, sometime between November 14, 1931, and July 4, 1952. (A Herald Tribune article published on November 14, 1931, insisted that Faulkner had never met Hemingway. Some 20 years later, Hemingway alluded to a sole meeting with Faulkner.)'

Reading this part of the fourth paragraph reveals that they met just once in their lifetime. Hence, option B is correct.

3. (C)

Option A can be confirmed from the penultimate paragraph.

Option B can be confirmed from the fourth paragraph.

Option D can be confirmed from the last paragraph.

Option C is the opposite of what has been mentioned in the passage, Faulkner did not let Hemingway write the preface; rather he opposed it.

4. (C)

There was a feud between Faulkner and Hemingway, which persisted and was somewhat bitter, but option A sounds a little elevated and exaggerated. So, option A is inaccurate. Option B is incorrect, as there is a slight difference in rivalry and feud. Also, from the passage, it cannot be said that they were rivals. Option D will be very strong and extreme for the given passage.

So, option C is the most accurate option.



Passage 21

Read the passage carefully and answer the following questions.

Cold War histories focusing on race, culture, gender, and geopolitics frequently acknowledge the importance of science as a tool of government policy, but the ideological underpinnings that define, legitimise, and perpetuate concepts of scientific freedom are seldom explored. Audra Wolfe innovatively addresses this gap in Freedom's Laboratory by examining how the U.S. government targeted the Soviet Union from 1947 to 1989 using the concept of 'scientific freedom' as a form of ideological containment. Paradoxically, Wolfe argues that apolitical science and the free exchange of information were political constructions perpetuated by U.S. officials and academics seeking to win 'global hearts and minds' by contrasting Western scientific benevolence and objectivity against perceived statist biases tainting the Soviet scientific establishment. Although many American scientists relied on government contracts, she claims few saw any conflict of interest with their commitment to apolitical science. Wolfe convincingly demonstrates that concepts of scientific freedom constituted critical elements of Cold War cultural diplomacy conducted on disparate fronts by scientists, journalists, and government officials.

Wolfe argues that these ideological divisions formed in response to Joseph Stalin's persecution of geneticists in the 1930s and the notorious Soviet geneticist Trofim Lysenko's subsequent rise to power in the Soviet scientific community. This controversy spawned 'Lysenkoism', a term Wolfe defines as the perception that Soviet science was corrupt and brutally politicised. Wolfe focuses much of her research on how the field of genetics influenced concepts of scientific freedom, and U.S. geneticists such as Hermann Joseph Muller and H. Bentley Glass assume various roles as social commentators, ideologues, and scientific advisers. Wolfe

concludes that Lysenkoism merged with a general critique of statist science inspired by Nazi Germany's failed nuclear program and that together these sentiments justified convictions that scientific progress lay with the free and democratic exchange of knowledge.

Scientific freedom easily translated into 'scientific internationalism', a nebulous term Wolfe uses to define the international exchange of scientific information and the cultivation of a transnational scientific community. She argues that this concept was overtly incorporated into U.S. foreign policy in the 1950s through the establishment of State Department science attachés. Ostensibly assigned to cultivate international scientific networks, the attachés were also instructed to investigate foreign scientific developments. Wolfe concludes that inherent contradictions within this dual overt and covert program ultimately led to its failure once attachés found themselves distrusted by foreign colleagues and U.S. anti-Communists alike. As a result, Wolfe writes that U.S. intelligence organisations reduced their reliance on science attachés even while increasingly incorporating the ideology of scientific freedom into covert programs.

These connections are apparent in Wolfe's analysis of the Congress for Cultural Freedom (CCF), an ostensibly private organisation covertly funded by the U.S. Central Intelligence Agency (CIA). Although many historians have examined the CCF, an organisation that sponsored private publications and conferences with the intention of influencing Europe's intellectual environment, Wolfe argues that scientific freedom formed an important element of these broader propaganda campaigns. Coordination between the CIA and private individuals proved unwieldy however, exemplified by difficulties the CCF main office encountered when pushing affiliate Michael Polanyi and his family-run periodical Science and Freedom to publish harsher critiques of Communist countries.



For Wolfe, Polanyi's case is indicative of the awkward positions U.S. intelligence agencies were in when cooperating with private citizens and foreign nationals to mask governmental interference.

1. According to Wolfe, the idea of apolitical science and the free exchange of information:
 - (A) Was used as a tool by U.S. officials and academics to fool the world about their real intentions.
 - (B) Was used as a tool by U.S. officials and academics to win the hearts and minds of the world.
 - (C) Was used as a tool by U.S. officials and academics to malign the Soviet scientific establishments.
 - (D) Was used as a tool by U.S. officials and academics to win over the hearts and minds of people across the world while cunningly maligning the Soviet scientific establishments.
2. In the statement 'Wolfe argues that these ideological divisions formed...' (first sentence, second para), the phrase 'these ideological divisions' refers to:
 - (A) Cold War histories acknowledging the importance of science as a tool of government policy but ignoring the ideological underpinnings that define, legitimise, and perpetuate concepts of scientific freedom.
 - (B) The fundamental difference between apolitical science and political science.
 - (C) The difference between the U.S.A's approach towards science and Soviet's approach towards science.
 - (D) The difference between Soviet geneticist Trofim Lysenko and U.S. geneticists Hermann Joseph Muller and H. Bentley Glass.
3. All of the following metaphors can be inferred from the passage, except:
 - (A) Scientific progress is a free and democratic exchange of knowledge.
 - (B) Scientific freedom is scientific internationalism.
 - (C) Lysenkoism is fascism.
 - (D) Apolitical science and the free exchange of information are political constructions.
4. All of the following arguments have been made by Wolfe, except:
 - (A) Scientific internationalism was overtly incorporated into U.S. foreign policy through the establishment of State Department science attachés.
 - (B) State Department science attachés were ostensibly assigned to cultivate international scientific networks.
 - (C) State Department science attachés were instructed to investigate foreign scientific developments.
 - (D) Using science attachés in overt and covert programs simultaneously ultimately led to a failure, so U.S. intelligence organisations stopped incorporating the ideology of scientific freedom into covert programs.
5. What could be a suitable title for this passage?
 - (A) Cold War Science
 - (B) Cold War and Science
 - (C) Scientific Freedom: benevolence or propaganda?
 - (D) Communist Science vs Capitalist Science



Solutions

1. (D)

Option D gives a complete picture of the USA's intention, as argued by Wolfe. So, D will be the correct answer.

2. (C)

The pronoun 'these' simply indicates that something that has been mentioned earlier is being discussed. So, by common sense option D cannot be the answer, as this fact has been discussed after that phrase.

Option A is not talking about any division but the gap (discontinuity) between the two approaches.

Option B is irrelevant. After reading the first paragraph, one can observe that the U.S.A's handling of science and the Soviet's handling of science are the subjects of discussion.

So, option C is the correct answer.

3. (C)

Option A can be inferred from the last sentence of the second para.

Option B can be inferred from the first line of the third para.

Option D can be inferred from the first passage.

Option C cannot be inferred from the passage. Hence, it is the correct answer.

4. (D)

Reading the third paragraph carefully reveals that A, B, and C have been claimed by Wolfe, but option D is only partially correct. U.S intelligence organisations did not stop incorporating the ideology of scientific freedom into covert programs; they only reduced their reliance on science attachés.

5. (C)

Option C captures the essence of the passage, as it covers the theme that has been repeatedly highlighted throughout the passage.

Option A is incorrect; the phrase Cold War Science sounds like the science of cold war, which is certainly not the theme of the passage.

Option B is inaccurate, as science and the Cold War are not the subjects of discussion here. Hence, option C is the most accurate choice because the passage examines the astute way in which the U.S. intelligence agencies pushed the ideology of scientific freedom in a dual way.



Passage 22

Read the passage carefully and answer the following questions.

Water serves important functions related to consumption, production, and ecology. In each function, it is linked to the food supply and livelihood of urban and rural areas in a myriad of complex ways. In recent decades, population pressure, urbanisation, commercialisation, and the breakdown of traditional institutions of authority have brought about inexorable pressures on water resources. A classic example is the decline of tanks in southern India.

The construction of irrigation systems based on large reservoirs was taken up only in the 20th century. Until then, most irrigation sources consisted of small storages, local diversion canals drawn from streams and rivers, and shallow wells. India has a long tradition of using small storage (usually referred to as ‘tanks’) and diversion works for irrigating crops. The states of Andhra Pradesh, Telangana, Tamil Nadu, Karnataka, and Odisha have inherited over 150,000 water tanks from their ancestors, who built them between 900 CE and 1700 CE. Kings and local chieftains constructed most of these tanks for prestige and status in the higher courts. Community action, negotiated through political processes and authority structures, ensured that the tanks were not only maintained but also improved upon over centuries. In Tamil Nadu, under the *kudimaramat*, users were expected to contribute labour for the upkeep and repair of irrigation facilities from time to time.

During the latter part of the 19th century, the colonial government took over these tanks and handed over the largest of them to the Public Works Department (PWD), ostensibly to improve their maintenance but actually to raise revenue. Once the community was thus disenfranchised and the institution of *kudimaramat* weakened, the management of tanks declined. By the time of Independence, the area under large canal systems had

increased substantially, but traditional local surface works were still the main sources.

During the last 50 years, a significant decline in the role of tanks and other minor surface irrigation works in both relative and absolute terms has been noticed. The relative decline of minor irrigation in the post-independence period is largely because of the importance given to large scale storage and canal systems. Resources allocated to minor surface works were small relative to the total investment in irrigation. The absolute decline, on the other hand, reflects the cumulative effect of long neglect of repair and maintenance. The breakdown of traditional community organisations for the maintenance and management of these facilities has been an aggravating factor.

The decline of tanks has been accelerated also by the rise of groundwater irrigation. Well-off farmers, with their own captive irrigation sources, now neither depend on supplies from the tanks nor cooperate in their maintenance.

As a result of these complex historical processes, invaluable common property resources like the tanks, which served the irrigation as well as domestic needs of rural southern India for centuries, have declined rapidly in different parts of the country. The census of minor irrigation shows a decline in the population of tanks by tens of thousands in each decade. Most tanks around the urban fringes have been destroyed to make housing colonies, while others have silted up or their bed lands brought under cultivation. Studies suggest that although the traditional irrigation institutions have undergone major transformations, they are still active in a number of places.

In recent decades, the problem of water scarcity, along with the multiplicity of landowners in the tank command area, has made common source irrigation supplies more difficult to manage. If the available water is not distributed in a better/equitable manner it will create problems among water users.



In order to distribute water in a better way, the *ayacutdars* themselves made certain rules and procedures to be followed, both in normal and deficit water supply periods, in the tank command. In the selected tanks of Kaveripakkam (KPT) and Dusi–Mamandur (DMT), these rules and regulations, which were written around 200 years back in the name of *mamulnamas*, are still followed by the *ayacutdars*. In this context, it is worthwhile to examine the tank water regulatory mechanisms which existed firmly in the past and to explain how it has been functioning over time.

1. All of the following are the factors causing a decline in the number of tanks in southern India, except:
 - (A) More importance was given to large scale storage and canal systems, and resources allocated to minor surface works were small relative to the total investment in irrigation.
 - (B) Long neglect of repair and maintenance, and breakdown of traditional community organisations for maintenance and management of these facilities.
 - (C) The rise of groundwater irrigation and well-off farmers not depending on supplies from the tanks.
 - (D) The *ayacutdars* themselves making certain rules and procedures to be followed, both in normal and deficit water supply periods.
2. Of the following suggestions the author is most likely to agree to:
 - (A) The authority of maintenance and repair should be taken back from the Public Works Department.
 - (B) More importance should be given to the tanks instead of large-scale storage and canal systems.
 - (C) Traditional institutions of authority which existed firmly in the past should be re-examined and strengthened.
 - (D) Ayacutdars should be minimally involved in the maintenance and repair of tanks as well as the distribution of water.
3. The author claims that in recent decades, population pressure, urbanisation, commercialisation, and the breakdown of traditional institutions of authority have brought about inexorable pressures on water resources. Which of the following evidence supports/support this claim?
 - I. Most tanks around the urban fringes have been destroyed to make housing colonies, while others have silted up or their bed lands brought under cultivation.
 - II. Well-off farmers, with their own captive irrigation sources, now neither depend on supplies from the tanks nor cooperate in their maintenance.
 - (A) Only I
 - (B) Only II
 - (C) Both I and II
 - (D) Neither I nor II
4. Which of the following claims is/are true according to the passage?
 - I. Only the states of Andhra Pradesh, Telangana, Tamil Nadu, Kerala, and Odisha have more than 150,000 water tanks.
 - II. Most of these tanks were constructed by Kings and local chieftains for prestige and status in the higher courts.
 - III. During the latter part of the 19th century, the colonial government took over these tanks and handed over the largest of them to the Public Works Department (PWD).
 - (A) Only I
 - (B) All I, II, and III
 - (C) Only II and III
 - (D) Only III
5. Which of the following can be inferred from the passage?
 - (A) Only in Tamil Nadu, users were expected to contribute labour for the upkeep and repair of irrigation facilities from time to time.



- (B) Like Tamil Nadu, in other states, too, users were expected to contribute labour for the upkeep and repair of irrigation facilities from time to time.
- (C) There has been a significant decline in the condition and number of tanks after independence as compared to the pre-independence era.
- (D) The decline in the condition of tanks was steeper in the pre-independence era as compared to the post-independence period.





Solutions

1. (D)

A careful reading of the fourth and fifth paragraphs of the passage reveals that facts given in options A, B, and C are the factors causing a decline in the number of tanks. Option D is irrelevant in this context, as it doesn't serve as a reason behind the declining state of the tanks.

2. (C)

Options A and B are slightly negative and are not practically possible. Option D is contrary to the theme of the passage. Option C is the correct answer, as it is in accordance with the theme of the passage and has been exerted by the author in the final sentence of the passage.

3. (A)

Both statements I and II are written in the passage, but only statement I serves as the evidence of the claim made in the question. Statement II is irrelevant in that regard; so option A, only I, is correct.

4. (C)

Statements II and III are stated in the passage, so II and III are true. Statement I is incorrect as Kerala has not been mentioned in the passage.

5. (C)

The statement written in option C is sort of the theme of the passage. Hence, it is the correct option.

Options A and B both cannot be inferred, as 'in Tamil Nadu users were expected to contribute labour for the upkeep and repair of irrigation facilities from time to time.' has been said only as an example, so we cannot say that it was so only in Tamil Nadu; also we cannot say anything about the other states.



Passage 23

Read the passage carefully and answer the questions that follow.

Two episodes involving the plantation workers most evocatively convey the multiple axes of vulnerability amongst plantation labour in India. The first involved a series of starvation deaths in the early 2000s among plantation workers in the globally famed tea plantations of Darjeeling and the Dooars in West Bengal. Between 2000 and 2015, it is reported that more than 1400 people have died due to starvation in the region. Conditions in the tea estates of Assam too are not too different with reports of both starvation deaths and malnutrition. The deaths drew national and global attention to the tragic fact that despite a world-wide reputation for high quality of Darjeeling tea, workers involved in the production of such tea have not been able to secure even their bare lives despite labouring for generations. In other words, economic upgrading that is seen in policy circuits to be crucial to better price realisation and ‘trickle down’ into better returns for labour need not actually happen. In fact, despite producing a lower quality tea, the working conditions of workers in south Indian plantations are relatively better. Better conditions do not, however, imply decent livelihoods, as the second episode narrated here reveals.

In September 2015, thousands of women workers from the tea estates of Munnar, Kerala came out protesting spontaneously against both the management and unions, demanding better wages and bonus payments among others. The strike happened in a state that is known for its pro-labour and pro-poor intervention and one that is arguably the best in the country in ensuring workers’ welfare. Known for high levels of unionisation and higher nominal wage rates for plantation workers than in other states, some of the demands placed by the workers during and after the strike were particularly telling. They demanded higher wages pointing

out that their wage rates were lower than any other formal occupation in the state or for that matter even casual wage rates in sectors like construction and agriculture. They also demanded BPL (below poverty line) ration cards to access rations from the Public Distribution System (PDS). Being employed in the formal sector, this demand to be classified below poverty line goes to show how poorly the Plantation Labour Act, 1951 (PLA), that governs their working and living conditions, has been implemented even in a state like Kerala. They further insisted that the state provide housing for families exiting the sector. Workers lose their housing entitlement provided by the estate once they stop working. Earlier, this problem was addressed when tea estates relied on subsequent generations of labour from labouring households to access a pool of low-cost labour. This allowed the retired workers to stay on the plantations. At present, poor working conditions in the plantation economy create enough incentives for the younger generation to exit the plantation economy even if it means working in the informal economy. Despite having worked for three generations, workers are not in a position to save enough to invest in housing. Improvements in overall labour institutions and welfare in a specific region, therefore, do not necessarily trickle down to those labouring in the plantations. Plantations continue to remain as ghettos of poverty and vulnerability even if better prices are realised or governed by a relatively progressive political regime.

The State and capital in this industry responded to such episodes of distress among workers by pointing out that there has been a ‘crisis’ of profitability among producers and hence, cannot afford to address such concerns of labour welfare. They point out that plantations are already making losses and closing down in many places. Any moves in favour of labour may only further exacerbate the crisis and therefore add to the precarity of those dependent on the sector for their livelihoods. In this paper, we elaborate



on the factors contributing to this 'crisis' in the plantation economy and what we see as problematic in their response to this 'crisis' and hence in ensuring 'decent' livelihoods for workers. We point out that the crisis is an outcome of past acts of negligence and short-termism of capital in the plantation sector as well as rooted in failures of public governance. We also highlight the limitations of emerging new regimes of value chain governance dominated by private actors. Given that improvements in the welfare of producers and workers are also based on institutional interventions outside the value chain, we show that mere value chain governance is inadequate to ensure 'social upgrading'.

1. The given text seems to be a/an:
 - (A) Prologue to a research paper
 - (B) Acknowledgement to a research paper
 - (C) Preface to a research paper
 - (D) Introduction to a research paper
2. From the passage, it is evident that:
 - I. South Indian tea is superior to Darjeeling tea.
 - II. Darjeeling tea is superior to South Indian tea.
 - III. Working conditions in South Indian plantations are better than the conditions in tea estates of Assam.
 - IV. Working conditions in tea estates of Assam are better than the working conditions of South Indian plantations.
 - (A) Both I and III
 - (B) Both II and IV
 - (C) Both II and III
 - (D) Only III
3. All of the following can be inferred from the passage, except:
 - (A) The working condition of workers is better in Kerala because of the state's superior workers' welfare policies.
 - (B) Plantation sector is a formal sector, yet the condition of workers is not good.
 - (C) Plantation sector is an informal sector; that's why the condition of workers is not good.
 - (D) Despite the government being pro-labour and pro-poor in Kerala, the financial condition of workers in the plantation industry is not very sound.
4. All of the followings are true according to the passage, except:
 - (A) State and capital claim that as the producers are already making losses, they are not in a condition to address the concerns of labour welfare.
 - (B) Any move made in favour of labour can only further exacerbate the crisis and therefore add to the precarity of those dependent on the sector for their livelihoods.
 - (C) The crisis in the plantation industry is an outcome of past acts of negligence and short-termism of capital.
 - (D) If better prices are realised or governed by a relatively progressive political regime, the condition of the workers may improve.
5. The term 'crisis' used in the last paragraph of the passage refers to:
 - (A) The poverty and vulnerability of the workers in the plantation industry.
 - (B) Women workers from the tea estates of Munnar, coming out and protesting spontaneously against both the management and unions.
 - (C) Plantation industry making losses and closing down in many places.
 - (D) Workers' worsening working conditions in Darjeeling, Assam, and Kerala.



Solutions

1. (D)

A prologue introduces a story. Usually, a novel or a story needs a prologue, not a research paper.

In an acknowledgement, the author expresses his gratitude for the help in the creation of the book.

A preface is written by the author to tell readers how and why the book came into being.

An introduction introduces readers to the main topics of the manuscript and prepares readers for what they can expect. Clearly, the given text is an introduction to a research paper, as the author has highlighted in the latter part of the third paragraph.

2. (C)

A careful reading of the first para of the passage shows that both II and III are correct. So, option C is the correct answer.

3. (C)

A careful reading of the second para shows that options A, B, and D can be inferred from the passage. Option C is incorrect as the Tea Plantation industry is a formal sector.

Trick: Options B and C are the exact opposites. So, as per the demand of the question, one needs to find out whether the industry is formal or informal.

4. (D)

Facts mentioned in options A, B, and C are given in the last paragraph of the passage. Option D is contrary to the claim made in the last sentence of the second paragraph. Hence, option D is the correct answer.

5. (C)

'Crisis' of profitability in the last para clearly refers to the crisis being faced by the producers and it has got nothing to do with the condition of labourers. Hence, option C is the correct answer.



Passage 24

Read the passage carefully and answer the questions that follow.

The scope of philosophy is any critical appraisal of religion. It is an ancient discipline, being found in the earliest known manuscripts concerning philosophy, and relates to many other branches of philosophy and general thought, including Metaphysics, Epistemology, Logic, and History. Let us begin by admitting the fact that, historically, no organised religion can stand up to honest criticism and come out of it with an unblemished report card. None of the mainline religions has proved itself to have always been and everywhere a reliable friend of 'people struggling for liberation and emancipation. Often religions have added to the oppression, discrimination, and blood-letting that have plagued the world since time began. The subjugation of women has often been given religious sanction. The most cruel and bloodthirsty wars have been inspired by religious differences, with each side proclaiming an exclusive 'Gott mit uns' (God with us), while hailing all opponents as hirelings of Satan incarnate.

Religion has often opposed scientific research and sided with obscurantism and superstition against trends of enlightenment. And politicians, especially in Third World countries, have learned that religion is the easiest handle with which to manipulate impoverished and oppressed masses, stirring up all kinds of mob violence and building up their 'vote banks'. Indeed, religious leadership seems to be the last bastion of male exclusivism, determined to hold out against 'female incursions' by all manner of pseudo-theological, philosophical, and sociological arguments to preserve power in the hands of men only. The priestly Conquerors' Club is a very powerful and jealously guarded coterie of old men who, with bulldog tenacity, clings with alarm to its ever-shrinking list of 'privileges and prerogatives'.

Above all, it stands ready to flash its magic wand of 'God's will' and 'the divinely established scheme of things' to justify and protect the status quo (heavily loaded in its favour) and block any attempt at reform which just might among other things, help towards a more authentic encounter with God. On the other hand (there always is the other hand, isn't it?), religions have also inspired many to selfless service to the downtrodden, have given humans a rich legacy of art and beauty as well as played a not insignificant role in opening our eyes to the essential dignity of the human person, irrespective of race, colour, or sex. Some religious personalities—Mother Teresa, Dorothy Day, Mahatma Gandhi, Oscar Romero, Desmond Tutu—have been true friends to liberation movements. Yet, when all is said and done, it would appear that some kind of institutionalisation or organisation of religion is inevitable—unless we are quite prepared to accept the consequences of reducing it to some sort of private, abstract, and 'spiritual' preoccupation. In fact, we can cite at least three major reasons why some kind of organisation in religion is not merely to be tolerated as unavoidable, but even accepted as inevitable.

First, in as much as we are embodied beings, we cannot be satisfied with an intangible something, which remains at that level. Anything that we take seriously must be embodied in some way, through some manner of institutionalisation, just as our love for our country must be given tangible expression in flag-hoisting and march pasts and our love for our family and friends has to be rendered incarnate in birthday parties and family gatherings. Anything less would but touch us lightly and leave us with a profound sense of frustration. Second, if religion is to have some social significance, if it is to have some transformative, reformative impact upon society—inspiring people to work for justice and peace, or in support of the environment—it requires some kind of communitarian expression. Finally, if it is



not to become a fleeting, fly-by-night sort of thing, here today, and gone tomorrow, coming to birth and dying with each individual's alleged encounter with the powers that be, it must have some concrete form to ensure the sharing, preservation and development of its tradition. Actually, if we look a bit more closely at the objections against organised religion, it would probably become clear that these objections are not so much aimed at the very fact that religions are organised but at the rigid authoritarian way in which they have been organised. That is the real villain.

1. Why does the author claim that all religious wars have begun with 'Gott mit uns'?
 - (A) To highlight the arbitrary nature of the involvement of God in these wars.
 - (B) That men hide behind the shield of God to exploit the credulity of the believers.
 - (C) To highlight the bloody consequences of religious intolerance ever recorded in human history.
 - (D) However, one may dress up the fundamentals, the divine scheme is a nefarious idea only to exploit women.
2. Why did the author share the examples of Father of the Nation and Saint Teresa of Calcutta?
 - (A) To give instances that everything is gloomy with religious personalities.
 - (B) To highlight that the religious personalities, by definition, are all authoritative.
 - (C) To contradict an assertion previously made.
 - (D) To protect the good name of Mother Teresa and the Catholic Church.
3. Which out of the following is best suited to be the heading of the passage?
 - (A) Organised religion: A bane to society.
 - (B) Religious Intolerance: The obstruction to utopia.
 - (C) A brief history of idolatry, fanaticism, and superstition.
 - (D) The pros and cons of organised religion.
4. The scientific revolution started by Copernicus and Galileo in support of the heliocentric theory was heavily criticised by the Catholic Church. Which paragraph discusses this level of blasphemy being against a progressive society?
 - (A) Paragraph 1
 - (B) Paragraph 2
 - (C) Paragraph 3
 - (D) Paragraph 4
5. What does the author conclude about organised religion?
 - (A) There is nothing wrong with organised religion. It is the penetration of extremism that has made organised religion harmful.
 - (B) The organisation of world religions is not only possible; it is inevitable.
 - (C) Organised religion is supported by pillars such as holidays, communal feasts, and the harmonious singing in choirs, which philosophy lacks.
 - (D) Art and culture will outlive and replace scripture.



Solutions

1. (B)

The use of the phrase ‘Gott mitt uns’ can be observed at the ending of the first paragraph. The application of this phrase by each side highlights the consequences of religious intolerance worldwide and shows how men can easily manipulate the masses to do their bidding, not of God itself.

Point of reference: Final line, First paragraph.

The most cruel and bloodthirsty wars have been inspired by religious differences, with each side proclaiming an exclusive ‘Gott mit uns’ (God with us) while hailing all opponents as hirelings of Satan incarnate.

Options A, C, and D are to be rejected as the answer. God’s arbitrary involvement in the religious crusades, the consequences of religious intolerance, and the proper use of ideas such as direct or indirect divine intervention to exploit women are only touching on the secondary implications behind the religious wars.

Option B is the right choice. Under the guise of hailing God, the men of power only exploit the believers’ credulity to satisfy their agendas.

2. (C)

Mahatma Gandhi and Mother Teresa’s examples are stated to show the religious personalities or influencers who were staunch believers in religious tolerance.

Point of reference: Some religious personalities—Mother Teresa, Dorothy Day, Mahatma Gandhi, Oscar Romero, Desmond Tutu—have been true friends to liberation movements.

Options A, B, and D are invalid arguments for the use of these influential people. The one-sided and strict views of religious personalities, the traditional assumptions presented by them, and the protection of the Catholic Church’s good name are inadequate responses for stating the example of these names to the reader.

Option C is the only valid reason. The author began this passage by highlighting the adverse effects of religion by counting instances recorded in Human history and yet gave these examples to show that religious tolerance is possible even in organised religion.

3. (D)

The heading of the passage must be an option that summarises the entire passage and highlights the key points.

Point of reference: First paragraph, the first line of every other paragraph, and the last four lines of the passage.

Options A, B, and C are incorrect assumptions for the heading of the passage. The adverse implications of Organised Religion on society, the hurdles for a Utopian society in the form of religious intolerance, and idolatry’s history are only touching one side of the discussion, which was discussed in the passage. It does not highlight the sigh of relief that the writer observed with organised religion’s inevitable nature.

Option D is the accurate heading.

4. (B)

Point of reference: Second paragraph, first line.

Religion has often opposed scientific research and sided with obscurantism and superstition against trends of enlightenment. Options A, C, and D should be discarded. The introduction to organised religion in the opening of the passage, the inevitable nature of organised religion, and the entire story’s true villain are the highlights of the first, third, and fourth paragraphs.

5. (A)

The author concluded that it is not the organisation of religions that is the main culprit; rather, it is religious bigotry that can be blamed.

Point of reference: Final line, fourth paragraph.



Passage 25

Read the passage carefully and answer the following questions.

Rene Descartes (1596-1650) was a French mathematician, scientist, and philosopher. He is known as the father of modern western philosophy and a prominent figure of seventeenth-century continental rationalism. *Meditations on First Philosophy* (1641) is the most popular work of Descartes. To know Descartes for *Cogito Ergo Sum* would be a slight of a misnomer, for he intended to introduce the rigour and clarity of mathematics into philosophy. Descartes' writings indicate a spirit of tolerance and an ability to see many viewpoints with an open-mindedness that distinguished him from the fanaticism of the medieval spirit. He represents the age of gentlemen. His ideology, foundationalism, and his method of viewing philosophy are known as the Cartesian method.

To build solid foundations, one should accept only certain truths, such as those found in geometry and arithmetic. They alone, in Descartes' view, are free of any taint of relativism and uncertainty. Descartes's method is 'to avoid all prejudice and precipitation in judgment, to accept nothing as true which cannot be clearly recognised as such' and 'to divide up each problem into as many parts as possible of doubts, a point upon which he attacked scholasticism, which had tried to achieve a generalised view of science'.

Descartes' method of doubt has great historical importance to modern philosophy and is evident in almost all modern thinkers' works. To doubt was not an end in itself; it was a purification process of eliminating various false views. He undertook the methodical doubt of all knowledge about which it is possible to be deceived, including knowledge-based on authority, the senses, and reason to arrive at something about which he can be certain. Using this point as a foundation, he then sought to construct new and more secure justifications for his belief in the existence and immortality of

the soul, God's existence, and the reality of an external world.

This indubitable point is expressed in the dictum *Cogito ergo sum* ('I think; therefore I am'). His metaphysical dualism distinguished radically between the mind, the essence of which is thinking, and matter, the essence of which is the extension in three dimensions. Though his metaphysics is rationalistic, his physics and physiology are empiricist and mechanistic. In mathematics, he founded analytic geometry and reformed algebraic notation.

1. Why is Descartes known as the father of modern western philosophy?
 - (A) For the dictum, *Cogito Ergo Sum*.
 - (B) For numerous contributions to philosophy and mathematics in general.
 - (C) For his widely accepted method of doubts to gain absolute clarity.
 - (D) For generalising Science which the scholastics of the past failed to do.
2. What separated Descartes' work from the dogmatism of medieval philosophers?
 - (A) He was an optimist and was open to the notion of the peaceful co-existence of multiple religions.
 - (B) The method of doubt had cast a shadow on the bold and outrageous claims made by the Judeo-Christian authorities.
 - (C) He believed in grounding all ideas in individual experiences and reason rather than authority and tradition.
 - (D) He staunchly represented the gentleman's approach to solving the most muddling questions of life.
3. What can be inferred about Descartes' method?
 - (A) It is afraid to challenge the common public opinion or, as referred to in Latin, 'Doxa'.
 - (B) It is subjective in approach. The truths to what Descartes reached can vary from person to person.



- (C) The method is free from all forms of subjectivity. Their certainty cannot be questioned.
- (D) It places a generalised view of Science, which is very much akin to the perception of scholasticism.
- 4.** What makes Descartes' method of doubt have significance in modern western philosophy?
- (A) He contradicted knowledge obtained from the primary senses, which is subject to biases and prejudices.
- (B) The method of doubts places the final nail in the coffin of uncertainty that plagued philosophy for a long time.
- (C) God's existence was still a debatable topic that the method of doubts was fearful to address.
- (D) All the knowledge that can be deceiving are guilty as per the method of doubts.
- 5.** Which of the following can be an apt title for the passage?
- (A) Rene Descartes: The rules for the direction of the mind.
- (B) Rene Descartes: Cogito Ergo Sum.
- (C) Rene Descartes: The method of Doubts.
- (D) Rene Descartes: The father of modern philosophy.



Solutions

1. (B)

Descartes' most profound contribution to mathematics, Science and the introduction of the unquestionable certainty of mathematics in philosophy made him earn the title of the father of modern western philosophy.

Point of reference: First paragraph, fourth line.

'To know Descartes for Cogito Ergo Sum would be slight of a misnomer for he intended to introduce into philosophy the rigour and clarity of mathematics'

Options A, C, and D are incomplete reasons. The maxim, 'I think; therefore I am', and the method of doubt which became popular among modern thinkers are the options that do not highlight the main contribution of Descartes' career. As attempted by Scholastics of the past, the generalisation of Science is a notion that Descartes' was very much against, making option D contradictory to the point presented in the passage.

Option B is the valid reason for Descartes being the father of modern western philosophy. The Cartesian method and the space made to introduce certainty with mathematical principles in philosophy make Descartes truly worthy of the title.

2. (C)

Descartes' work got recognition separate from the fanaticism of the medieval philosophers: the belief in grounding all ideas in individual experiences, not in authority. In other words, the consideration of objective truths, which cannot be doubted as absolute truths, made Descartes' lifeworks stand out.

Point of reference: Second last line, first paragraph.

'Descartes' writings indicate a spirit of tolerance and an ability to see many viewpoints with an open-mindedness

that distinguished him from the fanaticism of medieval spirit'.

Options A, B, and D are invalid assumptions of Descartes' career. The optimistic view Descartes had for the peaceful co-existence of the plurality of religions, the doubts cast by the method of Doubts on the claims presented by Judeo-Christian traditions and his staunch belief in the gentlemanly approach to solving the most baffling questions of human life are merely scratching the superficial surface on what made Descartes stand out.

Option C is the correct reason for Descartes' recognition. The strong belief to navigate the parameters of truth away from subjectivity which can vary from person to person, into more objective and universally applicable truth, is what Descartes made truly recognisable.

3. (C)

Descartes' method of doubts had the drive to break down the greatest life questions into small and digestible queries. It is akin to sorting the apple barrel of life; to be a philosopher or perhaps as recognisable as Descartes, one must make an effort and inculcate the patience to remove all the bad apples and be left with the fresh ones.

Point of reference: Third line, second paragraph.

'Descartes' method is 'to avoid all prejudice and precipitation in judgment, to accept nothing as true which cannot be clearly recognised as such' and 'to divide up each problem into as many parts as possible or doubts'.

Options A, B, and D are incorrect assumptions. The challenge to common perceived knowledge, its subjectivity that is not free from the attack of criticism, and the generalised view of Science, are



quite contradictory to what is mentioned at great lengths in the passage.

Option C is accurate. The certain nature of the results obtained from Descartes' method of doubts requires no re-introduction to the reader.

4. (B)

The significance of Descartes' method becomes clear with a thorough understanding of the third paragraph. After arriving at the truth, which he can be certain of, Descartes used this as an Archimedean point to answer the complex and muddling questions that many philosophers are fascinated with.

Point of reference: Final line, third paragraph.

'using this point as a foundation, he then sought to construct new and more secure justifications of his belief in the existence and immortality of the soul, the existence of God, and the reality of an external world'.

Option B is the right choice. The uncertainty that haunted philosophy for a long time and its resolution through Descartes' foundations makes Descartes' method a truly important and significant work of modern philosophy.

5. (D)

Point of reference: Complete passage.

The passage talks about Descartes' views and how relevant they are to modern philosophy. The first paragraph shows us that the passage has a narrative style. It just explains what Descartes believed in and how he propounded his theories.

So, after reading the first paragraph, the first line of every other paragraph, and the last four lines of the passage, we get option D as the answer.



Passage 26

Read the passage carefully and answer the following questions.

Karl Marx (1818–1883) was a revolutionary thinker who influenced the struggles of the oppressed of the world. His philosophy coherently formulates modern materialism. The Contributions to Critique of Hegel's Philosophy of Right (1844) Economic and Philosophic Manuscripts (1844) German Ideology, Communist Manifesto (1848), and Capital (1867) are some of the important writings of Marx.

Marx claims his philosophy is scientific, naturalistic, realistic, and opposed to all utopian ideals. He is equally critical of religious philosophies, anarchism, idealism, and positivism. The influence of the enlightenment is evident in Marx's view of religion. As an atheist, he opposed the arguments that are in support of the existence of God. According to Marx, the world is not governed by the divine spirit and was not created out of anything. The only reality is matter and motion; therefore, there is no beyond, and heaven and hell are merely products of human imagination.

In the realm of philosophy, Marx is critical of all forms of idealism. In Marx's view, the idealists who regard nature as a symbol of the divine and speak about teleology are prescientific and merely guided by superstition. Idealism becomes the opiate of the educated, for it substitutes a subjective notion for objective truth. He has also kept his distance from positivism, although he appreciated its scientific foundation. He attacked positivism on the ground that it ends in scientific scepticism, underestimates the influence of society, and reduces knowledge to a mere convenient set of descriptions. While positivism is interested in describing the laws of nature, he said dialectical materialism is concerned with changing and re-interpreting the process of nature.

Marx developed his philosophy on Dialectical Materialism. Dialectic is a theory of all

reality, and it depends on contradictions being everywhere. For Marx, dialectic is a key to understanding human history. Marx pointed out that man makes religion; religion does not make a man. Consequently, religion is a social product and cannot be treated as an individual phenomenon. Marx believed that the function of philosophy is to criticise society. He considers that social institutions be studied instead of the ideals of supernaturalism and let politics replace theology.

Marx viewed philosophy as the persuasion of change. As he says, 'Philosophers until now, have only interpreted the world, in various ways. The point, however, is to change it'. Marx is critical of doing philosophy in an idealistic and religious way. According to Marx, 'consciousness doesn't determine life, but life determines consciousness'. Dialectical materialism emphasises the importance of change and accuses idealism of a static view of life. It considers substance as material and in a constant state of change.

Marx's basic thought in his philosophy of history is that in every epoch, the prevailing system of production is fundamental. For Marx, the mode of production of material life conditions the social, political, and intellectual life process in general. Marx explained everything from a view of economic determinism. The economic structure is a base, and the politics, culture, law, religion, and ideology are viewed as superstructure. Marx believed that at a certain stage of their development, the material forces of society came into conflict with the existing relations of production. Then begins a social revolution. Marx considers men are makers of history. According to him, the history of all hitherto existing societies is the history of class struggles. His philosophy aims at bringing a classless society through revolution.

1. What is the ultimate purpose of Marx's Dialectical Materialism?
 - (A) To form a society where everyone gives as per their ability and takes as per their need.



- (B) To drive home the point that religion doesn't make man; rather, it is man who makes religion.
- (C) To remove the dire effects of positivism including the checks placed on knowledge.
- (D) To overthrow the oppression of the ruling class and usher in a new society through revolution.
- 2.** Why is the influence of enlightenment evident in Marx's views of religion?
- (A) His philosophy was scientific, naturalistic, and realistic.
- (B) Reality, as per Marx, consists of matter and motion. These two only govern the world.
- (C) He was an atheist who had decided to reject the idea of Heaven and Hell. Such a move towards atheism was popular at that time.
- (D) His rejection of ideas such as world spirit or divine spirit, which Hegel had conceptualised, was obvious.
- 3.** What, according to Marx, could bring a change in the world and our relationship with material goods?
- (A) Dialectical materialism
- (B) Philosophy
- (C) Political theory
- (D) Literature and art
- 4.** Why did Marx's works (Das Kapital and Communist Manifesto) emphasise a lot on the means of production and distribution in our society?
- (A) The means of production are better off in the hands of the public in place of private ownership that only perpetuates human agony.
- (B) Conflict arising from our relation to material goods will bring history to an end.
- (C) The abolition of private property would usher in a new society where the art, philosophy, and culture of the society will no longer be in conflict.
- (D) In the beginning, mankind was only concerned with production; but due to economics, human beings got alienated from this very joy of production.
- 5.** What is the main theme of the passage?
- (A) Why Marxism is one of the most powerful ideologies in the world.
- (B) A brief overview of Capitalism's most famous and ambitious critic.
- (C) Economic systems need to be reformed somehow, and Marx's analyses are going to be a part of that answer.
- (D) Marx's diagnosis of Capitalism's ills can navigate us towards a better and promising future.



Solutions

1. (D)

Marx's dialectical materialism was to oppose the previous views of idealism and ideas derived from supernatural origins. The ultimate purpose of bringing reform in the working conditions and Capitalism, in general, was to make way for a new society. *Point of reference:* Final line, sixth paragraph.

'His philosophy aims at bringing classless society through revolution'.

Options A, B, and C are invalid purposes of Dialectical Materialism. They are the secondary highlights of the passage. They do not address the true purpose of Marx's philosophy.

Option D is the ultimate purpose. The ushering in of a new society, where there is no oppression and exploitation of the working class by the ruling class, is the true intent and purpose of Marx's philosophy or dialectical materialism.

2. (C)

Marx did not believe in the existence of a God, nor in the ideas of direct or indirect divine intervention. In other words, he was an atheist. This radical and robust thinking presented by him makes evident the effect of enlightenment on Marx's view of religion.

Point of reference: Third line, second paragraph.

'The influence of the enlightenment is evident in Marx's view of religion. As an atheist, he opposed the arguments that are in support of the existence of God.'

Options A, B, and D are incorrect reasons to state the influence of the enlightenment on Marx's religious views. His philosophy being realistic, the governance of the world through matter and its motion, and the rejection of ideas such as 'world spirit' do not make the influence of enlightenment evident on Marx's view of religion.

3. (B)

The process of bringing change in the world, as per Marx, is the task of philosophy and philosophers alike. This is made even more evident by Marx's quote in the fifth paragraph.

Point of reference: Second line, fifth paragraph.

'Philosophers until now have only interpreted the world in various ways. The point, however, is to change it'.

Options A, C, and D are invalid answers. Dialectical materialism, political theory, literature, and art are not directly responsible for bringing change in society and the world in general.

4. (B)

Marx's works placed importance on the means of production and distribution as they are vital in governing the life conditions, the social environment, and political and overall intellectual processes of human beings in general. This relation with material goods is bound to come into conflict, which leads to social revolution and the progress of ideas.

Point of reference: Final paragraph, fifth line.

'Marx believed that at a certain stage of their development, material forces of society came into conflict with the existing relations of production. Then begins the social revolution. Marx considers men are makers of history. According to him, the history of all hitherto existing societies is the history of class struggles'.

5. (B)

The main theme of the passage is the idea/theme which finds a mention and resonance with the entire passage.

Point of reference: The entire passage

We can get the main idea by reading the first paragraph. It talks about Marx's critiques.



Passage 27

Read the passage carefully and answer the following questions.

The western theories of evil are mainly explained by Christianity. Indian perspectives on the problem of evil are different from the west. The dominant conception of India is derived from Hinduism. The scholars try to explain it differently from the Semitic religious traditions. Does evil belong to the divine, or is it a purely human or psychological phenomenon? It is argued that evil is a major theological problem in the Semitic religious traditions as the existence of God and evil are not compatible and reconcilable.

It is also argued that understanding the problem of evil depends upon one's worldview. The theistic worldview of evil would be significantly different from that of that world view is non-theistic. As Ramamurty argues in his book *Indian Philosophy of Religion*: In Hinduism, the explanation of evil is more metaphysical than theological as there is no doctrine of creation in Hinduism. Since God is not the creator of the world, he is in no way connected with the explanation of evil.

The problem of evil is delinked with the existence of God. Evil is viewed and explained basically in terms of man and his spiritual growth. It is more or less a value or a meaning that man attaches to certain things and experiences. The objective world or the world of facts is neither good nor bad. It acquires the value of good or bad from the point of view of the man who judges things in terms of their value and significance to himself. What is good or what is evil depends ultimately upon the culture and religion to which man belongs. Further, it is viewed that Indian philosophers of religion are pragmatic in their attitude and approach to religion and its problems. Their analysis and understanding of evil's problem are also basically pragmatic as their object in understanding the problem of evil is to help man in overcoming it. A purely theoretical understanding of evil's problem may not be possible as it is

not amenable to man's rational understanding. At the same time, the problem is highly significant to man and his religious life of attaining perfection.

A significant explanation of evil that characterises Indian understanding of evil and is common to several thinkers and schools of thought is that though man is the supreme or best form of manifestation of the divine, he is somehow unaware of his divine origin and nature. Instead, he thinks of himself as having an independent existence, and therefore lives for himself and conducts himself as if he is his own master and explanation.

It is often claimed that the doctrine of Karma and rebirth provides Indian religion with a satisfying account of evil and suffering than do typical Western solutions to evil. In his work *The Problem of Evil and Indian Thought*, Arthur Herman similarly asserts the superiority of Karma to all Western theodicies: 'Unlike the Western theories, the doctrine of rebirth is capable of meeting the major objections against which those Western attempts all failed'. The doctrine of Karma and rebirth represents perhaps the most striking difference between Western (Judeo-Christian) religious thought and the Indian religious traditions (mainly Hindu).

1. Why can it be inferred that the existence of God and evil are not reconcilable and compatible?
 - (A) Since there is an absence of the doctrine of creation, the understanding of evil can be subjective.
 - (B) The complication of evil depends on one's view of the world.
 - (C) Since God's existence is debatable, so is the existence of evil at the same time.
 - (D) The existence and explanation of evil are independent and thus can only be explained by evil or the evil act itself.
2. What is the purpose of the passage?
 - (A) To represent the reader with the Judeo-Christian perspective of evil.



- (B) To present a view of evil that is not theological and at the same time in the metaphysical realms of Hindu philosophy.
 - (C) The difficulties and views in understanding evil away from rationality and more into human beings' divine origin.
 - (D) The pragmatic attempt to make the reader understand evil's very nature and overcome it simultaneously.
- 3.** Why do the Indian philosophers take a pragmatic view in discussing evil and considering religion and culture?
- (A) To overcome evil, which will be the gift from the philosophers of the Indian subcontinent to the entire world.
 - (B) To help overcome the subjectivity of evil into a more objective thinking perspective backed by religious claims.
 - (C) To attain a perfect utopian society where all human beings live happy and in peace.
 - (D) The definition of evil and good varies from religion to religion. Hence, the pragmatic approach to forming a universal definition applicable to all will help people in the long run.
- 4.** The writer would agree with all the following points, except:
- (A) The human population, in general, is ignorant of their divine purpose and origination.
 - (B) The association and connection between God and evil are non-interdependent. Hence, forming an interconnection between the two is not feasible.
 - (C) The philosophers of the Indian subcontinent have taken a sensible and down-to-earth approach to resolving evil in society.
 - (D) The confines of the world religions do not have a valid argument to define the enormous scale of evil in the world. They cannot define human evil such as war or crime and moral evil such as earthquakes and floods.
- 5.** Why does the writer recommend the Indian religious view of life and rebirth over the western Judeo-Christian perception?
- (A) Presence of notions like Karma and the subsequent rebirth based on how people choose to live rather than on wealth or prestige.
 - (B) The Hindu religion's determined pursuit to attain human life's perfection and human society in general.
 - (C) The solution behind the difficulty of understanding the divine nature and origin of human beings.
 - (D) The resolution of assigning evil as being purely divine and not human or psychological.



Solutions

1. (A)

The answer to this query finds its bearings in paragraphs 1 and 2.

Point of reference: Last line of paragraph 1 and last line of paragraph 2

Options B, C, and D are to be rejected as the answer. The subjective view of evil as per the lifeworld of an individual, as stated in option B, is only a part of why the reconciliation of evil with God is not possible. The debate on God's existence and the lack of connection to be made with concerns to defining what is evil and what is not is an irrelevant assertion made in option C since this notion finds no mention in the entire passage. The independent existence and explanation of evil may appear as the plausible reason for its non-reconciliation. However, this alone cannot justify the reason for this non-reconciliation.

2. (B)

To understand the passage's purpose, the reader needs to form a basic outline for the passage's theme.

Point of reference: The entire passage
Options A, C, and D are incorrect. The representation of the Judeo-Christian perspective of evil is not the only purpose of the passage. The understanding of the divine nature of human origin cannot be stated as the purpose as well. Hindu philosophy's attempt to make human beings understand evil's nature to overcome it may appear as the correct answer at first glance. However, it is more in the line of being the purpose of the third paragraph. Option B is a good purpose. The views of evil apart from theology and into the metaphysical confines can help navigate human beings to an elevated perspective and comprehension of the divine order and evil in general.

3. (B)

The Indian philosophers took the pragmatic view, and their actions are discussed in

the third paragraph, particularly in the second last line of the paragraph.

Point of reference: 'Their analysis and understanding of evil's problem are also basically pragmatic as their object in understanding the problem of evil is to help man overcome it. A purely theoretical understanding of evil's problem may not be possible as it is not amenable to man's rational understanding. Moreover, at the same time, the problem is highly significant to man and his religious life of attaining perfection.'

4. (D)

Option D is the correct answer. The religions of the world have proper arguments to define the enormities of evil in the world. The writer has taken a particular interest in the philosophers of the Hindu religion to support this notion. Hence, this is the notion that the writer will find disputable.

5. (A)

The answer to this query can be found in the target region of the final paragraph. Karma is one reason why the writer prefers the Indian view of evil compared to the Judeo-Christian view.

Point of reference: The last paragraph.

Options B, C, and D are to be rejected as the answer. The hot pursuit of the Hindu religion, the solutions for understanding the divine order and origin of human beings, and the resolution of assigning evil as purely divine and not human or psychological are not the actual reasons why the writer prefers the Indian religions' view over the Judeo-Christian perspective.

Option A is the correct choice to take. The existence of notions such as Karma and the cycle of death and rebirth based on this Karma is the core reason why the essayist would highly recommend the view of India's religions and subsequently decline the view of Judeo-Christian authority.



Passage 28

Read the passage carefully and answer the following questions.

Etymologically, the word philosophy comes from two Greek words—Philos, lover (or friend), and Sophia, wisdom. Philosophy then is ‘a love of wisdom’, and the philosopher is a friend or a lover of it. Some important conclusions can already be drawn from this fact. Philosophy is not the possession of wisdom; a philosopher is NOT a proud Mr Know-It-All, who has all of the answers to everyone’s questions. He is a quester after truth, profoundly in love with Sophia, pursuing her, but never quite able to comprehend her elusive person. At most, he touches her with his fingertips, but she soon escapes his grasp. I want to see the image of lover and the beloved frequently in this text, and Sophia is a very common girls’ name in many languages.

From this, we could emphasise that humanity would be the first necessary qualification of any philosopher worth his/her salt. A philosopher treks a weary, but ever so existing and adventure, way along paths less trod to an ever-receding horizon. The truth is there but is always, tantalizingly, just beyond his/her reach. A good philosopher leads us, but one step nearer to the truth but is never so smug as to claim that we have ensured Dame Sophia once and for all in the meshes of finite human intelligence.

We might even go on to add that philosophy must be a community project. There is only so much that an individual human mind can grasp. Reality is far too rich, far too complex to be stuffed into the slender limits of one individual brain, bet it that of Madame Curie or Professor Einstein. Besides, each of us approaches persons and things from our particular perspective (some have called this the ‘pre-understanding’), which comprises, among other things, our culture, our mother tongue, family upbringing, religious background (even if we think we have rejected it long ago). All these, somehow or the other,

influence (if not prejudice) our perceptions. It is impossible to take a natural, unbiased view of things: at best, we can try to become progressively more aware of our ‘pre-understanding’ and give up a native assumption about objectivity. I am, rather, asking us to be on guard against hasty and presumptions assertions that we have come to plain, unvarnished, and objective visions of reality.

Whatever, it should be quite clear that none of us deliberately and willfully admits prejudices into our perceptual make-up. People hold prejudices unconsciously, as a rule: once they become conscious that they have been nourishing prejudices, they give them up (assuming they have the honesty and courage to do so). But how can we become aware of our prejudices? Only by dialoguing with people of other backgrounds (other nations, other cultures, other creeds). If I isolate myself with people who think as I do and never venture to meet people with other worldviews, my gang and I will simply confirm each other in way favourite prejudices and narrow-mindedness.

1. What is the writer’s purpose of using the analogy of love in the first paragraph to explain the meaning of philosophy to the reader?
 - (A) To arouse emotions and pictures in the mind of the reader.
 - (B) To describe the complex relation of the absolute truth and the quester. It is as elusive as the human relationships of love can be.
 - (C) To highlight the difficulty of love relationships between a man and a woman.
 - (D) To highlight the feminine nature of the word Sophia, a common girls’ name in most cultures.
2. Which of the following is an apt heading for the passage?
 - (A) Philosophy: A true and meaningful community project.
 - (B) Philosophy: The art of finding truth and the purpose of knowledge.



- (C) Philosophy: A tale of seduction between the quester and Sophia.
- (D) Philosophy: The art of knowing everything and still proclaiming of knowing nothing.
3. What kind of image does the writer have for the philosophers?
- (A) Hopeless and madly in love with the idea of an abstract figure, who goes by the name of Sophia.
- (B) A warm and restoring take on the philosophers' overall image, which humanises their many positive traits.
- (C) As a person who can show the path but does not lead the traveller to their true destination.
- (D) The people who are very much against the 'Doxa' and examine public opinions carefully before jumping to a conclusion.
4. Why does the writer believe that it is impossible to take an unbiased view on any matter?
- (A) Reality can be subject to perception at times, and the limit of one brain to take in all kinds of knowledge can be excruciating.
- (B) The pre-understanding of an individual can already be polluted with many beliefs, which to the individual may appear as truths. They are just value-based judgements.
- (C) Giving up a native assumption about objectivity is next to impossible, given that a human being is a socially cohesive animal.
- (D) Perceptions or the lifeworld of the individual do not follow a set pattern. Progressive awareness of its fragile nature can only make the person understand and appreciate his surroundings.
5. What inference can be drawn from the final paragraph of the passage?
- (A) The people who only affirm and re-confirm our biases and prejudices on certain matters harbour a gang mentality.
- (B) The act of becoming aware of our own prejudices requires self-assessment and insight gained from interacting and conversing with various people.
- (C) Isolating oneself with their views and ideas provides a view away from the here and now and more into a perspective termed 'sub specie aeternitatis'.
- (D) Taking responsibility for our prejudices is the first step to gaining empowerment in life.



Solutions

1. (B)

This inquiry's scope and range are mostly concerned with the vivid picturisation presented in the first paragraph. More specifically, beginning at the fourth line of the first paragraph and ending with the final line of the same.

Point of reference: He is a quester after truth, profoundly in love with Sophia, pursuing her, but never quite able to comprehend her elusive person. At most, he touches her with his fingertips, but she soon escapes his grasp. I want to see the image of lover and the beloved frequently in this text, and Sophia, being a very common girls' name in many languages.

Options A, C, and D are incomplete alternatives. The arousal of images and emotions in the reader's mind, the sometimes-difficult nature and understanding regarding love between men and women, and the feminine nature of the widely accepted girls' name Sophia are just merely surface implications drawn from the purpose of using such kind of creative writing. Option B is the right choice to opt for. It highlights the complex relationship between the absolute truth and the quester, and simultaneously through the application of a common example, describes the complexity of such a relation beautifully.

2. (C)

The most suited heading of the passage will be the alternative that can touch the passage's essence and not cover the secondary highlights of the passage. The passage began with a romanticised explanation of the absolute truth and the quester, and then by the end of it highlights the true purpose and meaning behind philosophy.

Point of reference: The entire passage.

Options A, B, and D must be rejected conclusively to arrive at the right answer. The true and meaningful community project, the art of finding the absolute truth, and the beautiful mastery of knowing everything are just covering general definitions one might opt for when describing philosophy.

Option C is the right choice to make. The romanticised version of the quest that the philosopher takes to find the true absolute knowledge or Sophia, as said in Latin, is the theme observed in the passage. This personification is also present in the last line of the second paragraph, 'Secured Dame Sophia once and for all.'

3. (B)

The philosophers' overall image presented in this passage is a warm and humanised perspective on philosophers' pursuit of knowledge. The inference of this can be drawn from the third line of the first paragraph and the second paragraph's first line.

Point of reference: Third line, first paragraph

Philosophy is not the possession of wisdom; a philosopher is NOT a proud Mr Know-It-All, who has the answers to everyone's question

First line, second paragraph.

From this, we could emphasise that humanity would be the first necessary qualification of any philosopher worth his/her salt.

Options A, C, and D are inaccurate portrayals of philosophers. The hopeless lovers in pursuit of Sophia, the guides who show the path but do not accompany the individual to their destination, and the very sceptic people against 'Doxa' are more in line with surface inferences a person can draw from reading the passage.



Option B is the correct answer. A humanised way of looking at philosophers is as people who are not smug, arrogant, and boastful of their knowledge.

4. (B)

The paragraph of interest for this query is the third paragraph. Unbiased views are impossible to occur since the pre-understanding of an individual is already polluted with lots of beliefs, which for the individual are truths, but on the contrary, they are just judgements. These judgements are nothing more than the echo of their own beliefs.

Point of reference: All these, somehow or the other, influence (if not prejudice) our perceptions.

Options A, C, and D are invalid arguments presented for the impossible acceptance of an unbiased view. The limits of the human brain to acquire knowledge and to stay inquisitive, the cohesive nature of human beings in social aspects, and progressive awareness of the fragile nature of how beliefs are formed are not the true reasons why the writer believes that an unbiased view cannot be obtained on matters of concern.

Option B states the fragile nature of pre-understanding, which is easily polluted through prejudices and personal likes and dislikes. This address of pre-understanding makes it the right choice.

5. (B)

The final paragraph is concerned with the fragile nature of our beliefs and suppositions of the world surrounding us. The writer provides the method through which a person can ideally become aware of his flaws and prejudices.

Point of reference: 'But how can we become aware of our prejudices? Only by dialoguing with people of other backgrounds (other nations, other cultures, other creeds)'.

Options A, C, and D can be rejected as the answer. The gang-like mentality of the masses that only affirm our prejudices, the view of looking at things away from the restrictions of the present time and gaining empowerment through responsibility are only covering the secondary highlights of the final paragraph. Option B is the correct alternative to select. The act of gaining insight through conversation and concluding with sound definitions and rationally founded beliefs is the main inference of the final paragraph.



Passage 29

Read the passage carefully and answer the following questions.

For quite some time, especially since the advent of the scientific age, philosophy has had bad press. In fact, many philosophers themselves (including the ‘father of modern philosophy, Rene Descartes (1596–1650) lamented because philosophy lacked the precision and certainty of themselves. At the turn of the last century Edmund Husserl (1859–1938) was still dreaming of a philosophy that would be an ‘exact science’, yielding unquestionable certainty based on indubitable evidence and proofs. And it does look as if philosophy is a kind of third-rate disciple, since—as we have said above—it cannot give us guaranteed ‘once and for all’ exact answers. But is this really such a blemish? Let us take a closer look at the issue.

If I may borrow an insight from the contemporary French existentialist thinker, Gabriel Marcel (1889–1973), we should make a clear distinction between problems and mysteries (even though, in popular speech, we use them almost interchangeably): a problem is a question of which I am not a part, whereas a mystery is a question of which I am a part. For example, take the question, ‘What is the chemical composition of table salt?’ I am not part of that question, so it is a problem. However, the question, ‘Is there such a thing as true love?’ or ‘Is there life after death?’—are mystery questions because they concern me, personally. True love and life after death are issues with which my life is intimately bound up. Even the question, ‘Does God exist?’ or even, ‘What is God like?’ are mystery-questions—not because I am trying to say that I am part of God, but because if God exists then, I would somehow be very intimately linked with the divinity. So far, we’ve noted how problem and mystery differ from the point of view of the kind of question they ask. Let us move on to their answers.

Precisely because I am not part of a problem question, I can detach myself from it,

observe it objectively, submit it to experiments in the laboratory or elsewhere and, given enough time and equipment, work out a final, exhaustive, once-and-for-all answer. But I cannot do that with a mystery question; in as much as I am part of it, I cannot detach myself from it any more than I can detach myself from myself. That is why I cannot, in principle, ever work out that kind of answer for a mystery. Science is busy with problems: that is why science can attain a high level of certainty and demonstration or proof (though even scientists, nowadays, are not so cocksure about their ‘certainties). Philosophy (like theology and religion) is busy with mysteries, and that is why it can, at best, throw some more light on the complexities of the issue; no more. It should be clear, critical, and coherent.

But this does not mean that philosophy (or theology, or religion) are irresponsible and whimsical subjects to be pursued by dilettantes according to their fads and fancies. Even if its responses cannot partake of that level of absolute certainty that the positive sciences (allegedly) claim, it must be orderly, painstaking, and observant as any other study. It has to be critical of its pre-suppositions and pre-understanding, submit all its reasoning to the strict canons of logic, and so on. Philosophy is not a science, but it is a systematic scientific discipline.

1. Which of the following is the most suitable heading for the passage?
 - (A) Philosophy and religion.
 - (B) Philosophy and science.
 - (C) Philosophy: A systematic discipline.
 - (D) Philosophy: The difference between problem and mystery.
2. What is the biggest qualm that many philosophers have with philosophy?
 - (A) That unquestionable certainty cannot be stated in the absence of evidence and proof.
 - (B) Philosophy ended up as a C-grade discipline, despite its numerous contributions to modern thinking.



- (C) It cannot answer the ultimate questions of human life, such as 'Does God exist?' or 'Does true love exist?'
- (D) Philosophy got popularised as the subject of delinquents who pursue it according to their fads and fancies.
- 3.** What is the author's intention behind stating examples such as 'What is the chemical composition of salt?'
- (A) To ask the reader about the chemical composition of salt.
- (B) To lead to a bigger question, such as 'Does God exist?'
- (C) To make the reader understand the limitations of science.
- (D) To make the reader comprehend the criticism that philosophy faces and the reason for it.
- 4.** What do you infer from the problem-mystery connection that Marcel presented in the context of philosophy?
- (A) The variation of questions asked and topics dealt with in respective disciplines.
- (B) The questions that we are intrinsically a part of cannot be answered with an objective mindset.
- (C) Philosophy is like religion; it is busy with mysteries and can only throw some light on the issue's complexities.
- (D) Philosophy is a discipline of systematic scientific study.
- 5.** Why does the writer conclude that philosophy is a systematic scientific discipline?
- (A) Like any other discipline, philosophy is limited in its application and meaning.
- (B) It takes one step beyond covering the phenomena of life that science cannot.
- (C) Compared to science, philosophy is critical of its pre-suppositions, thus making it painstaking.
- (D) The writer, by intention, is wary of science and to praise Philosophy declares it as a systematic scientific discipline.



Solutions

1. (B)

The apt heading is generally the alternative which can describe the crux in a nutshell.

Point of reference: The entire passage.

Options A, C, and D can be rejected as the answer. Philosophy is being discussed in the passage but not by making a direct comparison with religion. Philosophy, a systematic discipline, as stated in option C, is an incomplete assertion. It is, in fact, a systematic scientific discipline. Finally, understanding the difference between a problem and a mystery through philosophy is only touching the surface meaning of the paragraph.

Option B is the right choice. Philosophy and science are discussed in the passage side by side, making this the best heading.

2. (A)

This query's resolution is established in the opening first line of the passage—specifically, the first line of the first paragraph.

Point of reference: Rene Descartes (1596–1650) lamented that philosophy lacked precision and certainty.

Options B, C, and D are invalid options. The reduction of philosophy despite its contribution, not being able to answer major life questions, and the popularisation of philosophy as a subject of delinquents are not the biggest grievances that philosophers had with philosophy.

Option A is the right choice to take. Philosophy lacks the attack of unquestionable certainty as some of its assumptions lack evidence and proof.

3. (D)

The example of salt's chemical composition can be found in the third line of the second paragraph. This example in its application mentions the difference

between a problem and a mystery and addresses why philosophy, out of all disciplines, faces so much flak without the awareness of understanding this substantial difference between a problem and a mystery.

Point of reference: For example, take the question, 'What is the chemical composition of table salt?' I am not part of that question, so it is a problem. However, the question, 'Is there such a thing as true love?' or 'Is there life after death?'—are mystery questions because they concern me, personally.

Options A, B, and C should be rejected as the answer. Asking the chemical composition, leading to bigger questions, and highlighting the limitations of science are superficial, irrelevant, and do not find a mention in the passage.

Option D is the answer. It makes the reader understand the criticism of philosophy and the kind of questions that philosophy addresses.

4. (A)

The conclusion that can be drawn from the problem-mystery situation that Marcel discussed is to present why science can give answers with the precision it is known for, and why philosophy, to a large extent, cannot give the same level of precision because it is dealing with a much heavier topic, mysteries.

Point of reference: Paragraphs 2 and 3.

Option A is correct. The difference in topics covered in both disciplines is the main reason for the biased and unfair criticism that philosophy faces.

5. (C)

The query finds the solution in the last paragraph. The final paragraph makes it evident why philosophy is a systematic scientific discipline. The level of certainty that other positive sciences claim,



although missing from philosophy, takes the painstaking effort of being introduced and well versed with the basics of the subject. Unlike science, the pre-suppositions of philosophy can always be questioned. The strict subjection of every fundamental to logic makes it a scientific, systematic discipline.

Point of reference: The entirety of the final paragraph.

Option C is the right choice. The constant placement of its 'established' pre-suppositions in the witness box under continuous criticism is why Philosophy is a systematic scientific discipline.





Passage 30

Read the passage carefully and answer the following questions.

Plato (429–347 BCE) is one of the most dazzling thinkers in the Western philosophical tradition and one of the most penetrating, wide-ranging, and influential authors in the history of philosophy. An Athenian citizen of high status, he displays his absorption in the political events and intellectual movements of his time in his works. The questions he raises are profound. The strategies he uses for solving them are suggestive and provocative that fascinated educated readers of nearly every period. Most Western philosophers have in some way been influenced by him, and in practically every age, there have been philosophers who regard themselves as Platonists.

He was not the first thinker or writer to whom the word ‘philosopher’ should be applied. Plato was so self-conscious about how philosophy should contribute and what its scope and ambitions properly are. He transformed the intellectual currents of his and modern times in the way he grappled, with the subject of philosophy as a rigorous and systematic examination of ethical, political, metaphysical, and epistemological issues, armed with a distinctive method that can be called his invention.

Plato (speaking on behalf of Socrates) divided human beings based on their innate intelligence, strength, and courage. Those who are not overly bright, or strong, or brave are suited to various productive professions: farming, smithing, building, and so on. Those who are somewhat bright, strong, and incredibly courageous are suited to defensive and policing professions. Those who are extraordinarily intelligent, virtuous, and brave are suited to run the state itself; that is, Plato’s ideal state is an aristocracy, a Greek word which means ‘rule by the best’. The lower end of human society, which, as far as Plato is concerned, consists of an overwhelming majority of

people in a state, he calls the ‘producers’, since they are most suited for productive work. The middle section of society, a smaller but still large number of people, make up the army and the police and are called ‘Auxiliaries’. The best and the brightest, a very small and rarefied group, are in complete control of their virtue and can act as the role model for society. Plato called these people ‘Guardians’.

In the ideal state, ‘courage’ characterises the Auxiliaries; ‘wisdom’ displays itself in the Guardians’ lives and government. A state may have ‘temperance’ if the Auxiliaries obey the Guardians and the Producers obey the Auxiliaries and Guardians in all things. A state may be intemperate if any of the lower groups do not obey one of the higher groups. A state may be said to be just if the Auxiliaries do not simply obey the Guardians, but enjoy doing so, that is, they do not grumble about the authority being exercised over them; a just state would require that the Producers not only obey the Auxiliaries and Guardians but that they do so willingly.

When the analogy is extended to the individual human being, Plato identifies the intellect as Guardians, the spirit or emotions with the Auxiliaries, and the bodily appetites with the Producers, something like the caste system in India. Therefore, an individual is courageous if his or her spirit is courageous, and an individual is wise if his or her intellect is wise. Temperance occurs when the emotions are ruled over by the intellect, and the emotions and especially the intellect rule over the bodily appetites. An individual may be said to be just when the bodily appetites and emotions are not only ruled over by the intellect but do so willingly and without coercion.

1. Why is Plato regarded by many as the most critical thinker of Western Philosophy?
 - (A) Plato had the most dazzling and sparkling ideas that the world had ever seen.



- (B) Plato's insight on various topics and themes has influenced many generations of thinkers.
- (C) His absorption of matters of social and political nature made him the first-ever utopian thinker.
- (D) He was critical and quite receptive to the affairs of the society and simultaneously of philosophy itself.
- 2.** Why does modern philosophy owe a lot to the words of Socrates and the writings of Plato?
- (A) His absorption of the time's political events, which are still a matter of concern in modern times.
- (B) Philosophers of modern generations were inspired by Plato and rightly could be declared as Platonists.
- (C) The consideration of philosophy as a subject that holds critical examination and sceptic by the method of ethics, politics, and metaphysics can contribute to Plato's work.
- (D) The suggestive and provocative methods of Plato find relevance and resonance in the post-modern era.
- 3.** "It will never be right in the kingdom", Plato said, "Until kings become Philosophers, and Philosophers become kings". With this quote from Plato in mind, which sect would be the most fitting to rule the kingdom?
- (A) Aristocrats (best rulers)
- (B) Producers
- (C) Auxiliaries
- (D) Guardians
- 4.** What is the striking similarity one can infer between Plato's hierarchy of the republic and the Indian society?
- (A) The mechanics of the republic are akin to a human body.
- (B) The Wisemen and the just ruling the kingdom and providing guidance to their subjects.
- (C) The division of the society into multiple sects or castes based on their nature and subsequent assigning of roles in the society.
- (D) The aristocratic rule lets people explore many sides of their life not based on their nature but instead on their birth right.
- 5.** If arranged in a mathematical equation, what would be the premier arrangement of rule in the format of $1 + 2 + 3 = ?$ (Here 1 is the upper sect and 3 is the lower sect.)
- (A) Aristocrats + Producers + Guardians = Democracy
- (B) Auxiliaries + Producers + Democrats = Demagoguery
- (C) Guardians + Auxiliaries + Producers = Aristocracy
- (D) Guardians + Aristocrats + Auxiliaries = Republic



Solutions

1. (B)

One of the key reasons why Plato is regarded by many as one of the significant thinkers of Western philosophy is the numerous contributions made by him to western philosophy in general—going as far as influencing the many next generations of thinkers to be considered as Platonists.

Point of reference: Second last line, first paragraph.

‘The strategies he uses for solving them are suggestive and provocative that educated readers of nearly every period. Most of the Western philosophers have in some way been influenced by him, and in practically every age, there have been philosophers who regard themselves Platonists’.

Options A, C, and D are incomplete reasons for the accolades Plato receives. Plato’s dazzling ideas, the absorption of political and social natured concerns, and his critical perception of philosophy are merely the secondary highlights for Plato being considered one of the most significant thinkers in human history.

Option B is the exact reason. Plato’s insight on various topics, covering numerous matters of interest, almost made him an all-rounder of a thinker so much so as to influence many generations of thinkers after him.

2. (C)

The influence Plato had on the intellectual environment of his time in ancient Greece and simultaneously on the modern thinkers is quite evident. The challenging subject matters such as ethics, politics, metaphysics, and epistemology are all now accessible due to their systematic arrangement by Plato.

Point of reference: Second line, second paragraph.

‘He transformed the intellectual currents of his and modern times, in the way he grappled, with the subject of philosophy as a rigorous and systematic examination of ethical, political, metaphysical, and epistemological issues, armed with a distinctive method that can be called his invention’.

Options A, B, and D are incomplete considerations. Plato’s absorption of political events, which are still to this day, of grave concern, the similarities observed in the work of modern thinkers inspired by Plato in gargantuan amounts, and the provocative methods of Plato, are not sufficient alternatives to justify the significance of Plato in modern western philosophy.

Option C, on the other hand, is the accurate alternative. The sceptic view of delving into challenging topics such as ethics, and establishing a systematic nomenclature in the process, is entirely due to Plato.

3. (D)

As per the insight of Plato, the befitting ruler of the kingdom would belong to the Guardians sect. The hint of Guardians being fitting enough to rule the kingdom is observed in the third paragraph’s final line.

Point of reference: Final second line, third paragraph.

The best and the brightest, a very small and rarefied group, are those who are in complete control of their virtue and can act as the role model for the society. Plato called these people Guardians.

Options A, B, and C are not good enough to rule society. The aristocrats are not a sect, but a wordy meaning that states ‘best rule’ in Latin, the producers are not brave or wise enough to fit this role, and the auxiliaries are modestly wise and



brave to be the heart and soul of the society, but not the brain.

Option D is the sect that is the proper candidate for this role. In Plato's view, these are wise men. The best and brightest who can act as role models for the other sects of the society and are more fitting to rule the kingdom.

4. (C)

A similarity in the society that the reader can infer in Plato's work is his classification of various sects based on their nature, or in other words, the degree of their virtue and values. This finds resonance with the caste system, which had the same purpose behind its inception.

Point of reference: First line, final paragraph.

'When the analogy is extended to the individual human being, Plato identifies the intellect with the Guardians, the spirit or emotions with the Auxiliaries, and the bodily appetites with the Producers, something like the caste system in India'. Options A, B, and D are not the similarities between Ancient Greece and Indian society. The structure of the society being like a human being, the rule of the kingdom by wise men, and the aristocratic rule letting people explore multiple facets of their life are not the parallels one can observe between the two.

Option C is the correct answer. The very idea that society's proper functioning relies on the efficient categorisation of its habitants can be stated as one of the salient features of Indian society.

5. (C)

According to Plato, the ideal or premium arrangement of society would involve the three sects in a structure, which would place Guardians in the upper echelon, the auxiliaries in the middle, and the producers in the lower position. Such a rule, when placed in this order, would make way for Aristocracy. The hint of such an arrangement can be detected in the fourth paragraph.

Point of reference: Second line, fourth paragraph.

Options A, B, and D are not the correct formations of the variables. Aristocrats are not supposed to rule over the other sects of the society; The discussion of demagoguery does not find any footing in the passage. The auxiliaries at the lower position are the wrong combinations and utilisation of the society's multiple sects. Option C is the correct equation. The establishment of the Aristocrat rule and proper positioning of the three sects of society make this the accurate answer.



Passage 31

Read the passage carefully and answer the following questions.

By far, the most influential passage in Western philosophy ever written is Plato's discussion of the prisoners of the cave and his abstract presentation of the divided line and the lack of understanding of this divide. For Plato, human beings live in a world of visible and intelligible things.

The visible world surrounds us: what we see, what we hear, what we experience; this visible world is a world of change and uncertainty. The intelligible world is made up of the unchanging products of human reason: anything arising from reason alone, such as abstract definitions or mathematics, makes up this intelligible world, which is the world of reality. The intelligible world contains the eternal 'Forms' (in Greek, *idea*) of things; the visible world is the imperfect and changing manifestation in this world of these unchanging forms. For example, the 'Form' or 'Idea' of a horse is intelligible, abstract, and applies to all horses; this Form never changes, even though horses vary wildly among themselves—the Form of a horse would never change even if every horse in the world were to vanish. An individual horse is a physical, changing object that can quickly cease to be a horse (if, for instance, it's dropped out of a fifty-story building); the Form of a horse, or 'horseness', never changes. As a physical object, a horse only makes sense in that it can be referred to as the 'Form' or 'Idea' of horseness (Hooker 1996).

Plato imagines these two worlds, the sensible world and the intelligible world, as existing on a line that can be divided in the middle: the lower part of the line consists of the visible world and the upper part of the line makes up the intelligible world. Each half of the line relates to a specific type of knowledge. Of the visible world, we can only have *idea* (in Greek: *Doxa*); of the intelligible world, we achieve 'knowledge' (in Greek, *episteme*). Each of these divisions can also be divided into two. The visible or changing world can be

divided into a lower region, 'illusion', which is made up of shadows, reflections, paintings, poetry, etc., and an upper region, 'belief', which refers to any knowledge of things that change, such as individual horses. 'Belief' may be true, some or most of the time but occasionally is wrong (since things in the visible world change); belief is practical and may serve as a relatively reliable guide to life but doesn't involve thinking things out to the point of certainty. The upper region can be divided into, on the lower end, 'reason', which is knowledge of things like mathematics, but requires that some postulates be accepted without question, and 'intelligence', which is the knowledge of the highest and most abstract categories of things, an understanding of the ultimate good.

Plato's creative story combines his metaphysics, epistemology, and some of his ethical ideas nicely. The story's setting involves human beings living in a cave that has been bound in chains since childhood. As the story develops, we find that one person is released from the chains by another. This story is very rich in symbolism. Plato uses the cave as a symbol for the realm of existence of the senses. When the person who is released comes out of the cave and into the world above the cave, they have moved symbolically into another realm of existence. 'Above the cave', metaphorically, is symbolic of the world of the Forms. This is a drastic oversimplifying of the allegory of the cave to focus our attention on the metaphysical implications. The more critical issues of enlightenment will be discussed in the presentation on epistemology. When the person who is chained finally escapes from the cave and becomes enlightened, he realises that he must go back and help others. This responsibility focuses on the correct use of Wisdom from an ethical standpoint.

1. What can be inferred about the 'Forms' from the passage?
 - (A) The difference between the intelligible and the visible world can be



- differentiated from understanding Forms' concept.
- (B) Forms are the eternal truths of the world. They are universal, free from the subjectivity of thought, and most of all constants.
- (C) The Form of a horse is only a horse till the point it is horse. If the individual horse ceases to exist, its Form ceases to exist as well.
- (D) The visible world is the constant embodiment of the Form. A form can change, but the knowledge gained from our eyes remains constant.
2. The writer would agree with the following, except?
- (A) Beliefs are limited by nature and cannot guide a person towards the ultimate and absolute truth.
- (B) Knowledge itself and some of its disciplines require that some postulates be accepted without any questioning.
- (C) A person does not chase the visible world's phantoms but instead has reliable knowledge of it from the get-go.
- (D) A truly intellectual understands the true meaning of the concept 'The highest good'.
3. Why is knowledge or any other discipline such as Biology, Physics, or Mathematics, placed on the lower end of the intelligible world?
- (A) It is the highest form of knowledge that an individual can gain.
- (B) These subject matters may appear challenging but are made much easier by accepting their presuppositions without any involvement of rational questioning.
- (C) They are relatively a reliable guide to life and thinking beyond the point of certainty is generally not required.
- (D) For Plato, the intelligible world is deeply susceptible to falling prey to beliefs, ignorance, and mind-polluting superstitions.
4. Plato's character escapes the cave and ventures into the world above. He gains the true meaning of the illusions that the cave dwellers consider as truths. Learning the truth, why does he return to the cave dwellers?
- (A) Plato was a coward who was afraid of venturing further and returned seeking companions for the voyage ahead.
- (B) To preach the vanity of material things, for he had understood existence.
- (C) On learning of the truth of the world, he considered it his moral duty to spread the knowledge to his other fellow dwellers.
- (D) He was enthralled by the horrors of the truth behind the shadows of beautiful things that the dwellers considered precious.
5. Which of the following is best suited to be the title for this passage?
- (A) Plato on: The forms.
- (B) Plato on: The allegory of the cave.
- (C) Plato on: The ethics of Wisdom.
- (D) Plato on: The Ladder of Love.



Solutions

1. (B)

Forms represent more than just an idea of the world. It is seated in the philosopher's mind, driven by an underlying meaning of finding the ideal version of everything in life.

Point of reference: Fourth line, second paragraph.

'The 'Form' or 'Idea' of a horse is intelligible, abstract, and applies to all horses; this Form never changes, even though horses vary wildly among themselves—the Form of a horse would never change even if every horse in the world were to vanish'.

Options A, C, and D can be rejected as they are incomplete inferences of the forms. The differentiation between the intelligible world and the visible world, the cessation of the Form of an object no longer exists, and the visible world being the embodiment of the Form are not the correct conclusions that can be said about the concept.

Option B is the right choice to take as forms are the eternally valid concept of the world and its constant nature is the accurate and complete meaning of the concept.

2. (C)

Point of reference: The entire passage.

Options A, B, and D are the points that the writer would not deny. The limited nature of beliefs, untenable foundations of knowledge and some of the disciplines, and understanding of the 'higher good' by a true intellectual are the alternatives that the writer agrees with. These are present in the passage and would not be contested by the author.

Option C is the correct choice. To Plato, human beings are easily manipulated by public opinion or 'Doxa'. This notion is contradictory to what is mentioned in the passage.

Therefore, option C is the notion that the writer would disagree with.

3. (B)

Subjects and knowledge itself are placed on the lower end of the intelligible world because it requires that some postulates be accepted without entertaining any form of doubt in the practitioner's mind.

Point of reference: Final line, third paragraph.

'The upper region can be divided into, on the lower end, 'reason,' which is knowledge of things like mathematics, but requires that some postulates be accepted without question'.

Options A, C, and D are invalid arguments for this placement. The Highest Form of knowledge is placed at the top of the intelligible world, not at the lower end. Their acting as reliable guides of life and the fragile nature of the intelligible world to fall prey to the world's superstitions are not the accurate reasons for this placement of knowledge.

Option B, on the other hand, is the right choice. The acceptance of their presuppositions without questioning is why Plato placed knowledge on the lower end of the intelligible world.

4. (C)

Plato's character, after obtaining enlightenment, had symbolically risen above the realms of senses that the cave dwellers were very much engulfed in. On learning the truth of the world, the character considered his moral obligation to share the knowledge and insight gained with his fellow dwellers.

Point of reference: Final line, final paragraph.

'This responsibility focuses on the correct use of wisdom from an ethical standpoint'.



Options A, B, and D are invalid arguments for the character's return to the cave. The cowardly nature of Plato's character, his understanding of existence and subsequent clarity about the vanity of material pursuits, and his disgust with the true horror behind beautiful illusions are inadequate reasons for Plato's character to return to the cave.

Option C is the valid reason. The virtue and the higher righteousness that the character exhibited by returning to the cave are evident at the end of the passage.

5. (A)

The best-suited heading is the alternative that can cover the running theme of the passage. Plato's allegory of the cave may appear to be the correct answer. However, the underlying concept behind that story is surrounded by the notion of forms itself.

Point of reference: The entire passage Options B, C, and D are not suitable headings. The allegory of the cave is mentioned in the passage but is only a part of the bigger picture at play. Like the cave's allegory, the ethics of Wisdom is only the second point discussed in the passage. The ladder of love is a notion that may be considered symbolic but is not mentioned in the passage. From the points above, these alternatives are not suitable headings for the passage.

Option A is the best heading for the passage. 'The forms' is the most discussed topic throughout the passage.



Passage 32

Read the passage carefully and answer the following questions.

Augustine, time and again, attacks the sceptic thesis asserting that a high degree of probability is the most that the human mind can attain. In other words, man cannot attain complete knowledge. He refutes this thesis in his book *Contra Academicos*. In his reply to the question of scepticism, 'how do you know that this world exists if senses can make mistakes?' He answers, 'even if he is asleep and dreaming, he can refer to the world, so understood; and say, without chance of error, that either it is one or it is not. By which he means, even if it were true that I am mistaken about nearly everything that I suppose to be true, he argued, one inescapable truth will remain: 'Si fallor, sum' ('If I am mistaken, I exist').

His answer indeed suggests the Cartesian 'cogito, ergo sum'. What is to be remembered here is that for Descartes, it is the argument of thinking being but whereas for Augustine, it is an indirect refutation of the principle of scepticism that specific knowledge is not possible and not a direct demonstration of the existence of the thinking subject.

After having established knowledge, he moves on to the conditions of intellectual knowledge. There are two ways by which man can arrive at the knowledge of intelligible objects. By rising from the data of sense to an understanding of the hidden causes of things, and, ultimately to a knowledge of himself who is the only highest cause, and the truth is indwelling in us, and the most excellent means of attaining higher intellectual knowledge is the contemplation and study of our own intellectual life. It is introspection in which purity of heart and the practice of virtue are necessary. When the heart is pure, the soul is free from all the defilement by which the mind can mirror 'Him', the source of all the truth.

Following the Platonist tradition, Augustine says knowledge is not derived from sense perception or experience, but that is something already impressed upon our minds a priori. Here Augustine rejects the Platonic doctrine of anamnesis as an explanation of the human mind's presence of knowledge that is not derived from sensual experience. Knowledge is recollection, an exercise of the memory but only when actualised and practised what is learned by my mind, eliciting truths by process of concentration. This sounds Platonian, but it is combined with a reluctance to believe in the soul's pre-existence. Nor is the human mind able to realise knowledge unaided. Augustine believes that divine illumination is required to achieve this. Thus, we attain knowledge by the illumination of God.

1. What is the similarity observed in the Cartesian and Augustinian argument of knowing the certainty or absolute reality?
 - (A) They both attack the sceptic thesis asserting a higher degree of knowledge.
 - (B) They both deny reliance on sensual experiences as sources of knowledge.
 - (C) They both draw parallels of absolute knowledge of existence through the process of mistakes and thinking.
 - (D) They were both critical and implicit in their way of relying on rationality rather than empiricism, which the thinkers before them did.
2. How does Augustine deny the sceptic view of 'complete knowledge'?
 - (A) Our senses are unreliable, but the process of mistakes can make us confident of the world's existence.
 - (B) The argument of mistakes as being the basis to be sure of existence makes attaining complete knowledge a fallacy.
 - (C) Only a higher degree of probability is possible to be gained by the human mind. The knowledge that



emphasises a higher degree of probability makes knowledge itself doubtful.

- (D) Thinking is a dynamic process. A flower appears as a flower, for the open eyes, but how to be certain that the flower remains as such even when the eyes are closed.
3. How can the highest knowledge be attained as per Saint Augustine?
- (A) By not looking egoistically at things from the perception of sense.
- (B) By rising to a divine perspective of understanding the things around him away from the aspect of eternity. (Sub specie aeternitatis)
- (C) Through introspection that emphasises the purity of heart and soul and the practice of these two as necessary virtues.
- (D) Augustine chides all the philosophers before him, who wished for happiness in material things and have failed with fantastic folly.
4. After understanding the general concept of how knowledge is obtained, Augustine mentions one key ingredient required to understand the entire world and God itself?
- (A) Unaided knowledge.
- (B) Belief in the pre-existence of the soul.
- (C) Recollection of Knowledge and application of it.
- (D) Divine Illumination.
5. Which of the following is best suited to be the title for the passage?
- (A) Augustine on: Critique of the Sceptic View of Knowledge.
- (B) Augustine on Attaining Complete Knowledge.
- (C) Augustine on Introspection of the Heart and Soul.
- (D) Augustinian and Cartesian Views on Reality.



Solutions

1. (C)

On reading the first two paragraphs, this similarity between the two thinkers can be established with ease. The Cartesian assertion of ‘Cogito Ergo Sum’ and Augustinian ‘Si fallor, Sum’ have one word in common, SUM. The meaning of SUM in Latin is existence. From this observation, it can be said with certainty that both the thinkers were drawing parallels on how one can be sure of his existence through mistake or the process of thinking, free from any attack or deterioration of uncertainty.

Point of reference: Second line, second paragraph.

‘What is to be remembered here is that for Descartes, it is the argument of thinking being but whereas for Augustine, it is an indirect refutation of the scepticism principle that certain knowledge is not possible and not a direct demonstration of the existence of the thinking subject’. Options A, B, and D are the incorrect similarities. Augustine and Descartes both attacked the sceptic thesis of absolute knowledge and denied reliance on sensual experiences as the source of knowledge. Option D, stating the reliance on rationality, is akin to option B, denying the empiricist view of gaining knowledge. From this survey of the options, they can be considered incorrect similarities.

Option C is the fundamental similarity. Both the thinkers established their connection with existence through the process of thinking and mistake.

2. (A)

The query here tries to collect the view of St. Augustine regarding how one can gain true and absolute knowledge, which the sceptics before him did not believe to be possible. However, since he made sure that there was one thing he could not be doubtful of, he was utterly mistaken.

This understanding of his rose him to a newer and broader perspective of understanding the world that the sceptics were critical of by denying the reliance on the senses.

Point of reference: Fourth line, first paragraph.

‘He answers, ‘even if he is asleep and dreaming, he can refer to the world, so understood; and say, without chance of error, that either it is one or it is not. By which he means, even if it were true that I am mistaken about nearly everything that I suppose to be true, he argued, one inescapable truth will remain: Si fallor, sum’.

Options B, C, and D do not represent the view of St. Augustine accurately. The argument of mistaking to be the only way to gain knowledge, the high emphasis placed on probability to be the source of knowledge, and the dynamic thinking process are inadequate alternatives.

Option A is the right choice. In Augustine’s formulation, the process of mistakes casting away all the shadows of doubt on existence is the way to attain absolute and complete knowledge.

3. (C)

The answer to this query can be located in the third paragraph. The third paragraph has mentioned two ways by which a person can gain intellectual knowledge of intelligible objects, which by nature are always constant and do not fall victim to any attack of uncertainty. Through these two views, the person can understand the importance of introspection, which is guided by the purity of the heart and the soul, and the practice of these two as virtues is a necessity.

Point of reference: Third line, third paragraph.

‘It is introspection, in which purity of heart and the practice of virtue are



necessary. When the heart is pure, the soul is also free from all the defilement and by which the mind can mirror 'Him', who is the source of all the truth'.

Options A, B, and D are the invalid routes to gaining absolute knowledge. Moving away from the egoistic perception of sense, rising to a divine perspective, and Augustine's chiding of other philosophers are the inaccurate alternatives to understanding what Augustine suggested as the route for intellectual knowledge.

Option C is the accurate answer. The path of introspection driven by the purity of the heart and soul is an excellent way, as per Augustine, to attain absolute knowledge of the world.

4. (D)

Augustine concluded how a person gains knowledge in this world. The conclusion of this is observed in the final line of the final paragraph.

Point of reference: Final line, final paragraph.

'Nor is the human mind able to realise knowledge unaided. Augustine believes that divine illumination is required to achieve this. Thus, we attain knowledge by the illumination of God'.

Options A, B, and C are not the key ingredients. Unaided knowledge, belief in the soul's pre-existence, and recollection of knowledge are not the vital ingredients that complete knowledge as per the passage.

5. (B)

The best-suited heading would cover the crux of the passage. The passage talks about knowledge and how one can attain complete and absolute knowledge.

Point of reference: The entire passage.

Options A, C, and D are to be rejected as the heading. A critique of the sceptic view of knowledge, an introspective view of the heart and soul's dilemma, and the Augustinian and cartesian view on reality are not the running themes presented in the passage.

Option B is the appropriate heading for the passage. Attainment of complete and absolute knowledge is the common theme that is mentioned in all the paragraphs.



Passage 33

Read the passage carefully and answer the following questions.

Man is the culmination of God's creation. Augustine says that man has Soul, which uses a mortal and earthly body as one unitary entity. For him, man is a 'rational soul who has a body'. It does not mean that the Soul which has a body has two persons. His identification of the Soul as human being reinforces the platonic tendency to identify the person with the mind or Soul. He places human being beneath God and above bodies. In his hierarchy of being, the human Soul is more excellent than all things known by the sense.

Among the things, it is nobler than sensible things which God created. 'There is something inferior and something equal; something inferior such as the soul of an animal, and something equal such as that of an angel, but there is nothing better'. There is nothing closer to God than the rational Soul. This Soul is not what God is, but a creature made by God, made not out of God, but out of nothing. Though the human Soul is immortal because it does not cease to live, it is in some sense mortal. For in every changeable nature, the change itself is death because it causes something which was in it to exist no more. Elsewhere he says God is unchangeable, while bodies are changeable in both space and time and souls are changeable only in time. Everything changeable is, Augustine adds, a creature, while that which is unchangeable is the creator. The Soul is changeable in time but not in place, and holds the mid-rank position below the highest and above the lowest.

From the above paragraph, it is evident that God created the Soul; it would mean that God creates the Soul of Man, now the question is, what about the subsequent souls of the human being. It posed a problem for Augustine. To answer, he listed four hypotheses concerning the origin of souls with a view of defending the justice of God, no

matter which one would be the correct one. There are as follows; One Soul was created, and from it, the souls of those who are now born are drawn; Souls are individually created in each child who is born; Souls already existing in some secret place are sent by God to animate and rule the bodies of individuals who are born; Finally, the souls existing elsewhere are not sent by God, but 'come of their own accord to inhabit bodies.

To sum up, this view sums up souls coming from propagation, created new in each individual; they exist elsewhere and are sent into the new-born bodies, or they exist elsewhere and fall of their own accord in these bodies. From this, one can conclude that Augustine assumed the Soul's pre-existence. At the same time, he accepts that he does not know whether souls come to be in the body from the one Soul of Adam or are individually created. It is, nonetheless, quite possible that he once thought that he knew the answer to the question about the Soul, namely the souls existed before their embodiment and fell through sin into bodies or at least into these mortal bodies. He accepts the immortality of the Soul, and God creates it. The problem of the origin of human souls other than Adam's is discussed at large in 'De Genesis ad Litteram Libri Duodecim. Here only three hypotheses regarding the origin of souls after Adam are present: a. All souls were created in the Soul of Adam on the first day. b. All subsequent souls come from the Soul of Adam by propagation. c. The new individual souls are created over time.

The first two theories fit best with Genesis 2:2, which teaches that creation was completed on the sixth day, and with Sirach 18:1, which affirms that everything was created simultaneously. While traducianism seems most easily to explain the common inheritance of original sin and the need for infant baptism, it seems to endanger the incorporeality of the Soul. So far, it thinks of souls as propagated in a bodily fashion, as Tertullian had done, whole creationism is thoroughly



compatible with the incorporeality of the Soul made to the image of God, it makes it more difficult to understand how God could create a soul with the guilt of Adam's sins. Hence the first hypothesis seems least problematic as representing Augustine's view at this point.

1. What inference can be drawn about the Soul from the second paragraph?
 - (A) A soul believing in the superiority of rationality is the closest to Godliness.
 - (B) It is the rational Soul without a mortal body.
 - (C) It is changeable, like the notion of God under the aspect of time. (Sub Specie Durationis, Latin)
 - (D) That the Soul is immortal and mortal simultaneously and changeable.
2. What can be inferred from the four hypotheses presented by St. Augustine?
 - (A) The initial Soul, or the first man, is the actual source from which all the new-borns draw their Soul.
 - (B) The human Soul varies from person to person. They are all individual by essence and constitute their own rationality.
 - (C) Souls have a pre-existing consciousness and come of their own volition to inhabit physical bodies.
 - (D) How the souls of the human populations are formed, and what is their origin.
3. What can be said about the human Soul from paragraph 4?
 - (A) Souls come from a separate realm of pre-existence.
 - (B) Souls fall from grace; due to their sins, they fall into mortal bodies.
 - (C) Souls must have been in a state of pre-existence; however, it is dubious

that the human population's souls came from the first man or were individually created.

- (D) The souls came from the first man, Adam.
4. What makes the author think that the first hypothesis of St. Augustine was least problematic?
 - (A) Multiple souls were created from the Soul of Adam, who was a sinner. This claim, as per the later hypotheses, makes the human population unwilling heirs to the sins of Adam.
 - (B) The Soul was made in the image of God, hence the other hypotheses cast a shadow of doubt on the pious nature of God itself.
 - (C) All souls were created in the Soul of Adam, making him the vessel to carry out God's divine plan.
 - (D) The problem comes when the other hypotheses claim that on the day Adam was created, the souls who would come to populate the world were created simultaneously at the same time.
5. The writer would agree with all the following points, except?
 - (A) The human Soul in meaning and by essence is beyond the meaning that the senses can conceive.
 - (B) That the Soul created by God is a divine part of itself.
 - (C) The Soul of an animal is inferior to the human Soul, as per Augustine's formulation of the divine echelons.
 - (D) Out of Augustine's four hypotheses, only the first faces the less heated arguments or debate.



Solutions

1. (D)

St. Augustine, in the second paragraph, had discussed the formation of the Soul and its nature. However, the final inference drawn from the second paragraph is about the mortality of the Soul.

Point of reference: Fifth line, second paragraph.

‘Though the human soul is immortal because it does not cease to live, it is in some sense mortal’.

Options A, B, and C are inaccurate inferences about the Human Soul. The belief in giving priority to rationality and the human Soul being the rational Soul without the mortal physical body’s confines are incomplete inferences that highlight only a minority of the main inference of the second paragraph. On the other hand, the Soul’s nature being malleable, just like God’s notion under the aspect of time, is contradictory to what is mentioned in the paragraph. From this observation, these options are wrong answers. Option D is the accurate inference. The human soul is immortal and mortal at the same time, and being changeable because it can take any form or shape, is the inference of the Soul from the second paragraph.

2. (D)

The answer to this question can be taken from the four hypotheses presented by St. Augustine. They were created to explain how the human Soul originated and how the subsequent human population got their souls.

Point of reference: Fourth line, third paragraph.

‘To answer, he listed four hypotheses concerning the origin of souls with a view to defending the justice of God, no matter which one would be the correct one’. Options A, B, and C are the incomplete inferences drawn from the hypotheses

presented by St. Augustine. The first man created by God as being the source of all human souls, the individuality and variance of each human Soul, and a pre-existing consciousness of the human Soul which decides to inhabit which physical body are the postulates themselves, not the overall meaning that can be obtained from the four hypotheses.

Option D is the accurate inference. The origin of souls from the first man created by God, and the subsequent division, from the essence of the original Soul in the human population that came afterwards, is the overarching meaning of the hypotheses presented.

3. (C)

The fourth paragraph discusses Augustine’s views on human souls; how they came to be; and how the souls were segregated in the human population.

Point of reference: Second line, fourth paragraph.

‘From this, one can conclude that Augustine assumed the Soul’s pre-existence. At the same time, he accepts that he does not know whether souls come to be in the body from the one Soul of Adam or are individually created’.

Options A, B, and D can be discarded. Souls coming from the pre-existing state of the realm, their fall from grace, and the origination of souls from the first man Adam are the points that can be said but are not highlighting Augustine’s doubt on this topic.

Option C is the answer. The doubt Augustine had about the segregation of the human Soul is quite clearly highlighted in this alternative.

4. (A)

The first hypothesis of St. Augustine is least problematic because it doesn’t cast any shadow of doubt on the creation of



the Soul inhabiting Adam and God's purpose behind creating Adam as well. The later hypotheses cast doubts as the rest of the human population became sinners unwillingly if their souls originated from Adam's vessel.

Point of reference: Final line, final paragraph.

'It makes it more difficult to understand how a soul could be created by God with the guilt of Adam's sins. Hence the first hypothesis seems least problematic as representing Augustine's view at this point'.

Options B, C, and D can be rejected as the answer. The creation of souls in the image of God, the declaration of Adam being the vessel to carry out the divine scheme and the simultaneous creation of the souls that came to inhabit the earth along with Adam's, are not citing the main reason for why Augustine's first hypothesis behind the creation of souls is least problematic.

Option A is the precise reason. The unwilling participation of the human species in

becoming the lineage of Adam's sin goes against God's accepted notion of being wholly divine and pious.

5. (B)

The query seeks the alternative, which is either not mentioned in the passage or contradicts what has been discussed in the passage.

Point of reference: Third line, second paragraph.

'The soul is not what God is, but a creature made by God, made not out of God, but out of nothing'.

Options A, C, and D can be discarded as the answer. The points mentioned in the alternatives are all present in the passage. Therefore, the writer would not find any point of contention or debate in agreeing with these alternatives.

Option B is the point of non-agreement by the writer. As per the point of reference, the Soul was created by God out of nothing. It does not necessarily mean that it is part of the divine supreme being.



Passage 34

Read the passage carefully and answer the following questions.

Saint Augustine's understanding of God is influenced by God's Christian understanding, Platonism, and Manichaeism. Christian understanding stated that God is an eternal, transcendent being, all-powerful, created the world out of nothing, etc. Platonism asserts that the Gods provided man with critical strategic and methodological principles for his thinking about the divine. They admonished him to look within his own soul rather than to the external material world and see with the mind's eye rather than his bodily senses. Finally, Manichaeism believed God to be a luminous amass extending infinitely through space. He is susceptible to attack, corruption, and violation at the hands of rival power. They believed that there were two independent divine substances in conflict with one another; this vision, along with others, allowed Augustine to see that the true God is itself, the one source of everything existing, and the true God who is incorporeal and infinite without extension.

On the contrary, Augustine believes God is incorruptible, inviolable, and immutable. However, the interesting fact is his ground of argument, that is, the supremacy of God. God is supreme, and since incorruptibility is better than corruptibility, God must therefore be incorruptible. The same pattern of reasoning, *mutatis mutandis*, yields the divine inviolable and immutability. Thus, his arguments provide the attributes of God.

Regarding the nature of God, Augustine assumes a position opposed to all the errors of Platonism. For Augustine, God is immutable, eternal, all-powerful, and all-knowing, absolutely devoid of potentiality or composition, a pure spirit, a personal, intelligent being. The mystery of the Trinity of God induces Augustine to consider God as being of knowledge and love, and since God has

created the world, it reveals a reflection of these three attributes of God: every creature should consist essentially of being, knowledge, and volition. Thus, he presents his discovery that God is that, which indeed is the climax of his intellectual ascent. As the philosophical articulation of the scriptural divine name and as the final remedy to the long-standing ignorance that plagued his search for wisdom.

For these reasons, we should expect the conception of God as a being to be fundamental to Augustine's mature thinking about God. Augustine proves God's existence from *a priori*, *posteriori*, and point of view based on the existence of reason. Because the essentially true character of the concepts of reason is the chief factor for the many, who bore witness to the existence of God. It is also attested by the necessity of a first cause, the rational character of the universe, and the universal belief in his existence. A *priori* Argument Augustine began by proving that human reason exists, something no one could argue. He begins to prove that God exists by proving that there is something higher than reason and appears to rely on the assumption that what is higher than reason must be God. Here Augustine proves not merely that there is something higher than reason but that there is something than which nothing is supreme (*quo est nullus superior*).

A *Posteriori* Argument begins with, to prove anything, we must first start with a foundation that is accepted as truth. Augustine begins with the platform that we exist. We cannot argue this because if we do, it is proving ourselves wrong. The mere fact that we can argue is proof of our existence. Next, he asks us if we are alive. We must also agree to this because to agree or to not agree; we must be alive. Now he asks us if we understand these two steps to be true. If we do, then he has proven his next step; we have a reason. For without reason, we could not understand these two basic concepts.



1. What can be said about Manichaeism as a religion?
 - (A) A belief that states God created the world, instilled in the people the judgement and understanding of good and evil, and then took a back-seat from it all.
 - (B) A view of introspection: to look at the world through the mind's eye rather than gain knowledge of the world from sensual experiences.
 - (C) The one true eternal God created the world in his image. He is all-loving, all-powerful, and all-knowing.
 - (D) A dualist religion that built its doctrine on the belief of a regular conflict between God and his Satanic nemesis.
2. How does Augustine's view of God contradict Manichaeism?
 - (A) Augustine believes in the supreme nature of God simply because of the virtue of being God.
 - (B) The true God is infinitely extending and simultaneously immovable.
 - (C) In Augustine's formulation of the divine scheme, an incorruptible entity can only be worthy of being called God.
 - (D) Since God is all-knowing, he must be acutely aware of the manoeuvres of his nemesis.
3. What can be said about the Platonic view in understanding the very nature of God/Gods?
 - (A) Plato believed that just like the very nature of any living being on the planet, God must have an aspect of the Trinity, which is of being, knowledge, and volition of self.
 - (B) To understand God, as per Plato, would require the highest form of reason, not the scepticism that rejects objects that lack scientific rigour.
 - (C) God did not provide the necessary tools for man to understand the world's actuality around him. As a result, the true intention of the universal God remains unknown.
 - (D) Plato proposes a higher understanding of what God wants through the method of introspection.
4. How can Augustine's view be summarised for understanding the existence of God?
 - (A) The existence of Human reason establishes a direct link to the existence of God.
 - (B) As per Augustine, only an infantile narcissist would expect God to love him/her just because he/she believes in the existence of God.
 - (C) Any human being can gain access to greater truths when they made use of God's greatest gift, reason.
 - (D) Augustine was quite sceptical of the idea of prayer. He could not expect a human being to be so naive to believe that the universal God would bend the rules of reality to provide him with a slightly advantageous position in a predicament.
5. What is the theme of the passage?
 - (A) The concept and true nature of God.
 - (B) Saint Augustine's influence on Platonism and Manichaeism.
 - (C) God, the all-knowing, all-loving, and almighty entity.
 - (D) Reason in the world is next to God of religion.



Solutions

1. (D)

The view of Manichaeism is a dualist belief. The hint of this can be discovered in the first paragraph.

Point of reference: Seventh line, first paragraph.

‘They believed that there were two independent divine substances in conflict with each other’.

Options A, B, and C can be rejected as the core belief of Manichaeism. Option A is the belief in rational religion, which is not mentioned in the passage. The view of introspection is the core belief of Platonism, and finally, the viewpoint of an eternal God who created the world out of nothing is the central belief of Christianity.

Option D is the core belief of Manichaeism. With the core belief of a creator God’s conflict and his fierce rival, a dualist religion can be said with certainty for Manichaeism.

2. (C)

Augustine’s view differed from that of Manichaeism. By his formulation, God must be an incorruptible being who is immune to any form of degradation. Since he is invincible, it would mean that God has no adversary whatsoever.

Point of reference: Third line, second paragraph.

‘God is supreme, and since incorruptibility is better than corruptibility, God must therefore be incorruptible’.

Options A, B, and D signify the wrong viewpoints on how Augustine’s view of God contradicted Manichaeism. God’s supreme nature being incorruptible, being an immovable and infinitely extending entity, and the all-knowing nature of God are not the points on which Augustine contradicted Manichaeism.

Option C is the valid contradiction that Augustine had. An incorruptible entity being worthy of the title ‘God’ is how he differed from Manichaeism.

Therefore, option C is the point of difference between the Augustinian view of God and Manichaeism.

3. (D)

The platonic view becomes clear by reading the first paragraph. On careful observation, it can be said that the Platonists advocate the method of introspection to understand what God has planned for the human being in his divine scheme of things.

Point of reference: Second line, first paragraph.

‘Platonism asserts that the Gods provided man with important strategic and methodological principles for his thinking about the divine. They admonished him to look within his soul rather than to the external material world and to look with the eye of the mind rather than his bodily senses’.

Options A, B, and C can be rejected as the answer to this query. They are not the main points of Plato’s advocacy.

Option D is the answer. Understanding God through introspection is made evident using the words ‘to look within the soul’.

4. (C)

Augustine’s view on the existence of God is expressed robustly in the fourth paragraph of the passage. To summarise it efficiently, the reader must understand the core behind Augustine’s teaching.

Point of reference: Second line, fourth paragraph.

‘Augustine proves God’s existence from a priori, posteriori, and point of view based



on the existence of reason. Because the essentially true character of the concepts of the reason is the chief factor for the many, who bore witness to the existence of God'.

Options A, B, and D are to be rejected as the answer. The existence of human reason being the direct link to the existence of God is not how Augustine's view on God can be summarised. Options B and D are not mentioned in the passage. As a result, they can be rejected as Augustine's views.

Option C is the answer. Access to greater truths being granted by using reason with faith is how St. Augustine's view on the existence of God can be summarised.

5. (A)

The theme of the passage must be an option that can cover the running theme of the passage.

Point of reference: The entire passage.

Options B, C, and D can be rejected as the theme of the passage. These options cover only themes present in the individual paragraphs of the passage, not the entirety of the passage.

Option A is the overarching theme of the passage. The concept and true nature of God is mentioned throughout the passage, as per Augustine's accordance.





Passage 35

Read the passage carefully and answer the following questions.

German British philologist Max Müller (1823–1900), one of the founders of the modern scholarly study of comparative religion, asserted that whoever knows only one religion knows none. Against this claim, German theologian Adolf von Harnack (1851–1930) responded in 1901 that whoever knows one religion knows them all. These assertions are not contradictory though they sound to be.

Both are correct. They use the word knowledge in two ways. The distinction remains ambiguous in English but is clear enough for French and German speakers, who have at their service the respective juxtapositions of saviour/connaître and Wissen/Kennen. Müller means the scientific or objective knowledge (saviour or Wissen) of a religion, which naturally entails scrupulous comparisons with the data of other religions; while Harnack, on the other hand, means the subjective acquaintance or familiarity (connaître or Kennen) that only an insider, i.e., a devout believer, can achieve. Moreover, Harnack refers specifically to Christianity, implying that to know it intimately, i.e., to believe it, is in effect to know and believe the true essence and meaning of all religions since they all aim at the same spiritual goal. In a word, Müller speaks as a philosopher; Harnack as a theologian (Luft 2004).

Religion must make sense to the believer, not necessarily easy common sense, but some sort of sense. In other words, believers must be able to justify their beliefs, at least to themselves. At the lowest level, such defence is accomplished by appeal to authority or tradition; at the highest level, it is done either through philosophy or through philosophical or systematic theology. Here lies the primary significance of the philosophy of religion. That is the reason the preeminent

philosopher, Georg Wilhelm Friedrich Hegel (1770–1831), held that ‘religion in its highest form is philosophy, that philosophy in its true form is religion’.

This led him to hold that ‘the true content of each is the same, even though their respective expressions may differ’. He elaborates on this notion: ‘In their development, they move toward each other since in the historical development of culture, the concept of God moves toward the philosophical, i.e., away from the anthropomorphic and toward the ever more comprehensively spiritual’ (Luft 2004).

1. What can be inferred from the statement of Harnack stating that whosoever knows one religion knows them all?
 - (A) To know the world religions, one should intimately understand any one religion.
 - (B) Harnack was a theologian and believed that the essence of all religions is compiled in Christianity.
 - (C) To the sceptics, a human being cannot gain absolute knowledge. So Harnacks’ approach to understanding the plurality and similarity of world religions is a fallacy.
 - (D) It does not hold much weight. It is just contradictory to what Max stated: ‘whoever knows only one religion knows none.’
2. ‘The distinction remains ambiguous in English but is clear enough for French and German speakers’. What can be understood about the limitations of language from this line?
 - (A) Language works by triggering within our minds pictures of how things are in the world.
 - (B) A lot of confusion can come in this world because we cannot convey what we mean clearly enough.
 - (C) The richness of one language can become troublesome if we do not ‘acquire’ other foreign languages to



understand what thinkers of other nationalities truly mean.

- (D) The vastness of the language we are exposed to is important to our self-knowledge.
- 3.** What can be said about the respective collocation observed between the thinking of Muller and Harnack?
- (A) Muller was an objective thinker, and Harnack was a subjective thinker.
- (B) Muller's philosophical approach is a much better response to understanding the plurality of religions than Harnack's.
- (C) The saviour approach to religion is playing quite literally the role of the saviour of the religions.
- (D) Understanding Christianity intimately is the true key to finding the meaning behind all other religions' existence.

- 4.** What can be said about the true 'sense' of religion?

- (A) They should bow down to the whims of the religious authorities.
- (B) To be a philosopher and a saint for the religion that one selects to pursue.
- (C) The sense that adheres to not to lose faith and, at the same time, mindlessly believe everything.
- (D) The true intention of all religions is the same, that is, to teach people how to be morally good to others and generally good in life.

- 5.** Which of the following is most suited to be the title for the passage?

- (A) The true sense of religion.
- (B) Making sense of life.
- (C) Language barriers.
- (D) The greatest religion in the world: Christianity.



Solutions

1. (B)

The resolution of this query can be observed in the first two paragraphs of the passage. The climax of this discussion is mentioned in the second last line of the second paragraph.

Point of reference: Second last line, second paragraph.

‘Moreover, Harnack refers specifically to Christianity, implying that to know it intimately, i.e., to believe it, is in effect to know and believe the true essence and meaning of all religions, since they all aim at the same spiritual goal. In a word, Müller speaks as a philosopher; Harnack as a theologian’.

Option B is the correct inference that can be understood from the statement of Harnack.

2. (C)

This line by the author signifies the language barrier one may encounter while understanding the works of thinkers belonging to different nationalities.

Point of reference: Third line, second paragraph.

‘The distinction remains ambiguous in English but is clear enough for French and German speakers, who have at their service the respective juxtapositions of *savoir/connaître* and *Wissen/Kennen*’.

Options A, B, and D can be rejected as the answer to this question. The triggering of images through language, the confusion that can come from lack of clarity, and the importance of gaining exposure to the vast languages highlight some of the limitations of the language barrier but do not imply what the writer truly wants to signify.

Option C is the correct answer. The author advocates the acquiring of knowledge.

3. (B)

The juxtaposition of Muller’s approach to religion with Harnack’s ideology presents a philosopher-like objective view and a subjective theologian view. However, the only drawback with Harnack’s method is that only a devout Christian, who has accepted his founder and ruler to be Christ, would be able to find resonance with Harnack.

Point of reference: Fourth line, second paragraph.

‘Müller means the scientific or objective knowledge (*savoir* or *Wissen*) of a religion, which naturally entails scrupulous comparisons with the data of other religions; while Harnack, on the other hand, means the subjective acquaintance or familiarity (*connaître* or *Kennen*) that only an insider, i.e., a devout believer, can achieve’. Options A, C, and D are the inaccurate observations made from the collocation. Muller as the objective thinker, may appear as the answer at first glance. Option D is too general to be considered as the observation from such collocation. The ‘saviour’ being the true saviour of the religions is irrelevant since it is not mentioned in the passage.

Option B is the correct observation. It highlights the Harnack method’s drawback and places importance on the Muller method to understand world religions.

4. (C)

The true sense of religion is made clear in the third paragraph.

Point of reference: First line, third paragraph.

‘Religion must make sense to the believer, not necessarily easy common sense, but some sort of sense. In other words, believers must be able to justify their beliefs, at least to themselves’.



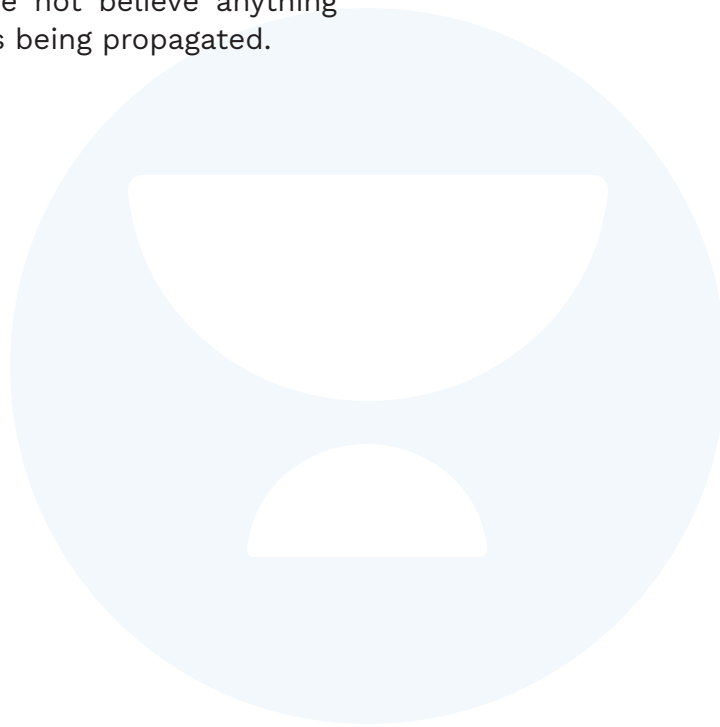
Options A, B, and D are the alternatives that do not define the true sense of religion, as mentioned in the passage. The bowing down to the commands of the religious authorities, being a philosopher and saint of the religion, and the true meaning behind the existence of religion to teach people about virtue and morality are either too general in being stated as the true sense of religion or contradictory to what is mentioned in the passage. Option C is the answer. The true meaning, the essence of religion, strives to make a man not abandon the faith and at the same time not believe anything mindlessly that is being propagated.

5. (A)

The heading of the passage should be an alternative among the above that can place the picture of the intention behind the writing of the passage, in the reader's mind, most perfectly and profoundly.

Point of reference: The entire passage.

Option A is the apt heading for the passage. The discussion regarding the two thinkers and their way of viewing world religions was presented to make the reader aware of the true sense.





Passage 36

Read the passage carefully and answer the following questions.

As for a definition of religion itself, that is very controversial. The word might have come from the Latin *Religare* ('to tie' or 'to bind') and religion ('conscientiousness,' 'respect,' 'awe,' or 'sanctity'). The idea is that the soul is bound to God. Religion has been defined as everything from the immediate awareness of identity with the absolute, to the passionate striving (eros) for the transcendent, to the psychological projection of the idealised human self onto the infinite, to the consciousness of the highest social values.

For German theologian Friedrich Daniel Ernst Schleiermacher (1768–1834), religion is the feeling of utter dependence; for Danish philosopher Harald Høffding (1843–1931), the individual's desire to conserve value; for Kant, the recognition of moral duties as divine commands; for Dutch American anthropologist Annemarie de Waal Malefijt (b. 1914), any system of actions and interactions based on culturally shared beliefs in sacred supernatural powers; for Müller, the intuitive faculty of apprehending the infinite; for British historian Arthur Darby Nock (1902–1963), the human refusal to accept helplessness; for ancient Greek philosopher Plato (427–347 B.C.E.), the science of begging and getting gifts from the Gods; and for German socialist philosopher Karl Marx (1818–1883), the opiate of the people. For Søren Kierkegaard (1813–1855), the father of existentialism, religion is a matter of individual subjective passion and is a 'leap' also involving 'dread and fear'.

In essence, religion is an attitude, or a sum of attitudes, constituting a way of life. Religion may thus be the total of an individual's sincere attitudes and predispositions toward that which serves as the final expression of his or her primary interest or goal. The various institutions of religion would arise only after a group shares certain attitudes that were first felt by an individual.

Perhaps the most accurate definition, according to Luft, combines the ideas of two German Americans, liberal theologian Paul Tillich (1886–1965) and psychologist Erich Fromm (1900–1980): 'any system of thought, feeling, and action, typically shared by a group, which gives the individual a frame of orientation, a meaning of life, and an object of devotion, which is regarded as a matter of ultimate concern'.

1. The following can be stated as definitions of religion from the first paragraph, except:
 - (A) Swift cognizance of oneness with absolution.
 - (B) Intense love of ethereal.
 - (C) The perfection of humanity reflected in the infinity of the universe.
 - (D) The subtle art of sending little messages to heaven.
2. What can be stated about Plato from his views on religion?
 - (A) He had an Atheistic view.
 - (B) He had a witty and critical theistic view.
 - (C) He had a Monistic view.
 - (D) He had an Objective view.
3. The writer would agree with the following, except:
 - (A) For many, religion has been defined as the unification of oneness with absolution and subsequent identification of this unity.
 - (B) The commandments or divine commands of the prophets such as Moses or Jesus recognised moral duties in Immanuel Kant's view.
 - (C) Kierkegaard considered religion to be a subjective passion but at the same time a passion that came with fears of existence.
 - (D) The best-accepted definition of religion shares the shape of various orientations that do not place devotion as the cornerstone of its examination.



4. The various institutions of religion cannot arise in the absence of one key ingredient:
- (A) Scientists
 - (B) Object of devotion
 - (C) Frame\frames of orientation
 - (D) Groups of individuals who share the same belief
5. Which of the following is the apt title for this passage?
- (A) Religion: the opium
 - (B) Definitions of religion
 - (C) Does religion make us weak?
 - (D) Does science lead us to the truth?





Solutions

1. (D)

The scope of this question can be found in the first paragraph. The various definitions by which religion has been addressed are stated in the fourth paragraph of the first paragraph.

Point of reference: Fourth line, first paragraph.

‘Religion has been defined as everything from the immediate awareness of identity with the absolute, to the passionate striving (eros) for the transcendent, to the psychological projection of the idealised human self onto the infinite, to the consciousness of the highest social values’.

Options A, B, and C are to the correct definitions of religion, which is not required by the question. The cognizance of oneness with absolution, the intense love an individual can have with the ethereal, and the reflection of the perfect human entity on the mirror of infinity are all the definitions present in the first paragraph. As a result, these alternatives are incorrect.

Option D, on the other hand, is the incorrect definition, which the question requires. The art of sending little messages or prayers to heaven is stated in the passage, but it is beyond the question’s scope. Thus, the fourth option is the answer.

2. (B)

Plato’s view on religion is expressed in the second paragraph.

Point of reference: Second paragraph.

‘For ancient Greek philosopher Plato (427–347 B.C.E.), the science of begging and getting gifts from the Gods’.

Options A, C, and D are the assumptions about Plato’s view that must be rejected. Plato’s view was not atheistic since he did consider God’s existence and presence, and it is not monistic either, since

the belief of monism concludes in a universal soul, rather than the involvement of Deities in human life. Option D, the objective view may appear to be the answer at first glance; however, if it were objective, it would have been ‘The science of getting gifts from the gods’, and the begging part would not have been included.

Option B is the right choice. The line ‘the science of begging and getting gifts from the Gods’ places the philosopher’s view to be witty and simultaneously criticises the theistic view on religion.

3. (D)

Point of reference: The entire passage.

Options A, B, and C are to be rejected as the answer to the above question. The unification of oneness with absolution, the commandments present in the Holy Scripture, and the subjective passion that came with fears of existence, are all the views that are present in the passage. Hence, the writer would not refute the above points in any way.

Option D is the answer. In the final paragraph, where the author shares the accurate definition of religion, the object of devotion is extremely important in any regional institution. This makes the definition presented in the fourth option incorrect and the one with which the writer would not agree.

4. (D)

The answer to this question can be found in the third paragraph. The rise of religious institutions is possible only when a certain group shares a common creed or belief.

Point of reference: Third line, third paragraph.

‘The various institutions of religion would arise only after a group shares certain attitudes that were first felt by an individual’.



Options A, B, and C are to be rejected as the answer. The presence of scientists is not mentioned as an important factor in the erection of religious institutes. Objects of devotion or frames of orientation may appear to be the key ingredient for the rise of religious institutions, but the keyword 'only' associated with individuals' groups makes the selection to be made much more evident.

Option D is the key ingredient necessary for the rise of religious institutions. The presence of a group, which shares the same belief as its individuals, is the main reason for its rise.

5. (B)

The best title for the passage must be an alternative that can encapsulate the passage's theme.

Point of reference: The entire passage.

Options A, C, and D are not suitable as the heading for this passage. The opium-like nature of religion, the weakness that can come with following the core beliefs of a religion in a contemporary world, and science leading to the truth are not covering the passage's theme. The main theme present in the passage is regarding the definitions of religion. Its true nature and application are not the main theme present in the passage.

Option B is a suitable heading for this passage. The various definitions of religion across time covering various influential thinkers is the theme of the passage.



Passage 37

Read the passage carefully and answer the following questions.

British American philosopher Alfred North Whitehead (1861–1947) wrote in *Religion in the Making*: Religion is what the individual does with his [or her] own solitariness. However, what the individual does with true solitariness, that curious amalgam of loneliness and reflectivity, can be said to be philosophy. In the same book, Whitehead wrote, ‘Religion is a force of belief cleansing the inward parts. For this reason, the primary religious virtue is sincerity, a penetrating sincerity’. Nevertheless, philosophy is the force of thought cleansing the inward parts. Thus, the primary philosophical virtue is precisely the same penetrating sincerity that is demanded of Religion. Here we see the relationship between genuine philosophy and Religion.

Algerian French novelist and philosopher Albert Camus (1913–1960) wrote in *The Myth of Sisyphus* that there is only one genuinely philosophical question: suicide. His focus was perhaps too narrow, but he was on the right track. The same question, more broadly stated, is whether life is worth living. Philosophers have asked this broader version at least since Socrates in the fifth century B.C.E. If life turns out not to be worth living, then that in itself is not sufficient reason to commit suicide. We may prefer to endure life. Conversely, if we judge that life is worth living, that alone is not sufficient to avoid suicide. Socrates himself, who believed quite firmly that life, especially a philosophically examined life was worth living, unfortunately, had to commit suicide to preserve his moral integrity.

So the central question is life. What, beyond the obvious physical or empirical aspects, is life? What does it mean? Why live? Why persevere? Why surrender? Why bother? Why care? Why strive? Why have children? Why laugh? Why cry? What can I hope for? The reason sometimes seems to be at a loss

to answer these penetrating questions. The devout religious believers who deliberately reject any scholarly conclusions about the content of their religious faith because of the great comfort and sense of importance they gain by believing in their own God cannot risk anything, even reason, shaking that belief. Thus there may exist a healthy tension between the need to believe wholeheartedly and the need to raise critical and penetrating questions, both of which are basic human needs.

The historical development of religion proceeds in stages that can be analysed in terms of dialectical progress. Such is the case both with individual religions and with Religion in general. Anthropologists, psychologists, and sociologists, especially those who study folklore and oral traditions, have done much good work in classifying such stages, all the way from the most primitive animism to the most sophisticated philosophical monotheism. However, their classification is in general forms only, and they have failed mainly to discover and define precisely the reasons why a given stage passes over into another, according to Eric v d Luft (2004). They have failed to see the progressive development of religions as the plan of God to lead us gradually toward an adequate understanding of God. In other words, can we show that Humanity has been led gradually to a perfect idea of God by God himself? This is a question which only a philosopher can try to answer. Hegel conceived and attempted such a project—to learn the ultimate, divinely sanctioned reasons why one religious stage passes over into another—but that movement died out in the mid-nineteenth century.

1. What is the standard connection observed between religion and philosophy?
 - (A) Both are only effective in solidarity, away from the commotion of the society.
 - (B) Both provide internal clarity to the individual—religion relying on a divine



figure and Philosophy on the force of thought.

- (C) Both disciplines demand unwavering sincerity from the learner.
 - (D) Both demand the learner to accept and place emphasis on beliefs that cannot be questioned.
- 2.** What is the purpose of the author to state the only true philosophical question: Suicide?
- (A) Suicide is not a major concern for the author since he places more importance on the quality of life than its duration.
 - (B) The writer wants to ask the reader the question as to what makes life worth living.
 - (C) If life is worth living, then that reason alone is not sufficient for the person to avoid suicide.
 - (D) We may choose to leave life right now. To endure it is not a sufficient reason to further perpetuate human agony.

- 3.** What inference can be drawn from the third paragraph regarding the view of the author?

- (A) Where reason fails, the divine strives to answer the meaning of everything.
- (B) The questions on the primary and yet mundane things of life.
- (C) What is the meaning of all human emotions if nothing is permanent.
- (D) There has always been a clash between religious faith and scholars in asserting the true essence of the divine.

- 4.** What is the question that the author asks after observing the animism of the ancient religions to the recent monotheistic view of God?

- (A) Is the actual image of God animalistic, rather than being this humanly image that we have come to acknowledge?
- (B) Can we uncover our true roots and, therefore, the true gods by understanding the history of Religion?
- (C) Is God somehow involved in making Humanity progress from an animalistic idea of divinity to a more personified reflection of how the universe works?
- (D) The author has not asked any questions. Instead, the essayist is confident that God has somehow backed up the personification of the divine echelons.

- 5.** Which of the following is most suited to be the heading of the passage?

- (A) Philosophy of religion
- (B) History of religion
- (C) What is the meaning of life?
- (D) Is life worth living?



Solutions

1. (B)

The scope of this question is observed in the first paragraph, where the parallels are drawn between Religion and Philosophy as thinking processes.

Point of reference: But similarly, philosophy is a force of thought cleansing the inward parts.

Options A, C, and D are to be rejected as the answer. The effectiveness of both disciplines in solidarity and unwavering sincerity demanded by both disciplines is not the common point observed between the two. Option D, on the other hand, states the learner to accept and emphasise beliefs that cannot be questioned. This is not mentioned in the passage, making this option irrelevant as the answer.

Option B is the common focal point observed between Philosophy and Religion. Both are processes that provide internal clarity and opportunities for introspection to the learner.

2. (B)

The question seeks to gather the views of the author on suicide. The second paragraph has discussed this topic in detail.

Point of reference: Third line, second paragraph.

‘The same question, more broadly stated, is whether life is worth living’.

Options A, C, and D are the options to be rejected. The quality of life has more importance, and deciding the reasons as to what makes life endurable and liveable is not the purpose of the author.

Option B is the true intention of the writer. The true intention of discussing suicide is to make the reader question what makes life worth living.

Therefore, option B is the answer.

3. (A)

The author has asked some intriguing questions about life, which are not generally asked. However, one may dress up these questions, the fact of it remains the same. These are unanswered questions, which cannot be answered easily.

Point of reference: Third paragraph.

‘Reason sometimes seems to be at a loss to answer these penetrating questions’.

‘Thus, there may exist a healthy tension between the need to believe wholeheartedly and need to raise critical and penetrating questions, both of which are basic human needs’.

Options B, C, and D are not the complete inference obtained from the third paragraph. The primary and mundane questions, the meaning of human emotions, and the existence of a healthy tension between the religiously devout and scholars are just secondary meanings that are extracted from the paragraph.

Option A is the true essence of the third paragraph. These questions, which have remained unanswered for a long time, will continue to remain unanswered. However, where reason falls, Religion comes in to fill that void, to explain the meaning of it all.

4. (C)

The answer to this question can be observed in the final paragraph. In the final paragraph, the author presents the history of Religion and sociologists and many other scholars who study folklore have jotted down the history of Religion, but all of them have critically failed to recognise the question that comes from such a pattern.

Point of reference: Sixth line, final paragraph.

‘In other words, can we show that humanity has been led gradually to a perfect idea of God, by God himself’?



Options A, B, and D are to be rejected as the answer. It is evident from the point of reference what the big question asked by the writer is.

Option C is the solution. The gradual change of interest by Humanity in perceiving a more human-like or perfect image of God from the animalistic view of the earlier religions is present in the alternative. The writer asks the reader if God, himself, somehow drives this improvement.

5. (A)

Point of reference: The entire passage.

Options B, C, and D are not suitable headings for the passage. History of Religion, the meaning of life, and the factors deciding whether life is worth living or not are the headings of individual paragraphs of this passage. They are not apt to cover the main theme of the entire passage.

Option A is the answer. The theme is to philosophise religion. It is evident from the beginning of the passage when the author draws similarities between philosophy and religion, and by the end of the passage, only a philosopher could attempt to resolve.





Passage 38

Read the passage carefully and answer the following questions.

India's freedom struggle is a long and fascinating story. It is unique in the sense that it did not descend suddenly or abruptly like a bolt from the blue, but it matured and took shape in the womb of time for more than a century. Its revolutionary character consisted not in the quantity of bloodshed but in the quality of the changes it brought about in the political and socio-economic order of India. It was not a bloody revolution, but a peaceful one carried out with the unique Gandhian weapons of 'Satyagraha' and 'Non-violence'.

It was basically an ideological conflict between the emerging Indian Nationalism and entrenched British Imperialism. Its uniqueness is to be seen in the fact that the Indian National Congress, which spearheaded the revolt against British Imperialism, was not a mere political party in any ordinary sense of the term, but it was a national liberation movement. As such, it was able to inspire and attract different groups of people with diverse, even conflicting, interests and forge a united front to fight for the liberation of India from the yoke of the oppressive colonial rule. Thus, the Indian National Movement provided a common platform for all the freedom fighters irrespective of their race, religion, caste, class, region, language, and sex.

Gandhi appeared on the political firmament of India and imparted a new momentum to the nationalist movement. Jawaharlal Nehru has described the advent of Mahatma Gandhi with inimitable dramatic style in his book 'Discovery of India', he says, 'and then Gandhi came. He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths; like a beam of light that pierced the darkness and removed the scales from our eyes; like a whirlwind that upset many things, but most of all the working of people's minds'.

Gandhi's rise in Indian politics gave new hope to the people. He filled the leadership void and dominated the Indian National Congress for about three decades until India's independence was won. He imparted to the great national organisation a new dynamic spirituality for combat, which he produced by rediscovering the long-forgotten strings of the Indian genius and effecting a synthesis between the ancient civilisation of India and modern western civilisation. Under his dynamic and inspiring leadership, the masses of India stirred themselves and plunged into the nationalist movement.

His identification with the common people of India in terms of their poverty, frugal lifestyle, culture, language, and religious beliefs and practices, as well as their dreams and aspirations for human dignity and good life, was so complete, sincere, and authentic that even the most stubborn and obstinate among them found it difficult to resist his call to join the non-violent struggle for the liberation of India from foreign rule. The non-violent non-cooperation movement launched and directed by him makes for a fascinating story.

1. What made the Indian freedom struggle stand out in the annals of world history?
 - (A) The application of peaceful and non-violent methods of Gandhi such as Satyagraha and Non-violence.
 - (B) The involvement of religious influencers like Gandhi made the people and his champions of liberation.
 - (C) The Indian freedom struggle brought in lots of new ingenuity in diplomacy and societal betterment.
 - (D) The amount of war and violence that occurred was next to negligible compared to a global scale.
2. What is the inference drawn from the second paragraph of the passage?
 - (A) The Indian National Congress which started the political fight against British colonial rule, was not just a political party.



- (B) National liberation movement was fuelled by a political party, not the people of the nation.
- (C) The Indian freedom struggle could be defined as a conflict of ideologies rather than a conflict of political and economic interests.
- (D) With the backing of the Indian National Congress, the freedom fighters of various sects and creeds got a common podium to express their views and opinions robustly.
- 3.** Why did Pandit Nehru use the term 'and then Gandhi came' in his masterpiece 'Discovery of India'?
- (A) Pandit Nehru discovered India in a new light when Mr. Gandhi came to the political scene.
- (B) Gandhi's rise to the position of leader proved influential since he resonated with people across the nation irrespective of their backgrounds.
- (C) The lower sections of the society, which Gandhi referred to as 'Harijans' had the darkness of their minds replaced with light.
- (D) Gandhi's rise to power guided Pandit Nehru to become the country's first prime minister.
- 4.** Why did the people, who were most reluctant to join the fight for the country's liberation, feel helpless to resist the Mahatma's call?
- (A) He was like a breeze of fresh air since he changed the way people thought and behaved through his ideology.
- (B) The Mahatma found similarities and was deeply aware of the acute longing the people had for a better and humane life.
- (C) By being the leader of the Indian National Congress, the Mahatma had provided an admirable platform for various sects.
- (D) The element of dynamic spirituality created a synthesis of Indian forgotten wisdom and new western technical prowess, which appealed to the Indians on a national scale.
- 5.** Which of the following is the best title for the passage?
- (A) Discovery of India.
- (B) The Indian freedom struggles.
- (C) The arrival and influence of the Mahatma.
- (D) Gandhian Philosophy of Life.



Solutions

1. (C)

The scope of this question can be observed in the first paragraph. What truly made the Indian freedom struggle stand out is the non-violent methods implied and the socio-economic changes that came due to this movement.

Point of reference: Third line, first paragraph.

‘Its revolutionary character consisted not in the quantity of bloodshed, but in the quality of the changes it brought about in the political and the socio-economic order of India’.

Options A, B, and D are to be rejected as the answer. The use of non-violent methods, the involvement of religious influencers, and the negligible amount of war accompanied in this struggle are not addressing the main reason why the Indian freedom tussle truly stands out in the pages of world history.

Option C is the answer. The ingenuity and innovation that was brought in during the freedom struggle in the political landscape and the social, and economic conditions of the country also truly make the Indian history of the freedom struggle stand out.

2. (D)

The answer to this question can be found in the second paragraph.

Point of reference: Final line, second paragraph.

‘Thus, the Indian National Movement provided a common platform for all the freedom fighters irrespective of their race, religion, caste, class, region, language, and sex.

Options A, B, and C are to be rejected as the answer. Indian National Congress not being just a mere political party; the driving force of the Indian freedom struggle being the political party, not the citizens, and the conflict of Ideologies, are not the

main inferences to be obtained from the second paragraph. These are the highlights which are just secondary in nature. Option D is the main inference from the second paragraph. The establishment of a common podium that saw people irrespective of their sects and creeds as equals and the subsequent involvement of the entire nation in the freedom struggle have been mentioned.

Therefore, option D is the right choice.

3. (B)

The answer to this quiz can be discovered in the third and fourth paragraphs of the passage. The ending of the third paragraph sets up the tone and theme of the subsequent fourth paragraph.

Point of reference: Second last line, fourth paragraph.

‘He imparted to the great national organisation a new dynamic spirituality for combat, which he produced by rediscovering the long-forgotten strings of the Indian genius and effecting a synthesis between the ancient civilisation of India and modern western civilisation. Under his dynamic and inspiring leadership, the masses of India stirred themselves and plunged into the nationalist movement’.

Options A, C, and D are wrong reasons for the use of the phrase. The discovery of India in a new light which considered all hierarchies of different sects, the removal of the proverbial ‘darkness’ in the minds of the Harijans, and the guidance provided by the Mahatma which led to the culmination of Mr. Nehru becoming the first prime minister, is the inaccurate reasons for the use of this phrase by Mr. Nehru in his book.

Option B is the correct answer. Gandhi’s resonance with people of all backgrounds proved substantial. This became even more influential after he became the leader and led the masses in supporting



his campaign for the overthrow of British Imperial rule.

4. (B)

The reason why all people across the communities of the Indian sub-continent found it hard to resist the Mahatma's call is found exclusively in the entirety of the final paragraph.

Point of reference: The entire final paragraph.

Options A, C, and D are incorrect alternatives. The change in the way people thought and behaved through the ideology of the Mahatma, the establishment of an admirable podium for people of various sects and communities, and the spirituality that created a synthesis of forgotten wisdom and the latest technical prowess, are not the actual reasons as to why people found resemblance in the cause and ambition of the Mahatma.

Option B is the right choice. The Mahatma was able to relate to the deep agonies that lay in the minds of all the people. The deep longing desire to build a better and more humane life was repeatedly quashed by the imperial rule of that time.

5. (C)

The most appropriate heading must be the option that addresses the running theme of the passage.

Point of reference: The entire passage.

Option C is the accurate answer. The influence and arrival of Mahatma Gandhi is the most appropriate heading for the passage since the passage is about the Indian Freedom struggle and the influence of Gandhi on it.



Passage 39

Read the passage carefully and answer the following questions.

Gandhi equates truth with God keeping in view the primacy of truth as an ontological category. He says: truth is God, rather than God is truth. This formulation speaks of the fundamental change that has occurred in Gandhi's earlier concept of God. That also speaks of his approach to religion and metaphysics. The ideas of truth-based religion and truth-based metaphysics dominate Gandhi's philosophy. The following implications are entailed by the formulation 'Truth is God': Truth has a spiritual dimension in addition to the moral dimension, it is a metaphysical category as it characterises the fundamental nature of reality, and it is the absolute reality that is the source of all existence.

Thus, Gandhi makes it clear that truth has a transcendental significance in his metaphysical system in view of the all-comprehensive character of this concept. Truth does not have a partial presence because, if partial, it amounts to a distortion of itself. Truth cannot be domain-specific, nor can it be confined to any discourse. Those who argue for the discourse dependence of truth do not understand the deeply absolute character of truth. Thus, Gandhi emphasises this point by showing that truth is God or the Absolute Reality.

The concept of God signifies the Absolute Reality that cannot be subsumed under any other Reality. This leads to the idea that God is the ultimate ground of all existence. Gandhi makes his concept of God theology-free in order to get rid of the attempt to absorb it into any particular theological tradition. Gandhi's God is free from the theological frameworks which relativise God to their conceptions. Gandhi writes: 'The word Satya comes from sat, which means 'to be', 'to exist'. Only God is ever the same through all time. A thousand times honour to him who has succeeded, through love and devotion for Satya, in opening out his heart

permanently to its presence. I have been but striving to serve that truth'. Gandhi gives absolute status to truth keeping in mind his predilection towards equating truth with God. This makes truth a metaphysical reality more than the moral law.

Gandhi uses the term truth in two ways, namely truth as Absolute Truth and truth as relative truth. While the significance of Gandhi's use of the term truth reflects the importance of the term in many Indian philosophical and religious traditions, the distinction between Absolute Truth and relative truths is most succinctly described through the Buddhist paradigm of truth. The Buddhist understanding of truth broadly differentiates between the Absolute Truth which is the transcendent truth and the conditional truth which relies on the Absolute Truth. Both these forms of truth include factual and scientific truths. However, Gandhi's understanding and application of truth in formulating his philosophy are primarily concerned with morality and social relations.

1. What can be inferred about the primacy of truth from the first paragraph?
 - (A) Truth, while having a moral side to it, has a much more psychic aspect behind it.
 - (B) Truth holds more credence than God itself.
 - (C) The Mahatma's earlier view of God was an entity equivalent to truth.
 - (D) Truth is a transcendental entity that is crucial to existence, being, becoming, and reality.
2. Why did Mahatma Gandhi proclaim this in his view of the truth: 'Truth is God, rather than God is truth'?:
 - (A) To signify that the absolute truth is a concept so potent, which cannot be polluted by any biasedness or presuppositions.
 - (B) The absolute truth exists in a metaphysical dimension. It cannot be grasped due to the limitation of the primary senses.



- (C) To assert his view that was not atheistic but considered Truth equivalent to a Deity.
- (D) To assert that the plurality of all religions and people alike comes from one original source, the truth.
- 3.** Why, according to the author, is the Gandhian concept of God different from the theologians'?
- (A) Gandhi's God is a universal soul, and every representation of God in the liturgical calendar is pure superstition or mumbo-jumbo.
- (B) For Gandhi, God is the universe and its laws, the reason and the truth, and the animating force in everything that can be.
- (C) Theologians base their work on the understanding that God is the absolute truth, but Gandhi argues that Absolute truth is God.
- (D) Through his texts, Gandhi was keen to undermine the idea of prayer being more than sending little messages to heaven.
- 4.** The writer would agree with all the following, except?
- (A) The absolute truth is God, not the other way around.
- (B) Absolute truth is incorruptible. It cannot be tarnished by any biases that a perceiver may have. Those who think otherwise are not aware of this character of truth.
- (C) The Gandhian application and understanding of truth are primarily concerned with issues of Theology and existentialism.
- (D) Absolute truth is more of a metaphysical reality than moral law.
- 5.** Which of the following is the most suitable heading for the passage?
- (A) Gandhi on the concept of God.
- (B) Gandhi on the divinity of truth.
- (C) Gandhi's experiments with truth.
- (D) Gandhian view of metaphysics.



Solutions

1. (D)

Gandhi's ontological view of perceiving truth to hold more credence than God itself is evident from the first paragraph. However, on a thorough reading of it, the main inference of such a claim is brought to light.

Point of reference: Final line, first paragraph.

'The following implications are entailed by the formulation 'Truth is God': Truth has a spiritual dimension in addition to the moral dimension, it is a metaphysical category as it characterises the fundamental nature of reality, and it is the absolute reality which is the source of all existence'.

From this point of reference and understanding of the primacy of truth, options A, B, and C can be rejected as the true meaning of the priority of truth. The spiritual dimension of truth has more credence than God, and Mahatma's earlier views of the divine, are not the true inferences behind the primary nature of truth.

Option D, on the other hand, is the true inference of the first paragraph. The primacy of truth, even more than God, makes truth a transcendental entity, which is in a lot of ways crucial for existence, being, becoming, and reality.

2. (A)

The reason behind Mahatma's bold proclamation regarding the truth is made much clear by the end of the second paragraph.

Point of reference: Final line, second paragraph.

'Thus, Gandhi emphasises this point by showing that truth is God or the Absolute Reality'.

Options B, C, and D are not the reasons behind Gandhi's assertion.

Option A is the reason. To place significance on the true nature of absolute truth, which cannot be polluted or tarnished by any form of biasedness or pre-supposition, is the main reason behind Gandhi's proclamation.

Therefore, option A is the right choice.

3. (C)

The main reason as to what makes Gandhi's view of God stand out compared to the rest of the theologians is observed in the third paragraph. In this paragraph, it is evident what the Mahatma wrote on absolute truth and the status of this absolute as per his perspective.

Point of reference: Fifth line, third paragraph.

'Gandhi writes: 'The word Satya comes from sat, which means 'to be', 'to exist'. Only God is ever the same through all time. A thousand times honour to him who has succeeded, through love and devotion for Satya, in opening out his heart permanently to its presence. I have been but striving to serve that truth'.

Option C is the right choice. The observation of absolute truth to be equivalent to God is the standing point of the Gandhian concept of God.

4. (C)

To answer this query, the reader needs to identify the point with which the writer is most likely not to agree. Such a point is either irrelevant, missing from the passage, or contradictory to what has been stated in the passage.

Point of reference: The entire passage.

Options A, B, and D are to be rejected as the answer. These three options are the notions that are present in the passage. As a result, the writer would not disagree with them or put up any sort of contention.



Option C is the right choice. The Gandhian understandings and applications are not concerned with issues of Theology and existentialism but rather with issues of morality and social relations.

5. (B)

The most suitable heading must cover the theme of the paragraph.

Point of reference: The entire passage.

Options A, C, and D are to be rejected as the answer. The concept of God, Gandhi's experiments on truth, and his metaphysical views are not covering the entire theme of the passage. As a result, they are not suited to be the heading of the passage.





Passage 40

Read the passage carefully and answer the following questions.

Gandhi was not an academic philosopher. He has not evolved a system of metaphysics on the firm foundation of philosophical reflections. There are elements of intuitionism, rationalism, asceticism, and eudaemonism in his metaphysical doctrine, which are not reduced to a coherent unity. But still, his voice is that of a prophet in this age of darkness. He is a great religious and moral reformer and political leader. He is a major contributor to the achievement of India's freedom from British rule. He is fittingly called the Father of the Indian nation. He is a great humanist. Gandhi holds that man has the freedom of the will. He can choose between right and wrong. God has given man freedom. Conscience is the voice of God in man. It intuitively apprehends the rightness and wrongness of actions. In complex situations, God reveals the Truth to us through the intuition of conscience. This is the element of Intuitionism.

Gandhi offers almost an ascetic doctrine of human life. Suppression of instincts and desires and living the life of pure reason constitute the moral life. Our wants should be reduced; our desires should be suppressed; pleasure should be shunned; perfect equanimity and stoical indifference to pleasure and pain should be cultivated. The life of fearless and uncompromising pursuit of Truth, regardless of consequences, is the highest ideal. Sex instinct should not be gratified except for procreation; it is an evil, and as such, should be eradicated. Violence or injury to others should be eschewed altogether. All of these show that Gandhi's metaphysical doctrine contains elements of asceticism, rigorism, rationalism or moral purism, and anti-suffers from its defects.

Gandhi believes in the existence of God. God is the Supreme Good, Truth, and Love. He is the moral governor. Finite spirits are sparks of infinite Truth or God. They can

realise the Truth of perfection through social service by identifying themselves with the whole creation-mankind and sentient creation and realizing the oneness of life. Ahimsa or nonviolence in thought, word, and deed, is the means to the realisation of Truth. Ahimsa is love and goodwill and active service. The world is rationally constituted. It is the sphere of spiritual and moral life and is not dead to values. This is the element of metaphysical eudaemonism in Gandhi's doctrine.

Truth and Ahimsa are the keystones of Gandhi's philosophy. Truth is God. Ahimsa is love. God is Love. Realisation of Truth means realisation of God. It is possible only through Ahimsa, non-violence, or love. God can be realised through the love and service of humanity. He makes too much of truth. He says, 'God is Truth.' But it is more correct to say, according to him, that 'Truth is God'. He does not clearly explain the meaning of the Infinite. Truth is the supreme good. His metaphysical doctrine is vague as to the nature and content of the Supreme Good. However, he should be credited for 'de-theologizing' truth.

This means the truth as Gandhi sees is not appropriable by any religious denomination. It can be pointed out here that if Gandhi were to say, as he did earlier, that God is truth, then truth becomes denominational. It would then be easy to see truth as associated with the Semitic or the Vedantic or whatever else we have view of God. Each believer can see truth as one with his God. The de-theologised view of God is of quite some significance in the age we are living when all types of fundamentalist fanaticism are playing havoc with the fate of humankind. Therefore, Gandhi can say that Ishwar, Allah are thy names. This is no figurative expression for Gandhi as most people seem to think. It can be suggested that there is a deeper truth to it. The expression has an ontological status for Gandhi and therein lies its significance.



1. Why did the author regard Gandhi as a prophet in an age of Darkness?
 - (A) There were elements of intuitionism and rationalism in Gandhi's metaphysical doctrine.
 - (B) Gandhi was a liberal by heart. He loathed fanaticism and, like any other liberal, believed in reason and favoured tolerance, which in today's day and age is a rare legacy.
 - (C) Gandhi was a great religious, and moral reformer besides being a political leader. This makes his rationale and insight nothing less than that of a prophet's.
 - (D) Apart from being the father of India and a great humanist, Gandhi held insights about the freedom of will and how God pushes man in complex situations to understand truth.
2. What can be said from the second paragraph, about the way of life and philosophy of Gandhi?
 - (A) He followed an ascetic life, in which all sexual needs of human beings are shunned as a sin or symbols of evil.
 - (B) A life dedicated to the pursuit of Truth, Wisdom, Justice, and Courage. He did not believe in the overindulgence of human needs, but rather believed in the moderation of those. He was an avid believer of Stoicism.
 - (C) He was optimistic and believed in Hedonism. In this way of life, the gratification of human needs and deriving pleasure from that are the main targets.
 - (D) He believed only in moral purism—nothing more and nothing less.
3. How can a human being become one with God, as per the insight of the Mahatma?
 - (A) By living a fulfilled life, which is driven by how people choose to live, not based on money or prestige. (Eudaemonism)
 - (B) By living a life with the main goal being the pursuit of truth and deeds of charity, which are a symbol of love.
 - (C) By purity of thought: good thoughts which lead to good words and further good deeds.
 - (D) By realising that the absolute truth is God, and not vice versa.
4. What is the advantage of the 'De-theologised' truth that Gandhi presents the reader with?
 - (A) The version that God is truth becomes relatable to the follower to associate God with the truth of their religion.
 - (B) The Mahatma's view of truth is fundamental in battling all sorts of religious fanaticism that plague us.
 - (C) The insight that the absolute truth is God helps everyone across all religions associate with a much more fundamental thing common to them all, the pursuit and importance of Truth.
 - (D) It cannot be stated with clarity what this view exactly means since the author did say that this version of the truth has an ontological status.
5. Which of the following is the best title for the passage?
 - (A) The metaphysical dimension of Truth.
 - (B) A critique of the metaphysical view.
 - (C) Gandhi: The prophet of modern times.
 - (D) Religious fanaticism that plagues us all.



Solutions

1. (D)

The answer to this query is available on a closer and thorough inspection of the first paragraph.

Point of reference: The entire first paragraph.

Options A, B, and C can be rejected as the answer. The elements of intuitionism and rationalism in Gandhi's metaphysical doctrine, him being a liberal by heart who loathed fanaticism, and his status as a religious, moral reformer, may seem like the answer at first glance. However, they do not bring to light his view and perception of God.

Option D is the answer. Apart from being the Father of the country (this Hint covers the reforms he brought to the country), Gandhi's insight about God and how he pushes man in complex situations to understand Truth is what makes the author consider Gandhi as a prophet in these times.

2. (B)

Gandhi's way of life and philosophy becomes clear on reading the second paragraph.

Point of reference: Fourth line, second paragraph.

'The life of fearless and uncompromising pursuit of Truth, regardless of consequences, is the highest ideal. Sex instinct should not be gratified except for procreation; it is an evil, and as such, should be eradicated'.

Options A, C, and D do not describe what the Mahatma believed to be the doctrine of human life.

Option B is the right choice. The life which holds truth as the highest ideal and human instincts to be carried out in moderation is how Gandhi views the ideal life to be. This ideology can make one assess that he fundamentally was much closer to the stoic philosophers of ancient Greece and Rome.

3. (B)

This view of the Mahatma regarding God and how a person can be united with it, are explained in the third and fourth paragraphs.

Point of reference: Fifth line, fourth paragraph.

'Realisation of Truth means realisation of God. It is possible only through Ahimsa, non-violence, or love. God can be realised through love and service of humanity'.

Options A, C, and D are to be rejected as the answer. Eudaemonism, purity of thought, and the realisation that the absolute truth is God are not the ways, as per Gandhi's insight, the ways in which a person can be united with God.

Option B, on the other hand, is the view that finds resonance with the point of reference. The pursuit of truth and the deeds of charity, which are a symbol of love, form the core belief of Gandhi's philosophy. Truth is God and love is the way in which a person can be united with it.

4. (C)

The de-theologised truth presents a version of the truth that is free from the confines of any religion and yet, at the same time, applicable to them all at the same time. Such a view could be said to have a more universal appeal rather than appealing only to particular religions.

Point of reference: Sixth line, final paragraph.

'Therefore, Gandhi can say that Ishwar, Allah are thy names'.

Option C is the answer. The true insight that the absolute truth is God presents a common platform for people across multiple religions to be united. It can be said in a way that this critical insight can help achieve unity which is trivial and separates men.

**5.(A)**

The most suitable title for the passage must be the alternative that can cover the theme of the passage.

Point of reference: The entire passage.

Option A covers the crux of the passage.

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25	102	https://tinyurl.com/3r9uk5jb	Philosophy	The Basic of Philosophy	2008–2021.
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