

The ancient art of storytelling remains a vital medium for teaching values and fostering cultural understanding

Folklores, the traditional stories, myths, and legends passed down through generations, **have** long been a source of **fascination**, serving as much more than **mere** entertainment. Folklores **often centre on** ordinary people who face **adversity** yet find ways to **overcome** it, **reflecting** everyday life's common struggles and **aspirations**. This **relatability** comforts those who feel **isolated** in their struggles, showing that they are not alone and that their challenges are shared across time and place.



One of folklore's most significant **aspects is** its **inherent** simplicity, which makes it a powerful tool for education across generations. Folklores are often **crafted** to be relatable, **encapsulating** moral lessons or practical **wisdom** in a format accessible to children and adults alike. This accessibility makes folklore an effective educational medium, especially in regions where formal education might be limited.

Through **memorable** characters, narratives, and morals, folklores teach honesty, bravery, kindness, and **empathy** lessons crucial to shaping young minds. Folklore holds a unique power: it reflects past wisdom, inspires **critical thinking**, and provides a mirror for **self-reflection**.

Indian folklore is a **repository** of India's **diverse** cultural heritage. They act as a **unifying** force in a country as diverse as India, with **numerous** languages, religions, and social norms. They capture the **essence** of various regional traditions, **dialects**, and beliefs, **weaving** together the **vast** and **varied** **ethos** of the country.

Every region, from Kashmir to Kanyakumari, **has** tales that **embody** local wisdom, rituals, and social customs. **Stories** like those from the Panchatantra and Jataka Tales **have transcended** regions, becoming **staples** of Indian storytelling that educate on universal values while **highlighting** India's unique cultural **tapestry**.

Indian folklore frequently **addresses** social issues, challenging established norms and encouraging reflection on **societal** practices. **For instance**, the **folktales** of Tenali Rama, the **witty** advisor in the Vijayanagara Empire, often **question** the **elite's excesses** and promote justice for the common man. Similarly, **Birbal**, a **wise** minister in the Mughal court, **features** in numerous tales that promote **intellectual** equality. These stories teach Indians to value **wit**, intelligence, and fairness, subtly questioning the authority of those in power.

By **embedding** reformist ideas within entertaining narratives, Indian folklores provide a soft yet powerful **critique** of societal **hierarchies**, encouraging progressive thinking.

Many Indian folklore **emphasize** the bond between humans and nature, **imparting** lessons on environmental **stewardship** that **resonate** with India's **agrarian** roots. **Stories** about **sacred** rivers, protective spirits, or **revered** animals **highlight** the belief that natural entities are to be respected and cared for.

These tales often highlight shared human experiences, **bridging** cultural **gaps** and fostering a sense of collective identity. Folklore serves as a **reservoir** of collective wisdom, **transcending** time and geography to educate and reform society. Its remarkable **ability** to touch hearts, **prompt** reflection, and inspire action **makes** it **indispensable** in both formal and informal education. In an **era** dominated by digital technology, folklore may seem **antiquated**, yet its **relevance** has only deepened. Modern storytellers, educators, and social reformers can **adapt** folklore for **contemporary** audiences, **harnessing** its **emotive** power to foster empathy and awareness. **[Practice Exercise]**

- Red/blue coloring of words in the sentence indicates subject verb relationship; where 'red' denotes 'subject' and 'blue' denotes 'verb'.

Vocabulary

1. **Vital** (adjective) – Essential, crucial, critical, fundamental, indispensable अत्यावश्यक
2. **Foster** (verb) – Encourage, promote, nurture, cultivate, support प्रोत्साहित करना
3. **Fascination** (noun) – Attraction, allure, captivation, enchantment, intrigue आकर्षण
4. **Mere** (adjective) – Simple, sheer, only, just, bare मात्र
5. **Often** (adverb) – Frequently, regularly, repeatedly, commonly, habitually अक्सर
6. **Center on** (phrasal verb) – Focus on, concentrate on, revolve around, hinge on, be based on पर केंद्रित होना
7. **Adversity** (noun) – Hardship, difficulty, misfortune, trouble, challenge विपत्ति
8. **Overcome** (verb) – Conquer, defeat, surmount, prevail over, triumph over पर काबू पाना
9. **Reflect** (verb) – Mirror, display, show, indicate, manifest प्रतिबिंबित करना
10. **Aspiration** (noun) – Ambition, goal, desire, aim, objective महत्वाकांक्षा
11. **Relatability** (noun) – Connection, resonance, identification, relevance, empathy संबद्धता
12. **Isolated** (adjective) – Alone, solitary, secluded, detached, separated अलग-थलग
13. **Aspect** (noun) – Feature, facet, component, element, characteristic पहलू
14. **Inherent** (adjective) – Innate, intrinsic, natural, built-in, essential अंतर्निहित
15. **Craft** (verb) – Create, make, fashion, construct, design निर्माण करना
16. **Encapsulate** (verb) – Summarize, condense, epitomize, embody, enclose सारांश करना
17. **Wisdom** (noun) – Knowledge, insight, sagacity, understanding, prudence ज्ञान
18. **Memorable** (adjective) – Unforgettable, notable, remarkable, noteworthy, impressive स्मरणीय
19. **Empathy** (noun) – Compassion, understanding, sympathy, rapport, sensitivity सहानुभूति
20. **Critical thinking** (noun) – Analytical reasoning, logical thinking, problem-solving, evaluation, rational thought सामरिक सोच
21. **Self-reflection** (noun) – Introspection, self-examination, contemplation, self-analysis, meditation आत्मचिंतन

22. **Repository** (noun) – Storehouse, archive, treasury, collection, depository भंडार
23. **Diverse** (adjective) – Various, varied, different, assorted, heterogeneous विविध
24. **Unifying** (adjective) – Integrating, harmonizing, consolidating, connecting, combining एकीकरण करने वाला
25. **Numerous** (adjective) – Many, countless, several, myriad, abundant असंख्य
26. **Essence** (noun) – Core, substance, spirit, heart, nature सार
27. **Dialect** (noun) – Vernacular, language, idiom, regional speech, local tongue बोली
28. **Weave** (verb) – Intertwine, knit, interlace, blend, interweave बुनना
29. **Vast** (adjective) – Extensive, immense, huge, enormous, expansive विशाल
30. **Varied** (adjective) – Diverse, assorted, mixed, different, multifarious विविध
31. **Ethos** (noun) – Spirit, character, culture, philosophy, values प्रकृति
32. **Embody** (verb) – Represent, personify, exemplify, incarnate, manifest अवतार लेना
33. **Transcend** (verb) – Surpass, exceed, go beyond, rise above, overcome पार करना
34. **Staple** (noun) – Mainstay, essential, basic, fundamental, primary item मुख्य वस्तु
35. **Highlight** (verb) – Emphasize, underscore, spotlight, accentuate, stress प्रमुखता देना
36. **Tapestry** (noun) – Mosaic, intricate design, complex pattern, fabric, weaving जटिल मिश्रण
37. **Address** (verb) – Tackle, deal with, confront, handle, attend to सामना करना
38. **Societal** (adjective) – Social, communal, collective, public, societal सामाजिक
39. **For instance** (phrase) – For example, such as, to illustrate, as an illustration, e.g. उदाहरण के लिए
40. **Witty** (adjective) – Clever, humorous, amusing, sharp, quick-witted चतुर
41. **Elite** (noun) – Upper class, aristocracy, high society, ruling class, privileged few अभिजात वर्ग
42. **Excesses** (noun) – outrageous or immoderate behaviour. ज्यादातियों
43. **Wise** (adjective) – Knowledgeable, sage, learned, insightful, prudent बुद्धिमान
44. **Feature** (verb) – Include, present, showcase, display, exhibit प्रदर्शित करना
45. **Intellectual** (adjective) – Mental, cerebral, scholarly, academic, thoughtful बौद्धिक

46. **Wit** (noun) – Humor, cleverness, sharpness, intelligence, ingenuity विनोद बुद्धि
47. **Subtly** (adverb) – Delicately, finely, slightly, discreetly, imperceptibly सूक्ष्मता से
48. **Embed** (verb) – Insert, implant, fix, ingrain, incorporate सम्मिलित करना
49. **Critique** (noun) – Analysis, evaluation, review, assessment, criticism समीक्षा
50. **Hierarchy** (noun) – Ranking, order, chain of command, pecking order, ladder पदानुक्रम
51. **Emphasise** (verb) – Highlight, stress, underline, accentuate, underscore ज़ोर देना
52. **Impart** (verb) – Convey, communicate, transmit, bestow, pass on प्रदान करना
53. **Stewardship** (noun) – Management, care, supervision, guardianship, responsibility संरक्षण
54. **Resonate** (verb) – Echo, reverberate, ring true, strike a chord, connect गूँजना
55. **Agrarian** (adjective) – Agricultural, rural, farming, countryside, pastoral कृषि संबंधी
56. **Sacred** (adjective) – Holy, divine, hallowed, consecrated, revered पवित्र
57. **Revered** (adjective) – Respected, esteemed, venerated, honored, admired पूजनीय
58. **Bridge the gap** (phrase) – Connect, reconcile, link, close the distance, bring together फासला कम करना
59. **Reservoir** (noun) – Store, supply, pool, collection, repository भंडार
60. **Transcend** (verb) – Surpass, exceed, go beyond, rise above, overcome पार करना
61. **Prompt** (adjective) – Quick, immediate, swift, timely, punctual तत्काल
62. **Indispensable** (adjective) – Essential, necessary, vital, crucial, fundamental अनिवार्य
63. **Era** (noun) – Period, age, epoch, time, generation युग
64. **Antiquated** (adjective) – Old-fashioned, outdated, obsolete, archaic, ancient पुरातन
65. **Relevance** (noun) – Significance, importance, pertinence, applicability, connection प्रासंगिकता
66. **Adapt** (verb) – Adjust, modify, alter, acclimate, tailor अनुकूलित करना
67. **Contemporary** (adjective) – Modern, current, present-day, up-to-date, recent आधुनिक
68. **Harness** (verb) – Utilize, employ, use, exploit, channel उपयोग करना
69. **Emotive** (adjective) – Emotional, moving, stirring, affecting, touching भावनात्मक

Summary of the Editorial

1. Storytelling remains an essential medium for teaching values and enhancing cultural understanding.
2. Folklores—traditional stories, myths, and legends—offer more than just entertainment; they serve educational and cultural purposes.
3. Folklores often portray ordinary individuals overcoming adversity, resonating with common human struggles.
4. The relatability of folklores provides comfort and a sense of shared experience for people across different eras and regions.
5. The simplicity of folklore stories makes them effective educational tools, accessible to both children and adults.
6. Folklore is particularly impactful in regions with limited formal education, teaching moral and practical lessons.
7. Through memorable characters and narratives, folklore imparts values like honesty, bravery, kindness, and empathy.
8. Folklores act as mirrors for self-reflection and critical thinking, blending past wisdom with present-day relevance.
9. Indian folklore preserves the country's diverse cultural heritage, fostering unity in a highly diverse society.
10. Regional tales from across India embody local wisdom and customs, reinforcing the country's cultural identity.
11. Collections like the Panchatantra and Jataka Tales convey universal values while celebrating India's cultural diversity.
12. Indian folktales often address social issues, subtly challenging norms and encouraging societal reflection.
13. Characters like Tenali Rama and Birbal illustrate values of justice, intellectual equality, and critique of the elite.
14. Many Indian folklores emphasize environmental stewardship, reflecting India's agrarian traditions and respect for nature.
15. In today's digital age, folklore remains relevant, with modern storytellers adapting it to foster empathy and awareness.

Practice Exercise: SSC Pattern Based

[Editorial page]

1. **What is the tone of the passage?**

- A. Nostalgic
- B. Persuasive
- C. Informative
- D. Humorous

2. **What is the main theme of the passage?**

- A. The evolution of folklore over time
- B. The role of folklore in promoting environmental stewardship
- C. The significance of folklore in education and social reform
- D. The humorous elements in Indian folklore

3. **Select the most appropriate options to fill in the blanks in the following sentence based on the passage.**

Folklores serve as a powerful tool for _____, especially in regions where formal education is limited. Their _____ nature makes them accessible to both children and adults, effectively conveying moral lessons and practical wisdom.

- A. entertainment, humorous
- B. education, complex
- C. education, simple
- D. leisure, diverse

4. **Based on the passage, choose the option that best reflects the primary significance of Indian folklore.**

Indian folklore holds significant value because it _____.

- A. emphasizes unity by highlighting India's diverse cultural heritage
- B. encourages people to challenge societal norms in an aggressive way
- C. focuses exclusively on historical events and important personalities
- D. teaches strict adherence to existing cultural values without question

5. **Why are folklores considered an effective educational medium, especially in regions with limited formal education?**

- A. They offer simple entertainment without any educational value.
- B. They encapsulate moral lessons and wisdom in an accessible way.
- C. They are complex stories that require advanced understanding.
- D. They are primarily used for demoting ancient rituals and customs.

6. **For the four-sentence (S1 to S4) paragraph below, sentences S1 and S4 are given. From the options P, Q, R and S select the appropriate sentences for S2 and S3, respectively.**

S1: As international cooperation on climate action accelerates, it is now widely acknowledged that the public sector alone cannot shoulder the responsibility of combating climate change.

S4: Sustainability agreements, which facilitate collaborative action among companies against climate change, can mitigate some of these risks by pooling resources and increasing businesses' collective impact.

P: But, more importantly, the movement has expressed a lack of trust.

Q: This has led to a consensus for private sector involvement, with corporates increasingly adopting environmental, social and governance (ESG) practices. However, ESG is a novel and challenging terrain.

R: Even during the Durga Pooja, thousands of people have participated in demonstrations in solidarity with the doctors.

S: Businesses typically fear the 'first mover disadvantage' due to uncertain returns on ESG actions and investments, along with perceived limitations of standalone efforts.

- A. P and Q
- B. P and R
- C. P and S
- D. Q and S

7. **Sentences of a paragraph are given below in jumbled order. Arrange the sentences in the correct order to form a meaningful and coherent paragraph.**

- O. In this context, the idea of Third-Party Litigation Funding (TPLF) has quickly emerged as a game-changer, potentially opening courtroom doors for many who felt they had been shut out.
- P. This revolution is not about abrogating colonial laws, drafting new laws, or ensuring speedier verdicts.
- Q. Instead, it centres on the question — who foots the bill for justice?
- R. In the heart of India's legal system, from the Supreme Court in Delhi to modest district courts in rural Bihar, a quiet revolution has been in the making for decades.

- A. RPQO
- B. PRQO
- C. OQRP
- D. ROQP

8. **Select the option that can be used as a one-word substitute for the given group of words.**

The list of subjects to be discussed at a meeting

- A. Agenda
- B. Menu
- C. Minutes
- D. Objectives

9. **Select the most appropriate ANTONYM of the word in brackets to fill in the blank.**

She has _____ (witty) remarks about everything

- A. whimsical
- B. unamusing
- C. woeful
- D. sorry

10. **Select the most appropriate ANTONYM of the given word.**

Paralysed

- A. Demure
B. Healthy
C. Stifled
D. Sultry
11. **The following sentence has been divided into four segments. Identify the segment that contains an adverbial usage error.**
Mr. Arun / will pay dear / for his / financial mistake
A. Mr. Arun
B. financial mistake
C. for his
D. will pay dear
12. **Select the most appropriate synonym of the word in brackets to fill in the blank.**
Listening to the same lecture everyday appeared very _____ to him. (boring)
A. monotonous
B. furious
C. monolithic
D. nervous
13. **Select the most appropriate option to fill in the blank.**
We have postponed this movie outing too many times, so we are going tomorrow, come _____ or shine.
A. hail
B. rain
C. mountain
D. thunder
14. **Parts of a sentence are given below in jumbled order. Arrange the parts in the correct order to form a meaningful sentence.**
O. went
P. yesterday
Q. we
R. to the
S. park
A. QORSP
B. PSROQ
C. RQOSP
D. OPQRS
15. **Select the most appropriate synonym of the given word.**
Repulse
A. Substitute
B. Recover
C. Reprove
D. Repel
16. **Select the INCORRECTLY spelt word in the given sentence.**

One must be confident of winning and gaining one's goals and must face situations, disasters, trials and setbacks of life with confidence

- A. Setbacks
- B. Trials
- C. Disasters
- D. Confident

17. **Select the most appropriate option that can substitute the underlined segment in the given sentence.**

Five years later, I was eating this same dish at the same restaurant

- A. had been eating
- B. am eating
- C. has been eating
- D. will have be eating

18. **Select the option that expresses the given sentence in passive voice.**

Scientists were conducting experiments on the newly discovered species

- A. The newly discovered species has been conducting experiments by scientists.
- B. Experiments were being conducted on the newly discovered species by scientists.
- C. The newly discovered species has been experimented on by scientists.
- D. Experiments on the newly discovered species had been conducted by the scientists

19. **Parts of a sentence are given below in jumbled order. Select the option that arranges the parts in the correct sequence to form a meaningful sentence.**

(P) the sun

(Q) to our planet, Earth

(O) provides essential energy

(R) sustaining life and warmth

- A. QROP
- B. POQR
- C. ROQP
- D. ORPQ

20. **The given sentence is divided into four segments. Select the option that has the segment with a grammatical error.**

The employees were comfortable / with me and they talked about / their problems since / I has worked there as a manager.

- A. with me and they talked about
- B. I has worked there as a manager.
- C. their problems since
- D. The employees were comfortable

Comprehension:

In the following passage, some words have been deleted. Read the passage carefully and select the most appropriate option to fill in each blank.

People often say that the stars govern their fate but they forget the fact that success or failure is the result of one's own (1)_____. If we sow chaff, we can't reap grain; and the result or

consequence of an action depends on what one does and to the extent he (2)_____ it. If we work hard, we succeed only to the extent that we work. People who think that the law of karma is (3)_____ may feel that if one is destined to get something he will always get it whether he strives for it or not. But experience tells us that reward and punishments are the direct result of our action. Honesty and hard work never go unrewarded and (4)_____ and evil deeds never go (5)_____. In fact even the law of karma, in its proper sense, means that the fruit we get is decided by whatever actions we did in the past.

21. **Select the most appropriate option to fill in blank number 1.**
 - A. incidents
 - B. case
 - C. power
 - D. actions
22. **Select the most appropriate option to fill in blank number 2.**
 - A. does
 - B. have
 - C. put
 - D. create
23. **Select the most appropriate option to fill in blank number 3.**
 - A. supreme
 - B. most
 - C. more
 - D. greatest
24. **Select the most appropriate option to fill in blank number 4.**
 - A. horribly
 - B. fairness
 - C. badly
 - D. dishonesty
25. **Select the most appropriate option to fill in blank number 5.**
 - A. vile
 - B. unpunished
 - C. waste
 - D. punished

Answers

1. C 2. C 3. B 4.A 5. B 6.D 7. A 8. A 9. B 10.B 11.D 12.A
 13. B 14.A 15.D 16.A 17.B 18.B 19.B 20.B 21.D 22.A 23.A 24.D
 25. B

[\[Practice Exercise\]](#)

Explanations

1. C) Informative

The passage is in an informative tone, providing detailed explanations of how folklore functions as an educational tool, its cultural significance, and its impact on Indian society. It delivers facts, examples, and insights without attempting to evoke nostalgia or humor.

A: Incorrect. Although folklore is a traditional form, the passage does not express nostalgia for the past; it is more focused on how folklore remains relevant and useful.

B: Incorrect. While the passage highlights the value of folklore, it doesn't attempt to persuade the reader of a viewpoint; it presents information objectively.

D: Incorrect. There is no humor in the passage; instead, the tone is serious and focused on conveying the significance of folklore.

2. C) The significance of folklore in education and social reform

The main theme of the passage is the importance of folklore as an educational tool and its role in promoting social reform by subtly critiquing social hierarchies and encouraging empathy, environmental stewardship, and critical thinking.

A: Incorrect. Although there is a mention of folklore's lasting relevance, the passage does not focus on its evolution but rather on its functions and impacts.

B: Incorrect. Environmental stewardship is addressed as a part of folklore's teachings, but it is not the primary theme.

D: Incorrect. The passage is not focused on the humor in folklore; it discusses folklore's educational and societal value.

3. B) education, simple

A: Incorrect. Folklores are indeed entertaining, but the passage focuses on their role in "education," not just entertainment.

B: Correct. The passage describes folklores as tools for "education" with an "inherent simplicity," making them accessible and relatable.

C: Incorrect. Folklores are meant to be simple and relatable, not complex, as the passage suggests.

D: Incorrect. Although folklore may relate to cultural leisure, the passage highlights their educational value and simplicity, which "intricate" does not capture.

4. A) emphasizes unity by highlighting India's diverse cultural heritage

A: Correct. The passage mentions that Indian folklore captures the essence of regional traditions, acting as a "unifying force" despite India's diversity.

B: Incorrect. While some folktales may question societal norms, they are not meant to encourage aggressive behavior.

C: Incorrect. Folklore includes everyday people and moral themes, not exclusively historical events or famous personalities.

D: Incorrect. Folktales are meant to inspire reflection and sometimes question norms rather than enforcing strict adherence.

5. **B) They encapsulate moral lessons and wisdom in an accessible way.**

B is correct because the passage highlights how folklores use simple and relatable storytelling to convey moral lessons and practical wisdom, which makes them accessible and effective as an educational medium across generations.

A is incorrect as folklores are not just simple entertainment; they serve a deeper educational purpose.

C is incorrect since folklores are described as inherently simple, making them understandable for both children and adults.

D is incorrect because, while folklores do reflect cultural heritage, their primary purpose discussed here is to educate through moral lessons rather than demoting ancient rituals.

6. **D) Q and S**

Option Q fits as S2 because it directly responds to S1's idea that the public sector alone can't combat climate change. It states that this realization has led to the inclusion of the private sector, with companies adopting ESG (Environmental, Social, and Governance) practices, even though ESG is relatively new and presents challenges.

Option S works well as S3 because it addresses the potential obstacles businesses face, like the "first mover disadvantage" (hesitancy to take the first step due to uncertain returns). It also touches on the limitations of individual efforts, which sets up the rationale for collaborative sustainability agreements mentioned in S4

P is unrelated to climate action or business collaboration; it mentions a lack of trust, which doesn't logically link with S1's focus on collaboration for climate action.

R is about demonstrations during Durga Pooja, which is unrelated to the topic of climate action and private sector involvement.

7. **A) RPQO**

R: Why R comes first: R sets the context by introducing the ongoing "quiet revolution" within India's legal system, preparing the reader for further details about this transformation.

P: Why P follows R: P uses the pronoun "this revolution," directly referencing the "quiet revolution" introduced in R. P explains what the revolution is not about, providing clarity by contrasting it with other legal reforms, which makes the reader curious about the true focus of this transformation.

Q: Why Q follows P: Q begins with the adverb "Instead," signaling a contrast with P. This provides a transition from what the revolution is not about (as stated in P) to its actual focus, shifting the topic to the question of who finances justice.

O: Why O follows Q: O uses the phrase "In this context," which directly connects to the preceding discussion about the financing of justice introduced in Q. O introduces Third-Party Litigation Funding (TPLF) as the solution to the financial challenges outlined in Q, and presents it as a transformative concept.

8. **A) Agenda** (noun) – The list of subjects to be discussed at a meeting. ठक में चर्चा के लिए निर्धारित विषयों की सूची।

- **Menu** (noun) – A list of the dishes available in a restaurant or that form a meal. रेस्टोरेट में उपलब्ध खाने के व्यंजनों की सूची।
 - **Minutes** (noun) – The written record of what was said and decided at a meeting. बैठक में कही गई बातों और लिए गए निर्णयों का लिखित विवरण।
 - **Objectives** (noun) – Specific results that a person or system aims to achieve within a time frame. वह लक्ष्य जिसे कोई व्यक्ति या प्रणाली समय सीमा के भीतर प्राप्त करना चाहती है।
9. B) **Witty** (adjective) – Showing or characterized by quick and inventive verbal humor. चतुराई भरे, मजेदार
Antonym: **Unamusing** (adjective) – Not amusing, not entertaining, boring. नीरस
- **Whimsical** (adjective) – Playfully quaint or fanciful, especially in an appealing and amusing way. अजीबोगरीब
 - **Woeful** (adjective) – Characterized by sorrow, misery, or wretchedness. दुःखद
 - **Sorry** (adjective) – Feeling regret, remorse, or penitence. खेदजनक
10. B) **Paralysed** (adjective) – Unable to move or act, immobile, inactive. अचल/ लकवाग्रस्त
Antonym: **Healthy** (adjective) – Physically strong and well, having good health, able to function normally. स्वस्थ
- **Demure** (adjective) – Modest, shy, reserved, timid. शर्मीला/ शान्त
 - **Stifled** (adjective) – Suppressed, restrained, suffocated. दबा हुआ
 - **Sultry** (adjective) – Hot and humid, oppressively warm. उमस भरा
11. 'D) will pay dear' के बदले '**will pay dearly**' का प्रयोग होगा क्योंकि 'dear' का प्रयोग एक Adjective के रूप में होता है, जबकि यहाँ पर Adverb 'dearly' की आवश्यकता है। उदाहरण – He paid dearly for his mistake.
Pay dearly (phrase) – to suffer a lot as a result of something one has done महँगा भुगतान करना
- '**will pay dearly**' will be used instead of 'will pay dear' because 'dear' is used as an adjective, while here an adverb 'dearly' is required. Like – He paid dearly for his mistake
12. A) **Boring** (adjective) – Not interesting, tedious, repetitive. उबाऊ
Synonym: **Monotonous** (adjective) – Dull, tedious, repetitive, lacking in variety. निरस, एकरस
- **Furious** (adjective) – Extremely angry, enraged, infuriated. क्रोधित
 - **Monolithic** (adjective) – Massive, large, rigid, uniform. विशालकाय
 - **Nervous** (adjective) – Easily agitated, anxious, worried. चिंतित

13. B) **Rain or shine** (phrase) – regardless of the weather or circumstances; in any event चाहे जैसा मौसम हो

14. A) **QORSP**

We went to the park yesterday

15. D) **Repulse** (verb) – to drive back, push away, or reject something with a feeling of disgust.

इंकार करना

Synonym: **Repel** (verb) – to drive or force back; to cause someone to feel intense distaste.

रोकना

- **Substitute** (verb) – to replace one thing with another. स्थानापन्न करना
- **Recover** (verb) – to return to a normal state of health or strength. स्वस्थ होना
- **Reprove** (verb) – to criticize or correct someone in a gentle way. फटकारना

16. A) The correct spelling of 'Setbecks' is '**Setbacks**' which means "—प्रगति में रुकावट या बाधा

17. B) 'was eating' के बदले 'am eating' का प्रयोग होगा क्योंकि 'Five years later' वर्तमान समय को दर्शाता है, और वाक्य को वर्तमान काल में होना चाहिए। 'Was eating' भूतकाल में चल रही क्रिया को दर्शाता है, जो यहां उपयुक्त नहीं है। उदाहरण— "Five years later, I am eating this same dish at the same restaurant."

- 'am eating' will be used instead of 'was eating' because 'Five years later' indicates the present time, and the sentence should be in the present tense. 'Was eating' refers to a past continuous action, which is not appropriate here. For example— "Five years later, I am eating this same dish at the same restaurant."

18. B) Experiments were being conducted on the newly discovered species by scientists.

Active Voice को Passive Voice में बदलने के लिए (Object + Auxiliary Verb + Past Participle + by + Subject) का प्रयोग किया जाता है। वाक्य 'Scientists were conducting experiments on the newly discovered species' को Passive Voice में बदलते समय Object 'experiments' को वाक्य की शुरुआत में रखा जाता है। Verb 'were conducting' को Passive Voice में बदलकर 'were being conducted' किया गया है। Subject 'scientists' को अंत में 'by scientists' के रूप में रखा गया है।

To convert Active Voice into Passive Voice, the structure (Object + Auxiliary Verb + Past Participle + by + Subject) is used. In the sentence 'Scientists were conducting experiments on the newly discovered species', the object 'experiments' is placed at the beginning, and the verb 'were conducting' is changed to 'were being conducted'. The subject 'scientists' is placed at the end as 'by scientists'. Therefore, the correct answer is (Experiments were being conducted on the newly discovered species by scientists).

19. B) **POQR**

The sun provides essential energy to our planet, Earth sustaining life and warmth

P starts the sentence with "the sun," which introduces the subject of the sentence, setting up the focus on what the sun does.

O logically follows P as it describes what the sun does: "provides essential energy." This establishes a subject-verb relationship: The sun provides essential energy.

Q comes next after O because it specifies where this energy is directed: "to our planet, Earth." This clarifies that the energy provided by the sun is reaching Earth.

R concludes the sentence by explaining why this energy is important: "sustaining life and warmth." This completes the thought by showing the purpose and significance of the sun's energy.

20. B) 'I has worked there as a manager' में 'has' के बदले 'had' का प्रयोग करना होगा क्योंकि यहां Past Perfect Tense की आवश्यकता है। 'Has' का प्रयोग गलत है क्योंकि यह Present Perfect के लिए होता है, जबकि यहां पहले की एक पूरी हुई क्रिया का जिक्र है। जैसे— "I had worked there as a manager before joining another company."
- 'had' will be used instead of 'has' in the segment 'I has worked there as a manager' because the Past Perfect Tense is required here. 'Has' is incorrect because it is used for Present Perfect, but the sentence refers to an action completed in the past; Like— "I had worked there as a manager before joining another company."
21. D) **Actions'** का use होगा क्योंकि "actions" का अर्थ होता है किए गए कार्य या क्रियाएँ। वाक्य में यह बताया गया है कि सफलता या असफलता व्यक्ति के स्वयं के कार्यों का परिणाम है। यहाँ पर sentence यह कहना चाहता है कि अगर हम अच्छे कार्य करते हैं, तो हमें अच्छा फल मिलता है, और अगर बुरे कार्य करते हैं, तो हमें बुरा फल ही मिलता है। इसलिए 'actions' का प्रयोग सही है। जबकि 'Incidents' का अर्थ है घटनाएँ, जो इस संदर्भ में सही नहीं हैं। 'Case' का अर्थ है मामला या स्थिति, जो इस वाक्य में फिट नहीं बैठता। 'Power' का अर्थ है शक्ति, लेकिन यह भी इस वाक्य में उचित नहीं है क्योंकि यहाँ चर्चा कर्मों के बारे में हो रही है।
- Actions'** will be used because it means the deeds or tasks performed. The sentence mentions that success or failure is the result of one's own actions. Here, the sentence is conveying that if we sow good deeds, we will get good outcomes, and if we sow bad deeds, the result will also be negative. Therefore, 'actions' is the most suitable option here. Whereas, 'Incidents' means events, which is not suitable in this context. 'Case' refers to a matter or situation, which doesn't fit here. 'Power' implies strength, but it's not relevant as the context is about actions.
22. A) **Does'** का use होगा क्योंकि "does" का अर्थ होता है किसी कार्य को करना या निष्पादित करना। वाक्य में कहा गया है कि यदि हम कड़ी मेहनत करते हैं, तो हम केवल उस हद तक सफल होते हैं जितना हम कार्य (does) करते हैं। इसलिए, यहाँ 'does' सही है। जबकि 'put' का अर्थ होता है प्रयास या ऊर्जा लगाना, जो यहाँ सही नहीं है क्योंकि वाक्य में प्रयास की बजाय

कार्य निष्पादन की बात की जा रही है। 'Have' का अर्थ है किसी चीज का होना, जो कि इस संदर्भ में उपयुक्त नहीं है। 'Create' का अर्थ है कुछ बनाना, जो कि यहाँ प्रयुक्त नहीं हो सकता क्योंकि वाक्य में केवल कार्य करने का जिक्र है।

- **'Does'** will be used because it means to perform or execute an action. The sentence states that if we work hard, we succeed only to the extent that we "do" or perform the work. Therefore, 'does' is fitting here. Whereas, 'put' means to apply effort or energy, which doesn't fit because the sentence focuses on the execution of work rather than effort. 'Have' means possession, which is not appropriate in this context. 'Create' means to make something, which is not suitable because the sentence only mentions performing an action.

23. **A) Supreme'** का use होगा क्योंकि 'supreme' का अर्थ होता है सबसे बड़ा या सबसे उच्च। यहाँ 'law of karma' को सबसे बड़ा माना गया है, जिसे लोग कभी-कभी ऐसा मानते हैं कि यह सबसे महत्वपूर्ण है। जबकि 'most' का अर्थ है 'सबसे अधिक', जो किसी गुण की मात्रा को बताने के लिए प्रयोग होता है, 'more' का अर्थ है 'अधिक', जो तुलना के लिए प्रयोग होता है, और 'greatest' का अर्थ है 'सबसे महान', लेकिन इसका उपयोग अक्सर भौतिक या मापने योग्य गुणों के संदर्भ में होता है, जो इस context में सही नहीं है।

- **'Supreme'** will be used because 'supreme' means the highest or utmost. Here, the context refers to the 'law of karma' being considered the highest or most significant, which fits well. Whereas, 'most' refers to 'the highest degree' and is used for quantity, 'more' implies a comparison, and 'greatest' refers to 'the largest in size or degree,' which usually applies to physical attributes and doesn't fit this context.

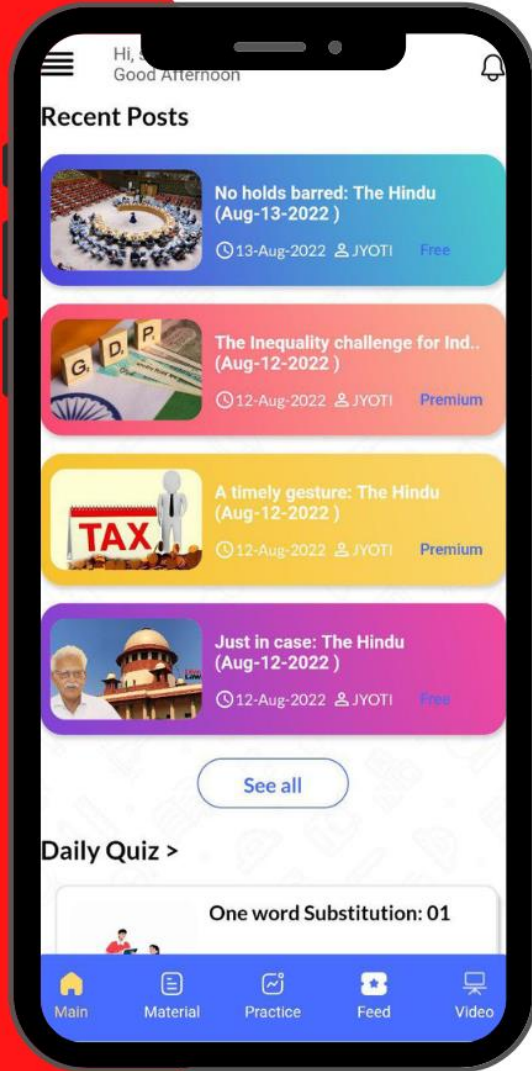
24. **D) Dishonesty'** का use होगा क्योंकि "Dishonesty" का अर्थ होता है बेईमानी या धोखाधड़ी करना। Sentence में बताया गया है कि "honesty" और कड़ी मेहनत का फल कभी व्यर्थ नहीं जाता और बेईमानी (dishonesty) तथा बुरे कर्म कभी बिना परिणाम के नहीं रहते। इसलिए, यहाँ 'Dishonesty' सही उत्तर है। जबकि 'Horribly' का अर्थ होता है भयानक रूप से, 'Fairness' का अर्थ होता है निष्पक्षता, और 'Badly' का अर्थ होता है बुरी तरह से, जो इस context में सही नहीं हैं।

- **'Dishonesty'** will be used because it means engaging in deceptive or fraudulent behavior. The sentence states that honesty and hard work are always rewarded, and dishonesty and evil deeds never go without consequences. Hence, 'Dishonesty' is the correct answer here. On the other hand, 'Horribly' means in a terrible manner, 'Fairness' means impartiality, and 'Badly' means poorly, which are not suitable in this context.

25. **B) 'Unpunished'** का use होगा क्योंकि इसका अर्थ है बिना दंडित किए हुए। यहाँ वाक्य में यह कहा गया है कि बुरे और बुरे कार्य कभी बिना दंडित हुए नहीं रहते, इसलिए 'unpunished' सही

उत्तर है। जबकि 'Vile' का अर्थ है नीच या घृणास्पद, 'Waste' का अर्थ है व्यर्थ, और 'Punished' का अर्थ है दंडित, जो इस संदर्भ में उपयुक्त नहीं हैं।

- 'Unpunished' will be used because it means "without being punished." In the sentence, it states that dishonest and evil deeds never go without consequences, so 'unpunished' fits here. On the other hand, 'Vile' means despicable, 'Waste' means worthless, and 'Punished' implies already penalized, which do not fit in this context.



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