

Navigating turbulent times with Bhagwad Gita

It was on the battlefield that Krishn started teaching Arjun. He didn't teach him when everything was all right, because Arjun was not ready to listen; he thought Krishn was just his friend.

But when turbulent times came, knowledge and **wisdom** became essential, for **calmness, steadiness,** and clarity of mind were necessary to **perceive** things the way they were and to act **wisely**.

First, we must **recognise** and accept that it is a turbulent time. When we **deny** the turbulent time, we live in a **utopia** and are unable to find a solution. The first step is to recognise, and the second is to accept. **Accepting** a situation **helps** calm the mind.

At first, Arjun did not accept the situation. He sat on the floor and **trembled** – the **superhero**, who had never cried in his life, **wept** in front of Krishn, saying, "I cannot fight."

Krishn said, "Come on! Drop this weakness from your heart. Let go of this emotional **baggage** you are carrying. Get up." Krishn boosted Arjun's ego, saying, "You can handle this situation. Come on, get up. What will people say about you?"

On the battlefield, when Arjun began to feel **despondent** thinking about the possible outcomes of his actions, Krishn gave him teachings of Karm Yog, Bhakti Yog, and Janan Yog, and thus the Gita was born.

Krishn said to Arjun, "You have the right to perform your duty, but you are not **entitled to** the fruits of your actions."

Most people do not act without expecting results. When you cook rice, you put the rice in water and then place it on fire, because you know that this action will give a result. Results depend on actions. You think, 'I cooked the rice, I put it on the fire.' No, rice followed the law. If you, or anyone anywhere, put rice in water and place it on fire, it will be cooked. But you think that you did it. You cannot do anything that is against the law. Acting is within your control, but even then, you can only influence it indirectly, not directly.

The only **way** to control your actions **is** to **transcend** the three gunas – sattva, purity; rajas, **passion;** and tamas, **inertia**. Tamas represents inertia, rajas, **restlessness,** and sattva, balance. When you **give up laziness** and **heedlessness,** remain balanced without becoming **restless** for the fruits of your actions, and transcend even these three qualities, you can influence your actions as well.

Constantly thinking about the fruits of your actions weakens you. The **one** who focuses 100% on their actions alone **is** free. If you are participating in a race, you should have no interest in looking at who is running faster than you. Your focus should be on your track and your run. When you give 100% in any task, even if you lose, you feel satisfied that you used your full **potential** and performed your best.

When you **compete** with yourself, you progress in life, but when you compete with others, you weaken yourself.

So, move forward in life with focus. The Gita teaches us to maintain **equanimity irrespective of** circumstances. **Experiencing unity** within not only **sharpens** your **intellect** but also **enriches** your emotions. Until you are emotionally calm, how can happiness be possible in your life? **[Practice Ex.]**

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

Vocabulary

1. **Navigate** (verb) – Steer, guide, manage, direct, handle मार्गदर्शन करना
2. **Turbulent** (adjective) – Chaotic, unstable, rough, disorderly, stormy अशांत
3. **Wisdom** (noun) – Knowledge, insight, understanding, prudence, intelligence ज्ञान
4. **Calmness** (noun) – Tranquility, composure, serenity, peace, stillness शांति
5. **Steadiness** (noun) – Stability, firmness, consistency, persistence, balance स्थिरता
6. **Perceive** (verb) – Understand, recognize, discern, observe, sense देखना/समझना
7. **Wisely** (adverb) – Prudently, sensibly, intelligently, judiciously, thoughtfully बुद्धिमानी से
8. **Recognise** (verb) – Identify, acknowledge, realize, appreciate, admit पहचानना
9. **Deny** (verb) – Refuse, reject, contradict, negate, disavow इंकार करना
10. **Utopia** (noun) – Ideal place, perfect world, paradise, fantasy, dreamland आदर्श स्थिति
11. **Tremble** (verb) – Shake, shiver, quake, quiver, vibrate कांपना
12. **Weep** (verb) – Cry, sob, shed tears, wail, lament रोना
13. **Baggage** (noun) – Burden, weight, hindrance, load, encumbrance बोझ
14. **Despondent** (adjective) – Hopeless, discouraged, dejected, downcast, gloomy निराश
15. **Entitle** (to) (verb) – Give the right, authorize, allow, enable, empower अधिकार देना
16. **Transcend** (verb) – Surpass, go beyond, exceed, rise above, overcome पार करना
17. **Passion** (noun) – Intensity, enthusiasm, fervor, zeal, emotion जुनून
18. **Inertia** (noun) – Resistance to change, sluggishness, inactivity, stagnation, immobility निष्क्रियता
19. **Restlessness** (noun) – Agitation, unease, impatience, nervousness, instability बेचैनी
20. **Give up** (phrasal verb) – Abandon, relinquish, surrender, let go, stop छोड़ देना
21. **Laziness** (noun) – Idleness, sloth, lethargy, inactivity, apathy आलस्य
22. **Heedlessness** (noun) – Carelessness, negligence, thoughtlessness, inattentiveness, recklessness लापरवाही
23. **Restless** (adjective) – Uneasy, impatient, unsettled, agitated, fidgety बेचैन

24. **Potential** (noun) – Capability, ability, capacity, talent, promise क्षमता
25. **Compete** (verb) – Strive, vie, contest, challenge, rival प्रतिस्पर्धा करना
26. **Equanimity** (noun) – Calmness, composure, poise, balance, tranquility समभाव
27. **Irrespective of** (phrase) – Regardless of, notwithstanding, despite, without consideration of की परवाह किए बिना
28. **Unity** (noun) – Oneness, harmony, solidarity, cohesion, agreement एकता
29. **Sharpen** (verb) – Enhance, improve, refine, hone, perfect तेज करना
30. **Intellect** (noun) – Intelligence, reasoning, understanding, mind, cognitive power बुद्धि
31. **Enrich** (verb) – Improve, enhance, upgrade, develop, strengthen समृद्ध करना

Summary of the Editorial

1. **Lessons Amid Adversity:** Krishn began teaching Arjun on the battlefield when Arjun was vulnerable and open to wisdom.
2. **Acknowledging Challenges:** Recognizing and accepting turbulent times is the first step to finding solutions and maintaining clarity of mind.
3. **Calm Acceptance:** Accepting a situation calms the mind, helping individuals perceive reality as it is.
4. **Arjun's Vulnerability:** Initially, Arjun refused to accept the situation, expressing despair and hesitation to fight.
5. **Encouragement to Rise:** Krishn motivated Arjun to overcome weakness, letting go of emotional baggage, and face challenges with strength.
6. **Birth of the Gita:** The teachings of Karm Yog (action), Bhakti Yog (devotion), and Janan Yog (knowledge) emerged as Krishn guided Arjun.
7. **Detachment from Results:** Krishn emphasized that while one has the right to act, attachment to the outcomes should be avoided.
8. **Actions and Universal Laws:** Actions follow universal laws, and results are governed by these laws, not personal control.
9. **Transcending Gunas:** Overcoming the three gunas – tamas (inertia), rajas (restlessness), and sattva (balance) – leads to mastery over actions.
10. **Focus on Actions:** Constant focus on results weakens one's efforts, while dedication to the task alone brings freedom.
11. **Avoid Comparisons:** Competing with others can weaken resolve, whereas competing with oneself fosters growth.
12. **Self-Focused Efforts:** Concentrating fully on one's own actions ensures satisfaction, even if outcomes are not favorable.
13. **Equanimity in Life:** The Gita teaches equanimity, encouraging a balanced mindset regardless of circumstances.
14. **Unity and Clarity:** Achieving inner unity sharpens intellect and enriches emotional well-being.
15. **Emotional Calmness:** Emotional stability is essential for happiness and progress in life, as calmness fosters clarity and satisfaction.

Practice Exercise: SSC Pattern Based

[Editorial Page]

- 1. What is the tone of the passage?**
 - A. Inspirational
 - B. Critical
 - C. Pessimistic
 - D. Informative
- 2. According to the passage, what is the **first step** in dealing with turbulent times, as suggested by Krishn?**
 - A. Accept the situation
 - B. Deny that the time is turbulent
 - C. Argue about the situation
 - D. Recognise that the time is turbulent
- 3. Which of the following statements is **true** according to the passage?**
 - A. Krishn taught Arjun about Karm Yog, Bhakti Yog, and Janan Yog on the battlefield.
 - B. The Gita forbids performing any action and preaches complete inactivity.
 - C. Arjun remained calm and never wept before Krishn.
 - D. Krishn told Arjun that everyone is fully entitled to the results of their actions.
- 4. According to the passage, what is the best way to achieve satisfaction in life?**
 - A. By winning in competitions against others.
 - B. By focusing on and giving your best to your actions without attachment to results.
 - C. By comparing yourself with others to gauge your progress.
 - D. By remaining emotionally detached from everything.
- 5. What is the antonym of "**heedlessness**" as used in the passage?**
 - A. Ignorance
 - B. Diligence
 - C. Apathy
 - D. Carelessness
- 6. Select the most appropriate synonym of the given word.**

Panacea

 - A. Miracle
 - B. Pressure
 - C. Survey
 - D. Remedy
- 7. Select the appropriate option that can substitute the underlined idiom in the given sentence.**

Everyone says that waking up early in the morning is beneficial for our health and overall well-being. But it is easier said than done

 - A. not as easy as it seems to be
 - B. a step towards better health
 - C. a life filled with excitement

- D. to start performing better than before
8. **Select the most appropriate option to fill in the blank.**
During the meeting, the employer's _____ was clear as he calmly addressed each team member's concerns and provided insightful solutions
- A. compose
B. composure
C. composed
D. composes
9. **Select the INCORRECTLY spelt word.**
- A. Extraneous
B. Quiescent
C. Posthumous
D. Colloquiel
10. **Select the most appropriate synonym of the underlined word in the given sentence.**
The lenient ways of the manager prompted substandard work from his subordinates
- A. easygoing
B. ignorant
C. irritating
D. insane
11. **The following sentence has been split into four segments. Identify the segment that contains a grammatical error.**
Sarah / will singing / at the concert / on Saturday
- A. on Saturday
B. Sarah
C. at the concert
D. will singing
12. **Select the most appropriate option to fill in the blank.**
The way she elaborated on every detail with precision impressed everyone _____ the meeting.
- A. above
B. off
C. at
D. into
13. **The following sentence has been split into four segments. Identify the segment that contains a grammatical error.**
They were / interested / on / learning new languages.
- A. they were
B. on
C. interested
D. learning new languages
14. **Select the most appropriate synonym of the underlined word.**
The management gave kudos to Jithin for his performance

- A. praise
B. admonishment
C. criticism
D. punishment
15. **The following sentence has been split into four segments. Identify the segment that contains a grammatical error.**
I hope that / yesterday's lunch / at Rahul's place / was at your liking
- A. was at your liking.
B. yesterday's lunch
C. I hope that
D. at Rahul's place
16. **Select the most appropriate option to substitute the underlined segment in the given sentence.**
The project fell besides due to lack of funding and support
- A. fell until due to lack
B. fell through due to lack
C. fell about due to lack
D. fell along due to lack
17. **Select the most appropriate synonym of the following word.**
Reluctant
- A. Curious
B. Unrelenting
C. Unwilling
D. Pleasant
18. **Select the correct spelling of the underlined word in the given sentence.**
The flight was about to take off when suddenly the authorities came to ensure the record of the maintanance department.
- A. maintenance
B. maintnance
C. maintainence
D. Maintainance
19. **Select the INCORRECTLY spelt word**
- A. Eighty
B. Crazy
C. Medicin
D. Addict
20. **The following sentence has been split into four segments. Identify the segment that contains a grammatical error.**
While she / was watched / the movie, / her phone rang.
- A. while she
B. was watched

- C. her phone rang
- D. the movie

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.

A phobia is an irrational fear of an object, situation or living thing. While fear is (1)_____ natural response to danger, phobias often occur (2)_____ response to something unlikely to cause real harm. In some cases, a person with a (3)_____ will meet the diagnostic criteria for a specific phobia, which is a type of anxiety disorder. Someone with a specific phobia will (4)_____ intense fear and anxiety when confronted with the source of the phobia, which could include blood, heights or specific animals like dogs. Phobias are (5)_____ by significant distress and often cause a person to avoid the source of their fear or suffer from extreme anxiety when faced with it. Someone experiencing a phobia that is interfering with everyday life should consider undergoing treatment for their phobia, as outcomes for professional care are typically favourable.

21. **Select the most appropriate option to fill in blank number 1.**
 - A. one
 - B. those
 - C. a
 - D. these
22. **Select the most appropriate option to fill in blank number 2.**
 - A. at
 - B. in
 - C. on
 - D. of
23. **Select the most appropriate option to fill in blank number 3.**
 - A. trouble
 - B. danger
 - C. phobia
 - D. violence
24. **Select the most appropriate option to fill in blank number 4.**
 - A. experience
 - B. dream
 - C. horizon
 - D. aspire
25. **Select the most appropriate option to fill in blank number 5.**
 - A. qualified
 - B. categorised
 - C. characterised
 - D. classified

Answers

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

[\[Practice Exercise\]](#)

Explanations

1. A) Inspirational

The passage uses the teachings of the Bhagwad Gita to motivate and inspire readers to overcome challenges, focus on their actions, and maintain equanimity. The tone encourages perseverance and self-improvement.

B: Incorrect because the passage does not criticize any person, belief, or ideology. It emphasizes constructive teachings.

C: Incorrect because the passage is optimistic, focusing on how one can overcome turbulent times and grow.

D: Although the passage does have knowledge, its primary aim is to inspire and uplift rather than merely inform.

2. D) Recognise that the time is turbulent

The passage clearly states: "First, we must recognise and accept that it is a turbulent time... The first step is to recognise, and the second is to accept." Hence, the very first step is recognition.

A. Accept the situation – This is the second step, not the first.

B. Deny that the time is turbulent – The passage warns against denying turbulent times, as it prevents finding a solution.

C. Argue about the situation – The passage does not recommend arguing; it highlights acceptance and recognition as the essential steps.

3. A) Krishn taught Arjun about Karm Yog, Bhakti Yog, and Janan Yog on the battlefield

The passage states: "On the battlefield, when Arjun began to feel despondent... Krishn gave him teachings of Karm Yog, Bhakti Yog, and Janan Yog, and thus the Gita was born." This is the historical context in which the Gita's teachings were imparted.

B. The Gita forbids performing any action – This is false. The Gita actually emphasizes performing one's duty (Karm Yog), not avoiding action.

C. Arjun remained calm and never wept – The passage explicitly mentions Arjun weeping and trembling at the thought of fighting.

D. Krishn told Arjun that everyone is fully entitled to the fruits of their actions – This contradicts the core teaching: "You have the right to perform your duty, but you are not entitled to the fruits (results) of your actions."

4. B) By focusing on and giving your best to your actions without attachment to results.

A: The passage states that competing with others weakens you, whereas satisfaction comes from focusing on your own actions.

B: The passage emphasizes that satisfaction arises from giving your full effort and not being attached to the outcome of your actions.

C: Comparing yourself with others is discouraged in the passage as it weakens you rather than helping you progress.

D: Emotional calmness is important, but detachment from everything is not the key point. The focus is on maintaining equanimity and unity within.

5. B) **Diligence**

Heedlessness means neglect or carelessness, and its opposite is diligence, which implies carefulness and attention to detail.

6. D) **Panacea** (noun) – A solution or remedy for all difficulties or diseases; cure-all. सर्वरोगनिवारक

Synonym: Remedy (noun) – A treatment or solution for a problem or disease. इलाज

- **Miracle** (noun) – A surprising and welcome event that is not explicable by natural or scientific laws. चमत्कार
- **Pressure** (noun) – The continuous physical force exerted on or against an object by something in contact with it. दबाव
- **Survey** (noun) – The act of examining or investigating something in detail. सर्वेक्षण

7. A) **Easier said than done** (idiom): Not as easy as it seems to be कुछ ऐसा है जिसे कहना या सुझाव देना आसान है, लेकिन वास्तव में करना कठिन है।

8. 'B) **Composure**' सही है क्योंकि इसका अर्थ है शांत और आत्म-नियंत्रण की स्थिति। वाक्य में यह बताया गया है कि मीटिंग के दौरान नियोक्ता ने प्रत्येक सदस्य की चिंताओं को शांति से संबोधित किया, जो 'composure' के अर्थ से मेल खाता है। 'Compose' एक verb है जिसका अर्थ है बनाना या व्यवस्थित करना, जो यहां फिट नहीं होता क्योंकि खाली स्थान में एक noun की जरूरत है। 'Composed' एक adjective है जिसका अर्थ है शांत, लेकिन यह व्याकरणिक रूप से फिट नहीं होता क्योंकि खाली स्थान में एक noun चाहिए। 'Composes' verb का तीसरा व्यक्ति एकवचन रूप है, जो यहां उपयुक्त नहीं है क्योंकि वाक्य में नियोक्ता के व्यवहार का वर्णन करने के लिए noun चाहिए।

Composure is correct because it means a state of being calm and in control of oneself, which aligns with the context of the sentence where the employer's calm demeanor during the meeting is highlighted. 'Compose' is a verb meaning to create or arrange, which doesn't fit as the blank requires a noun to describe the employer's state. 'Composed' is an adjective meaning calm, but it doesn't grammatically fit as the blank requires a noun, not an adjective. 'Composes' is the verb's third-person singular form, which also doesn't fit as the blank requires a noun describing the employer's behavior.

9. D) The incorrectly spelt word is D. **Colloquiel**. The correct spelling is Colloquial, which means "used in ordinary or familiar conversation; not formal or literary" सामान्य बातचीत में प्रयुक्त होने वाला, बोलचाल का

10. A) **Lenient** (adjective) – Permissive, indulgent, forgiving, not strict (दयालु, कोमल).

Synonym: Easygoing (adjective) – Relaxed, tolerant, gentle (सौम्य, सहनशील).

- **Ignorant** (adjective) – Lacking knowledge, unaware (अज्ञानी).
- **Irritating** (adjective) – Annoying, provoking (परेशान करने वाला).
- **Insane** (adjective) – Mentally ill, crazy (पागल).

11. D) '**will singing**' में error है। Modal verb "will" के बाद हमेशा Verb का base form (मूल रूप) आता है, न कि Verb का present participle (-ing रूप)। अतः "will singing" के बदले "will sing" का प्रयोग होगा। The error is in "will singing". Modal verbs like "will" must be followed by the base form of the verb, not the present participle (-ing form). Thus, "will singing" should be replaced with "will sing".

12. C) **At** का use होगा क्योंकि "at the meeting" एक निश्चित स्थान या स्थिति को दर्शाता है, जहाँ घटना हो रही है। यहाँ sentence यह बताता है कि महिला ने अपने सटीक विवरण के साथ सभी को "बैठक में" प्रभावित किया। इसलिए, 'at' सही है। 'Above' का अर्थ है "ऊपर," जो यहाँ स्थानिक संदर्भ में फिट नहीं होता। 'Off' का उपयोग किसी चीज़ से हटकर या अलग होने को दिखाने के लिए होता है, जो यहां irrelevant है। 'Into' किसी गहराई या गतिविधि में सम्मिलित होने को दर्शाता है, लेकिन यह भी इस संदर्भ में सही नहीं है।

At is the correct choice because "at the meeting" indicates a specific location or setting where the event took place. The sentence describes how the woman impressed everyone in the context of the meeting, making 'at' appropriate. 'Above' means "over" or "higher," which doesn't fit the situational context here. 'Off' implies separation or detachment, which isn't relevant in this sentence. 'Into' suggests movement or immersion, which doesn't align with the intended meaning in this context.

13. B) '**on**' के बदले 'in' का use होगा क्योंकि 'interested' के साथ हमेशा preposition 'in' का प्रयोग होता है।

उदाहरण—He is interested in painting.

The preposition "on" should be replaced with "in" because the adjective "interested" is always followed by the preposition "in." For example: He is interested in painting.

14. A) **Kudos** (noun): Praise and honor received for an achievement; प्रशंसा, सराहना.

Synonym: Praise (noun) – Approval, admiration, or commendation for someone or something; प्रशंसा, सराहना.

- **Admonishment (noun):** A firm warning or reprimand; फटकार, चेतावनी.
- **Criticism (noun):** The expression of disapproval based on faults or mistakes; आलोचना, निंदा.
- **Punishment (noun):** A penalty inflicted as retribution for an offense; दंड, सज़ा.

15. A) 'was at your liking' के बदले 'was to your liking' का प्रयोग होगा क्योंकि सही Phrase है 'to someone's liking,' जो यह दर्शाता है कि कुछ किसी व्यक्ति को पसंद आया या उनकी पसंद के अनुसार था।

'was to your liking' will replace 'was at your liking' because the correct phrase is 'to someone's liking. **To someone's liking**' (Phrase): 'Something is suitable, acceptable, or enjoyable for a person.

16. B) '**fell through**' due to lack का use सही होगा क्योंकि 'fell through' का अर्थ है "किसी योजना या परियोजना का असफल होना।" वाक्य में 'due to lack of funding and support' यह स्पष्ट करता है कि परियोजना असफल हो गई, इसलिए 'fell through' सही विकल्प है।

'fell through' due to lack will be used instead of 'fell besides' because 'fell through' means "to fail to be completed or to happen, especially due to a lack of success or support." In the given sentence, '**due to lack of funding and support**' indicates that the project failed, making '**fell through**' the correct choice.

- **Fell through** (phrasal verb)- To fail to be completed or succeed, especially a plan, deal, or arrangement. असफल हो जाना, विशेष रूप से कोई योजना, समझौता, या सौदा।

17. C) **Reluctant** (adjective) – Hesitant or unwilling to do something; not eager, unenthusiastic. अनिच्छुक, हिचकिचाने वाला

Synonym: Unwilling (adjective) – Not willing, opposed, hesitant, or disinclined. अनिच्छुक, इच्छाशक्ति के बिना

- **Curious** (adjective) – Eager to know or learn something, inquisitive. जिज्ञासु
- **Unrelenting** (adjective) – Not yielding in strength, severity, or determination. दृढ़, कठोर
- **Pleasant** (adjective) – Giving a sense of happy satisfaction or enjoyment, agreeable. सुखद

18. A) The correct spelling of the underlined word '**maintanance**' is '**maintenance**', which means "the process of keeping something in proper condition by regularly checking or repairing it" (देखभाल या अनुरक्षण का कार्य).

19. C) The incorrectly spelt word is **Medicin**. The correct spelling is **Medicine**. दवाई या औषधि

20. B) 'was watched' के बदले '**was watching**' का use होगा क्योंकि वाक्य में एक ऐसी क्रिया का उल्लेख है जो किसी अन्य घटना (her phone rang) के समय हो रही थी। अतः 'Past Continuous Tense' (was watching) का प्रयोग सही होगा। जैसे— While she was watching the movie, her phone rang.

'**was watching**' will be used instead of 'was watched' because the sentence describes an action in progress (watching the movie) when another action (her phone rang) occurred. Hence, the past continuous tense is appropriate. For example— While she was watching the movie, her phone rang.

21. C) '**A**' का use होगा क्योंकि यह sentence एक general singular noun "natural response" को refer कर रहा है। Article 'a' का use तब होता है जब हम किसी non-specific या general noun के बारे में बात कर रहे हों। यहाँ 'fear' को एक सामान्य और natural प्रतिक्रिया के रूप में बताया गया है, इसलिए 'a' सही है। **one**' का उपयोग specific या countable sense में होता है, लेकिन यहाँ sentence general है और specific नहीं है। **those**' plural nouns को refer करता है, जबकि यहाँ singular noun '**response**' का उपयोग हुआ है। **these**' भी plural nouns के लिए उपयोग होता है और यह singular noun के साथ compatible नहीं है।

A' is the correct choice because it refers to a general, singular noun "**natural response**". The indefinite article '**a**' is used when referring to something non-specific or general. Here, "**fear**" is being described as a general, natural response, making '**a**' the appropriate option. **one**' is used to specify or count something in a particular sense, which is not suitable here since the sentence speaks in a general context. **those**' refers to plural nouns, but the sentence refers to the singular noun '**response**', making this incorrect. '**these**' is also used for plural nouns, which is not suitable as the noun here is singular.

22. B) '**In**' का use सही होगा क्योंकि "in response to" एक phrase है जो किसी चीज़ के उत्तर या प्रतिक्रिया को दर्शाता है। यहाँ वाक्य में बताया गया है कि फोबिया अक्सर ऐसी चीज़ों की प्रतिक्रिया में होता है जो वास्तविक नुकसान करने की संभावना नहीं रखती। '**At**' का अर्थ होता है किसी विशिष्ट स्थान, समय, या स्थिति पर, जो यहां फिट नहीं बैठता। '**On**' का अर्थ है किसी सतह या विषय पर, जो वाक्य के अर्थ के अनुसार सही नहीं है। '**Of**' का अर्थ है 'का' या 'से संबंधित', लेकिन यहां वाक्य में प्रतिक्रिया का संकेत नहीं देता।

इसलिए '**in**' सही उत्तर है।

In' is correct because "in response to" is a commonly used phrase indicating a reaction or reply to something. In the sentence, it suggests that phobias often occur as a reaction to something unlikely to cause real harm. '**At**' is used to indicate specific locations, times, or conditions, which doesn't fit here. '**On**' indicates a surface or subject, which doesn't align with the

intended meaning. 'Of' means belonging to or related to but doesn't convey the idea of reaction here.

Thus, 'in' is the correct choice.

23. C) **phobia**" का use होगा क्योंकि यहाँ sentence में बताया गया है कि कोई व्यक्ति "diagnostic criteria for a specific phobia" को पूरा करता है। यह sentence anxiety disorder के एक प्रकार का वर्णन कर रहा है, जो phobia के बारे में ही है। इसलिए, "phobia" यहाँ उपयुक्त विकल्प है। trouble (समस्या): इसका अर्थ है "मुसीबत" या "कठिनाई," जो इस संदर्भ में फिट नहीं बैठता क्योंकि sentence anxiety disorder के प्रकार के बारे में बात कर रहा है, न कि सामान्य समस्या के बारे में। danger (खतरा): इसका अर्थ "खतरा" है, लेकिन यह वाक्य phobia के specific criteria के बारे में बात कर रहा है। यहाँ danger की तुलना में phobia को ही emphasize किया गया है। violence (हिंसा): हिंसा का मतलब है "शारीरिक आक्रमण," जो इस context में बिल्कुल भी प्रासंगिक नहीं है क्योंकि phobia एक मानसिक स्थिति है, न कि हिंसा से संबंधित।

"**phobia**" is the correct choice because the sentence describes someone meeting the "diagnostic criteria for a specific phobia." The focus of the sentence is on anxiety disorders and their classification, making "phobia" the most appropriate term in this context. 'Trouble': It does not fit because the sentence discusses a psychological condition, not a general difficulty or issue. 'Danger': While "danger" might seem related to fear, the context is about a specific type of irrational fear (phobia), not actual danger. 'Violence': This is irrelevant because the sentence is focused on mental health conditions, not physical aggression.

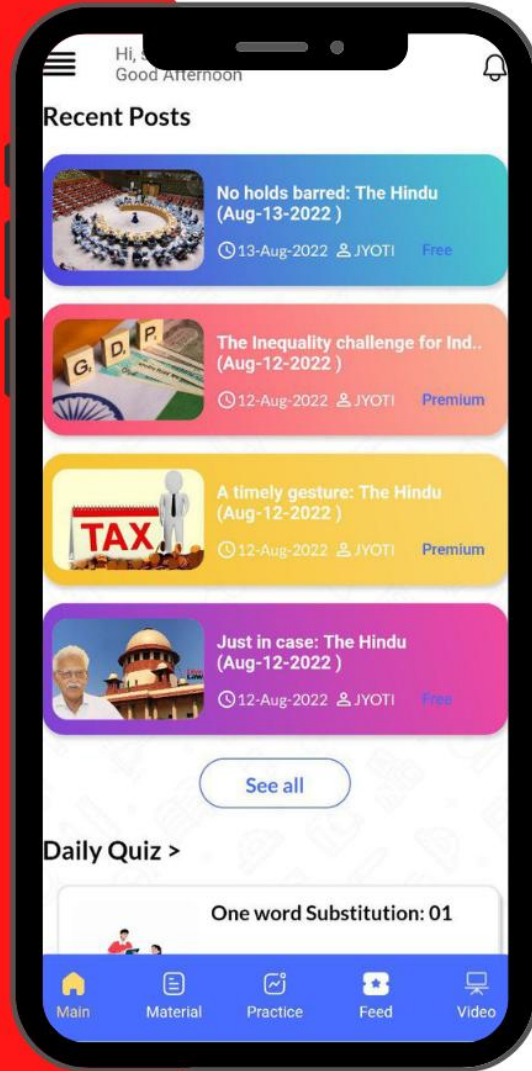
24. A "**experience**" का use होगा क्योंकि यह sentence के संदर्भ से है, जिसमें बताया गया है कि जब कोई व्यक्ति अपने फोबिया के स्रोत का सामना करता है, तो वह क्या करता है। "Experience" का अर्थ है किसी विशेष भावना या अनुभव को महसूस करना, जो यहां उपयुक्त है क्योंकि एक फोबिया से पीड़ित व्यक्ति तीव्र डर और चिंता का अनुभव करता है। "Dream" का अर्थ है नींद में देखे गए विचार या आकांक्षाएँ, जो डर की प्रतिक्रिया के संदर्भ में फिट नहीं होते। "Horizon" का मतलब है क्षितिज या अनुभव की सीमा, जो यहां अप्रासंगिक है। "Aspire" का अर्थ है किसी चीज की आकांक्षा करना, लेकिन यहां वाक्य भावनात्मक प्रतिक्रिया के बारे में है, न कि किसी उद्देश्य या इच्छा के बारे में।

The correct word is "**experience**" because it aligns with the context of the sentence, which discusses the reaction of a person with a phobia when confronted with the source of their fear. The word "experience" means to feel or undergo a particular sensation or emotion, which is the appropriate description of what a person with a phobia does—they feel intense fear and anxiety. "Dream" refers to thoughts or visions during sleep or aspirations, which do not fit the context of reacting to fear. "Horizon" refers to the line at which the earth's surface and the sky appear to meet or a range of experience or interest, which is irrelevant here. "Aspire" means

to aim or hope for something, which is not suitable because the sentence is about an involuntary emotional reaction, not a goal or ambition.

25. C) 'Characterised' का अर्थ है किसी वस्तु या स्थिति को उसकी विशिष्ट विशेषताओं से पहचानना। यहां बताया गया है कि फोबिया को "significant distress" (गंभीर संकट) द्वारा पहचाना जाता है, इसलिए 'characterised' का उपयोग सही है। 'Qualified' का अर्थ है योग्य या मानदंडों को पूरा करना, जो यहां की स्थिति को समझाने के लिए उपयुक्त नहीं है। 'Categorised' का अर्थ है वर्गीकृत करना, लेकिन यह संदर्भ में फिट नहीं होता क्योंकि यहां परिभाषा की बात हो रही है। 'Classified' का अर्थ है श्रेणीबद्ध करना, लेकिन यह इस वाक्य के संदर्भ में गलत है।

Characterised: The term "characterised" means to describe the distinctive qualities or features of something. In this context, the sentence is discussing how phobias are *identified* by significant distress, making "characterised" the correct fit. Grammatically, **Qualified:** "Qualified" means to meet the necessary conditions or standards. It does not fit the context of describing how phobias are defined by distress. **Categorised:** "Categorised" means to place in a specific group or category. While related to classification, it does not align with the idea of phobias being defined by distress. **Classified:** "Classified" means to arrange or organize into groups or types. It is similar to "categorised" but does not convey the idea of being identified by distress.



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