

Forgiveness as ontology of human survival

Today we live in a world **edging** toward **collapse** under the weight of violence. Every day brings fresh images of conflict, leaving us helpless. While intra-state wars have declined, **armed clashes** worldwide are **escalating**. In 2025, despite repeated **ceasefire** efforts in the Ukraine-Russia and Hamas-Israel wars, drone warfare **persists**, **fuelling** deaths, **geopolitical** tension, economic strain, and **eroding** basic trust.

The **looming threat** of war **undermines** peace efforts and **corrodes** moral and **humanitarian** values. War and civil **strife** cannot be **countered with** more violence; only peace, non-violence, and **dialogue** can break the cycle. **Resolving** conflicts today **requires seeking** shared values. In a globalised, hyper-mobile, technologically driven world, it is no longer enough to **merely “tolerate” differences** — we must **cherish** them as natural and **enriching**. **Against this backdrop**, **cultivating** forgiveness from childhood **has** never been more **critical**. If world leaders focus only on **retaliation**, conflicts will never end. Forgiveness **disrupts** the cycle of **revenge**, **fosters reconciliation**, builds trust, and strengthens social **cohesion**. It promotes understanding and offers an alternative form of justice.

The Jain tradition **highlights** this power of forgiveness. During the annual Paryushana festival, Jains **observe** Kshamavani (Forgiveness Day) — this year on 8 September — when they say Micchhami Dukkadam, meaning “please forgive my deeds done knowingly or unknowingly.” **Rooted in** self-purification and spiritual evolution, this ritual encourages people to release **grudges** and move forward.

Seeking or granting forgiveness is an act of **courage**. We are all hurt, **offended**, or wronged **at times** — and we too hurt others, intentionally or not. The shared **ritual** of asking forgiveness **removes** hesitation and pride, replacing them with **empathy** and compassion. It **eases** anxiety and **hostility** while enhancing physical, mental, and spiritual well-being. Jainism sees forgiveness as “doubly blessed”: The forgiver feels lighter and gains **self-esteem**, while the forgiven feels relief and **gratitude**. It **reflects** the belief that every soul is **inherently noble** and that mistakes arise from ignorance, circumstance, or past karma. **Making** forgiveness a way of life **affirms** the **sanctity** of every being and our shared place in the **cosmos**. Forgiveness is one among many **virtues** — alongside **humility**, purity of thought, self-restraint, **austerity**, and **contentment**. It clears toxic emotions like anger, pride, **greed**, **deceit**, and ego, enabling **harmonious** relationships at personal, familial, and social levels. Such a practice is urgent in a world **scarred** by violence, **self-centredness**, and **apathy**. Today our mental and physical health faces constant threats: Not only from war and terrorism but also from environmental damage, religious **extremism**, **rampant consumerism**, and pandemics. These crises **spare** no one, rich or poor. The **principle** of forgiveness **aims** at not only an individual’s physical, mental, and spiritual well-being but also the **sustainable** socio-economic development at the **societal** level and peaceful co-existence at the global level.

Forgiveness under Jainism **is** **unconditional**, **spontaneous**, and **emphatic**, and not 'self-oriented'. Although it is not easy to follow the principle of forgiveness in daily lives, it helps in understanding the **multifaceted** aspects of reality, cultivating objectivity and **equanimity**. It **leads to** higher spiritual growth and improved interpersonal, inter-group, and international relations. [\[Practice Exercise\]](#)

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

Vocabulary

1. **Forgiveness** (noun) – pardon, mercy, absolution, clemency, leniency क्षमा
2. **Ontology** (noun) the branch of metaphysics dealing with the nature of being.
3. **Edge** (verb) – move gradually, inch, advance, approach, creep धीरे-धीरे बढ़ना
4. **Collapse** (noun) – downfall, breakdown, failure, crumbling, ruin पतन / ढहना
5. **Armed** (adjective) – equipped, weaponized, fortified, militarized, defended हथियारबंद
6. **Clash** (noun) – conflict, confrontation, collision, skirmish, battle टकराव
7. **Escalate** (verb) – intensify, worsen, heighten, magnify, aggravate बढ़ाना
8. **Ceasefire** (noun) – truce, armistice, peace agreement, suspension of hostilities, halt युद्धविराम
9. **Persist** (verb) – continue, endure, persevere, remain, prevail बने रहना
10. **Fuel** (verb) – ignite, stimulate, drive, provoke, encourage बढ़ावा देना / भड़काना
11. **Geopolitical** (adjective) – relating to international politics, strategic, global-political, territorial-political, world-affairs भू-राजनीतिक
12. **Erode** (verb) – wear away, corrode, deteriorate, undermine, diminish क्षीण करना
13. **Looming** (adjective) – impending, approaching, threatening, imminent, overhanging निकट आने वाला
14. **Undermine** (verb) – weaken, sabotage, damage, impair, subvert कमज़ोर करना
15. **Corrode** (verb) – eat away, erode, destroy, deteriorate, decay नष्ट करना
16. **Humanitarian** (adjective) – benevolent, charitable, philanthropic, compassionate, altruistic मानवतावादी
17. **Strife** (noun) – conflict, discord, quarrel, contention, struggle संघर्ष
18. **Counter** (with) (verb) – oppose, resist, retaliate, refute, defy विरोध करना
19. **Dialogue** (noun) – conversation, discussion, discourse, exchange, debate संवाद
20. **Seek** (verb) – search, pursue, request, aspire, endeavour तलाश करना / माँगना
21. **Merely** (adverb) – only, simply, purely, just, solely मात्र / केवल
22. **Differences** (noun) – distinctions, dissimilarities, variations, disagreements, contrasts मतभेद

23. **Cherish** (verb) – treasure, value, nurture, appreciate, hold dear संजोना / कद्र करना
24. **Enrich** (verb) – enhance, improve, strengthen, uplift, deepen समृद्ध करना
25. **Against this backdrop** (phrase) – in this context, considering this situation, under these circumstances, in light of this, within this setting इस पृष्ठभूमि में / परिस्थिति में
26. **Cultivate** (verb) – nurture, foster, develop, promote, encourage विकसित करना
27. **Critical** (adjective) – crucial, vital, decisive, important, essential अत्यावश्यक
28. **Retaliation** (noun) – revenge, reprisal, vengeance, counterattack, retribution प्रतिशोध / बदला
29. **Disrupt** (verb) – disturb, interrupt, break, obstruct, derail बाधित करना
30. **Revenge** (noun) – vengeance, retribution, payback, reprisal, retaliation बदला
31. **Foster** (verb) – encourage, promote, nurture, support, cultivate बढ़ावा देना
32. **Reconciliation** (noun) – settlement, reunion, understanding, compromise, resolution मेल-मिलाप
33. **Cohesion** (noun) – unity, solidarity, togetherness, integration, bond एकता
34. **Highlight** (verb) – emphasize, underline, stress, accentuate, spotlight ज़ोर देना
35. **Observe** (verb) – celebrate or acknowledge (an anniversary). मनाना
36. **Rooted** (in) (adjective) – based on, grounded in, established in, entrenched in, derived from जड़ित / निहित
37. **Grudge** (noun) – resentment, bitterness, animosity, ill will, spite मनमुटाव
38. **Grant** (verb) – allow, permit, bestow, give, accord प्रदान करना
39. **Courage** (noun) – bravery, valor, fearlessness, audacity, boldness साहस
40. **Offend** (verb) – insult, hurt, provoke, irritate, displease आहत करना
41. **At times** (phrase) – sometimes, occasionally, now and then, intermittently, sporadically कभी-कभी
42. **Empathy** (noun) – understanding, compassion, sensitivity, rapport, fellow-feeling सहानुभूति
43. **Ease** (verb) – alleviate, reduce, lessen, relieve, mitigate कम करना
44. **Hostility** (noun) – enmity, hatred, animosity, opposition, aggression शत्रुता
45. **Self-esteem** (noun) – self-respect, confidence, self-worth, dignity, pride आत्म-सम्मान

46. **Gratitude** (noun) – thankfulness, appreciation, recognition, acknowledgment, indebtedness कृतज्ञता
47. **Reflect** (verb) – mirror, show, display, reveal, express दर्शाना
48. **Inherently** (adverb) – innately, intrinsically, naturally, fundamentally, essentially स्वाभाविक रूप से
49. **Noble** (adjective) – virtuous, honourable, righteous, dignified, moral महान
50. **Affirm** (verb) – assert, declare, confirm, uphold, acknowledge पुष्टि करना
51. **Sanctity** (noun) – holiness, purity, divinity, inviolability, sacredness पवित्रता
52. **Cosmos** (noun) – universe, creation, world, nature, macrocosm ब्रह्मांड
53. **Virtue** (noun) – goodness, morality, righteousness, integrity, merit सद्गुण
54. **Humility** (noun) – modesty, meekness, submissiveness, humbleness, unpretentiousness विनम्रता
55. **Austerity** (noun) – self-discipline, frugality, severity, simplicity, abstinence सादगी / कठोरता
56. **Contentment** (noun) – satisfaction, fulfillment, happiness, gratification, ease संतोष
57. **Greed** (noun) – avarice, covetousness, selfishness, materialism, acquisitiveness लोभ / लालच
58. **Deceit** (noun) – fraud, trickery, dishonesty, deception, duplicity छल
59. **Harmonious** (adjective) – peaceful, melodious, coordinated, compatible, balanced सामंजस्यपूर्ण
60. **Scar** (verb) – injure, mar, damage, blemish, disfigure चोट पहुँचाना
61. **Self-centredness** (noun) – egotism, selfishness, narcissism, self-interest, egocentricity स्वार्थपरता
62. **Apathy** (noun) – indifference, unconcern, detachment, coldness, passivity उदासीनता
63. **Extremism** (noun) – fanaticism, radicalism, militancy, fundamentalism, zealotry उग्रवाद
64. **Rampant** (adjective) – widespread, uncontrolled, unchecked, prevalent, excessive अनियंत्रित
65. **Consumerism** (noun) – materialism, commercialism, acquisitiveness, overconsumption, capitalism उपभोक्तावाद
66. **Spare** (verb) – save, exempt, relieve, free, release बचाना / बखशना
67. **Societal** (adjective) – social, communal, public, civic, collective सामाजिक

68. **Unconditional** (adjective) – absolute, total, complete, unrestricted, unqualified बिना शर्त
69. **Spontaneous** (adjective) – impulsive, unplanned, instinctive, natural, automatic स्वतःस्फूर्त
70. **Emphatic** (adjective) – forceful, assertive, vigorous, insistent, pronounced प्रभावी
71. **Multifaceted** (adjective) – complex, diverse, many-sided, versatile, varied बहुआयामी
72. **Equanimity** (noun) – calmness, composure, serenity, tranquility, poise मानसिक संतुलन / समभाव
73. **Lead** (to) (verb) – result in, cause, bring about, give rise to, produce कारण बनना

Summary of the Editorial

1. The world today is burdened by violence, conflict, and wars that threaten collapse.
2. Despite ceasefire efforts in Ukraine–Russia and Hamas–Israel wars, drone warfare prolongs bloodshed and mistrust.
3. War erodes humanitarian values and cannot be countered with further violence.
4. Peace, non-violence, and dialogue are the only sustainable responses to conflict.
5. In a globalised world, differences must be cherished as enriching, not merely tolerated.
6. Cultivating forgiveness from childhood is crucial to break cycles of revenge.
7. Forgiveness fosters reconciliation, builds trust, strengthens cohesion, and offers an alternative form of justice.
8. The Jain tradition illustrates forgiveness through *Kshamavani* (Forgiveness Day), marked by the phrase *Micchhami Dukkadam*.
9. This ritual of seeking and granting forgiveness promotes self-purification and spiritual growth.
10. Forgiveness is an act of courage that replaces pride with empathy and compassion.
11. It reduces hostility, anxiety, and toxic emotions like anger, greed, and ego.
12. Jainism calls forgiveness “doubly blessed” — benefiting both the forgiver and the forgiven.
13. It upholds the sanctity of every being, affirming mistakes as products of ignorance or past karma.
14. Practicing forgiveness enhances individual well-being, social harmony, and global coexistence.
15. Though difficult, unconditional and spontaneous forgiveness leads to spiritual growth, objectivity, and healthier personal, group, and international relations.

Practice Exercise: SSC Pattern Based

[Editorial page]

1. **What is the tone of the passage?**
 - A. Cynical
 - B. Optimistic
 - C. Didactic
 - D. Indifferent
2. **Which statement best captures the author's implied view about forgiveness in contemporary geopolitics?**
 - A. Forgiveness is a private moral choice with little bearing on collective outcomes.
 - B. Forgiveness is a strategic necessity that disrupts revenge cycles and supports durable peace and socio-economic development.
 - C. Forgiveness should be conditional on remorse and restitution to avoid moral hazard.
 - D. Deterrence through punitive force is primary; without it, conflicts cannot de-escalate.
3. **"In a globalised, hyper-mobile, technologically driven world, it is no longer enough to merely _____ differences — we must cherish them as natural and enriching."**
 - A. tolerate
 - B. homogenize
 - C. publicize
 - D. weaponize
4. **According to the passage, why is forgiveness considered essential in the present global context?**
 - A. Because wars can only be stopped by immediate military interventions
 - B. Because it breaks cycles of revenge and builds trust in societies
 - C. Because it ensures that all religious practices are followed universally
 - D. Because forgiveness eliminates all economic and environmental problems
5. **What role does the Jain tradition play in highlighting the significance of forgiveness?**
 - A. It provides a ritual (Micchhami Dukkadam) that encourages release of grudges and self-purification
 - B. It commands people to use violence against those who break moral codes
 - C. It teaches that forgiveness is optional and primarily self-serving
 - D. It discourages forgiveness, emphasizing strict punishment instead
6. **Directions: Each sentence has three parts labelled (a), (b), and (c). Find out whether there is an error in any underlined part and indicate your answer accordingly. If you find no error, your answer should be (d).**

(a) The last thing that the fond mother/(b) gave her only son/(c) was his blessing./ (d) No error.

 - A. The last thing that the fond mother
 - B. gave her only son
 - C. was his blessing.
 - D. No error
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. I retired from police service six months ago, after serving for nearly 38 years.

- P. I am even in the process of acquiring rhododendron saplings from the Himalayas to be planted around an irrigation pond.
- Q. Right now, I am planting coffee, pepper, areca nut, banana, avocado, forest trees and so on with an almost maniacal frenzy.
- R. With the happy realisation of having become my own master after half a lifetime, I decided to get into farming in Kodagu.
- A. ROPQ
B. RQPO
C. OQRP
D. ORQP
8. Each item consists of a word or group of words in CAPITAL letters followed by four options. Select the option most nearly opposite in meaning to the CAPITAL word(s).
- AGGRAVATED
- A. Increased
B. Mitigated
C. Aggregated
D. Magnified
9. Directions: Each sentence has three parts labelled (a), (b), and (c). Find out whether there is an error in any underlined part and indicate your answer accordingly. If you find no error, your answer should be (d).
- (a) To his innovative ideas and practices in farming/ (b) he was given/(c) the Krishi Pandit Award last year./ (d) No error.
- A. To his innovative ideas and practices in farming
B. he was given
C. the Krishi Pandit Award last year.
D. No error.
10. Select the word which means the same as the group of words given.
- A strong feeling of dislike towards someone or something
- A. sympathy
B. telepathy
C. antipathy
D. empathy
11. Directions: Each item consists of a word or group of words in CAPITAL letters, followed by four options. Select the option most similar in meaning to the CAPITAL word(s).
- IMPERCEPTIBLY
- A. Extremely
B. Invisibly
C. Inconceivably
D. Intensely
12. Directions: Each sentence has three parts labelled (a), (b), and (c). Find out whether there is an error in any underlined part and indicate your answer accordingly. If you find no error, your answer should be (d).
- (a) As a dramatist,/ (b) Shaw is superior than/(c) any other twentieth century writer./ (d) No error.

- A. As a dramatist,
B. Shaw is superior than
C. any other twentieth century writer.
D. No error.
13. **Sentences of a paragraph are given below in jumbled order. Arrange the sentences in the correct order to form a meaningful and coherent paragraph.**
P. These figures throw an unflattering light on the government's commitment to strengthen school education as well as provide regular employment to the educated youth.
Q. And, not surprisingly, the most backward district of Nuh accounts for the maximum — 4,353 — out of the 25,192 unfilled posts.
R. Underscoring the dismal state of affairs in the school education sector of Haryana, more than 20 per cent of the total posts of teacher in government schools across the state are lying vacant.
S. That nearly 12,000 posts are filled by guest teachers and over 1,200 by teachers appointed by Haryana Kaushal Rozgar Nigam Limited on a contractual basis is another indicator reflecting poorly on the Khattar government's report card.
A. QPRS
B. RQSP
C. QSPR
D. RPQS
14. **Directions: Each sentence has three parts labelled (a), (b), and (c). Find out whether there is an error in any underlined part and indicate your answer accordingly. If you find no error, your answer should be (d).**
(a) Running across the playground,/ (b) my pen fell in the mud; fortunately, I noticed/(c) and picked it up./ (d) No error.
A. Running across the playground,
B. my pen fell in the mud; fortunately, I noticed it
C. and picked it up.
D. No error.
15. **Select the word which means the same as the group of words given.**
To express in an unclear way
A. eloquent
B. garbled
C. lucid
D. intelligible
16. **Select the most appropriate meaning of the given idiom.**
An open book
A. someone who gives advice based on theory not practice
B. a person or thing that is easy to learn about and understand
C. a helpful person
D. a person of whom her mother is extremely proud
17. **Directions: Each item consists of a word or group of words in CAPITAL letters, followed by four options. Select the option most similar in meaning to the CAPITAL word(s).**
DOLEFUL

- A. Sober
- B. Depressed
- C. Dreary
- D. Mournful

18. **Select the most appropriate meaning of the given idiom.**

All in the same boat

- A. When everyone has to start all over again
- B. When everybody is travelling in the same vehicle
- C. When a task can be accomplished together
- D. When everyone is dealing with the same situation

19. **Directions: In the question, a word is given, followed by two suggested meanings. You are required to identify the correct meaning of the word and indicate your choice by using the code that follows**

'Deify'

- 1. To treat someone in high office with utmost reverence
- 2. Worship or treat someone as a god

- A. 1 only
- B. 2 only
- C. Both 1 and 2
- D. Neither 1 nor 2

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

- A. They have also been restrained from rejecting claims based on pre-existing conditions.
- B. In an effort to make the healthcare ecosystem more inclusive and accessible, the Insurance Regulatory and Development Authority of India (IRDAI) has done away with the age limit of 65 years for persons buying health insurance policies
- C. The insurers cannot refuse to issue policies to persons with severe medical conditions like cancer, heart or renal failure and AIDS.
- D. In a recent gazette notification, the insurance regulator has directed insurers to ensure that they offer health insurance products catering to all age groups.

- A. BDAC
- B. CABD
- C. BCAD
- D. ABCD

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.

Worldwide illiteracy rates have (1) _____ declined in the last few decades. One of the major reasons for this decline is the sharp increase in literacy rates (2) _____ young women, which is a result of specific (3) _____ designed to increase educational opportunities for girls. (4) _____, there are still an estimated 771 million illiterate adults in the world, about two-thirds of whom are (5) _____.

21. **Select the most appropriate option to fill in blank no. 1.**

- A. wearily

- B. thirdly
 - C. consistently
 - D. consequently
22. **Select the most appropriate option to fill in blank no. 2.**
- A. over
 - B. between
 - C. among
 - D. against
23. **Select the most appropriate option to fill in blank no. 3.**
- A. champions
 - B. camisole
 - C. campaigns
 - D. companions
24. **Select the most appropriate option to fill in blank no. 4.**
- A. However
 - B. Otherwise
 - C. Thus
 - D. Whenever
25. **Select the most appropriate option to fill in blank no. 5.**
- A. women
 - B. man
 - C. child
 - D. woman

Answers

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

[\[Practice Exercise\]](#)

Explanations

1. C) **Didactic**

The passage is written in an instructive, moral-teaching manner, guiding readers toward the value of forgiveness as a survival principle in a violent world. It emphasizes Jain traditions, rituals, and philosophical insights to educate and persuade readers about forgiveness.

A) Cynical → Incorrect because the passage does not express distrust or mockery of human values; instead, it proposes constructive solutions.

B) Optimistic → Incorrect because although the passage suggests hope through forgiveness, the tone is not purely hopeful but more instructive and reflective.

D) Indifferent → Incorrect because the passage is deeply engaged, urging readers toward moral and social transformation, not detached.

2. B) **Forgiveness is a strategic necessity that disrupts revenge cycles and supports durable peace and socio-economic development.**

The passage argues that violence “cannot be countered with more violence,” and promotes “peace, non-violence, and dialogue,” presenting forgiveness as a means to “foster reconciliation, build trust, strengthen social cohesion,” and even enable “sustainable socio-economic development.” This frames forgiveness as strategically consequential, not merely personal.

A: Contradicts the passage claim that forgiveness improves interpersonal, inter-group, international relations and social cohesion.

C: The passage stresses Jain forgiveness as “unconditional, spontaneous,” not contingent on offender behavior.

D: Opposed to the passage assertion that more violence cannot break the cycle; it centers dialogue/forgiveness over punitive primacy.

3. A) **tolerate**

The passage explicitly contrasts “merely ‘tolerate’ differences” with the stronger imperative to “cherish them,” so “tolerate” precisely completes the contrast.

B homogenize: Opposes the passage's celebration of diversity; it means erase/make uniform.

C publicize: About publicity, not acceptance/attitude toward difference.

D weaponize: Directly clashes with the text's rejection of violence and escalation.

4. B) **Because it breaks cycles of revenge and builds trust in societies**

The passage states that forgiveness disrupts revenge cycles, fosters reconciliation, builds trust, and strengthens social cohesion.

A is incorrect → The passage explicitly rejects violence as a solution; it promotes peace and dialogue, not military action.

C is incorrect → Religious practices (like Jain Kshamavani) are mentioned as examples, not as universal enforcement.

D is incorrect → Forgiveness contributes to well-being and harmony but cannot directly “eliminate” global economic/environmental crises.

5. A) It provides a ritual (Micchhami Dukkadam) that encourages release of grudges and self-purification
The passage describes Kshamavani (Forgiveness Day) during Paryushana where Jains say Micchhami Dukkadam to release grudges and achieve spiritual growth.
B is incorrect → Jainism strongly opposes violence; the passage emphasizes non-violence and compassion.
C is incorrect → Forgiveness under Jainism is unconditional and not self-oriented, unlike the option suggests.
D is incorrect → The passage emphasizes forgiveness as “doubly blessed,” never punishment.
6. D) **No error**
7. D) **ORQP**
O से starting होती है क्योंकि यह narrator के retirement के बारे में बताता है। "I retired from police service six months ago, after serving for nearly 38 years" में past tense ("retired," "serving") का use किया गया है, जिससे यह स्पष्ट होता है कि narrator अपने police career के बाद की जिंदगी के बारे में बात करने वाले हैं। यह sentence context सेट करता है कि narrator ने अब क्या किया।
R naturally O के बाद आता है क्योंकि इसमें बताया गया है कि retirement के बाद narrator ने क्या करने का फैसला किया — farming in Kodagu। यहां "With the happy realisation of having become my own master" phrase directly connect करता है O में retirement के बाद मिली आज़ादी से।
Q इसके बाद आता है क्योंकि यह narrator के farming activities को विस्तार से बताता है। "Right now, I am planting coffee, pepper..." में narrator की current activities के बारे में बताया गया है, जो present tense में हैं और यह दिखाता है कि narrator farming में पूरी तरह से involve हैं। यह R में दिए गए decision को आगे बढ़ाता है और बताता है कि अब वे क्या-क्या उगा रहे हैं।
P paragraph को conclude करता है क्योंकि यह narrator के future plans के बारे में बताता है कि वे rhododendron saplings Himalayas से लाने की प्रक्रिया में हैं। "I am even in the process of acquiring rhododendron saplings..." में present continuous tense का use किया गया है, जो Q में बताई गई ongoing farming activities से logically जुड़ता है। यह narrator के future aspirations को दिखाता है।
Explanation in English:
O + R: O sets the context by using past tense ("retired"), and R follows by describing the narrator's decision in the present tense, showing what the narrator is doing after retirement.
R + Q: Q expands on R by giving specific details of the narrator's current farming activities, staying in the present tense and showing continuity.
Q + P: P extends the farming narrative by mentioning future actions using present continuous tense, linking logically to the ongoing work described in Q.
8. B) **Aggravated** (adjective) – Made worse, intensified, exacerbated, worsened, provoked बिगाड़ा हुआ/बढ़ाया हुआ

Antonym: **Mitigated** (verb/adjective) – Made less severe, alleviated, reduced, relieved, softened कम किया हुआ/शांत किया हुआ

• **Increased** (verb/adjective) – Raised, expanded, augmented, boosted, escalated बढ़ा हुआ

• **Aggregated** (verb/adjective) – Collected, accumulated, amassed, compiled, clustered इकट्ठा किया हुआ

• **Magnified** (verb/adjective) – Enlarged, exaggerated, amplified, enhanced, inflated बढ़ा किया हुआ

9. A) 'To' के बदले 'For' का प्रयोग होगा क्योंकि यहाँ Award दिए जाने का कारण बताया जा रहा है। किसी उपलब्धि या कार्य के कारण सम्मान या पुरस्कार मिलने पर 'for' का प्रयोग होता है, न कि 'to' का। जैसे— He was rewarded for his bravery.

• 'For' will be used instead of 'To' because the sentence is explaining the reason for giving the award. When an award or honour is given for an achievement, we use 'for' and not 'to'. For example— He was rewarded for his bravery.

10. C) **Antipathy** (noun) – A deep-seated feeling of aversion, dislike, distaste, enmity. प्रतिकूलता

• **Sympathy** (noun) – Feelings of pity and sorrow for someone else's misfortune; understanding between people; common feeling. सहानुभूति

• **Telepathy** (noun) – The supposed communication of thoughts or ideas by means other than the known senses. मानसिक संवाद

• **Empathy** (noun) – The ability to understand and share the feelings of another. सहानुभूति

11. B) **Imperceptibly** (adverb) – Slightly, faintly, subtly, gradually, unnoticeably धीरे-धीरे / अदृश्य रूप से

Synonym: **Invisibly** (adverb) – In a way that cannot be seen, hidden from view. अदृश्य रूप से

• **Extremely** (adverb) – To a very great degree, intensely. अत्यधिक

• **Inconceivably** (adverb) – Impossible to imagine or believe, beyond understanding. अकल्पनीय रूप से

• **Intensely** (adverb) – With extreme force or strength, powerfully. प्रबलता से

12. B) 'superior than' के बदले '**superior to**' का प्रयोग होगा क्योंकि 'superior, inferior, junior, senior, preferable' आदि शब्दों के साथ 'to' preposition का प्रयोग किया जाता है, न कि 'than' का। जैसे— He is superior to his brother in studies.

• 'superior to' will be used instead of 'superior than' because with words like 'superior, inferior, junior, senior, preferable,' the correct preposition is 'to,' not 'than.' For example— He is superior to his brother in studies.

13. B) **RQSP**

R: R begins the paragraph effectively by establishing the context of the issue—it underscores the poor state of school education in Haryana by stating a significant problem: a large percentage of teacher posts are vacant

Q: It details the distribution of these vacancies, highlighting the most affected area, Nuh.

S: S builds on the information in Q by elaborating on the kinds of employment that are filling these vacancies, namely guest teachers and contractual appointments.

P: P concludes the paragraph by reflecting on the broader implications of the details in the previous sentences.

14. A) 'Running across the playground' का प्रयोग गलत है क्योंकि यहाँ participle clause का subject 'pen' बन रहा है, जबकि असल में दौड़ने वाला 'pen' नहीं बल्कि 'I' (speaker) है। यह error "dangling participle" कहलाता है। सही रूप होगा— "While I was running across the playground, my pen fell in the mud."
'Running across the playground' is incorrect because the participle phrase wrongly modifies 'pen', making it seem as if the pen was running. This is a dangling participle error. Correct form: "While I was running across the playground, my pen fell in the mud."
15. B) **Garbled** (verb) – To express in an unclear or confusing way अस्पष्ट
- **Eloquent** (adjective) – Fluent or persuasive in speaking or writing सुवक्ता
 - **Lucid** (adjective) – Expressed clearly; easy to understand स्पष्ट
 - **Intelligible** (adjective) – Able to be understood; comprehensible समझने योग्य
16. B) An open book (Idiom) – A person or thing that is easy to learn about and understand. एक ऐसा व्यक्ति या वस्तु जिसे समझना आसान हो।
17. D) **DOLEFUL** (adjective) – Sad, sorrowful, mournful, woeful, melancholy दुखी / शोकपूर्ण
Synonym: **Mournful** (adjective) – Expressing or feeling sadness, grief-stricken, sorrowful. शोकाकुल / दुखी
- **Sober** (adjective) – Serious, solemn, not cheerful. गम्भीर
 - **Depressed** (adjective) – Extremely sad, gloomy, dispirited. उदास
 - **Dreary** (adjective) – Dull, bleak, lifeless, boring. नीरस
18. D) **All in the same boat** (idiom) – When everyone is dealing with the same situation (जब सभी एक जैसी स्थिति का सामना कर रहे हों)
19. B) **2 only**
Deify means to worship or treat someone as a god—so statement 2 is correct.
Statement 1 is incorrect: showing reverence to someone in high office is venerate/revere, but deify specifically implies god-like worship, not just high respect.
Deify का अर्थ है देवता मानकर पूजना/देवत्व देना—इसलिए कथन 2 सही है।
कथन 1 गलत है: ऊँचे पद वाले के प्रति सम्मान करना revere/venerate है; deify का अर्थ ईश्वर समान पूजना है।
20. A) **BDAC**
B: B is the starting point as it introduces a key action taken by the Insurance Regulatory and Development Authority of India (IRDAI) to make healthcare more inclusive by removing the age limit for purchasing health insurance.
D: D follows B logically as it provides additional information about the directive from the insurance regulator.
A: A comes after D because it continues to detail the restrictions placed on insurers by the IRDAI.
C: C is placed last as it deepens the explanation of the inclusivity by highlighting that insurers cannot refuse policies even to those with severe medical conditions, which is a specific application of the principles described in sentences B, D, and A.
21. C) **'Consistently'** का use होगा क्योंकि "consistently" का अर्थ है निरंतरता या लगातार रूप से, जो दर्शाता है कि वैश्विक अशिक्षा दर पिछले कुछ दशकों में नियमित रूप से घट रही है।

Passage में बताया गया है कि अशिक्षा दर में लगातार गिरावट आई है, इसलिए 'consistently' यहाँ सही है। जबकि 'Wearily' का अर्थ है थकावट के साथ, 'Thirdly' का अर्थ है तीसरे क्रम में और 'Consequently' का अर्थ है परिणामस्वरूप, जो इस संदर्भ में उपयुक्त नहीं हैं।

'Consistently' will be used because it means in a steady or regular manner, indicating that global illiteracy rates have been steadily declining over the last few decades. The passage discusses the continuous decrease in illiteracy rates, making 'consistently' fitting here. Whereas, 'Wearily' means with exhaustion, 'Thirdly' means in the third place, and 'Consequently' means as a result, which are not suitable in this context

22. C) 'Among' का use होगा क्योंकि "among" का अर्थ है "के बीच में," और इसे एक समूह के सदस्यों के संदर्भ में use किया जाता है। sentence में young women का ज़िक्र है, जो एक समूह को दर्शाता है, और यह "literacy rates" के संदर्भ में फिट बैठता है। जबकि 'Over' का अर्थ होता है "के ऊपर," जो यहां सही नहीं है। 'Between' का use केवल दो चीज़ों या व्यक्तियों के लिए होता है, और 'Against' का अर्थ होता है "के खिलाफ," जो इस संदर्भ में उपयुक्त नहीं है।

'Among' will be used because it means "in the midst of," and it is appropriate when referring to a group, such as "young women" in the sentence. It fits well with the context of literacy rates within this group. Whereas, 'Over' means "above," which doesn't fit here. 'Between' is used for only two entities, and 'Against' means "in opposition to," which is not suitable in this context.

23. C) 'Campaigns' का use किया जाएगा क्योंकि इसका अर्थ है किसी विशेष लक्ष्य को प्राप्त करने के लिए संगठित प्रयास, विशेष रूप से सामाजिक या राजनीतिक संदर्भों में। passage में लड़कियों के लिए शैक्षिक अवसर बढ़ाने के लिए उठाए गए उपायों की बात की गई है, और "campaigns" ऐसे संगठित प्रयासों के लिए उपयुक्त शब्द है। जबकि 'Champions' का अर्थ है जो किसी कारण का समर्थन या रक्षा करते हैं, जो यहां फिट नहीं होता क्योंकि यह व्यक्तियों के लिए use होता है, प्रयासों के लिए नहीं। 'Camisole' एक प्रकार का कपड़ा है, जो शिक्षा के संदर्भ से पूरी तरह से असंबंधित है। 'Companions' का अर्थ है दोस्त या साथी, जो संगठित प्रयासों के विचार के लिए उपयुक्त नहीं है।

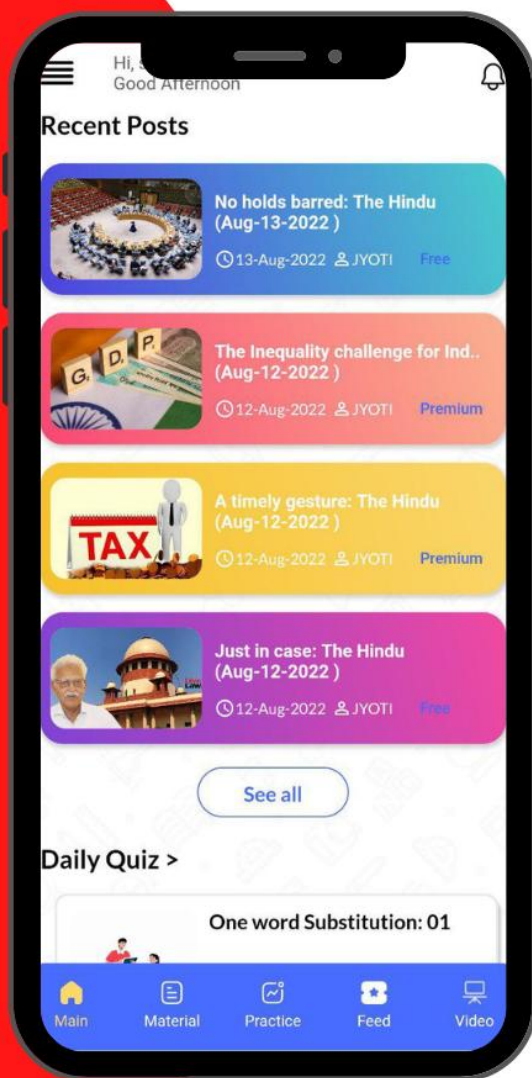
Campaigns will be used because it means organized efforts to achieve a particular goal, especially in social or political contexts. The passage discusses measures taken to increase educational opportunities for girls, and "campaigns" fits as the appropriate term for such organized initiatives. Whereas, 'Champions' means people who support or defend a cause, which doesn't fit as it refers to individuals, not initiatives. 'Camisole' is a type of clothing, which is entirely unrelated to the context of education. 'Companions' refers to friends or associates, which also does not suit the idea of planned efforts

24. A) 'However' का use होगा क्योंकि यह sentence के दोनों भागों के बीच विरोधाभास को दर्शाता है। पहले भाग में यह बताया गया है कि वैश्विक निरक्षरता दर में गिरावट आई है, जबकि दूसरे भाग में अभी भी 771 मिलियन निरक्षर वयस्कों की संख्या की बात की गई है। 'Otherwise' का अर्थ होता है "अन्यथा," जो इस संदर्भ में सही नहीं है। 'Thus' का अर्थ है "इस प्रकार," जो वाक्य के तर्क को नहीं जोड़ता। 'Whenever' का अर्थ होता है "जब भी," जो इस संदर्भ में अप्रासंगिक है।

'However' will be used because it indicates a contrast between the two parts of the sentence. The first part mentions the decline in global illiteracy rates, while the second part highlights that there are still 771 million illiterate adults. 'Otherwise' means "in a different situation," which doesn't fit the context. 'Thus' means "as a result," which does not connect the logic of the sentence. 'Whenever' means "at any time," which is irrelevant in this context.

25. A) **Women** का use होगा क्योंकि sentence में "about two-thirds of whom are..." कहा गया है, जो कि एक समूह को दर्शाता है। "Women" का अर्थ है महिलाओं का समूह, और context में यह इस तथ्य को इंगित करता है कि अशिक्षित वयस्कों में दो-तिहाई महिलाएँ हैं। जबकि 'man' का अर्थ है एक पुरुष, 'child' का अर्थ है बच्चा, और 'woman' का use केवल एक महिला के लिए होता है, जो इस संदर्भ में सही नहीं है।

'Women' will be used because the sentence says "about two-thirds of whom are..." referring to a group. "Women" means a group of females, which fits the context that two-thirds of illiterate adults are females. Whereas 'man' refers to a single male, 'child' refers to a young person, and 'woman' refers to a single female, none of which are appropriate in this context.



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