

From blame to blessing: Making fault-finding useful

It is almost second nature to notice **faults** in others. We spend hours talking or thinking about people's **shortcomings**. On social media, the loudest voices are **often** those **exposing** others' mistakes. News panels **thrive on dissecting** failures of public figures. But does this endless exercise help? Not really.

For fault-finding to be meaningful, the **concerned** person must be open to hearing it, and in truth, **hardly** anyone enjoys being told about their **flaws**. **Deep down**, most of us already know our weaknesses. So the real question is: how can fault-finding become useful? The answer **lies** in turning our focus inward and upward, towards God. He knows our nature better than we do and can also give us the strength to change it. And we do need strength, because our nature is deeply **ingrained**. The Bhagavad Gita (15.7) reminds us that we are parts of God yet **endowed with free will**. Independence is precious to us, but misusing it binds us to repeated cycles of birth and death. Wrong choices **solidify** into habits and **eventually** define our character.

Alcohol addiction, for example, often **starts** with **imitation** and ends in dependency. Are we permanently stuck? No, **provided** we **heed** Lord Krishna's advice to **give up** the habit of fault-finding (Gita 3.31). Those who rise above it receive **divine** favour. Arjuna, **for instance**, was **entrusted with** "the most secret knowledge" precisely because he was free from fault-finding. **By contrast**, **those** who ignore this instruction and **dwell in** criticism **are** described as "**bereft of wisdom**" (3.32). Recognising this, I decided to turn the mirror on myself. Instead of spotting others' faults, I began identifying my own and even asked those close to me to **point** them **out**. People are surprisingly **eager to** do so! **To my delight**, I found that fault-finding can be useful if applied to oneself.

Like troubleshooting a machine, **examining** personal faults allows me to locate root causes and **seek** solutions. I pray for guidance, and the results have been **remarkable**. Take **lust**, for example. It may appear harmless, but it unchains the mind, **leading to anxiety** and **restlessness**. Krishna warns that lust is stronger than intelligence and must be **conquered** (3.43). **Remembering** the **downfall** of Jayadratha in the Mahabharata **reminds** me how destructive it can be. Another fault, **greed**, is equally **pervasive**.

Yet the Gita (9.22) assures that God provides for those who take **shelter** in Him, reducing the need to **grasp** endlessly. Dealing with people "below" us **posed** another challenge. Krishna advises not to criticise but to encourage them and **lead by example** (3.26). When I began appreciating instead of **condemning**, my relationships improved. The same approach worked with my loved ones — praise and modelling good behaviour proved more effective than criticism. Hate and anger were also on my list. Krishna cautions that haters are **degraded** to lower **states** of existence (16.19).

The fate of Ashwatthama and the **destruction** of Duryodhana's **clan** **illustrate** the dangers of **harbouring enmity**. Likewise, **the example** of Durvasa Muni, who **squandered** his spiritual merit

through uncontrolled anger, **inspires** me to **cool down** quickly. Fault-finding is powerful when directed inward. By identifying and **confronting** our weaknesses with **humility** and divine help, we transform criticism into a path of growth. **[Practice Exercise]**

- Red/blue coloring of words in the sentence indicates subject verb relationship; where 'red' denotes 'subject' and 'blue' denotes 'verb'.
- **Provided** (conjunction) – Assuming, If, On condition that, Given that. यदि, बशर्ते कि

Vocabulary

1. **Fault-finding** (adjective) – critical, judgmental, censorious, disapproving, negative दोष निकालने वाला
2. **Fault** (noun) – mistake, error, flaw, defect, failing गलती
3. **Shortcoming** (noun) – deficiency, weakness, limitation, drawback, imperfection कमी
4. **Often** (adverb) – frequently, regularly, usually, commonly, repeatedly अक्सर
5. **Expose** (verb) – reveal, uncover, disclose, show, unmask उजागर करना
6. **Thrive** (on) (verb) – flourish, prosper, benefit, gain, succeed in फलना-फूलना
7. **Dissect** (verb) – analyze, examine, investigate, study, break down विश्लेषण करना
8. **Concerned** (adjective) – related, involved, affected संबंधित
9. **Hardly** (adverb) – barely, scarcely, rarely, almost not, seldom मुश्किल से
10. **Flaw** (noun) – defect, fault, blemish, imperfection, weakness कमी
11. **Deep down** (phrasal verb) – inwardly, secretly, truly, genuinely, at heart भीतर से / वास्तव में
12. **Lie** (verb) – exist, remain, rest, be located, dwell स्थित होना
13. **Ingrained** (adjective) – rooted, embedded, fixed, deep-seated, inherent गहराई से बसा हुआ
14. **Endow** (with) (verb) – bless, bestow, furnish, provide, equip endowed with प्रदान करना
15. **Free will** (noun) – choice, independence, autonomy, liberty, volition स्वतंत्र इच्छा
16. **Solidify** (verb) – strengthen, harden, establish, cement, fix दृढ़ करना
17. **Eventually** (adverb) – ultimately, finally, in the end, sooner or later, at last अंततः
18. **Imitation** (noun) – copying, mimicry, replication, reproduction, likeness नकल
19. **Heed** (verb) – pay attention, listen, observe, follow, mind ध्यान देना
20. **Give up** (phrasal verb) – quit, abandon, renounce, relinquish, surrender छोड़ देना
21. **Divine** (adjective) – sacred, holy, heavenly, godly, spiritual दिव्य
22. **For instance** (phrase) – for example, such as, namely, to illustrate, like उदाहरण के लिए

23. **Entrust** (with) (verb) – assign, delegate, hand over, give, authorize सौंपना
24. **By contrast** (phrase) – on the other hand, in comparison, conversely इसके विपरीत
25. **Dwell in** (phrasal verb) – live in, remain in, focus on, stay in, persist in बने रहना
26. **Bereft** (of) (adjective) – lacking, deprived, without, stripped, void रहित / वंचित
27. **Point out** (phrasal verb) – indicate, show, identify, highlight, remark इंगित करना
28. **Eager** (to) (adjective) – enthusiastic, keen, willing, ready, impatient उत्सुक
29. **To someone's delight** (phrase) – happily, joyfully, to one's pleasure, gladly, cheerfully किसी की प्रसन्नता के लिए
30. **Examine** (verb) – inspect, study, check, scrutinize, analyze जांचना
31. **Seek** (verb) – search for, look for, request, pursue, strive for तलाशना
32. **Remarkable** (adjective) – extraordinary, exceptional, noteworthy, impressive, outstanding उल्लेखनीय
33. **Lust** (noun) – desire, craving, passion, appetite, yearning वासना / तीव्र इच्छा
34. **Lead** (to) (verb) – result in, cause, bring about, produce, generate परिणामस्वरूप होना
35. **Anxiety** (noun) – worry, fear, nervousness, unease, tension चिंता
36. **Restlessness** (noun) – agitation, uneasiness, impatience, nervousness, disquiet बेचैनी
37. **Conquer** (verb) – defeat, overcome, master, control, subdue जीतना
38. **Downfall** (noun) – ruin, collapse, destruction, defeat, decline पतन
39. **Greed** (noun) – avarice, covetousness, gluttony, craving, selfishness लालच
40. **Pervasive** (adjective) – widespread, prevalent, extensive, omnipresent, universal व्यापक
41. **Shelter** (noun) – refuge, protection, cover, asylum, haven आश्रय
42. **Grasp** (verb) – seize, clutch, hold, grab, understand समझना
43. **Pose** (verb) – present, create, cause, constitute, suggest उत्पन्न करना
44. **Lead by example** (phrase) – set an example, be a role model, guide through action उदाहरण द्वारा नेतृत्व करना
45. **Condemn** (verb) – criticize, denounce, censure, blame, sentence निंदा करना
46. **Degrade** (verb) – demean, humiliate, debase, reduce, lower गिराना

47. **State** (noun) – Condition, situation, circumstance स्थिति
48. **Fate** (noun) – destiny, fortune, doom, kismet, lot भाग्य / नियति
49. **Destruction** (noun) – ruin, devastation, demolition, collapse, annihilation विनाश
50. **Clan** (noun) – tribe, family, group, kin, lineage कुल
51. **Illustrate** (verb) – demonstrate, explain, depict, show, exemplify चित्रित करना
52. **Harbour** (verb) – nurture, entertain, shelter, conceal, keep छिपाना
53. **Enmity** (noun) – hostility, hatred, animosity, rivalry, bitterness शत्रुता
54. **Squander** (verb) – waste, misuse, fritter, lavish, dissipate गँवाना
55. **Inspire** (verb) – motivate, encourage, influence, stimulate, uplift प्रेरित करना
56. **Cool down** (phrasal verb) – calm, relax, settle, pacify, soothe शांत होना
57. **Confront** (verb) – face, encounter, challenge, oppose, tackle सामना करना
58. **Humility** (noun) – modesty, meekness, humbleness, lowliness, unpretentiousness विनम्रता

Summary of the Editorial

1. Human nature instinctively notices faults in others, and society often magnifies this tendency through social media and news debates.
2. Mere criticism of others is unhelpful unless the person is open to receiving it — which is rare.
3. Most people already know their weaknesses, so constant fault-finding adds little value.
4. True usefulness comes when fault-finding is turned inward, with self-examination and seeking divine guidance.
5. The Bhagavad Gita (15.7) teaches that humans are part of God but misuse of free will binds us to cycles of birth and death.
6. Bad habits, like alcohol addiction, show how wrong choices solidify into destructive patterns.
7. Krishna advises giving up fault-finding (Gita 3.31), and those who do so gain divine favour.
8. Arjuna received “secret knowledge” because he avoided criticism, while fault-finders are called “bereft of wisdom” (3.32).
9. Applying fault-finding to oneself — asking loved ones to highlight flaws — can help personal growth.
10. Like troubleshooting a machine, identifying root causes of faults allows effective solutions.
11. Lust is highlighted as a destructive fault, stronger than intelligence, causing restlessness and downfall.
12. Greed is another pervasive weakness, but Krishna assures that God provides for those who trust Him (Gita 9.22).
13. Instead of criticising those “below” us, Krishna advises encouragement and leading by example (3.26).
14. Anger and hatred degrade one spiritually, as seen in the examples of Duryodhana, Ashwatthama, and Durvasa Muni.
15. Fault-finding becomes a blessing when redirected inward, helping overcome flaws through humility, self-discipline, and divine help.

Practice Exercise: SSC Pattern Based

1. **From the passage, what can we infer about the author's attitude toward fault-finding?**
A. It is always harmful and should be avoided completely. [Editorial page]
B. It becomes meaningful only when turned inward for self-improvement.
C. It is most effective when directed at social media and public figures.
D. It is unnecessary since everyone already knows their faults.
2. **Choose the most appropriate word to fill in the blank:**
"Like troubleshooting a machine, examining personal faults allows me to locate root causes and seek _____."
A. Blame
B. Excuses
C. Solutions
D. Recognition
3. **Direction: If the statement is True choose A. If the statement is False choose B. If the statement is Partly true choose C. If the statement is Not stated in the passage choose D.**
Statement: "The passage claims that fault-finding becomes useful only when it is directed inward and accompanied by humility and divine help."
A. True
B. False
C. Partly true
D. Not stated in the passage
4. **Who, according to the passage, was entrusted with "the most secret knowledge" because he was free from fault-finding?**
A. Jayadratha
B. Arjuna
C. Duryodhana
D. Ashwatthama
5. **Choose the best antonym of the word "bereft" as used in the passage:**
A. Destitute
B. Lacking
C. Endowed
D. Deprived
6. **Select the most appropriate meaning of the given idiom.**
Penny-wise and pound-foolish
A. Wise to spend each penny carefully
B. Careful about small amounts but careless about large amounts
C. People who don't understand the importance of each penny
D. Careful about large amounts but careless about small amounts
7. **The following sentence has been divided into parts. One of them may contain an error. Select the part that contains the error from the given options. If you don't find any error, mark 'No error' as your answer.**
Government Stock offers (A)/ safety, liquidity and attractive returned (B)/ for long duration. (C)/ No error (D)
A. Government Stock offers (A)

- B. safety, liquidity and attractive returned (B)
C. for long duration. (C)
D. No error (D)
8. **Select the option that can be used as a one-word substitute for the given group of words.**
Huge fire for celebration
A. Bonfire
B. Agenda
C. Campaign
D. Crossfire
9. **Select the most appropriate meaning of the given idiom.**
Life in the raw
A. Life in its natural, unembellished state
B. Life at its easiest
C. Life that is complex
D. A daredevil's life
10. **Select the correct spelling of the highlighted word in the following sentence.**
He has a vorasious appetite for books.
A. voracious
B. voracius
C. voracios
D. voratious
11. **Select the most appropriate Antonym of the highlighted word in the given sentence.**
The monk lived on the top of a lofty hill.
A. Lowly
B. Exalted
C. Elevated
D. Noble
12. **Select the most appropriate Antonym of the highlighted word in the given sentence.**
After the long war, the soldiers finally got a respite.
A. Continuation
B. Break
C. Pause
D. Interval
13. **The following sentence has been divided into parts. One of them may contain an error. Select the part that contains the error from the given options. If you don't find any error, mark 'No error' as your answer.**
Scrolling thorough my social media timeline, (A)/ I hovered over a video (B)/ of a minor road traffic accident. (C)/ No error (D)
A. Scrolling thorough my social media timeline, (A)
B. I hovered over a video (B)
C. of a minor road traffic accident. (C)
D. No error (D)
14. **Select the best express Synonym of the given highlighted word.**
The fragrance of roses was reminiscent of his childhood home.

- A. Forgetful
B. Unrelated
C. Evocative
D. Neutral
15. **Select the correct spelling of the highlighted word in the following sentence.**
The results are better than we had envisaged.
A. envisaged
B. envasaged
C. invissaged
D. envisiged
16. **Select the option that expresses the given sentence in indirect speech.**
The reporter reported, "The US President is arriving to India this week."
A. The reporter reported that the US President was arriving to India that week.
B. The reporter reports that the US President is arriving to India that week.
C. The reporter reported that the US President is arriving to India next week.
D. The reporter reported that the US President was arriving to India this week.
17. **Select the most appropriate one-word substitution of the given group of words.**
A pretence of having a virtuous character, moral or religious beliefs or principles, etc., that one does not really possess.
A. Shrewdness
B. Hypocrisy
C. Naivety
D. Gullibility
18. **Select the correct alternative from the given options that correctly changes the form of narration in the given sentence.**
The Headmistress said, "What a performance!"
A. The Headmistress exclaimed that it was a great performance.
B. The Headmistress praised what a great performance.
C. The Headmistress exclaimed what a great performance.
D. The Headmistress said that what a performance
19. **Choose the option most similar in meaning to the underlined word(s).**
I can no longer be satisfied with fictitious good conduct.
A. based on facts
B. based on imagination
C. based on works of fiction
D. based on feudal ties
20. **Sentences of a paragraph are given below in jumbled order. Select the option that arranges the sentences in the correct order to form a meaningful and coherent paragraph.**
A. As a Supreme Court of India Bench pointed out, the question is not whether the state can use spyware, but who could be its legitimate targets.
B. The Bench, during a hearing on the alleged surveillance of politicians, judges, religious leaders, civil servants and journalists by some state entity, was evidently seeking to curtail arbitrary use of the powers and tools of surveillance.

C. The government has neither confirmed nor denied that it uses Pegasus, an Israel-made military grade spyware that is sold only to state agencies, which was used to target a wide range of people.

D. State surveillance must be subject to systemic checks and supervision and not mirror the nefarious activities of the dark underworld.

A. C, D, A, B

B. D, A, B, C

C. B, D, C, A

D. A, B, C, D

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.

Enlightenment comes when one _____1_____ worked through and _____2_____ subhuman, human and also, some superhuman parts of being. You realise that everything that has existed, continues to exist and will come into existence, is a _____3_____ of the Divine. Those who have experienced this and are constantly _____4_____ in it, choose to guide others out of compassion and a sense of duty. Many seekers surrender to such a guru in deep _____5_____ hoping to gain salvation. People hold a deep faith that, come what may, a yogi can never go wrong.

21. **Select the most appropriate option to fill in blank number 1.**

A. Were

B. Was

C. Have

D. Has

22. **Select the most appropriate option to fill in blank number 2.**

A. Transcended

B. Transgressed

C. Transfigured

D. Unbounded

23. **Select the most appropriate option to fill in blank number 3.**

A. Ramification

B. Manipulation

C. Manifest

D. Manifestation

24. **Select the most appropriate option to fill in blank number 4**

A. Dwelling

B. Unveiling

C. Compelling

D. Rumbling

25. **Select the most appropriate option to fill in blank number 5**

A. Negotiation

B. Proliferation

C. Veneration

D. Denunciation

Answers

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

[\[Practice Exercise\]](#)

Explanations

- B) It becomes meaningful only when turned inward for self-improvement.
 The passage highlights that external fault-finding (social media, news panels, criticism of others) is unhelpful, but when one uses fault-finding inwardly (examining personal flaws, guided by Krishna's teachings), it becomes a tool for growth and transformation.
 A is wrong because the author does not say it should be avoided completely, but redirected.
 C is wrong because criticism of public figures is shown as noisy and unhelpful, not meaningful.
 D is wrong because while people may know their faults, the passage emphasizes confronting and correcting them, not dismissing the process as unnecessary.
- C) **Solutions**
 The passage explicitly mentions that self-examination helps to seek solutions for personal faults, making this the correct choice.
 A is wrong because the author warns against blame and fault-finding in others.
 B is wrong because excuses avoid responsibility, opposite of the passage's message.
 D is wrong because recognition is about acknowledgement, not about fixing the problem.
- A) **True**
 The passage repeatedly argues that fault-finding becomes useful when directed inward (examining one's own faults), practiced with humility, and coupled with prayer/divine guidance (Krishna's help). That directly supports the statement.
 B False: contradicted by explicit lines in the passage.
 C Partly true: the passage presents it as a clear prescription, not merely partial.
 D Not stated: incorrect because the passage explicitly states these ideas.
- B) **Arjuna**
 B): The passage explicitly names Arjuna as the one entrusted with "the most secret knowledge" because he was free from fault-finding.
 A Jayadratha: mentioned as an example of downfall from lust, not as recipient of secret knowledge.
 C Duryodhana: his clan's destruction is described, not that he received knowledge.
 D Ashwatthama: cited for fate/harsh example, not as trustee of secret knowledge.
- C) **Endowed**
 In the passage "bereft of wisdom" means deprived of wisdom. The antonym is endowed (i.e., possessing or furnished with wisdom).
- B) **Penny-wise and pound-foolish** (idiom) – Careful about small amounts but careless about large amounts छोटे पैसों के मामले में समझदार लेकिन बड़े पैसों के मामले में मूर्ख
- B) "safety, liquidity and attractive returned"
 Solution) 'returned' के बदले 'returns' (संज्ञा) चाहिए ताकि समानांतर संरचना बने: safety (N), liquidity (N), returns (N). साथ ही 'for a long duration' बेहतर है।

 - Use the noun "returns" (not "returned") to keep parallelism with the other nouns; prefer "for a long duration."

Like— Government stock offers safety, liquidity and attractive returns for a long duration.

8. A) **Bonfire** (noun) – A large open-air fire used as part of a celebration
 - **Agenda** (noun) – a list of items to be discussed at a formal meeting एजेंडा
 - **Campaign** (noun) – an organized course of action to achieve a particular goal अभियान
 - **Crossfire** (noun) – gunfire from two or more directions passing through the same area, often killing or wounding noncombatants गोलीबारी
9. A) **Life in the raw** (idiom) – Life in its natural, unembellished state असली/साधारण जीवन
10. A) The correct spelling of 'vorasious' is 'voracious' which means "having a very eager approach or insatiable desire" – insatiable, avid, ravenous, eager, hungry (अतृप्त)।
11. A) **Lofty** (adjective) – High, exalted, elevated, grand, noble. ऊँचा
 Antonym: **Lowly** (adjective) – Humble, base, mean, of low rank. नीच, साधारण
 - **Exalted** (adjective) – Elevated, noble, dignified, eminent. उच्च
 - **Elevated** (adjective) – Raised, uplifted, tall, superior. ऊँचा
 - **Noble** (adjective) – Honourable, righteous, virtuous, grand. श्रेष्ठ
12. A) **Respite** (noun) – Relief, breather, reprieve, lull, pause राहत
 Antonym: **Continuation** (noun) – Persistence, prolongation, unbroken progress, carrying on. निरंतरता
 - **Break** (noun) – Interruption, rest, intermission, recess. विराम
 - **Pause** (noun) – Temporary stop, hesitation, halt, interlude. ठहराव
 - **Interval** (noun) – Gap, intermission, hiatus, space between events. अंतराल
13. A) "Scrolling thorough my social media timeline,"
 Solution) 'thorough' (adjective) के स्थान पर preposition 'through' चाहिए (के माध्यम से/से)।
 - Use the preposition "through," not the adjective "thorough."
 Like— Scrolling through my social media timeline, I hovered over a video of a minor road traffic accident.
14. C) **Reminiscent** (adjective) – evocative of, suggestive of, recalling, redolent of (स्मरण कराने वाला)
 Synonym: **Evocative** (adjective) – bringing to mind (याद दिलाने वाला)
 - **Forgetful** (adjective) – lacking memory (भुलक्कड़)
 - **Unrelated** (adjective) – not connected (असंबंधित)
 - **Neutral** (adjective) – impartial (निष्पक्ष)
15. A) The correct spelling of 'envasaged' is 'envisaged' which means "planned, projected, foreseen" परिकल्पित।
16. A) **The reporter reported that the US President was arriving to India that week.**
 Direct से Indirect Speech में बदलने के नियम (Rules for Changing Direct to Indirect Speech):
 Reporting Verb का Tense: यदि Reporting Verb (जैसे "reported") Past Tense में है, तो Reported Speech का Tense सामान्यतः Past में बदल जाता है। Time और Place का परिवर्तन: "This week"

को Indirect Speech में "that week" में बदला जाता है। Tense का परिवर्तन: Present Continuous Tense ("is arriving") को Past Continuous Tense ("was arriving") में बदला जाता है।

- Rules for Changing Direct to Indirect Speech:
- Tense of the Reporting Verb: If the reporting verb ("reported") is in the past tense, the tense of the reported speech usually shifts one step back into the past. Change in Time Expressions:
- Words indicating time and place change when converting to indirect speech: "This week" changes to "that week." Tense Transformation: The verb in the reported speech ("is arriving" in Present Continuous) changes to Past Continuous ("was arriving").

17. B) **Hypocrisy** (noun) – The practice of claiming to have moral standards or beliefs to which one's own behaviour does not conform; pretense. पाखंड

- **Shrewdness** (noun) – The quality of having or showing good powers of judgement. चतुराई
- **Naivety** (noun) – Lack of experience, wisdom, or judgement. भोलापन
- **Gullibility** (noun) – Easily deceived or tricked; too trusting. विश्वासपर्विता

18. A) **The Headmistress exclaimed that it was a great performance**

Direct से Indirect Speech में बदलने के लिए: Direct Speech में "The Headmistress said, 'What a performance!'" में "said" Reporting Verb है और "What a performance!" Reported Speech है। यह एक exclamatory sentence है, जिसमें भाव व्यक्त किया गया है। Indirect Speech में बदलते समय Reporting Verb "said" को "exclaimed" में बदल दिया गया है क्योंकि यह एक भावुक expression है। Reported Speech को Indirect में बदलते समय "What a performance!" को "it was a great performance" में बदला गया है। "What" का use भाव को व्यक्त करने के लिए किया गया था, जो Indirect Speech में "a great" के रूप में परिवर्तित होता है

- To change Direct Speech to Indirect Speech: In the given sentence, "The Headmistress said, 'What a performance!'", "said" is the Reporting Verb, and "What a performance!" is the Reported Speech. Since this is an exclamatory sentence expressing emotion, the Reporting Verb "said" is changed to "exclaimed." The Reported Speech, "What a performance!" is transformed into "it was a great performance" in Indirect Speech. The exclamation "What" used to express admiration is replaced by "a great" to appropriately convey the meaning in Indirect Speech.

19. B) **Fictitious** (adjective) – Imaginary, fabricated, invented, unreal, made-up काल्पनिक

Synonym: **Based on imagination** – Existing only in the mind, not in reality. कल्पना पर आधारित

- **Based on facts** – Opposite in meaning, refers to truth or reality. तथ्यों पर आधारित
- **Based on works of fiction** – Partly related but narrower; "fictitious" means generally imaginary, not only tied to literature. साहित्यिक रचना पर आधारित
- **Based on feudal ties** – Completely unrelated; refers to social/political bonds in feudal system. सामंती संबंधों पर आधारित

20. B) D, A, B, C.

D starts the paragraph by introducing the central idea—that state surveillance must be regulated and not resemble unlawful activities. This sets the thematic foundation for the discussion.

A follows logically, as it builds on D's argument by quoting the Supreme Court's stance—that the issue is not about whether surveillance is used, but about who should be targeted legitimately.

B comes next, as it elaborates on A by explaining the context of the Supreme Court's remarks (the Pegasus spyware case) and its intent to prevent misuse of surveillance powers.

C concludes the paragraph by providing additional context—the government's ambiguous stance on using Pegasus, reinforcing the need for transparency and accountability (as highlighted in D, A, and B).

21. D) '**Has**' का use होगा क्योंकि "one" एक third-person singular pronoun के रूप में कार्य करता है, और singular subjects के साथ 'has' का उपयोग किया जाता है। Sentence में mention है कि किसी व्यक्ति ने Enlightenment प्राप्त की है और यह एक व्यक्तिगत अनुभव को दर्शा रहा है, इसलिए Present Perfect Tense का प्रयोग किया गया है। 'Were' और 'Was' past tense के रूप में हैं, जो इस context में सही नहीं हैं, और 'Have' plural subjects के लिए होता है, जबकि 'one' singular है।

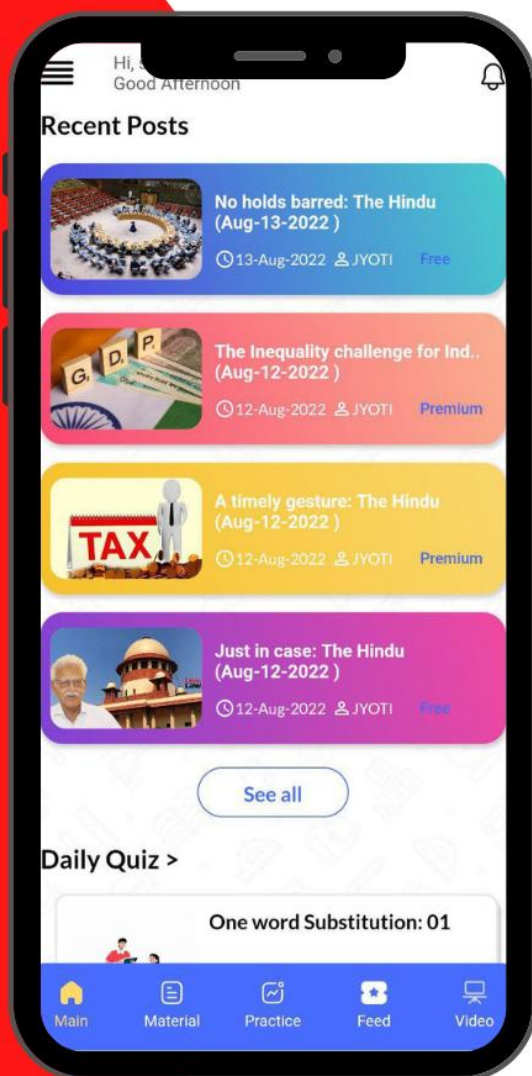
- '**Has**' will be used because "one" functions as a third-person singular pronoun, and 'has' is used with singular subjects. The sentence indicates that a person has attained Enlightenment, which reflects a personal experience, so the Present Perfect Tense is appropriate here. 'Were' and 'Was' are past tense, which don't fit the context, and 'Have' is for plural subjects, while "one" is singular.

22. A) '**Transcended**' का use होगा क्योंकि इसका अर्थ होता है "किसी सीमा या स्थिति से ऊपर उठना या उसे पार करना," जो यहाँ subhuman और superhuman हिस्सों को पार करने के context में सटीक है। Sentence में यह बताया जा रहा है कि Enlightenment प्राप्त करने के लिए इंसान को subhuman, human, और superhuman हिस्सों से ऊपर उठना पड़ता है। 'Transgressed' का अर्थ है "उल्लंघन करना," जो इस context में सही नहीं है। 'Transfigured' का अर्थ है "रूपांतरित करना," और 'Unbounded' का अर्थ है "असीमित," जो यहाँ fit नहीं होते।

- '**Transcended**' will be used because it means "to rise above or go beyond limits," which is accurate in the context of surpassing subhuman, human, and superhuman parts to attain Enlightenment. The sentence refers to the idea of moving beyond these aspects. 'Transgressed' means "to violate," which doesn't fit here. 'Transfigured' means "to transform," and 'Unbounded' means "limitless," both of which don't suit the context.

23. D) '**Manifestation**' का उपयोग सही होगा क्योंकि यह noun है और इसका अर्थ है "किसी चीज़ का प्रत्यक्ष रूप से प्रकट होना।" यहां sentence में 'is' verb के बाद noun की जरूरत है, जो कि 'Manifestation' है। यह बताता है कि जो कुछ भी अस्तित्व में आया है, वह दिव्यता का एक रूप है। 'Ramification' (noun) का अर्थ है "परिणाम या शाखा," जो इस संदर्भ में फिट नहीं होता। 'Manipulation' (noun) का अर्थ है "हेरफेर करना," जो यहां गलत है। 'Manifest' (verb/adjective) का अर्थ है "स्पष्ट होना," लेकिन sentence में हमें noun की आवश्यकता है, इसलिए 'Manifestation' सही option है।

- **'Manifestation'** will be used because it is a noun, meaning "the clear or visible expression of something." In this sentence, after the verb 'is,' a noun is required, and 'Manifestation' fits as it describes the existence of everything as a form of the Divine. 'Ramification' (noun) means "consequence or branch," which doesn't fit the context. 'Manipulation' (noun) means "managing or handling," which is incorrect here. 'Manifest' is a verb/adjective meaning "to become clear," but since a noun is needed in the sentence, 'Manifestation' is the correct choice.
24. A) **'Dwelling'** का उपयोग सही होगा क्योंकि इसका अर्थ है "किसी चीज़ में स्थायी रूप से रहना या उसके बारे में लगातार सोचना।" यहां sentence में बताया जा रहा है कि जो लोग Enlightenment को अनुभव कर चुके हैं, वे उसमें लगातार बने रहते हैं या ध्यान केंद्रित करते हैं। 'Dwelling' एक verb के रूप में सही बैठता है क्योंकि यह उन लोगों की स्थिति को दर्शाता है जो दिव्यता में स्थायी रूप से "स्थित" हैं। 'Unveiling' का अर्थ है "प्रकट करना," जो इस context में सही नहीं है। 'Compelling' का अर्थ है "मजबूर करना," और 'Rumbling' का अर्थ है "गड़गड़ाहट," जो यहां फिट नहीं होते।
- **'Dwelling'** will be used because it means "to reside in or to focus continuously on something." In the sentence, it refers to those who have experienced Enlightenment and continue to remain in that state. 'Dwelling' as a verb fits perfectly here as it describes the ongoing presence of these individuals in a divine state. 'Unveiling' means "revealing," which doesn't fit the context. 'Compelling' means "forcing," and 'Rumbling' refers to a "deep, rolling sound," both of which are incorrect here.
25. C) **'Veneration'** का use होगा क्योंकि इसका अर्थ है "गहरी श्रद्धा या सम्मान।" यहां sentence में यह बताया जा रहा है कि कई साधक गहरे सम्मान और श्रद्धा के साथ गुरु के प्रति समर्पण करते हैं, जिससे वे मोक्ष प्राप्त करने की आशा रखते हैं। 'Veneration' एक noun के रूप में बिल्कुल सही बैठता है, क्योंकि यह साधकों की भावना को व्यक्त करता है। 'Negotiation' का अर्थ है "सौदा करना या बातचीत," जो इस context में सही नहीं है। 'Proliferation' का अर्थ है "तेजी से वृद्धि," और 'Denunciation' का अर्थ है "निंदा करना," जो इस context में फिट नहीं होते।
- **'Veneration'** will be used because it means "deep respect or reverence." The sentence describes how many seekers surrender to a guru with deep respect, hoping to gain salvation. 'Veneration' as a noun fits perfectly here to express the seekers' feelings. 'Negotiation' means "discussion or bargaining," which doesn't fit the context. 'Proliferation' means "rapid increase," and 'Denunciation' refers to "criticism," both of which are incorrect for this sentence.



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