

ENGLISH LANGUAGE**Passage 1**

Each moment contains two phenomena, creation and dissolution, because opposites in life create the required cosmic balance. Just like our in-breath and outgoing breath, there is continuous rhythm in the cosmos. Day cannot exist without night and so too with all other things in life. Birth-death, male-female, peak-valley, good-bad, positive-negative, hot-cold, and so on may all seem like opposites but there is a definite interdependence between the two polarities that creates cosmic harmony. And this cannot be better explained than Shiva himself.

Shiva essentially means 'that which is not'. He also embodies the concept of the union in his state of Ardhanarishwara, a blend of male and female energies and also of anger and compassion. Trinity of gods in Hinduism is Brahma, the deity of creation, Vishnu, the deity of maintenance, and Shiva, of destruction or dissolution of the universe. Shiva is also infinite love and kindness, always ready to fulfil the wishes of devotees.

Shiva is a reminder to devotees that without this dynamic balance of opposites, life would be chaos. Without the existence of night, day would become dull, without woman, man would be incomplete. They seem like opposites, but are essentially one. Our mind often agitates as to why birth cannot be without death. But, it is equally true that birth and death are one and not separate from each other. And, that is what Shiva symbolizes.

Every birth brings death and every death brings new life. Shiva represents the very peak of human evolution and the ultimate in life. To attain this, Shiva has given 112 methods of meditation. Life is a phenomenon of coming into form, and death is moving into the formless.

Since Shiva essentially means the formless, we do not keep pictures of Shiva in temples. Instead, we have him represented as Shivalinga. This aptly represents the merging of both form and formless, indicating the concept of Shiva. He makes us aware that all beings ultimately end up as non-beings and this world is a transit camp. Shiva brings this awareness for transformation, and turns the search within, so that seekers eventually move towards ultimate existence. If we realize this formless-form, then Shiva appears as a deity of compassion and liberation.

The idea of oneness has always been emphasized by Indic sages. The Brihadaranyaka Upanishad says that the one who perceives life in different forms, is distanced from the inner reality of Self. This world, gods, Vedas, beings, and everything present in existence are all part of our inner Self. Everything is united in one deep state of unity. The conch and drums are different instruments containing different kinds of notes. Together, they produce beautiful music.

In the concept of Ardhanarishwara, Shakti is feminine and Shiva is masculine but both are inseparable and united in total unity and harmony. Every individual has the traits of Ardhanarishwara. Opposites give us a chance to do things right. If we move against nature, we become unhappy and miserable, and that is a warning to put our house in order, by bringing back balance. Misery is not separate from happiness, but rather the absence of the latter. We see them as two because our minds cannot see through opposites, but when the mind is dropped, we are simply looking at life with totality and unity. In Shiva, we see both, diversity and unity.

1. How does the author describe the Lord Shiva?
 - (a) Destructive
 - (b) Harmless
 - (c) Full of wrath
 - (d) Protective
2. What is the idea of oneness that is discussed in the passage?
 - (a) Unity of all living organisms
 - (b) Unity in inner self
 - (c) Practice of Hinduism
 - (d) Respecting nature
3. Why do we not keep pictures of the Lord Shiva in temples?
 - (a) Shiva represents death
 - (b) Shiva cannot be depicted in a picture
 - (c) Shiva is the concept of form and formless
 - (d) Picture of Lord Shiva is very disturbing and scary

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4. Which of the following statements are true in the light of the passage?
- (a) Misery and happiness is one thing.
 - (b) Misery is nothing but the absence of happiness
 - (c) Balancing of the opposites is the elixir of life
 - (d) All of the above
5. What are the traits that each individual possess?
- (a) Femininity and masculinity
 - (b) Unity
 - (c) Kindness
 - (d) Opposite traits

Passage 2

There are only a handful of people that inspire masses and shape their future in the field of sports in India. Young guns found it easy to take up cricket as sport as it promises to lift them out of poverty and provide a secure future. Meanwhile, athletics, wrestling, shooting, badminton, among others took a back seat and struggled to attract youngsters even as India's medal drought at the world biggest sporting extravaganza continued.

While China, USA and other countries competed to up their medals' tally, India struggled to lock horns against them and the reason has largely been attributed to financial difficulties and lack of facilities in the non-cricket sports' administration.

Of late this scenario has started to change and other sports are sprinting up rapidly to change the dynamics of sports in the country. In order to succeed at unprecedented levels and change the course of the way other sports are perceived, India desperately needed to shine at the highest stage – the Olympics.

Cometh the hour, cometh Abhinav Bindra! Bindra became India's first individual Olympic Gold medalist in the 10-metre Air Rifle event at the Beijing Olympics in 2008. It was a landmark achievement for a country whose last Olympic gold had come in 1980. Bindra also has secured nine medals at the Commonwealth Games.

Another athlete who joined the party was the Najafgarh grappler, Sushil Kumar. Sushil has revolutionized the way wrestling is played in India, winning bronze at 2008 Summer Olympics and silver in 2012 London Olympics. He remains the only Indian to have achieved the feat of winning two individual medals.

There was another superstar who was taking big leaps in the world of racquets and shuttlecocks. Saina Nehwal has been credited to change the perception towards badminton by clinching bronze at the London Olympics in 2012. She is the first Indian shuttler to have achieved the feat. Another woman who is inspiring a generation of boxers with her age-defying acrobatic skills is Mary Kom. Her formula? Practice. The Manipuri trailblazer has an Olympic bronze medal and seven World Championship medals in her kitty.

6. What does the phrase "Cometh the hour, cometh Abhinav Bindra!" mean?
- (a) In the hour of need, Abhinav Bindra came to the field to help
 - (b) Abhinav Bindra brought attention to other sports in the time of need by winning at the Olympics
 - (c) Abhinav Bindra is always present when someone calls him
 - (d) Abhinav Bindra is very reliable in time of need
7. What does it mean when the author says Mary Kom has age-defying acrobatic skills?
- (a) These skills can help in making one look younger
 - (b) These skills are hard to achieve at the age that Mary Kom is at
 - (c) These are skills can increase your life span
 - (d) These skills can only be acquired at a particular age
8. The author writes, "Another athlete who joined the party..." What does "party" signify?
- (a) A party organized by sports associations
 - (b) Group of athletes doing well in sports other than cricket
 - (c) People who dislike cricket
 - (d) A political party

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9. What does “sprinting up rapidly” mean?
- (a) Losing time
 - (b) Catching up quickly
 - (c) Athletes are practicing by running
 - (d) Quickly reaching somewhere
10. What is the central theme of the passage?
- (a) Cricket continues to be the most popular sport in the country, but the scenario seems to be changing
 - (b) All sports are equally important in India
 - (c) India prioritizes cricket the most, which receives most funding
 - (d) People are beginning to play different sports now

Passage 3

On Sunday, the day after Diwali, the Delhi-NCR (or national capital region) woke up to the predictable pollution haze. Triggered by the bursting of firecrackers, the already bad pollution levels in Delhi, measured by PM 2.5, jumped almost 200 points overnight to 525—a level classified as severe, and one in which all outdoor activities, including morning walks, are discouraged. In Noida, the measure was a staggering 611. And this, despite a ban on sale, purchase and bursting of firecrackers till 30 November pronounced by the National Green Tribunal and endorsed by the Delhi government with the warning of jail time for violators. Throughout the night (and even on Sunday morning) crackers kept going off. Indeed, the gap between intention and act was alarming. The obvious conclusion to draw from this episode is vexing yet rather simple: a ban is no solution to what is clearly a behavioural challenge. Worse, it may set off an adverse response and also absolve citizens of the moral responsibility of not polluting—since the onus has been outsourced to a policing agency. Worse still, it erodes the credibility of institutions, in this case of the government and NGT.

According to Biju Dominic, chief executive officer of Final Mile Consulting, a behaviour architecture firm, bans inevitably generate a push back. Citing psychologist Jack Brehm, Dominic argues humans hate to lose any freedom. “Whenever people believe that their freedom has been threatened, they enter into a reactance motivational state and act to regain their freedom. “The individuals experience an increased motivation to indulge in — very behaviour that is forbidden”, he wrote in a column published in Mint three years ago. Dominic’s research ascertains that overwhelmingly it is the emotional and the unconscious part of the brain which defines our actions. So, altering human behaviour requires a new context which forces an unconscious rethink.

This strategy has actually been employed to reduce daily fatalities at unmanned rail crossings in Mumbai. Their research returned that humans underestimated the speed of the approaching train, till it was too late. So, they painted the sleepers on the tracks at intervals—the subconscious part of the brain could now comprehend the speed and forced the person to allow the train to pass.

Some similar intervention—creating a design framework to influence non-conscious behaviour—needs to be explored to rewire citizen behaviour towards bursting crackers and adding to the pollution problem. Something that will move the action of bursting fire crackers from the individual to the social space—which will bring it under public scrutiny. A longterm project no doubt.

11. What is the main idea behind the passage?
- (a) The increasing levels of pollution in Delhi, especially during Diwali.
 - (b) Government’s approach to decrease pollution levels in Delhi through firecracker bans.
 - (c) An erosion in the credibility of the NGT and the Government due to the unwillingness among people to abide by the firecracker bans.
 - (d) The failure of bans, in general, and firecracker bans, specifically, to achieve the intended result.

12. What is the primary reason that the author suggests for the failure of firecracker bans?
- (a) The NGT or the Government are not credible institutions so, the bans imposed by them are not followed by people.
 - (b) Firecracker bans do little to nothing to the already bad pollution levels in Delhi.
 - (c) Bursting crackers is behavioural in nature and an external ban is insufficient to this behavioural challenge.
 - (d) There has been a lack of implementation of the warning of jail time for violators.
13. What is the solution that the author of this passage proposes?
- (a) Alter human behaviour by providing some new context which rewires unconscious behaviour.
 - (b) Intervene in a way that citizens will be absolved of the moral responsibility of not polluting.
 - (c) Institutions like the NGT and the government should be made more credible.
 - (d) A conscious effort must be taken by people towards reducing pollution.
14. Which of the given words correctly fits into the blank in the sentence quoted below?
“The individuals experience an increased motivation to indulge in ___ very behaviour that is forbidden.”
- (a) a
 - (b) that
 - (c) such
 - (d) the
15. Which of the following is true about the author?
- (a) He is alarmed that the acts of residents of Delhi were totally opposite to the intentions of the Delhi Government.
 - (b) He is upset with the Delhi people for not following orders.
 - (c) He believes that firecrackers are not the major cause of pollution.
 - (d) He is alarmed at the complicity of the administration when it comes to regulating behaviour

Passage 4

Today, bicycles are elegantly simple machines that are common around the world. Many people ride bicycles for recreation, whereas others use them as a means of transportation. The first bicycle, called a draisienne, was invented in Germany in 1818 by Baron Karl de Drais de Sauerbrun. Because it was made of wood, the draisienne wasn't very durable nor did it have pedals. Riders moved it by pushing their feet against the ground.

In 1839, Kirkpatrick Macmillan, a Scottish blacksmith, invented a much better bicycle. Macmillan's machine had tires with iron rims to keep them from getting worn down. He also used foot-operated cranks, similar to pedals, so his bicycle could be ridden at a quick pace. It didn't look much like the modern bicycle, though, because its back wheel was substantially larger than its front wheel. Although Macmillan's bicycles could be ridden easily, they were never produced in large numbers.

In 1861, Frenchman Pierre Michaux and his brother Ernest invented a bicycle with an improved crank mechanism. They called their bicycle a vélompède, but most people called it a “bone shaker” because of the jarring effect of the wood and iron frame. Despite the unflattering nickname, the vélompède was a hit. After a few years, the Michaux family was making hundreds of the machines annually, mostly for fun-seeking young people.

Ten years later, James Starley, an English inventor, made several innovations that revolutionized bicycle design. He made the front wheel many times larger than the back wheel, put a gear on the pedals to make the bicycle more efficient, and lightened the wheels by using wire spokes. Although this bicycle was much lighter and less tiring to ride, it was still clumsy, extremely top-heavy, and ridden mostly for entertainment.

It wasn't until 1874 that the first truly modern bicycle appeared on the scene. Invented by another Englishman, H.J. Lawson, the safety bicycle would look familiar to today's cyclists. The safety bicycle had equal-sized wheels, which made it much less prone to toppling over. Lawson

also attached a chain to the pedals to drive the rear wheel. By 1893, the safety bicycle had been further improved with air-filled rubber tires, a diamond-shaped frame, and easy braking. With the improvements provided by Lawson, bicycles became extremely popular and useful for transportation. Today, they are built, used, and enjoyed all over the world.

16. There is enough information in this passage to show that
 - (a) several people contributed to the development of the modern bicycle.
 - (b) only a few vélocipède built by the Michaux family are still in existence.
 - (c) for most of the nineteenth century, few people rode bicycles just for fun.
 - (d) bicycles with wheels of different sizes can-not be ridden easily.

17. The first person to use a gear system on bicycles was
 - (a) H.J. Lawson.
 - (b) Kirkpatrick Macmillan.
 - (c) Pierre Michaux.
 - (d) James Starley.

18. This passage was most likely written in order to
 - (a) persuade readers to use bicycles for transportation.
 - (b) describe the problems that bicycle manufacturers encounter.
 - (c) compare bicycles used for fun with bicycles used for transportation.
 - (d) tell readers a little about the history of the bicycle.

19. Macmillan added iron rims to the tires of his bicycle to
 - (a) add weight to the bicycle.
 - (b) make the tires last longer.
 - (c) make the ride less bumpy.
 - (d) make the ride less tiring.

20. Which of the following statements from the passage represents the writer's opinion?
 - (a) The safety bicycle would look familiar to today's cyclists.
 - (b) Two hundred years ago, bicycles didn't even exist.
 - (c) The Michaux brothers called their bicycle a vélocipède
 - (d) Macmillan's machine had tires with iron rims.

Passage 5

While most people agree that the Golden Age of comic books began with the introduction of Superman in 1938 in Action Comics #1, there is less agreement about when exactly the Golden Age ended. There is a general consensus, however, about the factors that brought the Golden Age to a close: the rise of the horror comic book in the late 1940s, and the resulting backlash against comic books in the early 1950s.

Superhero comic books reached their peak of popularity in the early 1940s because of all the GIs in Europe and Japan who eagerly read about Superman, Batman, and The Spirit. When these soldiers came home, they still wanted to read comic books, but they sought out more adult content. William Gaines of EC Comics was happy to meet the market demand with such grim and gritty titles as Weirid Fantasy and The Crypt of Terror. The creators of superhero comic books, not wanting to be left behind, responded by matching their protagonists against darker criminals in more violent encounters.

These darker comic books aroused the anger of child psychologist Fredric Wertham, who believed that comic books were leading the nation's youth into crime, violence, and drug abuse. Wertham's book, *The Seduction of the Innocent*, was a national best-seller that helped bring about congressional investigations into the corrupting influence of comic books. The Senate committee that reviewed Wertham's charges decided to create the Comics Code Authority, a regulatory body that prohibited comic books from mentioning sexuality, alcohol, drugs, criminal behavior, or any themes related to the horror genre.

These regulations had a numbing effect on the industry. EC Comics was nearly driven out of the comics business, and the other major players canceled many of their most prominent titles. The comics business did not recover until the Marvel revolution of the early 1960s ushered in the Silver Age.

21. The passage is primarily aiming at which of the following?
 - (a) Criticizing adult readers of comic books for their corrupting influence on the nation's youth.
 - (b) Comparing and contrasting Golden Age of comic books with Silver Age of comic books.
 - (c) Criticizing comic books for their corrupting influence on the nation's youth as well as adults.
 - (d) Discussing how the end of the Golden Age of comic books was brought in.

22. According to the passage, which of the following is true?
 - (a) The creators of superhero comic books in the postwar years responded to the competitive pressure from horror comic books by increasing the amount of violence in their stories.
 - (b) The creators of superhero comic books in the postwar years voluntarily prohibited stories dealing with sexuality, drugs or criminal behavior.
 - (c) The creators of superhero comic books in the postwar years unintentionally laid the groundwork for the transition from the Golden Age of comic books to the Silver Age.
 - (d) The creators of superhero comic books in the postwar years focused increasingly on well developed stories with flashy artwork.

23. The central message of Fredric Wertham's *The Seduction of the Innocent* is?
 - (a) Comic books corrupted American youth as they lacked serious literary merit.
 - (b) Crime, violence, and drug abuse in the nation were introduced to nation's youth by comic books.
 - (c) The comic book industry must be censured to drive the worst offenders out of the business.
 - (d) Comic books were leading nation's youth into crime, violence, and drug abuse.

24. Which of the following is true about SilverAge?
 - (a) The comics business recovered due to the Marvel revolution of the early 1960s that ushered in the SilverAge.
 - (b) They were no different from comic books of the Golden Age.
 - (c) Comics Code Authority regulations could not affect the comic books of Silver Age.
 - (d) Marvel Comics was the only major comic book company not to be affected by Comics Code Authority regulations during SilverAge.

25. In what light does the passage depict the efforts by Fredric Wertham to bring about regulation of the comic book industry?
 - (a) As a fanatical crusade brought about by Wertham's inner demons.
 - (b) As a reasonable response to an industry that had gone too far.
 - (c) As an angry response to a trend in the subject matter of the comic book industry.
 - (d) As an inappropriate response to a phenomenon that was not actually hurting anyone.

Passage 6

Indic culture and tradition venerates the earth as one's own mother. Firstly, acknowledging the earth as a person indicates that we are not indifferent to it but understand its needs and concerns, and according to it the highest respect and honour, just as the mother is respected universally in all the cultures and traditions. As a mother nourishes the child, the earth nourishes all living beings by providing them various necessities and shelter, without discrimination and timelines.

The five elements – earth, air, water, ether and fire all are acknowledged as personalities [1] Indic culture, also mentioned in the Vedas and Puranas. Traditionally, various rules had been

laid out for dealing with each of them in order to uphold respect for them. For example, one should not pollute, that is, defecate in a running river. Today, these principles seem to be forgotten and there is wide-scale exploitation of natural resources. Instead of caring about the long term wellbeing of the world, the environment is brazenly being destroyed and serious implications of it are visible in the way weather patterns are changing; species and habitats are getting depleted, and more. Personally, if we deal properly with our consciousness, then we can realistically deal with the problems of this world. The cause of all physical pollution is polluted consciousness, because our minds are polluted with toxic greed which can never be satisfied. We are trying to satiate our greed through exploiting nature. The Vedic solution is to learn how to be content and satisfied with simple things — simple living and high thinking -- to change our consciousness from being little Ravana's to become little Hanumans... from exploiting the earth for our own purposes to protecting and honouring the earth for divine purposes.

There is no other permanent solution. All other solutions from environmental organisations may be good, necessary and vital, but we must understand that unless there is a change in consciousness, those solutions are not sustainable. Years ago, I met the environmental minister of India. She questioned me, what good the mantras of sadhus were doing for the environment. I replied that these mantras clean the heart. If you clean the rivers but not hearts, then people will just pollute the rivers again, even you clean them hundreds of times. We have to clean the rivers and also, we have to educate people about how to find satisfaction in the simple, divine gifts that God has given us and how to respect those divine gifts.

Mother Earth has a body that is very much like our bodies. When there is a problem, she heals herself. But like our bodies, if her body is exploited again and again and filled with more and more toxins and is never given the time to replenish itself, then it can't heal itself and the result is serious diseases. When Mother Earth gets a disease, it results in disasters. It is necessary, therefore, to clean the ecology of our consciousness, and the simplest and most powerful agent to remove the pollution of our minds and hearts.

26. Why do we regard earth as our mother?
- (a) because it give solution to learn how to be satisfied with something
 - (b) because it protects and honours us with its divine purpose.
 - (c) because it nurtures by providing us essential and shelter without inequity.
 - (d) it educates us about how to find satisfaction in the simple.
27. What is the cause of all physical pollution according to the passage?
- (a) through exploiting nature.
 - (b) to clean the ecology of our consciousness
 - (c) our body is exploited and filled with more toxins.
 - (d) our polluted consciousness.
28. "Unless there is a change in consciousness, those solutions are not sustainable." The author implies that
- (a) there is no other solutions excepting changing in consciousness.
 - (b) it is necessary, to clean the ecology of our consciousness and the most powerful agent to remove the pollution of our minds.
 - (c) without change in consciousness it will not simplify our lives.
 - (d) Both (b) and (c)
29. The author through the passage
- (a) tries to convince all the people to regard earth as our mother.
 - (b) cities the cause for our society's decline and suggests remedies.
 - (c) expresses his thought that nothing can satisfy without restoring the love on this planet.
 - (d) admonishes people to deal with consciousness, so that they can properly deal with the difficulties of the world.
30. Choose the correct preposition in place of [1] from the following?
- (a) of
 - (b) in
 - (c) at
 - (d) for