



Test Series-1(Online) CSS-2026
November 2025
English Precis & Composition
Total Marks: 50

Test-3

Q.1. Make a precis of the following passage; also suggest a suitable title. (15+5 = 20)

We are constantly told that knowledge is power, and that the acquisition of information is the supreme goal of education. Yet I would venture to suggest that the modern world suffers not from too little knowledge but from too much of it, or rather, from the indiscriminate accumulation of facts without the wisdom to employ them properly. The human brain, marvelous as it is, was never designed to be a mere repository of data, a kind of biological filing cabinet stuffed with disconnected pieces of information. In earlier times, when a scholar knew a limited number of things deeply, there was time for reflection, for allowing ideas to mature and interconnect. Today, however, we rush from one subject to another, cramming our minds with statistics, theories, and opinions, never pausing long enough to ask whether this frantic consumption of knowledge serves any useful purpose. Consider the modern student, burdened with examinations that test the retention of countless facts which, six months hence, will be utterly forgotten. Would not that student be better served by learning fewer things but understanding them thoroughly, by developing the capacity for critical thought rather than the mere ability to regurgitate information? Or take the example of our public discourse, where everyone seems to have read just enough to form hasty opinions on complex matters, but not enough to appreciate the difficulties involved. Half-formed ideas proliferate like weeds, choking out the possibility of genuine understanding. If our educators would abandon the notion that more is always better, if they would permit students the luxury of ignorance in some areas in order to achieve mastery in others, we might produce a generation capable not merely of knowing things, but of thinking about them. Even our technologies, which promise to make knowledge universally accessible, often serve only to intensify the problem, offering us an endless stream of fragmentary information that leaves us simultaneously overstimulated and intellectually malnourished. What we lack, in short, is not access to facts but the cultivation of judgment, not the ability to learn quickly but the patience to learn well.

Q.2. Read the passage carefully and answer the questions that follow. (20)

We live under the tyranny of the clock, yet we scarcely understand what time actually is. Modern man measures his existence in hours and minutes, dividing his life into appointments and deadlines, yet this quantified time bears little resemblance to the time he actually experiences. There exists a profound distinction between chronological time; the time of physics and schedules, and psychological time, the duration as we feel it, which contracts and expands according to the nature of our engagement with the world. A child's summer vacation seems endless, stretching into what feels like eternity, while an adult's year vanishes in what seems mere weeks. This is not merely subjective distortion but reveals something fundamental about human consciousness and its relationship to temporal existence.

The ancients understood time differently than we do. For them, time was not an empty container into which events are placed, nor a river flowing uniformly from past to future. Rather, time was inseparable from the events that filled it, from the rhythms of nature and human activity. Sacred time and profane time were distinct; a festival or ritual occupied a different temporal dimension than ordinary work. This recognition has been largely lost in our modern conception, where all moments are equivalent, each a standardized unit on the mechanical procession of the clock. We have gained precision but lost meaning; we know exactly what time it is, but no longer know what time means.

The consequences of this impoverishment are more severe than we typically acknowledge. When we treat time merely as a resource to be managed, we inevitably treat our lives the same way. Efficiency becomes the supreme virtue, and any moment not devoted to productive activity appears as waste. Yet the richest human experiences like contemplation, creative work, genuine conversation, the appreciation of beauty require a different relationship to time altogether. They demand what might be called "thick time," duration that is inhabited rather than spent, time that is qualitative rather than quantitative. The artist lost in creation, the thinker absorbed in meditation, the friends engaged in unhurried dialogue as these inhabit a temporal dimension foreign to the clock-watching world of productivity.

Moreover, our conception of time shapes our conception of ourselves. If we view time as a scarce resource constantly depleting, we experience ourselves as beings racing toward exhaustion and death. But if we recognize that lived time has depths and textures, that moments can be more or less real, more or less fully inhabited, then we understand ourselves differently. We are not merely creatures who exist in time but beings who create time through the quality of our attention and engagement. A single hour of genuine presence may contain more reality, more lived experience, than days of distracted busyness. The question, then, is not how much time we have but how we inhabit the time we are given, whether we merely pass through our moments or actually live them.

Questions:

1. What fundamental problem about modern human existence does the writer identify in relation to time? (4)
2. How did the ancient conception of time differ from the modern one, and what has been lost in this transformation? (4)
3. What does the writer mean by "thick time," and why is it important for human flourishing? (4)
4. Explain the statement: "We are not merely creatures who exist in time but beings who create time through the quality of our attention and engagement." (4)
5. Do you think modern time management and productivity culture enhance or diminish the quality of human life? Justify your position with reference to the passage. (4)

Q3. Choose the word that is most OPPOSITE in meaning to the Capitalized word. (10) (Write on Answer Sheet)

1. PERSPICACITY:

(A) Acumen (B) Astuteness (C) Naivety (D) Intelligence

2. CONFABULATION:

(A) Verification (B) Fabrication (C) Distortion (D) Exaggeration

3. DILENTTANTE:

(A) Amateur (B) Connoisseur (C) Novice (D) Enthusiast

4. KILTER:

(A) Balance (B) Order (C) Harmony (D) Out-of-sync

5. RHUBARB:

(A) Serenity (B) Cacophony (C) Harmony (D) Sweetness

6. INDOLENT:

(A) Lazy (B) Active (C) Lethargic (D) Energetic

7. COALESCE:

(A) Merge (B) Combine (C) Disperse (D) Separate

8. RANCOR:

(A) Animosity (B) Bitterness (C) Hostility (D) Amicability

9. ACQUIESCE:

(A) Comply (B) Resist (C) Agree (D) Deny

10. DEBILITATE:

(A) Fortify (B) Weaken (C) Strengthen (D) Enervate
