

VARC

Read the passage below and answer the questions that follow:

Jordan Peterson's ambitious new work, *We Who Wrestle with God*, is, by his own admission, a direct "response to the brilliant Nietzsche." For the Canadian psychologist and leading voice of the counter-cultural right, the crisis afflicting Western civilization isn't fundamentally caused by the "woke" movements he so often critiques. Instead, he diagnoses a far deeper malady of the West: the collapse of meaning that occurs when human values are completely unmoored from any transcendental order—the very condition Nietzsche termed nihilism.

The remedy Peterson proposes is not easy: it requires a fearless, agonizing struggle of self-examination against despair, a spiritual ascent that points to a realm beyond the self. But this raises a central question: Is the realm Peterson ultimately discovers a truly separate, objective truth? Or is it a form of therapeutic fiction, an internal structure invented to rebuild a self-shattered by traumatic encounters with the "madness of the age"?

This compendious volume—the first of two planned books, taking thirteen years to create—largely consists of commentaries on Jewish and Christian scripture. Peterson takes readers through reflections on the Genesis story of the Fall, the meaning of sacrifice, the tragedy of Cain and Abel, and a sprawling, one-hundred-page-plus meditation on Moses. The book concludes with the tale of Jonah, swallowed by a whale after failing his instruction to convert Nineveh.

In his analysis of the Exodus narrative, Peterson references the Israelites who "regressed to the paganism of possession by instinct" by worshipping the golden calf while Moses communed with God. He extracts a key philosophical principle from this: "The narrative here... indicates the fundamental problem of truth or even social agreement arising from mere consensus, in the absence of any true correspondence with an intrinsically structured reality or a priori cosmic order."

The use of terms like an "a priori cosmic order" introduces a crucial tension. This concept suggests something far more impersonal than the specific creator God of the Abrahamic tradition; it could just as easily be Plato's timeless realm of "forms" or, as Peterson himself acknowledges through citation, the impersonal "Way" of Taoist thought. Why, then, does he choose to anchor this "intrinsically structured reality" exclusively to the God of the Bible?

Peterson attempts to justify this in his introduction, or "Foreshadowing," stating: "The Bible is the library of stories on which the most productive,

freest and most stable and peaceful societies the world has ever known are predicated—the foundation of the West, plain and simple."

This perspective, however, risks undermining his own argument. Reducing Christianity to a collection of inspiring legends and a bulwark for a particular civilization fails to exorcise the very spectre of nihilism it is meant to combat. If the Christian religion is merely a cultural foundation to be shored up, it ceases to be a universal truth, dangerously skirting the very cultural relativism Peterson condemns in "woke" thinkers.

1. It can be inferred from the passage that the author believes Peterson's argument would be more logically consistent if he:

- A. focused exclusively on critiquing "woke" movements instead of diagnosing a deeper malady.
- B. admitted that his work is primarily a form of therapeutic fiction designed to help individuals.
- C. acknowledged that the "a priori cosmic order" he describes could be grounded in philosophical or non-Western traditions, not just the Bible.
- D. provided more extensive commentary on a wider range of biblical stories, such as the tale of Jonah.

2. The author's central critique of Peterson would be most seriously weakened if Peterson had argued which of the following in his book?

- A. That the Bible is not only the foundation of the West but that its stories contain unique, divinely revealed truths that are universally applicable and superior to all other traditions.
- B. That the "a priori cosmic order" is best understood through a combination of Taoist, Platonic, and Abrahamic thought.
- C. That the primary cause of the West's decline is economic inequality, not a collapse of meaning.
- D. That his commentaries on scripture are intended purely as psychological, not theological, interpretations.

3. The author's tone toward Jordan Peterson's project can best be described as:

- A. scornfully dismissive.
- B. analytically critical.
- C. neutral and reportorial.
- D. cautiously optimistic.

4. The passage identifies a central paradox in Peterson's work, which is that he attempts to:

- A. solve the problem of nihilism using the very biblical texts that Nietzsche critiqued.
- B. critique "woke" movements while being a leading voice of the counter-cultural right.

- C. spend thirteen years writing a book that is largely a commentary on ancient scripture.
- D. combat cultural relativism by appealing to a set of values justified by their utility to one particular culture.

5. *The four sentences (labelled 1, 2, 3 and 4) given below, when properly sequenced, would yield a coherent paragraph. Decide on the proper sequencing of the order of the sentences and key in the sequence of the four numbers as your answer.*

1. Some parasites have also evolved thicker-shelled eggs that are less likely to crack when hastily dropped.
2. "They swoop into the nest and they squeeze out an egg in three seconds flat," says Rosalyn Gloag, an evolutionary biologist from the University of Sydney.
3. And while nonparasitic birds take about 20 minutes to lay an egg, parasites like cuckoos and honeyguides are fast.
4. When a parasite makes it into another family's nest, it usually will nudge out one or two of the host's eggs to make space for its own.

6. *The passage given below is followed by four alternate summaries. Choose the option that best captures the essence of the passage.*

Some believe that the pinnacle of philosophical excellence was reached in the Vedanta school of philosophy, a view that is contestable. For precisely this reason, one of the questions that has often come up for discussion in scholarly circles is whether Indian culture and civilisation recognised an independent domain of discourse or a discipline of study called "philosophy" – a discursive analytic tradition that has features that typically characterise it as philosophical. Frank Thilly, in the introductory chapter of his book *A History of Philosophy*, claims that oriental thoughts like those of the Hindus do not go beyond faith, mythology and poetry. More precisely, the implication of this contention is the question of whether there is some Indian analogue to what Western civilisation, derived from Greek thought, has called "philosophy".

- A. The debatable superiority of Vedanta necessitates a critical examination of whether Indian traditions possess a distinct analytical discipline that corresponds to the rational and discursive nature of Greek philosophy.
- B. Frank Thilly's dismissal of Hindu thought as mere mythology and poetry strengthens the argument that Vedanta cannot be considered the highest form of philosophical achievement in Indian culture.
- C. Indian intellectual history is fundamentally different from that of the West because its focus on faith and poetry, as opposed to pure reasoning, precludes the existence of a robust, independent philosophical tradition.
- D. Scholarly debate persists regarding the true nature of Indian philosophical traditions, with some arguing that its complexity rivals Western thought, while others restrict it to religious and mythological texts.

7. Five jumbled-up sentences (labelled 1, 2, 3, 4 and 5), related to a topic, are given below. Four of them can be put together to form a coherent paragraph. Identify the odd sentence and key in the number of that sentence as your answer.

1. In all of these settings, officials introduced mandatory posture exams, which became a rudimentary surveillance technique for sorting the healthy from the unhealthy.
2. At the same time, the rising rates of back and neck pain through the 20th century were blamed on individuals not doing enough to prevent these issues.
3. If you wished to pass as nondisabled and gain entry to schools, universities and the workplace, you needed to keep your posture in check.
4. One can understand why the market for posture correction bloomed in the first two-thirds of the 20th century.
5. Those who missed out on the gospel of good posture or could not afford to spend the time or money on such improvement measures were further marginalised.

8. The four sentences (labelled 1, 2, 3 and 4) given below, when properly sequenced, would yield a coherent paragraph. Decide on the proper sequencing of the order of the sentences and key in the sequence of the four numbers as your answer.

1. Being virtuous is not a one-time thing for Aristotle; it's a state of character.
2. Aristotle highlights the importance of hexis, often translated as "habit."
3. A person must not only do the right thing when required but also have the right motivations and feelings about it.
4. One should aim for, say, courage and be wise enough to be courageous at the right time.

9. There is a sentence that is missing in the paragraph below. Look at the paragraph and decide where (option 1, 2, 3, or 4) the following sentence would best fit.

Sentence: When not pushed to enhance food security in a crowded and hungry world, policymakers are urged to plan for a future where the populace contracts too much and the functioning of entire communities is jeopardized.

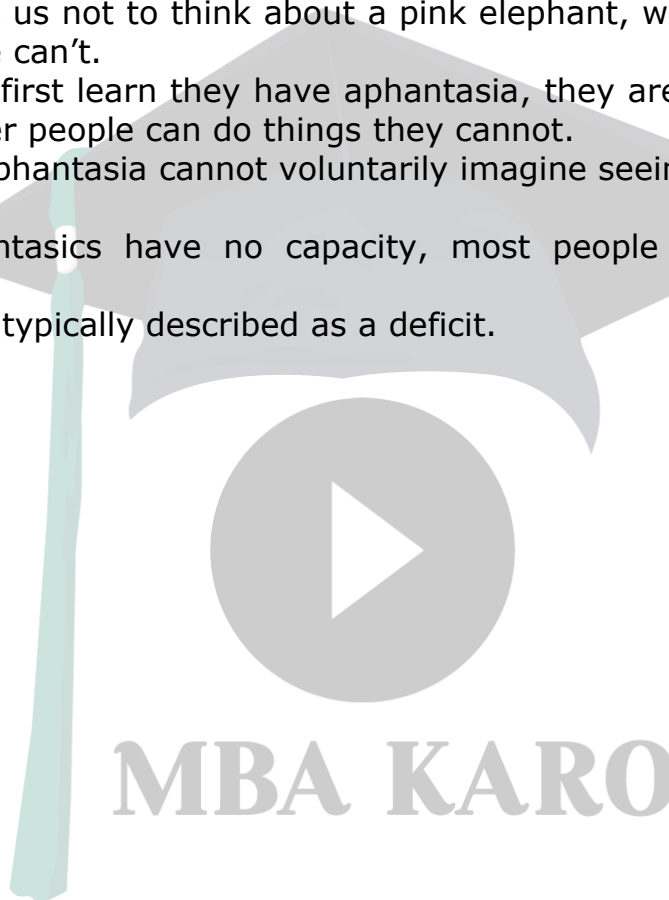
Paragraph: Birthrates are retreating and, in some major economies, are well below levels historically regarded as desirable. ____ (1) _____. This development, years in the making, either terrifies us or amuses us. ____ (2) _____. There's also a burgeoning market for exotica, like the stroller boom in South Korea, for getting around with poodles, not children. ____ (3) _____. The extremes are unhelpful and can't obscure a broader point: Women have experienced the freedom of having fewer children, or none at all, and there is no going back for them. ____ (4) _____. We should

proceed deliberately with responses that buttress the ability to live a good life in a world that's a touch smaller, not one that's empty.

- A. Option 1
- B. Option 2
- C. Option 3
- D. Option 4

10. Five jumbled-up sentences (labelled 1, 2, 3, 4 and 5), related to a topic, are given below. Four of them can be put together to form a coherent paragraph. Identify the odd sentence and key in the number of that sentence as your answer.

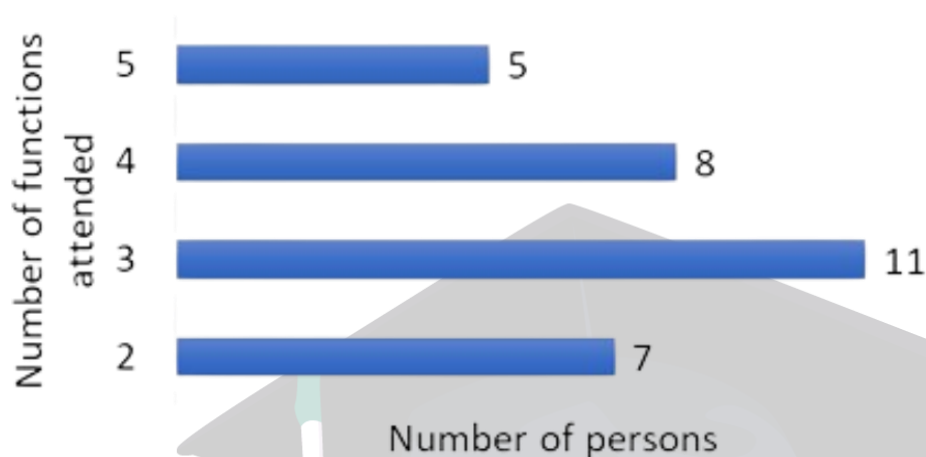
1. So, if you ask us not to think about a pink elephant, we won't visualise one, because we can't.
2. When people first learn they have aphantasia, they are often upset, as they realise other people can do things they cannot.
3. People with aphantasia cannot voluntarily imagine seeing things in your mind's eye.
4. Where aphantasics have no capacity, most people would have an average ability.
5. Aphantasia is typically described as a deficit.



MBA KARO

DILR

Six batchmates, Ajay, Balwant, Cyrus, Dev, Ezra and Farhan got engaged on the same day. They had invited a total of 80 guests. The total number of guests attending their engagement was 150. The graph below shows the number of people who attended two, three, four or five functions.



11. What is the minimum possible number of guests who attended exactly one of the functions?

12. What is the maximum possible number of guests who attended none of the functions?

- A. 38
- B. 40
- C. 41
- D. 43

13. If the maximum possible number of guests attended at most 3 functions, how many guests did not attend any function?

14. If Farhan's engagement was attended by 50 guests, what is the minimum number of guests who attended only his engagement?

- A. 9
- B. 11
- C. 12
- D. 14

15. If Farhan's engagement was attended by 50 guests, what is the minimum number of guests who attended at least one other function?

- A. 2
- B. 3
- C. 4
- D. 5

Seven people - Amba, Bina, Chhaya, Diya, Ekta, Fatima, and Gurmeet live in a building that has no more than 15 floors. Only one person lives on each floor. The floors are numbered from 1, starting from the lowermost floor. There are two lifts, P and Q, in the basement. Lift P stops at the even-numbered floors and Lift Q stops at the odd-numbered floors. The lifts take 10 seconds to cross one floor and halt on the selected floor for 10 seconds.

Amba's floor number is twice that of Diya's floor number. Chhaya lives below Diya, and her floor number is a multiple of three. There is one floor between Amba's floor and Fatima's floor. Bina's floor number is exactly half of Fatima's floor number. There are four floors between the floors on which Bina and Gurmeet live. Fatima lives on the topmost floor. Not more than two people live on consecutive floors. The number of persons living between Ekta and Fatima is the same as the number of floors between Chhaya and Gurmeet. Ekta does not live on an odd-numbered floor.

16. *On which floor number does Ekta live?*

- A. 5
- B. 6
- C. 8
- D. Cannot be determined

17. *Who lives on the 6th floor?*

- A. Bina
- B. Diya
- C. Ekta
- D. The 6th floor is empty

18. *How many of the given people live on odd-numbered floors?*

19. *If all of them are standing in the basement, how much time will Amba take to reach her floor?*

- A. 10 seconds
- B. 20 seconds
- C. 30 seconds
- D. 40 seconds

20. *Bina met Chhaya, Diya, and Ekta in the basement. Both the lifts arrived simultaneously, but Bina accidentally boarded the wrong lift. She could return only when the lift dropped the last person. How long will it take to reach her floor from the moment she entered the wrong lift?*

- A. 170 seconds
- B. 180 seconds
- C. 230 seconds
- D. 240 seconds

QA

21. Som and Mangal started a business together. Som invested his capital for 11 months, while Mangal invested for 12 months. Som, being the active partner, receives 20% of the total profit upfront. The remaining profit is then distributed between Som and Mangal in proportion to their investments and the time period of investment. At the end, it turns out that Som and Mangal receive equal total profit shares. If Som's initial investment was Rs. 18,000, what was Mangal's initial investment?

- A. 27500
- B. 24500
- C. 22000
- D. Cannot be determined

22. From a point on the ground, the angle of elevation of a jet fighter is initially 60° . After 15 seconds, the angle of elevation decreases to 30° . If the jet is flying horizontally at a constant speed of 720 km/h, determine the constant height at which it is flying.

- A. 2.4 km
- B. 2.5 km
- C. 2.6 km
- D. 2.7 km

23. A function $f(x) = ax + b$ has the properties $f(f(0)) = 0$ and $f(f(f(4))) = 9$, where a and b are integers. What is the value of $f(f(f(f(8))))$?

- A. 18
- B. 5
- C. 13
- D. 3

24. Some men worked on a task for 2 days, and for the remaining 80% task, they were joined by 5 women. The entire task was completed in 5 days. 2 men and 3 women are 60% as efficient as 6 men and 1 woman. Find the number of men in the workforce.

25. If x is a positive integer, what is the unit's digit of the product:

$$34^{2x+7} * 23^{x+17} * 17^{x+22} * 49^{2x}?$$

- A. 8
- B. 4
- C. 2
- D. Cannot be uniquely determined

26. A dishonest dealer purchases goods at a 20% discount and further cheats his wholesaler by obtaining 20% extra goods through false weighing. He then marks up the goods by 80%, but allows a 25% discount to customers. In addition, he cheats customers by delivering

10% less quantity than what they pay for. What is his overall profit percentage?

- A. 90%
- B. 100%
- C. 120%
- D. 125%

27. If $x+y+z = 3$, $x^2+y^2+z^2=9$, find the value of $\frac{xy}{z} + \frac{xz}{y} + \frac{yz}{x}$.

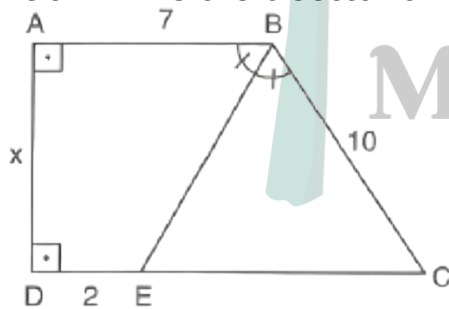
- A. -4
- B. -6
- C. 2
- D. 8

28. A spinning wheel has 8 numbers on it, and the probability that the spinning wheel will land on each number is equal. If you spin the spinning wheel 8 times, what is the probability that each spin will result in a different number?

- A. $1/^{16}C_8$
- B. $8/8!$
- C. $8!/8^8$
- D. $1/8^8$

29. The simple interest on a certain sum of money for 3 years at 8% per annum is twice the compound interest on Rs. 4300 for 2 years at 10% per annum. Find the principal amount.

30. In the given figure, ABCD is a trapezium with $AB \parallel CD$. $\angle BAD = \angle ADC = 90^\circ$. BE is the bisector of $\angle ABC$. Find the length of AD.



- A. 5
- B. $5\sqrt{2}$
- C. $3\sqrt{5}$
- D. $5\sqrt{3}$