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MARATHON



Anubhav
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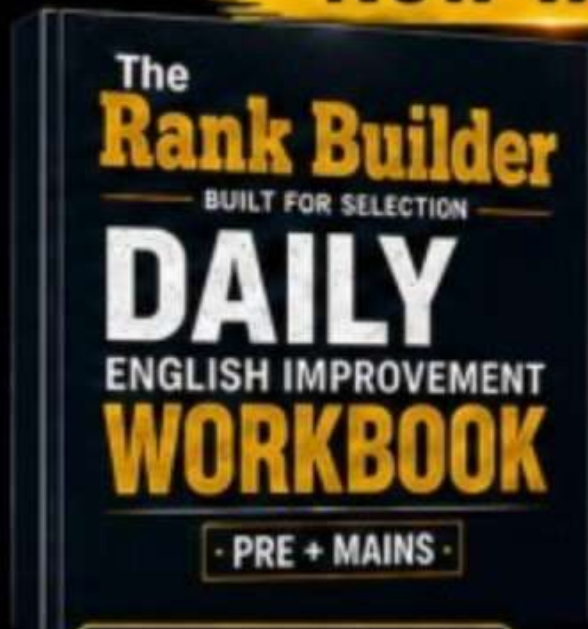
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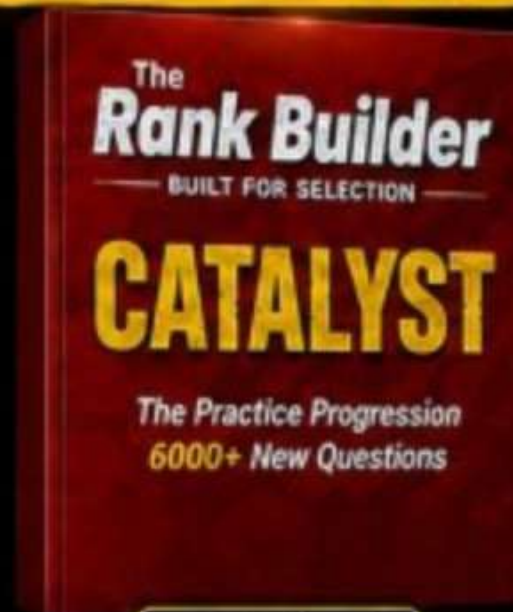
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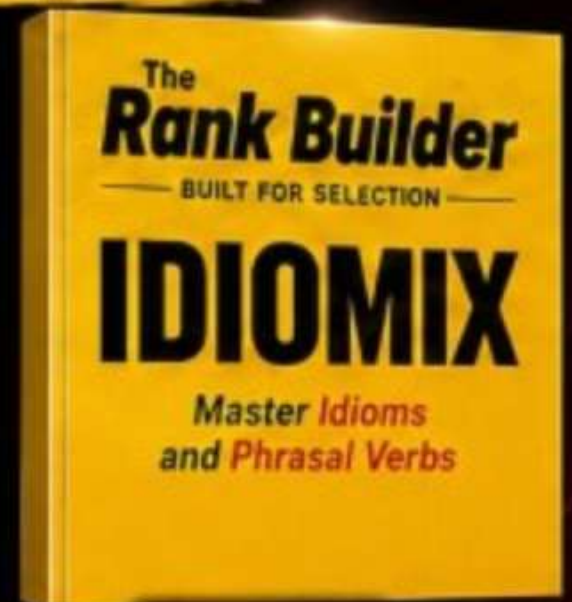
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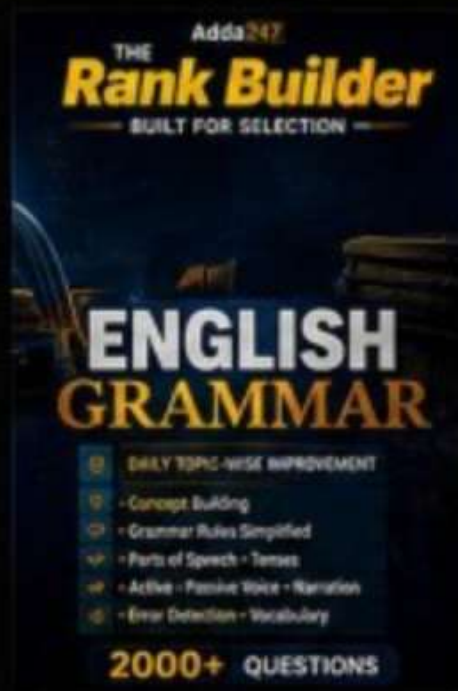
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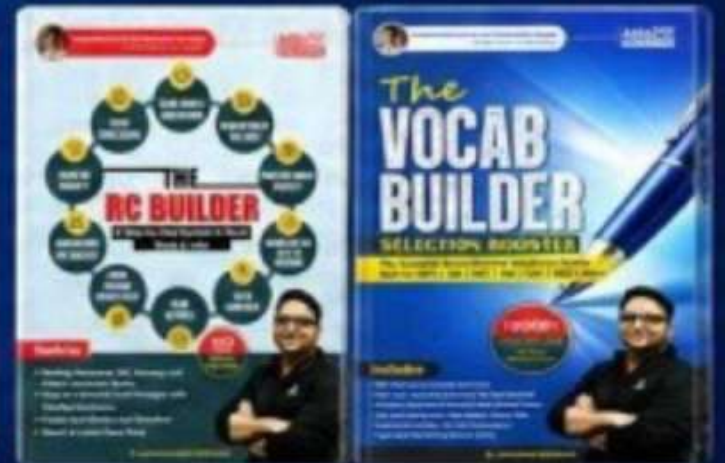
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METEORIC

अत्यंत तीव्र गति से उभरने वाला

Rising with astonishing rapidity

Breakneck

Surging

*(Adj)
Inert / Moribund*

SYNONYMS

ANTONYMS

Ascendant ✓

Augmenting

Gradual ✓

Slumping

Stratospheric ✓

Stellar

Sluggish ✓

Ebbing

Explosive ✓

Shyrocketing

Stagnant ✓

Dwindling

Phenomenal ✓

Soaring

Precipitous

Declining ✓

Withering

Eneruated

Waning



FORMS

Shoot up like a rocket ✓
Rise through the ranks ✓

Economic recovery was meteoric (1) / gradual (2) rather than sudden after the recession.



BUMFUZZLE

पूरी तरह भ्रमित कर देना Verb

To bewilder completely



obfuscate

SYNONYMS

Baffle

ANTONYMS

Decipher

- Perplex ✓
- Bewilder ✓
- Confound ✓
- Nonplus ✓

Flummox

Stupefy

Disorient

Befuddle

Mystify

- Clarify ✓
- Enlighten ✓
- Elucidate ✓
- Explain ✓

Unravel

Interpret

Infer

FORMS

- In a fog ✓
- Lose the thread ✓

The professor's convoluted explanation only bumfuzzled (1) / clarified (2) the already confused students.



MENDACIOUS

झूठ (Aad)

Deliberately untruthful

Upright
Humane
Ethical
Veritable
Righteous
Virtuous



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Fraudulent

Insincere

Misleading

Specious

Disingenuous

Perfidious

SYNONYMS

ANTONYMS

- Deceitful ✓
- Dishonest ✓
- Fallacious ✓
- Duplicitous ✓

- Veracious ✓
- Truthful ✓
- Honest ✓
- Candid ✓

Guileful

Scrupulous

FORMS

Economical with the truth ✓
A pack of lies ✓

The journalist exposed the politician's mendacious (1) / veracious (2) claims during the debate.



ARBITRARY

Based on whim rather than reason

मनमाना

Mood ↑ ↓ (Aay)

SYNONYMS

- Capricious ✓
- Autocratic ✓
- Despotic ✓
- Dictatorial ✓

Mercurial ✓
 Imperious ✓
 Erratic ✓
 Whimsical ✓

ANTONYMS

- Rational ✓
- Judicious ✓
- Reasoned ✓
- Objective ✓

Logical ✓
 Sagacious ✓
 Erudite ✓
 Pragmatic ✓



FORMS

Rule with an iron hand
At someone's whim

Employees criticized the manager's arbitrary (1) / rational (2) decision-making style.



CUPIDITY

लोभ Noun

Excessive greed for wealth

SYNONYMS

- Avarice ✓ *(Money)*
- Greed ✓
- Rapacity ✓
- Covetousness ✓

Voracity
Materialistic

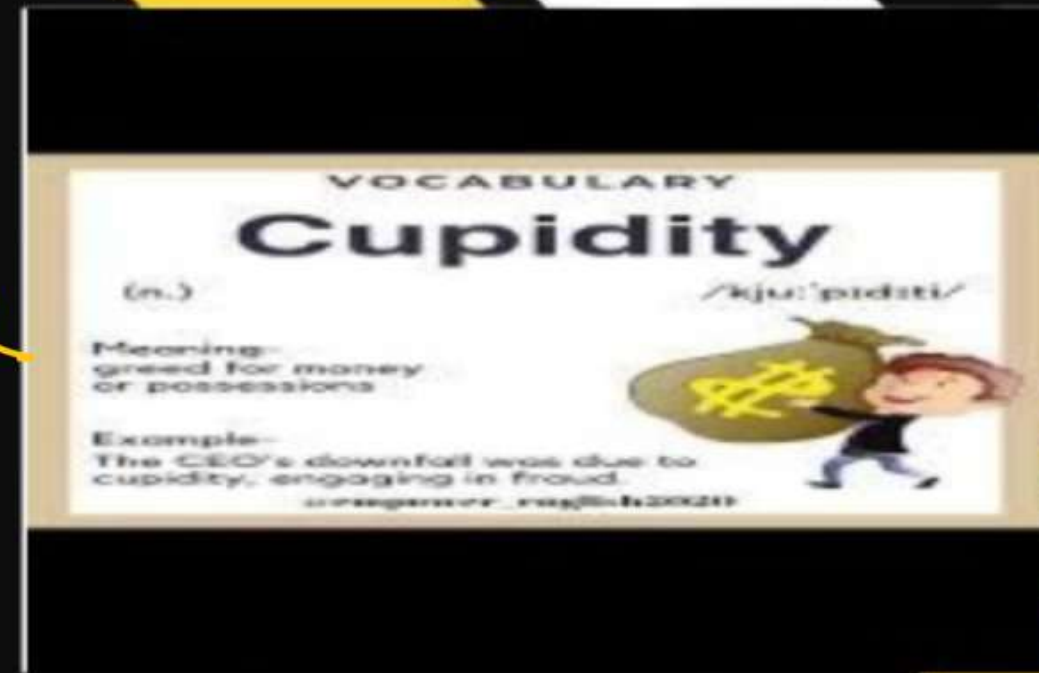
ANTONYMS

- Generosity ✓
- Benevolence ✓
- Altruism ✓
- Magnanimity ✓

Munificence
Charity
Nobility
Compassion

FORMS

- Grasping at straws (for gain) ✓
- Have one's eye on ✓



Corporate cupidity (1) / generosity (2) often drives exploitative business practices.



JEREMIAD

विलापपूर्ण शिकायत

Prolonged mournful complaint

Noun



SYNONYMS

- Lamentation ✓
- Diatribes ✓
- Tirade ✓
- Philippic ✓

ANTONYMS

- Commendation ✓
- Eulogy ✓
- Acclaim ✓
- Laudation ✓

Veneration

Encomium

FORMS

- Cry over spilled milk ✓
- Sing a different tune ✓

The editorial turned into a lengthy jeremiad (1) / commendation (2) against declining academic standards.



GROAN

कराहना

Verb

Utter a sound of pain or distress

SYNONYMS

Lament ✓

Wail ✓

Whimper ✓

Bewail ✓

Howl

Grieve

Sigh

Bemoan

Sob

ANTONYMS

Rejoice ✓

Exult ✓

Celebrate ✓

Cheer ✓

Triumph

Beam

Exhilarate

Jubilate

Gloat Revel



FORMS

Cry one's heart out ✓

Wear a long face ✓

Supporters began to groan (1) / rejoice (2) when the team secured a last-minute victory.



BLISTERING

प्रचंड

आय.

Intensely severe or scorching



SYNONYMS

Incendiary

ANTONYMS

- Scathing ✓
- Scorching ✓
- Caustic ✓
- Vitriolic ✓

Trenchant

Ferocious

- Mild ✓
- Temperate ✓
- Gentle ✓
- Moderate ✓

Innocuous
Bemish

FORMS

- Cut to the quick ✓
- Pull no punches ✓

The critic delivered a blistering (1) / mild (2) review that severely damaged the film's reputation.



The Editorial Analysis | Logical English | Anubhav Sir | 8 am

1. The company faced criticism for **discriminating** against candidates on the basis of age and gender.

Meaning: treating people unfairly / भेदभाव करना

2. A **discriminating** reader can easily detect the difference between genuine analysis and decorative language.

Meaning: having refined judgment / सूक्ष्म समझ रखने वाला

3. The new software is capable of **discriminating** between authentic documents and cleverly forged certificates.

Meaning: distinguishing clearly / अंतर पहचानना

4. The policy was accused of **discriminating** in favour of wealthy applicants over deserving rural candidates.

Meaning: giving unfair preference / पक्षपात करना

5. A **discriminating** buyer does not get impressed by flashy packaging; he examines quality, durability, and value.

Meaning: selective and careful / परख रखने वाला, चयनशील

Context



Phrasal Verbs with **WEIGH**



| | | | | |
|--|--|--|---|--|
| <p>Phrasal Verb</p> <h2>Weigh in</h2> | <p>Meaning</p> <p>To give an opinion in a discussion</p> | <p>Hindi Meaning</p> <p>अपनी राय देना</p> | <p>Example</p> <p>The expert weighed in on the debate about online education.</p> | |
| <p>Phrasal Verb</p> <h2>Weigh on/upon</h2> | <p>Meaning</p> <p>To worry or burden someone mentally</p> | <p>Hindi Meaning</p> <p>मन पर बोझ डालना</p> | <p>Example</p> <p>The fear of failure weighed on his mind before the exam.</p> | |
| <p>Phrasal Verb</p> <h2>Weigh down</h2> | <p>Meaning</p> <p>To make someone feel burdened or depressed</p> | <p>Hindi Meaning</p> <p>बोझिल/दबाव में डालना</p> | <p>Example</p> <p>Heavy responsibilities weighed him down during the crisis.</p> | |
| <p>Phrasal Verb</p> <h2>Weigh against</h2> | <p>Meaning</p> <p>To consider something as a disadvantage</p> | <p>Hindi Meaning</p> <p>विरोध में विचार करना</p> | <p>Example</p> <p>His lack of experience may weigh against him in the interview.</p> | |



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1

Phrase / Meaning

A person who walks on foot

One Word

Hindi Meaning

पैदल चलने वाला

Example

The road was made safer for every _____.



2

Phrase / Meaning

One who studies ancient things

One Word

Hindi Meaning

प्राचीन वस्तुओं का अध्येता

Example

The _____ examined the old coins carefully.



3

Phrase / Meaning

A person who lives at the same time as another

One Word

Hindi Meaning

समकालीन व्यक्ति

Example

Shakespeare was a _____ of Ben Jonson.



4

Phrase / Meaning

One who cannot be corrected or reformed

One Word

Hindi Meaning

जिसे सुधारा न जा सके

Example

The boy was considered _____ by his teachers.



5

Phrase / Meaning

A person who collects coins

One Word

Hindi Meaning

सिक्कों का संग्रहकर्ता

Example

The _____ displayed rare Mughal coins.





TEGR / TIG

—*—

meaning: touch / cover



TOUCH



COVER



PROTECT

To **touch** is to connect.
To **cover** is to protect.

| Word | Meaning (English) | Part of Speech |
|---------------------|------------------------------------|----------------|
| <u>Integrity</u> | Wholeness; <u>moral soundness</u> | Noun |
| <u>Integral</u> | <u>Essential</u> ; forming a whole | Adjective |
| Reintegrate | Restore <u>into a whole</u> | Verb |
| Integer | Whole number | Noun |
| <u>Disintegrate</u> | Break apart; lose wholeness | Verb |



SHASHIWAT

IN TODAY'S India, an Instagram account can become politically influential faster than a political movement can cross a district on foot or bicycle. A meme can travel farther than a manifesto. A reel can reach more people in an hour than months of ground mobilisation. That contrast says something important about the political culture we are entering.

Last February, in the eastern Uttar Pradesh district of Deoria, a Gen Z youth named Jai Maurya was cycling across villages for MGNREGA workers. Now, social media is flooded with discussions around the Coelroach Janta Party, an online phenomenon that rapidly gained visibility among young Indians. Its follower count grew at an astonishing speed. Citing national-security concerns, the Intelligence Bureau has got its account on X withheld in India. The two developments belong to different worlds. One emerged from the internet, the other from the road. Yet placing them side by side reveals an important shift in how politics is increasingly experienced by young Indians.

When I later watched Jai's video, something stayed with me. The veins in his neck were stretched with exhaustion. His breathing was uneven. There was no dramatic soundtrack, no carefully edited frame, no influencer-like performance. He was not acting for a screen. He was carrying politics on his body.

That difference feels significant today.

The concern is not that young people are angry. India faces unemployment, expensive education, rising living costs and growing uncertainty about the future. Political frustration among the youth is neither surprising nor illegitimate. The more important question is what forms this anger now takes, what ideological direction it acquires, and whether digital politics is encouraging participation or merely visibility.

Jai belongs to the first educated generation in his family. His father is a welder. His mother ran a small general store to pay his fees. Jai would return from school and help at the family shop. This is also the story of caste, class and inherited privilege. Some inherit confidence, language and networks. Others inherit labour and responsibility.

Jai was not alone. Fifteen young people, all university graduates and all part of Gen Z, led this month-long cycle *yatra*. You may not know that economist Jean Drèze cycled with them for part of the route. You may not know that these young people travelled nearly 1,200 kilometres across eastern UP between January and February 2026, moving through Chauri Chaura, Gorakhpur, Deoria, Ballia, Mau, Ghazipur and finally Varanasi. Every day, they cycled between 25

and 35 kilometres and spoke to workers in several villages. Local political workers often arranged food. They sat in chaupals, discussed migration, delayed wages and rural employment. Their *yatra* also had an Instagram account. In one month, it gained barely 500 followers. But the participants did not seem especially disturbed by that.

And perhaps that is the larger political question of our time: Has the algorithm become the final judge of political relevance? Does a struggle stop mattering because it does not trend? Is a movement unsuccessful because it cannot become a reel?

The German philosopher Theodor Adorno once warned that modern media could gradually transform politics into entertainment. That observation feels unexpectedly contemporary.

Every political emotion now has to adapt to the logic of the screen. A slogan must become visual. A protest must become instantly shareable. Social-media platforms reward outrage and speed. The problem is not technology itself. The problem is when politics becomes entirely shaped by the logic of visibility.

Following an account begins to feel like political participation. But democracy requires more than watching, liking and sharing. It requires involvement. It requires discomfort. Sometimes it even requires sacrifice. A few days after this *yatra* ended, 14 Gen Z students from JNU were sent to Tihar Jail after taking out a march demanding a safer campus. They were later released after court intervention.

What connects these young people is not just anger. It is ideology. This is where inequality becomes important. Can the son of an agricultural labourer spend hours online building a digital movement? He may not have stable internet, free time or confidence in English-speaking online spaces. He may be working in the fields while someone else makes reels. Only those who can remain visible online are seen. But huge parts of India remain invisible, in fields, factories, railway stations, brick kilns, coaching centres and rented rooms.

Much of today's anti-establishment politics depends on giant corporate platforms like Instagram, Meta and X. Political emotion is shaped through systems driven by engagement and profit.

This is why difficult political questions often disappear beneath digital excitement. What does a movement think about caste? About labour rights? About economic inequality? About minorities?

India is too unequal and too socially complex for democracy to survive only online. The internet can spread information and connect people, but it cannot replace roads, village meetings, workers' gatherings and public conversations.

Because democracy is still built through physical effort. It is still built through walking, listening, arguing and organising. The road still matters in politics.

The writer is producer, Indian Express Hindi. shashiwat.upadhyay@indianexpress.com

In today's India, an Instagram account can become politically influential faster than a political movement can cross a district on foot or bicycle. A meme can travel farther than a manifesto; a reel can reach more people in an hour than months of ground mobilisation. This contrast reveals a crucial shift in the political culture we are entering.

Last February, in Deoria, eastern Uttar Pradesh, a Gen Z youth named Jai Maurya cycled across villages for MNREGA workers. Today, social media is flooded with discussions around the Cockroach Janta Party, an online phenomenon that gained meteoric visibility among young Indians. Citing national-security concerns, the Intelligence Bureau got its account on X withheld in India. One movement emerged from the internet; the other from the road. Yet both reveal how politics is increasingly experienced by young people. ①

When I watched Jai's video, one image stayed with me: the veins in his neck stretched with exhaustion, his breathing uneven, his body visibly tired. There was no dramatic soundtrack, no polished frame, no influencer-like performance. He was not performing politics for a screen; he was carrying politics on his body.

That difference is profoundly significant today. The concern is not that young people are angry. India faces unemployment, costly education, rising living expenses and deep uncertainty about the future. Youth frustration is neither surprising nor illegitimate. The real question is what shape this anger takes, what ideological direction it acquires, and whether digital politics encourages genuine participation or merely produces visibility.

Jai belongs to the first educated generation in his family.

His father is a welder; his mother ran a small general store to pay his fees. His story is also a story of caste, class and inherited privilege. Some inherit confidence, language and networks; others inherit labour and responsibility. Jai was not alone. Fifteen Gen Z university graduates led a month-long cycle yatra. Economist Jean Drèze joined them for part of the route. They travelled nearly 1,200 kilometres across eastern UP, moving through Chauri Chaura, Gorakhpur, Deoria, Ballia, Mau, Ghazipur and Varanasi. Every day, they cycled 25 to 35 kilometres, spoke to workers, sat in chaupals, and discussed migration, delayed wages and rural employment. Their Instagram account gained barely 500 followers.

This raises a larger political question: has the algorithm become the final judge of political relevance? Does a struggle become meaningless because it does not trend? Is a movement unsuccessful because it cannot become a reel? Modern politics is increasingly forced to obey the logic of the screen. A slogan must become visual. A protest must become instantly shareable. Social media rewards outrage, speed and spectacle. The problem is not technology itself, but the subordination of politics to visibility.

Following an account begins to feel like participation. But democracy demands more than watching, liking and sharing. It requires involvement, discomfort and sometimes sacrifice.

This is where inequality becomes crucial. Can the son of an agricultural labourer spend hours building an online movement? He may lack stable internet, free time or confidence in English-speaking spaces. Only those who remain visible online are seen; millions remain **invisible** in fields, factories, railway stations, brick kilns, coaching centres and rented rooms. India is too unequal and socially complex for democracy to survive only online.

The Editorial Analysis | Logical English | Anubhav Sir | 8 am

The internet can spread information, but it cannot replace roads, village meetings, workers' gatherings and public conversations. Democracy is still built through walking, listening, arguing and organising. The road still matters in politics.

MCQS

Q1. Which of the following best captures the central thesis of the passage?

- A. Political mobilisation has become impossible without digital technologies.
- B. Online activism and ground activism contribute equally to democracy.
- C. Visibility increasingly determines perceptions of political significance.
- D. Young Indians have largely abandoned traditional political engagement.
- E. Political institutions increasingly regulate social media participation.

2. Which inference can most reasonably be drawn from the author's discussion of Jai Maurya?

- A. Grassroots activism often demands (sacrifices) ignored by algorithms.
- B. Rural youth increasingly reject digital platforms for mobilisation.
- C. Online movements invariably lack ideological depth and coherence.
- D. Social media prevents meaningful engagement with economic issues.
- E. Political success depends primarily upon geographical outreach efforts.

3. Which of the following, if true, would most strengthen the author's concern regarding algorithmic visibility?

- A. Young voters increasingly consume political news through podcasts.
- B. Rural internet penetration has increased substantially during recent years.
- C. Most political parties maintain professional social media teams.
- D. Trending political content often receives disproportionate media attention.
- E. Electoral campaigns frequently incorporate both online and offline methods.

4. Which of the following statements is/are TRUE according to the passage?

- I. Jai Maurya belonged to the first educated generation of his family.
- II. The cycle yatra travelled through several districts of eastern UP.
- III. The movement's Instagram account rapidly gained national prominence.

- A. Only I
- B. Only II and III
- C. Only I and II
- D. I, II and III
- E. Only III

Ⓟ

The word "subordination" in the context of the passage most nearly means:

- A. Amplification
- B. Dependency ✓
- C. Rebellion
- D. Diversification
- E. Neutralisation

6. Which of the following assumptions underlies the author's argument?

- I.** Democratic participation requires more than symbolic online engagement.
- II.** Political relevance should not depend solely upon popularity metrics.
- III.** Offline interactions contribute meaningfully to democratic processes.

- A. Only I and II
- B. Only II and III
- C. Only I and III
- D. I, II and III
- E. Only I

7. Which of the following best characterizes the author's overall tone throughout the passage?

- A. Reflective, cautionary and democratically concerned ✓
- B. Derisive, sarcastic and overtly partisan
- C. Optimistic, celebratory and technologically enthusiastic
- D. Detached, clinical and statistically preoccupied
- E. Alarmist, pessimistic and institutionally distrustful

The Editorial Analysis | Logical English | Anubhav Sir | 8 am

The single is cricket's most humble gift to a batter; it can also be its most humbling. The difference between 100 and 99 is just one run, but ask any batter dismissed on 99, and that solitary run becomes an ache. Likewise, the difference between one and zero is merely a run, yet getting off the dreaded nought brings a relief every cricketer understands.

IPL | Cricket | 90s

If a single can carry such emotional weight, how should we value the 90s? Once haunted by the “nervous nineties”, cricket now treats them differently, especially in T20s, where strike rate often matters more than averages or milestones. The first two playoff nights of IPL 2026 produced two extraordinary 90s: both match-winning, both explosive, and both delivered by immensely popular players.

Rajat Patidar's 93 not out in Qualifier 1 at Dharamsala was the first. Last season, he had surprised many by successfully leading Royal Challengers Bengaluru to their maiden title despite limited captaincy experience. This season, facing greater scrutiny, he has grown both as leader and batter. More assertive, more expressive, and more independent, Patidar has carried Bengaluru into a second successive final.

While Virat Kohli leads RCB's run tally with 600, Patidar's 486 runs have come at a **blistering** strike rate of 196.76, along with 41 sixes. Against Gujarat Titans' formidable attack — Rabada, Siraj, Prasad, Holder and Rashid — Patidar arrived with RCB at 93 for 2 and soon 94 for 3. Gujarat sensed an opening, but Patidar counter-attacked ferociously. Known as a destroyer of spin, he also dismantled pace, striking nine sixes in a dazzling 33-ball 93. Though he finished short of a century, his innings powered Bengaluru to 254 for five and effectively settled the contest.

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Twenty-four hours later, 15-year-old Vaibhav Sooryavanshi made even that astonishing knock look almost secondary. In a knockout game, he produced breathtaking mayhem, scoring at 334.48 and smashing twelve sixes with unnerving calm. He is not even of legal driving age, yet he drove world-class bowlers into panic with a bat that looked like a rapier.

His assault on Pat Cummins was almost irreverent. One of the finest fast bowlers of this era was reduced to hoping for perfect execution, because anything marginally loose was punished instantly. Sooryavanshi stormed past landmarks, overtook Gayle's six-hitting mark, and reached 97 off 28 balls, one boundary away from the fastest IPL hundred.

He fell at third man, leaving the crowd **groaning**. Yet his response was mature beyond his years: "My hundreds will come, but I was more intent on contributing more for my side." Like G.R. Vishwanath's legendary unbeaten 97 against West Indies in 1975, this was a 97 that outweighed a hundred.

8. Which statement would most weaken the author's concluding argument?

- A. Most iconic cricketing performances have involved completed centuries.
- B. Batters increasingly value strike rates over batting averages.
- C. Fans often celebrate aggressive innings regardless of final scores.
- D. Several match-winning knocks have occurred during playoffs.
- E. Cricket's shorter formats reward attacking intent significantly.

9. Assertion (A): Sooryavanshi's dismissal generated disappointment among spectators.

Reason (R): He was approaching the fastest IPL century when dismissed.

- A. Both A and R are true, and R explains A.
- B. Both A and R are true, but R differs from A.
- C. A is true, but R is false.
- D. A is false, but R is true.
- E. Both A and R are false.

Which situation best reflects the paradox emphasized in the passage?

- A. Lower strike rates often accompany successful batting performances.
- B. An innings short of a hundred appears greater than one.
- C. Experienced captains sometimes perform worse than newcomers.
- D. Bowlers frequently dominate despite batting-friendly conditions.
- E. Popular players occasionally receive excessive media attention.

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