

SURYA LAW ACADEMY
ANSWER KEY WITH EXPLANATIONS
SLA CLAT Sectional Test — English Language Set 1 (Session 2026-27)

PASSAGE 1 (Q1–Q6)

- Q1. (B)** Imagining his mother and sister as "relations of her own whom she had simply not yet met" shows Ratan has folded the postmaster into her own idea of family, not treated him as a mere employer. (D) understates this as a detached tutor-pupil bond the text does not support.
- Q2. (A)** The village gives him duty but no company, and the next sentence turns on exactly that: Ratan "came, in that emptiness, to occupy a strange proportion of his attention." Her place in his life is measured by how empty the rest of it is — a cause the story never states outright. (B) invents a refused transfer the passage never mentions.
- Q3. (C)** The line records only that his careless announcement "emptied out of her face" something he never registers, marking a grief he causes but never perceives. (A) inverts this into a relief the passage nowhere shows.
- Q4. (B)** Comparing the lessons to "an inheritance" figures how completely Ratan had staked her sense of belonging on the postmaster, not a literal bequest. (A) and (D) mistake the figurative "inheritance" for an actual legacy of money or books.
- Q5. (D)** The narrator lets the postmaster console himself with a tidy generalization about partings immediately after showing Ratan's unnoticed grief, exposing the thought as self-serving rather than wise. (A) mistakes the narrator's irony for the story's own endorsement.
- Q6. (C)** Calling the hope "foolish" while still showing Ratan "nursing" it implies she senses, at some level, that it is unlikely, yet cannot bring herself to surrender it — an inference built from two details, not stated outright. (D) substitutes resentment for the devotion the passage consistently shows instead.

PASSAGE 2 (Q7–Q12)

- Q7. (C)** Personifying the sea as a "savage lair" reflects how an unfamiliar, threatening world looks through a frightened child's eyes. (A) wrongly treats the figurative description as literal cartography.
- Q8. (A)** "Religiously entertained" means the belief was held firmly and without question, an ironic use of a word usually tied to worship. (B) takes the literal, devotional sense the irony deliberately undercuts.
- Q9. (D)** "A small bundle of shivers" emphasizes Pip's terror and helplessness in the churchyard, not his height. (A) reduces the phrase to literal size, missing that "shivers" signals fear.
- Q10. (D)** Both the tombstone-shape guess about his father and the lozenge-shape guess about his brothers show the same pattern: a child reasoning from physical shapes rather than facts. (A) is unsupported — nothing suggests advanced education.
- Q11. (B)** The iron on his leg plus being "soaked," "smothered in mud," "lamed," "cut," and "stung" while fleeing implies a recent, difficult escape from custody. (A) misreads the shackle as storm damage, ignoring the leg-iron entirely.
- Q12. (A)** Seizing a crying child by the chin while threatening to cut his throat establishes raw fear and submission, not any kind of mutual or friendly relation. (D) mistakes menace for playfulness, ignoring the explicit threat.

PASSAGE 3 (Q13–Q18)

- Q13. (B)** The well-frog does not merely doubt the sea; he declares the witness a liar and calls for his removal, so the parable lands on what a closed view does with evidence against it. (A) treats the fable as a factual dispute about measurement, which is the well-frog's own error rather than the speaker's point.
- Q14. (A)** The address opens with warmth ("joy unspeakable," gratitude) and then gently mocks sectarian narrowness through a comic parable, rather than attacking it outright. (B) overstates the register; nothing here reads as bitter condemnation.

- Q15. (D)** "A frog in the well" figures someone whose entire frame of reference is one small, self-enclosed world mistaken for the whole. (A) misreads the image as social or religious withdrawal; the phrase concerns the limits of what one knows, not any retreat from public life.
- Q16. (C)** "Cordial" here describes a welcome offered warmly and sincerely, matching the paired adjective "warm" and the speaker's own "joy unspeakable." (B) "reluctant" reverses the sense outright; (D) "formal and distant" drains the warmth the sentence insists on.
- Q17. (B)** Repeating "I thank you in the name of..." three times over builds him into a representative voice for an ancient tradition and millions of people, not a lone visitor speaking for himself. (A) inverts the confident, assured register of the whole opening.
- Q18. (C)** The passage distinguishes toleration (permitting other faiths) from outright acceptance, which affirms other faiths as equally valid, not merely tolerable. (A) has no support; the passage never mentions conversion.

PASSAGE 4 (Q19–Q24)

- Q19. (A)** Emerson's target is consistency clung to only to avoid being misunderstood, as the surrounding lines about speaking new thoughts "though it contradict every thing you said to-day" make clear. (B) is the common misreading — that Emerson condemns all consistency, which the qualifier "foolish" specifically rules out.
- Q20. (D)** The list of misunderstood geniuses accumulates evidence that greatness and being misunderstood tend to go together; it does not claim misunderstanding causes greatness. (A) overreaches into a guarantee the passage never asserts — a subtle but important distinction.
- Q21. (D)** "Suffrage" here means approval or endorsement ("you shall have the suffrage of the world"), not the political right to vote. (A) is the far more common meaning of the word, making it the natural but wrong first guess.
- Q22. (B)** Emerson's imperatives ("Trust thyself," "Absolve you to yourself") and his praise of misunderstood greatness create a defiant, exhorting tone throughout. (C) ignores how opinionated and value-laden the passage is; it is not neutral reportage.
- Q23. (D)** The instruction to speak today's thought "though it contradict every thing you said to-day" only holds if present conviction outranks past commitment, a premise Emerson assumes but never argues. (C) overreaches: the passage describes being misunderstood, not persecuted.
- Q24. (C)** "That iron string" to which "every heart vibrates" figures an inner conviction Emerson believes is common to everyone, which is why he can say "every heart." (B) inverts Emerson's actual argument, which prizes personal integrity over institutional moral authority.

PASSAGE 5 (Q25–Q30)

- Q25. (B)** The passage opens with hedged, qualified language ("to my mind," "authors of the highest eminence") and closes with unguarded wonder ("there is grandeur in this view of life"). (C) reverses the actual direction of the shift.
- Q26. (A)** "The war of nature" personifies competition among organisms as a deliberate battle, an image Darwin extends with "famine and death." (B) inverts the effect: the martial word heightens the violence rather than softening it, which is why the grandeur that immediately follows lands so hard.
- Q27. (B)** Statement I matches "Variability from... use and disuse." The chain ends "...entailing Divergence of Character and the Extinction of less-improved forms," so Statement III (extinction as a by-product of the same laws) holds. Statement II is false: Natural Selection is a consequence of the Struggle for Life, not independent of it.
- Q28. (C)** Darwin still invokes "the Creator" but argues secondary, law-governed causes are how creation actually operates, distinct from one-off, special creation. (A) overreaches into atheism, which the passage's own reference to the Creator directly contradicts.
- Q29. (A)** The sentence yokes the ugliest terms in the passage ("war of nature," "famine," "death") to its loftiest, so the grandeur is presented as arising from the harshness rather than despite it. (D) mistakes the juxtaposition for an equation, praising the mechanism itself.

Q30. (D) The bank is offered as something "to contemplate" — a crowded, ordinary scene the reader can hold in mind — and only then does Darwin name the laws that produced it. (A) mistakes an illustrative scene for a field observation, which "it is interesting to contemplate" does not support.

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