

**SURYA LAW ACADEMY**  
**SLA CLAT SECTIONAL TEST — ENGLISH LANGUAGE Set 1**

*Session 2026-27*

**GENERAL INSTRUCTIONS**

- Total Questions: 30 Multiple-Choice Questions (MCQs)
- Total Duration: 30 Minutes
- Marking Scheme:
  - +1 mark for each correct answer
  - -0.25 marks for each wrong answer
  - 0 marks for un-attempted questions

**PASSAGE 1 (Q1–Q6)**

The post office at Ulapur stood beside a sluggish stream, in the shadow of an indigo factory, and to a young man reared amid the lit lanes of Calcutta it seemed a species of banishment. His salary was small, and he cooked his own meals; the villagers who managed the factory called on him out of duty rather than friendship, and left him, each evening, to a verandah, a hookah, and the croaking of frogs beyond the reeds. It was an orphan girl of the village, Ratan, barely twelve, who did what little housework the place required, and who came, in that emptiness, to occupy a strange proportion of his attention.

In the long, idle evenings he took to teaching her the alphabet, more to fill his own hours than from any settled purpose, and she received the lessons as though they were an inheritance. She began to call him Dada Babu, and to speak of his distant mother and sister as though they were relations of her own whom she had simply not yet met. He, for his part, spoke often and freely of his old home, glad of an audience however small, without pausing to notice how completely the girl had rearranged her small life around his comfort.

When the rains came and a fever laid him low, it was Ratan who sat through the nights measuring out his medicine and answering his restless calls, nursing him with a devotion no hired servant owes an employer. Recovering, weak and homesick, he resolved not merely to seek a transfer but to resign the post altogether and go home. He told her the news carelessly, as a man announces a decision already settled, without noticing what it emptied out of her face.

On the morning he left, he thought, briefly, of taking her with him, and as briefly set the thought aside as impractical; instead he offered her the remainder of his wages, meaning it as kindness. She would not touch the money, and would not answer him, and went and stood apart while his boat was made ready.

Once on the water, watching the post office fall behind among the trees, he felt an ache he had not expected, and told himself that partings of this kind were the standing condition of the world, that a philosophic mind ought not to grieve over what must, sooner or later, be lost. Comforted by the thought, he did not turn back. Ratan, for a long time after, went on wandering near the post office gate, nursing the faint and foolish hope that her Dada Babu, having forgotten so little else, might yet remember to return for her.

**Source:** *Extracted with edits and revisions from "The Postmaster" by Rabindranath Tagore (1891)*

**QUESTIONS**

**Q1.** Ratan's habit of speaking of the postmaster's mother and sister "as though they were relations of her own" most strongly suggests that she has come to regard the postmaster chiefly as:

- (A) a paid employer whose household she manages with professional care
- (B) someone she has adopted into her own sense of family
- (C) a romantic partner whose affection she secretly hopes to win
- (D) a strict tutor whose lessons she endures without real attachment

**Q2.** The detail that the factory's villagers called on the postmaster "out of duty rather than friendship" chiefly works to explain:

- (A) why a village child came to matter so much to him
- (B) why the transfer he applied for was refused by his superiors
- (C) how the indigo factory came to employ most of the villagers
- (D) why the villagers resented his Calcutta manners and his speech

\*\*\*\*\*

**Q3.** When the postmaster tells her of his decision to resign "carelessly, as a man announces a decision already settled," Ratan's reaction is best described as:

- (A) open relief that her household duties will finally end
- (B) angry protest against a man she feels has betrayed her
- (C) a silent grief the postmaster never notices or acknowledges
- (D) calm indifference, since she had long expected the news

**Q4.** Ratan's receiving the alphabet lessons "as though they were an inheritance" primarily serves to convey:

- (A) that she expected to inherit money from the postmaster one day
- (B) how completely she had staked her future on him
- (C) the customary manner in which village children were taught
- (D) that he had formally willed her his personal books

**Q5.** The postmaster's private reassurance that "partings of this kind were the standing condition of the world" is best read as:

- (A) a genuine philosophical truth the narrative asks readers to accept
- (B) an idiom borrowed directly from Bengali village proverbs
- (C) foreshadowing that he will eventually return to Ulapur
- (D) an instance of irony that lets him overlook her grief

**Q6.** Although never explicitly stated, the closing description of Ratan "nursing the faint and foolish hope" that the postmaster will return most strongly implies that she:

- (A) expects any adult she trusts will predictably come back
- (B) intends to travel to Calcutta herself in search of him
- (C) senses the hope is unlikely yet cannot let it go
- (D) resents the postmaster deeply for having deceived her

## **PASSAGE 2 (Q7–Q12)**

My father's family name being Pirrip, and my Christian name Philip, my infant tongue could make of both names nothing longer or more explicit than Pip. So, I called myself Pip, and came to be called Pip. I give Pirrip as my father's family name, on the authority of his tombstone and my sister,—Mrs. Joe Gargery, who married the blacksmith. As I never saw my father or my mother, and never saw any likeness of either of them, my first fancies regarding what they were like were unreasonably derived from their tombstones. The shape of the letters on my father's, gave me an odd idea that he was a square, stout, dark man, with curly black hair. To five little stone lozenges, each about a foot and a half long, arranged in a neat row beside their grave, and sacred to the memory of five little brothers of mine, I am indebted for a belief I religiously entertained that they had all been born on their backs with their hands in their trousers-pockets. Ours was the marsh country, down by the river, within, as the river wound, twenty miles of the sea.

On a memorable raw afternoon towards evening, I found out for certain that this bleak place overgrown with nettles was the churchyard; and that the dark flat wilderness beyond, intersected with dikes and mounds and gates, with scattered cattle feeding on it, was the marshes; and that the low leaden line beyond was the river; and that the distant savage lair from which the wind was rushing was the sea; and that the small bundle of shivers growing afraid of it all and beginning to cry, was Pip.

"Hold your noise!" cried a terrible voice, as a man started up from among the graves at the side of the church porch. "Keep still, you little devil, or I'll cut your throat!" A fearful man, all in coarse gray, with a great iron on his leg. A man who had been soaked in water, and smothered in mud, and lamed by stones, and cut by flints, and stung by nettles, and torn by briars; who limped, and shivered, and glared, and growled; and whose teeth chattered in his head as he seized me by the chin.

**Source:** *Extracted with edits and revisions from Great Expectations by Charles Dickens (1861)*

## **QUESTIONS**

**Q7.** The description of the sea as a "distant savage lair" primarily serves to:

- (A) Provide a precise geographical location for the reader
- (B) Convey the size of the marshland Pip lives near
- (C) Reflect Pip's childlike sense of an unknown, threatening world
- (D) Foreshadow the convict's escape by sea

**Q8.** In "a belief I religiously entertained," the word "religiously" most nearly means:

- (A) Firmly and unquestioningly
- (B) With genuine spiritual devotion

\*\*\*\*\*

- (C) Occasionally and half-heartedly
- (D) With formal church approval

**Q9.** Dickens's description of Pip as "a small bundle of shivers" primarily emphasizes his:

- (A) small physical size compared to adults
- (B) tendency to catch cold easily
- (C) confusion about his own family history
- (D) fear and vulnerability in the churchyard

**Q10.** Pip's inferences about his father's appearance and his brothers' posture chiefly illustrate:

- (A) his advanced education despite an orphaned childhood
- (B) his bitterness toward relatives who abandoned him
- (C) the accuracy of Victorian gravestone carvings
- (D) a child's habit of reasoning from physical objects alone

**Q11.** Although the passage never explicitly says so, the description of the convict's physical state most strongly implies that he:

- (A) is a local villager caught in a sudden storm
- (B) has recently escaped from custody and suffered while fleeing
- (C) attacked Pip's family before arriving at the churchyard
- (D) is a soldier separated from his regiment

**Q12.** The convict seizing Pip "by the chin" while shouting his threats suggests the relationship established between them is primarily one of:

- (A) fear forced into total physical submission
- (B) instant, genuine friendship
- (C) mutual suspicion between equals
- (D) playful teasing typical of adults and children

### **PASSAGE 3 (Q13–Q18)**

It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the most ancient order of monks in the world; I thank you in the name of the mother of religions, and I thank you in the name of millions and millions of Hindu people of all classes and sects.

I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true.

I will tell you a little story. A frog lived in a well. It had lived there for a long time. It was born there and brought up there, and yet was a little, small frog. One day another frog that lived in the sea came and fell into the well. "Is it as big as my well?" the well-frog asked, and took a leap from one side of the well to the other. "My friend," said the frog of the sea, "how do you compare the sea with your little well?" The well-frog thought he was lying, and said, "Nothing can be bigger than my well; there can be nothing bigger than this; this fellow is a liar, so turn him out."

That has been the difficulty all the while. I am a Hindu. I am sitting in my own little well and thinking that the whole world is my little well. The Christian sits in his little well and thinks the whole world is his well. The Mohammedan sits in his little well and thinks that is the whole world.

**Source:** An extract from two addresses — "Response to Welcome" (11 September 1893) and "Why We Disagree" (15 September 1893) — by Swami Vivekananda, at the World's Parliament of Religions, Chicago

### **QUESTIONS**

**Q13.** The well-frog's answer that the visitor is a liar who should be turned out shows above all:

- (A) that the sea-frog had in fact exaggerated the size of the sea
- (B) how a closed mind defends itself by expelling contrary testimony
- (C) the hospitality owed to visitors in traditional village storytelling
- (D) that disputes over size are best settled by direct measurement

**Q14.** Vivekananda's tone toward the sectarian attitudes he describes through the parable is best characterized as:

- (A) gently satirical yet warm
- (B) bitterly condemning

\*\*\*\*\*

- (C) coldly indifferent
- (D) apologetic and self-deprecating only

**Q15.** As used here, calling oneself "a frog in the well" is best understood as an expression for:

- (A) someone who has withdrawn from public religious life
- (B) a person who simply enjoys quiet solitude away from crowds
- (C) a formal title historically used within traditional Hindu monastic orders
- (D) someone confusing their narrow experience for the entire truth

**Q16.** In "the warm and cordial welcome," "cordial" most nearly means:

- (A) medicinal
- (B) reluctant
- (C) sincerely friendly
- (D) formal and distant

**Q17.** Vivekananda's choice to thank the audience "in the name of" monks and millions of Hindus, rather than simply for himself, most reasonably suggests that he:

- (A) doubts his own right to address the gathering
- (B) positions himself as a representative voice, not an individual guest
- (C) was instructed beforehand to use this specific phrasing by his official hosts
- (D) seeks mainly to downplay the broader importance of Hindu monasticism itself

**Q18.** According to the passage, Vivekananda's position goes beyond mere toleration in that he claims:

- (A) other faiths should eventually convert to Hinduism
- (B) religious institutions are less important than personal belief
- (C) other faiths are inherently as valid as his own
- (D) tolerance requires a shared scriptural foundation

#### **PASSAGE 4 (Q19–Q24)**

Whoso would be a man, must be a nonconformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. Absolve you to yourself, and you shall have the suffrage of the world.

A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict every thing you said to-day.—"Ah, so you shall be sure to be misunderstood."—Is it so bad, then, to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

Trust thyself: every heart vibrates to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, redeemers, and benefactors, obeying the Almighty effort, and advancing on Chaos and the Dark.

**Source:** *An extract from "Self-Reliance" by Ralph Waldo Emerson, in Essays: First Series (1841)*

#### **QUESTIONS**

**Q19.** By qualifying consistency with the word "foolish," Emerson signals that his real objection is to:

- (A) rigid consistency maintained only to avoid being misunderstood
- (B) all steady adherence to one's past positions
- (C) philosophers who change their minds often
- (D) society's tendency to admire great men

**Q20.** The repeated listing of Pythagoras, Socrates, Jesus, Luther, Copernicus, Galileo and Newton as "misunderstood" primarily serves to:

- (A) prove conclusively that misunderstanding alone guarantees a person's eventual future greatness

\*\*\*\*\*

- (B) provide a detailed historical timeline of several major religious reform movements
- (C) criticize each of these historical figures directly for their lasting unpopularity
- (D) build a cumulative case that being misunderstood accompanies genuine greatness

**Q21.** In "you shall have the suffrage of the world," "suffrage" most nearly means:

- (A) the right to vote in elections
- (B) suffering or hardship
- (C) formal legal permission
- (D) approval or endorsement

**Q22.** The tone Emerson adopts throughout this passage is best described as:

- (A) hesitant and apologetic
- (B) defiant and exhorting
- (C) neutral and purely descriptive
- (D) mournful and resigned

**Q23.** Although never explicitly stated, Emerson's argument throughout most strongly presupposes that:

- (A) great men in this passage are typically born into extreme privilege
- (B) religious figures are treated as more trustworthy than scientists here
- (C) society actively and openly persecutes anyone who publicly disagrees
- (D) a person's present conviction outranks their earlier commitments

**Q24.** The metaphor of "that iron string" to which "every heart vibrates" represents:

- (A) the shared traditions binding one generation to the next
- (B) the moral law imposed by religious institutions
- (C) an innate inner conviction common to all people
- (D) the discipline required for scientific achievement

### **PASSAGE 5 (Q25–Q30)**

Authors of the highest eminence seem to be fully satisfied with the view that each species has been independently created. To my mind it accords better with what we know of the laws impressed on matter by the Creator, that the production and extinction of the past and present inhabitants of the world should have been due to secondary causes, like those determining the birth and death of the individual.

It is interesting to contemplate an entangled bank, clothed with many plants of many kinds, with birds singing on the bushes, with various insects flitting about, and with worms crawling through the damp earth, and to reflect that these elaborately constructed forms, so different from each other, and dependent on each other in so complex a manner, have all been produced by laws acting around us. These laws, taken in the largest sense, being Growth with Reproduction; Inheritance which is almost implied by reproduction; Variability from the indirect and direct action of the external conditions of life, and from use and disuse; a Ratio of Increase so high as to lead to a Struggle for Life, and as a consequence to Natural Selection, entailing Divergence of Character and the Extinction of less-improved forms. Thus, from the war of nature, from famine and death, the most exalted object which we are capable of conceiving, namely, the production of the higher animals, directly follows. There is grandeur in this view of life, with its several powers, having been originally breathed into a few forms or into one; and that, whilst this planet has gone cycling on according to the fixed law of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved.

**Source:** An extract from *On the Origin of Species* by Charles Darwin (1859), concluding chapter

### **QUESTIONS**

**Q25.** Darwin's tone shifts over the course of the passage from:

- (A) confident assertion to skeptical doubt
- (B) cautious hedging to genuine wonder
- (C) religious reverence to scientific detachment
- (D) humor to solemn grief

**Q26.** Darwin's phrase "the war of nature" primarily achieves its effect by:

- (A) personifying natural competition as a deliberate battle
- (B) understating the violence so as to reassure his readers
- (C) quoting a phrase coined by a rival scientist

\*\*\*\*\*

(D) referring to human wars occurring during his lifetime

**Q27.** Consider the following statements about the "laws" Darwin lists as producing the diversity of the entangled bank: I. Variability arises partly from the use and disuse of parts. II. Natural Selection is presented as independent of the Struggle for Life. III. Extinction is presented as a by-product of the same laws producing diversity. Which of the above is/are correct?

- (A) II only
- (B) I and III only
- (C) I, II and III
- (D) II and III only

**Q28.** Although Darwin never frames it explicitly as a religious dispute, his emphasis on "secondary causes" rather than independent creation most strongly implies that he:

- (A) rejects the existence of a Creator altogether
- (B) holds that every species was created fixed and unchanging
- (C) sees natural law, not special creation, as the Creator's method
- (D) treats the creation debate as scientifically irrelevant here

**Q29.** Darwin places "the most exalted object which we are capable of conceiving" immediately after "famine and death" chiefly in order to:

- (A) Set a harsh mechanism against the outcome it produces
- (B) Concede that his theory offers readers no moral consolation
- (C) Restate the position held by the authors he opposes
- (D) Argue that famine and death are themselves exalted things

**Q30.** Darwin's turn to "an entangled bank" of plants, birds, insects and worms chiefly works to:

- (A) record a particular bank he had observed on a single occasion
- (B) show that plants and insects compete less than larger animals do
- (C) suggest that such places are now vanishing from the countryside
- (D) ground an abstract argument in a scene any reader can picture

\*\*\*\*\*