Daily RC & CR Sheet — 4 November 2026

20 Qs · 35 Min
+1 / −0.25

Daily Reading Comprehension & Critical Reasoning
Rotated-genre RC passages and real-argument Critical Reasoning — CLAT-2026 grade. Read each passage and answer from the passage only. Free daily practice — clatgurukul.com/daily · Pass this sheet to a friend.

SECTION — READING COMPREHENSION

READING COMPREHENSION — ARTS & CULTURE · THE SCROLL AND THE LAMP (Q1–Q5)

In the villages of western Rajasthan, the epic of the folk deity Pabuji is not read but performed. A bhopa, the hereditary priest-singer, unrolls a painted cloth several metres long, called a phad, hangs it behind him and sings through the night, while his wife, the bhopi, holds an oil lamp close to each scene as the story reaches it. The scroll is not an illustration of the song; the song is a guide to the scroll, and the lamp is the pointer that joins them.

For a long time, outsiders treated this arrangement as a charming survival. Folklorists transcribed the verses, curators bought scrolls for galleries, and recordists filmed performances on stages lit by electric bulbs. Each of these acts was well meant, and each took one part of the art and left the rest. A transcript fixes a text that singers have always varied to suit the hour and the audience. A scroll on a gallery wall is seen in daylight, in silence, by people who cannot follow its story. A recorded performance removes the long wait of the night, which is part of what the ritual is meant to be: a vigil kept for the deity, not a show put on for a crowd.

Recently a different approach has appeared. Some painter families of Bhilwara, who have made the scrolls for generations, now produce smaller phads for sale as art, with scenes arranged for the eye rather than for the performer's route through the story. Buyers are delighted, and the families have found a living. Yet purists observe that a scroll painted to be admired no longer needs to be sung, and a scroll that is not sung has lost the very function that fixed its form. Others reply that an art kept alive in altered form is better than one preserved intact in a cabinet, and that the families themselves, and not scholars, should decide what to keep.

The dispute shows how hard it is to protect an art made of several things at once. Preservation usually asks which object, text or recording can be saved. The phad suggests that the real unit of survival is the relation among them, and relations cannot be archived; they can only be practised. An art of this kind is saved, if at all, by keeping alive the occasions that need all its parts together.

1. Which of the following best expresses the central idea of the passage?

◯ **A.** Folklorists, curators and recordists have destroyed the phad tradition through their well-meant efforts to record, display and sell its parts
◯ **B.** The phad lives as an art only through the interplay of singer, scroll and night-long ritual, so saving its parts in isolation is doubtful
◯ **C.** Painter families of Bhilwara have done more to sustain the phad than any scholar, since selling scrolls as art keeps the singing alive
◯ **D.** A living oral epic can be properly saved only by recording the bhopa's full performance and storing it in a public archive for scholars

2. Which of the following can be inferred from the passage?

◯ **A.** Scrolls painted for sale are less skilfully made than those prepared for ritual use, since their painters are no longer hereditary practitioners
◯ **B.** The bhopi's lamp is used chiefly to protect the pigments of the cloth from the damage that daylight would otherwise do to them
◯ **C.** Buyers of the smaller phads usually learn the epic of Pabuji so that they can sing it in front of the scrolls they have purchased
◯ **D.** The arrangement of scenes in a traditional phad is shaped by the needs of the performance and not by the pleasure of a viewer

3. The author's attitude towards the transcribers, curators and recordists mentioned in the second paragraph is best described as

◯ **A.** appreciative of their intentions, yet alert to what each of their methods of preservation leaves out of the living art
◯ **B.** dismissive of their work, which the author regards as an outsider's intrusion into a sacred tradition that should be left alone
◯ **C.** neutral to the point of indifference about whether the tradition survives in a form that its own singers would recognise
◯ **D.** admiring of their methods, which the author believes the painter families of Bhilwara would do well to imitate in their own work

4. As used in the second paragraph, the word 'survival' most nearly means

◯ **A.** the continued existence of a person who has come through some danger
◯ **B.** the bare act of staying alive under hard and hostile conditions
◯ **C.** a remnant of an older way of life that persists into a changed present
◯ **D.** the final achievement of a struggle to outlast every possible rival

5. Which of the following best describes the function of the second paragraph in the passage?

◯ **A.** It argues that outsiders who documented the tradition were driven by a hidden motive of profit and personal advancement
◯ **B.** It shows that each earlier method of preserving the art captured one component of it and neglected the others
◯ **C.** It introduces the painter families whose scrolls are the subject of the dispute described in the paragraph that follows
◯ **D.** It proves that a written transcript is always a more accurate record of the epic than any single recorded performance

READING COMPREHENSION — ENVIRONMENT & NATURE · GROVES NO OFFICER DREW (Q6–Q10)

Along the Western Ghats, in villages from Ratnagiri to Kodagu, small patches of forest stand untouched amid fields that were cleared centuries ago. Locals call them devrai or devarakadu, and each is dedicated to a deity who is believed to punish anyone who cuts a branch or carries away fallen wood. No officer ever drew a boundary around these groves and no statute created them. They survive because a belief, repeated at every festival and invoked in every quarrel over firewood, made the cost of felling a tree higher than its worth.

Ecologists have come to value the groves for reasons the villagers never needed. Because they escaped logging, they hold old trees, springs that run through the dry months and plants confined to a few such patches. It was natural, therefore, that conservationists should urge the State to protect them formally, and the 2002 amendment to the Wildlife (Protection) Act supplied a ve community reserve, under which land owned by a community can be notified for conservation.

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The results have been mixed, and the mixture is instructive. Where a notified grove is managed by a committee that includes the village elders, the old rules have often been written down and reinforced. In other places, however, notification has moved authority from the shrine to the forest office. Villagers who once guarded the grove as their deity's property begin to regard it as the government's, and a taboo enforced by neighbours becomes a regulation enforced, if at all, by a distant official. Some have started to take wood from groves that the State now claims to protect, reasoning that responsibility has been taken from them along with the grove.

None of this shows that formal protection is a mistake. Groves near towns, where the old belief has weakened and the land has grown valuable, have been lost for want of any legal shield. It does show that law and custom are not interchangeable instruments, and that the first may weaken the second when it replaces it instead of supporting it. A statute that treats a sacred grove as an empty plot awaiting an owner will tend to produce an owner and a forgetting. One that treats it as an institution already at work, and asks what it needs, has a better chance of preserving the trees together with the reasons that kept them standing.

6. Which of the following best summarises the main point of the passage?

◯ **A.** Sacred groves survived through custom, and formal protection will help or harm them according to whether it supports that custom or displaces it

◯ **B.** Sacred groves should be handed over to the forest department, since village belief alone cannot guard them against rising demand for land

◯ **C.** Community reserves under the 2002 amendment have failed everywhere, and the provision ought to be withdrawn from the statute at once

◯ **D.** Ecologists prize sacred groves for their old trees and springs, which makes them the most valuable forests of the entire Western Ghats

7. Which of the following can most reasonably be inferred about the groves lost near towns?

◯ **A.** They were notified as community reserves, and the transfer of authority to the forest office took away the villagers' sense of responsibility

◯ **B.** They were lost because ecologists failed to persuade townspeople that old trees and perennial springs were worth the cost of keeping them

◯ **C.** The belief that guarded them had weakened just as the land became valuable, and no legal protection stood in its place

◯ **D.** They were lost because the committees managing them stopped writing down the old rules once elders were removed from the committee

8. The author's stance towards formal legal protection of sacred groves is best described as

◯ **A.** firm opposition, based on the view that custom alone has always been enough to guard a grove against every threat

◯ **B.** settled scepticism, since the author holds that no statute can ever help a community that already guards its grove

◯ **C.** uncritical enthusiasm, because notification under the 2002 amendment has strengthened local control in every village concerned

◯ **D.** qualified support, conditional on the law respecting the customs and institutions that it hopes to protect

9. As used in the second paragraph, the word 'vehicle' most nearly means

◯ **A.** a motor-driven machine that carries people or goods from one place to another

◯ **B.** a means through which a purpose may be carried out

◯ **C.** a medium through which an artist or writer expresses ideas and feelings

◯ **D.** a substance in which a drug or a pigment is dissolved to be delivered

10. The author mentions the groves near towns in the last paragraph chiefly in order to

◯ **A.** prove that notification under the 2002 amendment is the only means of saving a sacred grove from destruction

◯ **B.** suggest that belief is a more reliable safeguard than law wherever the land concerned has become valuable

◯ **C.** concede that the case against formal protection has limits, so that the final recommendation stays balanced

◯ **D.** illustrate the ecological importance of old trees and perennial springs that the ancient groves are known to hold

SECTION — CRITICAL REASONING

CRITICAL REASONING — SOCIETY & CULTURE · COUNTING HEADS AT THE FESTIVAL (Q11–Q15)

A municipal council deciding how to divide its annual cultural grant among competing neighbourhood festivals has adopted a simple rule: funding next year will follow attendance this year. The rule has obvious attractions. Attendance can be counted by anyone, it cannot be argued with, and it appears to reward the festivals that people actually want. Councillors who must defend public money in an election year can point to a number.

The rule is nevertheless a poor guide to what the grant is for. Public support for a cultural event is justified by what it adds to the common life of a place: neighbours who would otherwise never meet, skills passed from older practitioners to younger ones, local forms that the market would not sustain. A festival can add all of this and draw modest crowds, as when the residents of a lane stage a night of folk theatre in which most of the neighbourhood takes part as actors, musicians or cooks. Another can draw very large crowds and add very little, as when a promoter hires a touring celebrity act, sells tickets mainly to visitors and leaves the locality with litter and a bill for crowd control. Under the council's rule the second festival would receive more money than the first, and the gap would widen every year, since larger grants buy larger acts and larger acts draw larger crowds.

Defenders reply that attendance at least measures demand, and that a council has no business second-guessing the public's tastes. But the grant is not a ticket subsidy. If demand were enough to justify a festival, the promoter's own receipts would pay for it and no grant would be needed. Public money is properly spent where the market's measure of demand fails to capture the value created. A council that counts only what the market already counts has no reason to be in the business of funding culture at all.

It should ask instead how many residents performed in or prepared the event, how many local practitioners were paid, and whether the form is still being learnt by the young. These are harder to count than heads. But a measure that is easy to take and tests the wrong thing is worse than no measure, because it will be obeyed.

11. Which of the following best states the main conclusion of the argument?

◯ **A.** Festivals that draw large crowds of visitors should be refused any grant, because they burden the locality with litter and control

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◯ **B.** The council should stop funding festivals altogether, since ticket receipts will pay for any event that the public truly wants to attend
◯ **C.** Attendance figures are unreliable and open to dispute, so the council should rely on the judgment of its elected members instead
◯ **D.** The council should judge festivals by what they add to local life and not by attendance, which is a measure the market already supplies

12. The argument depends on which of the following assumptions?
◯ **A.** The purpose of the grant is to support the value festivals create beyond what ticket receipts and crowd numbers already reveal
◯ **B.** Every festival that attracts a large crowd is organised by a promoter who has hired a touring celebrity act for the occasion
◯ **C.** Residents of a neighbourhood would choose folk theatre over commercial entertainment if they were offered both on the same night
◯ **D.** Councillors who must defend public money in an election year would refuse to adopt any measure that cannot be counted by anyone

13. Which of the following, if true, most seriously weakens the author's objection to the attendance rule?
◯ **A.** The cost of counting the residents who perform in or prepare a festival is greater than the cost of counting attendance at the gate
◯ **B.** In the council's records, festivals with the highest participation by residents have consistently drawn the largest crowds as well
◯ **C.** Several promoters of ticketed events have declined council grants in earlier years because the conditions attached to them were burdensome
◯ **D.** Most councillors in the city have never attended a neighbourhood festival of the kind that the cultural grant is intended to support

14. Which of the following arguments is most similar in its reasoning to the final sentence of the passage?
◯ **A.** A hospital reports the number of patients it treats each month; the figure is easy to keep and nobody can dispute it, so it should be the only record the hospital keeps
◯ **B.** A university ranks departments by the number of papers published; since some papers are poor, ranking by papers alone is unreliable, so departments should rank themselves
◯ **C.** A school ranks teachers by the number of pupils who pass; this rewards the selecting of strong pupils, so a ranking that is easy to compile yet rewards the wrong conduct is worse than none
◯ **D.** A bank rewards its managers for the number of loans sanctioned; the count is simple and has raised lending, so the rule should be extended to every branch of the bank

15. In replying to the defenders of the attendance rule, the author proceeds by
◯ **A.** attacking the personal motives of the councillors who proposed the rule instead of the soundness of the rule itself
◯ **B.** appealing to the authority of cultural experts who are said to have rejected attendance figures as a measure of worth
◯ **C.** moving from the claim that attendance is imperfect to the claim that every possible measure of a festival is worthless
◯ **D.** showing that the defenders' own premise, if accepted, would make the grant under discussion unnecessary

CRITICAL REASONING — HEALTH POLICY · THE CEILING AND THE BILL (Q16–Q20)

When a government caps the price of a medical device, the first-year results are usually reported as a triumph. After India fixed ceiling prices for coronary stents in 2017, the price of the device itself fell sharply, and ministers could truthfully claim that large sums had been saved on a single product. Newspapers repeated the figure, and the matter was treated as closed. The claim is accurate and misleading together, because a patient does not buy a stent. He buys a procedure, and the stent is only one line on the hospital's bill.

The bill contains many other lines: the surgeon's fee, room charges, consumables, diagnostic tests and the use of the operating theatre. Unlike the device, these were not subject to a ceiling, and hospitals set them freely, and they need not be itemised separately, so a patient comparing bills before and after the cap has no easy way to see where the money went. Reports from several cities after the cap suggested that package charges for angioplasty fell by far less than the price of the stent, and in some hospitals barely moved. The pattern is not hard to understand. A hospital that earned a margin on the device and then lost it will look for that margin elsewhere, and the places where the regulator is not looking are the obvious choice.

Defenders reply that even a partial fall in the device price is a gain. That is true only if the saving survives to reach the patient, and it is doubtful that it does when a regulated item is bundled with unregulated ones, since the seller controls the bundle. The lesson is not that price controls are useless. It is that a ceiling set on one component, without a view of the whole bill, is likely to move charges from where they are visible to where they are not.

A regulator who wishes to reduce what patients pay must therefore cap, or at least publish, the price of the whole procedure as a package, and monitor it as closely as the device. Until then, the headline saving on the device tells us what the regulator controlled, not what the patient paid.

16. Which of the following best states the main conclusion of the argument?
◯ **A.** Price controls on medical devices are of no use, and the government should withdraw the ceiling it imposed on coronary stents in 2017
◯ **B.** A ceiling placed on one component of a medical bill, without regard to the whole procedure, may leave the total paid by the patient largely unchanged
◯ **C.** Hospitals that lose their margin on the stent will inevitably raise every other charge on the bill by exactly the amount they have lost
◯ **D.** The government's claim of savings on stents was false, since the price of the device itself did not fall after the ceiling was fixed

17. The argument depends on which of the following assumptions?
◯ **A.** Hospitals can recover the margin lost on the device through charges that the regulator does not control or does not watch closely
◯ **B.** Patients who need a coronary procedure would pay the same total bill if they were treated in a public hospital instead of a private one
◯ **C.** Before the ceiling was fixed, every hospital earned most of its profit from the sale of the stent and not from other services
◯ **D.** The manufacturers lowered the price of the stent because of the ceiling and not because hospitals pressed them to do so

18. Which of the following, if true, most seriously weakens the argument?
◯ **A.** Some hospitals reduced their package charges by an amount equal to the full fall in the price of the stent that followed t
◯ **B.** Patients in the cities studied reported that they were not told the price of the stent separately from the total charge for t procedure

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◯ **C.** Package charges for angioplasty in the cities studied had been rising at a similar pace for several years before the ceiling on the stent was imposed
◯ **D.** Regulators in several states have since begun to publish the package prices charged by hospitals for the commonest cardiac procedures

19. Which of the following, if true, most strengthens the author's recommendation?

◯ **A.** Stent manufacturers reported that their sales volumes rose after the ceiling was imposed, since hospitals stocked more of the cheaper devices
◯ **B.** A survey of patients found that most of them could not name the make or the price of the stent that had been implanted in them
◯ **C.** Several hospitals had publicly objected to the ceiling on the ground that it reduced their ability to buy the best devices for patients
◯ **D.** In the one state that capped the total price of angioplasty as a package, the average payment of patients fell by close to the fall in the device price

20. In responding to the defenders' claim that 'even a partial fall in the device price is a gain', the author

◯ **A.** grants that a fall in the device price would be a gain, but denies that it is necessarily a fall in what patients pay
◯ **B.** denies that the price of the stent fell at all, and so rejects the factual premise on which the defenders' claim is based
◯ **C.** shows that the defenders' claim is inconsistent with what the ministers themselves said about the sums saved on the device
◯ **D.** accepts the claim in full but argues that the regulator should in any case have capped the surgeon's fee as well

RAPID FIRE — ONE-LINE RECALL

30 quick questions · not negatively marked

1. Article 21A guarantees what? _____
2. Which article abolishes untouchability? _____
3. Which writ is issued to secure the release of a person unlawfully detained? _____
4. Which constitutional amendment added the Fundamental Duties? _____
5. Which article makes it a duty to protect the natural environment? _____
6. Who appoints the Chief Election Commissioner of India? _____
7. Year of the Environment (Protection) Act? _____
8. Year of the Wildlife (Protection) Act? _____
9. The Ramsar Convention deals with what? _____
10. Montreal Protocol targets which substances? _____
11. Kigali Amendment requires the phase-down of what? _____
12. Where is the International Court of Justice seated? _____
13. Term of a judge of the ICJ? _____
14. How many permanent members does the UN Security Council have? _____
15. Which city hosted COP30 in November 2025? _____
16. Rule in Rylands v Fletcher imposes what? _____
17. Elements of negligence? _____
18. Maxim 'volenti non fit injuria' means? _____
19. Plural of 'phenomenon'? _____
20. Meaning of 'ephemeral'? _____
21. Antonym of 'candid'? _____
22. Correct: 'fewer' or 'less' for countable nouns? _____
23. One word: one who walks in sleep? _____
24. 'Affect' versus 'effect': which is usually the verb? _____
25. Idiom 'a blessing in disguise' means? _____
26. Fallacy: B followed A, so A caused B? _____
27. Fallacy: attacking the speaker, not the argument? _____
28. Contrapositive of 'If P then Q'? _____
29. 'X only if Y' means Y is what for X? _____
30. Which statement type weakens an argument most directly? _____

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