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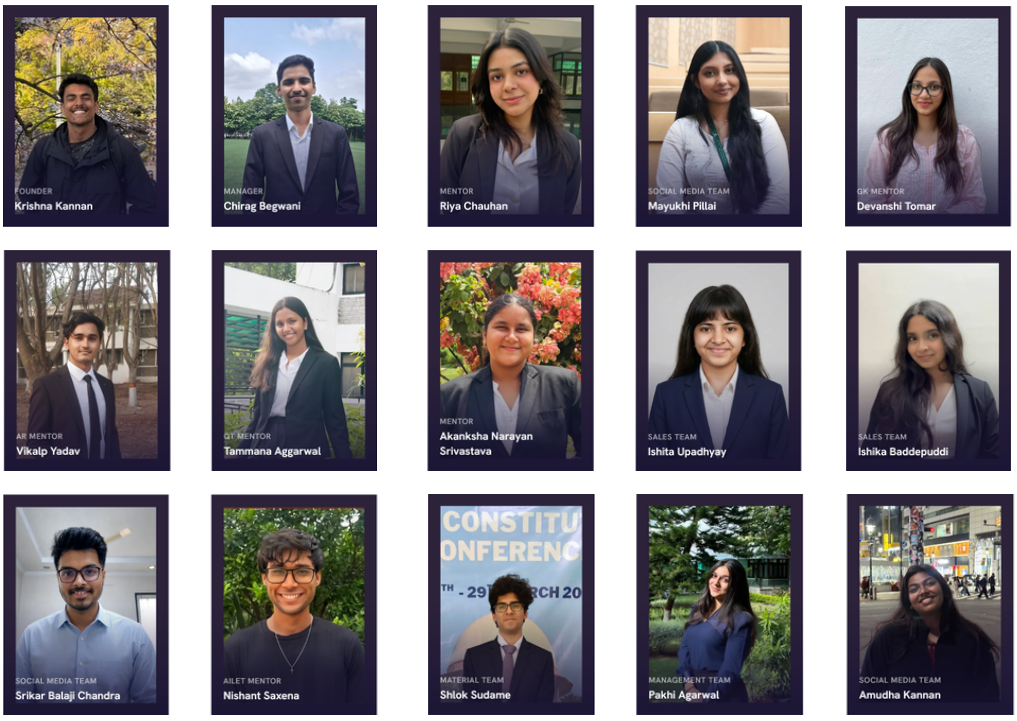








OUR MENTORS



MENTORS' NOTE

Good morning everyone,

If you're reading this, you're already doing something that thousands of CLAT aspirants never do—you've shown up today. That might sound like a small thing, but over the next few months you'll realise that success in CLAT is rarely decided by one brilliant mock or one 12-hour study session. It's decided by the hundreds of ordinary days where you choose to sit down and study even when you don't feel like it.

The entire CLAT Community team is rooting for you. Whenever you're stuck, ask doubts, discuss questions, and make use of the people around you. You don't have to prepare alone. We hope today's material helps you take one more step towards your dream.

Now stop reading this note and get to work. Your future self will thank you for the effort you put in today.

All the best.

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DAILY AR

Passage 1

The State Archives' oral-history unit is recording the family of Bheemaiah, a Burra Katha storyteller. Its notebook describes people by chains of letters read from left to right, each letter naming the person reached at that step: F father, M mother, S son, D daughter, H husband, W wife, B brother, Z sister, and C child (sex not stated). Thus 'Ravi = Mani·MB' says that Ravi is a brother of Mani's mother. A chain never passes through the same person twice, and a line is correct if the person named is one of the people the chain can reach.

The unit also records three facts. No one in the family has married more than once, and every child named in the notebook is a child of a married couple named in it. Every child of every person in the notebook is named in it. Apart from Bheemaiah, everyone whose parents cannot be identified from the notebook married into the family.

The notebook reads: Venkatesh = Bheemaiah·S; Saraswathi = Venkatesh·Z; Ramulu = Saraswathi·B; Rajavva = Ramulu·M; Arun = Bheemaiah·SS; Bindu = Venkatesh·D; Arun = Bindu·B; Anasuya = Arun·M; Gangadhar = Saraswathi·H; Chandu = Gangadhar·S; Renuka = Ramulu·W; Deepthi = Renuka·D; Easwari = Deepthi·Z; Vamsi = Bindu·BS; Neeraja = Vamsi·M; Harish = Vamsi·FZH; Kiran = Harish·C.

1. Which one of the following lines is correct?

(A) Gangadhar = Vamsi·FZH

(B) Gangadhar = Vamsi·FFZS

(C) Gangadhar = Vamsi·FFZH

(D) Gangadhar = Vamsi·FMZH

2. The line 'Deepthi = Vamsi·FFBD' is correct. Which one of the following lines is also correct?

(A) Vamsi = Deepthi·FBSS

(B) Vamsi = Deepthi·DBFF

(C) Vamsi = Deepthi·FBDS

(D) Vamsi = Deepthi·MBSS

3. Which one of the following chains certainly reaches exactly one person in the notebook?

(A) Anasuya·DS

(B) Rajavva·SC

(C) Renuka·D

(D) Bheemaiah·DS

4. Which one of the following is definitely true?

(A) Kiran is Easwari's niece.

(B) Easwari is a cousin sister of Kiran's mother.

(C) Kiran is a nephew or niece of Chandu.

(D) Vamsi is Kiran's brother.

5. The unit wishes to add one more line to the notebook. Which one of the following lines could be added without contradicting anything already in it?

(A) Vamsi = Easwari·FZSS

(B) Kiran = Anasuya·SC

(C) Harish = Neeraja·B

(D) Gangadhar = Deepthi·FB

6. The unit later adds the line 'Chandu = Kiran·H'. Saraswathi is now related to Kiran in two different ways. Which pair of chains gives both of them?

(A) Kiran·HM and Kiran·MFZ

(B) Kiran·HM and Kiran·FFZ

(C) Kiran·WM and Kiran·MFZ

(D) Kiran·HM and Kiran·MMZ

7. Using the original notebook, for how many people is the shortest correct chain from Vamsi exactly three letters long?

(A) 4

(B) 5

(C) 7

(D) 6

8. Consider four lines. (i) No one in the notebook can be reached by the chain Rajavva·DSW. (ii) Ramulu = Chandu·MB. (iii) Kiran = Venkatesh·DS. (iv) Neeraja = Easwari·FBSW. Which of these is/are definitely correct?

(A) (i) and (iv) only

(B) (i), (ii) and (iv) only

(C) All four

(D) (ii) and (iv) only

Passage 2

The panchayat library at Chinnakodur owns seven wall cards, one for each day of the week. Each card shows a month grid of 31 numbered cells, and a card is named after the weekday printed above its first cell. On the first day of every month the librarian hangs the card named after the weekday of that date; in a month shorter than 31 days the last cells simply stay blank. A reading circle meets on the 1st, 8th, 15th, 22nd and 29th of every month, whenever that date exists.

Her logbook opens with the entry 'January 2037: Thursday card'. A loose page from a later year before 2060, whose year is torn off, records only that she hung one and the same card in January, April and July of that year, and the Sunday card in October. She calls this year 'the torn year'. Whenever the card for a new month is the card already on the wall, she leaves it hanging and writes 'no change' in the logbook.

9. Which year is the torn year?

(A) 2039

(B) 2040

(C) 2056

(D) 2044

10. In 2037, how many meetings of the reading circle fall on a Sunday?

(A) 10

(B) 14

(C) 15

(D) 12

11. From January 2037 to December 2041, how many times does the librarian write 'no change'?

(A) 4

(B) 0

(C) 5

(D) 9

12. In the torn year, which months use a card that no other month of that year uses?

(A) May, June and August only

(B) May and June only

(C) February, May and June only

(D) May, June and October only

13. Which card does the librarian hang for December 2040?

(A) Friday card

(B) Sunday card

(C) Saturday card

(D) Thursday card

14. In 2038, the librarian hung the Monday card for one month and the Wednesday card for the very next month. Which was the first of these two months?

(A) February

(B) March

(C) September

(D) November

15. Over the whole of 2037, how many blank cells appear on the Sunday card while it hangs on the wall?

(A) 3

(B) 4

(C) 1

(D) 7

16. Consider four statements. (i) In every year, at least one other month uses the same card as January. (ii) The reading circles of 29 March 2037 and 29 November 2037 fall on the same weekday. (iii) In every year, each of the seven cards is hung at least once. (iv) In the torn year, the card hung for February stays up for March. Which of these is/are true?

(A) (i), (ii) and (iii) only

(B) (i) and (iii) only

(C) All four

(D) (ii) and (iv) only

Passage 3

Yadamma has two sons, Raju and Krishna, and one daughter, Lakshmi; each of the three has married once. Raju's wife is Hymavathi, and Lakshmi's husband is Prabhakar. By family custom every baby has a naming ceremony exactly 21 days after the birth and a first-rice ceremony exactly 180 days after the birth. The family priest's diary notes the following about Yadamma's grandchildren, who are the only children in the family.

Akhil, the son of Hymavathi's husband, had his naming ceremony on Tuesday, 4 March 2036. Bhavya, Akhil's only sibling, was born exactly 365 days after him. Chaitanya, Lakshmi's only child, was born on the day on which his maternal uncle's son had his first-rice ceremony.

Krishna has no son; his only children are twin daughters, Divya and Keerthi, who were born on the day of Chaitanya's naming ceremony.

17. On which weekday was Akhil's father's sister's son born?

(A) Monday

(B) Sunday

(C) Tuesday

(D) Wednesday

18. On what date were Krishna's daughters born?

(A) 30 August 2036

(B) 21 September 2036

(C) 10 August 2036

(D) 31 August 2036

19. By how many days is Akhil older than his youngest cousin?

(A) 201

(B) 180

(C) 222

(D) 365

20. Bhavya's first-rice ceremony fell on the first birthday of which relative of hers?

(A) Her brother

(B) Her father's brother's daughters

(C) Her father's sister's son

(D) None of her relatives had a first birthday that day

21. On which weekday did the twin daughters of Hymavathi's husband's brother have their first birthday?

(A) Sunday

(B) Monday

(C) Tuesday

(D) Saturday

22. How many of Prabhakar's wife's nephews and nieces were born on a Sunday?

(A) 1

(B) 3

(C) 0

(D) 2

23. On which weekday was the naming ceremony of Akhil's only sibling held?

(A) Wednesday

(B) Tuesday

(C) Thursday

(D) Monday

24. Consider four statements. (i) Lakshmi's son is exactly three weeks older than Krishna's daughters. (ii) Every grandchild of Yadamma had the naming ceremony on the same weekday as the birth. (iii) Akhil's first-rice ceremony and his sister's naming ceremony were held in the same calendar year. (iv) The first-rice ceremony of Krishna's daughters was held on a Friday in February 2037. Which of these is/are true?

(A) (i) and (ii) only

(B) (ii) and (iv) only

(C) (i), (ii) and (iv) only

(D) All four

ANSWER KEY

1. (C) Gangadhar = Vamsi·FFZH

First fix Vamsi's father. Vamsi = Bindu·BS makes Vamsi the son of a brother of Bindu. Bindu's brothers are the sons of Venkatesh, and the only person in the notebook who is a son of Venkatesh is Arun; anyone else would have to have parents we could identify. So Vamsi's father is Arun and his grandfather is Venkatesh. Venkatesh's sister is Saraswathi (Saraswathi = Venkatesh·Z), and Saraswathi's husband is Gangadhar. The chain from Vamsi is therefore F (Arun), F (Venkatesh), Z (Saraswathi), H (Gangadhar): FFZH, option C. Option A, FZH, stops one generation short: Vamsi's father's sister is Bindu, whose husband is Harish, not Gangadhar. Option B, FFZS, takes the son of Saraswathi, which is Chandu; the student has written S for 'husband'. Option D, FMZH, goes through Vamsi's grandmother Anasuya; the student has treated Saraswathi as Anasuya's sister, when she is Venkatesh's sister. No sister of Anasuya is in the notebook, so that chain reaches no one.

2. (A) Vamsi = Deepthi·FBSS

To reverse a chain we walk back from Deepthi to Vamsi and name, at each step, the person we reach. Deepthi's father is Ramulu, because Deepthi is a daughter of Renuka and Renuka is Ramulu's wife. Ramulu's brother on this route is Venkatesh. Venkatesh's son on the route is Arun, and Arun's son is Vamsi. So the chain is F, B, S, S: FBSS, option A. Option B, DBFF, simply writes the original letters backwards. That is wrong, because each letter must describe the person reached, and the reversed step from Ramulu to Venkatesh is 'brother', from Venkatesh to Arun is 'son', and so on. Option C, FBDS, passes through Bindu instead of Arun: Bindu's son, if any, is not Vamsi, whose father is Arun. Option D, MBSS, starts on Deepthi's mother's side; Renuka married into the family and no brother of hers is in the notebook.

3. (D) Bheemaiah·DS

Bheemaiah's children are Venkatesh, Saraswathi and Ramulu, because Rajavva is their mother and every child is the child of a married couple. His only daughter is Saraswathi, and Saraswathi's only son in the notebook is Chandu. So Bheemaiah·DS reaches Chandu and nobody else: option D. Option A, Anasuya·DS, goes to Bindu and then to Bindu's son. Bindu's only child is Kiran, whose sex is not recorded, so this chain reaches one person if Kiran is a boy and nobody if Kiran is a girl. It does not certainly reach one person; the student who picks it has assumed Kiran is male. Option B, Rajavva·SC, reaches the children of both her sons,

Venkatesh and Ramulu: Arun, Bindu, Deepthi and Easwari, four people. Option C, Renuka·D, looks like a single line in the notebook, but Easwari is Deepthi's sister and so is also Renuka's daughter; the chain reaches two people.

4. (B) Easwari is a cousin sister of Kiran's mother.

Kiran is a child of Harish, and since every child is the child of a married couple, Kiran is also a child of Harish's wife. Harish = Vamsi·FZH makes Harish the husband of Arun's sister, Bindu. So Kiran's mother is Bindu. Bindu's father is Venkatesh; Easwari's father is Ramulu; Venkatesh and Ramulu are brothers. So Easwari and Bindu are first cousins, and Easwari is female. Option B is definitely true. Option A fails twice: Kiran is the child of Easwari's cousin, not of her brother or sister, and Kiran's sex is not known. Option C fails because Chandu is Bindu's cousin (their parents Saraswathi and Venkatesh are siblings), not Bindu's brother, so Kiran is Chandu's cousin's child. Option D fails because Vamsi's father is Arun, Bindu's brother; Vamsi and Kiran are cousins, not siblings.

5. (C) Harish = Neeraja·B

Test each line against what is fixed. Option A sends us from Easwari to her father Ramulu, to his sister Saraswathi, to her son Chandu, and to Chandu's son. But Vamsi's father is Arun, not Chandu, so A contradicts the notebook. Option B makes Kiran a child of Arun; but Kiran's parents are Harish and Bindu, and Arun is Bindu's brother, so B contradicts it. Option D would make Gangadhar a son of Bheemaiah, a brother of Ramulu. But Gangadhar's parents cannot be identified from the notebook, so he married into the family; he cannot also be Bheemaiah's son. Option C says Harish is Neeraja's brother. Both Harish and Neeraja married into the family and nothing in the notebook names their parents, so they may well be brother and sister. Nothing is contradicted, and C is the answer. The trap is to reject C because Harish and Neeraja 'belong to different branches'; they married into different branches, which says nothing about their own parents.

6. (A) Kiran·HM and Kiran·MFZ

The new line says Chandu is Kiran's husband, which also tells us Kiran is a woman. Chandu's mother is Saraswathi, so Saraswathi = Kiran·HM: she is Kiran's mother-in-law. Separately, Kiran's mother is Bindu, Bindu's father is Venkatesh and Venkatesh's sister is Saraswathi, so Saraswathi = Kiran·MFZ: she is also Kiran's mother's father's sister. Option A gives both. Option B, FFZ, goes through Kiran's father Harish; Harish married into the family, and his

father's sister is not in the notebook. Option C writes W for Chandu, but Chandu is Kiran's husband, so the letter must be H; W from Kiran would reach a wife, and Kiran has none. Option D, MMZ, goes through Bindu's mother Anasuya, who married into the family; Saraswathi is Venkatesh's sister, not Anasuya's.

7. (D) 6

Build outward from Vamsi. One letter reaches his father Arun and his mother Neeraja. Two letters reach Venkatesh (FF), Anasuya (FM) and Bindu (FZ). Three letters reach Bheemaiah (FFF), Rajavva (FFM), Saraswathi (FFZ), Ramulu (FFB), Harish (FZH) and Kiran (FZC). Everyone else is farther: Gangadhar and Chandu need FFZH and FFZS, and Renuka, Deepthi and Easwari need four letters through Ramulu. So exactly six people are three letters away: option D. Option A, 4, counts only the grandfather's generation (Bheemaiah, Rajavva, Saraswathi, Ramulu) and forgets the people reached through Bindu. Option B, 5, leaves out Kiran because Kiran's sex is unknown, forgetting that the letter C needs no sex. Option C, 7, also counts Gangadhar, whose shortest chain FFZH has four letters.

8. (B) (i), (ii) and (iv) only

(i): Rajavva's daughter is Saraswathi, her son is Chandu, and Chandu's wife is not in the original notebook, so the chain reaches no one. (i) is correct. (ii): Chandu's mother is Saraswathi, whose brothers are Venkatesh and Ramulu. The chain reaches two people, and Ramulu is one of them, so by the passage's rule the line is correct. (iii): Venkatesh's daughter is Bindu, and Bindu's son would be Kiran only if Kiran is male, which the notebook does not say; (iii) is not definitely correct. (iv): Easwari's father Ramulu, his brother Venkatesh, Venkatesh's son Arun, Arun's wife Neeraja; (iv) is correct. So (i), (ii) and (iv): option B. Option A rejects (ii), on the mistaken belief that a chain must reach only one person. Option C accepts (iii) by assuming Kiran is a boy. Option D rejects (i), treating 'reaches no one' as something that cannot be known, though the notebook lists every child and no wife of Chandu.

9. (C) 2056

Months share a card when the number of days between their first days is a multiple of 7. From 1 January to 1 April there are 31 + 28 + 31 = 90 days in an ordinary year, which leaves remainder 6, so January and April never share a card in an ordinary year. In a leap year there are 91 days, exactly 13 weeks, and April to July is 91 days in every year. So the torn year is a leap year, and in it January, April and July all share a card. From 1 January to 1 October in a

leap year there are 274 days, remainder 1, so October's card is one day after January's. October has the Sunday card, so 1 January was a Saturday. Now walk on from 2037, adding one weekday for an ordinary year and two after a leap year: 2037 Thursday, 2038 Friday, 2039 Saturday, 2040 Sunday, 2041 Tuesday, 2042 Wednesday, 2043 Thursday, 2044 Friday, 2045 Sunday, 2046 Monday, 2047 Tuesday, 2048 Wednesday, 2049 Friday, 2050 Saturday, 2051 Sunday, 2052 Monday, 2053 Wednesday, 2054 Thursday, 2055 Friday, 2056 Saturday. The first leap year after 2037 that starts on a Saturday is 2056, and the next would be 2084, after 2060. So the answer is C. Option A, 2039, starts on a Saturday but is not a leap year, so its January card returns only in October; the student found the right weekday and forgot the leap-year condition. Option B, 2040, comes from using the ordinary-year gap of 273 days to October (remainder 0), which makes 1 January a Sunday. Option D, 2044, comes from counting 1 October itself and using 275 days, remainder 2, which makes 1 January a Friday.

10. (B) 14

The reading-circle dates 1, 8, 15, 22 and 29 are all a whole number of weeks after the 1st, so every meeting in a month falls on the weekday of that month's card. We therefore need the months of 2037 that use the Sunday card. 1 January 2037 is a Thursday, so 1 February is 31 days later, a Sunday; 1 March is 28 days later still, also a Sunday; and 1 November is 245 days after 1 March, exactly 35 weeks, also a Sunday. No other month of 2037 starts on a Sunday. February 2037 has 28 days, so it has meetings on the 1st, 8th, 15th and 22nd only: 4. March and November have 5 each. Total 4 + 5 + 5 = 14: option B. Option A, 10, misses February because the student did not see that February and March share a card in an ordinary year. Option C, 15, gives February a meeting on the 29th, which does not exist in 2037. Option D, 12, gives each of the three months only four meetings, forgetting the 29th in March and November.

11. (A) 4

A card stays up only when the month just ended has a whole number of weeks, that is, 28 days. Months of 30 or 31 days move the card on by 2 or 3 weekdays, and a leap February of 29 days moves it on by 1. December to January is a 31-day step, so it always changes. So 'no change' is written exactly once in each ordinary year, at the start of March. Between 2037 and 2041, 2040 is a leap year, and the other four years are ordinary. Answer 4: option A. Option B, 0, assumes two months in a row can never start on the same weekday. Option C, 5, counts 2040

as well, forgetting its 29-day February. Option D, 9, adds the four Februaries to five 'new year' steps, wrongly believing January repeats December's card.

12. (D) May, June and October only

The torn year is a leap year (see the reasoning for the torn year). In a leap year, measured from January's weekday, the 1sts of the months move by 0, 3, 4, 0, 2, 5, 0, 3, 6, 1, 4, 6 days for January to December. Grouping equal values: January, April and July share; February and August share; March and November share; September and December share. That leaves May (2), June (5) and October (1) alone. Option D. Option A is the ordinary-year pattern, in which January pairs with October and August stands alone; the student has forgotten that the torn year is a leap year. Option B also forgets that October loses its partner January in a leap year. Option C treats a 29-day February as needing a card of its own, when in fact February shares its card with August in a leap year.

13. (C) Saturday card

1 January 2037 is a Thursday. 2037, 2038 and 2039 are ordinary years, each moving the weekday on by one, so 1 January 2040 is a Sunday. 2040 is a leap year, and the leap day falls before December, so 1 December is 335 days after 1 January; 335 leaves remainder 6 on division by 7. Sunday plus six days is Saturday: option C. Option A, Friday, uses the ordinary-year gap of 334 days (remainder 5) and so ignores 29 February 2040. Option B, Sunday, moves 1 January 2040 on by two days, as if 2040's own leap day affected its 1 January, and then adds six. Option D, Thursday, loses one year in the walk from 2037 (starting 2040 on a Saturday) and uses the ordinary-year gap.

14. (D) November

A move from Monday to Wednesday is a move of two weekdays, so the month that ends must have 30 days. 1 January 2038 is a Friday (one weekday after 2037's Thursday). Then 1 February is a Monday, 1 March a Monday, 1 April a Thursday, 1 May a Saturday, 1 June a Tuesday, 1 July a Thursday, 1 August a Sunday, 1 September a Wednesday, 1 October a Friday, 1 November a Monday and 1 December a Wednesday. The only 30-day month that starts on a Monday is November, followed by the Wednesday card for December. Option D. Option A, February, does start on a Monday, but February 2038 has 28 days, so March keeps the Monday card. Option B, March, also starts on a Monday, but it has 31 days, so April moves on three

weekdays to Thursday. Option C, September, has the Wednesday card itself; the student has picked the second month of the pair instead of the first.

15. (B) 4

The Sunday card hangs in February, March and November 2037 (see the reading-circle count). A month of n days leaves 31 − n cells blank. February 2037 has 28 days, leaving 3 blank; March has 31, leaving none; November has 30, leaving 1. Total 3 + 0 + 1 = 4: option B. Option A, 3, counts only February and forgets that November also hangs the Sunday card. Option C, 1, counts only November, overlooking that February and March share a card in an ordinary year. Option D, 7, is the number of blank cells over all twelve months of 2037 (12 × 31 − 365), not just on the Sunday card.

16. (A) (i), (ii) and (iii) only

(i) In an ordinary year January shares with October; in a leap year with April and July. True. (ii) March and November 2037 both use the Sunday card, and the 29th is four weeks after the 1st, so both meetings are on a Sunday. True. (iii) In an ordinary year the shifts of the 1sts from January are 0, 3, 3, 6, 1, 4, 6, 2, 5, 0, 3, 5, which include all seven remainders; in a leap year they are 0, 3, 4, 0, 2, 5, 0, 3, 6, 1, 4, 6, which also include all seven. True. (iv) The torn year is a leap year, so February has 29 days and March starts one weekday later. False. Option A. Option B rejects (ii), missing that March and November share a card in an ordinary year. Option C accepts (iv), carrying the ordinary-year habit of February and March sharing a card into a leap year. Option D accepts (iv) and rejects (i) and (iii), forgetting that the leap-year pattern also covers every weekday.

17. (B) Sunday

Akhil's father is Hymavathi's husband, Raju. Raju's only sister is Lakshmi, and her only child is Chaitanya, so the person asked about is Chaitanya. Chaitanya was born on the day of his maternal uncle's son's first-rice ceremony. His maternal uncles are Raju and Krishna; Krishna has no son, so the son is Akhil. Akhil was born 21 days, exactly three weeks, before his Tuesday naming ceremony, so he was born on a Tuesday. Chaitanya was born 180 days after Akhil; 180 is 25 weeks and 5 days, so Tuesday plus five days is Sunday: option B. Option A, Monday, counts 181 days, treating Akhil's birthday as day 1. Option C, Tuesday, assumes that every ceremony keeps the weekday of the birth, which is true of the 21-day ceremony but not of the

180-day one. Option D, Wednesday, is Bhavya's weekday of birth; the student has read 'father's sister's son' as Akhil's sibling.

18. (D) 31 August 2036

Count back 21 days from 4 March 2036. 2036 is a leap year, so the four days before 4 March take us to 29 February, and 17 more take us to 12 February 2036, Akhil's birthday. Chaitanya was born 180 days later: from 12 February, 17 days take us to 29 February, then March (31), April (30), May (31), June (30) and July (31) bring the total to 170 on 31 July, and 10 more give 10 August 2036. The twins were born on Chaitanya's naming-ceremony day, 21 days after that: 31 August 2036. Option D. Option A, 30 August, ignores 29 February 2036 when counting back, placing Akhil's birth on 11 February and every later date one day early. Option B, 21 September, adds a further 21 days, giving the twins' own naming-ceremony date instead of their birth. Option C, 10 August, is Chaitanya's own birthday.

19. (A) 201

Akhil's cousins are the children of his father's siblings, Lakshmi and Krishna: Chaitanya and the twins Divya and Keerthi. Bhavya is his sister, not a cousin. Chaitanya was born 180 days after Akhil, and the twins 21 days after Chaitanya, that is, 201 days after Akhil. The twins are the youngest cousins, so the answer is 201: option A. Option B, 180, takes Chaitanya as the youngest cousin and forgets that the twins came 21 days later. Option C, 222, counts to the twins' naming ceremony instead of their birth. Option D, 365, counts Bhavya, who is Akhil's sister, as a cousin.

20. (C) Her father's sister's son

Bhavya was born 365 days after Akhil, and her first-rice ceremony was 180 days after that, 545 days after Akhil's birth. Chaitanya was born 180 days after Akhil, so the ceremony was 365 days after Chaitanya's birth. Chaitanya was born on 10 August 2036, and the year from 10 August 2036 to 10 August 2037 contains no 29 February, so it has exactly 365 days. The ceremony was on 10 August 2037, Chaitanya's first birthday. Chaitanya is the son of Bhavya's father's sister Lakshmi: option C. Option A fails because Akhil's birthday is 12 February. Option B fails because the twins' first birthday is 31 August 2037, 21 days later. Option D is chosen by a student who uses 366 days for Chaitanya's first year, wrongly letting 29 February 2036 (which came before his birth) count.

21. (B) Monday

Hymavathi's husband is Raju, his brother is Krishna, and Krishna's twin daughters were born on 31 August 2036. That was a Sunday, because they were born 201 days after Akhil's Tuesday birth, and 201 is 28 weeks and 5 days. Their first birthday, 31 August 2037, comes 365 days later, since no 29 February lies between the two dates. 365 days is 52 weeks and 1 day, so the birthday is a Monday: option B. Option A, Sunday, assumes a birthday keeps its weekday from year to year. Option C, Tuesday, adds two days because 2036 is a leap year, overlooking that its leap day came before the birth. Option D, Saturday, moves the weekday back by one instead of forward.

22. (D) 2

Prabhakar's wife is Lakshmi. Her nephews and nieces are her brothers' children: Akhil and Bhavya (Raju's) and Divya and Keerthi (Krishna's). Chaitanya is her own son and is not counted. Akhil was born on a Tuesday. Bhavya was born 365 days later, 52 weeks and 1 day, on a Wednesday. The twins were born 201 days after Akhil, 28 weeks and 5 days, on a Sunday. So two of the four, Divya and Keerthi, were born on a Sunday: option D. Option A, 1, counts the twins as a single child. Option B, 3, wrongly adds Lakshmi's own son Chaitanya, who was also born on a Sunday. Option C, 0, comes from taking Chaitanya's birth to be a Tuesday (as if the 180-day ceremony kept the weekday), which makes the twins Tuesday-born too.

23. (A) Wednesday

Akhil's only sibling is Bhavya. Her naming ceremony was 21 days after her birth, so it fell on her weekday of birth. Bhavya was born 365 days after Akhil's Tuesday birth, that is, one weekday later, on a Wednesday (11 February 2037). Her naming ceremony was therefore on Wednesday, 4 March 2037: option A. Option B, Tuesday, sees that the ceremony falls on 4 March, the same date as Akhil's, and assumes the weekday must also match. Option C, Thursday, adds two weekdays, treating the year from 4 March 2036 as a leap year, though 29 February 2036 lies before it. Option D, Monday, moves the weekday back instead of forward.

24. (C) (i), (ii) and (iv) only

(i) The twins were born on Chaitanya's naming-ceremony day, 21 days after his birth: true. (ii) Every naming ceremony comes 21 days, exactly three weeks, after the birth: true. (iii) Akhil's first-rice ceremony was on 10 August 2036 and Bhavya's naming ceremony on 4 March 2037,

so false. (iv) The twins were born on Sunday, 31 August 2036. Counting 180 days: September (30), October (31), November (30), December (31) and January (31) take us to 31 January 2037 after 153 days, and 27 more give 27 February 2037. 180 days is 25 weeks and 5 days, so Sunday becomes Friday. True. So (i), (ii) and (iv): option C. Option A rejects (iv), usually by miscounting the 180 days into March or by taking the weekday shift as 4. Option B rejects (i), confusing 'three weeks' with the gap between the two births and the twins' naming ceremony. Option D accepts (iii), by placing Bhavya's naming ceremony in 2036.





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