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स्व अध्ययन सामग्री
Self -Learning Material



मुख्यमंत्री सामुदायिक नेतृत्व क्षमता विकास कार्यक्रम

आधार पाठ्यक्रम

अंग्रेजी भाषा और भारतीय संस्कृति (English Language & Indian Culture)



दूरवर्ती अध्ययन एवं सतत शिक्षा केन्द्र
महात्मा गाँधी चित्रकूट ग्रामादय विश्वविद्यालय
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मध्यप्रदेश जन अभियान परिषद्

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आभार : इस पाठ्यक्रम की अध्ययन सामग्री अनेक स्रोतों, व्यक्तियों के अनुभव और संस्थाओं के प्रकाशनों तथा वेबसाईट्स पर उपलब्ध सामग्री के सहयोग से तैयार की गई है। सभी के प्रति कृतज्ञता और आभार।

माननीय मुख्यमंत्री जी का संदेश



शिवराज सिंह चौहान
मुख्यमंत्री
मध्यप्रदेश

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संदेश

प्राचीन काल से हम मानते आए हैं कि विद्या से विनय, विनय से योग्यता, योग्यता से धन, धन से धर्म और धर्म से सुख की प्राप्ति होती है। इसी ध्येय को ध्यान में रखते हुए यशस्वी प्रधानमंत्री श्री नरेंद्र मोदी जी के नेतृत्व में केन्द्र सरकार ने शिक्षा को समाज एवं राष्ट्र की आवश्यकताओं के अनुरूप बनाने के लिए नयी राष्ट्रीय शिक्षा नीति- 2020 निर्मित एवं अंगीकृत की है।

मध्यप्रदेश ने राष्ट्रीय शिक्षा नीति-2020 को प्रभावी ढंग से लागू किया है। इसके समुचित क्रियान्वयन के लिए प्रयास भी हो रहे हैं। इस क्रम में मध्यप्रदेश सरकार महात्मा गांधी चित्रकूट ग्रामोदय विश्वविद्यालय, सतना और मध्यप्रदेश जनअभियान परिषद जनभागीदारी आधारित विकास के लक्ष्य की पूर्ति की दिशा में प्रयत्नशील है। राज्य सरकार "सबका साथ, सबका विकास, सबका प्रयास, सबका विश्वास के संदेश के साथ विकास का लाभ समाज के अन्तिम व्यक्ति को प्रदान करने के लिए मुख्यमंत्री सामुदायिक नेतृत्व क्षमता विकास कार्यक्रम (सी.एम.सी.एल.डी.पी.) संचालित कर रही है। इसके तहत समाज कार्य स्नातक एवं स्नातकोत्तर पाठ्यक्रम का निर्माण और संचालन प्रारंभी किया जा रहा है।

मुख्यमंत्री सामुदायिक नेतृत्व क्षमता विकास कार्यक्रम मध्यप्रदेश शासन की महत्वाकांक्षी और अभिनव पहल है। इसका उद्देश्य समाज में वंचित और उपेक्षित समुदाय को शासकीय योजनाओं के माध्यम से जीवन स्तर में सुधार लाकर समाज को सक्षम नेतृत्व प्रदान करने के लिए प्रशिक्षित समूह तैयार करना है और सामाजिक कल्याण और लोगों की सहायता पर अधिक ध्यान केंद्रित करना है।

कुशल सामाजिक नेतृत्वकर्ता सरकार और वंचित लोगों के बीच सेतु का काम करते हैं। यह कोर्स उन लोगों के लिए अनुकूल है जो समाज के माध्यम से समाज में बदलाव लाना चाहते हैं। इससे सार्वजनिक क्षेत्र और निजी क्षेत्र दोनों में रोजगार के अवसर उपलब्ध होंगे। आगामी माह जुलाई 2022 से सत्र 2022-23 में पाठ्यक्रम अतर्गत बी.एस.डब्ल्यू.एवं एम.एस. डब्ल्यू की कक्षाएं प्रदेश के समस्त विकासखण्डों में स्थित अध्ययन केंद्रों पर आरम्भ होने जा रही हैं।

मुझे आशा है कि यह कोर्स बी.एस.डब्ल्यू.(बैचलर ऑफ सोशल वर्क) एम.एस. डब्ल्यू (मास्टर ऑफ सोशल वर्क) प्रदेश के 313 विकास खण्डों में अध्ययन-सह-प्रशिक्षण केंद्रों के माध्यम से व्यवस्थित रूप से संचालित होगा और सामाजिक नेतृत्वकर्ताओं को सफलता प्राप्त होगी।

हार्दिक शुभकामनाएं।

(शिवराज सिंह चौहान)



प्रो. भरत मिश्रा

कुलपति

महात्मा गाँधी चित्रकूट ग्रामोदय
विश्वविद्यालय, चित्रकूट

सुप्रसिद्ध समाज सेवी भारतरत्न राष्ट्रऋषि नानाजी देशमुख के दूरदर्शी प्रयासों और पहल के परिणामस्वरूप मध्यप्रदेश शासन द्वारा चित्रकूट में पुण्य सलिला माँ मंदाकिनी के सुरम्य तट पर महात्मा गाँधी चित्रकूट ग्रामोदय विश्वविद्यालय की स्थापना 12 फरवरी 1991 को एक पृथक अधिनियम 9, 1991 के द्वारा देश के पहले ग्रामीण विश्वविद्यालय के रूप में हुई। विश्वविद्यालय का ध्येय वाक्य है—‘विश्वं ग्रामे प्रतिष्ठितम्’ अर्थात् ग्राम विश्व का लघु रूप है। सर्वांगीण ग्राम्य विकास के उद्देश्य की प्राप्ति हेतु विगत तीन दशकों से विश्वविद्यालय अपनी सम्पूर्ण रचनात्मक ऊर्जा का विनियोग कर रहा है। निर्धन के मित्र, विकास के चिंतक और शासन के सहयोगी के रूप में विश्वविद्यालय ने अपनी उल्लेखनीय सेवायें प्रदेश और राष्ट्र को समर्पित की हैं।

मुख्यमंत्री सामुदायिक नेतृत्व क्षमता विकास कार्यक्रम (सी.एम.सी.एल.डी.पी.) मध्यप्रदेश शासन की एक महत्वाकांक्षी और अभिनव पहल है। इस कार्यक्रम के अंतर्गत विश्वविद्यालय मध्यप्रदेश जनअभियान परिषद् के सहयोग से प्रदेश के समस्त 313 विकासखण्डों में विकास की आवश्यकताओं हेतु वांछित मानव संसाधन तैयार करने के उद्देश्य से समाज कार्य के स्नातक और परास्नातक स्तरीय पाठ्यक्रमों का संचालन करने जा रहा है। विश्वविद्यालय ने इस कार्य का शुभारम्भ शैक्षणिक सत्र 2015-16 से किया था। स्नातक स्तरीय पाठ्यक्रम में अब तक एक लाख पच्चीस हजार से अधिक छात्र पंजीकृत होकर पाठ्यक्रम पूर्ण कर चुके हैं। पाठ्यक्रम की उपलब्धियाँ सहज ही गौरव की अनुभूति कराने वाली हैं।

‘राष्ट्रीय शिक्षा नीति-2020’ के युगान्तरकारी प्रावधानों ने भारतीय शिक्षा की दशा और दिशा में आमूलचूल परिवर्तन करने का शंखनाद कर दिया है। हमारा प्रदेश इसमें नेतृत्वकर्ता की भूमिका में है। हमारा विश्वविद्यालय विद्यार्थियों के लिए उपयोगी प्रावधानों को इस पाठ्यक्रम से अर्थपूर्ण रूप में जोड़कर इन्हें सत्र 2022-23 से पुनः संशोधित-परिवर्धित रूप में प्रारम्भ करने जा रहा है। पाठ्यक्रम यद्यपि दूरवर्ती पद्धति से संचालित है, किन्तु नियमित संपर्क कक्षाओं के आयोजन, उच्च गुणवत्ता की स्व-अध्ययन सामग्री एवं नई शैक्षिक प्रौद्योगिकी का उपयोग करते हुए शिक्षार्थी को ‘लर्निंग मैनेजमेंट सिस्टम (एल.एम.एस.)’ और ‘स्मार्ट फोन’ पर एक्सेस करने वाले एप्प के माध्यम से बेहतरीन शैक्षणिक अनुभव प्रदान करने की व्यवस्था सुनिश्चित कर रहा है। ऐसा करने वाला यह प्रदेश का पहला विश्वविद्यालय है। पाठ्यक्रम का लक्ष्य गांव-गांव में विकास की क्षमता और समझ रखने वाले परिवर्तन दूतों को तैयार करना है। यह विश्वविद्यालय के लक्ष्यों के केन्द्र में भी है और ‘संगच्छत्वम् सम्वदत्वम्’ की अवधारणा वाले मध्यप्रदेश जनअभियान परिषद् के क्रिया-कलापों के केन्द्र में भी है। समान अवधारणा और कार्यक्रमों से ग्राम्य जीवन को पुष्पित-पल्लवित करने वाले इन संस्थानों का मणि-कांचन संयोग प्रदेश के विकास परिदृश्य के लिए अनुकूल और अनुकरणीय होगा। ऐसा मेरा दृढ़ विश्वास है। पाठ्यक्रम से जुड़े शिक्षार्थियों, अभिभावकों, प्रशासकों, समन्वयकों और अन्य सभी को मेरी मंगलकामनाएँ!

प्रो. भरत मिश्रा

SYLLABUS

English Language and Indian Culture

Unit - First

Reading, Writing and Interpretation Skills:

1. Where The Mind is Without Fear
-Rabindranath Tagore
2. National Education
-M.K. Gandhi
3. The Axe
-R.K. Narayan
4. The Wonder That Was India
-A.L. Basham
5. Preface to the Mahabharata
-C. Rajagopalachari

Unit - Second

Comprehension Skill:

Unseen Passage followed by Multiple choice questions.

Unit - Third

Basic Language Skills:

1. Vocabulary Building Suffix, Prefix, Synonyms, Antonyms, Homophones, Homonyms and One-word substitution.
2. Basic Grammar Noun, Pronoun, Adjective, Verb, Adverb, Prepositions, Articles, Time and Tense.

Note: Due care and diligence has been taken while editing and printing the book, neither the author nor the publisher of the book hold any responsibility for any mistakes that may have inadvertently crept in. Subject in Indore Jurisdiction.

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2.	National Education	

3. -M.K. Gandhi
The Axe
4. -R.K. Narayan
The Wonder That Was India
5. -A.L. Basham
Preface to the Mahabharata
- C. Rajagopalachari

Unit - II

Comprehension Skill:

Unseen Passage followed by Multiple choice questions.

Unit - III

Basic Language Skills:

1. Vocabulary Building Suffix, Prefix, Synonyms, Antonyms, Homophones, Homonyms and One-word substitution.
2. Basic Grammar Noun, Pronoun, Adjective, Verb, Adverb, Prepositions, Articles, Time and Tense.

Objective Type Questions (With Answer)

Unit-I

1.

Where The Mind is Without Fear (भयमुक्त मस्तिष्क कहाँ है?)

-Rabindranath Tagore

Summary of the Lesson

This beautiful poem is written by the great poet Rabindranath Tagore where he prays God, for his country India, that oh God, My Country India (which had been sleeping till now according to the poet) should wake up in that heaven of freedom where the mind is fearless, the head is held up high with pride & knowledge has no bond. Where the narrow thinking does not form walls so as to break the world into pieces. Where the worlds reflect the depth of truth, where the work is done tirelessly hard to reach the perfection. Where the reasoning is crystal clear & directional & does not get wayward &

where the mind is directed such that there is no restriction in thought and action.

हिन्दी सारांश

गुरुवर रविन्द्रनाथ टैगोर द्वारा रचित इस कविता में कवि ने ईश्वर से अपने देश के लिए यह प्रार्थना की है कि हे ईश्वर, मेरा देश भारत (जो कि कवि की निगाह में सोया हुआ है) उस स्वतन्त्र स्वर्ग में जागे जिसमें मन में निर्भयता हो, सर गर्व से ऊँचा रहे, जहाँ ज्ञान प्राप्त करने में किसी प्रकार का बंधन न हो, जहाँ संकीर्ण विचारधाराएँ दीवार बनकर विश्व के टुकड़े न कर पाएँ, जहाँ विश्व में सत्य की गहराई हो, जहाँ पूर्णता प्राप्त करने के लिए मनुष्य सदा श्रमरत रहे।

जहाँ विवेकशील विचारधारा, निर्मल एवं दिशा युक्त हो एवं वह मरुस्थल की मृत रेत में भटक न पाए। जहाँ ईश्वर आत्मा को इस प्रकार अग्रसर करे कि हमारी सोच एवं कर्मों की संकीर्णता न हो।

Comprehension

Q.I. State whether the given statement is True or False- बताइए कि दिए गए कथन सही हैं या गलत।

1. Tagore prays for his countrymen in the poem 'Where The Mind is Without Fear'.
2. Tagore was awarded the Nobel Prize in 1913.
3. According to Tagore, the 'words' must come from the depths of the heart.
4. Tagore prays that his countrymen live with freedom and dignity.
5. Tagore compares reason to a dreary desert.

Ans. 1. True 2. True 3. False 4. True 5. False-

Q. II. Short Answer Questions.

लघुउत्तरीय प्रश्न उत्तर

1. Name the poet of the poem 'Where the Mind is Without Fear'.
'भय मुक्त मस्तिष्क कहाँ हैं' कविता के कवि का नाम बताइए।

Ans. The name of the poet is Rabindra Nath Tagore.

कवि का नाम रविन्द्रनाथ टैगोर है।

2. How should the mind be according to the poet?

कवि के अनुसार मन किस प्रकार का होना चाहिए?

Ans. The mind should be without fear.

मन भय मुक्त होना चाहिए।

3. What does the poet mean by the term "head held high"?

“सिर ऊँचा होना” से क्या तात्पर्य है?

Ans. The term head held high 'means to be proud of one's high position.

‘सिर ऊँचा होना’ से तात्पर्य अपनी स्थिति पर गर्व करने से है।

4. According to Tagore how should knowledge be spread?

टैगोर के अनुसार ज्ञान कैसे फैलाना चाहिए?

Ans. People are made free to have knowledge without the tag of their caste, creed and social status.

लोगों को ज्ञान किसी जाति, धर्म तथा सामाजिक स्तर के भेदभाव के बिना फैलाना चाहिए।

5. What does the poet mean by "narrow domestic walls"?

कवि का “संकीर्ण घरेलू दीवाल” से क्या आशय है?

Ans. Narrow domestic walls mean narrow minded thinking.

संकीर्ण घरेलू दीवाल से तात्पर्य संकीर्ण मानसिकता या छोटी सोच से है।

6. How should our words be in the opinion of Tagore?

टैगोर के अनुसार हमारी वाणी (बोली) किस तरह की होनी चाहिए?

Ans. Our words should come out from the depth of truth.

हमारी वाणी (बोली) हमारी अर्न्तआत्मा की गहराई से निकलनी चाहिए।

7. How can the “tireless striving” achieve perfection?

निरन्तर प्रयत्न से किस तरह कुशलता प्राप्त की जा सकती है?

Ans. Tireless striving can achieve perfection by stretching arms.

निरन्तर प्रयत्न से खुले हाथों द्वारा कार्य करने से कुशलता प्राप्त की जा सकती है।

8. What is reason compared with?

तर्क की तुलना किससे की गई है?

Ans. Reason is compared with a clearstream.

तर्क की तुलना स्वच्छ धारा से की गई है।

9. Where has reason lost its way?

तर्क अपना रास्ता कहाँ खो देता है?

Ans. Reason has lost its way into the dreary desert sand of dead habit.

तर्क बुरी आदतों के कारण अपना रास्ता खो देता है।

10. What are the "tireless" striving for?

निरन्तर प्रयत्न किसलिए किया जाता है?

Ans. Tireless striving is done to achieve perfection.

सम्पूर्णता (कुशलता) को प्राप्त करने के लिए निरन्तर प्रयत्न किया जाता है।

11. What does the poet mean by 'dead habit'?

बुरी आदतों से कवि का क्या तात्पर्य है?

Ans. Dead habit means where there is no reason.

औचित्य विहीन कार्य को बुरी आदत कहा है।

12. Where is the mind led forward by God?

ईश्वर मन को किस दिशा में ले जाना चाहता है?

Ans. The mind is led forward by God into ever widening thought and action.

ईश्वर मन को विस्तृत कार्य और विचारों की ओर ले जाना चाहता है।

13. To whom is the poem addressed?

कविता किसे संबोधित है?

Ans- The poem is addressed to God.

कविता ईश्वर को संबोधित है।

14. Whom do the words 'my father' and 'thee' refer to?

'my father' और 'thee' किसे संबोधित है?

Ans. My father and thee refer to God.

यह ईश्वर को संबोधित है।

Q. III. Long Answer Questions-

दीर्घउत्तरीय प्रश्न उत्तर

1. What does the poet mean by "where knowledge is free"?

कवि का "जहाँ ज्ञान मुक्त है" से क्या आशय है?

Ans. The expression where knowledge is free means everyone should have access to education without any obstacle of their caste, creed and social status. All the citizens should be provided free of cost education- Education is the doorstep to all kind of wide thinking and also develops the feelings of cooperation and brotherhood among its citizens- Without knowledge the people of the country cannot understand their rights and responsibilities in proper way.

"जहाँ ज्ञान स्वतंत्र है" से कवि का आशय है कि जाति, धर्म तथा सामाजिक स्तर के भेदभाव के बगैर सभी को शिक्षा उपलब्ध होनी चाहिए। सभी नागरिकों को निःशुल्क शिक्षा उपलब्ध होनी चाहिए। शिक्षा ही सभी नागरिकों में सहयोग तथा भ्रातृत्व की भावना का विकास करती है तथा उच्च सद्दिचारों की प्राप्ति का मार्ग है। बगैर शिक्षा के देश के नागरिक अपने अधिकारों तथा कर्तव्यों को समझ नहीं सकते हैं।

Q-2- Describe Tagore's 'heaven of freedom'?

टैगोर की 'स्वर्ग जैसी स्वतंत्रता' का वर्णन कीजिए।

Ans. Tagore prayed to God about 100 years ago to grant freedom to his countrymen from the age old social evils such as regionalism, casteism, communalism, narrow mindedness, jealousy, discrimination among people] prejudices] ego] education- There should not be walls of poverty and richness among people- All people should have open access to education.

टैगोर ने लगभग 100 वर्ष पूर्व ईश्वर से देश के नागरिकों के लिए प्राचीन सामाजिक बुराईयों जैसे— क्षेत्रीयतावाद, जातिवाद, सम्प्रदायवाद, संकीर्ण मानसिकता, द्वेष, मानवों के बीच भेदभाव, पूर्वाग्रहों, दंभ से स्वतंत्रता हेतु प्रार्थना की थी। आपने गरीब तथा अमीरों के बीच की खाई (दीवार) को खत्म करने की इच्छा व्यक्त की। आपका मानना था कि सभी लोगों को शिक्षा तक समान रूप से पहुँच (उपलब्धता) होनी चाहिए।

Q.IV. Multi Choice Questions.

बहुवैकल्पिक प्रश्न

1. The poem 'Where The Mind is Without Fear' has been written by:

(a) Rabindranath Tagore

(b) Sarojini Naidu

- (c) William Wordsworth
- (d) Toru Dutt

Ans. (a)

2. Rabindranath Tagore is a well-known poet from:

- (a) Orissa
- (b) West Bengal
- (c) Bihar
- (d) Kerala

Ans.(b)

3. Rabindranath Tagore was awarded the Nobel Prize for literature in the year:

- (a) 1931
- (b) 1921
- (c) 1913
- (d) 1945

Ans.(c)

4. Which of the following is a very famous work by Tagore:

- (a) Sharadhanjali
- (b) Gitanjali
- (c) Geetmala
- (d) Savitri

Ans- (b)

5. What is meant by the line "where the mind is without fear and head is held high":

- (a) to be fearless and self-respecting
- (b) to be proud of one's high position
- (c) to-stand straight
- (d) to be fearless and haughty

6. According to Tagore, what is meant by the line "where knowledge is free":

- (a) where people don't have to pay for education
- (b) where people have access to knowledge through internet
- (c) where people are provided education freely irrespective of their caste] creed, social status and nationality
- (d) where right to free education is guaranteed by the Constitution

Ans- (c)

7. According to Tagore. "narrow domestic walls" refers to:

- (a) small houses with narrow walls
- (b) a house divided into rooms by walls
- (c) narrow minded thinking
- (d) broad minded thinking-

Ans- (c)

8. Tagore compares a 'clear stream' to:

- (a) dreary desert sand
- (c) dead habit
- (b) reason
- (d) narrow domestic walls

Ans- (b)

10. In the poem 'Where The Mind is Without Fear' Tagore prays to God for uplifting:

- (a) his countrymen
- (b) citizens of the world
- (c) the readers of the poem
- (d) freedom fighters of his time

Ans.(a)

National Education

(राष्ट्रीय शिक्षा)

- M.K. Gandhi

Summary of the Lesson

Gandhiji has, in this essay 'National Education' presented his views on that kind of education which is most suitable for India- There have been various kinds of reaction to his views but he is firm in his opinion that the system of education prevailing in India is defective- It has been introduced by an unjust government- Thoroughly unrelated to Indian culture this kind of education is merely intellectual. It does not fulfill the needs of the heart.

In other words, it does not inculcate the virtue of sympathy, fellow-feeling, kindness and compassion in the young pupils- It does not teach the virtue of physical culture.

Secondly the existing education is imparted through a foreign language and in the India context this is unreal- The text books prescribed for our students deal with matters unrelated to the home life and village life of the pupils. The contents of the books are unknown to them.

Gandhiji continues that the present system of education teaches the learners that their civilization is stupid, savage, superstitious and practically useless- So the students are separated from their traditional culture- Indian children are so firmly set in their ancient culture that the existing defective system of education has not been able to alienate them completely from it. If the author had his way he would destroy all the present text books and replace them with new ones related to the real life of children.

Text books in India instead of merely being literacy should be relevant to the real life of the people most of them take to agricultural as a life-long occupation- The existing system of education makes the students unfit for physical work.

Indian students when grown up have to earn their livelihood by manual labor. So they should be taught the great virtues of physical labour. It is sad

that Indian students in school hate manual labour and consider it undignified to do it.

The medium of instruction in India is English which is a foreign language- This puts a lot of mental strain on the pupils and they do not feel interested to learn- Moreover] this makes them crammers and imitators- Taught in a foreign medium] they cannot pass on their knowledge to the family and the society.

What is most unfortunate is that education in an alien medium has made our boys and girls foreigners in their own country. It has also prevented the development of Indian languages. In view of these problems, Gandhiji makes out a strong case in favour of Indian vernaculars to be used as medium of instruction in our educational institutions. For this very reason text books should be prepared in India languages and introduced in Schools.

In conclusion, Gandhiji clarifies that he is not hostile to the learning of English that is very essential for carrying on International commerce and diplomacy. Those who possess languages learning talents should read this language because it contains some of the richest treasures of human thought and culture. However one should love and appreciate one's own culture first and then turn to other cultures.

हिन्दी सारांश

गाँधीजी ने इस निबन्ध में 'राष्ट्रीय शिक्षा' उस तरह की शिक्षा पर अपने विचार प्रस्तुत किए, जो भारत के लिए सबसे उपयुक्त है। उनके विचारों पर तरह-तरह की प्रतिक्रियाएँ होती रही हैं, लेकिन उनका मानना है कि भारत में प्रचलित शिक्षा प्रणाली दोषपूर्ण है। यह एक अन्यायी सरकार द्वारा पेश किया गया है। भारतीय संस्कृति से पूर्णतया असम्बन्धित इस प्रकार की शिक्षा केवल वौद्धिक है। यह हृदय की जरूरतों को पूरा नहीं करता है। दूसरे शब्दों में, यह युवा विद्यार्थियों में सहानुभूति, साथी-भावना, दया और करुणा के गुण को विकसित नहीं करता है। यह भौतिक संस्कृति का गुण नहीं सिखाता है।

दूसरे, मौजूदा शिक्षा एक विदेशी भाषा के माध्यम से दी जाती है और भारत के सन्दर्भ में यह असत्य है। हमारे छात्रों के लिए निर्धारित पाठ्य पुस्तकें विद्यार्थियों के गृह जीवन और ग्रामीण जीवन से असम्बन्धित मामलों से सम्बन्धित हैं। पाठ्य पुस्तकों की सामग्री उनके लिए अज्ञात है।

गाँधीजी आगे कहते हैं कि शिक्षा की वर्तमान प्रणाली शिक्षार्थियों को सिखाती है कि उनकी सभ्यता मूर्ख, बर्बर, अंधविश्वासी और व्यावहारिक रूप से बेकार है। इसलिए छात्र अपनी पारम्परिक संस्कृति से अलग हो जाते हैं। भारतीय बच्चे अपनी प्राचीन संस्कृति में इतने दृढ़ हैं कि शिक्षा की मौजूदा दोषपूर्ण प्रणाली उन्हें इससे पूरी तरह से अलग नहीं कर पाई है। यदि लेखक के पास अपना रास्ता होता तो वह सभी वर्तमान पाठ्य पुस्तकों को

नष्ट कर देता और उन्हें बच्चों के वास्तविक जीवन से सम्बन्धित नई पुस्तकों से बदल देता। भारत में पाठ्य पुस्तकें केवल साक्षर होने के बजाए उन लोगों के वास्तविक जीवन के लिए प्रासंगिक होनी चाहिए, जिनमें से अधिकांश जीवन भर के व्यवसाय के रूप में कृषि को अपनाते हैं। शिक्षा की मौजूदा प्रणाली छात्रों को शारीरिक श्रम के लिए अयोग्य बनाती है।

बड़े होने पर भारतीय छात्रों को शारीरिक श्रम से अपनी आजीविका अर्जित करनी पड़ती है। इसलिए उन्हें शारीरिक श्रम के महान् गुणों की शिक्षा देनी चाहिए। यह दुखद है कि स्कूल में भारतीय छात्र शारीरिक श्रम से घृणा करते हैं और इसे करना अशोभनीय मानते हैं। भारत में शिक्षा का माध्यम अंग्रेजी है, जो एक विदेशी भाषा है। इससे विद्यार्थियों पर बहुत अधिक मानसिक दबाव पड़ता है और उनमें सीखने में रुचि नहीं होती है। इसके अलावा, यह उन्हें कैमर और नकल करने वाला बनाता है। एक विदेशी माध्यम में पढ़ाए जाने के बाद, वे अपने ज्ञान को परिवार और समाज तक नहीं पहुँचा सकते हैं।

सबसे दुर्भाग्यपूर्ण बात यह है कि एक विदेशी माध्यम में शिक्षा ने हमारे लड़के और लड़कियों को अपने ही देश में विदेशी बना दिया है। इसने भारतीय भाषाओं के विकास को भी रोका है। इन समस्याओं को ध्यान में रखते हुए, गाँधीजी हमारे शिक्षण संस्थाओं में शिक्षा के माध्यम के रूप में इस्तेमाल की जाने वाली भारतीय भाषा के पक्ष में एक मजबूत मामला बनाते हैं। इसी कारण से भारतीय भाषाओं में पाठ्य पुस्तकें तैयार की जानी चाहिए और स्कूलों में पेश की जानी चाहिए।

अन्त में, गाँधीजी स्पष्ट करते हैं कि वह अंग्रेजी सीखने के विरोधी नहीं हैं, जो अन्तर्राष्ट्रीय वाणिज्य और कूटनीति को आगे बढ़ाने के लिए बहुत आवश्यक है। जिन लोगों के पास भाषा सीखने की प्रतिभा है, उन्हें इस भाषा को पढ़ना चाहिए, क्योंकि इसमें मानव विचार और संस्कृति के सबसे समृद्ध खजाने हैं। हालाँकि किसी को पहले अपनी संस्कृति से प्यार करना चाहिए और उसकी सराहना करनी चाहिए और फिर दूसरी संस्कृतियों की ओर मुड़ना चाहिए।

Comprehension

Q.1. Answer in short] the questions given below:

नीचे दिए गए प्रश्नों का संक्षिप्त में उत्तर दीजिए—

1. What is your goal in education when India obtains self-rule?

जब भारत स्वशासन प्राप्त करता है तो शिक्षा में आपका लक्ष्य क्या है?

Ans. Character-building. I would try to develop courage, strength, virtue, to ability to forget oneself in working towards great aims- This is more important than literacy, academic learning is only a means to this greater end. That is why India's great lack of literacy, deplorable as it is, does not appeal to me nor make me feel that India is unfit for self-rule.

चरित्र निर्माण। मैं साहस, शक्ति, सद्गुण, महान उद्देश्यों की दिशा में काम करने में खुद को भलने की क्षमता विकसित करने का प्रयास करूंगा। यह साक्षरता से अधिक महत्वपूर्ण है, अकादमिक शिक्षा इस महान लक्ष्य का एक साधन मात्र है। कारण है कि भारत में साक्षरता की भारी कमी, जो कि खेदजनक है, मुझे शोभा नहीं देती और न ही मुझे यह अहसास कराती है कि भारत स्वशासन के योग्य नहीं है।

2. Would you try to bring about any specific kind of social organization through education?

क्या आप शिक्षा के माध्यम से किसी विशिष्ट प्रकार के सामाजिक संगठन को बनाने का प्रयास करेंगे?

Ans. I would feel that if we succeed in building the character of the individual, society will take care of itself. I would be quite willing to trust the organization of society to individuals so developed.

मुझे लगता है कि अगर हम व्यक्ति के चरित्र के निर्माण में सफल होते हैं, तो समाज खुद का ख्याल रखेगा। मैं समाज के संगठन पर भरोसा करने के लिए तैयार हूँ।

3. In developing the new national spirit in India would you like to make patriotic feelings so strong that duty to one's country would be a higher good than obeying one's personal conscience?

भारत में नई राष्ट्रीय भावना को विकसित करने में क्या आप देशभक्ति की भावनाओं को इतना मजबूत बनाना चाहेंगे कि अपने देश के प्रति कर्तव्य अपने व्यक्तिगत विवेक का पालन करने से बेहतर होगा?

Ans. I hope that will never be. One's own inner convictions come first always. But in a nation where character is developed in all individuals, there can be no conflict between the dictates of one's own conscience and those of the State.

मुझे उम्मीद है कि ऐसा कभी नहीं होगा, किसी के अपने आन्तरिक विश्वास हमेशा पहले आते हैं। लेकिन एक ऐसे राष्ट्र में जहाँ सभी व्यक्तियों में चरित्र का विकास होता है, वहाँ अपने स्वयं के विवेक और राज्य के निर्देशों के बीच कोई संघर्ष नहीं हो सकता है।

Q.II. Multi Choice Questions.

बहुवैकल्पिक प्रश्न।

1. Mohandas Karamchand Gandhi was born on

(a) October 5, 1896

- (b) October 3, 1840
- (c) October 2, 1869
- (d) October 10, 1880

Ans.(c)

2. At which place was Gandhiji born:

- (a) Porbandar
- (b) Rajkot
- (c) Ahmedabad
- (d) Delhi

Ans. (a)

3. What was Gandhiji's age when he got married to Kasturbai:

- (a) 19 years
- (b) 15 years
- (c) 12 years
- (d) 13 years

Ans.(d)

4. Gandhiji confessed his guilt of stealing for the purpose of smoking in a letter, promising never to steal in future and asking for adequate punishment- To whom was this letter addressed:

- (a) Father
- (b) Mother
- (c) Elder Brother
- (d) Friend

Ans. (a)

5. About how old was Gandhiji when he reached London to become a barrister:

- (a) 20 years
- (b) 19 years

- (c) 21 years
- (d) 18 years

Ans. (b)

6. To become a barrister in England, one had to join one of the Inns of Court. After obtaining admission, Gandhiji joined the Inner Temple on

- (a) October 5, 1870
- (b) December 15, 1885
- (c) November 6, 1888
- (d) January 30, 1980

Ans. (c)

7. Devdas was Gandhiji's :

- (a) Only child
- (c) Eldest child
- (b) Second child
- (d) Youngest child

Ans.(d)

8. Gandhiji the votary of nonviolence was shot dead on January 30, 1948 at Birla House, New Delhi, shortly after 5 pm while going to the prayer meeting- Which was that fateful day of the week:

- (a) Saturday
- (b) Wednesday
- (c) Friday
- (d) Monday

Ans. (c)

9. In which South African unit had most of the India emigrants taken up abode:

- (a) Johannesburg
- (c) Maritzburg

- (b) Natal
- (d) Durban

Ans.(b)

10. While holding a first & class ticket Gandhiji was ordered by a railway official to shift to the van compartment- On his refusal to comply with the unjust order] a constable was called to push him out with bag and baggage- Identify the railway station where this incident took place:

- (a) Natal
- (b) Johannesburg
- (c) Maritzburg
- (d) Durban

Ans.(c)

11. At which place was Gandhiji arrested for the first time by the British Government for sedition:

- (a) Bombay
- (c) Calcutta
- (b) Pune
- (d) Ahmedabad

Ans.(d)

The Axe**(कुल्हाड़ी)****- R.K. Narayan****Summary of the Lesson**

Introduction: The story concerns Velan who looks after an excellent garden- But one day the property is sold to a builder who decides to cut off most of the trees and uproot the flower garden. The fall of the axe on his beloved tree, margosa, hurt him terribly and he decides to leave the place before the tree is cut.

English Summary: An astrologer passing through the village had foretold that Velan would live in a three storyed house surrounded by many acres of garden. No one could believe him because Velan and his family was very poor- But thirty or forty years later, the prophecy became true- Velan became the sole occupant of a grand house in Kumar Baugh. He left home when he was eighteen] because his father had slapped him. He went to Malgudi where an old man took him to assist him in laying out a garden. Velan accepted the job and Sat day after day in the Sun to clear the land of the unwanted plants- Gradually the garden took shape. As the house came up the garden also developed- Velan developed acres of garden around it. Till his oldness he lived in that house with the masters and looked after the garden- But gradually when he became old and the master had died his son asked him to leave the house. So he decided to leave the house- He collected his belongings in a bundle and left the house- He requested the master's son to not to use the axe on his tree and plants whom he nurtured as his children, till he was gone for away.

हिन्दी सारांश

परिचय— यह कहानी वेलन से सम्बन्ध रखती है जो कि एक बगीचे की देखभाल करता है। लेकिन एक दिन वह सारी जमीन एक मकान बनाने वाला खरीद लेता है जो कि सारे पेड़ों को काट देना चाहता है और फूलों के पौधों को जड़ से निकाल फेंकना चाहता है। उसके प्रिय पेड़ मारगोसा (नीम) पर कुल्हाड़ी लगने से उसे अत्यंत ठेस पहुँचती है और वह उस जगह को पेड़ के कटने से पहले ही छोड़ देना चाहता है। वह चला गया तथा पेड़ काटने वालों ने उसकी भावना का उचित आदर किया।

सारांश— गाँव से गुजरने वाले एक ज्योतिषी ने यह भविष्यवाणी की कि वेलन एक तीन मंजिल मकान में रहेगा जिसे एक बगीचा घेरे होगा और जो अनेक एकड़ में फैला होगा। इस बात पर कोई विश्वास नहीं कर पाया क्योंकि वेलन और उसका परिवार बहुत ही गरीब था। परन्तु तीस-चालीस साल बाद वह भविष्यवाणी सही साबित हुई। वेलन कुमार बाग स्थित विशाल हवेली का एकमात्र रहवासी बन गया। उसने अठारह वर्ष की आयु में घर छोड़ दिया क्योंकि उसके पिता ने उसकी पिटाई कर दी थी। वह मालगुड़ी चला गया। जहाँ एक वृद्ध आदमी ने उसे सहायक के रूप में बगीचा विकसित करने के काम पर ले लिया। वेलन ने यह नौकरी स्वीकार कर ली और वह दिन-दिन भर धूप में बैठकर अनचाहे पौधों को उखाड़कर फैंकने लगा। धीरे-धीरे बगीचे की रूपरेखा स्पष्ट होने लगी। जैसे-जैसे वहाँ मकान बनना आरम्भ हुआ बगीचा भी तैयार होने लगा। वेलन ने मकान के आसपास की कई एकड़ जमीन में बगीचे का विकास कर दिया। उसकी वृद्धावस्था तक वह मालिकों के साथ ही उस घर में रहा और बगीचे की देखभाल करता रहा। इसी बीच उसका मालिक भी बूढ़ा हो गया। एक दिन मालिक की मौत हो गई। उस मालिक के पुत्र अच्छे नहीं थे। मालिक के बेटे ने उसे घर छोड़ने को कहा। अतः उसने यह घर छोड़ने का मन बना लिया। उसने अपने सामान को एक वण्डल में बाँधा और भीगी आँखों से मकान को निहारता हुआ घर छोड़कर चल दिया। उसने जाते-जाते मालिक के पुत्र से निवेदन किया कि जब तक वह बहुत दूर तक नहीं चला जाता वह उसके पेड़ों पर कुल्हाड़ी न चलाये क्योंकि उसने बगीचे के पेड़-पौधों को प्राकृतिक रूप से उसके बच्चे की तरह पाला है।

Questions - Answers

Q.1. Answer the following questions in one sentence each.

निम्नलिखित प्रश्नों के उत्तर एक वाक्य में दीजिए।

1. What was the prediction of an astrologer about Velan?

वेलन के बारे में ज्योतिषी ने क्या भविष्यवाणी की थी?

Ans. The astrologer foretold that Velan would live in a three storeyed house surrounded by many acres of garden.

वेलन के बारे में ज्योतिषी ने भविष्यवाणी की थी कि वह एक तिमंजिली हवेली में रहेगा जिसके आसपास कई एकड़ का बगीचा होगा।

2. Why did Velan leave home?

वेलन ने घर क्यों छोड़ दिया?

Ans. The immediate reason for Velan's withdrawal was that his father had slapped him for coming late with the midday meal.

दोपहर का भोजन देर से लाने के कारण वेलन के पिता ने उसे चाँटा मार दिया था, जिससे वह घर छोड़कर चला गया।

3. Where did Velan arrive after starving for a couple of days?

कुछ दिन भूखा रहने के बाद वेलन कहाँ चला गया ?

Ans. After starving for a couple of days, Velan arrived at the town of Malgudi.

कुछ दिन भूखा रहने के बाद, वेलन मालगुड़ी कस्बे में चला गया।

4. What work was assigned to Velan by the old man?

वृद्ध व्यक्ति द्वारा वेलन को क्या काम सौंपा गया था?

Ans. Velan was assigned the work of a gardener and his duty was to wipe out the weeds and unwanted plants and vegetation.

वेलन को माली का काम सौंपा गया था तथा उसका कार्य घास, अनचाहे पौधों और वनस्पति को नष्ट कर देना था।

5. Name some of the summer flowers that grew in the garden.

बगीचे में उगने वाले गर्मी के फूलों के कुछ नाम दीजिए।

Ans. The flowers grown by Velan were hibiscus, chrysanthemum, jasmine, roses and canna.

वेलन के द्वारा उगाए हुए फूल जवाकुसुम, गुलदाउदी, चमेली, गुलाब व केना थे।

6. Why was Velan proud of his position?

वेलन को अपनी स्थिति पर गर्व क्यों होने लगा?

Ans. When the old chief gardener suddenly fell ill then Velan became the chief gardener. So he was proud of his position.

वृद्ध माली अचानक बीमार पड़ गया, तब वेलन मुख्य माली बन गया, इसलिए वेलन को अपनी स्थिति पर गर्व होने लगा।

7. What was the state of house after a few years?

कुछ वर्षों के बाद घर की स्थिति क्या थी ?

Ans. After a few years, the house acquired mellowness in its appearance.

कुछ वर्षों के बाद घर में आकर्षण बढ़ गया।

8. What did Velan ask the tree cutters in the end?

वेलन ने अन्त में पेड़ काटने वाले से क्या प्रार्थना की?

Ans. Velan screamed from a distance, don't cut it yet. I still a hearing distance. Please wait till I am gone farther.

वेलन दूर से चिल्लाया, अभी इसे काटे नहीं। मैं अभी भी सुनवाई दूरी के भीतर हूँ। कृपया प्रतीक्षा करें।

Q.II. Answer the following questions in about hundred words.

निम्नलिखित प्रश्नों के उत्तर लगभग सौ शब्दों में दीजिए।

1. Describe the status of Velan's family in the village.

Ans. Velan was born in the ragged and godforsaken family of Koppal. Narayan has introduced Koppal as a closeby village of Malgudi. Velan's father had mortgaged everything of his property and so the whole family had to work on the fields of others. The income of Velan's father was hardly some annas a week.

2. What work did Velan do after being employed by the man?

Ans. Velan arrived at the town of Malgudi. His main business as a gardener was to wipe out the weeds and unwanted plants and vegetation. He uprooted the unwanted plants and vegetation by his hands and thus cleared the ground. Velan grew the flowers of Hibiscus, Chrysanthemum, Jasmine, roses and canna in the front part of the Kumar Baugh.

3. What kind of garden did Velan present to his master and his family?

Ans. After started working as a gardener Velan worked industriously, clearing acres of weed, marking out an extensive garden and then planting the seeds- By the time the house came up and Velan as the chief gardener, presented a big and beautiful garden to his master and his family.

4. What thoughts came to his mind when Velan compared his present place with his village?

Ans. Velan thought that such a grand building could only be in the heaven. Velan thought that the dining room of the mansion was so big that all the men of his village could have been accommodated there.

5. What is the importance of 'margosa tree' in the story?

Ans. 'Margosa' tree had been planted years ago by Velan and he looked after it as his own child. When the house was sold to a builder, the builder's assistant thought the building as an ordinary one because he had made many other grand and costly buildings in the past. When the margosa tree grew large, the house behind it acquired mellowness in its

appearance. The workers began to cut down this tree, Velan requested them not to do so as long as he was there. Once he had left and couldn't hear the sound of the axe they might resume with their work. The story ends with Velan screaming from a distance- Don't cut it yet. I am still within a hearing distance. Please wait till I am gone farther.

6. What message does Narayan convey through his story?

Ans. Narayan's story which puts forward a strong case for forest conservation, is also a very subtle observations on what may withstand the force of time. While the man-made wonder (the house of the owners) loses all of its beauty, allure against the force of time, the only thing enduring it growing stronger and bigger is the garden which has turned into a shelter for thousands of birds. Narayan has probably answered a very big question for which many have tried finding a solution to. The title 'The Axe' is important as towards the end of the story the axe represents not only 'the economic progress' but also our own death knell.

Q.III. Multi Choice Questions.

बहुवैकल्पिक प्रश्न

(i) Who foretold that Velan would live in a big house:

- (a) Father
- (c) astrologer
- (b) Villagers
- (d) Friend

Ans.(c)

(ii) At what age did Velan leave home:

- (a) Sixteen
- (b) Seventeen
- (c) Eighteen
- (d) Twenty

Ans.(c)

(iii) In Velan's opinion big mansion existed only in:

- (a) Heaven
- (b) Hell
- (c) 'Swarga Loka'
- (d) Zannat

Ans.(c)

(iv) Which tree was most dear to Velan:

- (a) Banyan
- (b) Pipal
- (c) Margosa
- (d) Neem

Ans.(c)

Q.IV. Say whether the statements given below are True or False:

- (1) Velan left home because of the villagers. False
- (2) Velan reached Malgudi after he left home. True
- (3) When old man became ill, Velan became the chief gardener. True
- (4) The house was called the 'ghost house'. True
- (5) Velan was happy to leave the garden. False

Vocabulary (शब्द भण्डार)

(A) Fill in the blanks in the sentences given below with appropriate words from the list provided:

Intolerable, yielded, ragged, reputation, mellowness.

(1) Velan's family was and godforsaken.

Ans. ragged

(2) The house had acquired a ----- in its appearance.

Ans. mellowness

(3) Velan found life ----- after some time.

Ans. intolerable

(4) The house acquired the of being haunted.

Ans. reputation

(5) The fruit trees their loads punctually.

Ans. yielded

(B) Use the words given below in sentences of your own:

Mortgaged, laughing-stock, chequered, reclaim, errands.

(1) Mortgaged: Sometimes rich people too mortgage their property to get huge loans.

(2) Laughing-stock: Nowadays girls wear weird clothes and become laughing stock for people.

(3) Chequered: Shirts with chequered pattern are quite in vogue.

(4) Reclaim: Velan had managed to reclaim his ancestral property.

(5) Errands: Indian Army has to face many errands throughout the duty.

(C) Give synonyms of the words below:

Story; mood, cost, beside, glare

Ans. Feature/fiction, feeling like/eager to, expense, over and above, blaze/flame.

The Wonder that was India

(आश्चर्य जो भारत था)

-A.L. Basham

Summary of the Lesson

Hindu civilization is never going to die- Its will be retention of continuity. The Bhagavad Gita will not cease to inspire men of action, and the Upanishads men of thought. The most important characteristics of the Indian way of life is that it will retain its charms and graciousness in spite of being affected by the west.

The whole of South-East Asia received most of its culture from India- Other influences from China and Islamic world were felt in South-East Asia, but the primary impetus to civilization came from India- Indian historians, proud of their country's past often refer to this region as 'Greater India' and speak of Indian 'colonies,. In its usual modern sense the term 'colony' is hardly accurate, however. Vijaya, the legendary Aryan conqueror of Ceylon, is said to have gained the island by the Sword, but beyond this we have no real evidence of any permanent Indian conquest outside the bounds of India- The India 'Colonies' were peaceful ones, and the Indianized king of the region were indigenous chieftains who had learnt what India had to teach them.

Indian cultural influence spread through central Asia to China. But it was some 2000 year ago that India and China really met. The distinctive civilization of China, Japan, Korea and Tibet came through the Buddhist influence.

India also gave many practical gifts to Asia- Among these must be included rice, cotton, sugarcane, spices, the domestic birds, the game of chess and the decimal system.

The influence of Indian thought on western thought has been immense during the last one hundred and fifty years. The establishment of the Theosophical society and the influence of Swami Ramkrishna Paramhansa and Swami Vivekananda are pointers of this influence- But the greatest Indian influence on the west has been that of Indian religious literature through philosophy. Goethe and many western scholars read Hindu scriptures in

translation very avidly. Fichte, Hegel also imbibed Hindu thought through translations of the scriptures. The Indian influence was strongly felt in England and America. Some of the writers who were influenced were Emerson, Thoreau, Walt Whitman, Carlyle, Richard Jeffries and Edward Carpenter.

India's contribution to the world's cultural stock has already been very large and it will continue and grow as in her new freedom her prestige and influence increases. For this reason if for no other we must take account of her ancient heritage in its success and its failures- For it is no longer the heritage of India alone but of all mankind.

हिन्दी सारांश

कर्मशील हिन्दू सभ्यता कभी नष्ट नहीं होगी, उसमें निरंतरता बनी रहेगी। भागवत गीता, व्यक्ति को एवं उपनिषद् विचारशील व्यक्ति को प्रेरित करते रहेंगे। भारतीय जीवन शैली की सर्वाधिक महत्वपूर्ण विशेषता यह है कि पश्चिम से प्रभावित होने पर भी वह अपनी शोभा तथा आकर्षण को कायम रखे हुए है।

सम्पूर्ण दक्षिण-पूर्व एशिया ने सभ्यता का अधिकांश भाग भारत से ग्रहण किया है। चीन तथा इस्लामिक प्रभाव भी दक्षिण पूर्व एशिया में देखने को मिलता है परन्तु सभ्यता की मौलिक प्रेरणा इन देशों ने भारत से ग्रहण की। भारतीय इतिहासकार अपने देश के अतीत पर गर्व करते हुए उसे विशाल भारत (ग्रेटर इण्डिया) की संज्ञा देते हैं। पौराणिक कथाओं में आर्य राजा विजय द्वारा लंका जीतने का उल्लेख है, परन्तु अन्य कोई प्रमाण नहीं है। भारतीय उपनिवेश तलवार का नहीं वरन् शांति का उपनिवेश था। वहाँ के स्थानीय भारतीय राजाओं ने वही सीखना चाहा जो कि भारत उन्हें सिखा सकता था।

तथा भारतीय सांस्कृतिक प्रभाव मध्य एशिया से होता हुआ उत्तर की ओर फैलाय पर भारत और चीन के बीच वास्तविक सम्पर्क 2000 वर्ष पूर्व शुरू हुआ। चीन, जापान, कोरिया तिब्बत की विशिष्ट सभ्यताएँ बौद्ध प्रभाव की देन हैं।

भारत ने एशिया को कुछ विशिष्ट उपहार भी दिए। इनमें प्रमुख हैं चावल, कपास, गन्ना, मसाले, घरेलू पक्षी, शतरंज का खेल और दशमलव प्रणाली।

पिछले डेढ़ सौ वर्षों में भारतीय दर्शन का पाश्चात्य दर्शन पर बहुत प्रभाव पड़ा है। पाश्चात्य देशों में थियोसोफिकल सोसाइटी की स्थापना और स्वामी रामकृष्ण परमहंस और स्वामी विवेकानंद का प्रभाव उल्लेखनीय है। किन्तु पाश्चात्य देशों पर भारतीय प्रभाव मुख्यतया भारतीय धर्म ग्रन्थों का दर्शन के रूप में प्रभाव था। गेटे और अन्य पाश्चात्य दार्शनिकों ने भारतीय धर्मग्रन्थों को अनुवाद के जरिए पढ़ा। फिश्टे और हीगल पर भी भारतीय धर्म ग्रन्थों का प्रभाव पड़ा। भारतीय प्रभाव इंग्लैण्ड तथा अमेरिका पर भी पड़ा। इर्मसन, कार्लाइल, वाल्ट विटमैन, रिचर्ड जैफरिज तथा एडवर्ड कार्पेन्टर वे लेखक थे जो भारतीय विचारों से बहुत ज्यादा प्रभावित थे। विश्व संस्कृति में भारत का योगदान बहुत अधिक रहा है। उसका सम्मान एवं प्रभाव बढ़ेगा। हमें प्राचीन विरासत को इसी परिप्रेक्ष्य में

उसकी सफलताओं एवं असफलताओं के साथ समझना चाहिए क्योंकि यह विरासत केवल अकेले भारत की ही नहीं वरन् सम्पूर्ण मानव जाति की है।

Comprehension

Q.1. Answer the following questions in a sentence or two each as far possible in your own words:

निम्नलिखित प्रश्नों के उत्तर एक या दो वाक्यों में अपने शब्दों में दीजिए—

1. What is most significant quality of Indian civilization?

भारतीय सभ्यता का सबसे विशेष गुण क्या है?

Ans. The most significant quality of Indian civilization is that it will retain its continuity.

भारतीय सभ्यता का सबसे बड़ा गुण यह है कि उसमें निरन्तरता बनी रहती है।

2. Mention the most important characteristics of the Indian way of life?

भारतीय जीवन शैली की सर्वाधिक महत्वपूर्ण विशेषताएँ क्या हैं?

Ans. The most important characteristics of the Indian way of life is that it will retain its charms and graciousness inspite of being affected by the west.

भारतीय जीवन शैली की सर्वाधिक महत्वपूर्ण विशेषताएँ ये हैं कि पश्चिम से प्रभावित होने पर भी वह अपनी शोभा तथा आकर्षण को कायम रखती हैं।

3. When did Indian cultural influence begin in Ceylon?

भारतीय सांस्कृतिक प्रभाव सीलोन (श्रीलंका) में कब शुरू हुआ?

Ans. The Indian cultural influence in Ceylon began in the early 5th Century B.C.

भारतीय सांस्कृतिक प्रभाव सीलोन में ईसा पूर्व 5वीं सदी के आरम्भ में हुआ।

4. Who were the first Indians to go to the South&East Asian countries?

दक्षिण-पूर्वी एशियाई देशों में जाने वाले सबसे पहले भारतीय कौन थे?

Ans. Colonists from western India were the first to go to the South&East Asian countries.

पश्चिम भारत के प्रवासी भारतीय पहले भारतीय थे जो दक्षिण-पूर्वी एशियाई देशों में गये थे।

5. What is the referred to by Indian historians as Greater India.

भारतीय इतिहासकारों ने किसे 'ग्रेटर इण्डिया' सम्बोधित किया है?

Ans. South-East Asia is referred to as "Greater India" by the Indian historians.

भारतीय इतिहासकारों ने दक्षिण-पूर्व एशिया को 'ग्रेटर इण्डिया' सम्बोधित किया है।

6. Who is said to have conquered Ceylon first?

किसने सर्वप्रथम सीलोन (श्रीलंका) पर विजय हासिल की?

Ans. Vijaya, the legendary Aryan conqueror is said to have conquered Ceylon first.

पौराणिक आर्य विजेता ने सर्वप्रथम सिलोन पर विजय प्राप्त की थी।

7. When did the real contact between India and China begin?

भारत और चीन के बीच वास्तविक सम्पर्क कब शुरू हुआ?

Ans. The real contact between India and China began some 2000 years ago.

भारत और चीन के बीच वास्तविक सम्पर्क लगभग 2000 वर्ष पूर्व शुरू हुआ।

8. What aspect of Indian culture influenced the Far-East most significantly?

भारतीय संस्कृति के किस भाव ने सुदूर-पूर्व को सबसे ज्यादा प्रभावित किया?

Ans. Indian Buddhism influenced the Far& East most significantly.

बौद्ध धर्म ने सुदूर-पूर्व को सबसे ज्यादा प्रभावित किया।

9. Mention some practical blessing conferred on the world by India.

भारत द्वारा विश्व को दिये जाने वाले कुछ 'व्यावहारिक वरदान' बताइये।

Ans. Some of the practical blessing's conferred on the world by India are Arice, Cotton, Sugarcane, Spices, the domestic fowl, the game of chess and above all the decimal system of numeral notation.

भारत द्वारा विश्व को दिये गये कुछ व्यावहारिक वरदान चावल, गन्ना, मसाले, पालतूपक्षी, शतरंज का खेल तथा अंक विद्या की दशमलव पद्धति है।

10. What shows that some Jewish sects were also influenced by India?

क्या दर्शाता है कि कुछ यहूदी जातियाँ भी भारत से प्रभावित थीं?

Ans. Similarities between the monastic practices followed by the Jewish sects and Buddhism show that probably the Jewish sects were influenced by India.

बौद्ध धर्म एवं यहूदी जाति के वैरागियों के समान दस्तूर यह दर्शाते हैं कि सम्भवतः यहूदी जाति भी भारत से प्रभावित थी।

11. Which Indian(s) influenced Europe and America most?

किन भारतीयों ने यूरोप तथा अमेरिका को सबसे ज्यादा प्रभावित किया?

Ans. Paramhansa Ramkrishna Swami Vivekananda and Mahatma Gandhi are among the Indians who have influenced Europe and America most.

रामकृष्ण परमहंस, स्वामी विवेकानंद तथा महात्मा गाँधी ये कुछ भारतीय हैं जिन्होंने यूरोप तथा अमेरिका को सबसे ज्यादा प्रभावित किया ।

12. Which quality of Mahatma Gandhi influenced the west most?

महात्मा गाँधी की किस विशेषता का पश्चिम पर सर्वाधिक प्रभाव पड़ा ?

Ans. Gandhi's policy of non-violence along with his sincerity and energy influenced the west most.

गाँधीजी की अहिंसा की नीति, उनकी निष्ठा तथा ऊर्जा आदि गुणों से पश्चिम सबसे ज्यादा प्रभावित था ।

13. In what was Goethe indebted to India?

गोटे किस प्रकार से भारत का ऋणी था?

Ans. Goethe borrowed the device of Indian democracy for the prologue to 'First' whose second part was inspired by the monism of Indian thought. In this way Goethe was indebted to India.

गोटे ने भारतीय नाटक कला से अपने नाटक 'फाउस्ट' की प्रस्तावना के लिये विधि ली थी। इसका दूसरा भाग भारतीय वैराग्य की सोच पर आधारित था। इस प्रकार गोटे भारत का ऋणी था।

14. Which American writers were influenced most by Indian thought?

कौन से अमेरिकी लेखक भारतीय विचार से सबसे ज्यादा प्रभावित थे?

Ans. Emerson, Thoreau, Walt Whitman, Richard Jeffries and Edward Carpenter are some American writers who were influenced by Indian thought.

इमर्सन, थूरो, वाल्ट विटमैन, रिचर्ड, जैफरिज तथा एडवर्ड कार्पेन्टर वे कुछ अमेरिकी लेखक हैं जो भारतीय विचारों से बहुत प्रभावित थे ।

15. What kind of world culture we may expect to emerge in future?

किस प्रकार विश्व संस्कृति के भविष्य में उभरने की आशा भविष्य में कर सकते हैं?

Ans. We can expect that the whole world will have a single culture without any cultural division.

हम सम्पूर्ण विश्व के लिये सांस्कृतिक, भेदभाव रहित एक ही संस्कृति के उभरने की आशा कर सकते हैं।

Q.II. Answer the following question in 5 to 10 sentences each:

निम्नलिखित प्रश्नों के उत्तर 5 से 10 वाक्यों में दीजिए।

1. Which aspects of Indian culture are 'useless' according to the author?

Ans. The aspects of Indian culture which the author considers useless are many. They are animal sacrifice, widow burning, marriage of the girl-child, caste system and the old family system. They are all changing fast and the whole face of India is altering.

2. In what ways was South&East Asia indebted to ancient Indian culture?

Ans. The whole of South-East Asia received most of its culture from India. India's special gifts to Asia include many practical blessings, notably rice, cotton, the sugarcane, many spices] the domestic fowl, the game of chess and the decimal system of numerical notations-

3. Write a note on the spiritual influence of India on the West.

Ans. The spiritual influence of India on the West has been immense. From Goethe onwards most of the great German philosophers knew something of Indian philosophy. Schopenhauer openly acknowledged the influence of Indian literature and psychology. The monoism of Fichte and Hegel owes something to Indian influence. In New England] America, Emerson, Thoreau and Walt Whitman studied much Indian religious literature though only in translation.

4. Account for the continuance of the influence of Indian thought and culture on the west.

Ans. The influence of Indian thought and culture has been immense. It has continued right to this day. The Indian sages who meditated in Jungles of the Ganges valley six hundred years or more before Christ are still forces in the world.

5. Write a note on the influence of ancient Indian religious literature through philosophy.

Ans. The ancient Indian religious literature influenced through philosophy. Indian Philosophy was known to almost all German philosophers since the times of Goethe. Schopenhauer, Fichte and Hegel were all

influenced by Indian philosophy. In America also this influence was felt as is attested by the writings of Emerson, Thoreau and Walt Whitman and other New England writers.

Q.III. Multi Choice Questions.

बहुवैकल्पिक प्रश्न ।

1. The main problems of India are:

- (a) labour-saving devices
- (b) action and thought
- (c) disease and poverty
- (d) hectic ways of the world

Ans.(c) the main problems of India are disease and poverty.

2. The old face of India:

- (a) has already changed fully
- (b) is vanishing daily
- (c) is changing fast
- (d) is not likely to change at all

Ans.(c) The old face of India is changing fast

3. The earliest influence of ancient Indian culture on South-East Asia can be traced back to:

- (a) 4th Century AD
- (b) 5th Century BC
- (c) 1st Century AD
- (d) 9th Century BC

Ans.(b) The earliest influence of ancient Indian culture on SouthEast Asia can be traced back to 5th Century BC

4. Vijaya, who is said to have conquered Ceylon first, was:

- (a) a king from folk tales
- (b) a king from fables

- (c) a king from epics
- (d) a king from real life

Ans.(d) Vijaya, who is said to have conquered Ceylon first was a king from real life.

5. In the beginning] cultural relations between China and India were:
- (a) not very strong
 - (b) mutually all assimilative
 - (c) pervasive and predominant
 - (d) pervasive and weakening

Ans.(a) In the beginning] cultural relations between China and India were not very strong.

6. The Western dissemination of Indian mysticism was:
- (a) highly influential
 - (b) very demoralising
 - (c) very rejuvenating
 - (d) not very influential

Ans.(d) The western dissemination of Indian mysticism was not very influential.

Preface to The Mahabharata

(महाभारत का एक प्राक्कथन)

-C. Rajagopalachari

Summary of the Lesson

The other important ancient work is the Mahabharata. The Mahabharata was composed by poet Vyasa and it consisted of 24 thousand verses- It is considered as an authority on conduct and society. According to scholars the battle of Mahabharata was fought sometimes in 1100 B.C. originally it was a heroic poem but gradually it acquired a religious orientation- In the end it became a theistic treatise in which Vishnu is elevated to the status of Supreme Being. The religion of the Mahabharata is vedic- The Mahabharata preaches monoism. It says that the different goods are simply the manifestations of the Supreme Being.

The Bhagvad Gita is part of the Mahabharata- This epic begins with the description of the rival factions of Bharat clam ready for battle- Then comes Arjuna who hesitates from killing his own relations on the other side- This leads to Krishna expounding his philosophy that human body is mortal but the soul is not- As Arjuna feels qualms about killing his own kinsmen- Krishna tells him that dying is not a reality because the soul cannot be killed. Arjuna should observe the caste obligations of a kshatriya.

According to the Bhagvad Gita the world was produced by Krishna from his own prakriti (Nature). Krishna says : All things exist in me- Supported by my material exigence-I cause this entire system of existing things to emanate again, without any power of their own, by the power of their material essence, when a devotee recognises the individual essence of every thing to be comprehended in one and to be the only emanation of it, he then attains to the supreme spirit, earth, water, fire, wind, ether, heart, intellect, and egoism, into these eight components is my nature divided. This nature is an inferior one; but learn my superior nature other than this of a vital kind] by means of which this universe is sustained understand that all things are produced from this latter or higher nature.

हिन्दी सारांश

महाभारत एक महत्वपूर्ण प्राचीन ग्रन्थ है। महाभारत की रचना कवि व्यास ने की थी। इसमें 24 हजार से अधिक पद हैं। इसे व्यवहार और समाज पर एक प्रमाणिक ग्रन्थ माना जा सकता है। विद्वानों के अनुसार महाभारत का युद्ध ईसा पूर्व 1100 में लड़ा गया था। आरम्भ में यह एक वीर काव्य था किन्तु बाद में इसने एक धार्मिक स्वरूप अख्तियार कर लिया। अन्त में यह एक ईश्वरवादी स्वरूप प्राप्त कर लिया जिसमें विष्णु को ईश्वर का स्वरूप प्रदान किया गया। महाभारत का धर्म वैदिक धर्म है। महाभारत एक ईश्वरवाद प्रतिपादित करता है। यह बतलाता है कि विभिन्न देवता ईश्वर के ही प्रतिरूप हैं।

भगवद्गीता, महाभारत महाकाव्य का एक अंग है। यह महाकाव्य भारत परिवार के दो हिस्सों को लड़ाई हेतु आमने-सामने दर्शाता है। दोनों के बीच में अर्जुन किंकर्तव्यविमूढ़ खड़ा है कि वह अपने ही परिवार के लोगों का वध करे या युद्ध क्षेत्र छोड़कर चला जाए। कृष्ण उसे बतलाते हैं कि आत्मा अमर है उसे कोई नहीं मार सकता है। अर्जुन को अपने क्षत्रिय का पालन करना चाहिए।

धर्म भगवद्गीता के अनुसार यह संसार कृष्ण के द्वारा बनाया गया है जो कि उसका प्रकृति स्वरूप है। कृष्ण कहते हैं कि सभी का अस्तित्व मुझ में है। भौतिक आवश्यकता हेतु मैंने इसे निर्मित किया है। मनुष्य की अपनी कुछ भी शक्ति नहीं है और सभी का अस्तित्व उस महान् आत्मा के कारण है। बाद में सभी उसी में समा जाते हैं। अग्नि, भूमि, वायु, जल, आकाश, हृदय, बुद्धि तथा अहं में मेरे ही अंश है। प्रकृति सबसे कनिष्ठ है अतः उस प्रकृति को देखना चाहिये जिसके द्वारा यह ब्रह्माण्ड टिका हुआ है। यह ध्यान रखना चाहिये कि सभी वस्तुयें इस वाद की शक्ति (परमात्मा) के द्वारा निर्मित है।

Comprehension

Q.1. Answer in short] the questions given below:

नीचे दिए गए प्रश्नों का संक्षिप्त में उत्तर दीजिए—

1. What role do literary characters play in the making of a nation>

देश के निर्माण में साहित्यिक पात्रों का क्या योगदान है ?

Ans. The literary characters play an important role in the formation of ideals of a nation] which is needed for its growth.

साहित्यिक पात्र देश में एक आदर्श स्थापित करने में मदद करते हैं, जिससे देश आगे बढ़ता है, उनका योगदान महत्वपूर्ण है।

2. What do children learn from such characters as Sita and Draupadi, Rama and Arjuna, Lakshman and Hanuman?

सीता, एवं द्रोपदी, राम एवं अर्जुन, लक्ष्मण एवं हनुमान जैसे पात्रों से बच्चे क्या सीखते हैं?

Ans. The children learn the sweetness and sorrows from Sita and Draupadi, the heroic fortitude from Rama and Arjuna and the loving fidelity from the character of lakshmana and Hanuman.

सीता एवं द्रोपदी के पात्रों से बच्चे मधुरता एवं पीड़ा, राम एवं अर्जुन जैसे पात्रों से जाबाजी और लक्ष्मण एवं हनुमान के पात्रों से आत्मीयता एवं भाईचारा सीखते हैं।

3. In what way does the modern narration differ from the original epics of Valmiki and Vyas?

नया वर्णन वाल्मीकी एवं व्यास द्वारा वर्णित ग्रंथों से किस तरह भिन्न है?

Ans. The modern narration differs from the original epics of Valmiki and Vyas in the sense that it has failed to retain epics dignity and approach to truth.

नया वर्णन वाल्मीकी एवं व्यास द्वारा वर्णित ग्रंथों से भिन्न इसलिए है कि वह उन ग्रंथों कि गरिमा एवं सत्यता को बनाए रखने में नाकाम रहा है।

4. What elements have been added to Mahabharat during the past thirty centuries?

इन तीस शताब्दियों में महाभारत में कौन-से तत्वों को जोड़ा गया है।

Ans. Literarys Elements from historical] geographical] political] philosophical] legendary and theological have been added to mahabharata during the thirty centuries.

इन तीस शताब्दियों में महाभारत को ऐतिहासिक, भौगोलिक, राजनैतिक, दार्शनिक इत्यादि तत्वों को जोड़ा गया है।

5. What do Bhishma and Kunti (or Drona and Karna) represent ?

भीष्म एवं कुंती (अथवा द्रोण एवं कर्ण) किसके प्रतिनिधि हैं?

Ans. Bheesma represents the perfect knight where as Kunti represents worthy mother of heroes. Drona represents venerability and Karna Vain and chivalry in man.

भीष्म एक परिपूर्ण योद्धा एवं कुंती वीर योद्धा की माँ होने का प्रतिनिधित्व करती है। द्रोण एक सम्मानीय गुरु एवं कर्ण एक बहादुर परंतु घमंडी योद्धा के प्रतिनिधि हैं।

6. What is Krishna's place in the Mahabharata?

महाभारत में कृष्ण का क्या स्थान है?

Ans. One can feel the overwhelming power] the incomparable vastness and sublimity of Krishnas character in the Mahabharata- Without him Mahabharata is incomplete.

कृष्ण सम्पूर्ण महाभारत में अपने अतुल्य शक्ति एवं भव्यता की छाप छोड़ जाते हैं। उनके बिना महाभारत अपूर्ण है।

7. In the age of Mahabharata did India have an emperor?

महाभारत के युग में क्या भारत में शहंशाह था?

Ans. Yes, there was an emperor in the age of Mahabharata who used to confir his lordship over other kings by performing sacrificial feast like Ashwamegha Yagna.

हाँ, महाभारत के युग में शहंशाह होते जो बाकी राजाओं को अपने अधिनस्थ बनाते थे अश्वमेघ यज्ञ द्वारा।

8. On what code was a war fought in that period?

किस युग में बिन्दुओं पर युद्ध लड़े जाते थे?

Ans. There was an accepted code of honorable warfare] deviations from which met with reproof among kshatriyas.

युद्ध से पहले दोनों पक्ष बैठकर तय करते थे कि युद्ध किस तरह लड़ा जाएगा, जिसका पालन नहीं होने पर क्षत्रिय समाज से उस व्यक्ति को बहिर्कृत कर दिया जाता है।

9. Why were ashramas established in forests?

वनों में आश्रम क्यों बनाये जाते हैं?

Ans. Ashramas were established in forests to keep alive the bright fires of learning and spiritual thought.

वनों में आश्रम इसलिए बनाये जाते थे ताकि उनमें अध्यात्मिकता एवं पढ़ाई की मशाल हमेशा जलती रहे।

10. What was the role of these ashramas then?

इन आश्रमों का क्या काम था?

Ans. The Ashramas provide education to young men of noble brith- It also served as a place of peace for world weary aged people.

इन आश्रमों में राजकुमारों को शिक्षा प्रदान की जाती थी, दुनिया से थके लोग यहाँ शांति की तलाश में आते थे।

11. How did the Mahabharata mould the character and civilization of India?

महाभारत ने किस तरह भारत के चरित्र एवं सभ्यता को तराशा है?

Ans. Mahabharata has moulded the character and civilization of India by its gospel of dharma which like a golden thread runs through all the complex movements of the epic and also by the lessons we learn from it-

महाभारत में 'धर्म की शिक्षा' जो एक सुनहरे धागे के समान पूरे ग्रंथ को एक सूत्र में बाँधती है, ने भारत के चरित्र एवं सभ्यता को तराशा है। इससे हमें और भी सीख मिलती है।

Q-II- Multi Choice Questions.

बहुवैकल्पिक प्रश्न

1. Who is the author of ^Preface to Mahabharata:

- (a) J.L. Nehru
- (b) Sarojini Naidu
- (c) C. Rajagopalchari
- (d) Toru Dutt

Ans.(c)

2. What has always been an integral part of the lives of Indians according to author:

- (a) Indian Music
- (b) Indian Mythology
- (c) Indian architecture
- (d) Indian art

Ans.(b)

3. What does hatred breed:

- (a) Love
- (b) Life
- (c) Hatred
- (d) Music

Ans.(b)

Ans.(c)

4. What does violence eventually lead to:

- (a) ruin
- (b) prosperity
- (c) silence
- (d) hatred

Ans. (a)

5. What does Bhishma represent:

- (a) venerability
- (c) cunningness
- (b) perfect knight
- (d) poverty

Ans. (b)

5

Reading Comprehension of An Unseen Passage

1. Age of Science

We live in an age of wonders and miracles- It has been called the 'Age of Science', and different aspects of our life that changed in the preceding centuries have been attributed to science. This is completely true, but it is only one side of the coin. The flip side is that as we have advanced more in the field of technology, something fundamental to humanity has been left behind- Values such as empathy and concern for our fellow human beings are gradually being eroded due to the onslaught of our ever&evolving lifestyles, aided by the marvels of technological advancements.

Take the example of the Internet. On one hand] access to information and knowledge at the click of a button is a veritable boon to everyone (especially students) and this has made our lives much simpler. On the other hand, it has severely limited actual contact with teachers, friends and elders. Thus, the learning that a person gains is incomplete as he or she cannot easily take the advice that another person can give on the basis of knowledge and practical experience that is at his or her disposal.

Today, a small child can access and navigate the Internet with an ease that still astounds those from the older generation. But what is even more astounding is the neglect of the basic human traits of friendship,relationships and family values. Owing to all the technological advancements and the gadgets available today, children often miss out on the most enriching childhood experiences such as playing outdoor games with friends, which apart from being immensely enjoyable and physically exhilarating, also develop traits such as teamwork and discipline at an early age.

But now when the concept of friends is gradually being limited to virtual friends on social networking sites] one shudders to think of the implications for the personality development of a child because the time spent with computers or mobile phones for entertainment can never really substitute for the holistic benefits of outdoor play. Such examples can be found aplenty - city life andNow if we compare the hustle and bustle of modern the peace and calm of a rustic village life, we can see that in cities, life is a race with a variety of factors. It is a race that everyone tries their level best to win, but nobody actually wins as it never ends. development has created are As for me, I think

this age of rapid at least as many problems as it has solved, if not more. The reason is that the basic goal of life, which should be the pursuit of happiness has now been replaced by the pursuit of money. Money and happiness are considered analogous in our present society, but they actually are not so. In this mindless pursuit of money, nobody has time now to appreciate the beauty of life, which consists not of multi-billion dollar skyscrapers, but a simple act of kindness to someone in a time of need.

So there is an urgent need to stop for a moment and think about where we are actually heading is it development or destruction? Do we have to wait until people have grown so much apart from each other that we cannot see the suffering of our own species due to our mindless greed, or can we still mend our ways?

To answer this question, I will take the help of that most magnificent of human feelings hope. I sincerely wish that we, as the most intelligent species on earth] would take our fair share of responsibility and sincerely think about the path we should follow. Though mankind will possibly last for a long time thanks to its determination and sheer ingenuity, we have to make sure we do not lose our humanity somewhere along the way.

Q. On the basis of your understanding of the passage answer the following questions by choosing the most appropriate option.

1. According to the passage, it is like one side of the coin to say that life has changed owing to science as:

- (a) age of science has brought wonders and miracles.
- (b) different aspects of life have changed due to science.
- (c) there is another side of the coin to look at
- (d) this side of coin is true and sufficient to look at

Ans.(b)

2. Which of the following is not true about the internet:

- (a) Its an easy access to information and knowledge
- (b) It has made our lives simpler
- (c) It has limited actual contact with teachers and friends
- (d) It can easily give advice based on personal experience-

3. Internet hampers the holistic growth of a child by:
- (a) encouraging human traits of friendship, society and family
 - (b) enriching childhood experiences of outdoor games
 - (c) providing virtual friends and gadgets
 - (d) developing teamwork and discipline

Ans.(c)

4. According to the passage, true happiness lies in:
- (a) simple acts of kindness
 - (b) rapid development
 - (c) multi-billion dollar skyscrapers
 - (d) pursuit of money

Ans.(a)

5. The word 'veritable' in para 2 means:
- (a) Actual
 - (b) Big
 - (c) Latest
 - (d) Perfect

Ans.(b)

6. Antonym of holistic is:
- (a) Agonistic
 - (b) Individualistic
 - (c) Optimistic
 - (d) Pessimistic

Ans.(b)

2. Challenges of Film Industry

The film industry is facing the challenge of the television screen which, because of its ready availability and nearness to entertainment seekers, is becoming very popular, particularly in the West where television programmes are as indispensable to people as newspaper material. Sustained entertainment for multitudes lasting two or three hours is possible only in big cinema halls- Scenic beauty, background effects and colour techniques which have made the products of cinema industry so attractive and delightful may not be reproduced by television programme organisers, and therefore, this important invention in the field of wireless communication, in spite of having become a big rival of the cinema] may not succeed in replacing it.

The motion picture has also stepped into the international sphere as an agent of goodwill and cooperation among nations. Cultural contacts which tend to reduce tension in the world and bring harmony in international relations have been established through the medium of films. The more people understand and appreciate the past history, present aims, customs, habits and beliefs of men and women in foreign lands, the more will they realise that their interests can best be served by establishing friendly relations with them and by removing those irritants which breed distrust, lack of co-operation and the desire to punish those whose views and attitudes are such as they do not like- As cultural agents movies can cement ties of love and brotherhood among nations and teach them to confer on each other the benefits of all the rich and glorious achievements of the present enlightened age. In recent years] artists of the film world have been visiting foreign lands with a view to presenting before audience in those countries the best products of their cultural heritage- Film festivals which many European and Asian countries have been organising from time to time have also proved to be of immense value in reducing social barriers] colour prejudices and other causes of friction between nations.

Q. On the basis of your reading of the passage given above] answer the following questions:

1. The film industry is facing the challenge of:
 - (a) the theatre
 - (b) financial crunch
 - (c) waning people's interest
 - (d) the television screen

Ans.(d)

2. The TV has become popular because of:

- (a) its entertaining programmes
- (b) its educative value
- (c) its ready availability and nearness
- (d) its wide appeal

Ans.(c)

3. Three things which make cinema so attractive are:

- (a) scenic beauty, background effects and beautiful faces
- (b) scenic beauty, good sets and colour techniques
- (c) scenic beauty, gaudy dresses and colourful techniques
- (d) scenic beauty, background effects and colour techniques

Ans.(d)

4. Films have become agents of:

- (a) pioneering
- (b) providing
- (c) conferring
- (d) goodwill and cooperation

Ans.(d)

5. Which of these reduces the tension of the people and bring harmony:

- (a) film industry
- (b) television programme
- (c) beauty of nature
- (d) cultural context

Ans.(d)

6. The artists of the film industry visit foreign lands with the purpose of:

- (a) establishing friendly relations with them
- (b) presenting best products of their cultural heritage

(c) bringing harmony in international relations

(d) getting better opportunity

Ans.(b)

7. Film festivals have proved to be of immense value in reducing social barriers and colour..... .

Ans. Prejudices

8. Irritants only breed mistrust and conflicts among nations.(True/False)

Ans.(True)

3. Computers

Computers are capable of doing extremely complicated work in all branches of learning. They can solve the most complex mathematical problems or put thousand unrelated data in order- These machines can be put to varied uses- For instance, they can provide information on the best way to prevent traffic accidents.

They work accurately and at high speed- They save research workers^ years of hard work. This whole process by which machines can be used to work for us has been called 'automation'. In future, automation may enable human beings to enjoy more leisure than they do today.

The coming of automation is bound to have important social consequences. Some years ago, an expert on automation, Sir Leon Bagrit pointed out that it was a mistake to believe that these machines could think. There is no possibility that human beings will be controlled by machines. Though computers are capable of learning from their mistakes and improving on their performances, they need detailed instructions from human beings to be able to operate. They can never lead independent lives or rule the world by taking decisions of their own.

Sir Leon said that in future, computers would be developed which would be small enough to be carried in one's pocket. Ordinary people would then be able to use them to obtain valuable information. Computers could be plugged into a wireless network and can be used like radios. For instance, people going on holiday, could be informed about weather conditions. Car drivers can be given an alternative route, when there is a traffic jam. It will also be possible to make tiny translating machines. This will enable people, who do not share a common language, to talk to each other without any difficulty or to foreign

publications- a machine of thisread It is impossible to assess the importance of sort, for many international misunderstandings are caused simply due to our failure to understand each other. Computers will also be used in ordinary public hospitals. By providing a machine with a patient's system, a doctor will be able to diagnose the nature of his illness. Similarly machines could be used to keep a check on a patient's health record and bring it up-to-date- Doctors will, therefore, have immediate access to great many facts which will help them in their work. Bookkeepers and accountants too could be relieved of dull clerical work. For the tedious task of compiling, and checking lists or figures could be done entirely by machines. Computers are the mostway efficient servant man has ever had and there is no limit to the they can be used to improve our lives.

2. Answer the following questions by choosing the most appropriate options:

1. Tick the correct option:

- (a) There is no possibility that human beings can be on their own with no need of machines
- (b) Human beings are likely to be controlled by machines one day
- (c) There is no possibility that human beings will ever be controlled by machines
- (d) Machines can replace humans

Ans.(c)

2. Tick the correct option:

- (a) Computers can solve only certain mathematical problems
- (b) Computers can't solve any mathematical problems
- (c) Computers can solve the most complex mathematical problems
- (d) Computers can solve only simple mathematical problems

Ans.(c)

3. Computers can be used :

- (a) to find treatment for the patients illness
- (b) to prescribe a medicine for the patient

- (c) to diagnose the nature of patient's illness
- (d) to keep the patient in good mood

Ans.(c)

4. Many international misunderstandings are caused due to our failure to understand:

- (a) ourselves
- (b) other nations
- (c) our friends
- (d) each other

Ans.(d)

5. The antonym of the word 'complicated' is:

- (a) difficult
- (b) simple
- (c) easy
- (d) strange

Ans.(b)

6. The verb form of the word 'alternative' is :

- (a) alternate
- (c) late
- (b) alter
- (d) elate

Ans.(a)

4. Bookless Library

The world's first book-less library has been set up in the state of Texas in the United States. Unlike the rows upon rows of books that are found in a conventional library anywhere in the world, at the book-less library, there are high-tech gadgets that have replaced the books as found in other libraries.

The borrowers of books from this high-tech book-less library have a different set of rules to follow when borrowing books. Instead of taking home

books for reading, the members of the library, who are registered residents of the south Texas country of Buxar, can now access their choice of reading matter from exreaders. Also, instead of having to pay a fee for membership of the library and for borrowing books and other facilities, the members can borrow reading matter from the book less library for free.

The services of this library have found favour with its readers is clearly visible from the growing readership numbers at this library- Since its start in September, the country's 1-7 million residents have been able to check out and take home the machines for reading purposes and accessing the catalogue. They are also able to use their own devices to check out and access the catalogue of the library. This Biblio-Tech of 1-5 million books] currently has 600 e&readers] 200 preloaded enhanced e-readers for children and 48 computer stations for use by its readers. In addition, there are 10 laptops, and 40 tablets available in the premises, for use by the readers.

Not satisfied with simply providing e-reading services, the Biblio-Tech has created a list of higher ambitions for itself- The most prominent of these include their ambition to give up the country's necessary tools 'to thrive as citizens of the 21st century'. For them, a well-connected citizen of this country is one who strives for enhancing his education and literacy and promoting 'reading as a recreation'.

As part of reader services at the Biblio-Tech, its Special Project Coordinator, Laura Cole comments that the library authorities wanted to create the best and the most cost effective way of providing library services- This was especially suitable for the Texas country's residents as the population here is geographically distanced from existing services. In fact there has never been a book store or library in this area- "Geography does not matter if your library is in the clouds," adds Laura Cole, referring to the 'cloud' system where the books of the library are stored online.

Answering queries about readers^ concerns that library users may feel put off by technology, Cole is proud to concur that her staff are willing to dedicate their time to help readers and visitors who find it difficult to handle the system on their own. Hence, readers do not feel intimidated by the gadgetry and feel empowered to be able to access this novel system of procuring reading matter.

Even replacement costs for damages and breakdowns have been factored into the working system of the library. Thus, readers are not turned

away from the library doors simply because the system is not functioning on any particular day. To prevent thefts from depleting their stocks, the devices are geared in such a way that users access its internet once they leave the premises of the library.

answer the

Q. On the basis of reading of the passage, answer the following questions by choosing the best option.

1. The borrowers in a high-tech library have to follow:

- (a) a different set of rules
- (b) the same set of rules
- (d) rules of their own making
- (c) absolutely no rules

Ans. (a)

2. The book-less library is located in:

- (a) the Texas country of Biblio-Tech
- (b) the Texas country of Bexar
- (c) the city of middle USA
- (d) Washington D.C., USA

Ans. (b)

3. The amount of reading material available at the Biblio-Tech library is:

- (a) 600 books
- (b) 1-5 million
- (c) 1-7 million books
- (d) None of the above

Ans.(b)

4. The book-less library is highly suitable for this country because :

- (a) the public library is not functioning well
- (b) the people here are avid readers

- (c) there is plenty of reading matter in this library
- (d) it is geographically distanced from existing library services

Ans.(d)

5. The cloud system refers to:

- (a) the m the above-

Ans.(c)

6. 'To thrive' in para 4 means"

- (a) to prosper
- (b) to live happily
- (c) to serve duties
- (d) All the above

Ans. (a)

5. Foods We Eat

We are what we eat. The type of food we eat has both immediate and long-term effects on us, at all the three levels - the body, the mind and the spirit. Food which is tamasik (i.e. stale or leftover) in nature is bound to generate stress as it tends to upset the normal functioning of the human body. Fresheners should be avoided. Taking piping hot tea/milk or steaming hot food, whenever available must be preferred- Excessive use of condiments also disturbs one's usually calm attitude- Further, it is a mistaken belief that smoking or drinking, even in moderation, relieves stress- Simple meals with one or two food items, rather than too many lavish dishes, are advisable. Also, vegetarian diet is preferable. Although it is customary to serve fruits with food items] it is not the right thing to do- This is because different kinds of digestive secretions are produced by the stomach for variant food items- MiÛing up too many varieties of food items in one meal creates problems for the digestive system. In fact, any one type of fruit] preferably taken in the morning is better.

On an average, we eat almost three to four times the quantity of food than we actually need. A lot of body's energy is used up for digesting the

excess food. It is said that after a particular level of food intake, the 'food actually eats one up'.

It is always good to eat a little less than your 'full-stomach' capacity. Besides, never eat food unless you are really hungry. To have dinner at 8 or 9 pm after a heavy snack around 5 or 6 pm in the evening is asking for trouble. In fact, skipping a meal is always good if the stomach is upset. There are varying views on the benefits of fasting, but we will not discuss them here. However, giving a break to one's stomach, at least once a week, by having only fruit or milk, etc- may be worth a try.

While a little bit of water taken with meals is all right] drinking 30 to 60 ml of water with food is not advisable. Water, taken an hour or so before or after meals, is good for digestion. One's diet must be balanced with all the required nutrients for a healthy living.

Also remember, excess of everything is bad. Related to the problem of stress] excessive intake of salt is definitely out. Too much of sugar, fried food and chillies are not good either. Over-indulgence and excessive craving for a particular taste/type of food generates rajasik (aggressive) or at worst, tamasik (dull) tendencies. An even more important aspect of the relationship between food and stress lies not so much in what or how much we eat but how the food is taken. For example, food eaten in great hurry or in a state of anger or any other negative state of mind is bound to induce stress- How the food is served is also very important. Not only the presentation, cutlery, crockery etc. play a role, the love and affection with which the food is served is also significant. Finding faults with food while it is being eaten is a bad habit. It is better not to eat the food you do not like, rather than finding faults with it.

It is good to have regular food habits. Workaholics who do not find time to eat food at proper meal time invite stomach ulcers. One must try to enjoy one's food, and therefore, eating at the so-called lunch/dinner meetings is highly inadvisable- Every morsel of food should be enjoyed with a totally peaceful state of mind. Food and discussions should not be mixed. There are accepted ways to 'charge' the food we eat. Prayer is perhaps the best method for energizing the food and it does definite additional good at no extra cost.
By: Lt. Gen. M.M. Walia

Q. On the basis of your reading of the passage, select the most appropriate answer from the given options. Tamasik food influences a person by :

- (a) generating stress

- (b) making a person energetic
- (c) generating large amount of energy
- (d) making a person bold

Ans. (a)

2. Generally what incorrect belief do people practise at the table:

- (a) Smoking helps to digest food
- (b) Smoking or drinking even in moderation relieves stress
- (c) Pickles add to taste
- (d) Condiments help to enhance appetite

Ans. (d)

3. The writer says that the "food actually eats one up" because the:

- (a) Digestion takes too much time
- (b) Excessive intake of food takes a lot of body's energy to digest it
- (c) Food sustains the body
- (d) Person becomes healthy

Ans. (b)

4. Rajasik tendencies are generated due to:

- (a) Over indulgence in fried food
- (b) Too much use of spicy food
- (c) Over indulgence and excessive craving for a particular taste
- (d) Excess of everything

Ans. (c)

5. Here, the word "charge" means:

- (a) to impose or ask as a price or fee
- (b) to attack by rushing violently against
- (c) to accuse formally
- (d) to feel full of vigour

6. What does 'induce' mean:

- (a) Reduce
- (b) Cause, influence
- (c) Aggressive
- (d) To intake

Ans.(b)

6. Insects

We have been brought up to fear insects. We regard them as unnecessary creatures that do more harm than good. Man continually wages war on them, because they contaminate his food, carry diseases or devour his crops. They sting or bite without provocation; they fly uninvited into our rooms on summer nights or beat against our lighted windows. We live in dread not only of unpleasant insects like spiders or wasps but of quite harmless ones like moths. Reading about them increases our understanding without dispelling our fears. Knowing that the industrious ant lives in a highly organised society does nothing to prevent us from being filled with revulsion when we find hordes of them crawling over a carefully prepared picnic lunch.

No matter how much we like honey or how much we have read about the uncanny sense of direction which bees possess, we have a horror of being stung- Most of our fears are unreasonable but they are difficult to erase. At the same time, however, insects are strangely fascinating, we enjoy reading about them, especially when we find that, like the praying mantis, they lead perfectly horrible lives. We enjoy staring at them, entranced as they go about their business, unaware (we hope) of our presence. Who has not stood in awe at the sight of a spider pouncing on a fly or a column of ants triumphantly bearing home an enormous dead beetle?

Last summer, I spent days in the garden watching thousands of ants crawling up the trunk of my prize of peach tree. The tree has grown against a warm wall on a sheltered side of the house. I am especially proud of it, not only because it has survived several severe winters, but because it occasionally produces luscious peaches. During the summer I noticed that the leaves of the tree were beginning to wither. Clusters of tiny insects called aphids were to be found on the underside of the leaves. They were visited by a large colony of

ants which obtained a sort of honey from them. I immediately embarked on an experiment which, even though it failed to get rid of the ants] kept me fascinated for twenty-four hours. I bound the base of the tree with sticky tape, making it impossible for the ants to reach the aphids. The tape was so sticky that they did not dare to cross it. For a long time, I watched them scurrying around the base of the tree in bewilderment. I even went out at midnight with a torch and noted with satisfaction (and surprise) that the ants were still swarming around the sticky tape without being able to do anything about it. I got up early next morning hoping to find that the ants had given up in despair. Instead, I saw that they had discovered an answer to my thoroughly unscientific methods! They went on to the leaves of the tree. I then realised sadly that I had been a new route. They were climbing up the wall of the house and they were completely defeated by their ingenuity. The ants had been quick to

Q. Answer the following questions by choosing the appropriate options:

1. Insects are regarded unnecessary creatures because:

- (a) we are afraid of them
- (b) they devour the crops
- (c) they contaminate food
- (d) they do more harm than good

Ans.(d)

2. Human beings get a feeling of when they watch insects:

- (a) fear
- (b) fascination
- (c) revulsion
- (d) All of these

Ans. (d)

3. Knowing about the insects helps man:

- (a) to change his attitude towards insects
- (b) to increase his understanding
- (c) to dispel his fears
- (d) to dispel his revulsion

4. The attitude of man towards insects as described in the passage is:

- (a) scientific
- (b) based on facts
- (c) unreasonable
- (d) one of fear and revulsion.

Ans. (d)

5. Ants were stopped at the base of the tree so that:

- (a) they could scurry around in bewilderment
- (b) they should not cross the tape
- (c) they should not reach the aphids
- (d) they should remain where they are

Ans.(c)

6. The phrase that has the same meaning as 'drive away' is:

- (a) to prevent
- (b) difficult to erase
- (c) stood in awe
- (d) to get rid of

Ans. (d)

7. What Children Learn in School

It is common knowledge that school children are under great pressure to perform well in all fields, study ten subjects, play games and develop an impressive image. How do they manage? The skills, techniques and principles which they pick up while still young help them cope.

Two of twentieth century's finest minds have lamented that schools are not teaching the basics of personal excellence or the science of success- Edward De Bono: "Almost all of what a child learns at school after the age of ten is totally irrelevant to his need in later life- Most schools do not teach thinking at all." The serious thesis of this article is that management must be

taught as a school subject. The weightiest argument is that children are managers.

Many of children are called upon to play directly three interpersonal roles: "Figurehead", "Leader" and "Liaison Officer". They do this while assisting teachers as monitors or class representatives or group leaders during educational tours and field work; while captaining teams on playgrounds; and while leading teams in quiz, debating and other competitions. Many more play these roles as surrogates.

The decision role of "Entrepreneur" and "Resource Allocator" may only occasionally be assigned to children. However, it is worth noting that according to a recent survey in Delhi, a monthly allocation of up to Rs.1000 is available as pocket money to school children. Therefore, school children too need to have control over money and develop a sense of budget. If we add to these financial resources, the resources of time, information and intellect available to children, the first two decision roles are not irrelevant to them.

Children play the other two decision roles: "Disturbance Handler" and "Negotiator" more often. True, the international roles of "monitor", "disseminator" and "spokesman" are not so frequently and formally engaged in by children as by CEOs, MDs, Vice Presidents and other adult managers.

If you cannot see children as managers, they are managers in the making: Many of the management habits (e.g., using a to-do list), management skills (e.g. sensitive listening), management attitudes and values are formed early in life. Personality theorists believe that it is extremely difficult to change personality traits, styles of thinking and habits of behaviour once these are formed.

As in language learning, where basic aspects of language like pronunciation and rhythm are extremely resistant to learning after puberty, good management habits, attitudes and values are difficult to acquire in adulthood. In the fifties, even in the educationally advanced countries such as the US, Algebra was thought to be too abstract to be taught even in senior schools. Now it is taught from upper primary classes onwards in both educationally progressive and developing countries. Computer skills, lateral thinking and swimming, often felt to be forbidden by adults are easily learnt by children. In fact, both research evidence and specialists' beliefs strongly support the view that children's ability to learn skills like swimming and creative

thinking is much more developed than adults- necessary or Equally important, complex organisms (a) learn what is pleasurable and (b) adapt themselves in ways that will serve their ease and needs and interests with amazing enthusiasm, effectiveness.

Q. On the basis of your reading of the above passage] answer the following questions by choosing the correct option given below:

1. The reason of pressure on children is:

- (a) common knowledge
- (b) absence of skills
- (c) choice between studies and games
- (d) performance demand in all fields-

2. What according to few educationists is lacking in school teaching:

- (a) Basics of personal excellence
- (b) Science of success
- (c) Thinking
- (d) All of the above

Ans. (d)

3. The sense of budget among children is an indication towards their capability of performing:

- (a) interpersonal role
- (b) decision role
- (c) leading role
- (d) informational role

Ans. (b)

4. The article advocates teaching as a subject in school:

- (a) management
- (b) creative Thinking
- (c) computer skills
- (d) swimming

5. Which word in Para 7 is opposite in meaning of "Concrete" :

- (a) algebra
- (b) acquire
- (c) resistant
- (d) abstract

Ans.(d)

6. The terms used for a detailed critical inspection/study in Para 4 is :

- (a) intellect
- (b) resource Allocator
- (c) survey
- (d) budget

Ans.(c)

8. Resolutions

The New Year is a time for resolutions. Mentally, at least, most of us could compile formidable lists of do's, and don'ts. The same old favourites recur year in and year out with monotonous regularity. We resolve to get up earlier each morning, eat less, find more time to play with the children, do a thousand and one jobs about the house, be nice to people we don't like, drive carefully and take the dog for a walk every day. Past experience has taught us that certain accomplishments are beyond attainment. If we remain deep-rooted liars, it is only because we have so often experienced the frustration that results from failure.

Most of us fail in our efforts at self-improvement because our schemes are too ambitious and we never have time to carry them out. We also make the fundamental error of announcing our resolution to everybody so that we look even more foolish when we slip back into our bad old ways. Aware of these pitfalls, this year I attempted to keep my resolutions to myself. I limited myself to two modest ambitions: to do physical exercise every morning and to read more every evening. An allnight party on New Year's Eve provided me with a good excuse for not carrying out either of these new resolutions on the

first day of the year, but on the second, I applied myself assiduously to the task-

The daily exercise lasted only eleven minutes and I proposed to do them early in the morning before anyone had got up. The selfdiscipline required to drag myself out of bed eleven minutes earlier than usual was considerable. Nevertheless, I managed to creep down into the living&room for two days before anyone found me out. After jumping about on the carpet and twisting the human frame into uncomfortable positions, I sat down at the breakfast table in an exhausted condition. It was this that betrayed me. The next morning the whole family trooped in to watch the performance. That was really upsetting but I fended off the taunts and jibes of the family good humorously and soon everybody got used to the idea- However, my enthusiasm waned] the time I spent at exercises gradually diminished- Little by little the eleven minutes fell to zero. By 10th January, I was back to where I had started from. I argued that if I spent less time exhausting myself at exercises in the morning I would keep my mind fresh for reading when got home from work. Resisting the hypnotizing effect to television, I sat in my room for a few evenings with my eyes glued to a book. One night, however, feeling cold and lonely, I went downstairs and sat in front of the television pretending to read- That proved to be my undoing, for I soon got back to the old bad habit of dezing off in front of the screen. I still haven't given up my resolution to do more reading. In fact, I have just bought a book entitled 'How to read a Thousand Words a Minute'. Perhaps it will solve my problem, but I just haven't had time to read it.

Q. Answer the following questions by choosing the most appropriate option:

1. According to the writer, past experience of resolutions has taught us:

- (a) frustration results from failure
- (b) certain accomplishments are beyond attainment
- (c) New Year is a time for resolutions
- (d) failures are a part of life

Ans.(b)

2. Most of us fail in our efforts at self improvement because:

- (a) our schemes are too ambitious

- (b) we never have time to carry them out
- (c) we announce our resolution to everybody
- (d) All of these

Ans.(b)

3. It is a basic mistake to announce our resolution because:

- (a) we have no excuse to revert back to our earlier life
- (b) we can't be nice to people we don't like
- (c) we look more foolish when we slip back to our old ways
- (d) None of these

Ans. (c)

4. The writer did not carry out his resolutions on New Year's Day because:

- (a) he had attended an all night party
- (b) he was glued to the TV
- (c) the exercise was only for eleven minutes
- (d) everyone was awake and watching him

5. The writer thought of keeping his mind fresh by:

- (a) watching TV
- (b) exercising for eleven minutes
- (c) reading
- (d) finding that more time to play with children

Ans.(c)

6. The word which similar in meaning to 'decrease' is:

- (a) formidable
- (b) monotonous
- (c) attainment
- (d) diminish

Ans.(d)

9. Akbar

Read the following passage carefully and answer the questions given below it. Certain words are given in bold to help you to locate them while answering some of the questions.

During Emperor Akbar's reign, there was a poor man in Agra who was thought to bring bad luck. People believed that if any one looked at his face in the morning, they would have a bad day.

"Get lost, you ugly fellow!" he would be cursed by one and all. "Hide your face before you kill someone with your evil eye!"

The emperor soon beared of this man's reputation and wanted to see him. The poor fellow] who had not harmed a single person in his life, was brought to Akbar.

Akbar took a look at him and asked him to be brought back in the evening.

That particular day was an especially full and tiring day for the emperor and his courtiers.

So many matters had to be attended to, that Akbar even forgot to eat. By the end of the day, the emperor was exhausted- To make matters worse, Akbar was informed that his favourite child, little Prince Salim, had fallen ill- Then the emperor suddenly remembered that he had seen the face of the 'unlucky' man that morning.

That was it. It was that man's entire fault. Akbar decided.

Akbar called his courtiers and told them that he was going to have the 'unluckly' man executed. All of them agreed immediately. That is, all except Birbal. Instead, Birbal let out a short laugh. "What's the matter, Birbal?" asked the angry emperor. "You seem to find something funny!"

"Nothing, your majesty." replied Birbal.

"You say this man brings bad luck because you had to go without food every since you saw him this morning. Look at his luck. Yours was the first face he saw today, and he has to die because of it."

Akbar immediately realized his folly and rewarded Birbal for his wisdom.

1. Why had the King not eaten his food:

- (a) He was very busy that day unlucky fellow
- (b) He had seen the face of the
- (c) He was not feeling well lunch
- (d) He had been invited by Birbal for
- (e) None of the above

Ans. (a)

2. Who was not well on that particular day:

- (a) King Akbar
- (b) The King's courtiers
- (c) Birbal
- (d) The poor man
- (e) Prince Salim

Ans. (e)

3. Which of the following describes Birbal:

- (a) He was a famous merchant
- (b) He had lost his senses
- (c) He was very poor
- (d) He possessed good logical thinking
- (e) He was a miser

Ans.(d)

4. Which of the following is TRUE in the context of the passage:

- (a) The poor man wanted to see the king
- (b) The poor man was well educated
- (c) The courtiers were sympathetic with the poor man
- (d) King Akbar was happy to see the poor man
- (e) King Akbar realized his mistake

Ans.(e)

5. Which of the following is/are NOT TRUE in the context of the passage:

- (1) Akbar worried too much after meeting the poor man
 - (2) Akbar had eaten his food with the poor man
 - (3) Akbar decided to execute the poor man
- (a) Only (1)
 - (b) Both (2) and (3)
 - (c) All (1), (2) and (3)
 - (d) Both (1) and (2)
 - (e) Only (3)

Ans.(d)

6. What was Birbal's initial reaction when he heard that the poor man would be executed:

- (a) He was angry because Akbar had not taken his advice
- (b) He laughed slightly
- (c) He was silent and wanted to give a chance to the poor man
- (d) He was very happy because he wanted to get rid of the poor man
- (e) He was surprised and wanted to speak to the poor man

Ans.(b)

7. Which of the following cannot be said about the poor man:

- (1) The people of his own place cursed him
 - (2) He was living in Agra
 - (3) He was executed because of his unlucky face
- (a) Only (1)
 - (b) Only (2)
 - (c) Only (3)
 - (d) All of the above
 - (e) None of the above

8. Why did the king decide to execute the poor man:
- (a) The poor man was infact very unlucky
 - (b) The King had a very bad day after seeing him
 - (c) His attendants told him to do so
 - (d) The poor man brought ill luck for everyone
 - (e) The poor man refused to meet him

Ans.(d)

9. Birbal was rewarded because-----
- (a) he was in agreement with the King's decision
 - (b) he made the King realize his mistake
 - (c) he brought the poor man to the King
 - (d) he wanted to teach a lesson to the poor man
 - (e) None of the above

Ans.(b)

Choose the word that is MOST NEARLY the SAME in MEANING as the word/phrase printed in bold as used in the passage-

10. REPUTATION
- (a) Character
 - (b) Respect
 - (c) Fame
 - (d) Report
 - (e) Honour

Ans. (c)

11. FOLLY
- (a) Argument
 - (b) Mistake

- (c) Words
- (d) Conflict
- (e) Misunderstanding

Ans. (b)

12. PARTICULAR

- (a) Special
- (b) Definite
- (c) General
- (d) Significant
- (e) Specific

Ans.(e)

Choose the word is MOST OPPOSITE in MEANING of the word printed in bold as used in the passage-

13. HIDE

- (a) Seekd
- (b) Show
- (c) Go away
- (d) Indicate
- (e) Disclose

Ans.(e)

14. EXHAUSTED

- (a) Consumed
- (b) Drained
- (c) Restless
- (d) Desirous
- (e) Energetic

Ans.(e)

15. CURSED
- (a) Blamed
 - (b) Hated
 - (c) Bldessed
 - (d) Ingnoored
 - (e) Damned

Ans. (c)

Unit-III

(A) Basic Language Skills

Introduction

There are four basic language skills required for learning a language and communication. We usually learn to listen first, then to speak, then to read, and finally to write. These are called the four "language skills". In this unit, you will learn about vocabulary, synonyms, antonyms, word formations, prefixes, suffixes, confusing words, misused words and similar words with different meanings.

Vocabulary

According to the Cambridge English dictionary, vocabulary includes all the words known and used by a particular person or all the words that exist in a particular language. On the other hand, the Oxford dictionary defines it as follows:

1. The body of words used in a particular language.
2. The words used in a particular subject or sphere of activity or on a particular occasion.
3. The body of words known to an individual person.

Thus vocabulary refers to all the words of a language or the words used by a particular person or group. It would be interesting to note here that a large number of the words in English language have been borrowed from other languages.

Importance of Vocabulary Enhancement

1. It gives you the ability to say what you mean: By having several words at your disposal for describing an event or emotion, you can be open and explicit while sharing your ideas and opinions.

2. It helps you understand what other people are saying or reading: Vocabulary is the foundation for comprehension and unfamiliar words become holes in the text, preventing you from completely understanding what you just read.

3. It boosts power of persuasion: Having a rich/vocabulary will help you communicate in a more engaging way. Relying on one of two words to describe an idea will be repetitive and not as persuasive as relying on a vocabulary of 10-15 similarly descriptive terms.

4. It helps in making a good impression on others: How much articulate you are, constitutes a big part of the impression you make on others.

5. Successful communication: Vocabulary plays an essential role in creating understanding of language through what we hear and read. Studies indicate that possessing an extensive vocabulary has strong links with a successful communication- vocabulary is a serious.

6. Better job opportunities: A low failure for any individual- Having a rich and refined collection of words make a decisive impact in your career and can thoroughly impress the recruiters- It shows your willingness to learn and zeal to improve your present status and that is undoubtedly a good trait in professional world.

In short, vocabulary unintentionally plays an important role enriching the resume of a professional to get a good career.

Easy Ways to Improve and Expand Your Vocabulary

1. Love words: You have to be really enthusiastic about learning new set of words then only you are going to succeed. Hence, it is desirable to fall in Fall in Love with Words.

2. Look up words you don't know whenever you encounter them: After encountering and looking up a word several times, you will ultimately be able to remember the meaning of that word. Try to use them in regular conversation so that you will be able to understand when and where to use them.

3. Read, read and read: This is the most effective way of finding new words every minute. Don't limit yourself, the more you read, the more you will expand the range of words.

4. Follow 'Word of the day' in several computer programs: There are many applications, programs and websites these days that can update you with a new word everyday if you register yourself there and fill all the required details. You can get a new email or text message with a new word and its definition alongwith the word usage examples.

5. Play word game with friends: Try boggle, scrabble or catch phrase. There are so many great games out there to teach you new words. If a friend comes up with a word that you don't know, ask him/her what it means.

Objective Type Questions

Choose the correct word or phrase for each blank.

1. The government has smoking in public places. (prevented/banned/avoided/stopped).
2. The police the man because he was behaving suspiciously.(arrested / sentenced / charged/convicted).
3. My mother me for breaking the window.(accused / complained / charged / blamed)
4. You have to find a good for being late otherwise they won't believe you.(cause/result/excuse/aim)
5. The of the meeting is to improve relationships between the two companies.(purpose / sense/reason / cause).
6. The child was by a dangerous dog and taken to the hospital.(knocked / attacked / blown / beat).
7. Tourists from all over the world come to London to hear Big Ben..... midnight.(below/ beat / hit / strike).