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A Girl with a Basket

—William C. Douglas

सम्पूर्ण पाठ का हिन्दी रूपान्तरण

हिमालय की ओर बढ़ते हुए मैं दिल्ली को छोड़ चुका था। मुझे बरेली तक रेलगाड़ी से जाना था, और फिर कार से रानीखेत तक जो अंग्रेज सेना की पर्वतीय क्षेत्र थी और जो बर्फ से ढके 120 मील तक फैले हिमालय के सामने एक 6,000 फुट ऊँची पर्वतश्रेणी पर स्थित है। रेलगाड़ी धीमी गति से चल रही थी, और रास्ते में पड़ने वाले सभी स्टेशनों पर रुक रही थी। प्रत्येक स्टेशन पर मैं अपने डिब्बे (कम्पार्टमेंट) के दरवाजे को खोल देता था और प्लेटफार्म पर घूमता था।

प्लेटफार्म लोगों से ठसाठस भरे होते थे जिनमें सिख, मुसलमान, हिन्दू, सैनिक, व्यापारी, पुजारी, कुली, भिखारी, फेरीवाले होते थे। प्रायः प्रत्येक व्यक्ति नंगे पैर होता था तथा ढीले सफेद कपड़े पहने होता था। मैं कम-से-कम तीन व्यक्तियों से पूछता तब मुझे एक ऐसा व्यक्ति मिलता जो अंग्रेजी बोल सकता था। हम संसार के मामलों और उस प्रत्येक महत्वपूर्ण विषय पर बात करते जो उस दिन के समाचारों में होता था। इस प्रकार मैं जनता के विचारों की सरकारी दृष्टिकोण और दी गई सूचनाओं से तुलना करके राष्ट्र की भावनाओं को जानने का प्रयत्न करता था।

यह मार्ग भारत के सर्वाधिक विकसित कृषि क्षेत्रों में से एक था। यह ऊपरी गंगा नदी का मैदान था, जो समुद्र तल से एक हजार फुट ऊँचा होने पर भी काफी गरम था। गंगा का रंग मटमैला था, वह बाढ़ के पानी से उफन रही थी और इसके बाढ़ के पानी में हजारों एकड़ चावल के खेत डूबे हुए थे। उत्तरी दिशा में जंगलों का विस्तार था— अविच्छिन्न रूप से लंबी-लंबी घास फैली थी जिसकी ऊँचाई आदमी के सिर से भी अधिक थी, जिसके बीच-बीच में बड़े-बड़े पेड़ों के झुरमुट थे— जो बाघों, हाथियों, अजगरों व नागों के शरणास्थली थे। बाकी स्थलों पर सपाट मैदान ही थे जो दूर क्षैतिज तक विस्तृत दिखाई पड़ते थे लेकिन बीच-बीच में यहाँ-वहाँ बरगदों के पेड़, पाकड़ पेड़ों की पंक्तियाँ एल्म पेड़ों की तरह दिखाई देती थी जिनके तने घुमावदार मोटाई लिए हुए थे। दक्षिण-पश्चिम की ओर से गर्म और तर हवा बह रही थी। स्टेशनों पर खाने की खोज में बंदर पेड़ों से उछलकर आ जाते थे— उनमें से कुछ बन्दरियाँ भी होती थी, जिनके पेट से बच्चे चिपके होते थे। जिन गाँवों से होकर हम गुजरे थे उनकी दीवारें गोबर और कच्ची मिट्टी से बनी हुई थीं। उनकी नोकदार छतों पर छप्पर थे— ढलुवाँ बल्लियों पर फैले हुए बाँस जिन पर घास के बंडल बँधे थे। छप्परो पर फैली हुई कद्दू की बेलों पर उस दिन फूल खिले हुए थे और वे मटमैली मोटी दीवारों पर लटकती हुई पीले रंग की टेढ़ी-मेढ़ी रेखाएँ जैसी लग रही थी।

लोगों से बात करने का मेरा यह सिलसिला एक स्टेशन पर टूट गया। जैसे ही मैं डिब्बे से नीचे उतरा, बच्चों की एक टोली मेरे चारों ओर एकत्रित हो गई। वे टोकरियाँ बेच रहे थे— हाथ से बुनी, सरकडे की टोकरियाँ जिन पर सादी डिजाइन बनी हुई थीं। वे टोकरियों को ऊँचा उठाए हुए थे और जोर से ऐसे शब्द बोल रहे थे जिन्हें मैं नहीं समझ पा रहा था, किंतु उनके शब्द उनकी इच्छा स्पष्ट रूप से प्रकट कर रहे थे।

ये शरणार्थी बच्चे थे। जब भारत और पाकिस्तान के विभाजन का निर्णय हुआ तो लाखों लोगों ने अपने मूल स्थानों को छोड़ दिया। नब्बे लाख लोग धार्मिक उमाद के डर से पाकिस्तान से भागकर भारत आ गए। वे रवाना होते समय पूरी तरह से निर्धन थे; जब उन्होंने अपनी लंबी कठिन यात्रा आरम्भ की तो वे और भी गरीब हो गए क्योंकि जो कुछ वे ला सकते थे वह केवल थोड़ा-सा भोजन और कुछ सामान था। शीघ्र ही उनकी भोजन सामग्री भी समाप्त हो गई। यात्रा आरम्भ करने के कुछ दिन पश्चात् ही भुखमरी के कारण वे लोग सड़कों के किनारे ही गिरकर मरने लगे।

टोकरियाँ बेचने वाले बच्चे इन्हीं शरणार्थियों के पुत्र-पुत्रियाँ थे। वे या उनके माता-पिता या रिश्तेदार नगरों में एक हो गए थे, छोटी खुली दुकानें लगाकर और साधारण वस्तुओं को बनाकर उन बाजारों में, जहाँ पहले से ही अत्यधिक भीड़ थी, जीविका कमाने का प्रयत्न कर रहे थे। वे कपड़े तथा घास से बनी झोपड़ियों, जिनकी गलियों में कतारें लगी हुई थीं, में रहते थे। ये शरणार्थी, जो छोटे किसान थे, जीवनभर थोड़े में जीवन-निर्वाह करने के अभ्यस्त थे क्योंकि उनकी वार्षिक औसत आमदनी वर्ष में सौ डॉलर से अधिक नहीं होती थी। साधारण अकुशल मजदूर प्रतिदिन तीन सेन्ट या सप्ताह में दो डॉलर से कम कमाता है। दिन में एक बार भोजन मिलता है—एक प्याज, एक रोटी, दूध के साथ एक कटोरी दाल, शायद थोड़ा-सा बकरी के दूध का पनीर। न चाय, न कॉफी, न चिकनाई (घी आदि), न मिठाई, न गोशत। एक वर्ष में सौ डॉलर से सप्ताह में दो डॉलर भी नहीं हाते, फिर भी इतना थोड़ा-सा धन उन लोगों को टोकरियाँ बेचकर नहीं कमाया जा सकता था जो स्वयं इतने गरीब हैं कि टोकरियाँ नहीं खरीद सकते। निःसन्देह यही कारण है कि ये छोटे बच्चे मेरे ऊपर टिड्डियों की भाँति टूट पड़े। उनकी नज़र में एक अमेरिकी होने के कारण निःसन्देह में सर्वाधिक आशाजनक खरीदार था।

मैंने कुछ आने में एक छोटी-सी टोकरी खरीदी, थोड़े से अधिक पैसों में फलों की एक दूसरी टोकरी, एक रूपए में रद्दी कागज

डालने की एक सुन्दर टोकरी, एक रूप में सिलाई के सामान की टोकरी, एक या दो आना प्रत्येक में कुछ पंखे। मेरे हाथ भर गए थे और मैंने पचास सेन्ट भी खर्च नहीं किए थे। बच्चे अपने माल की जोर से आवाज लगाते हुए घूम रहे थे। मैं चारों ओर से घिरा, आगे बढ़ने में असमर्थ एक कैदी बन गया था। सर्वाधिक परिश्रमी, चुस्त विक्रेता नौ साल की एक सुन्दर लड़की थी जो मेरे सामने खड़ी थी। उसके पास मूठ वाली एक सुन्दर टोकरी थी और उसके लिए वह डेढ़ रुपया या लगभग तीस सेन्ट चाहती थी। वह बहुत जोर देकर अपने बात कहने रही थी। उसकी आँखों में आँसू थे। वह बहुत आग्रह कर रही थी और उसके स्वर में ऐसे करुणा थी जो किसी भी हृदय को झकझोर दे।

मेरे हाथ भरे हुए थे। एक और टोकरी के लिए, आवश्यकता की तो बात ही क्या, मेरे पास जगह नहीं थी। अपने बाएँ हाथ पर टोकरियों और पंखों को संभालकर, मैंने अपने सीधे हाथ वाली कोट की जेब में हाथ डालकर थोड़ी-सी रेजगारी निकाली-शायद कुल मिलाकर पन्द्रह सेन्ट थे- जो मैंने उस टोकरी में रख दी जिसे वह लड़की मेरे सामने कातर ढंग से पकड़े हुए थी। मैंने यह समझाने का प्रयत्न किया कि मैं टोकरी नहीं खरीद सकता हूँ, परन्तु उसके बदले धन का उपहार दे रहा हूँ। मैंने तुरन्त अनुभव किया कि मैंने कोई अपराध कर दिया है। इस नौ वर्ष की बच्ची ने, जो फटे कपड़े पहने थी और भुखमरी के कगार पर थी, अपनी ठोढ़ी ऊपर उठाई, टोकरी में हाथ डाला और एक स्वाभिमानी स्त्री जैसे सम्मान और गौरव के साथ धन मुझे लौटा दिया। केवल एक ही काम था जो मैं कर सकता था। मैंने टोकरी खरीद ली। उसने अपनी आँखें पोंछी, मुस्कराई और प्लेटफार्म से तेजी से भागकर किसी घास की झोपड़ी की ओर बढ़ी जहाँ उस रात के लिए उसके पास कम-से-कम तीन सेन्ट हो गए होंगे।

मैंने यह कहानी प्रधानमंत्री पं० जवाहरलाल नेहरू को सुनाई। मैंने उन्हें बताया कि यह भी एक कारण है जिसकी वजह से मैं भारत से स्नेह करने लगा हूँ।

जो लोग मैंने भारत में देखे— गाँव में तथा ऊँचे पदों पर आसीन भी— उनमें स्वाभिमान तथा अच्छे व्यवहार और सुयोग्य नागरिकता की भावना भरपूर है। उनमें स्वतंत्रता के लिए तीव्र लालसा भी है। इस सुन्दर बच्ची ने— जो गन्दगी और गरीबी में पली थी, जिसे भाषा और व्यवहार की किसी स्कूल में कोई शिक्षा नहीं मिली थी—मुझे भारत की गहन भावना-प्रधान आत्मा की एक झलक दिखा दी थी।

EXERCISE

Explanation

Explain with reference to the context the following:

1. The platforms were who spoke English.

Reference to the context: These lines have been extracted from the chapter 'A Girl with a Basket'. It is written by William C. Douglas. The author was travelling from Delhi to Bareilly by train. At every station he got down and talked to the people.

Explanation: In this passage, the author is describing his encounter at the platform of railway station. He observes a great variance there. He says that the platform was full of people who belonged to different religions like Sikh, Muslims, Hindus and different sections of society like soldiers, merchants, priests, porters, beggars and hawkers. Most of them were barefoot and dressed up in loose white clothes. To have a conversation, author had to ask at least three people before he could find one who could speak English.

2. We would talk.....attitudes and reports.

Reference to the context: These lines have been extracted from the chapter 'A Girl with a Basket'. It is written by William C. Douglas. After getting off the train the author was trying to find out someone who could speak English and he could talk to that person (or people) about the events in the world.

Explanation: After asking atleast three people, the author found one. Then in their conversation, they talked about the major events which were occurring in the world. They talked about the important subjects and about the news of the day today. He was trying to know the people's opinion and their view on the current scenario of the world and their feeling or reaction about the recent situations of the nation. Thus he was trying to know the feedback of people and their opinion against the official attitudes and reports in the nation.

3. Monkeys- some of yellow over drab walls.

Reference to the context: These lines have been extracted from the chapter 'A Girl with a Basket'. It is written by William C. Douglas. In there lives, author is describing one of his sights he saw from the train compartment.

Explanation: The author saw many monkeys some were mothers with their babies. Babies had clung to their mothers and mothers were riding underneath, swinging off trees at the station in search of the food. The train also passed through the villages. The walls in the houses of these villages were made of mud mixed with water and cow dung. Roofs were thatched made up of grass and bamboo poles which were

stretched across the rafters. There were creepers of pumping on the thatches too. The ripe pumpkins had left trails (marks) of yellow colour over dull brown walls.

4. **At one station my unmistakably their desire.**

Reference to the context: These lines have been extracted from the chapter 'A Girl with a Basket'. It is written by William C. Douglas. When at one station, author was getting off on the platform he was surrounded by a group of young children.

Explanation: In this passage as soon as he got down at a station, his routine of talking to the people was disturbed by some young children. They all gathered around him. They were selling handwoven, seed baskets with simple designs and patterns. They all were holding baskets high and shouting words to sell their baskets. The author did not understand their language but he surely understood any felt their desires.

5. **They were poor died where they fell.**

Reference to the context: These lines have been extracted from the chapter 'A Girl with a Basket'. It is written by William C. Douglas. In this passage the author is telling about the miseries of refugee children and their parents. It is about the time when partition of India and Pakistan was announced.

Explanation: After India Pakistan partition thousands of people were homeless. Due to the fear of extremism, many people left Pakistan and came to India. Here, they had to made an arduous journey. They were very poor. They were just able to carry some food and a few belongings. The food did not last long. After few days, they had weakness and they starved. They started falling down due to it and died there too.

6. **The children selling already overcrowded.**

Reference to the context: These lines have been extracted from the chapter 'A Girl with a Basket'. It is written by William C. Douglas. In these lines, the author is describing the plights of refugees. He is telling about their struggles to survive in the cities.

Explanation: The author says that the children who were selling baskets on the platform were the sons and daughters of the refugees. There children's parents or relatives had gathered in cities to earn their living. They had started small stalls. Some of them were manufacturing ordinary things like baskets and fans. They are struggling hard to earn a living through all there as the market was already full with such articles as well as people.

7. **The most diligent would wring any heart.**

Reference to the context: These lines have been extracted from the chapter 'A Girl with a Basket'. It is written by William C. Douglas. In there lives, the authors is talking about the most hardworking and aggressive seller who was requesting him to buy the basket earnestly.

Explanation: Among the refugee children, there was a girl who was the most hardworking and aggressive seller. She was beautiful and just nine years old. She was earnestly requesting the author to purchase her lovely basket which had a handle in it. She wanted to sell it for thirty cents. Since the author had already purchased many articles, he was unable to buy more. Therefore the girl had tears in her eyes and she was pleading in a way that would squeeze anyone's heart.

8. **My arms were money back to me.**

Reference to the context: These lines have been extracted from the chapter 'A Girl with a Basket'. It is written by William C. Douglas. In these lines, a child pleads to the author to buy his basket too but he has already purchased many articles. So he offers her some money but she refuses. It shows here pride and integrity at such a tender age.

Explanation: In this passage, the author says that he purchased so much articles that his both arms were unable to hold them. Forget his need but he had no place to hold another basket offered by the small beautiful girl. Somehow balancing the articles, he took out fifteen cents and put it to the basket that she had hold high pleading before him. He tried to explain her that he was quite unable to purchase her basket and therefore offering their money to compensate it. The girl, who was just nine years old, who was poor and struggling in her life to survive refused this charity. At this the author realised that he had offended the little girl who wanted money through her hardwork and not through charity. Therefore she returned his money.

9. **I told this and citizenship.**

Reference to the context: These lines have been extracted from the chapter 'A Girl with a Basket'. It is written by William C. Douglas. In these lines, the author is telling about the people he saw in India to Prime Minister Pandit Jawaharlal Nehru.

Explanation: Author here says that he had told this story of little girl to Pandit Jawaharlal Nehru. He told him that the people like the nine years old small girl made him fall in love with India. Such people represented the beauty of a nation. The people he saw and met, whether they were from the villages or from high statues had pride, integrity and emotion of citizenship.

10. They also have soul of India.

Reference to the context: These lines have been extracted from the chapter 'A Girl with a Basket. It is written by William C. Douglas. In these lines, writer says that the small girl who herself was struggling for her survival gave him the best glimpse of India.

Explanation: In this passage, the author says that people in India had great adoration for independence. All the people he met were dignified and full of self respect.

The author was most impressed and inspired by beautiful child, who was just nine years old. She represented a brave and dignified citizen Though she was born in poverty, she did not beg. She was illiterate but knew the meaning and importance of hardwork. She was not trained in good and cultured behaviour but she was well aware that nothing is above than, one's self respect. This girl had shown him the true and real India of pure soul.

Comprehension

Read the following passages and answer the questions below them:

1. The platforms were attitudes and reports.

Questions with their answer:

(i) How were the people on the platforms dressed?

Ans. The people on the platforms were dressed in loose white garments.

(ii) How many persons the author found who spoke English?

Ans. At every stop, the author would ask atleast three people on the platform before he could find one who spoke English.

(iii) Why was the author in search of a person who knew English?

Ans. This is because in this way he was trying to get a feel of the pulse of the nation, checking opinion against official attitudes and reports.

(iv) What was the subject of conversation between the author and English knowing person?

Ans. World affairs and every major topic the news of the day produced were the subjects of conversation between them.

(v) What was the intention of the authors talking to the people?

Ans. The intention of the author talking to the people was to get to know the views and opinions about the situations and issues of the nation. Thus he wanted to get a feel of the pulse of the nation.

(vi) Who were the people crowding the platforms?

Ans. The people like Muslims, Hindus, Sikhs; soldiers, merchants, priests, porters, beggars and hawkers were crowding the platform.

2. There were refugee where they fell.

Questions with their answer:

(i) Who were these refugees? When did they come to India?

Ans. These refugees were the people who left station and decided to settle in India. They came in 1947 when the partition of India and Pakistan was ordered.

(ii) How many refugees came to India?

Ans. Nine million people as refugees come to India.

(iii) Why did many refugees die on the way?

Ans. The refugees were poor people. They could carry a bit of food and a few belongings when they left Pakistan. As soon as they were out of food, they became weaker day by day due to hunger and die on the way.

(iv) Which refugee children are being referred to in the first sentence?

Ans. The children who gathered around the author selling baskets are being referred as refugee children in the first sentence.

(v) Why did so many people come to India from Pakistan?

OR

Why did the refugees leave Pakistan?

Ans. Many people came to India from Pakistan, after the partition between India and Pakistan, by the fear of religious fanaticism.

(vi) **How were they poorer as they began their long trek?**

Ans. They could carry only a little food and a few belongings. Soon they were out of food. Most part of the items brought by them was spent. so they were poorer as they began their long trek.

(vii) **Could all of them reach India well? If not, why?**

Ans. Due to the lack of food, many of them became weak. Starvation and weakness made them lifeless. They died where they fall. so all of them could not reach India well.

(viii) **When did people pull up their roots and change their residences?**

Ans. When partition between India and Pakistan was decreed, hundreds of thousands of people pulled up their roots and changed their residences.

(ix) **Why did people carry very little when they left for a long journey?**

Ans. During the time of partition, the condition of country was very sensitive. People left Pakistan by the fear of religious fanaticism. Due to such circumstances, they were unable to gather all their belongings and carry them. So whatever they could carry, they took with them.

3. The children selling market they had seen.

Questions with their answer:

(i) **Who were the children selling baskets?**

Ans. The children selling baskets were sons and daughters of the refugees who left Pakistan during India-Pakistan partition.

(ii) **Where did the children of the refugees, their parents and relatives make their sheds? What did they do for their livelihood?**

Ans. They made their sheds along the streets in the cities. They manufactured simple articles like baskets and fans to earn their livelihood.

(iii) **How much did the parents among the refugees earn every year according to the author?**

Ans. According to the author, the parents among the refugees earn about one hundred dollars a year.

(iv) **What was the normal meal of these people?**

Ans. These people had only one meal a day. Their normal meal was an onion, a piece of bread, a bowl of pulse with milk, perhaps a bit of goat cheese.

(v) **Why did the little children descend on the authors like locusts.**

Ans. The little children descended on the author like locusts because he seemed to them the most promising market.

(vi) **Complete the following statement by choosing the correct alternative. To make a living means:**

(a) making a house to live in (b) earning one's bread.

Ans. (b) Earning one's bread.

(vii) **Why did the refugee children consider the author, an American, a promising customer?**

Ans. America was considered among the richest nation and the children might be aware of it. Therefore, they considered the author, an American, a promising customers.

4. This child of nine soul of India.

Questions with their answer:

(i) **Which story did the authors narrate to Pt. Jawaharlal Nehru?**

Ans. The author narrated the story of the little refugee girl to Pandit Jawaharlal Nehru that how the girl who was just nine years old returned gratuity to the author. This firmly shown that she believes in hardwork and not in begging or charity.

(ii) **What was the reason that made the author the author full in love with India?**

Ans. The reason that made the author fall in love with India was a lively sense of decency and citizenship of people.

(iii) **What do you understand by passion for independence?**

Ans. Passion for independence means to be independent individually and depend only on one's work and diligence.

(iv) **What virtues did the author discover in the Indian people?**

OR

What type of people did the author happen to seen in India?

Ans. The Author discovered the virtues of pride and lively sense of decency in the Indian people.

(v) **How do you know that the people in the country hold self-respect in high esteem?**

Ans. A refugee, nine years old girl who was poor and on the edge of starvation refused charity. This clearly depicts that the people in the country held self respect in high esteem.

(vi) **How has the child been described in the passage?**

Ans. The child was diligent and an aggressive vendor. She was dressed in rags and lived in squalor. She was poor, illiterate and knew no manners. Also, she was full of self respect and pride.

(vii) **What is the impression of the authors about India?**

Ans. The author was very much impressed by the pride, a lively sense of decency in the people and by the warm soul of India. He had high esteem for India.

(viii) **Who is the author of this passage?**

Ans. William C. Douglas is the author of this passage.

(ix) **Why did he feel that Indian people had both pride and lively sense of decency and citizenship?**

Ans. People in India were struggling to survive at the time of Partition. They were starving and dying but still some people did not leave their self respect and dignity. They were still hopeful for their lives. Instead of all the sufferings, they were still full of pride and still had decency and a proud citizen of India.

(x) **Write a couple of sentences about the 'beautiful child' mentioned in the passage.**

Ans. (a) The girl was full of self respect and pride.

(b) She was honest and her dignity was very important to his.

(c) Though she was poor and on the edge of starvation, she still believed in hardwork and not in charity.

5. **My aims were that night.**

Questions with their answer:

(i) **Why was the author not interested in buying the basket from the girl in the beginning?**

Ans. The author had already bought many baskets and his arms were full with them. So he was not interested in buying the basket from the girl in the beginning.

(ii) **Why did the girl return the author's money that he had given her as gratuity?**

Ans. The girl wanted to earn had money through selling the basket, She believed in hard work and diligence. She did not want charity.

(iii) **Why was the author impressed with the girl?**

Ans. At this tender age, she was honest, hardworking and full of self respect so These qualities impressed the author.

(iv) **How did the author help the girl without hurting her feelings?**

Ans. The authors helped the girl without hurting her feelings by purchasing the basket from her.

(v) **Did the girl become happy when the author bought her basket? Describe according to passage.**

Ans. Yes the girl become happy when the author bought her basket. As soon as he bought the basket, she wiped her teary eyes, smiled and went towards her hut.

Short Answer Type Questions

Answer the following in not more than 30 words each:

1. **Where was the authors going? From where did he start? How did he travel?**

Ans. The author was going to Ranikhet. He started from Delhi. He traveled Delhi to Bareilly by train and then by car to Ranikhet.

2. **Give a brief description of the train author was travelling by.**

Ans. The train was slow and stopped at every station. At every stop, the author alighted on the platform. He also enjoyed the sights on the way though the train. He saw richest agricultural areas, a number of forests, etc.

3. **What did the author do to get a feel of the pulse of the nation?**

Ans. To know more about people and their opinions about the current conditions of that time, the author walked the platform and talked to the people about world affairs and the events of those days. Thus he got a feel of the pulse of the nation.

4. **Describe the things and scenes the author saw on his way from New Delhi to Ranikhet?**

Ans. On his way, the author saw the agricultural areas, the jungles, and flat land running to the horizon. He also saw monkeys. Some of them were mothers. He saw villages which had huts made of thatch and mud.

5. **What disturbed the continuity of the author's conversation at one of the stations?**

Ans. At one of the stations, the author alighted, a group of young children gathered around him. They were refugee children and they wanted to sell their articles to the author.

6. **What things did the author, William C. Douglas, buy from the refugee children so much so that his arms were full?**

Ans. The author bought one tiny basket, a fruit basket, a beautiful wastepaper basket, a lovely sewing basket and few fans. These things made his arms full.

7. What forced the author to buy the little girl's basket?

Ans. The author wanted to help the girl but could not buy more articles so he offered gratuity as substitute which she did not like. Thus the only option he left with to buy her basket.

8. What made the author realize that he had given offence by extending the gratuity to the girl as a substitute for not buying the basket?

Ans. As the author put the money in her basket, the girl raised her chin, took out the money from the basket and returned it to him with pride and graciousness. At this movement the author felt the he had offended her.

9. What does the author William C. Douglas say in praise of the people of India?

Ans. He found that the Indians are honest, diligent and decent. They have passion for their independence and citizenship.

10. What picture did William C. Douglas carry back in the mind of our country and the people as a whole?

Ans. William C. Douglas carried a very high opinion about the Indians and their virtues with him. He was impressed by the warm soul of India and like them in high esteem.

11. Why did millions of people leave Pakistan for India?

Ans. Due to the partition between Pakistan and India and by the fear of religious fanaticism, millions of people left Pakistan.

Long Answer Type Questions

Answer the following questions in not more than 150 words each:

1. Describe the scenes and sights that William C. Douglas saw during his journey from Delhi to Ranikhet?

Ans. William C. Douglas started his journey from Delhi to reach Ranikhet. He went from Delhi to Bareilly by train and then by car to Ranikhet. The train was moving slowly and stopped at every station.

On every platform, the author got down. He found the platforms crowded with all kind of people from different sections of society and religions. All were barefoot and dressed in loose white garments. There were also monkeys, some of them were mothers with babies. They were jumping off trees looking for food.

The route of the train laid through one of the richest agricultural areas. This was the upper Ganga river plain. There were great expanses of grass higher than a man's head. At some places, there were rows of banyan and the packers trees. He saw rice fields flooded with water.

He passed by the villages which had muddy house with thatched roof. The pumpkin vines were growing over them and trailing down the drab walls.

All these scenes and sights were seen by the author and he was very delighted to see the nature's beauty.

2. Describe how the girl with the basket impressed the author William C. Douglas.

Ans. At one station, as soon as the author alighted from the train, some children gathered around him. They were selling baskets of different types like hard-woven, seed baskets with simple designs and patterns. They hold the basket high, shouting words that the author did not understand but it conveyed their desire. They were refugee children and helping their family in survival.

The author bought the articles from them like few baskets and fans. His both arms were full. There was a beautiful, diligent but an aggressive vendor girl who also requested the author to buy her basket. The author arm was already full, so he refused. She pleaded and begged him that wring his heart. He offered her gratuity but she refused with pride and graciousness. So he bought her basket. The author was impressed by her virtues and diligence.

3. How had the girl with a basket given the author a glimpse of the warm soul of India?

Ans. The girl was among the refugee children who helped their families to survive during the partition. When the author alighted on the platform, the refugee children surrounded him to sell their articles. To help them the author bought few baskets and fans which had made his both arms full. Among the kids, there was a beautiful nine years old girl. She was a diligent and aggressive vendor. She also wanted to sell her but he was unable to buy it when she pleaded and begged to him, it melted his heart. So he extended the gratuity as a substitute which she returned him. This impressed the author. He was amazed that how a little girl who herself was struggling in her life to get one day meal, had not left her virtues. She represented the people who did not give up in hard times and remained dignified. Thus she gave him the glimpse of the warm soul of India.

Multiple Choice Questions

Choose the most suitable option :

- The author of 'A Girl with a Basket' is: William C. Douglas.**
(a) Mathew Arnold (b) James Joyce (c) William C. Douglas (d) William P. Douglas
- William C. Douglas had left New Delhi for the Himalayas.**
(a) New Delhi (b) Mumbai (c) Bareilly (d) London
- Nine million people left Pakistan and came to India driven by the fear of Religious fanaticism.**
(a) Social (b) Economic (c) Religious (d) Political
- The children selling baskets were sons and daughters of these refugees.**
(a) selling (b) buying (c) seeing (d) colouring
- That no doubt in the reason these little children descended on me like Locusts.**
(a) clouds (b) birds (c) locusts (d) flies
- The most diligent aggressive vendor was a beautiful girl of nine right in front of me.**
(a) lazy (b) diligent (c) intelligent (d) carefree
- The people of India have a passion for independence.**
(a) hope (b) passion (c) hatred (d) gratitude
- I bought one tiny basket for a few annas.**
(a) small (b) great (c) tiny (d) big
- My arms were filled and I had not spent fifty cents.**
(a) tied (b) filled (c) empty (d) vacant
- The average unskilled labourer makes thirty cents a day or less than two dollars a week.**
(a) trained (b) unskilled (c) aggressive (d) eligible

Language Skills

- Search the words as it is used in the chapter, with one of the meanings below:**
(i) mountain range (ii) overwhelming (iii) ordered (iv) extremism (v) habituated (vi) dirt
(i) mountain range – ridge
(ii) overwhelming – inundating
(iii) ordered – decreed
(iv) extremism – fanaticism
(v) habituated – accustomed
(vi) dirt – squalor
- Give the synonyms of the following words:**
(i) rafter (ii) clump (iii) vines (iv) trek (v) decency (vi) squalor (vii) offence (viii) passion (ix) warm soul
(i) rafter – beam (ii) clump – cluster
(iii) vines – creepers (iv) trek – journey
(v) decency – propriety (vi) squalor – dirt
(vii) offence – breach (viii) passion – devotedness
(ix) warm soul – good hearted
- Here are given some words. Find their antonym from the chapter:**
(i) arid (ii) enclosure (iii) bright (iv) moderation (v) lazy (vi) friendly (vii) indifference (viii) cleanliness (ix) empty
(i) arid – inundate
(ii) enclosure – expanse
(iii) bright – drab
(iv) moderation – Passion
(v) lazy – diligent
(vi) friendly – aggressive
(vii) indifference – worm soul
(viii) cleanliness – squalor
(ix) empty – full
- Here are some pairs of words which are pronounced similarly but have different spellings and meanings. Use each of them in your own sentences to bring out their meaning clearly:**
(i) feet, feat (ii) wine, vine (iii) fell, fail (iv) plain, plane (v) root, Rout (vi) week, weak

(i) **feet, feat**

- feet — George was soon on his **feet** again.
feat — Winning the marathon was a **feat** for the one legged athlete.

(ii) **wine, vine**

- wine — Sana does not like **wine** and beer.
vine — Rahul has broken the **vine** in the garden.

(iii) **fell, fail**

- fell — They **fell** down from the cliff.
fail — Ram and Priya will not **fail** in this test.

(iv) **plain, plane**

- plain — I'm just a **plain** old office worker.
plane — She has flown to Canada on a **plane** with him.

(v) **root, rout**

- root — Money is the **root** of all evil.
rout — With the **rout** of the rebels, the village was left in peace.

(vi) **week, weak**

- week — For a **week**, her mother is not going there.
weak — Grandfather has become very **weak**.

5. Use the following idiomatic phrases in your own sentences:

- (i) **to pull down** — (to deyrade) There is no need to pull down everyone.
(ii) **to make out** — (to from in the mind) I was unable to make out the traffic signs through the rain.
(iii) **to run down** — (fatigued, exhausted) After working for many days, Neha feels so run down.
(iv) **to make for** — (to have or produce) She is very concerned about small details that make for comfort.
(v) **to run off** — (to get rid of) Children need to run off their energy.
(vi) **to call off** — (to cancel) Rehan has called off the Goa trip.

2

A Fellow Traveller —A.G. Gardiner

सम्पूर्ण पाठ का हिन्दी रूपान्तरण

मुझे यह ज्ञात नहीं कि हममें से किसने गाड़ी में पहले प्रवेश किया। वास्तव में मुझे बिल्कुल मालूम नहीं था कि वह कुछ समय से इस गाड़ी में है। यह लंदन से मिडलैंड जाने वाली अंतिम रेलगाड़ी थी— यह प्रत्येक स्टेशन पर रुकने वाली गाड़ी, अत्यन्त धीमी चलने वाली गाड़ी और उन गाड़ियों में से एक है जो आपको नित्यता का बोध कराती है। जब यह चली तो यह काफी भरी हुई थी। परन्तु जैसे-जैसे हम नगर के बाहरी स्टेशनों पर रुकते गए, यात्री एक-एक दो-दो करके उतरते गए और लंदन की बाहरी सीमा को छोड़ने के समय तक मैं अकेला रह गया या समझिए मैंने सोचा कि मैं अकेला हूँ।

उस गाड़ी में अकेले होने से स्वतंत्रता का एक सुखद आभास होता है जो रात में शोर मचाती झटके देकर हिलती हुई चलती है। यह बड़ी सुहावनी स्वतंत्रता और स्वच्छन्दता होती है। आप जो भी चाहें कर सकते हैं। आप जितनी जोर से चाहें अपने आप से बातें कर सकते हैं और कोई भी आपकी बात नहीं सुन सकता। आप जोन्स (काल्पनिक व्यक्ति) से तर्क-वितर्क कर सकते हैं और उसके विरोधी प्रहार के बिना सफलतापूर्वक उसे धूल चटा सकते हैं। आप अपने सिर के बल खड़े हो सकते हैं और कोई भी आपको नहीं देख सकता। आप बिना रोक-टोक और बाधा के गा सकते हैं या दो कदम नाच सकते हैं या गोल्फ में गेंद मारने का अभ्यास कर सकते हैं या फर्श पर कंचे का खेल खेल सकते हैं। आप किसी व्यक्ति को विरोध का अवसर दिए बिना खिड़की खोल सकते हैं या उसे बंद कर सकते हैं। आप दोनों खिड़कियों को खोल सकते हैं या दोनों को बंद कर सकते हैं। वास्तव में, आप उन्हें खोलते और बंद करते हुए इस प्रकार का स्वतंत्रता समारोह मना सकते हैं। आप अपनी पसंद के अनुसार डिब्बे के किसी कोने में बैठ सकते हैं और बारी-बारी से सभी का उपयोग करके देख सकते हैं। आप गद्दों पर पूरे पसर कर लेट सकते हैं और ब्रिटिश राज्य के सुरक्षा अधिनियम (डी.ओ.आर.ए.) के नियमों और उसमें निहित भाव (हृदय)को तोड़ने के सुख का आनंद ले सकते हैं। इस अधिनियम को यह मालूम भी नहीं होगा कि उसका हृदय तोड़ा जा रहा है। आप इस अधिनियम तक से बच निकल सकते हैं।

उस रात मैंने इनमें से कोई काम नहीं किया। वे सब मेरे ध्यान में ही नहीं आए। जो मैंने किया वह अति साधारण था। जब मेरा अन्तिम सहयात्री भी चला गया तो मैंने अपना समाचार-पत्र नीचे रख दिया, अपने हाथों और पैरों को फैलाकर अँगड़ाई ली, खड़े होकर खिड़की से बाहर ग्रीष्म ऋतु की उस शांत रात्रि को देखा जिसमें होकर मैं यात्रा कर रहा था। दिन की धुंधली रोशनी अर्थात् संध्याकाल के हल्के प्रकाश को देखा जो अभी उतरी आकाश में जाते-जाते रुक रहा था; डिब्बे में इस पार से उस पार गया और दूसरी खिड़की में बाहर देखा; एक सिगरेट सुलगाई, बैठ गया और फिर से समाचार-पत्र पढ़ने लगा। तब कहीं मुझे अपने सहयात्री का पता लगा। वह आया और मेरी नाम पर बैठ गया..... वह उन पंखवाले, पैसे, साहरी-कीट पतंगों में से एक था जिन्हें हम बोलचाल में मच्छर कहते हैं। मैंने उसे अपनी नाक पर से उड़ा दिया और उसने डिब्बे का चक्कर लगाया, उसकी तीनों विमाओं (लम्बाई और ऊँचाई) का निरीक्षण किया, हरेक खिड़की पर गया, प्रकाश के चारों ओर फड़फड़ाया, उसने यह निर्णय किया कि कोने में बैठे हुए विशाल प्राणी (अर्थात् पाठ के लेखक) से दिलचस्प कोई वस्तु नहीं है, वह आया और उसने मेरी गर्दन को देखा।

मैंने उसे फिर उड़ा दिया। वह उछलकर हट गया, डिब्बे में पुनः एक चक्कर लगाया, लौटकर धृष्टतापूर्वक मेरे हाथ के पिछले भाग पर बैठ गया। मैंने कहा, इतना काफी है, उदारता की कोई सीमा होती है। दो बार तुम्हें चेतावनी दी जा चुकी है कि मैं विशिष्ट व्यक्ति हूँ, मेरा विशिष्ट व्यक्तित्व अपरिचितों को गुदगुदाने की अशिष्टता पर रोष प्रकट करता है। मैं काली टोपी धारण करता हूँ अर्थात् न्यायाधीश का पद ग्रहण करता हूँ। मैं तुम्हें मृत्युदंड देता हूँ। न्याय की यह माँग है और न्यायालय इस (मृत्युदंड को) प्रदान करता है। तुम्हारे विरुद्ध अनेक आरोप हैं। तुम आवारा हो; तुम जनता को कष्ट देने वाले हो; तुम बिना टिकट यात्रा कर रहे हो; तुम्हारे पास भोजन (मांसाहार) के लिए कूपन भी नहीं है। इस सबके तथा अन्य बहुत से गैर कानूनी कार्यों के लिए तुम अब मरने वाले हो। मैंने अपने सीधे हाथ से एक तेज और घातक प्रहार किया। वह ढीठतापूर्वक आसानी से प्रहार से इस तरह बचा गया कि मैंने अपने को अपमानित महसूस किया। मेरा अहंकार जाग गया। मैं अपने हाथ से और समाचार-पत्र से उस पर झपटा। मैं अपनी सीट पर उछलकर चढ़ गया और लैम्प के चारों ओर उसका पीछा किया; मैंने बिल्ली जैसी चालाकी भरी चालें अपनाई, जब तक वह नीचे उतरे तब तक प्रतीक्षा की, भयानक रूप से धीरे-धीरे उसके निकट गया और अचानक व भयानक तेजी से उस पर प्रहार किया।

यह सब व्यर्थ रहा। वह मेरे साथ खुलकर और चतुराई दिखाते हुए इस प्रकार खेला जैसे कोई कुशल वृषहन्ता (खेल में साँड़ को भड़काकर अन्त में मार डालने वाला खिलाड़ी) एक क्रुद्ध साँड़ के चारों ओर करतब दिखा रहा हो। यह स्पष्ट था कि वह आनन्द ले रहा है कि इसी बात से उसने मेरी शान्ति भंग की थी। उसे थोड़े से खेल की इच्छा थी और इससे बढ़िया कौन-सा खेल हो सकता था। जैसा इस विशाल, भारी-भरकम पवन चक्की जैसे प्राणी के द्वारा पीछा किया जाना, जिसका स्वाद इतना अच्छा हो और जो इतना निःसहाय तथा मूर्ख प्रतीत हो? मैं उसकी भावना को समझकर उसमें आनन्द लेने लगा। वह मेरे लिए मात्र एक कीट-पतंग नहीं रह गया था। वह एक व्यक्तित्व के रूप में विकसित हो रहा था, एक बुद्धिमान जीव के रूप में इस रेल के डिब्बे के स्वामित्व पर मेरे साथ बराबरी का दावा कर रहा था। मेरे हृदय में उसके प्रति स्नेह उत्पन्न होने लगा और दंभ की भावना मिटने लगी। मैं उस प्राणी से स्वयं को श्रेष्ठ कैसे मान सकता था जो स्पष्ट रूप से उस होने वाली एकमात्र प्रतियोगिता में मेरा स्वामी बन गया? फिर उदार क्यों न होऊँ? उदारता और दया मनुष्य के सर्वोत्तम गुण हैं। इन उत्तम गुणों के प्रयोग द्वारा मैं अपने सम्मान को पुनः प्राप्त कर सकता था। इस समय मैं एक हास्यास्पद व्यक्ति था, हँसी और तिरस्कार का पात्र। दया दिखाकर मैं मनुष्य के नैतिक गौरव की पुनः स्थापना कर सकता था और सम्मान के साथ अपने स्थान पर लौटकर जा सकता था। मैंने अपने स्थान पर लौटकर जाते हुए कहा- मैं मृत्युदंड को वापस लेता हूँ। मैं तुम्हें मार नहीं सकता, इसलिए तुम्हारा पुनरुद्धार कर सकता हूँ। मैं ऐसा ही कर रहा हूँ अर्थात् तुम्हें छोड़ता हूँ।

मैंने अपना समाचार-पत्र उठा लिया और वह आया तथा उस पर बैठ गया। मैंने कहा-मूर्ख, तुमने स्वयं को मेरे हाथों में सौंप दिया है। विचारों की इस सम्मानित साप्ताहिक पत्रिका को दोनों ओर से एकदम बंद करते ही तुम एक शव बन जाओगे और पीस ट्रेप (Peace Trap) तथा दि मोडेस्टी ऑफ मि० ह्यूज (The Modesty of Mr Hughes) दो लेखों के बीच भिंचकर तुम साफ तौर से सैण्डविच बन जाओगे। परन्तु मैं ऐसा नहीं करूँगा। मैंने तुम्हारा पुनरुद्धार किया है और मैं तुमको विश्वास दिलाला हूँ कि जब यह विशाल प्राणी कुछ कहता है तो उसे करके दिखाता है। इसके अतिरिक्त, अब तुम्हें मारने की मेरी इच्छा भी नहीं है। तुम्हें और अच्छी प्रकार से समझने के पश्चात् मुझे तुम्हारे प्रति अपनापन महसूस होने लगा है। मुझे लगता है कि सेन्ट फ्रांसिस तुम्हें छोटा भाई कहते। मैं ईसाई उदारता और शिष्टता के समान इतना आगे नहीं बढ़ सकता। परन्तु मैं इससे अधिक दूर का सम्बन्ध मानता हूँ। भाग्य ने गर्भियों की इस रात में हमें सहयात्री बना दिया है। मैं तुम्हें रोचक लगा हूँ और तुमने मेरा मनोरंजन किया है। अहसान दोनों ओर से है और इस मौलिक तथ्य पर आधारित है कि हम दोनों नश्वर प्राणी हैं। जीवन के सुखद क्षण तथा दुःखद पहलू दोनों ही समान रूप से हम दोनों में विद्यमान हैं। मैं समझता हूँ कि तुम्हें अपनी इस यात्रा के सम्बंध में कुछ पता नहीं होगा। मैं स्वयं आश्वस्त नहीं हूँ कि मैं अपनी यात्रा के सम्बंध में अधिक जानता हूँ। यदि इस पर विचार किया जाए तो हम बहुत अधिक एक समान हैं-केवल एक आभास जो कभी है और कभी नहीं, रात के समय प्रकाशित गाड़ी में आते हुए, थोड़ी देर प्रकाश के चारों ओर फड़फड़ाते हुए और रात में ही बाहर चले जाते हुए। शायद.....

“आज रात आगे जा रहे हैं, श्रीमान्?” खिड़की पर एक आवाज ने कहा। वह एक सहयोग करने वाला कुली था जो मुझे संकेत दे रहा था कि यह मेरा स्टेशन है। मैंने उसे धन्यवाद दिया और कहा कि मैं झपकी ले रहा होऊँगा। और अपना टोप व छड़ी लेकर मैं गर्भियों की सुहावनी रात में बाहर आ गया। जैसे ही मैंने डिब्बे का दरवाजा बंद किया मैंने अपने उस सहयात्री को लैम्प के चारों ओर मँडराते हुए देखा.....

EXERCISE

Explanation

Explain with reference to the context the following:

1. **I do not know I was alone.**

Reference to the context : These lines have been extracted from the prose 'A Fellow Traveller'. It was written by A. G. Gardiner. These are the opening lines of this prose.

Explanation: In this passage, the author is travelling by the last train from London. He explained that he did not know who entered into the carriage first, whether it's him or his fellow traveller, mosquito for a time, he was not even aware of its presence. He was in a stopping train. It was very comfortable train. It was completely full when the train started but gradually and by the time, the author was the only one who was still in the train. He was or rather, he thought he was alone.

2. **There is a pleasant anything you like.**

Reference to the context: These lines have been extracted from the chapter 'A fellow Travellers'. It was written by A. G. Gardiner. In these lines, the author is describing her joy about being alone in a jolting and jerking carriage during the night.

Explanation: The author in this passage says that it is really, joyful and pleasant to travel in a carriage through the night, all alone. He felt free and uncontrolled who had no restrictions. According to the author, it's fun to be alone in a carriage because anyone could do anything they like.

3. **I flicked him off my nose look at my neck.**

Reference to the context: These lines have been extracted from the chapter 'A Fellow Traveller'. It is written by A. G. Gardiner. Here, the author is describing the actions of his fellow traveller.

Explanation: The fellow traveller of the author was a mosquito. His fellow came and sat on the author's nose. He jerked the mosquito from his nose. Then the mosquito, his fellow traveller, flew about in the compartment and examined it thoroughly. He went to all the windows one after another fluttered around the light but it did not attract him. According to the author that when nothing attracted his fellow traveller as him as a large animal in the corner, he came back to him and was looking at his neck.

4. **I flicked him off again has its limits.**

Reference to the context: These lines have been extracted from the chapter 'A fellow Traveller'. It is written by A. G. Gardiner. The mosquito came back to the author again. The author flicked him off again and again but he was keep coming back to him.

Explanation: In this passage, the author flicked the mosquito again. He flew away and took another short trip of the compartment. He come back and shamelessly sat on the back of the author's hand. It was irritating him now. He had enough of this fellow. The author tolerated it to an extent but his generosity had limit too.

5. **It is enough meat coupon.**

Reference to context: These lines have been extracted from the chapter 'A fellow Traveller'. It is written by A. G. Gardiner. Every time the author flicked off the mosquito but it come back to him. Mosquito had irritated him. This time the mosquito came again and sat on the back of his hand.

Explanation: The author got furious over the thing that the mosquito was taking advantage of his generosity. He said that he would not tolerate it anymore. There is a limit to his generosity. The mosquito had given warning two times by the author. According to the author he was a respected person and felt insulted by the uneasy sensation caused by a stranger like the mosquito. Assuming himself a judge he decided to sentence the mosquito to death for his rudeness and disrespecting the author. Justice demanded that the mosquito should be put to death. So the court gave orders that the fellow traveller of the author should be killed. There were many charges against this fellow like he was a wandering creature who was without a ticket and did not have a licence to bite a person.

6. **I assure the humiliated me.**

Reference to the context: These lines are taken from the chapter 'A Fellow Traveller'. It is written by A. G. Gardiner. When the author met his fellow traveller. He was not much pleased to meet him. His fellow traveller was irritating him so he himself presumed to be a judge and decided to punish him.

Explanation: The fellow traveller of the author, the mosquito was impertinent towards him. The author was not ready to bear this insult so he considered himself a judge. Being a judge he decided to punish the mosquito. He sentenced the mosquito to death. He said that justice demanded it and court fulfilled it. The author also counted on the charges the mosquito had to justify his punishment. There were many charges against the mosquito. First one, he was is a drifter. Second, he was an annoyance for

public. Third, he was travelling in a train without a ticket. The final one that he did not have any authority to bite people and suck their blood for these and much more such crimes he was given the punishment of death. With this the author lodged a fatal blow but the mosquito dodged (avoid) it easily. This humiliated the author.

7. **My personal vanity terrible swiftness.**

Reference to the context: These lines have been extracted from the chapter 'A fellow Traveller.' It is written by A. G. Gardiner. When the author was humiliated by his fellow traveller's actions, his pride was hurt and triggered. So he decided to make another attempt to punish the mosquito.

Explanation: When the author got fail to bill the mosquito he felt extremely humiliated. His pride and ages was triggered and woken up. He tried once more. He lunged at him with the paper in his hand, jumped on the seat and was pursuing him round the lamp but all in vain he also strategised his actions like a cunning cat who waits for prey and approach it at the right time to grabit. The authors waited till the mosquito and approached it secretly and swiftly. It was again, all in vain.

8. **He played with me spirit of the fellow.**

Reference to the context: These lines have been extracted from the chapter 'A fellow Traveller'. It is written by A. G. Gardiner. Since all the efforts made by the author to kill the mosquito were failed so the mosquito had again started to irritate him.

Explanation: He had failed in his attempt to kill the mosquito. It seemed that the mosquito had enjoyed the fight. He looked furious like bull. The mosquito was enjoying himself he took pleasure in disturbing the author's comfort. According to the author, the mosquito wanted to play this game of being chased by a big creature like him who also tasted good (as the mosquito could suck blood also) and seemed completely helpless and stupid. Gradually, the author felt that he liked this sport too and was getting a sense of fellowship for the mosquito.

9. **I began to enter my prestige.**

Reference to the context: These lines are taken from the chapter 'A Fellow Traveller'. It is written by A. G. Gardiner. After all the annoyance and disturbance created by the mosquito, the author started feeling a sense of companionship for him.

Explanation: After spending enough time with the mosquito, the author felt a sense of fellowship towards him. He did not consider him a mere small insect anymore.

According to the author the mosquito had developed with a personality of an intelligent creature who had fought with him over the possession of the compartment on equal terms. He felt good about him in his heart and his arrogance towards him was gave, He questioned himself that how he could be greater than the mosquito who clearly failed him in the only competition they had. Why could not be behave generously and mercifully again? Generosity and kindness were the noblest qualities of man. Like this, he could regain his lost dignity back.

10. **I took up summer night.**

Reference to the context: These lines are taken from the chapter 'A Fellow Traveller'. It is written by the authors A. G. Gardiner. In these lines the mosquito sat on the paper and the author had a chance to kill his fellow traveller but he did not, as he had given his words to him.

Explanation: After accepting the mosquito as a fellow traveller the mosquito sat on a paper. The author called him foolish as the mosquito had put himself in trouble. The author could smack him anytime which would kill him. He would be sandwiched between the articles written on the paper. Though the author did not do it because he had relieved him temporarily as he had given his words to him and he meant them. Also the author did not desire to kill him. The author was hesitant to say that he had developed affection for the mosquito. According to him the destiny had made them fellow travellers on that summer night.

11. **I have night again.**

Reference to the context: These lines are the part of the passage from the chapter 'A Fellow Traveller'. It is written by A. G. Gardiner. Here the author is talking about his interaction and experience with his fellow traveller, the mosquito.

Explanation: The author said that the mosquito found him interesting and he was also entertained by him. Both the travellers are mortals. According to the author, life has its miracles and mysterious for all which is common to both and nobody knows about their journey in the life. All the creatures on this earth are fellow travellers. None is superior or inferior to others. They are like ghosts that appear for a short time only, it means that their life is also short. It's like coming from the darkness, flutter around the light and again merge into the darkness. He means that creature born in this world run around the mere things which are of no use and waste their precious time and at last they die going back to the same world.

Comprehension

Read the following passages and answer the questions given below them:

1. I flicked him off again are about to die.

Questions and their answers:

(i) **When was the author annoyed with the mosquito?**

Ans. When the mosquito sat on the back of the author's hand then it annoyed him.

(ii) **What does the sentence 'I assume the black cap' mean?**

Ans. It means that the author assumed himself a judge to decide the case of the mosquito.

(iii) **What did the mosquito do after it had been flicked off?**

Ans. When the mosquito had been flicked off then he skipped away and took another jaunt round the compartment, returned and seated himself impudently on the back of the author's hand.

(iv) **What was the warning of the author?**

Ans. The author flicked off the mosquito twice. It wearing of the author.

2. I struck a swift terrible swiftness.

Questions and their answers:

(i) **What do you understand by the words 'feline cunning'?**

Ans. The meaning of the word 'feline cunning' is quirky sporty and active.

(ii) **How did the authors feel insulted?**

Ans. The mosquito saved itself from the all kinds of tricks and attacks used by author to kill his fellow traveller. Thus the author felt insulted.

(iii) **What did the fellow traveller do to escape the attacks?**

Ans. The fellow traveller dodged the attacks of author very carefully.

(iv) **Who do you think is smarter?**

Ans. The fellow traveller of the mosquito is smarter.

3. He was developing I do it.

Questions and their answers:

(i) **Why does the authors consider the fellow traveller to his master?**

Ans. The mosquito had proved himself more intelligent and clever than the author by protecting him from all the tricks of author to kill him. Therefore the author considers the fellow traveller to be his master.

(ii) **How does man differ from animals?**

Ans. Generosity and Kindness make the man different from animals.

(iii) **Why did the author pardon the fellow traveller?**

Ans. In order to recover his lost prestige and dignity, the author decided to pardon his fellow traveller.

(iv) **What qualities did the author decide to practise?**

Ans. The author decided to practise the qualities of magnanimity and mercy.

4. Magnanimity and I do it.

Questions and their answers:

(i) **Name two noblest attributes of man.**

Ans. Two noblest attributes of man are Magnanimity and mercy.

(ii) **How could the author recover his prestige?**

Ans. The author could recover his prestige by showing his kindness and generosity to the fellow traveller.

(iii) **Who does 'a ridiculous figure' refer to?**

Ans. 'A ridiculous figure' refers to the author.

(iv) **Why could the author not kill his fellow traveller?**

Ans. The author could not kill his fellow traveller because his fellow travellers was very cunning and saved himself carefully from the every attack of the author. He withdraw the sentence of death from his fellow traveller.

5. I have rerieved much about mine.

Questions and their answers:

(i) **Why does the author spare the fellow traveller?**

Ans. The author spares the fellow traveller because he had developed affection for his fellow traveller.

(ii) **What is special about St. Francis?**

Ans. St. Francis was popular for his charity and civility for every living creature on the earth.

(iii) What is the mutual obligation referred to in the extract?

Ans. The mutual obligation referred to in the extract is that both had done something for each other. The author had interested the mosquito and the mosquito had also entertained him.

(iv) What is the journey referred to in the passage?

Ans. The journey referred to in the passage is the journey of life.

Short Answer Type Questions

Answer the following questions in not more than 30 words each:

1. Give a brief description of the train Mr. A. G. Gardiner was travelling by.

Ans. Mr. A. G. Gardiner was travelling from the last train from London to Midland town. It was a stopping train and a luxurious one. It was giving the feel of eternity to the author.

2. What is according to Mr. A. G. Gardiner the pleasant sense of freedom about being alone in a compartment?

Ans. According to the author, if a person travels alone, he has freedom of doing anything without feeling restraint or controlled. He can talk to himself loudly and nobody would hear him. He can do crazy things like singing, dancing, play marbles etc without any hindrance.

3. What pleasant sense of freedom does the author feel when travelling alone in a railway compartment?

Ans. According to the author, the pleasant sense of freedom about being alone in a railway compartment is that a person is fully free to do what he likes.

4. What did the author do while travelling alone in the compartment?

Ans. The author put down her paper, stretched his arms and legs, stood up and looked out of the window. Then he lit cigarette, sat down and stated lead his paper again. The author did these things while travelling alone in the compartment.

5. Who was the authors fellow traveller? When did the author became aware of his fellow traveller?

Ans. The authors fellow traveller was a mosquito. When the mosquito sat on his nose while he was reading his newspaper in the compartment alone then the author became aware of his fellow traveller.

6. Describe the experience of A. G. Gardiner with his fellow traveller.

Ans. The experience of A. G. Gardiner with his fellow traveller was of hatred initially and later it converted into affection. At first he was annoyed with the mosquito and tried to kill it. Having failed multiple times and observing the intelligence of it, the author had developed a sense of affection and called it his fellow traveller.

7. What did the author say when the mosquito seated himself impudently on the back of his hand?

Ans. The author said that he had enough and generosity and kindness which have their limits. He had warned him twice that he was not an ordinary person and he won't accept the impertinence of any stranger.

8. Why did justice demand the award of death sentence?

Ans. The author put charges against the mosquito. He counted the mosquitoes criminal like he was a drifter, who disturbed public, he was travelling without any ticket and he had no licence to bite people and suck their blood. For there and such other crimes, the justice demanded the punishment as an award of death sentence.

9. Why did author decide to be magnanimous and merciful to the fellow traveller?

Ans. This is because these two qualities were the noblest virtues of mankind, according to the authors. He could regain his lost prestige by showing generosity and kindness.

10. What relationships did the author develop with his fellow traveller?

Ans. The author developed a kind of affection with the mosquito. There was a mutual obligation between them and a moral bonding had created. He recognised this as a distant relationship where fortune had made them fellow travellers.

Long Answer Type Questions

Answer the following questions in not more than 150 words each:

1. Describe author's pleasant sense of freedom about being alone in a compartment.

Ans. The author was travelling by the last train from London to his town Midland. The travellers got down in ones and twos at the stations, when the train left the outer ring of London, the author felt that he was alone in the compartment. The author felt a pleasant sense of freedom about being alone in a compartment of the passenger train. It was liberty and unrestraint in a very agreeable form. He was free to do anything he liked. He could talk to himself very loudly. He could argue out with an imaginary person and roll him in

the dust without fear of a counterstroke. He could stand on his head and none would see him. He could sing, dance, practice a golf stroke, or play marbles freely. He could open the window or shut it, Indeed he could go on opening them and shutting them as a sort of festival of freedom. He could sit in any corner he liked. He could lie full length on the cushions and enjoy the luxury of violating the ordinance D. O. R. A.

2. Describe Gardiner's experience with his fellow traveller?

Ans. When the last of his fellow passengers had gone, the author stood up and looked out of the window. He returned to his seat and lit a cigarette. He sat down and began to read again.

The author thought that he was alone. He became aware of his fellow traveller when a mosquito appeared and sat on his nose. Now he began to think that he was not alone. His fellow passenger was not an ordinary fellow. He made a tour of the compartment, fluttered round the light and decided to entertain himself with the large animal in the corner. He came and had a look at the author's neck.

The author experienced that his fellow traveller was impudent and took delight in the tickling impertinence. The writer struck a swift lethal blow with his right hand. But the mosquito dodged playfully. The writer experienced humiliation. His personal vanity aroused. He decided to kill the mosquito. He adopted tactics of feline cunning to kill him but all in vain.

The author felt the mosquito like a skillful matador and himself like an infuriated bull. The mosquito was enjoying himself disturbing the repose of the writer. The author felt himself helpless and fool. He considered mosquito as having personality that challenged the possession of the compartment with the writer on equal terms.

3. Describe the behaviour of the fellow traveller as depicted by A.G. Gardiver.

Ans. When the author was alone in the carriage then suddenly a mosquito appeared and sat on his nose. He flicked him off but he sat on his neck. After flicking him off again, he again came back and sat on the back of his hand. This made the author furious. He decided to kill him so he struck a blow but he dodged.

Now the author had to made more efforts to kill him. He lunged at him with his hand and with the paper but failed. He jumped on this seat and pursued him round the Lamp but he dloided every time. The author was even unable to touch him. He tried to attack him like a felive but failed agains.

The author tried every tactic but every thing useless. The author was attacking him like an angry bull. The mosquito was cleverly jumping about like a skilful metadas. At last the author give up the fight.

Multiply Choice Questions

Choose the most suitable option:

1. **A. G. Gardiner one evening boarded a passenger trains.**
 (a) climbed (b) alighted (c) **boarded** (d) missed
2. **There is a pleasant sense of freedom about being alone in a carriage.**
 (a) of (b) over (c) for (d) **about**
3. **I flicked him off my nose.**
 (a) of (b) on (c) from (d) **off**
4. **I condemn you to death. Justice demands it, and the court awards it.**
 (a) lawyer (b) author (c) **court** (d) policeman
5. **I felt my heart warning towards him and the sense of superiority fading.**
 (a) increasing (b) coming (c) **fading** (d) shining
6. **Justice demands it and the court awards it**
 (a) declares (b) decides (c) **awards** (d) directs
7. **You can open the window or shut it without provoking a protest.**
 (a) **provoking** (b) calling (c) picking (d) getting
8. **I cannot go so for as that in christian charity and civility.**
 (a) as (b) too (c) to (d) **so**
9. **I went out into the cool summer night.**
 (a) in (b) for (c) **into** (d) to
10. **I struck a swift, lethal blow with my right hand.**
 (a) gentle (b) big (c) **lethal** (d) normal
11. **How could I feel superior to a creature who was so manifestly my master in the only competition we had ever enjoyed.**
 (a) inferior (b) greater (c) better (d) **superior**

12. He played with me openly.

- (a) for (b) with (c) in (d) by

Language skills

1. Match the words under column 'A' with their synonyms under column 'B'.

	'A'		'B'
	tolerably	–	relaxed
	stealthiness	–	remained
	carriage	–	satisfactorily
	leisurely	–	coach
	lingered	–	secret
	prestige	–	dead body
	a good deal	–	dignity
	corpse	–	a large amount
Ans.	tolerably	–	satisfactorily
	stealthiness	–	secret
	carriage	–	coach
	leisurely	–	relaxed
	lingered	–	remained
	prestige	–	dignity
	a good deal	–	a large amount
	corpse	–	dead body

2. Write theonyms of the following:

(i) brisk (ii) limbo (iii) advantage (iv) allay (v) flee (vi) stress (vii) sensible (viii) discourtesy (ix) hindrance

(i) brisk	–	inactive	(ii) limbo	–	certainly
(iii) advantage	–	disadvantage	(iv) allay	–	harm
(v) flee	–	stay	(vi) stress	–	unstressed
(vii) sensible	–	insensible	(viii) discourtesy	–	courtesy
(ix) hindrance	–	liberation			

3. Fill in the blanks spaces in the passage given below with appropriate verb forms. Verbs in their find forms are given within brackets:

I flicked (flick) him off again. He skipped (skip) away, took (take) another jaunt round the compartment, returned (return) and sat (seat) himself impudently on the back of my hand. I struck (strike) a swift, lethal blow with my right hand. He dodged (dodge) with an insolent ease that humiliated (humiliate) me. My personal vanity was aroused, I lunged (lunge) at him with my hand, with my paper; I jumped (jump) on the seat and pursued (pursue) him round the lamp; I adopted (adopt) tactics of feline cunning.

4. Here are some pairs of words. Use each of them in your own sentences and classify their meanings:

(i) calm, qualm (ii) roll, role (iii) night, knight (iv) fellow, fallow (v) deal, dele (vi) peace, piece

(i) **calm, qualm**

- calm – He simply continued to speak in a **calm** voice.
qualm – He had **qualms** of conscience.

(ii) **roll, role**

- roll – He grunted and dodged, giving her time to **roll** out from under him.
role – Everyone has a **role** to support our society.

(iii) **night, knight**

- night – She hates to party at **night**.
knight – Asoka was a great **knight**.

(iv) **fellow, fallow**

- fellow – The **fellow** worker promised to come back.
fallow – The hill fields are left **fallow** for ten years after two years cultivation.

(v) **deal, dele**

- deal – One has to know how to **deal** with problems.

dele — The proof reader was instructed to **dele** stray characters and other typos.

(vi) **peace, piece**

peace — **Peace** and order were finally restarted in the town.

piece — Please divide the cake into six **pieces**.

3

The Secret of Health, Success and Power —James Allen

सम्पूर्ण पाठ का हिन्दी रूपान्तरण

जहाँ अडिग विश्वास और जीवन की सुचिता (पवित्रता) शोभायमान है वहीं पर आरोग्यता है, वहीं पर सफलता है, और वहीं पर सामर्थ्य है। ऐसे व्यक्ति में बीमारी, असफलता और दुर्भाग्य के लिए कोई स्थान नहीं होता क्योंकि उस व्यक्ति में ऐसी कोई चीज नहीं होती जिस पर ये फल-फूल सकें।

जितनी जल्दी हम अनुभव करें और स्वीकार करें कि रुग्णता हमारी अपनी गलतियों या पाप का फल है, उतनी ही जल्दी हम स्वास्थ्य के मार्ग पर अग्रसर हो सकेंगे। बीमारी उनके पास आती है जो उसे आकर्षित करते हैं, वह उनके पास आती है जिनके मस्तिष्क और शरीर उसके ग्राही हैं, और बीमारी उनसे दूर भागती है जिनके शक्तिशाली, विशुद्ध और सकारात्मक विचारों के प्रभामण्डल जीवनदायिनी विचारधाराएँ उत्पन्न करते हैं।

यदि आप क्रोध, चिन्ता, ईर्ष्या, लालच या किसी अन्य अशांत मानसिक अवस्था के शिकार हैं और आप पूर्ण शारीरिक स्वास्थ्य की आशा करते हैं तो आप असंभव की आशा कर रहे हैं क्योंकि आप लगातार अपने मस्तिष्क में बीमारी के बीज बो रहे हैं। बुद्धिमान व्यक्ति ऐसी मानसिक दशाओं से होशियारी से बचाव करता है क्योंकि वह जानता है कि वे दशाएँ गंदी नाली या रोगाणुओं से भरे मकान से भी कहीं अधिक खतरनाक हैं।

यदि आप सभी शारीरिक दर्द और पीड़ाओं से मुक्ति प्राप्त करना चाहते हैं और पूर्ण शारीरिक समरसता का आनंद लेना चाहते हैं, तब अपने मस्तिष्क को व्यवस्थित करें और अपने विचारों में सामंजस्य बनाए रखें। आनन्ददायक विचार सोचिए; प्रिय विचार सोचिए; सद्भावना को जीवन को बल देने दीजिए और आधार बनने दीजिए, और आपको किसी अन्य दवा की आवश्यकता नहीं पड़ेगी। अपनी ईर्ष्या, अपनी शंका, अपनी चिन्ता, अपनी घृणा, अपने स्वार्थ की आसक्ति को दूर भगाइए और आप अपच, पित्तदोष, घबराहट और जोड़ों में दर्द से मुक्ति पा जाएँगे। यदि आप ऐसे विचारों से, जो आपको भ्रष्ट करते हैं और कमजोर बनाते हैं, चिपके रहते हैं, तब यह शिकायत न कीजिए कि आपका शरीर रोगग्रस्त हो गया है।

बहुत से लोग शिकायत करते हैं कि कार्य की अधिकता के कारण उनका स्वास्थ्य खराब हो गया है। ऐसे मामलों में अधिकांश खराब स्वास्थ्य प्रायः मूर्खतापूर्ण ढंग से बरबाद की हुई शक्ति का परिणाम होता है। यदि आप स्वास्थ्य को सुरक्षित रखना चाहते हैं तो आपको चिंतामुक्त होकर कार्य करने का ढंग आना चाहिए। बेचैन होना या उत्तेजित होना अथवा अनावश्यक विवरण पर चिंता करना, खराब स्वास्थ्य को निमंत्रण देना है। कार्य चाहे मस्तिष्क का हो या शरीर का, लाभदायक और स्वास्थ्यप्रद होता है और जो व्यक्ति मानसिक शांति भंग किए बिना लगातार और दृढ़ता से कार्य कर सकता है, जो सभी परेशानियों और चिन्ता से मुक्त होता है, अपने हाथ में लिए कार्य के अतिरिक्त अन्य सब बातों को बिलकुल भूलकर कार्य कर सकता है, वह अपने कार्य को कहीं अधिक अच्छी तरह से समाप्त करेगा; उस व्यक्ति की अपेक्षा जो सदैव जल्दबाजी में और बेचैन होता है। पहले प्रकार का व्यक्ति वरदानस्वरूप अपना स्वास्थ्य भी बनाए रखता है जबकि दूसरा व्यक्ति बहुत ही शीघ्र, सजा के रूप में, अपना स्वास्थ्य खो बैठता है।

सच्चा स्वास्थ्य और सच्ची सफलता साथ-साथ चलती हैं क्योंकि वे विचारों के राज्य में इस प्रकार घुले-मिले हुए हैं कि वे अलग नहीं हो सकते। विश्वास की शक्ति से प्रत्येक स्थायी महत्व का कार्य सम्पन्न हो जाता है। ईश्वर में विश्वास; ब्रह्माण्ड को शासित करने वाले नियम में विश्वास; अपने कार्य में विश्वास और उस कार्य को समाप्त करने की अपनी शक्ति में विश्वास— जीवन में यह विश्वास आपके क्रियाकलाप का आधार बने यदि आप सफलता चाहें, यदि आप खड़ा होना चाहें और न गिरें। सभी परिस्थितियों में आप अपनी अन्तरात्मा की आवाज का अनुसरण करें; सहज अच्छाई के प्रति सदैव सत्य रहें; आत्मा की अचूक आवाज, जो हमारे जीवन की सच्ची पथ-प्रदर्शक है, के अनुसार कार्य करें और उस पर निर्भर रहें; निर्भीक तथा शान्त हृदय से अपने उद्देश्य का अनुगमन करें; यह विश्वास करें कि भविष्य आपके प्रत्येक विचार और प्रयास की आवश्यकता को पूरा करेगा; यह विश्वास करें कि अच्छे कार्यों के अच्छे और बुरे कार्यों के बुरे परिणाम होते हैं। यह ब्रह्माण्ड का नियम है, और यदि आप अच्छा करेंगे तो अच्छा पाएँगे और बुरा करेंगे तो बुरा पाएँगे। यह विश्वास है और विश्वास ही जीवन है। ऐसे विश्वास की शक्ति से जीवन में प्रत्येक चीज सुनिश्चित हो जाती है, भयंकर कठिनाईयाँ भी झुक जाती हैं तथा विश्वासी आत्मा बिना किसी हानि के आगे बढ़ जाती है। हे पाठक! प्रत्येक चीज से ऊपर इस निर्भीक विश्वास की अमूल्य सम्पत्ति

प्राप्त करने का प्रयास करें, क्योंकि यह प्रसन्नता, सफलता, शान्ति, शक्ति तथा उन सब चीजों, जो कष्ट के सापेक्ष जीवन को उदात्त तथा श्रेष्ठ बनाती हैं, का ताबीज है। यदि आप ऐसे विश्वास पर निर्माण करते हैं तो आप स्थायी रूप से उसकी दृढ़ नींव रखते हैं और शाश्वत सामग्री का प्रयोग करते हैं, और वह ढाँचा, जो आप खड़ा करेंगे, कभी नहीं गिरेगा, क्योंकि वह सांसारिक सम्पत्तियों, जिनका अन्त शून्य है, से उत्तम होगा। चाहे आप दुःख के गहरे सागर में फेंक दिए जाएँ या आनंद के शिखर पर बिठा दिए जाएँ, इस विश्वास पर सदैव अपना अधिकार बनाए रखें, सदैव इस शक्तिशाली शरण प्रदान करने वाले स्थान पर वापस आएँ और इसकी दृढ़ नींव पर अपने पैर जमाकर रखें। ऐसे विश्वास में केन्द्रित होकर, आपके अंदर ऐसे आध्यात्मिक शक्ति आ जाएगी जो बुराई की ताकतों को, जो आपके ऊपर उड़ेली जाती है, ऐसे विनष्ट कर देगी जैसे काँच के बहुत-से खिलौने टूटकर चकनाचूर हो जाते हैं तथा आप ऐसी सफलता प्राप्त करेंगे जिसको सांसारिक आनन्द खोजने वाला कभी जान भी नहीं पाएगा और यहाँ तक कि वह उसकी कल्पना भी नहीं कर सकेगा।

यदि इस विश्वास का वास आप में हो जाए तो आपको अपने भविष्य की सफलता या असफलता के बारे में परेशान होने की आवश्यकता नहीं पड़ेगी और सफलता प्राप्त होगी। आपको परिणाम के बारे में चिन्ता करने की आवश्यकता नहीं पड़ेगी, परन्तु प्रसन्नतापूर्वक तथा शान्तिपूर्वक कार्य कीजिए, यह जानते हुए कि सही विचार और सही प्रयास अपरिहार्य रूप से सही परिणाम देंगे।

आपकी सफलता, आपकी असफलता, आपका प्रभाव, आपका सम्पूर्ण जीवन जो आप व्यतीत कर रहे हैं, नियंत्रण करने वाली आपकी विचारधाराएँ आपके भाग्य के निर्णायक कारक हैं। जीवित, विशुद्ध और प्रसन्न विचार प्रेषित कीजिए और आपके हाथों में आशीर्वाद टपकेंगे और आपकी मेज पर शांति का कपड़ा बिछेगा। घृणित, अशुद्ध और दुःखदायी विचार प्रेषित कीजिए और आपके ऊपर अभिषापोँ की वर्षा होने लगेगी, और भय तथा अशांति के कारण आपको नींद भी नहीं आएगी। आप अपने भाग्य के एकमात्र विधाता हैं, वह भाग्य कुछ भी हो। आप प्रत्येक क्षण ऐसे प्रभाव प्रेषित करते रहते हैं जो आपके जीवन को बनाएँगे या नष्ट करेंगे। आपका हृदय विशाल, स्नेहिल और निःस्वार्थी व ओजस्वी बने तो आपका प्रभाव और सफलता स्थायी होंगे, भले ही आप कुछ धन ही कमाएँ। आप अपने हृदय को स्वार्थी की तंग सीमाओं में सीमित करें और भले ही आप लखपति बन जाएँ, आपका प्रभाव और सफलता अन्त में पूरी तरह से महत्वहीन होंगे।

तब इस शुद्ध और निःस्वार्थ भावना को विकसित करें और अपने लक्ष्य के प्रति पूर्ण समर्थन की पवित्रता और विश्वास के साथ मिलाएँ तो आप अपने हृदय से मूल तत्वों को बाहर निकालेंगे जो केवल भरपूर स्वास्थ्य व स्थायी सफलता ही नहीं लाएँगे अपितु दिव्यता और शक्ति भी प्रदान करेंगे।

आपका कार्य कुछ भी हो, अपना पूरा मस्तिष्क उस पर लगाएँ, अपनी क्षमता के अनुसार अपनी पूरी शक्ति उसमें झोंक दें। छोटे कार्यों के त्रुटिहीन समापन अपरिहार्य रूप से और बड़े कार्यों की ओर मार्ग प्रशस्त करते हैं। ध्यान दें, ऊपर चढ़ने की आपकी गति नियमित हो और आप ऊपर उठ जाएँ, तो आप कभी नीचे नहीं गिरेंगे। और इस बात में सच्ची शक्ति का रहस्य निहित है। लगातार अभ्यास से आप सीखेंगे कि आपने संसाधनों की सही ढंग से व्यवस्था कैसे की जाए और उनको किसी भी क्षण एक विशेष कार्य के लिए कैसे संकेन्द्रित किया जाए। मूर्ख लोग अपनी समस्त मानसिक और आध्यात्मिक शक्ति का मूर्खतापूर्ण कार्यों, बकवास या स्वार्थपूर्ण दलील में बरबाद करते हैं, हानिकारक शारीरिक कार्य जैसे आवश्यकता से अधिक खाना-पीना, जो स्वास्थ्य खराब करते हैं उनका तो क्या उल्लेख किया जाए।

यदि आप दूसरों पर विजय प्राप्त करने की शक्ति प्राप्त करना चाहते हैं तो आपको मस्तिष्क की शांति और सन्तुलित विकसित करना चाहिए। आप में अकेला खड़े होने की शक्ति होनी चाहिए। समस्त शक्ति दृढ़ता से जुड़ी होती है। पर्वत, विशाल चट्टान, शाहबलूत का वृक्ष जो तूफानों में भी दृढ़ खड़ा रहता है— ये सभी हमें शक्ति का संदेश देते हैं क्योंकि उनमें एकान्त की शान और ऐसी दृढ़ता, जो कभी हिल न सके, मिली होती है; जबकि इधर-उधर छिटका हुआ रेत, झुकने वाली टहनी और हिलती हुई नरकुल हमें कमजोरी का संदेश देते हैं क्योंकि वे हिलने वाले हैं तथा अवरोधशून्य हैं और वे जब अपने साथियों से अलग हो जाते हैं तो पूर्णरूपेण बेकार हो जाते हैं। वह व्यक्ति शक्ति वाला होता है जो, जब उसके सभी साथी किसी मनोवेग या उमंग के कारण पृथक् हो जाते हैं तब भी वह शान्त तथा स्थिर रहता है।

वही व्यक्ति दूसरों पर नियंत्रण रखने के लिए उपयुक्त है जो स्वयं को नियंत्रित व निर्देशित करने में सफल रहा है। मिर्गीग्रस्त, भयभीत, विचारहीन और मूर्ख लोग ऐसे हैं जो संगति की तलाश करते रहते हैं अन्यथा वे सहारा न मिलने पर गिर जाएँगे; परन्तु शान्त, निर्भीक, विचारशील और गम्भीर लोग ऐसे हैं जो यदि पर्वत के शिखर पर भी चढ़ जाएँ तो उनकी शक्ति में और अधिक शक्ति जुड़ जाएगी और वे अधिकाधिक सफलतापूर्वक बुरे प्रभावों और मुसीबतों, जो मानव जाति को घेरे रहती हैं, को नियन्त्रित कर सकेंगे।

उमंग शक्ति नहीं है; वह शक्ति का दुरुपयोग है। शक्ति का बिखराव करना शक्ति को कमजोर करना है। उमंग क्रुद्ध तूफान के समान होती है, जो मजबूती से सुरक्षित चट्टान पर भयानक रूप से तथा जंगली ढंग से टकराती है; जबकि शक्ति स्वयं चट्टान के समान होती है जो तूफानों में भी शान्त व अडिग रहती है।

यदि आपमें यह शक्ति नहीं है तो आप इसको अभ्यास द्वारा प्राप्त कर सकते हैं और शक्ति का आरम्भ, ज्ञान के आरम्भ के समान होता है। आप उन बेकार की बातों में व्यर्थ लगे रहते हैं, जान-बूझकर उनके शिकार होते रहे हैं, उन पर विजय प्राप्त करके आपको यह कार्य आरम्भ करना चाहिए। जोर से तथा हिंसा से और बिना नियन्त्रण की हँसी, बदनाम करने वाली तथा मूर्ख बात, और केवल हँसाने के

लिए मजाक करना इन सब चीजों को उठाकर एक ओर रख दीजिए क्योंकि इनमें बहुमूल्य शक्ति बरबाद होती है।

सबसे महत्वपूर्ण तथ्य है कि केवल एक उद्देश्य मन में रखिए; आपका उद्देश्य वैध तथा लाभदायक हो और पूरे मन से इसमें जुट जाइए। आपको कोई भी चीज इस उद्देश्य से एक ओर न हटाए; स्मरण रखिए कि वह व्यक्ति जिसके मन में बहुत से उद्देश्य होते हैं सब प्रकार से अस्थिर होता है। सीखने के लिए उत्सुक रहिए, परन्तु माँगने में सुस्त रहिए। अपने कार्य की पूरी जानकारी रखिए और यह समझदारी आपकी अपनी हो और जैसे-जैसे आप आगे बढ़ते हैं, अपनी आत्मा की पथ-प्रदर्शक, त्रुटिविहीन आवाज का अनुसरण करिए तो आपको एक विजय के पश्चात् दूसरी विजय प्राप्त होती रहेगी और आप धीरे-धीरे सम्मान एवं प्रतिष्ठा के पद तक उठेंगे और आपका सदैव विस्तृत होने वाला दृष्टिकोण आपके समक्ष जीवन का आवश्यक उद्देश्य और सौन्दर्य धीरे-धीरे प्रकट करेगा। आप स्वयं में पवित्र हैं तो आपको स्वास्थ्य प्राप्त होगा; यदि आप सुरक्षित विश्वास है तो आपको सफलता प्राप्त होगी; आपका स्वयं पर नियन्त्रण है तो आपको शक्ति प्राप्त होगी, और आप जो भी करेंगे उसमें प्रगति होगी, क्योंकि यदि आप एक अविभाजित इकाई तथा स्वयं को दास न बनाने वाले हो जाएँ तो ईश्वरीय नियम, जिससे ब्रह्माण्ड चलता है, के साथ आप समरस हो जाएँगे; आपको ब्रह्माण्ड के जीवन तथा शाश्वत अच्छाई के नियम के विरुद्ध नहीं अपितु उसके साथ कार्य करना चाहिए। इससे आप जो स्वास्थ्य प्राप्त करते हैं वह स्थायी होगा; आप जो सफलता प्राप्त करें, आप अपनी सफलता की गणना नहीं कर सकेंगे और वह कभी समाप्त नहीं होगी; और आप जो प्रभाव व शक्ति धारण करेंगे वह युगों तक बढ़ता चला जाएगा क्योंकि वह उस अपरिवर्तनीय सिद्धान्त का एक अंग होगा जो ब्रह्माण्ड को गतिशील रखता है।

इस प्रकार तब स्वास्थ्य का रहस्य यह हुआ-विशुद्ध हृदय और सुसंयमित मस्तिष्क; सफलता का रहस्य यह हुआ- अविचलित एवं स्थिर विश्वास और ऐसा उद्देश्य जो बुद्धिमानी से चुना गया हो; और वासना के काले घोड़े को स्थिर दृढ़ इच्छाशक्ति से काबू करना, शक्ति का रहस्य है।

EXERCISE

Explanation

Explain with reference to the context the following:

1. Where there is on which they can feed.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, success and Power'. It is written by James Allen. In these lines, the author is describing the foundation of health, success and power.

Explanation: In this passage, the author gives a brief description about the secret of health, success and power. According to the author, health, success and power stay there where is a strong and true confidence. A person who is faithful, kind and true will have no place for diseases and failures in his life. A man with such virtues cannot be harmed by sudden mishaps and fall down. There would be nothing on which these evil things can grow and flourish.

2. The sooner we realise life-giving currents referes.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, Success and Power'. It is written by James Allen. In these lines the author is saying that illness and sickness go to those who attracts them. It means, who gives them chance to feed on are generally attacked by them.

Explanation: The author says that as soon as we shall realise and accept that illness is the consequence of our own mistake and error, the sooner we shall enter upon the highway of health. Disease does not attack healthy and strong people. Weak and sick people lure it. It runs from those who are strong, truthful and positive and such virtues and positive thinking produces curing and life giving waves.

3. If you are given an infected house.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, success and Power'. It is written by James Allen. The author says in these lines that one cannot expect a healthy body if one possesses anger, jealousy, greedy or any other negative thing. These negative things are the courses of stress and diseases. These are the reason of a disturbed mind.

Explanation: The author says it is necessary to be free from all kinds of negative possessions like anger, jealousy, greedy etc to have a perfect physical health. It is because such negative things disturbs ones mind. Therefore a man, who is intelligent, takes care of being fallen a prey of these negative things. These things are more dangerous than a dirty or drained house filled with germs.

4. Many people complain invite a break down.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health,

success and Power'. It is written by James Allen. In these lines, the author says that the break down in people is the result of the energy they wasted stupidly.

Explanation: In this passage, the author describes that the energy wasted unwisely is the actual cause of break down. He says that if you want to maintain your health physically and mentally then you should learn to work without taking stress or affecting your body. Unnecessary anxiousness or excitement over called things are issues in the major cause of a breakdown.

5. Work, whether of brain forfeits.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, Success and Power'. It is written by James Allen. Here the author says that a person should always work whether its physical or mental. It is always beneficial as it helps to stay healthy.

Explanation: In this passage, the author emphasis one doing work. According to him, work of and type, whether its physical or mental, is always advantage our (beneficial) and health improving. The man who works with calmness, and is determined about it feels no anxiety, tiredness and apprehensions. His mind is just focussed on the work provided to him. Such man will achieve much more than the one who always get tired and in hurry. A determined man is also capable of maintaining good health which is a boon for him but penance for the complaining people.

6. To follow, under space all believing of faith.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, Success and Power'. It is written by James Allen. In these lines, the author says that in all kinds of situations, better or worse, we should listen to our innerself. Believing in yourself will never lead you to failure and you will get your confidence back exactly in the way you want.

Explanation: In this passage, the author describes the importance of relying and believing in yourself. We should always be truthful and honest to ourselves. Always believe in the inner voice and let the inner light of your heart enlighten your path which will help you to follow and focus on your aim. Author says that pursue your aim with a brave and calm heart believing that the future will never let you down and your inner strength will come back to you because the laws of universe can never fail. Have belief in your own trust and belief.

7. By the power superior to suffering.

Reference to the context: These lines have been extacted from the chapter 'The Secret of Health, Success and Power'. It is written by James Allen. In these lines, the author describes the power of faith in yourself.

Explanation: According to the author, the power of having faith in yourself and in your work can erase uncertainty and disturbance from life. It is capable of fighting with bad times and defeat it. One should always try to acquire things like honest, truth, bravery and the most important to save faith in yourself. This fearless faith is the magic and charm of getting success, happiness, peace, power and everything that makes life illustrious and less suffered.

8. If you will become right results.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, Success and Power'. It is written by James Allen. In these lines, the author tells about the great strength of faith. According to him, if some one has faith on himself/herself than that person should not worry about the success or failure of future.

Explanation: In this passage the author says that if a person firmly believes in his work and on himself then he won't require to be worried about the success and failure he will get in future. If he works happily and peacefully, success will surely come to him. Correct thoughts and efforts will never lead you to wrong path so there is no need to be worried about results. It always brings right results.

9. Your success, upon your pillow.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, Success and Power.' It is written by James Allen. In these lines, the author describes that anything we do in our life are the factors which decide our fortune.

Explanation: The author says that our success, failure and whatever we carry in our life are the characteristics that decides our fate. We should always bring our best attitude. Unblemished, clean and lively thinking will keep a person ahead. If we shall bring hatred, bad and dejected thoughts then there will be rain of bad moments and events, we will live in fear and agitation.

10. You are the unconditional insignificant.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, Success and Power'. It is written by James Allen. The author says that firm faith is a good quality of a man. If we have full confidence in our work then it will bring us good result. Our thoughts are the determining factors of our destiny.

Explanation: The author says that we are the builder of our own fate and this depends upon our thoughts. There are two types of thoughts, good and bad. If we are kind-hearted, loving and unselfish, our influence and success will be great. But if our thoughts are narrow and self-centred, our influence and success will be useless. We may make little money or may become a millionaire, it makes no difference. When we limit ourselves to our self interests, then all the things we're doing in our life become of no importance.

11. Cultivate, then, power.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, Success and Power'. It is written by James Allen. In these lines the author says that if we have a big heart and are loving, selfless then all these develop into a great and enduring success.

Explanation: The author advises us to develop a chaste feeling and unselfish soul and combine it with faith. Our purpose should be single and that should be to achieve perfect health, perfect success and perfect power. These all things are necessary for good success in life. In the absence of these qualities success in any sphere of life is not possible.

12. Whatever your task of true power.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, Success and Power'. It is written by James Allen. According to the author our thoughts should be strong, because the trends of thoughts are the strong factors in deciding the destiny of man. Therefore, everyman of the society should try to develop in him a chaste and selfless heart combined with faith.

Explanation: The author advises the youth of new generation that they should not keep in mind whatsoever their task are. In our life no work is bad if the intention of the work is good. Therefore, they should fully concentrate their mind upon it. For the successful completion of work, they should spend their full energy and resources with honesty. They must remember that a small bit of success inspires them to carry the effort ahead with strong faith. He will find that in the time to come, he will rise slowly day by day and never face failure. This is the main formula to achieve the success and power.

13. The hysterical, engulfs mankind.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, Success and Power'. It is written by James Allen. The author says here that one who are apprehensive, diplomatic and unwise should be supported or they will fall without it.

Explanation: In this passage, the author says that the people who have succeeded in commanding and controlling themselves are fit to command and control others. Those who are fearful, hysterical and unwise need to be supported because they will fall without support but the one who is calm, fearless and thoughtful and serious can liberate mankind from serious problems of life. No trouble and issue can stand before them.

14. Passion through it all.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, Success and Power'. It is written by James Allen. According to the author, there is a difference between passion and power. Passion is a maltreatment of power.

Explanation: The author says that there is a great difference between passion and power. Passion is the wrong use of power. Diffusion or scattering of power weakens a man. Passion is compared to a furious storm. It beats fiercely and wildly upon the rock which is strongly protected. Power is compared to that very rock. It is not at all affected by the angry storm. The rock is silent and fixed in spite of the fierce attack of the storm.

15. Self purified Eternal Good.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, Success and Power'. It is written by James Allen. The author says that if your soul is clean and pure then you will be healthy yourself.

Explanation: In this passage, the author says that if your inner self and soul is clean then you will be healthy. If you have faith in yourself then you will get the success. If you will lead yourself then the

power will be yours. Thus following all these virtues will flourish and keep you in harmony with the life and its prosperity.

16. This, then, is the of power.

Reference to the context: These lines have been extracted from the chapter 'The Secret of Health, Success and Power'. It is written by James Allen. In these lines the author is telling the secret of health, success and power. These are the concluding lines of the prose.

Explanation: In these concluding lines the author says that the secret of health is a pure heart and a well planned mind. The Secret of success is firm and strong faith and a wisely directed aim of life. The secret of power is to keep under control will power the dark horse of desire.

Comprehension

Read the following passage and answer the questions given below them:

1. Where there an infected house.

Questions with their answers:

(i) Where is the success, health and power?

Ans. The success, health and power where genuine belief firm and clean mind reside.

(ii) What is meant by the expression 'positive thought sphere'?

Ans. The expression 'positive thought sphere' means the surrounding and atmosphere of pure, clean and good thinking.

(iii) What are known to be the seeds of disease, according to the author?

Ans. Anger, worry, jealousy, greed or any other inharmonious state of mind are known to be the seeds of disease.

(iv) What is the secret of health according to the wise man?

Ans. Sterling faith and uncompromising purity is the secret of health according to the wise man.

(v) What is meant by the expression 'a bad drain or 'an infected house'?

Ans. The expression means a dirty area or a house that is predominate by infectious microbes. Here it means the bad thoughts that surround human mind.

(vi) In the third paragraph of the passage the author has mentioned anger, jealousy and greed as examples of inharmonious state of mind. Give one more example of this kind.

Ans. One more example of this kind is hatred and psychological tension.

2. If you would low with sickness.

Questions with their answer:

(i) How will you be free from all physical aches and pains?

Ans. Giving up anger, jealousy, greed and all the inharmonious things will make us free from all physical aches and pains.

(ii) What is the elixir of goodwill?

Ans. Happy, joyful and loving thoughts are the elixis of goodwill.

(iii) How will you put away your physical ailments?

Ans. We can put away our physical ailments by keeping away our evil thoughts and intentions.

(iv) When will you not complain against your sickness?

Ans. We should not complain against our sickness if we continue to stick to such thoughts which corrupt and weaken us.

3. Many people complain quickly for fits.

Questions with their answer:

(i) What do many people complain?

Ans. Many people complain that they have broken down or feeling low through overwork.

(ii) What is the cause of breakdown in some people according to the author?

Ans. According to the author, breakdown is the result of the wasted energy.

(iii) What are the two kinds of work mentioned in the passage?

Ans. Physical work and mental work are the kinds of work mentioned in the passage.

(iv) What is that 'boon' to which the author has referred in the last part of the passage?

Ans. The 'boon' to which the author has referred is the boon of retaining health.

(v) Why does the author advise us not to go into the details of the work we have in hand?

Ans. It is because it makes us anxious, excited or worried and this way we waste our energy and invite breakdown.

4. True health and true believing of faith.

Questions with their answers:

(i) What do go together?

Ans. True success and true health go together.

(ii) What can we achieve through faith?

Ans. We can achieve accomplishment in every work through faith.

(iii) What is the highest prompting? Why is it called so?

Ans. The highest prompting within us is to be always true to the divine self and have belief in yourself. It is called so because it helps to rise, assist and inspire in one's life.

(iv) How should we follow the purpose of life?

Ans. We should follow the purpose of life with a fearless and restful heart.

(v) What go together with true success and why?

Ans. The true health go together with true success because they are inseparably tied together in the domain of thought.

(vi) How is every enduring work accomplished?

Ans. Every enduring work is accomplished by the power of faith.

5. Let your heart grow.....insignificant.

Question with their answers:

(i) How should you nourish your heart?

Ans. We should nourish our heart by growing it large, loving and unselfish.

(ii) How can you influence people and succeed in life?

Ans. If we are large hearted, loving and caring then in this way we can influence people and succeed in life.

(iii) What do you understand by the narrow limits of self interests?

Ans. Narrow limits of self interests means very little self interests.

(iv) When do you influence and success become insignificant?

Ans. When we are confined to narrow thoughts and self interests, our influence and success become utterly insignificant.

6. Whatever your physical excesses.

Questions with their answer:

(i) What does the author suggest one to do in respect of the task in one's hand?

Ans. The author suggests to concentrate whole mind upon it and put all the energy of capability in it.

(ii) What should one do to go on succeeding in life?

Ans. To go on succeeding in life, one should do his task or work with the full concentration and capability.

(iii) What is the way to larger task?

Ans. The fearless completion of small tasks in the way to larger task.

(iv) How do unwise people waste their time and energy?

Ans. The unwise people waste their time and energy in foolish talks and in physical excesses.

7. If you and unmoved.

Questions with their answer:

(i) How can you acquire overcoming power?

Ans. We can acquire overcoming power by cultivating poise and passivity.

(ii) Where does all power lie?

Ans. All power lies with immovability.

(iii) Who cannot live without support?

Ans. These who are weak, movable and utterly useless, cannot live without support.

(iv) Who is the man of power.

Ans. The one who remaining calm, composed and unmoved when all his fellows are swayed away is the man of power.

8. Self-purified of power.

Questions with their answers:

(i) When will you prosper?

Ans. When we will self enslaved to do our tasks in life then we will prosper.

(ii) What is the secret of success according to author?

Ans. A pure heart and a well ordered mind is the secret of success according to author.

(iii) What should you do to achieve power?

Ans. A determined faith, a wisely directed purpose and an unwaring will should be achieved first to achieve power.

Short Answer Type Questions

Answer the following questions in not more than 30 words each:

1. What is the secret of health, success and power in life?

Ans. The secret of health and success in a pure heart, a well planned mind, an unflinching faith and a wisely directed aim of life. The secret of power is to keep under control with will power the evil of desire.

2. What should we realize and acknowledge sooner and why?

Ans. We should realize and acknowledge sooner that sickness is the result of our own error or sin because it will make us strong, pure and positive.

3. What does the author say about health, success and faith?

Ans. The author said that if there is strong and genuine confidence and uncompromising purity then there is health and success. True and genuine faith can lead anyone to the path of healthy and successful life.

4. What does the author want us to follow, to be true and to rely upon? Why?

Ans. The author wants us to follow the highest promptings within us, to be always true to the divine self and to rely upon the inward light and voice. This is because every ending work can be accomplished with these virtues.

5. What shall we achieve if we are centered in such a faith?

Ans. If we are centered in such a faith then we shall achieve success and power in life. Every work is accomplished with the power of faith.

6. What does the author advise the reader and why?

Ans. The author advises the reader to acquire true health, true success and power of faith. This is because it is the talisman of happiness, success, peace and power and of all those that makes life great and superior to suffering.

7. How does the author prove that all power is associated with immovability?

Ans. The author says that all power is associated with immovability. The mountain, the massive rock and the storm tried oak indicate solitary grandeur, higher success, rank, pride and defiant fixity. Those who are immovable have power because they are not swayed by some emotion or passion, they remain calm and unmoved.

8. What things speak of weakness?

Ans. The shifting sand the yielding twig and the waving seed speak of weakness because they are movable and non resistant.

9. What does the author say about passion?

Ans. The author says about passion that it is the abuse and dispersion of power. Passion is like a furious storm which beats fiercely and wildly upon the strong rock.

10. How will the purpose of life be revealed to us?

Ans. Single aim in life, being focus and power of wisdom and a legitimate and useful purpose help to reveal the purpose of life.

11. Who fall sick? From whom sickness flees?

Ans. Those who attract and whose minds and bodies are receptive to disease fall sick. It flees from those whose strong, pure and positive thought sphere generates healing and life giving currents.

12. Who should not expect perfect physical health?

Ans. Those who persist in clinging to debilitating and demoralizing habits like jealousies, suspicions, worries, hatred and self indulgences should not expect perfect health.

13. What do many people complain about? What does the author say to this?

Ans. Many people complain that they have broken down through overwork. The author says that the down through overwork. The author says that the breakdown is the result of foolishly wasted energy.

14. When is work beneficial and health-giving?

Ans. Work is beneficial and health giving when work is done with the steady and call persistency. It should be done with anxiety and worry free state of mind then it accomplishes and retains health too.

15. How does the author explain faith?

Ans. According to the author faith is the rock which we must build if we want to achieve something in our life and want to stand not to fall.

16. Why should we build upon rock of faith?

Ans. We should build upon rock of faith to acquire happiness, success, peace, power and everything that makes life great.

17. What advice does the author give us when we are sorrow or in joy?

Ans. The author advises us to retain our faith and keep firmly our feet upon its immortal and immovable base whether we are sad or in joy.

18. How do the trends of your thought determine the quality of your life?

Ans. Our action, thinking and faith are the things which help us to make our life better. Our success, failure, influence and whole life we carry are because of the dominant trends of thought that are determining factors in our destiny.

19. What should we do to acquire overcoming power?

Ans. We must cultivate poise and passivity to acquire overcoming power.

20. Who is fit to command and control?

Ans. One who has succeeded in commanding and controlling himself is fit to command and control.

21. Who needs to be supported and why?

Ans. Those who are hysterical, fearful, thought and frivolous need to be supported because they will fall for lack of support.

22. Who needs to seek the solitude of the forest, the desert and the mountain-top?

Ans. Those who are calm, fearless, thoughtful and grave need to seek the solitude of the forest, the desert and the mountain top.

23. How can we acquire power?

Ans. If we do not have power, we can acquire power by practice.

24. What shall we have in life?

Ans. We shall have aim a legitimate and useful purpose and thorough understanding of our work.

Long Answer Type Questions

Answer the following questions in not more than 150 words each:

1. What is the secret of true success in life?

Ans. The secret of true success in life is an unflinching faith and a wisely directed aim of life. Strong faith in one's abilities and strength is very necessary for success in life. Where there is strong and genuine confidence, adherence to goodness and virtue under all circumstances, there exists true success. A man who works steadily and firmly without losing the calm of mind accomplishes his work satisfactorily and moves toward success. True health and true success go together as they are inseparably interwoven in the thought realm. We should always follow the highest prompting within us and should be always true to ourselves and to god. Self belief is very important for the success in life.

2. What is the secret of true health in life?

Ans. A pure heart and a well-ordered mind is the secret of true health in life. For a good healthy life, a man should keep his mind oblivious to focus on his work. Work, whether of brain or body, is beneficial and health giving. Working calmly and persistently helps to retain health which is a boon. Factors which affect health negatively are hatred, impure and unhappy thoughts, arrogance and the narrow limits of self interests. If these virtues exist within a person then he or she should not expect true health in life. To own a true health, we should cultivate the pure and unselfish spirit combining it with purity and faith.

3. What does James Allen say about physical health? Analyse his views on the subject.

Ans. James Allen says that if we are given to anger, worry, jealousy, greed or any other inharmonious state of mind and expect perfect physical health then you are expecting the impossible. It is because the way we are sowing the seeds of disease in our mind. Such conditions of mind are carefully shunned by the wise man, for he knows them to be far more dangerous than a bad drainage system or an infected house. Joyful, loving and good thoughts are must to enjoy perfect physical health. If we will let the elixir of goodwill course enter through our veins then we'll need no other medicine. Put away jealousies, suspicious, worries, hatred, self indulgences and it will put away dyspepsia, gastric distress, nervousness and aching joints.

Multiple Choice Questions

Choose the most suitable option:

1. If you will persist in clinging to these debilitating and demoralizing habits of mind, then do not complain when your body is laid low with sickness.
(a) on (b) upon (c) in (d) with
2. Many people complain that they have broken through overwork.
(a) suggest (b) complain (c) write (d) refuse
3. To become anxious or excited, or to worry over needless details is to invite a breakdown.
(a) disease (b) disaster (c) sickness (d) **breakdown**
4. True health and true success go together for they are inseparably intertwined in the thought realm.
(a) intermixed (b) intertwined (c) impressed (d) engrossed
5. The faultless completion of small tasks leads inevitably to larger tasks.
(a) leaps (b) looks (c) leads (d) lights
6. Above all be of single aim, have a legitimate and useful purpose, and devote yourself unreservedly to it.
(a) casual (b) single (c) multiple (d) double
7. There are some matters in which the memory works with less than its usual perfection.
(a) for (b) in (c) in regard to (d) about
8. Such conditions of mind are carefully shunned by the wise man.
(a) shunned (b) screened (c) hurled (d) swayed
9. He only is fitted to command who has succeeded in controlling himself.
(a) command (b) demand (c) reprimand (d) remand
10. You are advised to abjure bad habits.
(a) to get rid of (b) to continue (c) to abjure (d) to stick to
11. Passion is like a furious storm.
(a) furious (b) anxious (c) dauntless (d) dark
12. You will not need to become anxious about the result.
(a) cautious (b) conscious (c) anxious (d) contentious
13. Many people complain that they are broken down through over work.
(a) complain (b) claim (c) frame (d) name

Language skills

1. Read the following words and make your own sentences with the help of these words:
sterling faith; lodgement; Inharmonious; Elixir; Indulgences; Biliousters; Crumbles away;
Transcend; Possessed of; frivolity; frivolous; engulf mankind.
(i) sterling faith – Raman's **sterling faith** will lead him towards success.
(ii) lodgement – If you are confident and hard working then failure should not find **lodgement** in your mind.
(iii) Inharmonious – One should not expect a good health with an **inharmonious** state of mind.
(iv) Elixir – **Elixir** of goodwill will keep you away from demoralizing habits of mind.
(v) Indulgences – Selfish **indulgences** mostly lead a person to self destruction.
(vi) Biliousters – Ritu's grandfather is fed up with the problem of **biliousters**.
(vii) Crumbles away – Bad time **crumbles away** when you face it downlessly.
(viii) Transcend – The best films are those which **transcend** national or cultural barriers.
(ix) Possessed of – He is a man who is **possessed of** great talent.
(x) frivolity – The foolish waste all their energy in **frivolity**.
(xi) frivolous – I think he sees her as a **frivolous** young women.
(xi) engulf mankind – The earth will **engulf mankind** if human will not stop ruining it.
2. Fill in the blanks with the appropriate words:
breakdown, intertwine, sterling faith, passion, eternal
(i) I am your close friend. You should do **sterling faith** in me.
(ii) Without regular maintenance my car might **breakdown**.

- (iii) Our lives became increasingly **intertwine** as we drew closer to each other.
- (iv) Some people believe in **eternal** life after death.
- (v) He has a **passion** for dancing, singing and even fishing.

3. Write the synonyms of the following words:

lodgement, elixir, accomplish, oblivious, crumble, shatter, reckoning, frivolity, engulf

- (i) lodgement – fixture
- (ii) elixir – potion
- (iii) accomplish – achieve
- (iv) oblivious – unaware
- (v) crumble – disintegrate
- (vi) shatter – split
- (vii) reckoning – calculating
- (viii) frivolity – levity
- (ix) engulf – inundate

4. Match the following words with their antonyms:

Words	Antonyms
sterling	– aggravate
feed	– reject
healing	– purify
endure	– undermine
infect	– fade
forfeit	– poor
acknowledge	– retain

Ans.

Words	Antonyms
sterling	– undermine
feed	– poor
healing	– aggravate
endure	– fade
infect	– purify
forfeit	– retain
acknowledge	– reject

5. These are some homophones. Make your own sentences so as to bring out their meaning clearly:

Fraction, friction; vein, vain; flee, flea; heal, heel; break, brake; accomplish, accomplice.

(i) **fraction, friction**

- (i) fraction – Only a **fraction** of the work was completed on time.
- friction – **Friction** between two metal plate can be reduced by using oil.

(ii) **vein, vain**

- (ii) vein – Teacher told about **veins** through which blood flows towards our heart.
- vain – A neighbour tried in **vain** to starch the bleeding with a towel.

(iii) **flee, flea**

- (iii) flee – He was forced to **flee** the country.
- flea – The disease spread from rats to humans by **flea** bites.

(iv) **heal, heel**

- (iv) heal – They tried to **heal** the rift between them but were unsuccessful.
- heel – She beats him with the **heel** of her boot.

(v) **break, brake**

- (v) break – They **break** a plate in the kitchen daily.
- brake – I had to **brake** suddenly when a cat ran in front of the car.

(vi) **accomplish, accomplice**

- (vi) accomplish – Any hardworking and confident person can **accomplish** his goals.
- accomplice – Police have not arrested him as an **accomplice** of main suspect.

सम्पूर्ण पाठ का हिन्दी रूपान्तरण

सृष्टि के रचयिता (ईश्वर) के मन में उस समय एक नया विचार आया जब संसार के सृजन का कार्य लगभग समाप्त हो चुका था। उसने एक सहायक को बुलवाया और कहा, “मेरे लिए कुछ और सामग्रियाँ लाओ, मैं पशु की एक नई नस्ल बनाऊँगा।”

सहायक ने घुटने टेककर उत्तर दिया, “परमपिता, जब सृजन के उत्साह में आपने हाथी, हेल, शेर और अजगर बनाए, आपने तनिक भी उस पदार्थ की मात्रा के विषय में नहीं सोचा जो उनमें लगी। भारी और कठोर सामान में से बहुत थोड़ी-सी सामग्री बची है। परन्तु हल्की सामग्री अब भी भण्डार में पर्याप्त है।”

स्रष्टा ने एक क्षण के लिए सोचा: “अच्छा, जो भी तुम्हारे पास है मुझे लाकर दो।”

इस बार स्रष्टा ने कठोर सामग्रियों में से थोड़ी-सी सामग्री लेने का ध्यान रखा। उस नए पशु को, जो उसने बनाया, उसने न सींग दिए व पंजे; उसने उसे ऐसे दाँत दिए जो चबा सकते थे परन्तु काट नहीं सकते थे। जो शक्ति उसने उसे दी वह उसे युद्ध क्षेत्र में उपयोगी बनाने के लिए पर्याप्त थी, परन्तु उसने उसे युद्ध के लिए कोई रूचि नहीं दी। वह पशु घोड़ा कहलाया।

स्रष्टा ने उसके बनाने में ऐसे पदार्थ का पर्याप्त भाग लगाया दिया था जिनसे वायु और आकाश बने हैं। इसका परिणाम यह हुआ कि उस पशु का मस्तिष्क स्वतंत्रता की लालसा से भर उठा। वह वायु के साथ दौड़ लगाता और उस स्थान तक तेज दौड़कर पहुँचता जहाँ आकाश पृथ्वी को छूता था अर्थात् घोड़े में निरन्तर दौड़ने की असीम क्षमता थी। अन्य पशु किसी उद्देश्य से दौड़ते थे, परन्तु घोड़ा बिना किसी स्पष्ट कारण के इधर-उधर दौड़ लगाता, मानों वह अपने आप से दूर उड़ जाने को आतुर हो। वह लड़ता नहीं था, वह शिकार पर झपटता नहीं था, परन्तु केवल दौड़ते रहना पसन्द करता था। बुद्धिमान लोग कहते हैं कि ऐसा तब होता है जब आप में वायु और आकाश में तत्व बहुत अधिक हों।

स्रष्टा अपने इस कार्य से बहुत प्रसन्न हुआ। कुछ पशुओं को रहने के लिए उसने वन दिए, कुछ को उसने गुफा या माँद दी। परन्तु वह घोड़े को निरुद्देश्य दौड़ लगाते देखना पसन्द करता था, उसने उसे एक खुला मैदान दिया।

उस मैदान के बाहर मनुष्य रहता था। वह उन बोज़ों के भार से झुक गया था जिनको उसने इकट्ठा कर लिया था। जब उसने घोड़े को देखा, वह जान गया कि यदि किसी प्रकार वह उसे पकड़ सके तो वह अपने ऊपर के बोझ को उसकी पीठ पर डालने में समर्थ हो सकेगा।

एक दिन उसने अपना जाल फेंककर घोड़े को पकड़ लिया। उसने उसकी पीठ पर एक जीन रख दी और मुँह में एक लगाम और उसे एक कारागार में बंद कर दिया अर्थात् अपने अस्तबल में बाँध लिया।

चीता अपने जंगल के घर में रहा और शेर अपनी गुफा में, परन्तु घोड़े ने अपना घर (खुला मैदान) खो दिया। स्वतंत्रता के लिए लगाव होते हुए भी वह बन्धनमुक्त नहीं हो सका।

जब उसके लिए जीवन असहनीय हो गया तो उसने अपने कारागार की दीवारों पर बहुत जोर से लात मारी। इससे घोड़े के खुरों की अपेक्षा दीवार को कम चोट पहुँची। परन्तु लगातार लातों के बाद, पलस्तर के टुकड़े गिरने लगे। इससे मनुष्य को क्रोध आ गया। उसने कहा, “इसे कृतघ्नता कहते हैं। मैं इसे खिलाता हूँ, मैंने इसकी देखभाल करने के लिए नौकर रखे हैं, परन्तु दुष्ट जानवर मेरे उपकारों को नहीं देखता।”

घोड़े को पातलू बनाने के लिए दृढ़ कदम उठाए गए। अन्त में मनुष्य गर्व के साथ कह सका कि घोड़े से अधिक उसके प्रति वफादार और कोई प्राणी नहीं है।

पंजे और सींग उसके पास पहले से ही नहीं थे न उसके पास ऐसे दाँत थे जो काट सकें। कोड़े के डर से लात मारना भी उसे छोड़ना पड़ा। जो कुछ अब उसके पास बचा था वह था उसका हिनहिनाना।

एक दिन स्रष्टा ने दुःखभरी हिनहिनाहट सुनी। वह अपने ध्यान से जागा और ऊपर से ही पृथ्वी के खुले मैदानों पर देखा। घोड़ा वहाँ नहीं था।

उसने मृत्यु को बुलाया और कहा, “यह तुम्हारा काम है, तुमने मेरे घोड़े को पकड़ लिया है।”

मृत्यु ने कहा, “अविनाशी पिता, आप सदैव मुझ पर सन्देह करते हैं, परन्तु कृपा करके मनुष्य के घर पर दृष्टि डालें।

स्रष्टा ने फिर नीचे देखा और घोड़े को एक सँकरी दीवार से घिरी जगह में दीनता से हिनहिनाते देखा।

उसका हृदय करुणा से भर गया और उसने मनुष्य से कहा, “यदि तुमने घोड़े को स्वतंत्र नहीं किया तो मैं इसको चीते के समान दाँत और पंजे दे दूँगा।”

मनुष्य ने कहा, “परमपिता, आपका यह प्राणी स्वतंत्रता के योग्य नहीं है। देखिए, मैंने इसकी सुख-सुविधा के लिए कितना अच्छा अस्तबल बनाया है।”

परन्तु स्रष्टा ने जोर देकर कहा कि घोड़े को स्वतंत्र किया जाना चाहिए।

मनुष्य ने कहा, “मैं आपकी इच्छा का पालन करूँगा। परन्तु मुझे विश्वास है कि आप एक सप्ताह में अपना विचार बदल देंगे और सहमत होंगे कि मेरा अस्तबल इसके लिए सर्वोत्तम स्थान है।” मनुष्य ने तब घोड़े की आगे की टाँगों को रस्सी से एक साथ बाँध दिया और उसे स्वतंत्र कर दिया। इस प्रकार बाँध देने पर घोड़ा केवल मेढ़क की भाँति इधर-उधर फुदक सकता था।

स्वर्ण से स्रष्टा घोड़े को देख सका, परन्तु रस्सी को नहीं। वह शर्मा से लाल हो गया-तो इस प्रकार का प्राणी बनाया है मैंने! उसने अपने मन में स्वीकार किया कि उसकी भयंकर भूलों में से एक भूल यह भी है।

मनुष्य ने कहा, “अब इसका क्या किया जाए? क्या स्वर्ग में खुले मैदान नहीं है जहाँ इसे घूमने के लिए भेजा जा सके?”

स्रष्टा ने उत्तर दिया, “मैं इससे थक चुका हूँ। इस प्राणी को अपने अस्तबल में ले जाओ।”

मनुष्य ने कहा, “परन्तु, परमपिता, मेरे लिए यह बोज़ होगा।”

स्रष्टा ने उत्तर दिया, “हाँ, परन्तु बोज़ की स्वीकार करके तुम अपने हृदय की विशालता का परिचय दोगे।”

EXERCISE

Explanation

Explain with reference to the context the following:

1. The work have."

Reference to the context: These lines have been extracted from the chapter 'The Horse'. It is written by Rabindranath Tagore. In these lines, the creator (The God) decides to create our more animal species with the stuff remained after making the whole universe.

Explanation: After the creator created the whole universe he got a new idea and called his assistant to brought some materials as he wanted to make a news species of animal. Assistant told him that in his creative enthusiasm he had made many species like elephants, lions, whales etc. but never thought about the quantity of substance they cost. Only little of the heavier and harder material left but enough of lighter material. God considered it and told him to bring whatever he had.

2. This time the horse.

Reference to the context: These lines have been extracted from the chapter 'The Horse'. It is written by Rabindranath Tagore. In these lines the creator is creating horse with unique features.

Explanation: While making the new species this time the creator took care about the amount of materials he used. He gave no horns and claws to the new animal. He gave teeth to it with which it chew but not bite. He gave it the energy enough to exist on the battle field but not enough to fight its own battles. The animal created by the creator was the horse.

3. The creator in you.

Reference to the context: These lines have been extracted from the chapter 'The Horse'. It is written by Rabindranath Tagore. In these lines, the characteristics of the new species were discussed.

Explanation: The creator made the horse with the materials as the air and the sky. He made with much lighter stuffs. The outcome was that it was different than other species, It had the keen desire of freedom and liberty. It was very fast in running. It had desire to run up to the horizon. Unlike other animals, it ran aimlessly. It was just eager and enthusiastic about itself and freedom.

4. When kindness."

Reference to the context: These lines have been taken from the lesson 'The Horse' written by famous author Rabindranath Tagore. In the opinion of author when man made horse as his pet animal for his personal work, he saddled and tied it with a long narrow strap in his mouth. He also confined within the stable. In this way the horse lost its liberty and turned a slave of man.

Explanation: The author says that due to the stable, the life for horse became unbearable. The life of horse became just like a prisoner, It began to kick the wall of the stable, This was a struggle of horse against slavery. As a result the plaster of the wall began to fall off. On such type of behaviour of horse made man too much angry. He rebuked the horse for it displeasing behaviour. He himself repented that even showing so much kindness, the horse was ungrateful to him. He thought how he had appointed for it a trained and special servant to look after and betterment for it but this creature proved to be very worthless.

5. Firm Man."

Reference to the context: These lines have been extracted from the chapter 'The Horse'. It is written by

the author Rabindranath Tagore. In these lines, the man had tamed the horse and the creator heard the misery of the horse.

Explanation: Many firm steps were taken to domesticate the horse and they were successful. The Horse did not have claws and horns to attack. He even could not bite with its teeth. The only thing it could do was kicking but it had to give it up too for fear of whip. It could just helplessly neigh. One day its helpless neigh was heard by the creator. He woke up and watched out for the horse but could not find it. He called the god of death and asked him about the horse, but he told him to look at the man's house. The creator looked down and saw his creation, the horse, standing and neighing distressedly. He felt bad for the horse.

6. From fallen.

Reference to the context: These lines have been extracted from the chapter 'The Horse'. It is written by the author Rabindranath Tagore. In these lines the Creator admitted that he is ashamed of creating the horse.

Explanation: Man had tied the front legs of the horse before setting it free. The God could see the horse from paradise but not the string. The horse was free but it could only hop like a frog. This made the creator face red with the shame. He was ashamed for making such kind of species. He accepted to himself that it was one of the biggest and worst mistake ever.

Comprehension

Read the passages and answer the questions given below them:

1. This time the creator as the horse.

Questions and their answers:

(i) What case did the creator take to make the new animal?

Ans. The creator took care to employ only a little of the harder materials to make the new animal.

(ii) What did the creator do to make the new animals harmless?

Ans. The creator did not give horns or claws to the new animal to make it harmless and he gave it the teeth that could chew but not bite.

(iii) How was the new animal useful on the battlefield?

Ans. The energy he gave it was enough to make it useful on the battle field.

(iv) What name was given to the new animal?

Ans. The new animal was given the name 'the horse'.

(v) Describe the features of the new animal?

Ans. The new animal had no claws and horns. He had teeth which could chew but not bite. He had given the energy which was enough to make it useful on the battle field but unable to fight for itself.

2. When life became see my kindness."

Questions and their answers:

(i) How do you know that the horse was very angry?

Ans. The horse kicked wildly at the walls of stable because it was like prison to it. The horse's life was unbearable in stable. Thus we came to know that the horse was very angry.

(ii) What happened, when the horse kicked wildly at its prison walls?

Ans. When the horse kicked wildly at its prison walls then bits of plaster began to fall off.

(iii) What arrangements had the man made for the horse?

Ans. Man provided food to the horse and appointed servants to look after it. There are the arrangements the man made for the horse.

(iv) How did the Man react to the horse's behaviour?

Ans. The Man was furious over the horse's behaviour. He said that the horse was showing ingratitude towards him. He fed it and kept servants to take care of it but it did not care for all these comforts.

3. Man then corded greatness of heart.

Questions and their answers:

(i) What did the man do with the horse?

Ans. The man corded the front legs of the horse together so that it could not walk properly.

(ii) How could the creator persuade the man to keep the horse with himself?

Ans. The creator told the man that if he would accept it, he would show his greatness of heart. Thus the creator persuaded the man to keep the horse with himself.

(iii) How do you know that the man was unwilling to keep the horse with himself?

Ans. According to the man, he fed horse and hired servants to take care of it but still the horse kicked wildly at its 'prison' walls due to which bits of plaster began to fall off. It made him angry. Thus the man was unwilling to keep the horse in his stable.

(iv) **Why did the creator feel guilty to see the creature?**

Ans. Since man had tied horse with a cord, God could not see it from above. He could only see its defects. He agreed to man's false reasoning. The result was that He felt guilty to see the creature.

(v) **How would the creator have felt had he seen the creature hopping?**

Ans. If God had seen the horse tied with a cord, He would have felt pride of His creation. He would have certainly admitted man guilty. He would not have felt ashamed.

Short Answer type Questions

Answer the following questions is not more than 30 words each:

1. **What was 'a new idea' which struck the creators mind?**

Ans. 'A new idea' was to make a new species of animals that struck the creator's mind.

2. **Why did the creator summon one of the His assistants? What did the two talk about?**

Ans. The Creator summoned one of his assistants to brought Him some more materials to make a new species of animals. The assistant said that in his enthusiasm of creating creatures the creator did not of the quantity of substance they cost.

3. **What qualities did the horse have?**

Ans. The horse had enough energy to make it useful on the battlefield. Its mind was full of the desire for freedom. It would run a race with the wind. It was eager to fly away from its own self. It loved to sun.

4. **Why did the horse lost its home as described by Rabindranath Tagore?**

Ans. The horse lost its home because it was tamed by the man and kept in the stable.

5. **Why did man think of capturing the horse?**

Ans. Man of capturing the horse to put his burden on it. He wanted to shift his burden.

6. **Could man finally tame the horse? If yes, then how?**

Ans. Yes, Man finally tamed then horse, He cost his nets and captured the horse. He put a saddle on its back and a curb in its mouth and kept it in a confined prison. This way he tamed the horse.

7. **Why did the creator grow red with shame when He saw the horse from heaven?**

Ans. He saw the horse hopping around in the field This made His face red with shame when He saw the horse from heaven.

8. **Why did the creator think that the creation of the horse was a blunder?**

Ans. This is because the creator thought that He made it for the open fields, it was meant to run but it hopped like a frog.

9. **What are the different gifts given to different creatures by the creator?**

Ans. Some animals were given claws, horns to attack, some were given type of teeth which can chew us well as bite. Some was given forests to live and some were given den, fields etc. There are the gifts given to different creatures by the creators.

10. **Why was the creator distressed?**

Ans. The creator was distressed to see his creation, the horse, hopping like a frog.

Long Answer Type Questions

Answer the following questions in not more than 150 words each:

1. **'Man's greatness of heart lies in his accepting the burden of life.' How is it illustrated in the story 'The Horse'?**

Ans. A man should always accept his responsibilities and fulfil them. A man is called a 'man' for a reason. He has been created wise and intelligent among all the creatures so he has the responsibility to manage nature and animals and not to ruin and hurt them. In the story, 'The Horse', man uses the horse to lessen his burden. He does not think of its freedom and desire. He does not accept his work or 'burden' and put it over the horse. He wanted to get rid of his burden. so he is a man but of unkindness and cruelty. He has not accepted his burden. Thus Man's greatness of heart lies in his accepting the burden of life.

2. **When did the creator realize his mistake in His creation of the horse?**

Ans. When the creator ordered the Man of free the horse then the Man set it free but tied its front legs with a cord because He did not want the creator's kindness over the horse. The horse was free but it was unable to walk or run. It could hop only. The Creator saw the horse from heaven. He could see the horse but not the cord. He was very ashamed of himself. He thought that he had made a useless creature, he created it for running in the open fields but it was hopping like a frog. He grew red with shame. At this moment, the creator realized that it was one of the major and worst blunders he had created ever, He had realized is mistake.

3. **Why did God Compel Man to keep the horse with him forever?**

Ans. God created this universe. But He was not satisfied with this creation. So He had a keen desire to create a

new type of animal. In this way the horse came into existence.

God gave it full energy to run endlessly and aimlessly. He made it harmless and useful also. He gave it such type of teeth that could chew but not bite. He made a very useful for battle but did not give it a taste for fighting. He made its mind full of desire for freedom or liberty.

These qualities proved to be curse for the horse. Man saw it running freely and fastly in the open field. He found it too much strong to shift his burden on to its strong back. So he cast his nets and captured it. He put a saddle on its back, a curb in its mouth and kept it confined in prison of stable. Then he took firm measures to tame it.

In this way God made the horse and gave it full energy, too much fastness, love for freedom or liberty and usefulness. But these qualities proved to be curse for the horse. Man saw the usefulness of these qualities and tamed it. In this way the horse lost its freedom and became man's faithful and useful servant.

4. How did man take away the freedom of the horse?

Ans. When man noticed this new animal created by God he caught him. He took away his freedom. He saddled the horse, curbed his mouth and imprisoned him in stable, He debarred him from the open field as his home. Now he was fully unable to escape from bondage, When life became unbearable in stable he began to kick wildly the walls of stable. This effort made him injured. Being afraid of whip, he left such act. Now he could only neigh.

When the Creator of horse came to know all this, he was deeply shocked. He forced man to set him free from stable. Then man corded together the front legs of the horse and set him free from the stable. Thus he could only hop like a frog. The Creator could not see the trick of man. He Himself was too much ashamed at His work. He admitted that He had done the worst in creating such type of animal. He again commanded man to keep the horse with him.

Multiple choice Questions

Choose the most suitable option:

- The work of creating the universe was nearly over when a new idea struck the Creator's mind.**
(a) mankind (b) earth (c) cattle (d) **universe**
- This time the Creator took care to employ only a little of the harder materials.**
(a) little (b) **a little** (c) the little (d) so little
- The Creator was distressed with His own work.**
(a) **distressed** (b) angry (c) happy (d) delighted
- One day the Man cast his nets and tamed the horse.**
(a) attacked (b) freed (c) **tamed** (d) captured
- Man then corded together the front legs and set it free.**
(a) goaded (b) loaded (c) **corded** (d) nodded
- "But Father what a burden it will be to me."**
(a) an (b) **a** (c) the (d) our
- The horse was kept in a narrow walled place.**
(a) down (b) **in** (c) off (d) out
- The work of creating the universe was nearly over when a new idea struck the Creator's mind.**
(a) **work** (b) deed (c) task (d) action
- The work of creating the universe was nearly over.**
(a) completely (b) totally (c) utterly (d) **nearly**
- The Creator summoned Death.**
(a) kicked (b) **summoned** (c) answered (d) looked
- He grew red with shame.**
(a) **red** (b) blue (c) black (d) bright
- The Creator looked down again and saw the horse standing in a narrow, walled space neighing weakly.**
(a) grunting (b) barking (c) roaring (d) **neighing**
- The horse was confined in a prison.**
(a) **confined** (b) limited (c) bound (d) detained

Language Skills

1. Write the meaning of the following words:

(i) zeal (ii) reflected (iii) saddle (iv) bondage (v) set free (vi) cord

- (i) Zeal – enthusiasm
(ii) reflected – considered
(iii) saddle – a leather seat

- (iv) bondage – slavery
 (v) set free – to grant freedom
 (vi) cord – string

2. Match words under column 'A' with their correct meanings under column 'B':

'A'	–	'B'
stuff	–	string
zeal	–	grant freedom to
reflected	–	lowly
apparent	–	enthusiasm
accumulated	–	collected
bondage	–	slavery
wretched	–	lowly
set free	–	slavery
cord	–	material

Ans.

'A'	–	'B'
stuff	–	material
zeal	–	enthusiasm
reflected	–	considered
apparent	–	clear
accumulated	–	collected
bondage	–	slavery
wretched	–	lowly
set free	–	grant freedom to
cord	–	string

3. Look at the following sentences. There is a blank in each of them. Five alternative words are given with each sentence. Fill in the blanks by choosing one that may make the sentence grammatically correct and meaningful:

- (i) The Creator called out Death. (on, off, out, in, over)
 (ii) You must give up your bad habits. (in, up, out, away, way)
 (iii) Only a mother can look after her child well. (on, onto, after, upon, out)
 (iv) A large number of prisoners were set free on the Independence Day. (free, off, about, aside, down)
 (v) The horse was put down in a narrow, walled place. (on, down, off, out, up)

4. Write the antonyms of the following words:

apathy, unclear, liberty, cheerful, absorb

Ans.

apathy	–	sensibility
unclear	–	clear
liberty	–	slavery
cheerful	–	sad
absorb	–	assimilate



I Am John's Heart

–J.D. Ratcliff

सम्पूर्ण पाठ का हिन्दी रूपान्तरण

कोई भी नहीं कह सकता कि मैं रूपवान हूँ। मेरा भार 340 ग्राम है, रंग में लाल-भूरा हूँ और आकृति बेडोल है। मैं जॉन का समर्पित सेवक हूँ-उसका हृदय।

मैं उसकी छाती के मध्य में दृढ़, मजबूत तंतुओं से लटका हुआ हूँ। मैं लगभग 15 सेन्टीमीटर लम्बा हूँ और मेरी अधिकतम चौड़ाई 10 सेन्टीमीटर है जो हृदय की लोकप्रचलित आकृति की अपेक्षा नाशपाती के आकार से अधिक मिलती है। आपने कवियों से मेरे विषय में कुछ भी सुना हो, मैं बहुत भावुक प्रकृति वाला मात्र नहीं हूँ। मैं केवल चार कोष्ठों वाला एक परिश्रमी पम्प हूँ-वास्तव में दो पम्प, एक फेफड़ों में रक्त भेजने के लिए, दूसरा उसे शरीर के अन्य भागों में पहुँचाने के लिए। प्रतिदिन मैं लगभग 96000 किलोमीटर नसों में रक्त का संचार करता हूँ। इतना संचार करना तो 18000 लीटर की टंकी को भरने के लिए पर्याप्त है।

जब कभी जॉन मेरे विषय में सोचता है तो वह मुझे कमजोर और कोमल समझता है। कोमल! जबकि अब तक मैं उसके 300000 टन से अधिक रक्त का संचार कर चुका हूँ। मैं उससे दो गुना कठिन परिश्रम करता हूँ जितना कि किसी भारी वजन के विजेता मुक्केबाज के हाथों की मांसपेशियाँ या एक धावक की टाँगों की मांसपेशियाँ कर पाती हैं। यदि वे मेरी गति से चलने की कोशिश करें तो वे मिनटों में थककर चूर-चूर हो जाएँगे। बच्चे को जन्म देने वाली स्त्री के गर्भाशय की मांसपेशियों को छोड़कर शरीर की कोई मांसपेशी मेरे समान मजबूत नहीं है। परन्तु गर्भाशय की ये मांसपेशियाँ सत्तर वर्ष तक दिन-रात इस कार्य में नहीं लगी रहती जैसा करने को मुझसे आशा की जाती है।

वास्तव में यह थोड़ी-सी अतिशयोक्ति है। मैं निश्चय ही धड़कनों के बीच थोड़ा विश्राम न लेता हूँ। मेरे बाईं ओर के निलय को सिकुड़कर शरीर में रक्त-संचार करने में लगभग 3/10 सेकण्ड का समय लगता है, तब मुझे आधे सेकण्ड का विश्राम मिलता है। और, जब जॉन सोता रहता है, उसकी अधिकांश रक्त कोशिकाओं को आराम मिल जाता है क्योंकि मैं उनमें कोई रक्त-संचार नहीं करता, इसलिए मेरी धड़कन एक मिनट में सामान्य 72 से कम होकर 55 हो जाती है।

जॉन मुश्किल से ही मेरे विषय में कभी सोचता है जो उसके लिए अच्छा ही है। मैं नहीं चाहता कि वह दिल के बारे में शंकालु हो जाए और जो हम दोनों को परेशान करके सचमुच मुसीबत में डाल दें। जब वह मेरे बारे में चिन्ता करता है तो लगभग सदा गलत बातों के बारे में चिन्तित होता है। एक रात जब जॉन सोने को था, उसने अचानक समझा कि मैं बीच में एक धड़कन छोड़ गया हूँ। वह बहुत चिन्तित हुआ। क्या मैं उसे धोखा दे रहा था? उसे चिन्ता करने की आवश्यकता नहीं थी।

समय-समय पर मेरी प्रज्वलन प्रणाली क्षणमात्र के लिए कार्य नहीं कर पाती। जॉन की कार की प्रज्वलन प्रणाली के समान ही मैं अपनी विद्युत-ऊर्जा स्वयं उत्पन्न कर लेता हूँ और सिकुड़ना आरम्भ करने हेतु संकेत भेजता हूँ। परन्तु कभी-कभी मैं धड़क नहीं पाता हूँ, एक धड़कन के ऊपर दूसरी धड़कन आ जाती है। ऐसा लगता है कि मेरा धड़कना बन्द हो गया है-परन्तु ऐसा नहीं है। जॉन को यह जानकर आश्चर्य है कि कितनी बार ऐसा उसके जाने बिना हो जाता है।

हृदय की धड़कनों की गणना- भयानक स्वप्न के पश्चात् वक कभी-कभी जाग जाता है और मेरी गति की उच्च तीव्रता को देखकर चिन्तित हो उठता है। उसे ऐसा महसूस होता है जैसे कि मैं दौड़ रहा हूँ। ऐसा इसलिए होता है कि जब वह अपने बुरे सपनों के कारण चिन्तित होकर दौड़ने लगता है तो मैं भी दौड़ने लगता हूँ। जॉन की चिन्ताएँ वास्तव में स्थिति बिगाड़ देती हैं— मेरी गति और भी तेज कर देती है। यदि वह शान्त हो जाए, तो मैं भी शान्त हो जाऊँ। परन्तु यदि वह शान्त न हो सके तो मुझे सामान्य बनाने का एक उपाय है। वेंगस नाडियाँ मेरी गति पर अंकुश का काम करती हैं। वे कानों के पीछे जबड़े के जोड़ पर गर्दन से होकर गुजरती हैं यहाँ हल्की मालिश करने से मेरी धड़कन धीमी हो जाती है।

जॉन लगभग सभी बातों का दोष मुझ पर लगा देता है— थकान से लेकर चक्कर आने तक परन्तु मुझे उसकी थकान से कुछ मतलब नहीं, और उसके समय-समय पर चक्कर आने का सम्बंध सामान्यतः कानों से है। समय-समय पर अपने डेस्क पर काम करते समय वह अपने सीने में तेज दर्द महसूस करता है वह डर जाता है कि उसे दिल का दौरा पड़ने वाला है। उसे इसकी चिन्ता करने की आवश्यकता नहीं। वह दर्द उसके पाचनत्रं से होकर आता है जो कुछ घंटे पहले किए गए गरिष्ठ (भारी) भोजन का परिणाम है। जब मैं कष्ट में होता हूँ तो मैं सामान्य रूप से केवल बेकार के भारी परिश्रम या गहरे भाववेश के बाद ही कष्ट का संकेत भेजता हूँ। यह संकेत ही वह तरीका है जिससे मैं उसे बताता हूँ कि मेरे ऊपर लादे जा रहे कार्य से निपटने के लिए मुझे समुचित पोषण नहीं मिल रहा है।

मुझे मेरा पोषण कैसे प्राप्त होता है? निःसन्देह रक्त से! यद्यपि मैं शरीर के भार के केवल 2/100वें भाग का प्रतिनिधि हूँ, परन्तु मुझे कुछ रक्त आपूर्ति के लगभग 1/20वें भाग की आवश्यकता होती है। इसका अर्थ है कि मैं शरीर के अन्य अवयवों व तन्तुओं द्वारा प्रयोग में लाए गए पोषण का लगभग दस गुना उपभोग करता हूँ।

परन्तु मैं अपने चारों कोष्ठों से गुजरने वाले रक्त से पोषण प्राप्त नहीं करता। मुझे अपनी ही दो धमनियों से पोषण मिलता है—छोटी शाखाओं वाले पेड़ के समान जिनके तने शर्बत पीने वाली नलियों से अधिक मोटे नहीं होते। यही मेरा कमजोर स्थल है। यहाँ की कोई भी खराबी मृत्यु का एकमात्र सबसे बड़ा कारण होती है।

कोई नहीं जानता कि यह कैसे होता है, परन्तु जीवन के आरम्भ में— कभी-कभी जन्म के समय भी— हृत्पेशियों में वसा का जमाव होने लगता है। धीरे-धीरे ऐसे जमाव किसी भी पेशी या धमनी को बंद कर सकते हैं या इसके पास रक्त का थक्का बन सकता है जो अकस्मात् इसे बन्द कर दे।

जब इस धमनी में रक्त संचार का मार्ग अवरूद्ध हो जाता है, तो हृदय की मांसपेशी का वह भाग जिसका पोषण यह धमनी करती है, मर जाता है। इससे घाव के निशान जैसा ऊतक बन जाता है—यह निशान छोटे कंचे से बड़ा नहीं होगा, परन्तु यह टेनिस की गेंद के आकार से आधा भी हो सकता है। संकट की गंभीरता अवरूद्ध धमनी के आकार और स्थिति पर ही निर्भर करती है।

पाँच वर्ष पूर्व जॉन को दिल का दौरा पड़ा था और उसे इसका पता भी नहीं चला। था। अपने कार्य में इतना व्यस्त था कि वह अपने सीने की टीस पर ध्यान नहीं दे सका। जो धमनी अवरूद्ध हुई थी। वह मेरे पिछले हिस्से पर बहुत छोटी-सी थी। बेकार हो चुके ऊतक को हटाने और उस क्षेत्र पर पड़े मटर जितने बड़े घाव के निशान को ठीक करने में मुझे दो सप्ताह लगे।

जॉन उस परिवार से उत्पन्न हुआ है जिसमें हृदय रोग अक्सर हुआ करता है, अतः आंकड़े बताते हैं कि मैं भी उसे कष्ट दूँगा। वास्तव में, वह वंश-परम्परा के विषय में कुछ नहीं कर सकता। परन्तु खतरे को कम करने में तो वह बहुत कुछ कर सकता है।

आओ, हम अधिक भार होने की अवस्था के विषय से विचार आरम्भ करें। जॉन अर्धेड़ अवस्था में होने वाले अपने मुटापे की हँसी उड़ाता है, परन्तु यह हँसने की बात नहीं है। अतिरिक्त चर्बी के प्रत्येक किलोग्राम में लगभग 700 किलोमीटर धमनियाँ होती हैं जिनमें को होकर मुझे रक्त का संचार करना होता है। साथ ही जॉन के प्रत्येक अतिरिक्त किलोग्राम भार को ढोने का कार्य भी करना पड़ता है।

अब मैं जॉन के रक्तचाप पर आता हूँ। उसकी आयु के सामान्य व्यक्ति के रक्तचाप की उच्चतम सीमा 140/90 है। 140 उस चाप का माप है जिसके विरुद्ध मुझे सिकुड़ते हुए कार्य करना पड़ता है और 90 मेरी दो धड़कनों के बीच विश्राम करने के समय का चाप है। निचला अंक अधिक महत्वपूर्ण है। यह अंक जितना ही ऊपर जाता है, उतना ही कम विश्राम मुझे मिलता है। और पर्याप्त विश्राम के बिना तो हृदय स्वयं मृत्यु की ओर बढ़ रहा होता है।

ऐसे अनेक काम हैं जिन्हें जॉन अपने रक्तचाप को सुरक्षित स्तर पर लाने के लिए कर सकता है। पहला है अतिरिक्त भार से छुटकारा पाना। इसके फलस्वरूप रक्तचाप में आने वाली गिरावट को देखकर वह स्वयं आश्चर्य में पड़ जाएगा।

दूसरी वस्तु है धूम्रपान। जॉन एक दिन में 40 सिगरेट पीता है। जिसका तात्पर्य है कि वह प्रत्येक 24 घंटे में निकोटिन की काफी मात्रा अपने अन्दर ले लेता होगा। यह बहुत तेज हानिकारक पदार्थ है। यह धमनियों को संकुचित कर देता है। विशेष रूप से हाथों और पैरों की। जिससे वह चाप बढ़ जाता है जिसके विरुद्ध मुझे कार्य करना पड़ता है। यह मुझे उत्तेजित भी करता है जिससे मैं तेजी से धड़कने लगता हूँ, एक सिगरेट मेरी धड़कन को सामान्य 72 से बढ़ाकर एकदम 80 तक कर देती है। जॉन अपने मन में कहता है कि अब धूम्रपान छोड़ने को बहुत देर हो गई है— वह हानि हो चुकी है। परन्तु यदि वह निकोटिन की लगातार उत्तेजना से छुटकारा पा सके तो मेरे लिए अपना कार्य करना आसान हो जाएगा।

उच्चतम बिन्दु पर विवाद— जॉन अन्य तरीकों से भी मेरी सहायता कर सकता है। वह सफल व्यापारी के समान स्पष्टीकरण करने वाला महत्वाकांक्षी व्यक्ति है। वह नहीं समझता कि उसका हर समय चिंता करना उसकी अधिवृक्क ग्रन्थियों को अधिक एड्रिनेलिन तथा नारैड्रीनेलिन उत्पन्न करने के लिए लगातार उत्तेजित करता है। इसका वही परिणाम होता है जो निकोटिन का, कसी हुई धमनियाँ, उच्च रक्तचाप, मेरे लिए तेज गति से चलने की आवश्यकता।

प्रमुख बात यह है: यदि जॉन शान्त होता है तो मुझे भी विश्राम मिलता है। कभी-कभी थोड़ी-सी झपकी भी सहायक हो सकती है। और उस सामग्री के स्थान पर जो वह कार्यालय से घर लाता है, कुछ हल्का-फुल्का मनोरंजक साहित्य पढ़ने का प्रयत्न करना चाहिए (जिससे अवश्य ही उसे लाभ मिलेगा)।

एक और वस्तु है व्यायाम। जॉन सप्ताहांत के खिलाड़ियों में से एक है जो एक साथ अत्यधिक व्यायाम करते हैं। टेनिस में अब भी उसे जाल तक दौड़ने का शौक है, परन्तु जब वह ऐसा करता है तो मेरा सामान्य कार्यभार पाँच गुना बढ़ जाता है।

जॉन को नियमित रूप से हल्का व्यायाम करते रहना चाहिए। एक दिन में एक या दो किलोमीटर टहलना हितकर है। और दो जीने चढ़कर अपने कार्यालय जाने से भी उसे हानि नहीं होगी। उसका कार्यालय दसवीं मंजिल पर है, परन्तु वह पहले दो जीने चढ़ सकता है, और तब लिफ्ट में सवार हो जाए। इस प्रकार की छोटी-छोटी बातें बहुत कुछ लाभ पहुँचा सकती हैं। जैसा मैंने कहा था, चर्बी के जमाव से मेरी कुछ धमनियाँ पहले ही अवरुद्ध होने लगी हैं। परन्तु नियमित व्यायाम से रक्त-संचार के लिए नए मार्ग खुल जाएंगे। तब यदि एक धमनी बन्द भी हो जाए तो मुझे अन्य धमनियों से पोषण मिल जाएगा।

सबसे जरूरी खुराक है। मैं जॉन से आहार के मामले में कट्टर बनने को नहीं कहा रहा हूँ। फिर भी ऐसा लगता है कि चर्बी मेरी धमनियों में उन अवरोधों को बनाने में कुछ कार्य करती है। जॉन अपनी कैलोरीज का 45% चर्बी से प्राप्त करता है और औद्योगिक देशों में उन अन्य लोगों के समान जो इसी प्रकार का भोजन करते हैं धमनियों की अवरुद्धता के कारण मृत्यु की आशंका 50-50 अर्थात् आधी है।

मैं बहुत अपेक्षा करने वाला नहीं हूँ। मैं किसी भी परिस्थिति में जॉन के लिए जो अच्छे से अच्छा कर सकता हूँ, करूँगा। उसी प्रकार मैं चाहता हूँ कि वह मुझे कभी-कभी विश्राम दे; शरीर को थोड़ा हल्का कर ले, नियमित व्यायाम करे, थोड़ा अधिक आराम करें, चिकनाई वाले पदार्थों का और धूम्रपान का प्रयोग करे। यदि वह केवल इन बातों को ही कर ले तो मैं जॉन के लिए लम्बे समय तक कार्य कर सकूँगा।

EXERCISE

Explanation

Explain with reference to the context the following:

1. From time to time, him knowing.

Reference to the context: These lines have been extracted from the chapter 'I am John's Heart'. It is written by J. D. Ratcliff. In this passage heart's ignition system is described that how it gets disturbed.

Explanation: The ignition system of the heart gets disturbed for a moment but often. This mechanism is just like the ignition mechanism of a car engine. The heart is its own power house, It produces its own electricity and sends signals to activate contraction. But sometimes the system gets disturbed as the heart beats and their regularity are disturbed. At such condition, one heart beat is piled upon another and it is felt that the heart has mixed a beat. Such a thing keeps on happening but we never realise it.

2. **After a nightmare slow me down.**

Reference to the context: These lines have been extracted from the chapter 'I am John's Heart'. It is written by J. D. Ratcliff. In this passage it is explained that why after a bad or scary dream our heart beats faster.

Explanation: In these lines it is pointed out that when we wake up after a nightmare than our heart beats really faster than its normal pace. It happens because when a person feels horses in a dream, he gets worried and his heart feels it too. Therefore his heart beats faster. Similarly when a person is at peace, the heart beats at normals pace. If a person is unable to be calm then there is a way to slow it down. Gentle massage on the vagus nerves, behind the ears, act as a break and slow its beat.

3. **From time to time he will be loading on to me.**

Reference to the context: These lines have been extracted from the chapter 'I am John's Heart'. It is written by J. D. Ratcliff. In these lines the heart speaks out its case itself in the language of author. John's heart says that john places the responsibility of everything on him.

Explanation: John will be found sitting at his table working. After sometime of his work in this way John feels— acute pain in his chest. He becomes afraid that he is going to have a heart attack. But John should not worry. The pain is only due to body's digestive system. This is the result of having eaten a heavy diet some hours before. Pain is just like a signal sent by heart. Pain points out clearly that there is same trouble in body. These troubles may be due to over activities. When we eat too much, we have to suffer for this. Sometimes our pain is only due to over burden of work. The pain is the medium by which we come to know that our heart now needs nourishment. So we must took that our heart gets some useful nourishment otherwise.

4. **John comes from to minimize risk.**

Reference to the context: These lines have been taken from the chapter 'I am John's Heart'. It is written by J. D. Ratcliff. In these lines it is described that heart disease may be hereditary too and there are measures through which we can reduce their risk of occurrence.

Explanation: In this passage it is mentioned that the heart diseases can occur due to hereditary causes too. When most of the family members have suffered from it then their posterities also suffer from it one can't do anything about it but can do a lot of things to avoid heart diseases.

5. **This is pretty easier for me.**

Reference to the context: These lines have been extracted from the chapter 'I Am John's Heart'. It is written by J. D. Ratcliff. Extravagant weight of body is the main cause of man's all diseases. Human heart must get right and proper nourishment for working well. If our heart is weak, we cannot live healthy and will be unable to live for long.

Explanation: John's suggestion is to give up smoking because smoking very harmful to heart. So he should get rid of this evil as early as possible otherwise he will suffer in the long run. John smokes 40 cigarettes a day. Nicotine is a harmful element is cigarette. It constricts arteries. It raises the pressure against which john works. It also stimulates him. He cannot give up smoking altogether as it is too into for him. If he can get rid of use of nicotine, his heart will work better.

6. **I'm not demanding for a long time.**

Reference to the context: These lines have been extracted from the chapter 'I Am John's Heart'. It is written by J. D. Ratcliff. In these lines it is said that a man should control his diet. It is not essential that he should become a food fanatic. Reducing of body weight is essential. Fats play an important part in preparing blockages. Fat is much injurious to man's health.

Explanation: The John's heart suggests that if a man wants to be free from heart troubles he should pay more attention towards some important tips. These tips are very easy and essential. First of all he should slim b bit. Secondly, he should take exercise regularly. Rest is another requirement. He should try to avoid eating too much fatty things. Smoking should be given up. If a man does follow these tips, his heart will go on working for a long period. Then there will be no worry for heart disease and his days will pass happily.

Comprehension

Read the following passage and answer the questions given below them:

1. **No one litre tank.**

Questions with their answer:

(i) **What is the author talking about in the passage?**

Ans. The author is talking about the heart.

(ii) **What is the normal weight, length and width of the heart?**

Ans. The normal weight of the heart is 340 grams, the normal length is 15 cm and the normal width is 10cm.

(iii) How many chambers are there in the heart?

Ans. These are four chambers in the heart.

(iv) How is the heart different from what it is generally thought about?

Ans. The heart is generally thought and considered as very romantic but it is not a very romantic character.

(v) What is the function of the heart?

Ans. The function of the heart is pumping blood through blood vessels in our body.

2. John hardly ever him knowing.

Questions with their answers:

(i) What is meant by the expression 'heart neurotic'? What is good for John according to the author?

Ans. 'Heart neurotic' means 'persons who worry too much about their hearts'. According to the author it is good for John not to worry about his heart.

(ii) What is meant by 'skipping a beat'? Why was John quite worried one night?

Ans. 'Skipping a beat' means 'missed a beat of the heart'. John was quite worried one night because his heart had 'skipped' a beat.

(iii) How can it be said that the ignition system of John's heart is almost similar to the ignition system of John's car?

Ans. Ignition system is the system which helps the process of starting something the starter does in a motor car engine. Heart generates its own electricity and sends out signals to begin shrinking. Hence the ignition system of John's heart is almost similar to the ignition system on John's car.

(iv) Point out those wrong things John is often worried about concerning his heart?

Ans. John is often worried about his heart that it had missed a beat. When the heart piles one beat on top of another, it sounds as if it had missed a beat but it hadn't.

3. No one knows the plugged artery.

Questions with their answers:

(i) What sort of substances block an artery?

Ans. Fatty deposits begin to build up in the coronary arteries. Such substances block an artery.

(ii) At what stage of life in an artery likely to get blocked?

Ans. Even at the time of birth an artery is likely to get blocked.

(iii) How does the plugged artery affect the heart?

Ans. Where an artery becomes blocked, the portion of the heart muscle it feeds, dies.

4. That brings me would fellow.

Question with their answer:

(i) What is the upper limit of normal blood pressure of the middle aged people?

Ans. The upper limit of normal blood pressure of the middle aged people is 140/90.

(ii) What is the normal pressure when the heart contracts?

Ans. The normal pressure when the heart contracts is 140.

(iii) What is the normal pressure when the heart rests between the beats?

Ans. The normal pressure when the heart rests between the beats is 90.

(iv) What is the danger when the heart does not get the adequate rest?

Ans. When the heart does not get the adequate rest then it may cause death.

5. Smoking for me.

Questions with their answer:

(i) What type of substances does John absorb every 24 hours?

Ans. John absorbs a large amount of nicotine through the cigarettes, every 24 hours.

(ii) From where are the arteries constricted?

Ans. The arteries are constricted in the hands and feet through nicotine.

(iii) How does a cigarette affect heart beat?

Ans. Too much smoking stimulates heart beats from normal 72 into the 80's.

(iv) How can thing improve for an addict?

Ans. If addict could get rid of constant nicotine stimulation then things can be improved for him.

6. What John should clogged arteries.

Question with their answers:

(i) What light exercises have been suggested for the heart?

Ans. Light exercises like regular and wild as a walk of a kilometer using stairs are suggested for the heart.

(ii) How does regular exercise help the proper working of the heart?

Ans. Regular exercise causes new blood pathways to develop. If one artery closes down, there are others to nourish the heart. In this way regular exercise helps the proper working of the heart.

(iii) What type of diet is bad for the heart?

Ans. The diet which includes fat and cholesterol is bad for the heart.

(iv) What percentage of calories does John get from fats?

Ans. John gets 45 percent of his calories from fats.

(v) How much walking a day would help?

Ans. A walk of a kilometre or two a day would help.

(vi) How do arteries nourish the heart?

Ans. Arteries nourish the heart by supplying blood to it.

7. I am not demanding for a long time.

Questions with their answer:

(i) The word 'I' has been used five times in this passage? Who is this 'I'?

Ans. This 'I' is used for John's heart.

(ii) What is meant by the phrases 'demanding type'?

Ans. It means requiring too much.

(iii) What is meant by second sentence in the passage?

Ans. It means that a man should control his diet. It is not required to become a food fanatic but reducing weight is very necessary and important.

(iv) What should John do and what should he avoid?

Ans. John should control his diet and reduce weight. He should exercise regularly and give up smoking.

Short Answer Type Questions

Answer the following questions in not more than 30 words each:

1. What should a man do to reduce high blood pressure?

Ans. To reduce high blood pressure a man should avoid eating junk food, give up smoking, should take proper rest and take exercise daily.

2. What is the function of the heart? How does the heart perform it?

Ans. The main function of the heart is to pump blood in our body. The heart pumps the blood first into the lungs and then it pushes the blood into the body. In this way the blood circulates into the whole body.

3. How does the heart tell John that he is going to have heart attack?

Ans. Heart sends out a message through pain signal when it is in trouble due to over exertion. Thus the heart tells John that he is going to have a heart attack.

4. How does the heart get its nourishment?

Ans. The heart gets its nourishment from the blood through two coronary arteries.

5. How do arteries get blocked?

Ans. When fatty deposits begin to build up in the coronary arteries then gradually they can close an artery or a clot may form to close it suddenly. This way arteries get blocked.

6. What are the two false notions about the heart?

Ans. The two false notions about the heart are that it is very romantic and has a fragile and delicate nature.

7. What is the weak spot in the heart which is the greatest single cause of death?

Ans. Coronary arteries have the weak spot in the heart which is the greatest single cause of death.

8. How does J. D. Ratcliff explain that smoking is very harmful?

Ans. J. D. Ratcliff explains that smoking increases blood pressure due to the presence of nicotine in the cigarettes. It constricts arteries and stimulates heart, so the heart beats much faster. Thus smoking is injurious to health.

9. What particular foods should the heart patient avoid?

Ans. The heart patient should avoid fatty food and junk food which contain high calories.

10. Who is more likely to have a higher blood pressure, a fat or a lean person? Why?

Ans. A fat person is more likely to have a higher blood pressure than a lean person. The reason is that every kilo of excess fat contains about 700 kilometre of blood vessels and the heart has to push blood through them all. It causes a burden to the heart.

Long Answer Type Questions

Answer the following questions in not more than 150 words each:

1. How can fatty things, smoking and other intoxicants affects the heart?

Ans. Fatty things, smoking and other intoxicants make the blood impure. Due to this impurity of blood, the heart has to work more. In this way the heart is affected. Fatty things cause fatty deposits which become the cause of blocking the arteries. From smoking et cetera when an artery becomes blocked, the portion of the heart muscle is damaged. And this way heart is affected.

The seriousness of the heart trouble depends on the size and position of the plugged artery. Fatty things clog the wall of heart to make a great damage of its functioning. The heart has to work more and more to sweep away the dead tissues and repave the area. Fatty things make the body heavy by providing extra weight. This extra weight is harmful to the proper functioning of heart. Smoking stimulates the body and the heart has to beat more rapidly ultimately it becomes the cause to damage the smooth working of heart.

2. Describe the main functions of heart.

Ans. The main functions of the heart are that it has four chamber pump to move blood to the lungs and to push it out into the body. Every day the heart pump blood through about 96,000 km of blood vessels. It also generates its own electricity and sends out impulses to trigger contraction when the heart has any problem it usually send out a pain signal only after undue exertion or emotion.

3. What could John do to get his blood pressure down to safer level?

Ans. John could do the following things to get his blood pressure down to safer level.

1. John should get rid of excess weight. He would be surprised at the drop in blood pressure that would follow.
2. John smokes 40 cigarettes a day. Thus he may be absorbing quite an amount of nicotine every 24 hours. A cigarette increases heart beat from a normal 72 into the 80's John could get rid of chain smoking.
3. John could give up his constant fretting. It increases blood pressure.
4. John could relax. He might try some light reading instead of boring stuff he brings home from the office.
5. John should be doing regular light exercise as a walk of a kilometre or two a day.
6. Fat blocks arteries so John should avoid fatty diet.

4. What happens when someone has a heart attack?

Ans. A heart attack can strike suddenly. It can occur when the blood supply cannot reach the heart due to narrowed heart arteries. There is also silent heart-attack with mild or no symptoms of heart attack at all. Heart attack patients feel the pain like a clamp squeezing their chest and may last from several minutes to many hours. It happens due to the loss of blood supply when fatty deposits builds up in coronary arteries and blocks the blood flow to the heart. It is the weakspot of the heart and greatest single cause of death.

Multiple Choice Questions

Choose the most suitable option:

1. From time to time my ignition system gets momentarily out of tune just like the ignition system of John's car.
(a) tune (b) dune (c) pume (d) tone
2. How do I get my nourishment? From the blood of course.
(a) blood (b) heart (c) tissues (d) arteries
3. Also, while John sleeps, a large percentage of his capillaries are inactive so as I don't push blood through them, my beat slows from normal 72 a minute down to 55.
(a) active (b) inactive (c) blocked (d) unblocked
4. John hardly ever thinks of me.
(a) never (b) ever (c) always (d) often
5. From time to time my ignition system gets momentarily out of tune.
(a) pillar to post (b) beginning to end (c) top to bottom (d) time to time
6. Climbing a couple of flights of stairs to his office wouldn't hurt either.
(a) spares (b) stares (c) stairs (d) scarce
7. I am not getting enough nourishment to cope with the work he is loading on to me.
(a) energy (b) nourishment (c) compliment (d) supplement
8. When John thinks of me at all, he thinks of me as fragile and delicate.
(a) soft (b) soggy (c) fragile (d) fragrant
9. Then, if our artery closes down there are others to nourish me.
(a) here (b) where (c) there (d) their

10. Smoking is a pretty violent stuff.
 (a) gritty (b) nitty (c) **pretty** (d) petty
11. I hang my ligament in the centre of his chest.
 (a) middle (b) core (c) **centre** (d) deep
12. You must give up your bad habits.
 (a) after (b) away (c) **up** (d) out

Language Skills

1. Write the meaning of the following words:

(i) dedicated slave (ii) fragile (iii) exaggeration (iv) nightmare (v) aggravate (vi) twinge

- Ans. (i) dedicated slave – faithful servant
 (ii) fragile – breakable, brittle
 (iii) exaggeration – overstatement
 (iv) nightmare – an unpleasant dream
 (v) aggravate – more serious
 (vi) twinge – a sudden, sharp localized pain

2. Give the synonyms of the following words:

cartilages, overstatement, shrinking, unpleasant dream, weariness, blot, obstruct

- Ans. cartilages – gristle
 overstatement – exaggeration
 shrinking – contraction
 unpleasant dream – nightmare
 weariness – fatigue
 blot – spot
 obstruct – destroy

3. Here are given some words. Find their antonyms from the chapter:

(i) freeman (ii) robust (iii) understate (iv) liquefy (v) expand (vi) comfort (vii) cruel (viii) sensible (ix) short

- Ans. (i) freeman – slave
 (ii) robust – unhealthy
 (iii) understate – exaggerate
 (iv) liquefy – harden
 (v) expand – shrink
 (vi) comfort – trouble
 (vii) cruel – kind
 (viii) sensible – insensible
 (ix) short – long

4. Use the following pairs of words in your own sentences:

(i) heard, herd (ii) need, knead (iii) great, greet (iv) trace, trash (v) get, gate (vi) pain, pen

- Ans. (i) **heard, herd**
 (i) heard – I heard that her father is ill.
 herd – We saw a **herd** of elephants in the forest.
- (ii) **need, knead**
 (ii) need – They **need** a good cook for their family.
 knead – She is leaving to **knead** bread.
- (iii) **great, greet**
 (iii) great – He is a **great** musician and singer.
 greet – They **greet** mother with respect.
- (iv) **trace, trash**
 (iv) trace – He left without a **trace** of having been there.
 trash – Raghav throws the **trash** in the dustbin.
- (v) **get, gate**
 (v) get – They **get** money from their grandparents.
 gate – Sheela did not open the main **gate**.
- (vi) **pain, pen**
 (vi) pain – Priya has **pain** in her joints.
 pen – Reema never returned my **pen**.

सम्पूर्ण पाठ का हिन्दी रूपान्तरण

आप एक ऐसे युग में रह रहे हैं जिसमें स्त्रियों के लिए सामाजिक कार्य, सार्वजनिक जीवन तथा प्रशासन के लिए बहुत अवसर हैं। समाज को अनुशासित मन व संयमित आचरण वाली स्त्रियों की आवश्यकता है। जिस प्रकार का भी कार्य आप करें, उसे आप ईमानदारी और अनुशासित मन से करें। तब आप अपने कार्य में सफल होंगे और आनंद प्राप्त करेंगे।

वास्तव में हमारे देश में जहाँ तक लड़कियों की शिक्षा का सम्बन्ध है, इसका प्रसार अधिक विस्तृत नहीं है। अतः प्रत्येक संस्था, जो लड़कियों की शिक्षा के लिए योगदान करती है, मान्यता और प्रोत्साहन पाने योग्य है। परन्तु मेरी प्रबल इच्छा है कि लड़कियों को जिस प्रकार की शिक्षा दी जाए वह केवल विस्तृत ही न हो वरन् गहन भी हो। हमारी शिक्षा में चिन्तन की कमी है। हम विद्वान् और दक्ष भले ही बन जाएँ परन्तु यदि हमारी जीवन में किसी प्रकार का उद्देश्य नहीं है तो हमारा जीवन अंधकारमय, त्रुटिपूर्ण और कटु हो जाता है। गीता का कथन है— निश्चयात्मक बुद्धि एक ही है। वास्तव में सुसंस्कृत मस्तिष्क में एकाग्रता और उस अकेले उद्देश्य के प्रति समर्पण होना है। संस्कृतिहीन मस्तिष्क के लिए समस्त जीवन अनेक दिशाओं में बिखरा रहता है— एक साथ विभिन्न उद्देश्य लिए हुए और अनन्त। अतः यह आवश्यक है कि जो शिक्षा आप इन संस्थाओं में प्राप्त करें वह आपको केवल ज्ञान व दक्षता ही न दे वरन् जीवन में एक निश्चित उद्देश्य भी प्रदान करे। यह उद्देश्य क्या हो— इसे आपको स्वयं निर्धारित करना होगा। कहा जाता है कि विद्या विवेक देती है, विमर्शरूपिणी (समीक्षा, आलोचना करने वाली) विद्या आपको सत्य और उचित का ज्ञान देती है और आपको असत्य से बचने में सहायता करती है। अतः आपको यह जानने का प्रयत्न करना चाहिए कि इस पीढ़ी में आप से किस बात की अपेक्षा की जाती है। वह उद्देश्य जो शताब्दियों पहले उचित था आज हमारे देश तथा संसार की तेजी से बदलती हुई परिस्थितियों को देखकर उचित नहीं हो सकता। अतः जो उद्देश्य आप अपने जीवन में चुनें। वह वर्तमान पीढ़ी की सामयिक आवश्यकताओं के अनुकूल होना चाहिए।

प्रत्येक बार हम किसी कार्य को आरम्भ करते समय ईश्वर का भजन करते हैं और शांति, शांति, शांति कहकर समाप्त करते हैं। शिक्षकों और विद्यार्थियों से अपेक्षा की जाती है कि वे एक-दूसरे के प्रति घृणा से दूर रहें।

दया वह गुण है जो पुरुषों की अपेक्षा स्त्रियों की मुख्य विशेषता है। कुछ ही समय पहले मैंने एक पुस्तक पढ़ी थी जिसमें नारे के पतन की की चर्चा की गई थी। उसमें लिखा था कि नारे का पतन इसलिए हुआ है क्योंकि उसमें दया की मात्रा में कमी आई है। दूसरे शब्दों में स्त्री का स्वाभाविक गुण दया है। यदि आपमें दया नहीं है तो आप मानव ही नहीं हैं। अतः प्रत्येक मानव के लिए विचारशीलता (लिहाज), दया और सहानुभूति के गुण का विकास करना परमावश्यक है। इन गुणों के बिना हम केवल नर पशु हैं, इससे अधिक नहीं।

एक प्रसिद्ध श्लोक है जो हमें बताता है कि संसार एक विषवृक्ष है। इस अपूर्ण संसार में दो फल अनुकरणीय गुण वाले हैं। वे हैं अपने महान् ग्रन्थों का अध्ययन तथा महान् विचारकों का संसर्ग (विचार-विमर्श)। ये ही दो बातें हैं जो मनुष्य के मस्तिष्क तथा हृदय को अच्छा बना सकती हैं। मेरी परम अभिलाषा है कि हमें अपने महान् ग्रन्थों का और अन्य सभी देशों के महान् ग्रन्थों का भी जो हमें विरासत में प्राप्त हुए है अध्ययन करना चाहिए। उपनिषद् के एक छोटे संवाद में एक प्रश्न पूछा गया है : 'अच्छे जीवन का सार क्या है? शिक्षक उत्तर देते हैं : 'क्या आपने उत्तर नहीं सुना?' तालियों की तड़ित जैसी गर्जन हुई : दा दा दा। तुरन्त शिक्षक ने स्पष्ट किया कि ये थे अच्छे जीवन के सार-दम, दान, दया। ये ही अच्छे जीवन के आवश्यक तत्व हैं। आप में दम (आत्मनियन्त्रण या संयम) होना चाहिए जो मानव की पहचान है। रामायण में जब लक्ष्मण वन गमन करने वाले होते हैं तो उनकी माता उनसे कहती हैं : 'राम को अपने पिता दशरथ जैसा मानना, सीता को मेरे जैसा (अपनी माता के समान) मानना, वन को अयोध्या जैसा मानना; अब जाओ मेरे प्रिय पुत्र, जाओ।'

हमारे महान् ग्रन्थों में अनेक प्रेरणास्पद गाथाएँ हैं जो हमारे भीतर उच्च नैतिकता का संचार करेगी और हमारे लिए वे नियम निर्धारित करेगी जिन पर हमें आचरण करना चाहिए।

हमें अच्छी नारियाँ दो, हमारी सभ्यता महान् हो जाएगी।

हमें अच्छी माताएँ दो, हमारा राष्ट्र महान् हो जाएगा।

जब आप शिक्षा के विषय में बात करते हैं तो आपके सामने कई लक्ष्य होते हैं; जिन लोगों को शिक्षा दी जाती है उन्हें उस संसार का ज्ञान दो जिसमें वे रहते हैं—विज्ञान, इतिहास और भूगोल आपको वह ज्ञान प्राप्त कराते हैं; आप लोगों को कोई तकनीकी ज्ञान प्राप्त करने का प्रशिक्षण भी दें जिससे वे जीविकोपार्जन कर सकें। अब भी समस्त संसार में शिक्षा के ये ही लक्ष्य स्वीकार किए जाते हैं : उस संसार का ज्ञान जिसमें रहते हो और तकनीकी योग्यता जिससे जीविकोपार्जन कर सको। परन्तु हमारे देश की संस्थाओं में जिस प्रकार की शिक्षा दी जाती है उसकी विशेषता क्या है? हमने सुना है कि शिक्षा का मुख्य उद्देश्य केवल योग्यता या ज्ञान प्राप्त करना ही नहीं है वरन् एक उच्च जीवन में प्रवेश करना भी है, उस संसार में प्रवेश जो स्थान और समय से ऊपर है, यद्यपि बाद वाला संसार पहले वाले संसार को प्रकाशित और प्रेरित करता है। (अर्थात् वह पारलौकिक संसार इस भौतिक संसार को आलोकित कर देता है और इसमें जीवन फूँकता है।) शिक्षा का मुख्य उद्देश्य यही रहा है। कुछ शताब्दियों तक हमने अपनी नारियों की उपेक्षा की। परन्तु हमारी परम्परा इससे कुछ भिन्न रही है—

पुरा कल्पेषु नारीनाम्,
मंदिरा वंदना निश्चितः
अध्यापनांच वेदानाम्
गायत्री वाचनाम् तथा।

(प्राचीनकाल में नारियों द्वारा मन्दिर में पूजा करना, वेदों का पठन-पाठन करना और गायत्री के मंत्र का उच्चारण करना स्वीकृत था।) प्राचीनकाल में हमारी स्त्रियों का उपनयन (यज्ञोपवीत) संस्कार होता था। उन्हें वेदों के अध्ययन का अधिकार था। उन्हें गायत्री मन्त्र के जाप का भी अधिकार था। ये सब कार्य हमारी महिलाओं के लिए स्वीकार्य थे। परन्तु हमारी सभ्यता पतन की ओर उन्मुख हो गई और उस पतन का एक मुख्य कारण स्त्रियों की पराधीनता है। स्वतंत्रता के पश्चात् महात्मा गांधी के अथक प्रयासों के कारण हमारे देश में एक क्रांति हुई है और स्त्रियाँ अपने अधिकारों को पाने लगी हैं।

EXERCISE

Explanation

Explain with reference to the context the following:

1. **You are living in joy of your work.**

Reference to the context: These lines are extracted from the chapter 'Women's Education'. It is written by the first vice president of India S. Radhakrishnan. In this passage the author is talking about the opportunities for women in various fields.

Explanation: In these lines the author says that these many and better opportunities for women presently in various fields like social work, public life and administration. Society needs women who are disciplined and work in restrained way. Whatever work they do, it should be done with honesty and disciplined mind. It will lead to success and get pleasure of work.

2. **Actually in our blundering and bitter.**

Reference to the context: These lines are taken from the chapter 'Women's Education'. It is written by S. Radhakrishnan. In these lines, the author says that girls education in India is not concerned and valued much.

Explanation: The author says that in India people are not concerned and aware about the girls education. Therefore energy school or institution that contributes to the education of women deserves to be recognised and promoted with encouragement. The author is also worried about the kind of education imparted. According to him these also should be some deepness with broadness in the education. There is lack of depth. There should be always a purpose or aim in one's life or life seems dark, confusing, dissatisfied and bad.

3. **Therefore it isdefine for yourselves.**

Reference to the context: These lines have been extracted from the chapter 'Women's Education'. It is written by S. Radhakrishnan. In these lines, the author says that an aim in life is must with learning and skill.

Explanation: The author says the education which we get in the institutions like schools and colleges should not give just mere learning and skill but provide us an aim, a particular purpose. The aim as to be chosen by students Education gives a purpose to those who educate themselves and others.

4. **A purpose which the present generation.**

Reference to the context: These lines have been taken from the chapter 'Women's Education'. It is written by S. Radhakrishnan. In these lines the author said that the world is constantly changing so our purpose should be relevant to the current scenario.

Explanation: The author says that everything changes with time. What was required and considered important centuries ago may not have the same importance in today's life. It is because everything changes rapidly. Therefore whatever purpose or aim we choose must be according to the needs and current environment. Changing circumstances always should be considered.

5. **Compassion, daya, is not more than that.**

Reference to the context: These lines have been extracted from the chapter 'Women's Education'. It is written by Dr. S. Radhakrishnan. Here, the author talks about compassion, mercy and kindness which in a common characteristic of women.

Explanation: Here the author says that women are more kind and generous than men. Kindness and compassion is a virtue of women. He says that he recently read a book which spoke about declination of feminism and explained that it is because of the declination of mercy and kindness among women. In

other words, kindness and mercy are considered as the natural characteristic of women. The author says that every human being should be compassionate otherwise they are not human without it. Thus it is important to have the qualities like sympathy, kindness and mercy for each and every person. Without such qualities we are just mere animals is the form of human.

6. There is a a human being.

Reference to the context: These lines have been extracted from the chapter 'Women's Education'. It is written by S. Radhakrishnan. In these lines the author gives the reference of an Upanishad. He tells us about the element of good life.

Explanation: The author says that dama, dana and daya are the main elements of a good life. According to author 'dama' means self-control. Everyone should command his wishes and lusts. Besides it, one should donate one's things for the betterment of others. This is called 'dana'. 'Daya' means mercy, that is the another element that makes life good. This is a supreme quality of a great man. We should develop these noble qualities in us. The result will be that our life will become happy and good.

7. There are ever a great nation.

Reference to the context: These lines have been extracted from the chapter 'Women's Education'. It is written by Dr. S. Radhakrishnan. Here the author says that there are many great stories in our classics which will be implanted into us for moral courage, power and certainty.

Explanation: The author says that our classics are great and have many excited and amazing stories. These are the kind of stories which fills a person with internal and moral strength. It gives us courage and certainty. It will form a path for us to follow and conduct ourselves. The author says good women lead to a great civilization and good mothers lead to a great nation.

8. When you talk earn a livelihood.

Reference to the context: These lines have been extracted from the chapter 'Women's Education'. It is written by Dr. S. Radhakrishnan. Here the author talks about the purposes which education gives people in different fields.

Explanation: The opinion of author is that when we begin talking about education, we think of many aims. The people being taught should be given the detail knowledge of the world in which they live. They should be taught science, history and geography. This will enable them to get the full knowledge which will help in understanding their world. The people should be trained to get some technical skill which will make them able to earn a living.

9. But what is there animates the former.

Reference to the context: These lines are taken from the chapter 'Women's Education'. It is written by S. Radhakrishnan. In these lines the author is questioning the kind of education give in our country. He also states that earning livelihood is not the sole aim of imparting education.

Explanation: Dr. Radhakrishnan discusses the specific aspect of women's education in our country which are skill and information but such education requires some speciality in modern age of scientific advancement. Bread and butter is not sufficient for human life. No doubt, it is one of the requisite necessities of our life, but life is meant for something else. Our education should aim at preparing women to think about the world that surpasses space and time. The latter enlivens the former. We should go beyond this road and across it i.e. the spiritual world.

10. In ancient times, subjection of women.

Reference to the context: These lines are taken from the chapter 'Women's Education'. It is written by S. Radhakrishnan. In this passage the author explains that the older times were much prosperous for women than the current one.

Explanation: It is pointed out that the ancient times were very good for women. They had a respected position in the society. They were fully authorised to take part in religious functions of society. They were also familiar with Vedas and read other religious books. They were the partners of their male counterparts in chanting the Gayatri Mantra. There was no restriction on their education. Their rights were equal to man. The position of women in ancient society was not low comparison to the men. But when the ancient civilization began to decline, it had an adverse effect on the position of women. The main cause of the decay of such a high civilization was that women were forfeited from their dignified status.

11. After Independence, into their own.

Reference to the context: These lines have been extracted from the chapter 'Women's Education'. In these lines the author tells the influence of Mahatma Gandhi over women empowerment.

Explanation: In this passage the author is speaking about Mahatma Gandhi. He tells about the efforts of Mahatma Gandhi. Due to the continuous efforts of Mahatma Gandhi, a revolution occurred in our country. Because of his struggle women realized their importance and value on their own in constructing the India.

Comprehension

Read the following passages and answer the question given below them:

1. You are your work.

Questions with their answer:

(i) **In what type of age are women living today?**

Ans. Today women are living in an age of great opportunities for them in various fields like social work, public life and administrations.

(ii) **What type of women does the society require?**

Ans. Society requires women of disciplined minds and restrained manners.

(iii) **What should you do while doing a job to make a living for yourself?**

Ans. We should work with an honest and disciplined mind while doing a job to make a living for ourselves.

(iv) **When can you get the joy of you work?**

Ans. By working with an honest and disciplined mind we can get the joy of our work.

2. Therefore it is the present generation.

Questions with their answers:

(i) **What is essential when you acquire the education in an institute?**

Ans. When we acquire the education in an institute then with leaving and skill it should give us a definite purpose of life.

(ii) **What does 'Viveka' give you?**

Ans. It gives us understanding of differentiating between right and wrong wisely.

(iii) **Where does one get 'Viveka' from?**

Ans. One get 'Viveka' from 'Vimarsarupini Vidya'

(iv) **What elements should guide us in determining the purpose of our life?**

Ans. 'Vidya' gives us 'Viveka' and vimarsarupini vidya gives us a sense of what is right or wrong. These elements guide us in determining the purpose of our life.

(v) **What does the expression 'adopted to the relevant needs' stands for?**

Ans. It stands for the statement that one should choose his/her purpose in life according to the current time and scenario. One's aim should be according to the relevant requirements of the present generation.

3. In this imperfect go, my dear!

Questions with their answers:

(i) **Why does the author recommended the study of great classics?**

Ans. The author recommended the study of great classics because it moulds and shapes the personality of men and women in our society.

(ii) **What is meant by the expression 'inimitable fruits'? What are they?**

Ans. It means the study of our great classics and communion with great minds. There are the things which mould men's minds and hearts.

(iii) **What is meant by the words dama, dana and daya? What is their significance in human life?**

Ans. The words dama, dana and daya means self control, charity and compassion respectively. Their significance in human life is that they constitute the essence of good life.

(iv) **What did Lakshaman's mother tell him when he was almost ready to leave for the forest?**

Ans. When Lakshamana was almost ready to leave for the forest, his mother told him to look upon Rama as his father Dasaratha, to look upon Sita as his mother and to look upon the forest as Ayodhya.

4. There is a famous essentials of good life.

Questions with their answers:

(i) **What are the two fruits of 'Samsara'?**

Ans. According to the author the two fruits of "Samsara" are the study of great ancient literature and to participate with great mighty minds.

(ii) **Why should the classics be studied?**

Ans. The classics should be studied because they have power to shape our minds and hearts.

(iii) **What is 'da, da, da'?**

Ans. 'da, da, da' were the essence of good life. They stand for dana, dana, daya.

(iv) **What did the teacher explain?**

Ans. The teacher explained that 'dana', 'dana', 'daya' were the essence of good life.

(v) **What constitutes the essence of good life?**

Ans. 'dama', 'dana' and 'daya' constitutes the essence of good life.

(vi) **Who is 'I' in this passage?**

Ans. In this passage, 'I' is the author Dr. S. Radhakrishnan.

5. In ancient times into their own.

Questions with their answer:

(i) **What place did our women occupy in ancient India? Give examples.**

Ans. In ancient times, our women head the ceremony of upanayana performed for them. They were entitled to a study of vedas. They were also entitled to the chanting of the gayatri japa. All these things were open to our women.

(ii) **What accounts for the decay of our civilization, according to Dr. S. Radhakrishnan?**

Ans. Subjection or dependence of women is accounted for the decay of our civilization according to Dr. S. Radhakrishnan.

(iii) **What did Mahatma Gandhi do to bring about a revolution in our society after Independence?**

Ans. The continuous efforts of Mahatma Gandhi and his struggle brought about a revolution in our society after independence.

(iv) **What is meant by the statement 'women are coming into their own'?**

Ans. The statement 'women are coming into their own' means that if women are given opportunities and they will understand their importance then their contribution will be more in the construction of future India.

(v) **How can it be said that women of ancient India were well educated?**

Ans. Women of ancient India had a respected position in the society. They were entitled to take part in religious functions and were well aware of Vedas. They were entitled to the chanting of the Gayatri Mantra. All these things were open to women.

Short Answer Type Questions

Answer the following questions is not more than 30 words each:

1. What are the opportunities available to women in our age?

Ans. In our age women have various opportunities in various fields like in social work, public life and administration.

2. What kind of women does the society need today?

Ans. Society needs the kind of women who are disciplined and restrained.

3 What is the importance of the study of classics in shaping the personality of the persons of our society?

Ans. The study of our great classics and communion with great minds are two fruits of inimitable quality. These things mould men's minds and hearts.

4. What were the things women were entitled to in ancient India?

Ans. In ancient times women were entitled to the study of vedas and chanting of the Gayatri Mantra.

5. What constitutes the essence of the good life?

Ans. The essence of the good life constitutes 'dama', 'dana' and 'daya'. It means self control, charity and compassion.

6. What according to Dr. S. Radhakrishnan are the three important qualities of valuable life?

Ans. Self control (dama), charity (dana) and daya (compassion) are the three important qualities of a valuable life.

7. What kind of education does Dr. S. Radhakrishnan recommended and why?

Ans. Other than learning and skill, the students should be equipped with a definite purpose in their life. It is because purpose in our life gives direction to it and helps to make life better.

8 In the Ramayana, when Lakshmana sets out for the forest, what did his mother tell him?

Ans. When Lakshman sets out for the forest then his mother tells him to look upon Rama as his father Dasaratha, Sita as his mother and the forest as Ayodhya.

Long Answer Type Questions

Answer the following question in not more than 150 words each:

1. Write the Dr. S. Radhakrishnan's views on women's education.

Ans. Dr. Radhakrishnan was a great thinker and philosopher. He very well knew the importance of women's education in our country. He advocated a change in the education system. Girls educations in our country is not widespread. There are very few institutions for girls' education. Such institutions are worthy of recognition and encouragement.

He says that the kind of education that is given at present must not only be broad but should also be deep. Our education lacks depth. It fails to give us insight into the mysteries of life. It should give us a definite

purpose in life. Every girl has to define that purpose for herself. That purpose must be adapted to the relevant needs of the present generation.

He says that the natural quality of women is compassion. They should cultivate this quality. They should also develop the quality of consideration and kindness.

He lays emphasis on the study of great classics. Women should read the classics. The study of classics moulds our hearts and minds. They instil into us great moral strength. They lay down for us the lines on which we have to conduct ourselves.

The chief purpose of education is not merely the acquiring of skill of information but the initiation into a higher life. Education should produce women who have an honest and disciplined mind.

2. Why is women's education important for the progress of our country?

Ans. Although Dr. S. Radhakrishnan is talking about women's education, some of his remarks are good for education to all. In addition to general opinion about education he also gives some points especially to women education because they are supposed to play an important role in building a nation.

In the beginning Dr. Radhakrishnan speaks about the kind of women which are required by the society. He says that women's education should be more widespread. It should be deep and must give a purpose in life. We should recognize and encourage the institutions that contribute to the education to girls.

The author advises women to cultivate compassion which is main characteristic of women. He special praise to women through these lines—

Give us good women, we will have a great civilization.

Gives us good mother, we will have a great nation.

Thus, Dr. Radhakrishnan exhorts women to play their crucial role in creating a great civilization and shaping a great nation.

He regrets that women were neglected during the foreign rule over India. But he is full of hope when he says that women are now acquiring their real position of ancient glory in the society.

3. What, according to Dr. S. Radhakrishnan is the main purpose of education?

Ans. When people talk about education, they have generally the following aims in their views:

(a) **Knowledge of the world:** The people who are taught should be given knowledge and information of the world in which they live. They subjects as Science, History and Geography enable them to get such type of knowledge and information.

(b) **Technical skill:** People should be trained to acquire technical skill by which they can earn a livelihood.

(c) **Chief purpose of education:** Dr. Radhakrishnan says that the chief purpose of education is not merely acquiring of technical skill or knowledge and information about this world. He adds that the chief purpose of education is to introduce us into a higher life. It means the introduction into a world which rises above this world of ours. Our world is confined by Space and Time. The chief purpose of education is to enable us to think deeply and rise above the worldly worries.

4. What is the meant of a famous verse, Samsara visha vrikshasya? Explain if according to Dr. S. Radhakrishnan.

Ans. There is a famous verse samsara visha vrikshasya. It means that in this imperfect world, samsara, there are two fruits of immitable quality. These are the study of our great classics and communion with great minds. These two are the things which mould men's minds and hearts. The author Dr. S Radhakrishnan said that he was concerned that our great classics should be studied, the classics of all countries of which we are the inheritors. The essence of good life dama, dana, daya is the mark of a human being.

5. What advice does Dr. S. Radhakrishnan give to Indian women to acquire perfect knowledge?

Ans. Dr. Radhakrishnan is not satisfied with the education of Indian women are getting. Women education is not sufficiently widespread. So the institutions of women's education should be encouraged. Their education should not be broad only out should also be deep. Their education is lacking in depth at present. So it must be purposeful.

Science, history and geography give them the knowledge of the world only Technical knowledge helps them to earn a livelihood. But this is not true knowledge, They must be acquainted with a higher life that transcends the world of space and Time. For this they must study our great classics.

Our classics are full of thrilling stories. They will enable them to shape their lives to higher ideas and lead their lives nobly. By studying them they will acquire the qualities of self-control, charity and compassion. These are the essential qualities of good life.

Our old books point out the important of women's education. So Dr. Radhakrishnan has said, "Give us good women, we will have a great civilization. Give us good mothers, we will have a great nation.

Such is the importance of women's education.

Multiple Choice Questions

Choose the most suitable option:

- I am anxious that our great classics should be studied.**
(a) neglected (b) **studied** (c) avoided (d) sold
- When you talk about education, you have several aims in view.**
(a) openly (b) internally (c) **in view** (d) out of tune
- For some centuries we neglected our womenfolk.**
(a) years (b) decades (c) weeks (d) **centuries**
- You are living in an age when there are great opportunities for women in social work.**
(a) profits (b) problems (c) **opportunities** (d) dangers
- Society requires women of disciplined minds and restrained manners.**
(a) controlled (b) **restrained** (c) good (d) disciplined
- Actually in our country, education so far as girl's education is concerned, is not widespread enough.**
(a) **so far as** (b) as far as (c) so long as (d) as long as
- The natural quality of women is compassion.**
(a) indifference (b) charm (c) selfishness (d) **compassion**
- If you do not have compassion you are not human.**
(a) power (b) **compassion** (c) glory (d) money
- But I am anxious that the kind of education that is imparted must not only be broad but should also be deep.**
(a) good (b) **deep** (c) practical (d) cheap
- Compassion is the quality which is more characteristic of women than of men**
(a) Emotion (b) **Compassion** (c) Passion (d) Impassioned
- But our civilization became arrested and one of the main signs of that decay of our civilization is the subjection of women.**
(a) fall (b) ruin (c) set back (d) **decay**
- After Independence, through the exertions of Mahatma Gandhi a revolution has been effected in our country, and women are coming into their own.**
(a) **Mahatma Gandhi** (b) Vinoba Bhave (c) Mother Teresa (d) Jawaharlal Nehru
- I am anxious that our great classics should be studied, the classics of all countries of which we are the inheritors.**
(a) master (b) possessor (c) upholders (d) **inheritors**
- There are ever so many thrilling stories in our classics which will instill into us great moral strength, which will lay down for us the lines on which we have to conduct ourselves.**
(a) **thrilling** (b) joyful (c) inspiring (d) moral

Language Skills

- Search the synonyms of these words in the chapter:

controlled, introduce, identification, convey, rhyme, unique, concerned, successor, dependence

- Ans. (i) controlled – restrained
(ii) introduce – undertake
(iii) identification – recognition
(iv) convey – impart
(v) rhyme – verse
(vi) unique – inimitable
(vii) concerned – anxious
(viii) successor – inheritor
(ix) dependence – subjection

- Find out the meanings of the following pairs of words and make also your own sentences by using these words:

(i) continual, continuous (ii) instil, install (iii) adapt, adopt (iv) spacious, specious

(i) continual, continuous

(i) continual frequently recurring – The continual interruptions by the student were annoying the teacher.

continuous uninterrupted – The batteries provide enough power for up to five hours of continuous use.

(ii) instil, install

(ii) instil infuse

– All parents must instil in their children the need to be vigilant.

install fix

– She wants to install smoke detector in every apartment.

(iii) adapt, adopt

(iii) adapt adjust

– They will adapt the rooms according to their need.

adopt acquire

– They decided to adopt a child.

(iv) spacious, specious

(iv) Spacious ample

– Raman has a spacious room.

Specious misleading

– I just find that to be a specious argument.

3. Match the words in column 'A' with their antonyms in the column 'B':

'A'

'B'

anxious

completion

impart

indifference

initiation

neglect

compassion

remove

undertake

carefree

Ans.

'A'

'B'

anxious

carefree

impart

remove

initiation

completion

compassion

indifference

undertake

neglect

4. Add the prefix 'com' to each one of the following in the blanks space:

(i) comment

(ii) complain

(iii) common

(iv) compact

(v) complete

(vi) compassion

7

The Heritage of India

–A.L. Basham

सम्पूर्ण पाठ का हिन्दी रूपान्तरण

राममोहन राय ने सामाजिक सुधार के अपने प्रबल समर्थन द्वारा समाजसेवा के नए युग का सूत्रपात किया; विवेकानंद ने अधिक राष्ट्रवादी स्वर में इसे दोहराया, जब उन्होंने यह घोषणा की कि समाजसेवा मातृभूमि की सेवा का सर्वाधिक महान रूप है। अन्य महान् भारतीयों ने जिनमें महात्मा गांधी मुख्य हैं, समाजसेवा को धार्मिक कर्तव्य के रूप में विकसित किया और यह विकास गांधी जी के उत्तराधिकारियों द्वारा जारी है।

अनेक भारतीयों तथा यूरोपवासियों द्वारा महात्मा गांधी को भारतीय परम्परा का विशिष्ट प्रतिनिधि माना गया परन्तु यह गलत निर्णय है क्योंकि वे पाश्चात्य विचारधारा से अधिक प्रभावित थे। गांधी जी अपनी प्राचीन संस्कृति के मूल सिद्धान्तों में विश्वास करते थे, परन्तु दलित वर्ग के लिए उनका गहरा प्रेम और जाति-प्रथा के प्रति उनकी घृणा थी, यद्यपि प्राचीन भारत में ऐसे उदाहरणों की कमी नहीं थी, और वे अपनी इस धारणा में किसी भी भारतीय तत्व की अपेक्षा यूरोप के उन्नीसवीं शताब्दी के उदारवाद के अधिक ऋणी थे। जैसा हम देख चुके हैं, अहिंसा में उनका विश्वास किसी भी प्रकार से हिन्दुत्व का प्रतिरूप नहीं था— विद्रोह में उनके अग्रज, सुयोग मराठा ब्राह्मण बाल गंगाधर तिलक, और गांधी जी के उत्साही सहायक सुभाषचंद्र बोस इस सम्बंध में कहीं अधिक कट्टर थे। गांधी जी के शान्तिवाद के लिए हमें ईसा द्वारा पर्वत पर दिए गए उपदेश तथा टॉलस्टॉय पर निर्भर रहना पड़ेगा। उनका महिलाओं के अधिकारों के लिए समर्थन भी पाश्चात्य प्रभाव का फल है। अपने सामाजिक सन्दर्भ में वह रूढ़िवादी की अपेक्षा परिवर्तनवादी थे। यद्यपि उनके साथियों में से कुछ उनके समाज-सुधार के कार्यक्रम को सीमित और उनकी गति को बहुत धीमी मानते थे, वे हिन्दू विचार परम्परा को वर्ग और जाति के घेरे से निकालकर जनप्रिय सामाजिक समरसता तक लाने में सफल हुए। उन्नीसवीं शताब्दी के अनेक कम प्रसिद्ध सुधारकों के कार्य को आगे बढ़ाते हुए गांधी जी और भारतीय राष्ट्रीय कांग्रेस के उनके अनुयायियों ने हिन्दू संस्कृति को शताब्दियों की निष्क्रियता के उपरान्त नई दिशा और नया जीवन प्रदान किया है।

आज बहुत कम भारतवासी ऐसे हैं, चाहे उनकी धार्मिक धारणाएँ कुछ भी हों, जो अपनी प्राचीन संस्कृति पर गर्व न करते हों, और

बुद्धिमान भारतवासियों में ऐसे कम हैं जो भारतीय संस्कृति की कुछ दुर्बलताओं को छोड़ने के लिए तैयार न हों ताकि भारत का विकास और उन्नति हो सके। राजनीतिक व आर्थिक क्षेत्र में भारत के सामने अनेक विकट समस्याएँ हैं और कोई भी व्यक्ति किसी निश्चय के साथ उसके भविष्य के बारे में पूर्वानुमान नहीं लगा सकता। परन्तु निश्चित रूप से यह भविष्यवाणी की जा सकती है कि भविष्य कुछ भी हो, आने वाली पीढ़ियों के भारतीय लोग यूरोपवासियों का अंधानुकरण नहीं करेंगे, वरन् वे ऐसे व्यक्ति होंगे जो अपनी परम्पराओं से दृढ़तापूर्वक जुड़े हों और अपनी संस्कृति की निरन्तरता को पहचानते हों। स्वतंत्रता प्राप्ति के केवल सात वर्ष पश्चात् ही राष्ट्रीय आत्म-तिरस्कार और सांस्कृतिक वैभव के लिए उन्माद की अति समाप्त हो रही है। हमें विश्वास है कि हिन्दू सभ्यता संश्लेषण (समन्वय) का सर्वाधिक चमत्कारिक कार्य कर रही है। अतीत में इसने इण्डो-यूरोपियन, मेसोपोटामियन, ईरानी, यूनानी, रोमन, सेथियन, तुर्की, फारसी और अरबी आदि विभिन्न संस्कृतियों के तत्वों को ग्रहण किया, अनुकूल बनाया और आत्मसात् कर लिया। प्रत्येक नए प्रभाव के साथ भारतीय संस्कृति कुछ परिवर्तित हुई। अब यह पश्चिमी संस्कृति को आत्मसात् करने की ओर अग्रसर है।

हमें विश्वास है कि हिन्दू सभ्यता अपनी निरन्तरता को बनाए रखेगी। भगवद् गीता कर्मशील व्यक्तियों को और उपनिषद् विचारशील व्यक्तियों को प्रेरणा देते रहेंगे। भारतीय जीवनचर्चा की सुन्दर और अच्छाई निरन्तर बनी रहेगी, चाहे वह पश्चिम की परिश्रम से बचने की युक्तियों से कितना ही प्रभावित है। लोग हमेशा महाभारत और रामायण के महापुरुषों की गाथाओं तथा दुष्यन्त और शकुंतला, पुरुरवा और उर्वशी की प्रेम-कथाओं में आनन्द लेते रहेंगे। शान्ति और आनन्द से, जो सदैव भारतीय जीवन में व्याप्त रहे हैं तथा अत्याचार रोग और निर्धनता ने कभी इसे बोझिल नहीं किया है, निश्चय ही पश्चिम के अधिक उत्तेजनापूर्ण रहन-सहन समक्ष अदृश्य नहीं हो जाएँगे।

प्राचीन भारतीय संस्कृति में जो कुछ भी निरर्थक था वह पहले ही नष्ट हो चुका है। वैदिककाल की अनुचित व बर्बर सार्वजनिक बलि को कभी का भुला दिया गया है, यद्यपि कुछ सम्प्रदायों में अब भी पशुबलि जारी है। विधवाओं का अपने पति की चिता पर जलाया जाना बहुत समय पूर्व ही बन्द हो चुका है। अब लड़कियों का बचपन में कानूनन विवाह नहीं हो सकता है। समस्त भारत में बसों और रेलगाड़ियों में ब्राह्मण अपवित्रता की गंभीर चिन्ता किए बिना दलित जातियों के लोगों के सम्पर्क में आते हैं तथा मंदिर के द्वार कानूनन सबके लिए खुले हैं। जाति-प्रथा समाप्त होती जा रही है। यह प्रक्रिया काफी पहले ही आरम्भ हो गई थी, परन्तु इसकी गति अब इतनी तीव्र है कि एक या दो पीढ़ी में जाति-प्रथा के अधिक आपत्तिजनक तत्व अदृश्य हो जाएँगे। परिवार की प्राचीन प्रथा अपने आपको वर्तमान परिस्थितियों के अनुसार ढाल रही है। वास्तव में समस्त भारतवर्ष की तस्वीर ही बदल रही है, परन्तु सांस्कृतिक परम्परा लगातार प्रवाहमान है और यह प्रवाह कभी रुकेगा नहीं।

EXERCISE

Explanation

Explain with reference to the context the following:

1. Ram Mohan Roy had Gandhi's successors.

Reference to the context: These lines have been extracted from the chapter 'The Heritage of India'. It is written by A.L. Basham. Here the contribution of great personalities like Ram Mohan Roy, Swami Vivekanand and Mahatma Gandhi is described.

Explanation: According to the author Raja Ram Mohan Roy heralded a new era with his strong pleading of social reform Swami Vivekananda continued the same idea with nationalism. He declared that the utmost form of service of our motherland was social service. Another greatest personality Mahatma Gandhi developed the belief that serving motherland, nation and society was a religious duty. He believed in working for society non-violence and peace. His thoughts and developments were carried forward by Gandhiji's successors.

2 Mahatma Gandhi to anything Indian.

Reference to the context: These lines have been extracted from the chapter 'The Heritage of India'. It is written by A.L. Basham. In this passage the author says that Mahatma Gandhi was influenced by west to an extent. In this way he was quite different than other reformers.

Explanation: According to the author that Mahatma Gandhi was looked as the emblem of Hindu tradition by both Indian and European people. But the author does not agree with this evaluation and finds it improper. He believes that to a great extent Mahatma Gandhi was highly influenced by the western ideas and philosophy. Gandhiji believed in the principles of his ancient culture too. His love for under privileged and his annoyance with cast system were not exceptional at that time but it was unconventional and it was according to the author, due to the influence of European's 19th century liberal opinions and beliefs.

3. His championing class and caste.

Reference to the context: These lines have been extracted from the chapter 'The Heritage of India'. It is

written by A. L. Basham. In this passage, the author is talking and elaborating about the western influences of Mahatma Gandhi. According to him, Mahatma Gandhi was not a conservative but he was more progressive.

Explanation: Here the author says that Gandhiji advocating women's right was the effect of his Western influence too. He was the man of new ideas and had liberal thoughts. According to the authors that some of Mahatma Gandhi's colleagues considered his work and programme of limited social reform too gradual and deliberate. He tried his best to bring equality in place of hierarchy of class, status and caste.

4. Today there are with any certainty.

Reference to the context: These lines have been extracted from the chapter 'The Heritage of India'. It is written by A. L. Basham. In this passage the author is talking about the people who do not see their ancient culture with pride and these are some who are not willing to sacrifice their selfishness for the nations progress.

Explanation: The author says that these are some Indians who do not feel proud on their ancient culture and tradition. They feel embarrassed about it. These are also some Indians who are never ready to sacrifice their selfish ends, not even for the progress of their country. They like their selfishness. The author further states that India faces many problems whether it is politically or economically with money hardships. Therefore no one can tell and predict its future with surety.

5. Politically and feat of synthesis.

Reference to the context: These lines have extracted from the chapter 'The Heritage of India'. It is written by A. L. Basham. In this passage the author says that the upcoming generations of India would be rooted in their traditions and feel proud on their culture.

Explanation: Here the author says that politically and economically India struggles and faces many problems so no one can actually tell its future. According to the author he is sure that whatever future it may have, the Indians of new generations would not be selfish and just self aware people like Europeans. They will be rooted to their culture and traditions and would carry it with them. Here the author shows hope and says that it's been just seven years and things like national self-condemnation and cultural chauvinism are vanishing. He believes that Hindu civilization is in the state of beginning its new victory.

6. Hindu civilization of the West.

Reference to the context: These lines have been extracted from the chapter 'The Heritage of India'. It is written by A.L. Basham. In these lines the author says that epic books will keep inspiring people of India instead of fanatical cultural chauvinism.

Explanation: The author says that Hindu culture and civilization will continue. It will never destroy. Men will get inspiration from Indian holy book the Gita. The Upanishads will inspire men's thought in every sphere. In spite of the influence of western culture Indian people will love the inspiring stories of the Mahabharata and the Ramayana. The plays of Kalidas will continue to appeal them. They will enjoy the love stories of Dushyanta and Shakuntala and of Pururava and Urvashi. The author says that peace and gentle happiness that spread through Indian people's life will definitely not disappear and won't be affected much by oppression, disease and poverty before the more hectic ways of the western countries.

7. Cast is vanishing; never be lost.

Reference to the context: These lines have been extracted from the chapter 'The heritage of India'. It is written by A.L. Basham. The author says in these lines, that in India people are accepting new trends and new traditions in changing circumstances. At present this process is in continuation. People are not accepting such type of factors in their culture which are useless in it.

Explanation: The author says that Hindu culture is changing rapidly at present. The present Hindu Culture's base is not caste system or high or low castes. Although this process began quite some time back, but at present its speed is too much high. It is hoped that after the present generation the evil of the caste system will disappear from the society. The old family system of the society is being changed according to the modern changes. So many great changes are taking place speedily in India. After changes of all these the traditions the Hindu culture is going on comfortably and it will continue for ever.

Comprehension

Read the following passage and answer the questions given below them:

1. Ram Mohan Roy had under Gandhi's successors.

Questions with their answer:

(i) What did Ram Mohan Roy advocate?

Ans. Ram Mohan Roy advocated social reform as he was a prominent social reformer and the first reformer in our country of modern times. He heralded a new era of social reform.

(ii) What did Vivekananda repeat after Ram Mohan Roy?

Ans. Vivekananda repeated strong pleading of social reform with a more nationalities tone. He affirmed

that the highest form and the greatest way to serve your motherland is to work for the welfare of people and society.

(iii) Which is the highest form of service of the great Mother?

Ans. Social service is the highest form of service of the Great Mother.

(iv) What importance did Mahatma Gandhi give to the doctrine of social service?

Ans. Mahatma Gandhi developed the theme of social service as a religious duty.

(v) What sort of development continued under Gandhi's successor?

Ans. Mahatma Gandhi developed the theme of social service as a religious duty and this sort of development continued under Gandhi's successor.

2. Mahatma Gandhi was looked of western influence.

Questions with their answer:

(i) What false notion about Mahatma Gandhi is held by many Indians and Europeans according to the author?

Ans. According to the author, the notion that Mahatma Gandhi was much influenced by western ideas is false which is held by many Indians and Europeans.

(ii) What was Gandhi's attitude towards Indian culture?

Ans. Gandhi believed in the fundamentals of his ancient culture.

(iii) What did Mahatma Gandhi owe to the 19th century liberalism of Europe?

Ans. Mahatma Gandhi owed more to the 19th century liberalism than to anything Indian for the empathy to the poor and his animosity to words caste system.

(iv) Why does the author say the Gandhi's faith in non-violence was by means typical of Hinduism?

Ans. The author say the Gandhi's faith in non-violence was by no means typical of Hinduism because according to him the Sermon on the Mount and Tolstoy were the reason for his pacifism.

3. Today there are few Indians of their agriculture.

Questions with their answers:

(i) What are the two types of Indians?

Ans. The first type of Indians are those who do not look on their ancient culture with pride and prestige and the second type of those who are not willing to lose their self indulgence and feeble elements which may help in the progress and development of India.

(ii) What is needed for India's development and progress?

Ans. Abandoning self indulgence and one's selfishness as the things which needed for India's development and progress.

(iii) Why can one not forecast about India's future with certainty?

Ans. It is because India faces many problems of great difficulty, politically and economically.

(iv) What can be said of the Indians of coming generations?

Ans. The Indians of coming generations will not be unconvincing and self conscious like Europeans. They will have deep faith in their culture and traditions.

4. Hindu civilization will the more hectic ways of the west.

Questions with their answer:

(i) What is the author's opinion about the future of Hindu civilization?

Ans. The author's opinion about the future of Hindu civilization in that it will continue in future and keep inspiring people.

(ii) Who does the 'Bhagwad Gita' and 'Upanishads' motivate?

Ans. The Bhagwad Gita motivates men of action and Upanishad's motivate men of thought.

(iii) What has sustained the people of India in troubled times?

Ans. The peace and gentle happiness have sustained the people of India in troubled times.

(iv) How does the Indian way of life differ from that of the West?

Ans. The Indian way of life is full of quiet and gentle happiness while the ways of the west are more hectic.

5. In buses never be lost.

Questions with their answers:

(i) What does prove that cast is disappearing fast in India?

Ans. In buses and trains, Brahmins sub shoulders with the lowest castes without consciousness of their great loss of purity. Temples are open to all by law. This proves that cast is disappearing fast in India.

(ii) How is the old family system adapting itself to the present-day needs?

Ans. The old family system adapting itself to the present day needs according to the new and altering India.

(iii) How can you say that whole face of India is altering? Give a few examples.

Ans. In new India, the caste system in disappearing people are accepting equality. Temples are open to all

caste and creed. There are few examples which imply that the whole face of India is altering.

(iv) **What does prove that India still maintains the continuity of its cultural heritage and will continue to do so?**

Ans. Caste system is vanishing gradually. The old family system is adopting itself to present day conditions. The whole face of India is changing with out losing the essence of the cultural tradition. This proves that India still maintains the continuity of its cultural heritage and will continue to do so.

Short Answer Type Questions

Answer the following questions in not more than 30 words each:

1. What did Ram Mohan Roy advocate?

Ans. Rammohan Roy advocated social reform. He was a prominent social reformer from Bengal. Raja Rammohan Roy was the first reformer in India in the modern times. He opened the gate for social reform.

2. What according to Vivekananda was the highest form of service of the Great Mother?

Ans. According to Vivekananda the highest form of service of the Great Mother was social service. The meaning of 'Great Mother' is India and India can be served through social service.

3. What does the heritage of the India consist of?

Ans. The Heritage of India consists of Hindu culture and its cultural traditions, books like the Gita, the Upanishads, the Ramayana and the Mahabharata, love stories of ancient legends and peaceful life.

4. What does Basham mean when he says that "Hindu civilization will retain its continuity"?

Ans. A. L. Basham was a great admirer of Hindu civilization. It was his firm conviction that it would never destroy. So he said that Hindu civilization would retain its continuity. By this he meant that Hindu civilization would never perish.

5. How will Hindu civilization retain its continuity?

Ans. Hindu civilization will keep in possession its continuity if people study the Gita, the Upanishads, the Ramayana and the Mahabharata and enjoy the love stories of Dushyanta and Shakuntala as well as of Pururava and Urvashi.

6. Did Gandhiji believe in the fundamentals of the ancient Indian culture? What is Gandhiji contribution to India's culture?

Ans. Gandhiji was staunch supporter of fundamentals of the ancient Indian culture. He did not like the caste system. He opposed it. He believed in the equality of man. He had passionate love for the poor. In this way he gave Indian culture new direction and new life.

7. What grounds does the author give to prove that 'Gandhiji was much influenced by Western ideas'?

Ans. Gandhiji believed in the fundamentals of his ancient culture but his passionate love of the underdog and his annoyance to caste system were unorthodox in the extreme which was unprecedented in ancient India. On this ground the author said that Gandhiji was much influenced by western ideas.

8. What contribution did Ram Mohan Roy and Swami Vivekanand make to the Indian society?

Ans. Rammohan Roy had supported the theme of social reform with his passionate timbre. Swami Vivekananda repeated the theme of social reform with a more nationalist timbre.

Long Answer Type Questions

Answer the following question in not more than 150 words each:

1. What are the main features of Hindu civilization that makes it everlasting?

Ans. Hindu civilization is in the act of performing its most spectacular feat of synthesis. Hindu civilization had adopted and digested elements of many different cultures Indo-European, Mesopotamian, Iranian, Greek, Roman, Scythian, Turkish, Persian and Arab. Texts and epics like the Bhagavad Gita, the Upanishads, the Mahabharata and the Ramayana still inspire people and love there too. There are people who respect, follow and take pride over their civilization. Cultural and traditional aspect of any civilization make it stay for long and ever. The new generation will not be unconvincing and self conscious like Europeans but will be men rooted in their traditions and aware of continuity and culture. Thus Hindu civilization will retain its continuity.

2. What influence from the East and the West went into making of Gandhiji's personality according to A. L. Basham?

Ans. Gandhiji personality was moulded by both eastern and western influences. Gandhiji was an open mind. He was always rather an innovator than a conservative. Gandhiji was born in India. He worked in India. He fought for the rights of Indian people. Condition of India and her people had a great influence on Gandhiji. He believed in the fundamentals of his ancient cultures. Gandhiji very well understood the hierarchy of class and caste in Indian society. He succeed in shifting the whole emphasis of Hindu thought towards a popular and equalitarian social order. He gave a new direction and new life to Hindu culture after centuries of stagnation.

A.L. Basham says that Gandhiji was much influenced by Western ideas. His strong love for the trodden and his dislike to caste is the result of western influence. European 19th century liberalism had a great influence on Gandhi's personality. His faith in non-violence and his pacifism are the result of the Sermon on the Mount and Tolstoy's War and Peace.

His championing of women's rights is also the result of Western influence.

3. What important changes, according to A.L. Basham, have taken place in India after Independence?

Ans. India achieved freedom in 1947. Since then many significant changes have taken place in India according to the writer. They are as follows:

1. The public sacrifices of the Vedic Age have perished. Widows are not burnt on their husbands pyres. Girls are not married in their childhood. Brahmans meet and mix with the lowest castes without consciousness of grave pollution in buses and trains all over India.
2. Caste is vanishing.
3. Temples are open to all by law.
4. The old family system is adapting itself to present day conditions.

In fact the whole face of India is changing, but the cultural tradition is going on as such.

Multiple Choice Questions

Choose the most suitable option:

1. **Hindu civilization will retain its continuity.**
(a) regain (b) refrain (c) **retain** (d) remain
2. **In buses and trains all over India Brahmans rub shoulders with the lowest castes without consciousness of grave pollution.**
(a) **pollution** (b) desecration (c) filthiness (d) impurity
3. **Mahatma Gandhi's passionate love of the underdog and his antipathy to caste, were unorthodox in the extreme.**
(a) sympathy (b) empathy (c) **antipathy** (d) antimony
4. **Mahatma Gandhi and his followers have given a new orientation and new life to Hindu culture, after centuries of stagnation.**
(a) presentation (b) **orientation** (c) intimation (d) representation
5. **Much that was useless in ancient Indian cultures has already perished.**
(a) violent (b) religious (c) unique (d) **useless**
6. **Mahatma Gandhi was looked on by many, both European and Indian as the epitome of Hindu tradition.**
(a) Muslim (b) Christian (c) **Hindu** (d) Persian
7. **Hindu civilization will not vanish before the more hectic ways of the West.**
(a) tactic (b) **hectic** (c) static (d) erratic
8. **The 'Upanishads' will not cease to inspire the men of thought.**
(a) **cease** (b) crease (c) breeze (d) grease
9. **There are few Indians, Whatever their creed, who do not look back with pride on their culture.**
(a) a few (b) **few** (c) some (d) the few
10. **Hindu civilization will, we believe retain its continuity.**
(a) lose (b) maintain (c) **retain** (d) destroy
11. **In fact the whole face of India is altering, but the cultural tradition continues and it will never be lost.**
(a) Really (b) In reality (c) **In fact** (d) Consequently
12. **Subhash Chandra Bose was one of the greatest of our nationalist leaders.**
(a) social (b) political (c) religious (d) **nationalist**
13. **Gandhiji believed in the fundamentals of ancient culture.**
(a) sorrow (b) materialism (c) utilitarianism (d) **fundamentals**
14. **The old family system is adapting itself to present day condition.**
(a) **adopting** (b) connecting (c) adapting (d) isolating
15. **The cultural tradition of India will never be lost.**
(a) every (b) **never** (c) once (d) always

Language Skills

1. Match the words under column 'A' with their correct meanings under column 'B':

'A'	–	'B'
antipathy		strong pleading

epitome	–	emblem
grave pollution	–	annoyance
creed	–	not force
assimilating	–	irritated
self-denigration	–	direction
orientation	–	religious belief
impatient	–	absorbing
non-violence	–	self-condemnation
passionate advocacy	–	great loss of purity

Ans. 'A'

'B'

antipathy	–	annoyance
epitome	–	emblem
grave pollution	–	great loss of purity
creed	–	religious belief
assimilating	–	absorbing
self-denigration	–	self-condemnation
orientation	–	direction
impatient	–	irritated
non-violence	–	not force
passionate advocacy	–	strong pleading

2. Write the antonyms of the following words:

doubt, confident, appear, affinity, orthodox, narrow-minded, violence, pleased, warmonger, radical.

Ans. (i) doubt	–	belief
(ii) confident	–	diffident
(iii) appear	–	disappear
(iv) affinity	–	dissimilarity
(v) orthodox	–	unorthodox
(vi) narrow-minded	–	broad-minded
(vii) violence	–	non-violence
(viii) pleased	–	sad, unpleased
(ix) warmonger	–	pacifist
(x) radical	–	moderate

3. Write the different meaning of the following pairs of words and also use them in your sentences:

- | | | |
|-----------------------------|---------------------|-----------------------|
| (i) fair, fare | (ii) timbre, timber | (iii) vanish, banish |
| (iv) complement, compliment | (v) affect, effect | (vi) jealous, zealous |

Ans. (i) fair, fare

- | | | |
|--|---|--|
| (i) fair (right or reasonable) | – | Teacher was fair to all the students while taking exams. |
| fare (the money paid by the passenger) | – | Ramu has increased the taxi fare by Rs 5 from next month. |

(ii) timbre, timber

- | | | |
|---|---|---|
| (ii) timbre (quality) | – | Sir was impressed by the timbre of the painter's work. |
| tamber (word used as a building material) | – | Tanu had a tamber left after his house construction. |

(iii) vanish, banish

- | | | |
|--------------------------|---|---|
| (iii) vanish (disappear) | – | Magicians vanish the objects into the air. |
| banish (expel) | – | We banished all our doubts and fears. |

(iv) complement, compliment

- | | | |
|---|---|---|
| (iv) Complement (something complete that) | – | It is a sauce that is a fine complement to fish. |
| Compliment (praise) | – | They compliment her for her work. |

(v) affect, effect

- | | | |
|----------------------|---|--|
| (v) affect (impact) | – | The music affects them deeply. |
| effect (consequence) | – | The government's action had little effect on the trade imbalance. |

(vi) jealous, zealous

- | | | |
|------------------------|---|---|
| (vi) jealous (envious) | – | Megha is jealous of her rich brother. |
| zealous (devoted) | – | No one was surprised when the zealous protestors tore down the fence. |

The Merchant of Venice

–William Shakespeare

Actwise Summary of 'The Merchant of Venice'

('दि मर्चेन्ट ऑफ वेनिस' का अंकवार सारांश)

Act-I (अंक-एक)

SCENE-I (दृश्य-एक)– प्रथम अंक के प्रथम दृश्य में हम एन्टोनियो, सैलेरिनो एवं सैलानियो से मिलते हैं। एन्टोनियो दुःखी है पर वह अपनी उदासी के कारण के बारे में नहीं जानता। सैलेरिनो सोचता है कि एन्टोरियो अपने जहाजों के बारे में चिन्तित है पर एन्टोनियो मना करता है। फिर सैलेरिनो कहता है कि एन्टोनियों के दुःख का कारण उसका किसी से प्रेम करना हो सकता है। किन्तु एन्टोनियो इस तर्क को भी अस्वीकार कर देता है। अब दृश्य में प्रेशियानो, बैसेनियो एवं लौरेंजो का प्रवेश होता है। प्रेशियानो कहता है कि एन्टोनियो बहुत संवेदनशील व्यक्ति है। एन्टोनियो उस महिला के विषय में जानना चाहता है जिससे वह छिपकर मिलता रहता है। किन्तु बैसेनियो उस महिला का नाम नहीं बताया। कुछ समय बाद, बैसेनियो बताता है कि बैसेनियो पोर्शिया से प्रेम करता है। आगे एन्टोनियो बैसेनियो से कहता है कि वह उसकी आर्थिक सहायता नहीं कर सकता। वह अपना सारा धन जहाज के व्यापार में लगा चुका है। इसलिए बैसेनियो को वेनिस के किसी व्यापारी से एन्टोनियो की साथ के बल पर धन उधर लेने की कोशिश करनी चाहिए।

SCENE-II (दृश्य-दो)– प्रथम अंक का द्वितीय दृश्य पोर्शिया और नैरिसा के बीच वार्तालाप से प्रारंभ होता है। पोर्शिया बताती है कि वह इस भौतिक संसार से खुश नहीं है। नैरिसा कहती है कि वह एक धनाढ्य महिला होने के कारण इस संसार से दुःखी है। पोर्शिया बताती है कि वह इसलिए दुःखी है क्योंकि उसे अपना पति चुनने की स्वतंत्रता नहीं है। इस पर नैरिसा कहती है कि उसके पिता एक गुणी व्यक्ति थे और सोने, चाँदी और रौंके के डिब्बों में से एक को चुनना, पोर्शिया के पति चुने की सर्वोत्तम परीक्षा होगी। नैरिसा पोर्शिया के विचार उन लोगों के बारे में जानना चाहती है जो उससे विवाह के इच्छुक हैं तथा जिनसे वह पहले मिल चुकी है। नैरिसा सोचती है कि बैसेनियो पोर्शिया के लिए सर्वाधिक उपयुक्त वर होगा।

SCENE-III (दृश्य-तीन)– प्रथम अंक के तृतीय दृश्य में हम शाइलॉक और बैसेनियो को आपस में बातें करते हुए देखते हैं। बैसेनियो शाइलॉक से तीन हजार ड्यूकेट तीन माह के लिए एन्टोनियो की जमानत पर लेना चाहता है। शाइलॉक एन्टोनियो से घृणा करता है अतः वह अब प्रसन्न है क्योंकि उसे अब एक मौका मिलने वाला है जब वह एन्टोनियो को कुछ शर्तों में बाँध सकेगा। शाइलॉक एन्टोनियो से इसलिए घृणा करता है क्योंकि वह एक ईसाई है और वह बिना किसी ब्याज के लोगों को धन उधार दे देता है। एन्टोनियो बैसेनियो को बताता है कि शाइलॉक अच्छा आदमी नहीं है। शाइलॉक एन्टोनियो से अपने साथ चलने के लिए कहता है ताकि वकील के पास जाकर एक बॉण्ड भरे जिसमें लिखा हो कि वह निर्धारित समय पर ही धन लौटा देगा, ऐसा न कर पाने पर उसे अपने दिल के पास के हिस्से से एक पौण्ड मांस देना होगा। एन्टोनियो कहता है कि निर्धारित अवधि में ही वह सारा धन वापस लौटा देगा।

Act-II (अंक-दो)

SCENE-I (दृश्य-एक)– इस दृश्य के प्रारंभ में हम मोरक्को के राजकुमार तथा पोर्शिया को देखते हैं। मोरक्को का राजकुमार जो कि पोर्शिया से विवाह के इच्छुक व्यक्तियों में से एक है, पोर्शिया से प्रार्थना करता है कि वह उसे उसके काले रंग के कारण विवाह करने से मना न करे। किन्तु पोर्शिया कहती है कि वह अपना पति चुनने में स्वतंत्र नहीं है।

SCENE-II (दृश्य-दो)– द्वितीय अंक के द्वितीय दृश्य में हमारा परिचय लान्सलौट गोब्बो से होता है। वह शाइलॉक के यहाँ नौकरी के विषय में सोचता है। पर अन्त में वह शाइलॉक के यहाँ से नौकरी छोड़ने का निर्णय लेता है। लान्सलौट अपने पिता को अपने निर्णय के विषय में बताता है। वह बताता है कि वह शाइलॉक के यहाँ से नौकरी छोड़ना चाहता है और बैसेनियो के यहाँ नौकरी करना चाहता है। बैसेनियो लान्सलौट को पसन्द करता है। इसी बीच प्रेशियानो मंच पर उपस्थित होता है तथा बैसेनियो से बेलमोण्ट जाने के लिए प्रार्थना करता है। किन्तु बैसेनियो प्रेशियानो को चेतावनी देता है कि वह बेलमोण्ट में अभद्र भाषा का प्रयोग न करे।

SCENE-III (दृश्य-तीन)– यहाँ हमारा परिचय लान्सलौट तथा जैसिका से होता है। जैसिका शाइलॉक की पुत्री है। जैसिका दुःखी है क्योंकि लान्सलौट शाइलॉक के यहाँ से नौकरी छोड़ रहा है। जैसिका लान्सलौट से लौरेंजो को एक पत्र देने के लिए कहती है। वह लौरेंजो के साथ भाग जाने का निर्णय करती है। साथ ही वह लौरेंजो के साथ विवाह करके ईसाई बनने का भी निर्णय करती है।

SCENE-IV (दृश्य-चार)– द्वितीय अंक के चतुर्थ दृश्य में हम लौरेंजो, प्रेशियानो, सैलेग्निओ और सैलेनियो से मिलते हैं। प्रेशियानो चिन्तित है क्योंकि उन्होंने नकाब का प्रबंध नहीं किया है। लान्सलौट मंच पर एक पत्र के साथ उपस्थित होता है। अब लौरेंजो

ग्रेशियानो को जैसिका के साथ भाग जाने की योजना के विषय में बताता है। वह कहता है कि जैसिका अपने पिता शाइलॉक के बुरे आचरण के कारण दुःखी है।

SCENE-V (दृश्य-पाँच)- इस दृश्य में हम शाइलॉक और लान्सलौट से परिचित होते हैं। शाइलॉक लान्सलौट से कहता है कि वह उसके यहाँ से नौकरी छोड़कर बहुत गलत कर रहा है तथा वह बैसेनियो के यहाँ वो सुख व आराम प्राप्त नहीं कर सकेगा जो कि उसको शाइलॉक की नौकरी में मिलते रहे हैं।

SCENE-VI (दृश्य-छह)- इस दृश्य के प्रारंभ में ग्रेशियानो और सैलेरिनो आपस में कह रहे हैं कि लौरेंजो ने काफी विलम्ब कर दिया है। तभी लौरेंजो का दृश्यपटल पर प्रवेश होता है तथा वह देर से आने के लिए खेद व्यक्त करता है। जैसिका उसे अपने घर की बालकानी से देखती है। वह पुरुष परिधान में है तथा लौरेंजो से शर्म महसूस करती है। एन्टोनियो ग्रेशियानो से मिलता है और उसे बताता है कि वह उसे लम्बे समय से खोज रहा था।

SCENE-VII (दृश्य-सात)- द्वितीय अंक के सप्तह दृश्य में हम पोर्शिया और मोरक्को के राजकुमार से परिचित होते हैं। पोर्शिया मोरक्को के राजकुमार से कहती है कि अगर वह डिब्बों का सही चुनाव करता है तो वह उसकी पत्नी बनेगी। मोरक्को का राजकुमार सोने का डिब्बा चुनता है। पर सोने के डिब्बे में उसे एक मानवीय कपाल मिलता है जिस पर लिखा होता है कि जो व्यक्ति बाहरी चमक एवं दिखावे से आकर्षित होते हैं वे हमेशा ही धोखे का शिकार होते हैं।

SCENE-VIII (दृश्य-आठ)- इस दृश्य का प्रारम्भ सैलेरिनो और सैलेनियो के मध्य वार्तालाप से होता है। सैलेनियो हमें बताता है कि जैसिका के लौरेंजो के साथ भाग जाने की खबर सुनकर और कीमती रत्न चुरा ले जाने के कारण शाइलॉक खुली सड़कों पर बुरी तरह से चिल्लता हुआ दिखा।

SCENE-IX (दृश्य-नौ)- द्वितीय अंक के अंतिम दृश्य में हम आरगोन के राजकुमार से परिचित होते हैं। वह भी पोर्शिया से विवाह का उम्मीदवार है। वह चाँदी का डिब्बा चुनता है। आरगोन का राजकुमार इसे खोलता है। डिब्बे में उसे एक विदूषक (मूर्ख) की खोपड़ी मिलती है जिस पर लिखा होता है कि जो चुनने से पहले तीन बार नहीं सोचते वे ही मूर्ख की खोपड़ी को पाने के योग्य होते हैं, अर्थात् जो बाहरी चमक से आकर्षित होते हैं, मूर्ख होते हैं।

Act-III (अंक-तीन)

SCENE-I (दृश्य-एक)- तृतीय अंक का प्रथम दृश्य सैलेनियो व सैलेरिनो के बीच वार्तालाप से प्रारम्भ होता है। सैलेनियो हमें सूचित करता है कि जहाज जो इंग्लिश चैनल (नदी) में डूब गया है वहीं एन्टोनियो का न हो। अब दृश्य में शाइलॉक का प्रवेश होता है। शाइलॉक सैलेरिनो से कहता है कि एन्टोनियो अब दिवालिया हो चुका है। वह यह भी कहता है कि अब एन्टोनियो को अपने शरीर के मांस का एक पौण्ड देना होगा।

SCENE-II (दृश्य-दो)- इस दृश्य में पोर्शिया बैसेनियो से प्रार्थना करती है कि वह डिब्बे के चयन में पूरा समय लगाकर ठीक प्रकार से चुनाव करे। क्योंकि यदि वह गलत डिब्बे का चुनाव करता है तो वह उसे हमेशा के लिए खो देगी। पोर्शिया बताती है कि वह बैसेनियो को अपना दिल दे चुकी है। अन्त में बैसेनियो राँगे के डिब्बे का चयन करता है। पोर्शिया बैसेनियो की सफलता से बहुत प्रसन्न होती है। राँगे के डिब्बे में उसे पोर्शिया का चित्र मिलता है। तब बैसेनियो पोर्शिया को अपनी पत्नी स्वीकार करता है। ग्रेशियानो बैसेनियो को बताता है कि वह नैरिसा से विवाह करना चाहता है। अब मंच पर लौरेंजो, जैसिका और सैलेरिनो दिखाई पड़ते हैं और सैलेरिनो बैसेनियो को एक पत्र देता है। आगे बैसेनियो पोर्शिया को अपने मित्र एन्टोनियो की दुविधा के विषय में बताता है। बैसेनियो पोर्शिया को बताता है कि उसके मित्र एन्टोनियो को समय से धन न चुका पाने के कारण उसका हर्जाना भुगतना होगा। पोर्शिया बैसेनियो को विश्वास दिलाती है कि वह अपनी दौलत से एन्टोनियो की सहायता करेगी।

SCENE-III (दृश्य-तीन)- इस दृश्य में हम शाइलॉक, एन्टोनियो, सैलेरिनो एवं जेलर से परिचित होते हैं। एन्टोनियो शाइलॉक से प्रार्थना करता है कि वह उसे माफ कर दे परन्तु शाइलॉक उससे कहता है कि अब उसे हर्जाना अवश्य देना होगा।

SCENE-IV (दृश्य-चार)- तृतीय अंक के चतुर्थ दृश्य में हम पोर्शिया, नैरिसा, लौरेंजो, जैसिका और बालथॉजर से मिलते हैं। पोर्शिया जा रही है अतः वह अपने घर की जिम्मेदारी कुछ समय के लिए लौरेंजो को सौंपने के लिए कहती है। लौरेंजो और जैसिका पोर्शिया की अनुपस्थिति में उसके मकान की रखवाली कने के लिए तैयार हैं। पोर्शिया बालथॉजर से नावों के घाट पर मिलने के लिए कहती है। उसके जाने के बाद पोर्शिया और नैरिसा अपने को पुरुष परिधानों से युक्त कर लेती हैं तथा पोर्शिया नैरिसा को अपनी स्वयं की योजना के विषय में बताती है।

SCENE-V (दृश्य-पाँच)- इस अंक के अंतिम दृश्य में हम लान्सलौट और जैसिका से मिलते हैं। लान्सलौट उससे कहता है कि वह भगवान द्वारा अपने पिता के बुरे कार्यों की वजह से दण्डित होगी पर जैसिका उसे बताती है कि लौरेंजो की अच्छाई उसे बचा लेगी। अब वह ईसाई बन चुकी है। तभी लौरेंजो मंच पर दिखता है। लान्सलौट और जैसिका के मध्य लगाव को देखकर लौरेंजो ईर्ष्या

महसूस करता है। जैसिका मना करती है तथा लौरेंजो की गलतफहमी को दूर करने का प्रयास करती है। लौरेंजो उसे पोर्शिया के विषय में बताता है और वह कहती है कि पोर्शिया एक नेक महिला है।

Act-IV (अंक-चार)

SCENE-I (दृश्य-एक)- चतुर्थ अंक का प्रथम दृश्य न्यायालय का दृश्य है। यहाँ हम ड्यूक, एन्टोनियो, शाइलॉक और सैलेरिनो से मिलते हैं। कुछ समय बाद हम पोर्शिया, बैसेनियो, नैरिसा और ग्रेसियानो से मिलते हैं। ड्यूक शाइलॉक से एन्टोनियो पर दया दिखाने के लिए कहता है क्योंकि वह अब दिवालिया हो चुका है। पर शाइलॉक मना कर देता है। अब नैरिसा मंच पर एक पत्र के साथ आती है। इस पत्र की सहायता से हमें पता चलता है कि डॉ० बैलेरियो बीमार हैं तथा वह अपने स्थान पर किसी दूसरे वकील को भेज रहे हैं। तभी पोर्शिया मंच पर आती है। वह दया गुण की विशेषता पर एक सुन्दर व मन को छू लेने वाली बात कहती है। वह शाइलॉक से एक चिकित्सक को बुलाने के लिए भी कहती है कि यदि एन्टोनियो के खून निकले तो उसके जीवन को बचाया जा सके। पर शाइलॉक मना कर देता है। तब पोर्शिया कहती है कि शाइलॉक को एन्टोनियो के शरीर से केवल एक पौण्ड गोश्त निकालने की ही अनुमति है जैसा कि उसने माँगा था। किन्तु उसे यह याद रखना होगा कि यदि एन्टोनियो के शरीर से रक्त की एक बूँद भी गिरती है तो शाइलॉक की सम्पत्ति राज्य के अधिकार द्वारा ले ली जाएगी। ड्यूक यह भी घोषणा करता है कि शाइलाक की आधी सम्पत्ति राज्य के अधिकार में होगी और आधी एन्टोनियो को दे दी जाएगी। पर एन्टोनियो कहता है कि उसके हिस्से में आयी सम्पत्ति को लौरेंजो और जैसिका को दे देना चाहिए। शाइलॉक दुःखी हो जाता है और कोर्ट छोड़ देता है।

SCENE-II (दृश्य-दो)- इस दृश्य में बैसेनियो द्वारा भेजी गयी अंगूठी को ग्रेसियानो अब पोर्शिया को देता है। वह यह भी बताता है कि पोर्शिया बैसेनियो के यहाँ रात्रिभोज पर आमन्त्रित है। किन्तु पोर्शिया मना करती है। पोर्शिया ग्रेसियानो से नैरिसा को शाइलॉक का मकान दिखाने के लिए कहती है। नैरिसा कहती है कि वह भी ग्रेसियानो से अंगूठी लेना पसन्द करेगी।

Act-V (अंक-पाँच)

SCENE-I (दृश्य-एक)- इस दृश्य में हम लौरेंजो से मिलते हैं। लौरेंजो और जैसिका आपस में बातें कर रहे हैं। अब स्टीफेनो प्रकट होता है तथा उन्हें बताता है कि पोर्शिया आने वाली है। तभी लान्सलौट मंच पर बैसेनियो के आने की खबर के साथ दिखता है। अब नैरिसा और पोर्शिया प्रकट होते हैं। पोर्शिया की आवाज के साथ लौरेंजो को उसके आने का पता चलता है। वह पोर्शिया को बताता है कि बैसेनियो आने वाला है। ग्रेसियानो, एन्टोनियो और बैसेनियो मंच पर दिखते हैं। कुछ समय बाद हम नैरिसा को ग्रेसियानो से अंगूठी के ऊपर झगड़ते हुए देखते हैं। पोर्शिया बैसेनियो को बेवफा आदमी कहकर पुकारती है क्योंकि उसने उपहार में दी हुई अंगूठी किसी अन्य महिला को दे दी। एन्टोनियो झगड़ों से उदास हो जाता है। तब पोर्शिया एन्टोनियो को अंगूठी देती है तथा उसे बैसेनियो को देने को कहती है। बैसेनियो अंगूठी को देखकर आश्चर्यचकित होता है क्योंकि वही अंगूठी उसने वकील को उपहार में दी थी। पोर्शिया स्पष्ट करती है कि कोर्ट में उसी के वकील की भूमिका निभाई थी और नैरिसा ने वकील के क्लर्क की भूमिका निभाई थी। पोर्शिया यह भी बताती है कि एन्टोनियो के जहाज अपने घाट तक सुरक्षित पहुँच गए हैं। पोर्शिया एन्टोनियो से कहती है कि वह बैसेनियो को कहे कि वह भविष्य में अंगूठी दोबारा न खोए। नाटक के अन्त में ग्रेसियानो भी कहता है कि वह नैरिसा की अंगूठी नहीं खोएगा।

ACT-I, PAGE : 77-78

Multiple Choice Questions

Choose the most appropriate word or phrase for answer:

1. What reason does Antonio give for being sad in the opening scene of the play?
 - (a) He stands to lose a fortune in his present business ventures.
 - (b) He owes a fantastic sum of money to Shylock.
 - (c) He gives no reason.
 - (d) The woman he loves does not return his feelings.
2. From what character flaw does Bassanio believe Gratiano suffers?
 - (a) Mean-spiritendness
 - (b) A lack of depth
 - (c) Stinginess
 - (d) vanity
3. The caskets that Portia's suitors must pick from are made of what materials?
 - (a) Gold, silver, lead
 - (b) Teak, mahogany, pine
 - (c) Bone, porcelain, clay
 - (d) Marble, stone, brick.
4. Which of the following is not a reason Shylock gives for hating Antonio?
 - (a) Antonio is in love with Shylock's daughter, Jessica.
 - (b) Antonio has insulted Shylock in the past.

- (c) Antonio lends money without interest, which damages Shylock's business.
 (d) Antonio hates Jews.
5. How does Shylock initially describe his demand for a pound of flesh to Bassanio and Antonio?
 (a) As an opportunity for revenge. (b) As his way of being charitable.
 (c) As a harmless prank. (d) As a way of procuring food.

ACT-II, PAGE : 95

Multiple Choice Question

Choose the most appropriate word or phrase for answer:

- Why does the prince of Morocco fear that Portia will dislike him?
 (a) He is a braggart. (b) **He has a dark complexion**
 (c) He recently proved a coward in battle. (d) His clothes are flamboyant
- Whom does Bassanio agree to bring with him to Belmont?
 (a) Old Gobbo (b) **Gratiano** (c) Antonio (d) Jessica
- What act does Jessica believe will solve the misery of life with Shylock?
 (a) Becoming a more devout Jew.
 (b) Ensuring that Shylock loses his bond to Antonio.
 (c) Locking herself in her room.
 (d) **Marrying Lorenzo.**
- According to Lorenzo's plan how will Jessica escape from her father's house?
 (a) **She will disguise herself as Lorenzo's torchbearer and slip out undetected.**
 (b) She will leave during the night, while Shylock is asleep.
 (c) She will take her father to a large public auction and get lost in the crowd.
 (d) She will fake her own death.
- How does Shylock react to losing Launcelot as a servant?
 (a) He weeps in private.
 (b) **He tells Launcelot that Bassanio will be a harder master.**
 (c) He beats Launcelot with a stick.
 (d) He refuses to pay Launcelot the wages he owes him.
- How does Portia react to the prince of Morocco's failure as a suitor?
 (a) She prays that no one with such dark skin every wins her hand.
 (b) **She is relieved because the quick-tempered prince would not have a stable husband.**
 (c) She is sad to lose such a wealthy suitor.
 (d) She laughs at his foolishness and sends him away.
- Who loses the opportunity to marry Portia by choosing the silver casket.
 (a) The Jew of Malta (b) **The Prince of Arragon**
 (c) The Duke of Earl (d) The Viscount of Normandy.

ACT-III, PAGE : 111

Multiple Choice Questions

Choose the most appropriate word or phrase for answer:

- According to Tubal's report, for what did Jessica trade Shylock's most precious ring?
 (a) A gondola (b) A horse for Bassanio
 (c) A christening gown for her first child. (d) **A monkey**
- What course of action does Portia suggest when she learns that Shylock wishes to collect Antonio's pound of flesh?
 (a) That Bassanio and his men disguise themselves and usher Antonio a safe distance away from Venice.
 (b) That the matter be dealt with in a court of law.
 (c) That Jessica plead with her father for mercy.
 (d) **That the bond be paid many times over.**
- Where does Portia instruct her servant Balthazar to hurry?
 (a) To an apothecary (b) **To Padus to visit Doctor Beallano**
 (c) To Morocco (d) To Shylock's house.

4. **What complaint does Launcelot make regarding the conversion of the Jews?**
- He says there would be no one left to loan money.
 - He says the garment industry would suffer.
 - He says that the prince of bacon would soar.**
 - He says the Catholic Church would be unable to handle so many conversions.

ACT-IV, PAGE : 124

Multiple Choice Questions

Choose the most appropriate word or phrase for answer:

- In court, how does Antonio react Shylock's insistence on collecting his pound of flesh?**
 - He weeps openly.
 - He vows that he will meet Shylock's hatred with patience.**
 - He curses Shylock's venetfulness.
 - He makes an impassioned plea to the court to intervene on his behalf.
- Who enters the court disguised as a young doctor of Law named Balthasar?**
 - Portia**
 - Nerissa
 - Jessica
 - Lorenzo
- What loophole in Shylock's bond allows Portia to stop him from taking a pound of Antonio's flesh?**
 - Jewish law prohibits Shylock from practising his trade on the Sabbath.
 - Shylock is entitled only to flesh but not blood.**
 - Shylock forgot to sign the bond.
 - There is no hard evidence that Antomo's ships have sunk, and that he cannot pay the bond.
- How is Shylock punished for seeking to take Antonto's life?**
 - He is banished.
 - He is ordered to surrender all his property to the Church of Rome.
 - He must convert to Christianity and will his possessions to Jessica and Lorenzo upon his death.**
 - He must work as Antonio's servant for the remainder of his life.
- What words does Shylock utter after accepting the court's sentence?**
 - A pox upon Venice
 - These one most unlawful laws
 - Forgive me my sins
 - I am not well.**
- What does Bassamo offer the young law clerk who saves Antonio?**
 - His gloves
 - His wife
 - The ring that Porna gave him
 - The three thousand ducats originally due to Shylock.**

ACT-V, PAGE : 132

Multiple Choice Questions

Choose the most appropriate word or phrase for answer:

- What does Lorenzo order when he learns that Portia is on her way to Belmont?**
 - A banquet to welcome the lady of the house.
 - Music**
 - A ring to match the one she once gave to Bassanio.
 - Flowers.
- What does Portia vow to do when the learns that Bassanio no longer has the ring she gave him?**
 - Never again speak to her husband
 - Leave her husband's house
 - Leave her husband
 - Make her husband cuckold

EXERCISE

Long Answer Type Questions

[To be answered in about 150 words]

- Discuss Shylock's dramatic function in 'The merchant of Venice'. What do critics mean when they suggest that Shylock is "too large" for the play?**

Ans. In order to ensure that we understand Shylock as a threat to the happiness of Venice's citizens and lovers, Shakespeare uses a number of dramatic devices to amplify Shylock's villainy. In doing so, however he

creates a character so compelling that many feel Shylock comes to dominate the play, thereby making him "too large." Certainly, Shylock is a masterful creation. At his cruelest, he is terrifying, even more so because all of his schemes exist within the framework of the law. Seen in this light Shylock becomes a kind of bogeyman, turning Venetian society's own institutions on themselves. On the other hand, Shylock is also pitiable even sympathetic, at times. He has been harshly handled by Venetian society and has seen his daughter elope with one of the same men who despise him. His passionate monologue in Act-III, scene (I) reveals that he feels the same emotions as his opponents, and we cannot help but see him as a man. In fact, Shylock's character is so well-rounded and intricate that many see him as the only interesting figure in a play that is not, in theory supposed to center about him. Shylock's scenes are gripping and fascinating, and many critics believe the play deflates every time he makes an exit.

- 2. Discuss the relationship between Jessica and Shylock. Are we meant to sympathize with the money lender's daughter? Does Shakespeare seem ambivalent in his portrayal of Jessica?**

Ans. Relationship between Shylock and Jessica:

In looking at the relationship between Jessica and Shylock. We are again forced to walk a fine line between sympathizing with and despising Shylock. For all intents and purposes, the play should label Shylock's mistreatment by his own daughter as richly deserved. After all, he is spiteful, petty, and mean, and in his more cartoonish or evil moments, it is hard to imagine why Jessica should stay. At other times, however, Jessica's escape seems like another cruel circumstance inflicted on Shylock, and her behavior offstage borders on heartless. Shylock is never more sympathetic than when he bemoans the fact that Jessica has taken a ring given to him in his bachelor days by his wife and has traded it for a monkey, the most banal of objects. Nor is Jessica ever able to produce satisfactory evidence that life in her father's house is miserable. Her seeming indifference to Antonio's fate- she and Lorenzo are more interested in the price of bacon-makes us wonder whether Jessica is actually more selfish and self-absorbed than the father she condemns while Shylock is no saint, his resolve to collect his debt only seems to strengthen beyond reason after he discovers that Jessica has fled.

- 3. Discuss the relationship between Antonio and Bassanio. What does their friendship reveal about their characters?**

Ans. In the Merchant of Venice, it is quite clear from the outset that Antonio and Bassanio are dear friends. Bassanio has promised to always tell Antonio the truth and so he admits that he has lost everything, including monies that Antonio has previously given him. It does seem that he is taking advantage of Antonio's apparent patience for his unacceptable behaviour but the audience will see how he changes his mind about borrowing the money from Shylock when he hears what the forfeit is and that Antonio is expected to offer "An equal pound of your fair flesh" (1.iii.74). Antonio convinces Bassanio that it will never come to this so he is still prepared to sign the bond. Bassanio indicates that "I like not fair terms and a villain's mind" and distrusts Shylock. He is persuaded by Antonio's confidence that his ships will arrive a month before the due date.

One would think that Bassanio would have a strained relationship with Antonio. However, Antonio (in Act 4) does not seem to blame Bassanio for his life being in danger even though the dramatic court scene is partially a result of Bassanio's poor spending habits. In fact, while Antonio is frightened by Shylock's insistence on cutting out a pound of Antonio's flesh, he doesn't seem to be upset with Bassanio at all.

Bassanio made so many offers to Shylock to leave his friend's life but Shylock did not accept his single offer and only demands Antonio's pound of flesh and that is also from nearest to his heart.

When Shylock was not accepting any offer Portia turned the case towards Shylock that he can take the pound of flesh but without dropping any drop of blood because taking blood is not mentioned in the bond. Therefore with this Shylock left his bond and Antonio's life was saved.

Their friendship reveals their honesty and love towards each other. No hard times stood before their friendship.

- 4. Compare and contrast Venice and Belmont. What is the significance of these distinct settings in the play?**

Ans. In 'The Merchant of Venice' Venice and Belmont are cities of contrast. Using examples of language, style of expression and characters we can compare and contrast Venice as the centre of trade and wealth to the fictional Belmont, a fairytale place where love and happiness are the main concerns. We can also consider the society that is depicted in each location and look at how this links to views of the audience both in Shakespeare's time and in present day. The audience is introduced to the world of Venice in the first scene. Venice is concerned almost solely with wealth and trade, which mirrors the view the Shakespearean audience would have had of it at the time. The language used by Antonio, Salarino and

Solanio is dominated with the subject of trade. "Your mind is tossing on the ocean there where your argosies with portly sail...." The style of language Shakespeare uses varies between Venice and Belmont. The characters in Venice talk in verse using elaborate conceits to show their intelligence as was fashionable at the time.

Venice is quickly established as the seat of the wealthy trading world. Belmont is seen much more as a fictional location more concerned with love and happiness than ships and trade. The varying styles in which Shakespeare writes emphasises these differences. The context in which the play is performed has greatly changed since the 16th century. Thus its significance is easily visible in the play.

5. Analyze the way that time passes in 'The Merchant of Venice', paying special attention to conflicts between time in Venice and Belmont. Are there any inconsistencies, and if so, how does the play handle them?

Ans. Venice is an exciting, cosmopolitan setting for the play because it's hotspot for trade. While Jews had been legally banned from England since 1290, Venice had laws in place to protect non-Venetian traders who supported the city's economic well-being. When the Jewish moneylender Shylock seeks his bond, for example, Antonio admits:

"The Duke cannot deny the course of law.

For the commodity that strangers have
With us in Venice, if it be denied,
Will much impeach the justice of his state;
Since that the trade and profit of the city
Consisteth of all nations"

In other words, the Duke can't make an exception for Antonio by denying Shylock his rights; it would have a negative effect on the city's livelihood.

'Although people from all kinds of nationalities and religious backgrounds did business in Venice, Shakespeare's setting is chock-full of religious strife, especially between Christians and Jews. This culminates in a big legal showdown over whether or not Shylock should be able to collect his pound of flesh from Antonio. We should also point out that, although 16th century Venice was more tolerant of foreigners than Elizabethan England, Jews in Venice were confined to ghettos at the time Shakespeare wrote *The Merchant of Venice* (Shakespeare, however, doesn't ever acknowledge this in the play).

Belmont is presented as a contrast to the city. It's also a place of easy wealth, beauty, and peace, which makes it a great refuge from the cosmopolitan world of Venice. We might even say that life in Belmont is a kind of fairy-tale version of real life. Real life is gritty, more like Venice.

6. Discuss Portia's character. How does she compare to the men around her? Is Bassanio a worthy husband for her?

Ans. Portia as a character is an odd mixture of various traits. She is first presented as the ruler of Belmont, clearly in charge of both herself and those around her. However, we soon discover that she is not in charge, indeed it is "the will of a living daughter curbed by the will of a dead father". Portia's reliance on the wishes of her dead father therefore contradicts the image of her as Belmont's ruler. Indeed like many of the women in Shakespeare's plays, she will be unable to alter the plot around her as long as she is a woman. It is only later in the play, by dressing as Balthasar, a man that she will finally be able to really command events and manipulate the play.

Bassanio is a worthy husband for Portia because he is a risk taker and because they share a similar upbringing. Of all the suitors, Bassanio is the only one with a Venetian background. Like Portia, he is also a Christian. Thus, although they do not share a long term long that progresses to a decision to marry, they share a similar heritage and worldview.

7. Discuss how the trial scene reveals a conflict between justice and mercy. Is the conflict resolved? If so, how?

Ans. Justice and Mercy are two frequently reappearing words in the trial scene of *The Merchant of Venice*. The Jewish moneylender, Shylock has been verbally abused by the Christian population of Venice for many years solely because of his faith. One of his most frequent abusers is Antonio, who, in his desire to assist his friend Bassanio, agrees to Shylock's terms in exchange for the money. Bassanio needs to win the hand of Portia. Those terms involve a pound of Antonio's flesh should he fail to repay his debt and it is the barbaric terms of this arrangement that leads to the court case in which the question of justice versus mercy plays out.

The law on its own gives no wiggle room, even in the most seemingly incredulous situations Antonio is

bound by the letter of the law give up his pound of flesh to the persistent Jew, even though everyone in the room knows this is not just or rational. It seems that justice cannot be defined as mere obedience to a code—or else it is not truly just: our intuition says so. The law is Shylock's weapon and he uses it skillfully to satisfy his hatred.

Shylock will not have his revenge. Portia's intrigues have hopelessly corrupted the proceedings and the concept of justice has been destroyed. The trial was all about mercy for Antonio, it was never about justice for Shylock. He was destined to leave the courtroom a broken man with even his beloved daughter lost to him. There was no justice for Shylock and no mercy for him either.

8. In the end, how comic is 'The Merchant of Venice'? Does the final act succeed in restoring comedy to the play?

Ans. The Merchant of Venice contains all of the elements required of a Shakespearean comedy, but is often so overshadowed by the character of Shylock and his quest for a pound of flesh that it is hard not to find in the play a generous share of the tragic as well. Lovers pine and are reunited, a foolish servant makes endless series of puns, and genteel women masquerade as men— all of which are defining marks of Shakespearean comedy. In sharp contrast to these elements, however, Shakespeare also presents Shylock, a degraded old man who has lost his daughter and is consumed with a bloody greed. The light language of the play's comedic moments disappears for whole scenes at a time and Antonio's fate is more suspenseful than funny. The final act redeems the play's claims to be a comedy, piling on the necessary humor and serendipity, but the rest of the play is overcast by the fact that Antonio may soon pay Bassanio's debt with his life.

9. To what extent is Shylock defined by his Jewishness? To what extent is he defined by his profession?

Ans. Shylock is defined by both his Jewishness and his profession. He is as much of a Jew as he is money lender. Neither would he compromise on his business principles and nor on his Jewish values. He would not dine with a Christian and is unwilling to change his methods of business. It is logical for him to extract profit from his money. When Bassanio asks him to dine with him and Antonio, he curtly replies, "Yes—to smell pork, to eat of the habitation which your prophet the Nazarite conjured the devil into. I will buy with you, sell with you, talk with you, walk with you, and so following, but I will not eat with you, drink with you, nor pray with you. What news on the Rialto? Who is he comes here?" (Act 1, scene 3). He is just as shrewd and cunning a business man as he is a devout Jew. Both his religion and his business matter to him and whether it is on the religious matters or in terms of business, he would not rely on a Christian. He hates Antonio for he is a Christian but more than that he hates him for he lends money without charging any interest. However, Shylock is not as ordinary Jew and neither an ordinary business man. What could be more cunning and greedy than a money lender Jew. Shakespeare has prepared a cruel but perfect mixture of traits for Shylock's character. He weighs his options fully before doing business with anyone. Before agreeing to lend Bassanio the money, he reminds Antonio of his treatment of the Jew in past. He cites scriptures and plays as elaborate drama just to set the stage for his inhuman contract. He is just as heartless as a Jew as he is greedy as a money lender. In this way, he sets the trap for Antonio by challenging his self respect and persuading him to sign the bloody contract. He is brilliant at negotiations and his hatred of the Christians can clearly be left throughout the drama until he is forced to convert by law.

10. Draw the character-sketch of Antonio?

Ans. Introduction: Antonio is the central figure of the play. From the beginning to the end of the play, we find Antonio everywhere. He is a rich merchant and the play is rightly named after him. Antonio is Christian.

Man of passive nature: Antonio is a man of passive or non aggressive nature. Many a time, in the play we see his passiveness. In the beginning of the play, we can see Antonio's melancholy, when he says: "In sooth, I know not why I am so sad."

His hatred for Shylock: Antonio hates Shylock because he is a Jew and lends money at high interest. Antonio calls him a dog.

A noble man: Antonio is a noble man. He is a simple hearted and generous by nature. He is a true friend of Bassanio. Antonio is always ready to help his friend. He lends money to all people without interest.

His weaknesses: Antonio hates all religions except Christianity. He is so simple that he fails to understand the tricks of Shylock. He is also passive by nature.

In the end, we can say that Antonio's sincerity and frankness of expression is really admirable. He is the man of high character.

11. Draw a character-sketch of Shylock.

Ans. Introduction: Shylock is an important character in the play. The Merchant of Venice; He is an intellectual person. Shylock is a money lender and a rich Jew of Venice.

His physical appearance: Shylock is a man of strong build. His eyes are very sharp and his hair are long and rough. Shylock is very suspicious by nature. In his personality, we find hypocrisy.

Greedy man: Shylock is a greedy fellow. He loves money very much. When his daughter, Jessica runs away with his gold, he laments more for his gold than for his daughter.

His hatred for Antonio: Shylock hates Antonio because Antonio is a Christian. And Antonio lends money without interest Shylock is a Jew and thinks that the Jews have great patience. He says, "Endurance of wrongs is the characteristic of whole Jewish race."

Cunning and revengeful: Shylock is very cunning and revengeful. He lends money to Antonio with the spirit of revenge. Very cunningly he makes Antonio to sign the bond.

Finally we can say that Shakespeare's Shylock is a wicked person but he has some good qualities also. He is bold, straightforward and firm determined man. He is very intelligent too.

12. Draw a character-sketch of Bassanio.

Ans. Introduction: Bassanio is a central figure in the play. He is the friend of Antonio. Bassanio comes of a noble family.

His personality: Bassanio is a master of charming personality.

Extravagant: Bassanio is a very spend-thrift. His friends and servants like him because of his extravagance nature. He gives freely his best clothes to his servants, He also gives food and drinks to his friends and servants freely. He loves very much this life style.

True friend: Bassanio is a true and sincere friend of Antonio. He has great love and respect for him. When Portia asks about Antonio, Bassanio speaks in a very lovingly manner.

"The dearest friend to me, the kindest man."

At one place in the play, Bassanio says to Antonio.

"Antonio, I would sacrifice, myself, my wife, dear to me as life, and all the world to save you from this devil.

Intelligent: Bassanio is an intelligent person. We can see his intelligence in selecting the right casket by which he wins the hand of Portia.

We can say that Bassanio is a noble man with cheerful personality.

13. Draw a character-sketch of Portia.

Ans. Introduction: Portia is the most important character in the play. She is very beautiful lady. In her personality we find a blend of beauty and intellect. She plays an important role in the play "The Merchant of Venice".

Her personality: Portia has both masculine and feminine qualities, sharp wit, intelligence, boldness and sense of honour are her masculine qualities. And sweetness, modesty and loyalty are her feminine virtues. All these qualities are found in Portia's personality.

Her beauty: Portia is the most beautiful heroine of the play. The prince of Morocco was very much impressed by Portia's beauty. And Bassanio too falls in love with her.

Her wit: Portia plays an important role in the trial scene, IN the court she delivers a beautiful speech on mercy. Portia changes the play into a comedy. She says on the quality of Mercy.

"The quality of mercy is not strain'd

It droppeth as the gentle rain from heaven.

Portia's actions and words in the trial-scene clearly shows the perfect reconciliation of justice along with mercy. She also disguises herself as a lawyer and saves the life of Antonio.

Self-confident: Portia has self-confidence. Through her self-confidence, she defeats Shylock in the open court.

Dutiful: Portia has a strong sense of duty and honour. she knows very well the secrets of the caskets but she does not tell anything to Bassanio about it.

Portia is the sweetest heroine of the play. And she is a combination of beauty and intellect.

14. Draw a character-sketch of Gratiano.

Ans. Introduction: In Shakespearean plays, fools act like critics and give important and philosophical comments about life. In the play "The Merchant Venice", Gratiano is one such significant character. He also says:

"Let me play the fool.

With mirth and laughter let of wrinkles come."

Wise Man: Gratiano is a wise and intelligent man. He has deep knowledge and a keen insight into human character. His views about human life are very profound.

Humorous: Gratiano is a very witty and humorous person. Gratiano says to Lorenzo when he complains to Antonio that Gratiano never allows him to speak:

"Well, keep me company but two years more, thou shalt not know the sound of thine own tongue."

Gratiano can be regarded as Bassanio's shadow. Both can be seen everywhere with each other, in the play. There are a lot of similarities in their personalities.

15. Draw a character-sketch of Jessica.

Ans. Introduction: Jessica is the daughter of Shylock in Shakespeare's well known play 'The Merchant of Venice'. But Jessica is totally different from her father.

Her personality: Jessica is very attractive and charming girl. She is opposite to her father Shylock. Jessica is very sweet girl.

Jessica is a Jewish girl. She is very beautiful Lorenzo falls in love with her and finally they elope.

Jessica is a lovable girl. She is loved by all the characters in the play. She too loves all the persons. She feels upset when Launcelot leaves the service from Shylock. Launcelot starts crying while parting from Jessica.

Romantic: Jessica is romantic by nature. She has a poetic soul. She says to Lorenzo:

"I am never merry when I hear sweet song."

Jessica is fond of music. She is also an admirer of beauty. She loves moonlight. The character of Jessica in the play is the delightful character.

16. Draw a character sketch of Nerissa.

Ans. Introduction: Nerissa is the maid servant of Portia in the play 'The Merchant of Venice'. She also plays the role of her companion.

Intimate to Portia: Nerissa knows everything about Portia. Both Nerissa and Portia are very intimate to each other. Portia tells her about all those suitors who wish to marry her.

Her wit: Nerissa is very wise and intelligent girl. She is witty and cheerful. Nerissa is a perfect watch for Gratiano and that's why both of them fall in love with each other. She has a sense of humour and she is endowed with a ready mind.

Nerissa is a good specimen of a common type of character. She is a clever confidential waiting woman, who has taught a little of her lady's elegance and romance.

Nerissa's role is too much in the whole play. When Portia visits Venice as a lawyer, her maid Nerissa goes to Venice as her clerk. Further, she marries Gratiano.

To conclude, Nerissa is an admirable character.

17. Why did Shylock hate Antonio? Give reasons.

Ans. Introduction: The hatred of Shylock is the main and base theme of the play, But he has reasons for his deep-rooted grudge against Antonio.

His hatred as a Jew: Antonio was a Christian and Shylock was a Jew. Their religions were responsible for their mutual hatred. Shylock admits that he hates Antonio because he is a Christian. Even Antonio hates Jews and Shylock was very well aware of Antonio's feeling, Shylock says:

"He hates our sacred nation."

Trading competition: Antonio was a kind-hearted trader. He was indulged in reducing the rates of interest by lending out money without interest. He was only helping needy but it pinched Shylock, the money lender. He used to charge high interest rates for income, But Antonio caused him great loss. So that Shylock hates Antonio.

Antonio's criticism: Antonio has criticised Shylock for his charging high rates of interest, and thus, making huge profit. He scolds Shylock in public. This was all insulting for Shylock.

Thus Shylock has powerful reasons for hating Antonio. His hatred is the main reason for his feeling of revenge.

18. Describe how Portia saved Antonio's life.

Ans. The trial scene in the play 'The Merchant of Venice' has a great significance. It presents the conflict between justice and wickedness. Here Portia's character has been highlighted. In this scene, the Bond story of Antonio reaches its tragic height. The revenge of Shylock wins but the disguise of Portia as an advocate again creates humour.

Through this scene the conflict between Shylock and Portia comes to an end. Portia asks Shylock to cut off the flesh of Antonio and warns him that in the process of cutting off flesh, no drop of blood should come out as it is not according to terms.

Portia's brilliant arguments escape Antonio Shylock was ready to accept the three thousand ducats. But

Portia exclaims Shylock's will to kill Antonio. According to law, Shylock's half property will go to Antonio and half will be forfeited.

Hence, the trial scene ends with the victory of judgement.

19. Give the substance of Portia's speech on 'Mercy'.

Ans. Introduction: 'The Merchant of Venice' is one of the best play of Shakespeare. Portia is the heroine and powerful character in disguise of a lawyer who defends Antonio. She tries to get justice cleverly. She tries to calm down Shylock with the argument that he should be merciful to Antonio.

A noble virtue: Portia says to Shylock that mercy is a noble virtue of human heart. It is God's gift. It is a continuous process which blesses both the giver and the receiver. She says that no one can be forced for this. It falls from the heart of a man as gentle rain falls from heaven. It is a quality of God.

God virtue: Portia explains that the person, who shows the quality of mercy gains God's power. Powerful persons should have the power of mercy. This is stronger than the crown of a king. The person, who has mercy, is more honourable than the person without mercy.

Further, Portia says that God is merciful even to the sinners. She describes Shylock that a merciful man is like God. So he should be merciful towards Antonio.

20. What about the development of character in Bassanio?

Ans. Bassanio is an example of a type of young manhood to be found almost everyday handsome, clever, pleasure-loving, and pleasure-seeking, but still with many noble traits, it is not until some sudden crisis occurs in his life that he discovers his own littleness, or that his friends realize how much there is in him that is truly manly and noble. His first act in the play is to borrow money not for the first time from Antonio in order to purchase a suitable outfit in which to woo a lady of great wealth whom he believes to be already prepossessed in his favour. He confesses to a feeling of great admiration for the lady, which is, in one of his temperaments, probably his leading motive in seeking her, though he declares to Antonio, to spare the feelings of the cousin who had done so much for him, that his chief object is to gain money with which to pay his debts.

But shortly after his arrival at Belmont, his feelings undergo a sudden and unexpected revulsion. The utter truth and candor of the beautiful Portia, her implicit trust in his equally good faith, and her unreserved surrender of herself and all her fortune into his keeping, strip him of all his customary polite pleasantries and leave him bereft of all words", but by the loss of the ornamental and self-admired flourishes. The manhood within him, already clearly discerned by the keener eyes of Antonio and Portia, is revealed to himself and to others more plainly than ever before. He recognizes at once how utterly despicable had been all mercenary motives, and rallies all his innate nobility to enable him to cope with the matchless creature who would with a generous simplicity that was almost sublime, entrust him with her all-in-all.

With all his nobler energies thus suddenly aroused, the knowledge that Antonio's life is endangered through his fault, and the action incumbent upon him in consequence are just the forces needed to continue and confirm the beneficial change already produced in his character. His conduct throughout the trial scene testifies to the development going on within him, and gains the entire approval of the ever-watchful eyes of the youthful judge; so that in the fifth act, when complete harmony is at last restored we feel that Bassanio, purified and elevated by her influence though he may not be her equal, is yet worthy of his Portia.

21. How would you describe Shylock in the early scenes of the play?

Ans. In the first scenes in which Shylock appears, he is as hard, as cold, and as keen as glittering steel. Throughout the play the effects of his intensely active intellect are to be seen: for every word he utters hits the mark with a suddenness and an unerring precision that is at once startling and terrifying. But in these early scenes before his passions are roused to activity, he is shown as the shrewd business man ready and willing to sacrifice anything for the sake of his idol, money. In each one of the sudden moves he makes in I. iii, in his rapid, but sure calculation of the relative value of mercantile ventures, quick perception of his advantage over the Christian who would borrow of him, in his shrewd defence of his use of the interest system, in the wily and plausible way in which he drives the proud merchant into the snare he has set for him, the acuteness of intellect and promptness of action which came so near making him the victor over Antonio are apparent. So in the act, the mean littlenesses into which avarice will betray a man are clearly shown.

22. Discuss Jessica's character and conduct, particularly with reference to Shylock's influence and training; in contrast with Portia's home-influence?

Ans. Jessica had in her all the rudiments of a very lovely womanhood; but a deal of cultivation was needed to

develop them to anything like perfection. It is highly improbable that Shylock had ever consciously given her any training whatever, save such as might be conveyed to her through in junctions to "fast blind" in order that she might "fast find." Though his evil influence had failed to injure to a really dangerous extent her innate truth and purity, yet it had such an effect upon her character as to make it perfectly easy and natural to her to deceive and desert her unloving father, who made her home a hell, and to cling in preference to her Christian lover. True to the precepts which had been dinged in her ears through her whole life, she did not make her escape without a fair supply of the needful gold but though this general principle has been imparted to her by Shylock, she has failed to learn the lesson of the value of money; and she spends his hard-earned ducats with a freedom and recklessness that is positive torture to her grasping father.

To me, one of the most pitiful evidences of Jessica's lack of proper home training is the way in which she speaks of her father after her arrival at Belmont. That she should have lost all respect and love for him, and that she should have voluntarily deserted him without apparently feeling the slightest compunction, is perhaps no more than natural; but when she listens to, and even joins in, the accusations of wickedness and cruelty made against him, we cannot but deplore the blemish which ignorance of the good and the beautiful has left upon her character. Had she had the refining influences thrown around her which Portia enjoyed in her home life, though she might never have been the force which the latter was she might have been as she doubtless afterwards became, as true, beautiful, and loyal as her instincts would direct.

23. Is the fifth act necessary dramatically or not, and what is its relation to the rest of the play?

Ans. Dramatic interest reaches its highest pitch in the trial-scene, but the fifth act is nevertheless a dramatic necessity. As has been often observed, to preserve the nature of a comedy, the tragic element had been carried to its utmost extreme in the preceding act; and after the pomp and stir and excitement of the trial scene, the calm moonlight scene in Portia's garden, the lyric sweetness of the lovers dialogue, and the final restoration of harmony among the home-comers, are needed to reduce the mind to the state of gentle interest and pleasure which it is the object of the comedy to excite. Then, too, without it the plot is left with numerous unfinished ends. Those of us who have not such a strong predilection for artistic effect as to wish that Shakespeare had stopped short when he completed the masterly picture contained in IV. i, think it only natural and proper that we should witness the reunion of Bassanio and Portia, the meeting between Antonio and Bassanio's wife, and the effect produced upon all parties by the announcement that it was Portia who had acted so successfully the part of judge.

It is not without pleasure, too, that we have a parting glimpse of Lorenzo and Jessica, safely harbored in the peaceful domain of Belmont, and of Gratiano and Nerissa, with their half-comical, wholly serious imitation of their lord and lady. Few things could be more exquisite than is this fifth act, in its way; and without it one of the great charms of *The Merchant of Venice* would, to me, be lost.

24. Does the fifth act show the working out of the principles of good and evil? Why does Antonio appear in it and Shylock not?

Ans. It is to the fifth act that we naturally look for the harvest, both of good and of evil, to result from the sowing done in the preceding scenes. With regard to Jessica, I suppose it may be said that Justice is finally done her, though through rather a doubtful medium, by placing her in a position where the beneficial influences of which she stands so sadly in need will at last be thrown around her. Lorenzo, too, meets with his reward after a fashion, in the fact that the virtue of his deed in removing Jessica from a baneful to a healthful atmosphere at least serves to cancel its unlawfulness. Portia has restored to her husband, who has, as she herself can testify, passed victoriously through the trials brought upon him by his youthful imprudence, and who, largely through her own endeavors, returns to her, purified and ennobled.

Antonio, who, through his harshness in one direction and his unhesitating generosity in all others, has unsuspectingly jeopardized his life, has that life restored to him, and receives the news that his property is safe, by the hand Portia, who as he had before thought, had deprived him of his place in the affections of his dearest friend, Bassanio. Antonio, as the person most sinned against in consequence of the least sin, deserves a prominent place in the closing act, and a fair share of the blessings held in the right hand of Justice. But Shylock, whose sin was woven into the very fibre of his being, had received his fitting reward, and had voluntarily taken his departure. Justice had already done her work there, and there was no need for the further introduction of the disturbing element.

25. How does Shakespeare set about delineating his chief characters as compared with other authors? What is the importance of his secondary characters?

Ans. The distinguishing feature of Shakespeare's delineation of character is the utter absence of all formal and deliberate effort to assist us in gaining an insight into the minds of his creatures. Little by little the whole

tissue of their minds is revealed to a carefully observant eye; but it is all done in the natural course of conversation and events, and without the slightest consciousness on the part of the reader of an intentional discussion of character by Shakespeare. With most other authors the case is different. Take George Eliot for an example. Her character portrayals are marvelously powerful, but her method is the exact opposite of Shakespeare's. After every trifling incident she dissects and analyzes each sensation and emotion of her characters with a carefulness and minuteness of detail due to her very excess of mental grasp; and so far as the characters themselves are concerned, she requires little mental action on the part of her readers save the following out of her own train of thought.

It is easy to see, in pursuing his method, of what great value Shakespeare's secondary characters would be to him by means of casual remarks of involuntary displays of emotion on the part of chance-acquaintances or of more intimate friends, many of the finer touches are added, almost without our being conscious of it, to the images which shape themselves in our minds as we read, but which would have instantly jarred upon us had they come to us from the lips of the chief characters themselves.

Short Answer Type Questions

[To be answered in about 30 words]

1. What causes do Salerio and Salanio suggest for Antonio's melancholy?

Ans. They suggest that he is sad because he is in love and that his ships might be in danger.

2. What humorous advice does Gratiano offer Antonio?

Ans. He told Antonio to talk because he would forget his own voice.

3. Why does Bassanio want Antonio to loan him more money?

Ans. Bassanio wants Antonio to loan him money because he wants to go on a journey to Belmont to marry Portia.

4. Why is Portia angry with her deceased father?

Ans. Portia is angry with her father because he left a system so the man who chooses the right casket gets to marry her. Portia disagrees with this because she can't choose who she wishes to marry.

5. Why does Nerissa tell Portia she need not fear her unwelcome suitors?

Ans. Nerissa tells Portia this because if she ignores or doesn't acknowledge the unwelcome suitors they will leave her alone.

6. What do Portia and Nerissa think of Bassanio?

Ans. Portia and Nerissa think that he is the most suitable person for Portia to marry out of all the others that tried.

7. According to Shylock, why does he hate Antonio?

Ans. Shylock hates Antonio because he spat on him in a previously and ridicules him and the Jews.

8. Why is Shylock indignant over Antonio's request?

Ans. Shylock was indignant because he felt as if he shouldn't give them what they want because they treated him poorly.

9. What is Antonio's response to Shylock's accusation?

Ans. Antonio's response to Shylock's accusation was shocking because he should do it as his job not from personal grudges.

10. In exchange for what does Shylock agree to lend Antonio and Bassanio the money?

Ans. Shylock agrees to lend him money, but he must give Shylock a pound of flesh in return if the due isn't paid.

11. Why does Morocco fear Portia will reject him at the outset?

Ans. Morocco thinks he will be rejected by Portia of his skin colour, as he was not fair but dark.

12. What is Bassanio's reservation about Gratiano accompanying him to Belmont?

Ans. Bassanio's reservation was that Gratiano had to act more mature in this voyage where he was accompanying him to Belmont.

13. What is Jessica's dilemma concerning her father Shylock?

Ans. Jessica's dilemma is that she can't love a Christian and she was ashamed of him.

14. How does Lorenzo plan to disguise Jessica in order for her to escape from her father?

Ans. Lorenzo plans to disguise Jessica as a boy to escape from her father's house.

15. Before going to dine with Antonio and Bassanio, what advice does Shylock give his daughter?

Ans. The advice that he gives her is to lock all the doors and not to leave the house.

16. Why does Jessica not want Lorenzo to see her when he arrives at Shylock's house?

Ans. Jessica did not want Lorenzo to see her when he arrives at Shylock's house because she was disguised as a boy and she was embarrassed.

17. What is Morocco's rationale for choosing the gold casket?

Ans. Morocco chooses the gold casket because he thought that she is worth nothing less and every suitor wants her.

18. What news has Salerio heard, making him anxious?

Ans. Salerio heard that some ships have sank on a voyage and he fears that they may be Antonio's. This news made him anxious.

19. How does Solanio interpret Antonio's sadness at Bassanio's departure?

Ans. Solanio says that Antonio is upset because Bassanio is leaving and that his losing his best friend. This way Solanio interpret Antonio's sadness at Bassanio's departure.

20. Which casket does Aragon choose and why?

Ans. Aragon choose the silver casket. It is because he thinks he deserves her more than any other suitor.

21. Why, since it won't result in any financial gain, does Shylock insist on the terms of his bond with Antonil?

Ans. Antonio and Shylock made a deal and if Antonio does not give his bond he must give a pound of flesh and a deal is a deal.

22. What news does Tubal bring Shylock?

Ans. Tubal told Shylock that Antonio's ships sank and he wouldn't be able to pay back the bond.

23. Why does Portia want Bassanio to wait before facing the challenge of the three caskets?

Ans. Because Portia wants Bassanio to wait and be with her for a little while so that if he gets it wrong they still spent time together.

24. Why does Bassanio select the lead casket?

Ans. Bassanio selects the lead casket because he distrusts attractive surfaces, for fear they contain corrupt things.

25. What does the lead casket contain?

Ans. The lead casket contains Portia picture and a scroll.

26. What does Portia claim will occur if Bassanio give u p the ring she gave him?

Ans. Portia claims that it will show that Bassanio doesn't love her as much as she thought.

27. What does Gratiano reveal after Bassanio solves the riddle of the three caskets?

Ans. Gratiano reveals that Portia will now be Bassanio's.

28. Why does Portia allow Bassanio to leave before they get married?

Ans. Portia allows him to leave because she knows that Antonio is in trouble and that they (Bassanio and Antonio) are best friends.

29. According to Antonio, why won't the Duke be able to intercede on his behalf?

Ans. According to Antonio, the Duke won't be able to intercede on his behalf because a bond is a bond and it was a written agreement and it was signed so Antonio must hold up his end of the bargain.

30. What does Portia decide to do at the end of Act III?

Ans. Portia decides to dress up like a man and go to the court for Antonio to help him so that Shylock doesn't get the pound of flesh.

31. What does the Duke request of Shylock?

Ans. The Duke requests that Shylock is to forgive him and come up with a different agreement.

32. What reason does Shylock give for his wanting the pound of Antonio's flesh?

Ans. Shylock gives the reason for his wanting the pound of Antonio's flesh that the Jews and Christians should have the same rights, and Shylock is a Christian too. Shylock also mentioned that Antonio always spat on him.

33. Why does Antonio advise his friends to give up attempting to dissuade Shylock?

Ans. Antonio advises his friends to give up attempting to dissuade Shylock because Antonio knows that Shylock won't back down and for him a deal is a deal.

34. Why does Shylock believe the Duke must enforce the terms of the bond?

Ans. Shylock believes the Duke must enforce the terms of the bond because the bond was made and it should be followed up.

35. Why does Portia, disguised as the lawyer, initially concludes that Shylock's bond must be adhered to?

Ans. Portia disguises herself so she can help Antonio, and he doesn't have to give one pound of flesh to Shylock.

36. Although she acknowledges Shylock's right to a pound of Antonio's flesh, how does Portia prevent the usurer from acting on it?

Ans. Portia prevent the usurer from acting on it by putting the condition that if any drop of Christian blood is dripped Shylock has the right to die.

37. Why is Shylock stripped of his possessions?

Ans. Shylock is stripped of his possessions because he tried to murder or harm a Christian.

38. Apart from the financial conditions, what does Antonio's new arrangement demand of Shylock?

Ans. He doubles his money and Antonio does not lose one pound of flesh, and half of the money goes to Jessica.

39. What does the disguised Portia demand from Bassanio for her services?

Ans. The disguised Portia demands the ring from Bassanio for her services that she herself has given him earlier.

40. Why is Bassanio reluctant to give up the ring?

Ans. Bassanio is reluctant to give up the ring because it was the ring his wife gave him showing her love, and she made him promise that he wouldn't give it away or lose it ever.

41. What message does Stephano deliver to Lorenzo and Jessica?

Ans. The message Stephano deliver to Lorenzo and Jessica was that Portia and Nerissa have arrived.

42. What opinion does Lorenzo hold of men who don't like music?

Ans. Lorenzo thinks that those who don't like music feel no emotion of love.

43. What does Portia order her household not to do?

Ans. Portia orders her husband to take no being of the absence.

44. To whom does Nerissa claim to believe Gratiano gave his ring?

Ans. Nerissa believes that Gratiano gave it to another woman.

45. What does Portia threaten when Bassanio admits he gave the ring away?

Ans. She threatens him that she will not see or talk to him until the ring is returned.

46. What does Portia claim she will do if she encounters the doctor to whom Bassanio gave the ring?

Ans. She says if she sees the doctor with her ring the doctor must lay with her.

47. How does Antonio attempt to placate Portia?

Ans. By telling her he witnessed give the ring to the clerk.

48. What does Portia offer Bassanio to seal the new promise?

Ans. Another ring.

49. What secret does Portia reveal to the company?

Ans. That she was in fact the doctor and Nerissa was the clerk.

50. What good news does Portia tell Antonio?

Ans. The good news Portia tells Antonio that some of Antonio's ships have miraculously arrived in port.

Questions Based on Quotations

Who said the following remarks and why?

1. **Your mind is tossing on the ocean;
There, where your argosies with portly sail,
Like signiors and rich burghers on the flood
Or, as it were, the pageants of the sea,
Do over peer the petty traffickers,
'That curtsy to them, do them reverence,
As they fly by them with their woven wings.**

Ans. These lines are spoken by Salerio who is a friend of Antonio and one of the main characters of the play. Here Salerio is replying to Antonio, who has just opened the play by admitting he feels depressed, although he has no idea why.

2. **Believe me, no: I thank my fortune for it,
My ventures are not in one bottom trusted
Nor to one place; nor is my whole estate
Upon the fortune of this present year;
Therefore my merchandise makes me not sad.**

Ans. These lines are spoken by Antonio. Here Antonio is replying to Salarino, who says that Antonio is sad because he's so worried about his cargo but Antonio refuses it by saying that his financial situation is healthy and it's not the reason for his sadness.

3. **Well, tell me now what lady is the same
To whom you swore a secret pilgrimage,
That you today promised to tell me of?**

Ans. These lines are spoken by Antonio. Here Antonio is asking Bassanio about the girl, with whom he said he was going to take a special trip and promised to tell Antonio about her.

4. **Ay, that's a colt indeed, for he doth nothing but talk of his horse, and he makes it a great appropriation to his own good parts that he can shoe him himself. I am much afeard my lady him mother played false with a smith.**

Ans. These lines are spoken by Portia. Here Portia is replying Nerissa who tells her that the first suitor is the prince from Naples and then Portia describes him for Nerissa.

5. **Very vilely in the morning, when he is sober, and most vilely in the afternoon, when he is drunk. When he is best, he is a little worse than a man, and when he is worst, he is little better than a beast, And the worst fall that every fell, I hope I shall make shift to go without him.**

Ans. These lines are spoken by Portia. Here Portia is replying Nerissa who asks about her liking for the young German, the duke of Saxony's nephew. Portia describes him as pretty awful.

6. **If I could bid the fifth welcome with so good a heart as I can bid the other four farewell, I should be glad of his approach: If he have the condition of a saint and the complexion of a devil, I had rather he should shrive me than wive me.**

Ans. These lines are spoken by Portia. Here Portia is replying to his servant when he tells her that the four suitors are looking for her to say goodbye.

7. **I had forgot—three months— You told me so.
Well then, your bond; and let me see—but hear you,
'Methought you said you neither lend nor borrow
Upon advantage.**

Ans. These lines are spoken by Shylock. Here Shylock is replying to Antonio when he came to him for borrowing money with Bassanio.

8. **O father Abram, what these Christians are,
Whose own hard dealings teaches them suspect
The thoughts of other! pray you, tell me this;
If he should break his day, what should I gain
'By the exaction of the forfeiture?
A pound of man's flesh taken from a man
Is not so estimable, profitable neither,
As flesh of muttons, beefs or goats.
I say, to buy his favour, I extend this friendship.
If he will take it, so— if not, adieu;
And, for my love, I pray you wrong me not.**

Ans. These lines are spoken by Shylock. Here Shylock is replying to Antonio telling him his condition for lending him money when he asked him about his bond.

9. **He hath a great infection, sir, as one would say, to serve—**

Ans. These lines are spoken by Gobbo. Here Gobbo is telling about his son Launcelot to Bassanio when his son interrupts him.

10. **Adieu! Tears exhibit my tongue.
Most beautiful pagan, most sweet Jew!
If a Christian did not play the knave and get thee,
I am much deceived. But, Adieu! these foolish drops do somewhat drown my manly spirit. adieu!**

Ans. These lines are spoken by Launcelot. Here Launcelot is replying to Jessica who gives him a letter to deliver it to Lorenzo; and he gets emotional and wants to cry but couldn't because according to him it's not manly to cry.

11. **Why, yet it lives there unchecked that Antonio hath a ship of rich lading wracked on the narrow seas; The Goodwins, I think they call the place; a very dangerous flat and fatal, where the carcasses of many a tall ship lie buried, as they say, if my gossip report be an honest woman of her word.**

Ans. These lines are spoken by Salarino. Here Salarino is replying to Solanio, when he asked him about the news on the Rialto, telling him about the wrecked ship of Antonio.

12. **There is more difference between thy flesh and hers than between jet and ivory, more between your bloods than there is between red wine and Rhenish. But tell us, do you hear whether Antonio have had any loss at sea or no?**

Ans. These lines are spoken by Salarino. Here Salarino is replying to Shylock when he says that his daughter is his flesh and blood. Salarino replies him by saying that there is difference between him and his daughter Jessica.

13. **Fie, what a questions that,
If thou wert near a lewd interpreter!
But come, I'll tell thee all my whole device
When I am in my coach, which stays for us
At the park gate; and therefore haste away,**

For we must measure twenty miles today.

Ans. These lines are spoken by Portia. Here Portia is replying to Nerissa when she asked her that why are they turning to men to what she replies that she will tell her plan in the carriage on their way.

14. The quality of mercy is not strained.

**It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed:**

Ans. These lines are spoken by Portia. Here Portia is replying to Shylock when he asked her that why he should show mercy to Antonio, and she replies that mercy is a double blessing and it blesses the one who gives and receives it. It's strongest in the strongest people.

15. Why, this bond is forfeit!

**And lawfully by this the Jew may claim
A pound of flesh, to be by him cut off
Nearest the merchant's heart. Be merciful:
Take thrice thy money; bid me tear the bond.**

Ans. These lines are spoken by Portia. Here Portia is telling Shylock to show mercy and take thrice of his money when he gives her the documents regarding the bond signed between him and Antonio.

16. He is not, nor we have not heard from him.

**But go we in, I pray thee, Jessica,
And ceremoniously let us prepare
Some welcome for the mistress of the house.**

Ans. These lines are spoken by Lorenzo. Here Lorenzo is talking about the preparations for the welcome of Portia, the mistress of the house, when Stephano informs him about her arrival.

17. Sweet Portia,

**If you did know to whom I gave the ring,
If you did know for whom
I gave the ring,
And would conceive for what I gave the ring.
And how unwillingly I left the ring
When naught would be accepted but the ring,
You would abate the strength of your displeasure.**

Ans. These lines are spoken by Bassanio. Here he is replying to Portia when she asked him about his ring and gets angry to which Bassanio replies if Portia would know the reason for it. she won't be so angry with him.

18. Ay, but the clerk that never means to do it,

Unless he live until he be a man.

Ans. These lines are spoken by Nerissa. Here she is replying to Gratiano when he asked her, jestingly, if she was the clerk with whom his wife's going to cheat on him to which she replies that yes, but the clerk will never do it, unless he grows up to be a man.

कहानी का हिन्दी अनुवाद

पिछली अनेक रातों की तरह शंकु उस रात को भी नहीं सो सका। वह अपने बिस्तर पर करवटें बदलता रहा, किन्तु इससे कोई काम नहीं बना.....। वह जितना अधिक सोचता था उसकी चिन्ता उतनी ही अधिक बढ़ी हुई मालूम होती थी। उसने उस अँधेरे में अपनी आँखें बन्द कर लीं और अपनी फटी चटाई पर लेट गया। तो भी उसे सबकुछ इतना साफ-साफ दिखाई दे रहा था मानों वह दिन में देख रहा हो। सुना पड़ा हुआ दफ्तर का कमरा— जब सभी लोग आराम के लिए या दोपहर के भोजन के लिए बाहर चले जाते हैं। काँच की खिड़की थोड़ी-सी भिड़ी हुई थी। अन्दर रखी हुई टेबिल के एक किनारे पर कुछ मोटी पुस्तकें रखी हुई थीं, दूसरे किनारे पर एक कलम, स्याही की एक बोतल तथा ऐसी ही कुछ वस्तुएँ रखी हुई थीं और बीच में एक पुस्तक पर सोने की चेन लगी हुई एक सोने की घड़ी रखी हुई थी।

खिड़की को खोलिए और अपना हाथ लगभग एक फुट अन्दर की ओर बढ़ाइए और आप इस घड़ी को उठा सकते हैं। प्रत्येक व्यक्ति दोपहर का भोजन करने के लिए बाहर चला गया है। किसी को कुछ मालूम नहीं.....।

पिछले अनेक दिनों किए गए अपने प्रयास, अपना भय और अपना संकोच उसे याद आने लगा। उसे उस समय वहाँ कोई भी दिखाई नहीं दे रहा था तो भी उसे भय लग रहा था। वह काँप रहा था और उसकी साँस तेजी से चल रही थी। यही कारण था कि वह घड़ी उठाने से हर बार रुक जाता था।

और अधिक देर तक टालमटोल करने से काम चलने वाला नहीं था। यदि वह और अधिक सोच-विचार करता रहा तो वह कुछ भी कर सकने योग्य नहीं रहता। सम्भवतः वह मूर्खता के कारण अपने मन की इच्छा को जोर से कह भी सकता था। इसलिए उसे अगले दिन उस वस्तु को अवश्य प्राप्त कर लेना होगा। यदि वह उस वस्तु को प्राप्त नहीं कर पाता है तब?

शंकु के विचार उसके अपनी जीवन को पीड़ा देने वाली समस्याओं के आसपास ठहरने लगे। अगला दिन महीने का तीसरा दिन होगा। अगले तीन दिनों में उसे तेरह दिन का वेतन तेरह रुपये मिलेगा। एक दुकान से खरीदी हुई वस्तुओं के बदले उसे उसको साढ़े चार रुपये देने हैं, तब उसके पास साढ़े आठ रुपये बचेंगे। पिछले महीने अपनी माँ की मृत्यु की बरसी के लिए जब वह घर गया था तब उसने फण्ड से जो दस रुपये लिए थे उनमें से उसने अभी तक केवल पाँच रुपये चुकाए थे। उसे बाकी के पाँच रुपये भी छह पैसे प्रति रुपया प्रति सप्ताह के ब्याज के साथ अवश्य दे देने चाहिए। चाय की दुकान पर पिछले चले आ रहे डेढ़ रुपये के अलावा दो सप्ताह के तीन रुपयों से अधिक और देने हैं। चावल, बीड़ी आदि वस्तुओं के उसे अली के छह रुपये देने हैं। मकान का किराया तीन रुपये प्रति माह था। इन धनराशियों के अतिरिक्त उसने बारह पैसे, पच्चीस पैसे और पचास पैसे के छोटे-छोटे कर्ज अनेक लोगों से ले रहे थे। दो दिन पहले उसकी पत्नी ने उसे याद दिलाया था कि एक रुपया मछलीवाली को दिया जाना है। शंकु ने मन-ही-मन उस सारी धनराशि का जोड़ लगाया जिसकी उसको जरूरत थी।

उसको केवल साढ़े आठ रुपये मिलने वाले थे। उस पर बाईस रुपये तेरह पैसे का कर्ज था। उसकी और भी दूसरी आवश्यकताएँ थी। उसने तीन रुपये अपनी पत्नी से उधार ले रखे थे। यह उधार उस धनराशि में से था जो शंकु की पत्नी ने धीरे-धीरे इधर-उधर से पैसे बचाकर जमा की थी ताकि उसके छोटे बच्चे के लिए कमर में बाँधने वाली जंजीर बनवाई जा सके। उसने अपनी पत्नी से वादा किया था कि वह अपने उस महीने के वेतन में से उसे कमर की जंजीर अवश्य खरीद देगा।

शंकु का हृदय अनियन्त्रित होकर तेजी से धड़कने लगा। अपने हृदय की धड़कनों के बीच में से उसे सुनाई पड़ने लगा चाप वाले चुन्नी का तीखा स्वर, अली की खोखली हँसी और बेहूदी गालियाँ और फण्ड के इंचारज लोनप्पन की क्रोध से भरी बातचीत। उसे लगा जैसे कि ये सब लोग उसे शरारती लड़कों की तरह हाथ में लाठियाँ लेकर एक आवारा कुत्ते की तरह से घेर रहे हैं। कितना भयानक दृश्य था।

इन सबको असहनीय पाकर शंकु करवट बदलकर पेट के बल लेट गया और उसने सोचा, “कल उसे उठा लेने के अलावा मेरे पास और कोई रास्ता नहीं है। क्या उससे कम-से-कम बीस रुपये नहीं मिल जाएँगे? पन्द्रह तक से काम चल जाएगा। पन्द्रह और साढ़े आठ अर्थात् साढ़े तेईस रुपये। इससे पन्द्रह रुपये से अधिक ही मिलेंगे। वह अपना कर्ज उतारने और शान्ति से रहने योग्य हो जाएगा। एक ऋणमुक्त जीवन।” ऐसा सोचते हुए आराम के साथ वह नींद में डूब गया। सुबह हो गई।

“यह क्या, तुम अभी तक सोये हुए हो?” धीरे से शंकु का कन्धा हिलाते हुए उसकी पत्नी ने कहा। “सूरज निकले बहुत देर हो चुकी है।” शंकु ने जल्दी से अपना सिर उठाया। उसकी पत्नी ने छोटे बच्चे को गोद में उठ लिया जो उसकी ओर रेंगता आ रहा था और शंकु से पूछा, “क्या तुम्हें आज काम पर नहीं जाना है?” “अरे हाँ” उसने कहा और बिस्तर से उठ गया।

प्रातःकाल के सूरज की सुनहरी किरणों जो पूर्व दिशा की ओर वाले बाँस के हरे-भरे झुरमुट को भेदकर आ रही थीं तथा ताड़ के पत्तों वाले पुराने छप्पर को चमका रही थीं, को देखते हुए वह जल्दी-जल्दी आँगन में उतर गया। सदैव की भाँति हाथ-मुँह धोए, काम पर जाने वाले अपने कपड़े पहने और अपने कारखाने के लिए निकलने ही वाला था कि उसकी पत्नी ने कहा, “सुनो, बच्चे के लिए कोई मरहम जरूर खरीदकर लाना है।” (कहते हुए) उसने उसकी ओर एक आदेशात्मक दृष्टि डाली। शंकु को लगा कि बच्चे के शरीर की प्रत्येक पकती हुई फुंसी उसकी ओर भयानक रूप में घूर रही है। एक पल खामोशी में गुजर गया। “किस तरह का मरहम?” शंकु ने एक मूर्ख व्यक्ति की तरह से पूछा।

“फुंसियों वाला मरहम”, पत्नी कहती गई, “तुम्हारा आशय यह है कि तुमने बच्चे के पूरी शरीर की फुंसियाँ नहीं देखी है।” “ओ, हाँ..... कितने पैसे वाला मरहम?” “कम-से-कम 13 पैसा वाला। कम-से-कम तीन दिन तो हमें (बच्चे के शरीर पर) यह लगाना ही होगा।” “हाँ” वह सिर झुकाकर चलने लगा। “अजी सुनते हो”, उसने कोमल स्वर से पुकारा। शंकु के पीछे घूमकर देखा, उसने (पत्नी ने) मीठी आवाज में कहा, “शाम को जब वापस आओ तो दो पके केले लेते आना। बच्चा रात को रोने लगता है और उसे देने के लिए मेरे पास दूध नहीं है।” अपने बाएँ हाथ से अपना ब्लाउज ऊपर खींचती हुई वह वहाँ खड़ी रही। तब शंकु ने देखा कि उसका (पत्नी का) पेट आगे को बढ़ा हुआ है। क्या एक और वजन चला आ रहा है? शंकु सन्नाटे में आ गया। उसने अपने आपको कोसा और एक गहरी साँस लेकर वह कारखाने की ओर फिर से चलने लगा। “सुनो, भूलना मत”, पत्नी ने उसे याद दिलाया शंकु ने ‘हाँ’ में सिर हिलाया और चल पड़ा।

एक बजे मध्यावकाश की घण्टी बजी। प्रत्येक व्यक्ति घरों, होटलों या चाय की दुकानों की ओर दोपहर के भोजन के लिए दौड़ा। अकेला शंकु ही एक ऐसा था जो कहीं नहीं गया। कारखाने के पश्चिम वाले कोने के खम्भे के सहारे वह खड़ा रहा। उसके हृदय पर घटाएँ छाई हुई थीं और वह व्याकुलता से फटा जा रहा था।

कुछ क्षण बीत गए। छोटे कद का, बिल्ली जैसी आँखों वाला, संगमरमर की मूर्ति जैसा दिखने वाला, मोटा अंग्रेज इंजीनियर कमरे से निकला, उसने (अंग्रेज अफसर ने) दरवाजा बन्द किया और चला गया। सदैव की भाँति उसकी कलाई में घड़ी नहीं थी। शंकु के हृदय में आराम के साथ ठण्डक पड़ी। कुछ और क्षण गुजर गए। शंकु ने चारों ओर देखा। कोई दिखाई नहीं पड़ा।

वह दफ्तर की ओर चला। काँच की खिड़की सदैव की भाँति, थोड़ी-सी बन्द थी। सोने की घड़ी मेज पर थी। वह कैसी चमक रही थी। उसका हृदय और तेजी से धड़कने लगा। वह अंग्रेज दोपहर के भोजन और नौद के बाद चार बजे तक ही लौटेगा। एक अच्छा अवसर था। चारों ओर कोई नहीं था।

एक, दो, तीन..... छह या सात मिनट व्यतीत हो गए। अचानक शंकु ने सोचा-मानों कोई उसे देख ले तो जैसे कुछ दिन पहले, डर ने उसे आगे धकेल दिया। वह कुछ कदम चला, (उसने) चारों ओर देखा, पर (उसे) कोई नहीं दिखा। भारी आवश्यकताओं से विवश होकर वह कमरे की ओर चला। एक बार फिर उसने चारों ओर देखा। कहीं कोई नहीं था। उसका शरीर सिहर उठा; उसका दिल धड़कने लगा। एक सेकण्ड बीता। उसने हाथ आगे बढ़ाया और सोने की घड़ी उसके हाथ में आ गई। घबराई हुई आँखों से उसने जल्दी से जाँच पड़ताल की। कोई भी नहीं था। काँपते हुए उसने घड़ी अपने पाजामे की जेब में रख ली। उसने अपनी साँस रोकी और जल्दी-जल्दी में आगे चला गया। लगभग दस कदम के बाद, उसने पीछे देखा। तब उसने किसी को पूर्वी बरामदे में जल्दी-जल्दी चलते देखा।

स्पष्ट था कि वह टाइम-कीपर के कार्यालय की ओर जा रहा था। उसने सबकुछ देख लिया होगा। शायद वह फाटक पर पहरेदार को खबर करने जल्दी-जल्दी जा रहा था। हे ईश्वर! क्या वह कोई गड़बड़ कर बैठा है? शंकु पत्थर की मूर्ति की तरह खड़ा रह गया।

सोने की घड़ी उसकी जेब को एक अंगारे की तरह जलाती हुई अनुभव हुई। वह (घड़ी) उसकी नसों में चिंगारी भर रही थी। सारी दुनिया लपटों में जलती हुई उसके चारों ओर लट्टू की भाँति घूमती मालूम पड़ रही थी। रेत के प्रत्येक कण से ज्वालालाएँ उठ रही थीं। ठण्डक के लिए कोई छाया नहीं थी। प्रत्येक वस्तु जल रही थी, जल रही थी, जल रही थी। “भाई शंकु, तुम यहाँ पर खम्भे की तरह से क्यों खड़े हो?” शंकु चौककर घूमा तो देखा कि पास में माधवन खड़ा हुआ है। शंकु हकलाकर बोला- “कोई बात नहीं है.... बिना काम के।”

“चल झूठे कहीं के,” माधवन ने हँसकर कहा और अपने काम पर चला गया। उसने जाकर चोरी की रिपोर्ट अवश्य कर दी होगी। मेरे ईश्वर! शायद सब लोगों ने उसे देख लिया होगा.... कारखाने के पूरे आठ सौ कर्मचारी शोरगुल के साथ उसे घेर लेंगे। वे उसकी ओर नफरत की दृष्टि से ताकेंगे। वे उसे चिढ़ाने वाले उपहार देंगे— “चोर! चोर!” फिर उसे गोरे अफसर के सामने ले जाया जाएगा और उसे बेहद डाँट-फटकार पड़ेगी। कितनी कठोरता से वह उसे घूरेगा। शंकु को अवश्य ही नौकरी से निकाल दिया जाएगा। वरकी नामक कर्मचारी को वे तो एक पुराना छाता ले जाने के कारण ही नौकरी से निकाल दिया गया था।

एक निष्ठुर भय शंकु के दिल में समाता चला गया और उसका दिल इन विचारों से सिहर उठा।

टाइम-कीपर के दफ्तर में प्रवेश करने पर चौकीदार इन्तजार कर रहा होगा। वह (चौकीदार) उसे (शंकु को) पकड़ लेगा। नहीं, उस राह में खतरा है। वह (शंकु) उसे (घड़ी को) उसके स्थान पर वापस रख देगा। एक जलता अंगारा छुआ जैसे उसे जला रहा था। परन्तु दुबारा सोचते हुए उसने (मन ही मन में) कहा, “ओह, नहीं!” उसने अपने मन में अन्तिम निर्णय कर लिया। (अब) वह कार्यालय के कमरे के पास था। खिड़की अभी भी अधखुली थी। शंकु ने चारों ओर देखा वहाँ कोई नहीं था। उसने अपनी जेब से जल्दी से सोने की घड़ी निकाली। उसका हाथ सफेदा पेड़ के पत्ते की भाँति काँप रहा था। उसको एका एक अपने घर का और बिना चुकाए हुए कर्ज का ध्यान आया।

क्या किया जाना था, (क्या हो सकता था)? शंकु को लगा मानो उसका दम घुट रहा है। उसके पीछे पैरों की आवाज थी। कोई वापस आ रहा था। उसने घड़ी मेज पर रखी और तेजी से बाहर चला गया।

EXERCISE

Long Answer Type Questions

Answer each of the following questions in about 150 words:

1. What were Sanku's problems and how did he try to solve them?

Ans. Problems at home: Sanku was an unskilled labourer. He was illiterate. This was the cause of all the problems that troubled him. He got very little wages. It was get only one rupee per day. He was married and had two children. The third child was also in the womb of his wife. The children were hungry and unhealthy. The under child had sores all over the body. The younger cried in hunger at night.

Problems outside: Sanku was in debt. He had borrowed from many persons. The money was not much but it was too heavy for Sanku. He was afraid that he would be scolded and insulted. They might even beat him. He could do nothing.

His plan to solve his problems: He had seen the engineer's gold watch. It was easy to steal it. It was his only choice. He decided to steal it. He would sell it and pay all his debts with the money. Thus he planned to solve his problems by stealing the gold watch of the factory engineer.

2. How did Sanku solve his vexing problems? How did he feel after that?

Ans. Sanku was low paid factory worker. He was poor and illiterate. His wages were not enough to meet his expenses. He was always in debt due to borrowing money for his needs. He had many vexing problems. He had to repay his debt to many people. He was afraid that he would be insulted and scolded by his creditors for not repaying them their money. He wanted to solve his problems. The only solution he had in his mind was stealing the gold watch. The gold watch belonged to the factory engineer in the factory where Sanku worked too. Thus he decided to steal the watch. But Sanku was not courageous enough to steal the watch. He had great fear and hesitation. His heart throbbed faster as he move to steal the watch. He tried but was unable to steal the gold watch.

3. How did Sanku manage to steal the watch and what did he think?

Ans. Sanku's poor condition: Sanku was a poor labourer. He had debts to pay. But he had no means to get rid of his debts. He could see only one way. The engineer of the factory, where Sanku worked, had a gold watch. If Sanku stole it, he would be able to pay his debts. He had tried to steal it several times but it was an failure.

At last he firmly decided to steal the watch. At one o'clock everyone went away for lunch. Sanku did not go. The engineer went away. He would return only by four o'clock. Sanku looked a round. He hesitated. At last he picked up the watch and put it in the pocket of his trousers. He walked away in haste.

He was very much afraid. He thought everyone knew that he has committed the theft. He imagined what would happen to him. He thought that he would be caught, rebuked and dismissed from service. He was very much frightened. He felt the gold watch burning his pocket. He had the feelings of great fear, anxiety and perturbation. So he could not bear it. He went back and after putting the watch on the table walked away.

4. Give a character sketch of Sanku.

Ans. A low paid worker: Sanku is a low paid factory worker. He is illiterate. He gets very poor wages. It was one rupee per day in those days. This amount is not enough to meet his expenses. He has to borrow money even for his daily needs. So he is always in debt.

His family life: Sanku has a wife and two children. The third is expected. The children are hungry and unhealthy. The elder child has sores all over his body. The younger cries in hunger at night. Thus his family life is very miserable.

His problems: Sanku has a number of problems. He has got into many debts. He has borrowed from the fund and several other persons. He has to pay money for purchases from the store and the tea shop. He owes money to Ali and other people. He is afraid that he will be insulted and scolded by his creditors. He has some other problems too. He is very much worried. He wants to solve his problems. He has no choice but to steal. So he decides to steal the gold watch of the factory engineer.

His fear and hesitation: Sanku has great fear and hesitation. He is timid. He lacks in courage. His heart throbs faster as he advances to steal the watch. He is very nervous. After stealing the watch he is so much frightened that he puts back the watch on the table and walks away breathlessly. This shows his real character.

5. Describe the story 'The Gold watch in your words'.

Ans. The story 'The Gold Watch' is written by Ponjikkara Raphy. Sanku is the hero of this story. He was simply a labourer in a factory. Due to unskilled labourer he drew a low salary of rupees one per day. He was very poor. Besides him, he had a wife and two children also. He was fully sunk into severe poverty. He was in a great need of money. At present his wife was pregnant. The children's demand were also before him.

So with a view to get rid of his grim problems, he decided to steal the gold watch of his factory engineer. He was an English man. The engineer was in a habit of leaving his gold watch on the table during lunch period. Sanku planned to steal that gold watch during the lunch period. Because it was the time when no one was in the office. So, at lunch period, he stole the gold watch. But by human nature Sanku was not a habitual thief. It was the needs of the family that forced him to do so. Before stealing the gold watch, he hesitated for a while and felt his fault. At this very instance he noticed a man coming towards him. Sanku thought that this person has seen him stealing the watch and he is coming to get him. So he at once, put the gold watch on the table and moved away from there.

Short Answer Type Questions

Answer each of the following questions in about 30 words:

1. Who was Sanku and what did he work?

Ans. Sanku was an unskilled labourer. He worked in a factory. He was extremely poor. He had a large family.

2. What were his problems and how did he plan to solve them?

Ans. Sanku was very poor. His earning was only one rupee per day. He was in need of more money. He was in heavy debt. He planned to solve his money problems by stealing the gold watch of his factory engineer.

3. What time of the day did Sanku think was the most suitable for stealing the gold watch and why?

Ans. Sanku thought that the lunch time was the most suitable time for stealing the gold watch as during lunch time everybody would be out for lunch.

4. What did Sanku's wife ask him to bring from the market?

Ans. Sanku's wife asked him to bring ointment for the sores of baby and two ripe bananas to feed the baby in the night.

5. What stopped Sanku from stealing the watch in the beginning?

Ans. Sanku had tried several times to steal the gold watch. But his fear and hesitation stopped him from stealing the gold watch in the beginning. He was afraid of being seen by someone.

6. Why did Sanku steal the watch?

Ans. Sanku was in heavy debt. His salary was one rupee per day only. His debt amount was twenty– two rupees and thirteen paise. He was in need of some more money for his family. So he decided to steal the gold watch, as he had no other choice.

7. Sanku cursed himself by stealing the gold watch, Why?

Ans. Sanku cursed himself by stealing the gold watch because he had debt to clear and his family burden. All these could be solved if he would steal the golden watch but he was afraid to do it.

8. Was Sanku an honest person? Discuss on it.

Ans. Yes, Sanku was an honest person. Due to his problems in life he wanted to steal the gold watch and set himself free from debts and other problems but he was afraid to do this. It is because somewhere in his conscience he knew that it was wrong. His circumstances made him to think about stealing otherwise he

is a good man.

9. Why did Sanku feel suffocated after stealing the gold watch?

Ans. After committing the theft Sanku was too much afraid of being caught. He thought that all the employees of the factory would look at him in wrong way, his engineer would abuse him and he would lose his job.

Appreciating the Story

Choose the most suitable option:

1. Sanku stole a gold watch.

(a) silver (b) brass (c) gold (d) steel

2. Sanku put the watch back in its place, because:

(a) he thought he was being unkind to the Englishman whom the watch belonged.
(b) his conscience pricked him.
(c) he thought the gold watch could not solve all his problems.
(d) **he was frightened of being caught and punished.**

3. Who was owner of the gold watch?

(a) **the factory engineer** (b) Sanku
(c) other factory worker (d) none of the above

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An Astrologer's Day —R.K. Narayan

कहानी का हिन्दी अनुवाद

रोज की तरह दोपहर को उसने अपना थैला खोला और अपने धंधे से संबंधित सामान फैला दिया जिसमें एक दर्जन कौड़ियाँ थीं, कपड़े का एक वर्गाकार टुकड़ा था जिस पर अनजानी रहस्यमयी आकृतियाँ बनी हुई थी, एक नोटबुक थी और ज्योतिष की लिखाई वाले कागजों का एक बण्डल था। उसका माथा पवित्र भस्म व रोली से चमक रहा था, उसकी आँखें एक विचित्र तेज के साथ चमक रही थीं जो वास्तव में निरन्तर ग्राहकों को दूँढ़ते रहने के कारण वैसी हो गई थीं, जिन्हें उसके भोले-भाले ग्राहक एक अलौकिक प्रकाश वाला समझते थे और सुख का अनुभव करते थे। उसके पुते हुए मस्तक व गालों पर छापे हुए गलमुच्छों के बीच में स्थित उसकी आँखें अपनी स्थिति के कारण बहुत अधिक तेजस्वी दिखाई देती थीं—एक मूर्ख तक की आँखें इस तरह की स्थिति में चमकीली बन सकती थी। इस प्रभाव को और अधिक बढ़ाने के लिए वह अपने सिर के चारों ओर भगवा रंग का साफा बाँधता था यह रंग—योजना कभी व्यर्थ नहीं जाती थी।

लोग उसकी ओर इस प्रकार आकर्षित होते थे जैसे मधुमक्खियाँ कॉसमॉस या डहेलिया के पौधों की ओर आकर्षित होती हैं। टाउनहॉल पार्क से गुजरती हुई सड़क के किनारे पर एक इमली के वृक्ष की फैली हुई डालियों के नीचे वह बैठा करता था। अनेक बातों में वह एक बढ़िया स्थान था, सवेरे से लेकर रात तक इस सँकरी सड़क पर इधर से उधर तक भीड़ उमड़ती रहती थी। उस सड़क पर किनारे—किनारे विभिन्न प्रकार के व्यापार तथा कामों का प्रतिनिधित्व था—औषधि—विक्रेता, चुराए हुए काठ—कबाड़ के विक्रेता, जादूगर लोग और इन सबसे बढ़कर सस्ते कपड़े का एक नीलामकर्ता जो पूरे कस्बे को आकर्षित करने के लिए सारे दिन शोरगुल मचाता रहता था। शोरगुल मचाने में उसके बाद नम्बर आता था भुनी मूँगफली वाले का जो प्रतिदिन अपने सामान को एक सुन्दर नाम दे दिया करता था— किसी दिन उसे बम्बई की आइसक्रीम कह देता था, अगले दिन उसे दिल्ली के बादाम कहता था और तीसरे दिन उसे राजा की मिठाई इत्यादि कहा करता था तथा उसके चारों ओर लोग इकट्ठे रहते थे।

इन भीड़ का एक बड़ा भाग ज्योतिषी के सामने इकट्ठा रहता था। एक लपलपाते हुए प्रकाश के सहारे ज्योतिषी अपना कारोबार चलाता था जो निकट के मूँगफली के ढेर के पास चटख—चटख कर धुआँ उड़ाती हुई जला करती थी। उस स्थान का आधा आकर्षण तो इस वास्तविकता के कारण था कि उसे नगरपालिका की रोशनी का कोई लाभ नहीं था। उस स्थान को दुकानों की रोशनियों से प्रकाश मिलता था। एक या दो के पास फुस्कार भरती हुई गैस की बत्तियाँ थीं, कुछ के पास बाँसों में लगी हुई नंगी लपटें थीं, कुछ साइकिल की पुरानी बत्तियों से प्रकाशित थीं तथा एक या दो, ज्योतिषी की भाँति स्वयं की रोशनी के बिना ही काम चला रहे थे। वहाँ पर रोशनी की किरणें व चलती—फिरती छायाएँ एक—दूसरे को काट रही थीं। यह ज्योतिषी को बहुत लाभदायक पड़ता था, इसका सीधा कारण था कि जब उसने अपना जीवन शुरू किया था तो उसका इरादा ज्योतिषी बनने का नहीं था तथा वह अन्य लोगों के भविष्य के बारे में उतना ही अनजान था जितना वह अपने स्वयं के भविष्य के बारे में अनजान था। वह नहीं जानता था कि अगले मिनट में उसे स्वयं को क्या होने वाला है। वह नक्षत्रों के बारे में उतना ही अनजान था जितने उसके भोले-भाले ग्राहक हुआ करते थे। फिर भी वह ऐसी बातें बनाता था जो

प्रत्येक व्यक्ति को प्रसन्न व आश्चर्यचकित कर देती थी; यह सब उसके अध्ययन, अभ्यास और चालाक अनुमान की बात हुआ करती थी। फिर भी उसके परिश्रम में उतनी ही ईमानदारी थी जितनी कि किसी भी ईमानदार के परिश्रम में हो सकती है तथा दिन के व्यतीत होने पर जो कुछ कमाई वह घर ले जाता था वह उसकी मेहनत के अनुरूप ही होती थी।

उसने बिना कुछ सोचे-समझे योजना बनाए अपना गाँव छोड़ दिया था। यदि वह वहाँ रह रहा होता तो वहाँ पर वह अपने पुरखों वाला काम कर रहा होता जैसे अपने खेतों को जोतना तथा पुरखों के घर में रहना, विवाह करना व जीवन निर्वाह करना। किन्तु ऐसा हुआ नहीं। बिना किसी से कुछ कहे उसे घर छोड़ना पड़ा तथा बिना सोचे उसे सैकड़ों मील पीछे छोड़े वह रुक ही नहीं सका। एक गाँव वाले के लिए यह बहुत बड़ी बात थी जैसे कि उन दो स्थानों के बीच में एक लहराते हुए महासागर था।

लोगों की मुसीबतों का उसे सही विश्लेषण आता था जैसे शादी-विवाह, धन-दौलत रिश्ते तथा रिश्तेदारों की उलझनें। लम्बे अभ्यास ने उसकी समझ को तेज कर दिया था। पाँच मिनट के अन्दर ही वह समझ लेता था कि क्या कुछ गलत है। वह प्रत्येक प्रश्न के लिए तीन पाई लेता था तथा तब तक कभी अपना मुँह नहीं खोलता था जब तक कि दूसरा कम-से-कम दस मिनट तक नहीं बोल लेता था। इस बात से उसे एक दर्जन उत्तरों एवं परामर्श के लिए मसाला मिल जाता था। जब वह सामने वाले व्यक्ति की हथेली को ध्यान से देखते हुए उसे बताता, “अनेक बातों में तुम्हें अपने प्रयासों का पूरा लाभ नहीं मिल पा रहा है”, तब दस में से नौ लोग उसके साथ राजी होने से मना करते थे अथवा वह प्रश्न करता था— “क्या तुम्हारे परिवार में ऐसी कोई औरत है, दूर की रिश्तेदार भी हो सकती है, जो तुम्हारे साथ अच्छा व्यवहार न रखती हो?” या फिर वह चरित्र का विश्लेषण करने लगता था, “तुम्हारी अधिकांश परेशानियाँ तुम्हारे स्वभाव के कारण हैं। जिस स्थान पर शनि है उसके रहते हुए तुम बदल भी कैसे सकते हो? तुम्हारा स्वभाव तो चंचल है और ऊपरी तौर से खराब भी लगते हो।” इतनी बात से वह शीघ्र ही उनके दिलों में अपने लिए एक स्नेह भरा स्थान बना लेता था क्योंकि हमसे जो सबसे कोमल होता है उसे भी इस विचार से प्यार होता है कि वह ऊपरी तौर से खराब प्रतीत होता है।

मूँगफली वाले ने अपनी रोशनी बुझा दी तथा घर जाने के लिए उठ बैठा। यह इस बात का संकेत था कि ज्योतिषी भी अपना सामान बाँध ले क्योंकि अब वह अँधेरे में रह जाएगा सिवाय हरी रोशनी की उस एक किरण के ज्योति कहीं से भटककर वहाँ आ गई थी तथा उसके सामने की जमीन का स्पर्श कर रही थी। वह अपनी कौड़ियाँ व अन्य सामान को समेटकर उसे अपने थैले में भर रहा था कि हरी रोशनी वहाँ से मिट गई; उसने ऊपर को देखा तो अपने सामने एक आदमी को खड़ा हुआ देखा। उसने एक सम्भावित ग्राहक का अनुमान लगाया और कहा—“तुम बहुत परेशान दिखाई पड़ते हो। यदि तुम थोड़ा बैठो और मुझसे बातें करो तो तुम्हारा कल्याण होगा।” दूसरे ने बड़बड़ा कर कुछ अस्पष्ट-सा उत्तर दिया। ज्योतिषी ने अपनी बात पर जोर डाला, इस बात पर दूसरे ने उसकी नाक के तले यह कहते हुए अपनी हथेली घुसा दी—“तुम अपने को ज्योतिषी कहते हो?” ज्योतिषी को यह बात एक चुनौती-सी अनुभव हुई और दूसरे की हथेली की रोशनी को हरी किरण में मोड़ते हुए कहा, “तुम्हारा एक ऐसा स्वभाव है.....।” “अरे, उसे बन्द करो”, दूसरा बोला, “मुझे कुछ काम की बात बताओ.....।”

हमारे मित्र के स्वाभिमान को चोट लगी। “मैं प्रति प्रश्न केवल तीन पाई लेता हूँ और जो तुम्हें मुझसे मिलेगा वह तुम्हारे पैसों के हिसाब से काफी अच्छा ही होना चाहिए।” इस पर दूसरे ने अपनी बाँह पाछे को खींच ली, एक इकन्नी निकाली और उसे उसकी ओर यह कहते हुए उछालकर फेंक दी, “मुझे कुछ प्रश्न पूछने हैं। यदि मैं यह सिद्ध कर दूँ कि तुम धोखा दे रहे हो तो तुम मुझे यह इकन्नी ब्याज के साथ लौटा देना।”

“यदि तुम्हें मेरे उत्तर संतोषजनक लगें तो तुम मुझे पाँच रुपये दोगे?”

“नहीं।”

“या तुम मुझे आठ आने दोगे?”

“ठीक है किन्तु यदि तुम गलत हुए तो तुम मुझे उसका दुगुना दोगे”, अजनबी ने कहा। थोड़ी-सी और बहस कर लेने के बाद यह समझौता स्वीकार कर लिया गया। ज्योतिषी ने आकाश की ओर देखकर प्रार्थना की जबकि दूसरे ने एक चुरट सुलगा लिया। दियासलाई की रोशनी में ज्योतिषी ने उसके चेहरे की एक झलक पढ़ी। कारों ने सड़क पर हॉर्न बजाए क्योंकि कुछ रुकावट थी, जतुका के सईसों ने अपने घोड़ों को गालियाँ दीं और भीड़ की बकवास ने बाग के आधे से अँधेरे को छोड़ दिया। अपने चुरट के धुएँ को खींचता व फेंकता हुआ दूसरा बैठा था ज्योतिषी को बहुत बेचैनी हुई। “यह अपनी इकन्नी वापस लो। मैं ऐसी चुनौतियों का आदी नहीं हूँ। आज मुझे देर हो गई है.....।” उसने सामान बाँधने की तैयारी की। दूसरे ने उसकी कलाई पकड़ ली और कहा, “अब तुम अपनी बात से बाहर नहीं हट सकते। तुमने मुझे यहाँ से गुजरते हुए रोका है।” उसकी पकड़ से ज्योतिषी काँप उठा और उसकी आवाज काँपी और धीमी पड़ गई। “आज मुझे छोड़ दो। मैं तुमसे कल बात करूँगा।” दूसरे ने अपनी हथेली उसके चेहरे के पास अड़ा दी और कहा, “चुनौती तो चुनौती होती है। बोलते चलो।” सूखते हुए गले से ज्योतिषी आगे बोला, “एक औरत.....।”

“रुक जाओ”, दूसरा बोला, “मुझे वो सब नहीं चाहिए। क्या मैं अपनी वर्तमान खोज में सफल होऊँगा या नहीं? इसका उत्तर दो और चलते बनो। नहीं तो मैं तुम्हारे सारे सिक्के छीने बिना तुम्हें नहीं जाने दूँगा।” ज्योतिषी ने कुछ मन्त्र बड़बड़ाए और उत्तर दिया,

“ठीक है, मैं बताऊँगा। यदि तुम्हें मेरा कहा हुआ ठीक लगे तो क्या मुझे एक रुपया दोगे? नहीं तो मैं अपना मुँह नहीं खोलूँगा और तुम्हें जो ठीक लगे सो कर लेना।” काफी झ्रखझ्रख के बाद दूसरा राजी हो गया। ज्योतिषी बोला, “तुम्हें मरा हुआ जानकर छोड़ दिया गया था। क्या मैं ठीक कर रहा हूँ?”

“अरे, मुझे और आगे बताओ।”

“एक बार तुम्हारे शरीर से एक चाकू पार हुआ था?” ज्योतिषी ने कहा।

“क्या आदमी हो!” उस निशान को दिखाने के लिए उसने छाती खोल दी। “और क्या चाहिए?”

“और फिर खेत वाले पास के कुएँ में तुम्हें धकेल दिया गया। तुम्हें मरा जानकर छोड़ दिया गया।”

“यदि वहाँ से कोई गुजरने वाला अकस्मात् उस कुएँ में नहीं झाँकने लगता तो मैं मर ही गया होता”, दूसरे के मुँह से निकल पड़ा जो उत्साह से उफन रहा था। “मैं उसे कब पकड़ पाऊँगा?” अपनी मुट्ठी भींचते हुए उसने पूछा।

“अगली दुनिया में”, ज्योतिषी ने उत्तर दिया। “वह तो चार माह पहले एक दूर-दराज के कस्बे में मर गया। अब वह तुम्हें कभी नहीं मिलेगा।” इस बात को सुनकर दूसरे ने एक आह भरी। ज्योतिषी कहता गया।

“गुरुनायक.....!”

“तुम तो मेरा नाम भी जानते हो!” आश्चर्य से भरकर दूसरा बोला।

“क्योंकि मैं दूसरी सारी बातें भी जानता हूँ, गुरुनायक। जो कुछ मुझे कहना है उसे ध्यानपूर्वक सुनो। इस कस्बे से तुम्हारा गाँव उत्तर की ओर दो दिन की यात्रा पर पड़ता है। अगली गाड़ी को पकड़कर चले जाओ। यदि तुम घर से बाहर निकले तो मैं तुम्हारे लिए फिर से एक बड़ा खतरा देख रहा हूँ।” उसने एक चुटकी भर पवित्र भस्म निकाली और उसके आगे बढ़ा दी। “इसे अपने माथे पर लगा लो और घर चले जाओ। फिर इस दिशा में मन आना और फिर तुम पूरे सौ वर्ष तक जिन्दा रहोगे।”

“मैं दोबारा घर क्यों छोड़ूँगा? दूसरे ने सोच-विचार के बाद कहा। “मैं तो बार-बार घर छोड़कर उसकी तलाश में निकलता था और यदि वह मुझे मिल जाता तो उसका गला घोट देता।” उसने अपना सिर खेदपूर्वक हिलाया। “वह मेरे हाथों से बच गया। मैं सोचता हूँ कि वह जिस लायक था उसी तरह से उसकी मौत हुई।” “हाँ”, ज्योतिषी बोला। “वह एक ट्रक के नीचे कुचल गया।” इस बात को सुनकर दूसरे को सन्तोष मिला।

जितनी देर में ज्योतिषी ने अपनी चीजें उठाई और उन्हें अपने थैले में रखा उतनी देर में वह स्थान सूना हो गया। हरी किरण भी, उस स्थान को अन्धकारमय व खामोश छोड़कर गायब हो चुकी थी। वह अनजान व्यक्ति ज्योतिषी को एक मुट्ठी सिक्के देने के बाद रात्रि में विलीन हो गया।

जब ज्योतिषी घर पहुँचा तब करीब-करीब आधी रात हो चुकी थी। उसकी पत्नी दरवाजे पर उसकी प्रतीक्षा कर रही थी तथा उसने देर से आने का कारण पूछा। उसने उसकी ओर सिक्के उछाल दिए और कहा, “इन्हें गिनो। एक आदमी ने ये सब दिए हैं।”

“साढ़े बारह आना”, वह गिनते हुए बोली। उसे अत्यधिक खुशी हुई। “कल मैं थोड़ा गुड़ और नारियल खरीदूँगी। बच्ची बहुत दिनों से मिठाई के लिए कह रही थी। अब मैं उसके लिए कुछ बढ़िया चीज तैयार करूँगी।”

“उस सुअर ने मुझे टग लिया। उसने मुझसे एक रुपये का वादा किया था।” “तुम चिन्ता में दिखते हो। क्या गड़बड़ी है?”

“कुछ नहीं।”

रात के भोजन के बाद, प्योल कर बैठकर, ज्योतिषी ने अपनी पत्नी से कहा-“क्या तुम जानती हो कि आज मेरा एक बड़ा बोज़ उतर गया? इतने वर्षों से मैं सोचता आ रहा था कि मेरे हाथों एक आदमी का खून हुआ है। यही कारण था कि मैं घर से भाग लिया, यहाँ बस गया और तुमसे विवाह कर लिया। वह जिन्दा है।”

उसने गहरी साँस ली। “तुमने जान से मारने की कोशिश की।”

“हाँ, अपने गाँव में, जब मैं एक बेवकूफ किशोर था। एक दिन हमने शराब पी, जुआ खेला और बुरी तरह से झगड़ा किया— अब उसके बारे में क्यों सोचा जाए? सोने का समय हो गया।” उसने जम्हाई लेते हुए कहा और प्योल पर तनकर लम्बा लेट गया।

EXERCISE

Long Answer Type Questions

Answer each of the following questions in about 150 words:

1. The astrologer was a very clever person. Give reasons in support of your answer.

Ans. Undoubtedly the astrologer was a clever person. Although he did not know the primary knowledge of astrology. But circumstances forced him to accept this profession. In his opinion, this is the best art to earn money easily. To spend in smoothly and peacefully this profession is good. Progressively, he

acquired pre-eminence of it. He had a deep knowledge of human nature. His view was that he had to foretell only the pleasing factors to his customers. In this way, he would be successful to earn money quickly. He concluded that most of the problems, doubts belong to money, marriage, property and relations. He could guess what his client wanted to ask.

Although the astrologer was totally unknown about the subject, but he gathered deep experience by continuous practice. His predictions were readymade. He told his clients that for long he had not been getting the desired result. He used to say, "Most of your troubles are due to your nature." Such type of statement endeared his customers very much. This way we can say that astrologer was too much clever, wise and good orator. Nine out of ten his foretelling were true.

2. Sketch the character of astrologer.

Ans. Mostly astrologers are found to be sitting and transacting their business in the Town Hall parks. His forehead was resplendent with sacred ash and vermilion. His eyes had a sparkling gleam. His dark whiskers streamed down his cheeks. He had a saffron-coloured turban around his head.

He has dozen cowrie shells. He had a square of cloth with unclear mystic chants on it. He had a notebook and a bundle of palmyra writing. He came to the Town Hall park at midday. He transacted his business until the groundnut vendor put out his flare to go home.

When he began life, he had not in the least intended to be an astrologer. He did not know what was going to happen to himself next minute. He was as much as stranger to the stars as were his innocent customers. Yet he said things which pleased and astonished everyone. It was a matter of study, practice and shrewd guesswork. He had a working analysis of mankind's troubles : marriage, money, and the tangles of human ties.

He was an ordinary farmer. When he was youngster, he drank and gambled with Guru Nayak. One day they quarrelled badly. He thrust a knife into Guru Nayak's body. He threw him into a well in nearby fields. He left his village for fear of being caught by the police. He settled in a town. He married a woman and had a daughter.

He is very shrewd. He tackles Guru Nayak very cunningly. He makes a deal of haggling to cheat him and satisfy him. He relates the real incident and evinces him tactfully.

The astrologer is a lucky man. Police is not able to arrest him yet. He leads a happy life with his wife and daughter.

3. Describe the deal which the astrologer had struck with his last client.

Ans. The nut vendor blew out his flare. It was a signal for the astrologer. The astrologer began to put his equipment into a bag. He saw a stranger standing before him. He invited him. He told him that he charged three pies for a question. The stranger was not interested in his future. But the astrologer insisted. The stranger agreed to give him eight annas provided his answers were true.

The stranger lighted a match to light a cheriot. The astrologer caught a glimpse of his face by the match light. The astrologer felt very uncomfortable. He wanted to get rid of him. But the stranger held his wrist. The astrologer was helpless. He asked the stranger to put his questions. The stranger asked, "Shall I succeed in my present search!" This relieved the astrologer. He once understood that he was not recognized by the stranger whose name was Guru Nayak.

He told Guru Nayak that his search was useless. His enemy was crushed under a lorry for months back in a distant town. Guru Nayak felt satisfied. The astrologer called him by name. He told him, "A knife has passed through you once and then you were pushed into a well. You were left for dead." Guru Nayak admitted all the facts. The stranger was taken aback when the astrologer called them by name. He advised Guru Nayak to take the next train and go to his village. He said, "I see once again great danger to your life if you go from home." He took out a pinch of sacred ash and held it to him and asked him to rub it on his forehead and go home.

The stranger gave the astrologer a handful of coins which were later on counted by his wife and the money was twelve and a half annas. Thus he managed to earn a handsome amount from the last client.

4. What does the astrologer's job?

Ans. Everyday the astrologer used to open his bag and spread out his professional equipment like a dozen of cowrie shells, a square of cloth with obscure mystic chants on it, a notebook and a bundle of palmyra

writing. His sparkled eyes with a sharp abnormal gleam which was really an outcome of a continual searching look for customers were many mistaken by his simple clients as prophetic light and felt comforted. He sat under the tree. A surging crowd always moved up and down through the near road, moving till night which was beneficiary for his profession. People are attracted to him as bees are attracted to cosmos or dahlia stalks. He had a working analysis of man kind's troubles. Long practice had sharpened his perception. He charged three pies per question, never opened his mouth till the other had spoken for at least ten minutes, which provided him with enough stuff for a down answers and advices.

5. Narrate the story of 'An Astrologer's Day' in your own words.

Ans. Once there was a young farmer. He had a friend. His name was Guru Nayak. They drank and gambled. One day they quarrelled badly perhaps over a woman. He passed a knife through the body of Guru Nayak. Then he pushed him into a well nearby in the field. He was left for dead. The youngster left the village without telling anyone. He left his village behind two hundred miles. He settled in a town. He married a woman and had a daughter.

The astrologer went at midday everyday to the Town Hall Park. He sat under a tamarind tree on a busy road. He spread a square of cloth before him. It had some unclear mystic chats on it. He put a dozen cawrie shells, a note book and some palmyra writings besides it. He dressed himself like an astrologer. He applied sacred ash and vermilion on his forehead. He had dark whiskers. He wound a turban of saffron colour around his head.

The astrologer knew nothing about astrology. He told only general things to people. These things pleased and astonished them.

One day the sun had set. The astrologer began to put his equipment into a bag. Just then, he saw a stranger standing before him. He invited him. He told him that he charged three pies for a question. The stranger was not interested in his future. But the astrologer insisted. The stranger agreed to give him eight annas provided his answers were true.

The stranger lighted a match to light his cigar while the astrologer sent up a prayer to Heaven. In the light of match-stick the astrologer saw the stranger's face. He was Guru Nayak. The astrologer felt very uncomfortable. He wanted to get rid of him. But the stranger held his wrist. The astrologer was helpless. He asked the stranger to put his questions. The stranger asked, "Shall I succeed in my present search?" He told Guru Nayak that his search was useless. His enemy was crusted under a lorry four months back in a distant town. Guru Nayak felt satisfied. The astrologer called him by his name. He advised Guru Nayak to return home and never travel southward. He gave a handful coins to the astrologer.

Conclusion: The astrologer went home. He gave the coins to his wife. she was pleased. He told his wife everything. Thus he felt much relieved. He was tired and he slept.

6. What are the elements of the story 'An Astrologer's Day' that make us read the story from beginning to end at a stretch.

Ans. The story 'An Astrologer's Day' is very much interesting. The reasons for this interest are as follows:

- 1. Language:** The language of the story is very simple. It is idiomatic also. There is nothing complex in the story. So the whole story can be understood very easily.
- 2. Dialogue:** Each dialogue of the story is suitable according to position. There is suggestiveness also in each dialogue. The full story is to the point. There is no unsettled state in the whole story. The conversation between the astrologer and the customer is very interesting. The author of the story R.K. Narayan is famous for his psychological ideas. So all the events of the present story is fully based on psychology. Every statement of the astrologer is deeply related with imagination..
- 3. Plot:** The plot of the story is very simple. Due to a dispute in gambling a man threw his friend into a deep well. Thinking him dead, he left his village and began to live in a distant town, married there and had a family. Though he was totally unknown about astrology, but he was successful orator. In this way he was successful in his profession due to his practical approach of human nature.

Thus, this is the story of twists and suspense. Therefore it does not bore us and due to its elements we read the story from beginning to end at a stretch.

Short Answer Type Questions

Answer each of the following questions in about 30 words.

1. Who was the astrologer? Why did he leave his house?

Ans. Astrologer was a farmer. He left his house because he had stabbed a man in his youth and pushed him into a deep well thinking him to be dead.

2. What profession did the astrologer choose and why?

Ans. The astrologer choose to be an astrologer. He was not trained to become an astrologer. But because of his cleverness and wits, he succeeded in her profession.

3. Which things do the astrologer had?

Ans. The astrologer had his professional equipment which consisted of a dozen cowrie shells, a square of cloth with uncertain mystic charts on it, a notebook and a bundle of palmyra writing.

4. Who happened to came to him one day when he was ready to go home?

Ans. When he was ready to go home a strange man was standing before him.

5. Why did the astrologer feel very uncomfortable in the presence of the stranger?

Ans. When the stranger was smoking his cigar and puffing out, the astrologer recognised him as a man who he had stabbed and thrown into a well and considered him to be dead. This made him feel very uncomfortable.

6. Did Guru Nayak recognise the astrologer? If not, why? Give reason.

Ans. No, Guru Nayak did not recognise the astrologer. It is because the astrologer was a young farmer when Guru Nayak saw him earlier. Now he was a different man wearing different cloth with sacred ash and vermilion. All things made him look different and unrecognisable to Guru Nayak.

7. How did the astrologer behave with Guru Nayak?

Ans. The astrologer at first behaved confidently with Guru Nayak but after recognising him he became uncomfortable.

8. How did the astrologer get freedom from fear of revenge and punishment?

Ans. The astrologer told the stranger that the man who stabbed him had died having been crushed under a lorry four months earlier and the stranger, Guru Nayak's life was not safe so he should return to his village and never returned in this direction. The stranger got convinced. Thus the astrologer get freedom from fear of revenge and punishment.

9. Why was the astrologer's wife waiting for him?

Ans. His wife was waiting for him because he was very late that day.

10. What was the load that the astrologer had been keeping in his mind and how did he get rid of it?

Ans. When the astrologer was a youngster he had stabbed a man and thrown him into the well. The was the load that the astrologer had been keeping in his mind and when he saw the man he stabbed alive, he felt his load had gone from him.

11. What was the advise the astrologer gave to the stronger?

Ans. The astrologer advised him to go back to his village and never travel southward again.

12. What did the astrologer tell Guru Nayak about his enemy's death?

Ans. The astrologer told Guru Nayak that his enemy was dead. He was crushed under a lorry.

13. Why did the astrologer advise the stranger never to travel southward?

Ans. The astrologer did not want Guru Nayak to come to his current village again and recognise him so he advised the stranger, Guru Nayak, never to travel southward.

Appreciating the Story

Choose the most suitable option:

1. The astrologer left his village because:

- (a) he wanted a job of his liking.
- (b) **he thought he had killed his friend and was afraid.**
- (c) he wanted to became an astrologer in a far off town.
- (d) he wanted to marry.

2. Author of 'An Astrologer's Day' is:

- (a) R.K.Narayan
- (b) K.R. Narayan
- (c) John Keats
- (d) Mulk Raj Anand

3. The astrologer recognized Guru Nayak when:

- (a) he spoke to the astrologer.
- (b) the astrologer lit a matchstick.
- (c) **he lit a matchstick to light his cheroot.**
- (d) he lit a matchstick to light a candle.

सम्पूर्ण पाठ का हिन्दी रूपान्तरण

बसंत का उत्सव था। रंगबिरंगी पोशाकों में सजे-धजे लोग गलियों से निकलकर लगातार भीड़ बढ़ाते जा रहे थे मानों खरगोशों के झुंड के झुंड जमीन की अपनी भूलभूलैया से निकलकर बाहर उमड़-घुमड़ रहे हों। दूर-दूर तक छितरायी हुई चमकती रुपहली धूम में ये सभी लोग नगर के द्वार से बाहर की ओर बढ़ रहे थे जहाँ पर मेला लगा हुआ था। कुछ लोग पैदल थे तो कुछ घोड़े पर सवार थे। अन्य लोग बाँस से बनी बैलगाड़ी पर विराजमान थे। एक छोटा-सा बालक अपने माँ-बाप के साथ उनके पैरों के आसपास दौड़ रहा था और जीवन का उन्मुक्त लुप्त उठाकर हँस रहा था। खुशनुमा यह सुबह सभी को खुला आमंत्रण दे रही थी कि लोग उन मैदानों में आएँ जो फूलों व संगीत लहरियों से सराबोर थे।

बेटे आओ, कहकर माँ-बाप ने बालक को आवाज लगायी जो रास्ते में पड़ने वाली दुकान में रखे हुए खिलौनों को देख ललचाने लगा था और पीछे छूट गया था।

बालक के पैर आवाज की दिशा में बढ़ चले लेकिन उसकी नजर अब भी पीछे छूट गए खिलौनों पर गड़ी हुई थी।

वह इंतजार में रुके हुए अपने माँ-बाप तक पहुँच गया लेकिन वह अपने मन की इच्छा को दबा नहीं पा रहा था जबकि उसे माँ-बाप के उत्तर का 'ना' में होने का पता था।

मुझे वो खिलौने चाहिए, उसने कहा।

अपने चिरपरिचित व्यवहार के अनुसार पिता ने आँखें लाल कर उसकी ओर घूरा। माँ कुछ नरम दिखाई दी। उसने अपनी उँगली पकड़ने के लिए बालक की ओर हाथ बढ़ाया और कहा- बच्चे, देखो तुम्हारे सामने क्या है।

इच्छा अधूरी रह जाने पर वह बालक सिसकियाँ भरकर माँ आ.... कह ही पाया था कि आगे का दृश्य देखकर वह रोमांच से भर उठा। अब तक वे लोग धूलभरी सड़क से आगे निकल चुके थे। उत्तर की ओर घूमकर वे लोग मैदान की पगडण्डी तक उतर चुके थे।

यह सरसों का लहलहाता खेत था मानों एक चौरस जमीन पर पिघला सोना मीलों तक बहता चला गया हो। यह एक पीली नदी के समान लग रहा था जो सुदूर स्थित मृगमरीचिका की तरफ बढ़ता चला जा रहा था। जहाँ पर वह सुखद दृश्यावाली समाप्त हो रही थी वहाँ कच्चे मकानों की एक लम्बी कतार दिखाई दे रही थी जिसके उस पार पीली पोशाकों में नर-नारियों की भीड़ थी। वहाँ पर खूब शोरगुल हो रहा था, सीटियाँ बज रही थीं, हँसने, गाने, गर्जन करने और भिनभिनाने की लगातार आवाजें आ रही थीं। ऐसा लगता था कि नीलकण्ठ वाल आकाश से शिव के अट्टहास की अजीब आवाज गूँज रही है।

बच्चे ने अपने माँ-बाप की ओर निहारा, वह प्रकृति के इस सौन्दर्य से अभिभूत हो चला था और सोच रहा था कि वे दोनों भी इस आनंद से सराबोर हो गए होंगे। उसने पगडण्डी का रास्ता छोड़ दिया और किसी मनमौजी बछड़े की तरह मैदान में को खिसक गया। उसके छोटे-छोटे पैर हवा के झोंके के साथ बढ़ रहे थे जहाँ से खेतों की भीनी-भीनी मनभावन खुशबू तनबदन को महका रही थी।

एक अकेली काली तितली फूलों का परागण चूसना चाह रही थी और टिट्टों का एक दिल अपने बैंगनी रंग के पंखों के सहारे आसपास उड़ते हुए उसके कार्य में रुकावट बने हुए थे। अपनी नजर के सहारे बालक हवा में इनके पीछे-पीछे चल रहा था और जब इनमें से कोई टिट्टा पंखों को फड़फड़ाना छोड़ आराम से बैठ जाता तो बालक उसे पकड़ लेने के लिए उतावला हो जाता और जैसे ही वह टिट्टे को पकड़ने वाला होता तो वह पंख फड़फड़ाकर हवा में ऊँचा उड़ जाता था। एक काला भौरा जो पकड़ में आने से बच गया था, उसके कान के चारों ओर मँडराने लगा और उसके होठों के पास आने ही वाला था कि तभी उसकी माँ ने आगाह किया कि बेटे इधर आओ, पगडण्डी पर लौट आओ।

खुशी-खुशी वो अपने माँ-बाप की ओर दौड़ पड़ा और थोड़ी देर तक उनके साथ-साथ चलता रहा। लेकिन शीघ्र ही उनके पीछे छूट गया क्योंकि वो उन छोटे-छोटे कीट-पतंगों की ओर आकर्षित हो गया था जो अपने छिपने की जगहों से निकलकर धूप का आनंद लेने लगे थे। पेड़ों के के झुरमुट की छाया और कुएँ की दहलीज पर बैठे हुए उसके माँ-बाप बेटे को पुकार रहे थे। वह दौड़ता हुआ उनके समीप जा पहुँचा।

यहाँ पर एक पुराना बरगद का पेड़ था। कटहल, जामुन, नीम, चम्पा और शिरीष जैसे वृक्षों के ऊपर तक यह अपनी टहनियाँ फैलाए हुए था और सुनहरी अमलतास व गहरे लाल रंग के गुलमोहर की कतारों को इसने अपनी छाया से इस प्रकार ढक रखा था जैसे कि बूढ़ी दादी माँ अपनी ओढ़नी को छोटे बच्चों के ऊपर फैला देती है। इसके बावजूद भी नवांकुरित बौर सूर्य की धूप पाकर अपने को विकसित करने में समर्थ थे। इन अधखिली पुष्प मंजरियों से भीनी-भीनी महक सर्वत्र परिव्याप्त हो रही थी। यह परागकणों की खुशबू थी

जो शीतल मन्द बयार के साथ एकाकार होती चल रही थी, साथ ही हवा के तेज झोंकों के बीच इस खुशबू का अहसास दूर तक महसूस किया जा सकता था।

जैसे ही बालक ने झुरमुटों में प्रवेश किया। फूलों की नयी कोपलों व पंखुड़ियों की बरसात उसके ऊपर होने लगी। इस प्रकार गिरती हुई पंखुड़ियों को वो अपने हाथ में इकट्ठा करने लगा और माँ-बाप को भूल गया। इसी बीच उसने फाख्ताओं के कूजने की आवाज सुनी। वो फाख्ता, फाख्ता चिल्लाते हुए अपने माँ-बाप की ओर दौड़ा। उसे अपने हाथों का ध्यान ही नहीं रहा और इकट्ठा की हुई पंखुड़ियाँ उसके हाथ से गिरती चली गयी। माँ-बाप चिन्तातुर मुद्रा में थे कि उसी समय एक कोयल ने प्यार का तराना छेड़ दिया और उनकी दबी हुई भावनाओं को उभार दिया।

उन्होंने बालक को आवाज लगाई जो कि बरगद के पेड़ के चारों ओर कूदफाँद कर रहा था। उसको अपने साथ लेकर इन लोगों ने संकरी व घुमावदार पगडण्डी के सहारे-सहारे सरसों के खेत से होते हुए मेले की ओर रुख किया। जब वे लोग गाँव के समीप पहुँचे तो बालक ने भीड़भाड़ वाली अनेक पगडण्डियाँ देखी जहाँ लोग मेले में जाने के लिए लगातार चक्कर-पे-चक्कर लगा रहे थे। यह सब देखकर बालक मंत्रमुग्ध-सा हो गया क्योंकि इसी उलझन भरी दुनिया में वो कदम रखने वाला था।

एक मिठाईवाला गुलाबजामुन, रसगुल्ला, बर्फी, जलेबी आदि बेच रहा था। यह प्रवेशद्वार के कोने पर ही था। रंग-बिरंगी मिठाइयाँ करीने से सजायी गई थीं और सोने व चाँदी के बरक चढ़ाए गए थे। बालक इन्हें एकटक देखता रहा और बर्फी के लिए उसके मुँह में पानी आने लगा, जोकि उसकी प्रिय मिठाई थी। वो धीरे से बुदबुदाया कि मुझे वो बर्फी दिला दो। लेकिन उसे अपने माँ-बाप के उत्तर का पता था कि मुझे लालची मानकर मेरी बात को अनसुना कर दिया जाएगा। इसलिए उत्तर सुने बिना ही वो आगे की ओर बढ़ गया।

एक फूल बेचने वाला 'गुलमोहर की माला ले लो' कहकर अपना सामान बेच रहा था। बालक के बाल मन पर हवा के सहारे आ रही फूलों की महक ने अपना असर दिखाना शुरु कर दिया। वह उस डलिया के समीप जा पहुँचा जिस पर तमाम तरह के फूल लटक रहे थे। वह धीरे से बुदबुदाया कि मुझे वो माला चाहिए। उसे अपने माँ-बाप के उत्तर का पता था कि वो कहेंगे कि माला तो बेकार है। इसलिए किसी उत्तर को सुने बिना ही उसके कदम आगे को बढ़ गए।

एक आदमी बाँस के डण्डे पर पीले, लाल, हरे व बैंगनी रंगों के गुब्बारों को लटकाए खड़ा था, जो ऊपर को उड़ रहे थे। चकमीले इन्द्रधनुषी रंगों की छटा ने बालक को सम्मोहित कर लिया। उसकी इच्छा हुई कि ये सभी गुब्बारे मैं खरीद लूँ। लेकिन उसे पता था कि मेरे माँ-बाप मेरे लिए कभी भी गुब्बारे नहीं खरीदेंगे और कहेंगे कि तुम गुब्बारा से खेलने वाली उम्र से बड़े हो चुके हो। इसलिए वो आगे की ओर चल पड़ा।

एक मदारी अपनी बांसुरी के सुर पर साँप को नचा रहा था जो कि टोकरी में कुण्डली मारे पड़ा था। उसका सिर मनोहारी रूप से ऊपर उठा जैसे हंस की गर्दन हो। साँप के अदृश्य कानों में संगीत की लहरियाँ इस प्रकार प्रवेश कर रही थी मानों किसी छोटे जलप्रपात से पानी बह रहा हो। बालक मदारी के आसपास जाकर खड़ा हो गया। लेकिन माँ-बाप ने ऐसे नीरस संगीत को सुनने को मना किया था इसलिए वह आगे चल पड़ा।

एक गोलचक्करदार झूला पूरी रफ्तार से घूम रहा था। सभी तरह के लोग उस पर सवार थे और ठहाका लगा रहे थे, कुछ लोग मस्ती में हँस रहे थे। बालक उस झूले को गोल घेरे में चक्कर लगाते हुए लगातार देख रहा था। उसके चेहरे पर गुलाबी सुरिखियों में लालिमा छाने लगी थी। उसकी आँखें भी झूले के साथ-साथ लहराने लगीं। उसके होंठ आश्चर्य से खुल गए। उसे लगा कि वो भी सवारी कर रहा है। शुरु में झूला बहुत तेजी से चक्करदार घूमता था फिर उसकी रफ्तार कम हो जाती थी। अब बालक ने अपने मुँह के अन्दर उँगली डालकर ठक-ठक किया और अपने को एक तरह से जगाया। उसका यह उत्साह उसके माँ-बाप के चिरपरिचित अन्दाज के जवाब से ठण्डा पड़े, उससे पहले ही उसने जोरदार ढंग से आग्रह किया कि मम्मी, पापा मैं इस चक्करदार झूले पर झूलूँगा।

लेकिन उसे कोई जवाब नहीं मिला। उसने घूमकर अपने माँ-बाप की ओर देखा। वो तो वहाँ थे ही नहीं। उसने अपने दोनों ओर उनको खोजा। वो दोनों वहाँ भी नहीं थे। उसने पीछे मुड़कर उन्हें खोजा। उनका कहीं पर भी अता-पता नहीं था।

उसके सूखे गले से गहरे रुदन की आवाज निकल पड़ी और झटके के साथ वह उस स्थल से दौड़ पड़ा जहाँ पर वह खड़ा हुआ था। गहरे भय क कारण लाल हो गए चेहरे के साथ वह पुकार उठा मम्मी, पापा! तेज धारा के साथ गरम-गरम आँसू उसकी आँखों से टपाटप टपकने लगे। उसका दमकता हुआ चेहरा ऐंठन से भर गया। भयाक्रान्त हो यह बालक पहले एक ओर को दौड़ा, फिर दूसरी ओर को दौड़ा, कभी यहाँ तो कभी वहाँ दौड़ा, वो सभी तरफ दौड़ता रहा। उसकी समझ में नहीं आ रहा था कि वो कहाँ जाए। कातर आवाज में वो अपने मम्मी-पापा को पुकार रहा था। उसकी पीली पगड़ी ढीली हो गयी थी और उसके कपड़े पसीने के कारण गीले हो चुके थे। धूल मिल जाने के कारण ये गीले कपड़े कीचड़ में सने हुए लग रहे थे। उसका हल्का पतला शारीरिक ढाँचा तारों की तरह भारी-सा लग रहा था।

एक निर्धारित सीमा के भीतर वो यहाँ से वहाँ तक भागता रहा लेकिन उसे कुछ हासिल न हो सका। उसका रुदन अब सिसकियों में तब्दील हो चुका था। थोड़ी दूरी पर हरी-भरी घास पर उसकी आँखों ने कुछ लोगों को बैठे हुए और बातचीत करते हुए देखा। पीले कपड़ों के टुकड़ों के बीच उसने गहराई से देखने की कोशिश की लेकिन इनमें उसके माँ-बाप की छवि नहीं दिखाई दी। ये लोग तो बस

यों ही हँस और बोल रहे थे।

तीव्रता के साथ वो फिर दौड़ पड़ा। इस बार उसका लक्ष्य मंदिर था जहाँ लोगों की भीड़ जुटी हुई थी। इस जगह का एक-एक इंच स्थल लोगों से अटा पड़ा था। लेकिन यह बालक इन लोगों के पैरों के बीच होकर रास्ता बनाता गया और सिसकियों के बीच 'मम्मी-पापा' पुकारता गया। मंदिर के प्रवेशद्वार के समीप भीड़ कुछ अधिक हो गयी थी। लोग धक्का-मुक्की कर रहे थे, एक-दूसरे को डाँट रहे थे, आँखें दिखा रहे थे, हट्टे-कट्टे कंधों को टकराते चल रहे थे। बेचारा यह बालक इन लोगों के पैरों के बीच से रास्ता बनाने की कोशिश कर रहा था लेकिन उनके आवागमन से उसको यहाँ-वहाँ टक्कर लग ही जाती थी। उसे पैरों के नीचे रौंद ही दिया गया होता यदि उसने तेज आवाज में 'मम्मी-पापा' न पुकारा होता। इस उमड़ती हुई भीड़ में एक आदमी ने उसकी चीख सुनी और बड़ी मुश्किल से वो बालक की ओर लपका, उसने बालक को अपने हाथों में उठा लिया।

जब वो भीड़ से थोड़ा हट गया तो उसने पूछा कि बच्चे तुम यहाँ पर कैसे आए और तुम किसकी सन्तान हो। अब तो बालक और जोर-जोर से रोने लगा, वह बोला कि मुझे मेरी मम्मी चाहिए, मुझे मेरे पापा चाहिए।

वह आदमी बालक को दिलासा देने के लिए गोल चक्करदार झूले पर ले गया। वहाँ पहुँचकर उसने पूछा कि क्या तुम घोड़े पर बैठकर चक्कर लगाना चाहोगे। लेकिन बालक के गले से भरभरायी आवाज में निकला कि मुझे मेरी मम्मी चाहिए, मुझे मेरे पापा चाहिए।

वो आदमी बालक को लेकर उस ओर बढ़ा जहाँ पर मदारी अब भी बीन पर साँप को नचा रहा था। उसने इस संगीत को सुनने के लिए बालक से कहा। लेकिन बालक ने उँगलियों से अपने दोनों कान बन्द कर लिए और जोर की आवाज में चीखा कि मुझे मेरी मम्मी चाहिए, पापा चाहिए। यह सोचकर कि रंगबिरंगे रंगों के गुब्बारे बालक का ध्यान बँटा सकेंगे और वो शान्त हो जाएगा, बालक को गुब्बारों के पास ले गया। उसने पूछा कि क्या इन रंगबिरंगे गुब्बारों को लोगे। बालक ने उड़ते हुए गुब्बारों से मुँह मोड़ लिया और सुबकने लगा कि मुझे मेरे मम्मी-पापा चाहिए।

अपनी नेकदिली के सहारे बालक को खुश करने के प्रति वो अब भी आशान्वित था। अतः फूल बेचने वाले के पास पहुँचकर उसने पूछा कि ये देखो बच्चे कितनी अच्छी खुशबू है, क्या तुम इस माला को गले में पहनोगे। लेकिन बच्चे ने अपनी नाक टोकरी से दूसरी ओर घुमा ली और पुनः दोहराया कि मुझे अपने मम्मी-पापा चाहिए।

बालक के दुःख को भुलाने के लिए उसने बालक को मिठाई देने की कोशिश की और मिठाई के स्टाल पर बालक को ले जाकर पूछा कि तुम्हें कौन-सी मिठाई पसंद है। लेकिन बालक ने मिठाई के स्टाल से अपने चेहरे को छुपा लिया और सिसकने लगा कि मुझे मेरी मम्मी चाहिए, मुझे मेरे पापा चाहिए।

EXERCISE

Long Answer Type Questions

Answer each of the following questions in about 150 words:

1. Narrate the story 'The Lost Child' in your own words.

Ans. Introduction: It was the festival of spring. People were going to the fair. One little boy ran between his parents' legs.

Child's love for a toy: The boy's attention was arrested by the toys in the shops that lined the way. But his parents did not buy him a toy.

Child's love for nature: The child saw the vast fields of the pale mustard. He saw dragon-flies and butterflies flying there. He tried to catch them. He saw a number of trees in a grove. He enjoyed their beauty.

The fair: As they neared the village the child could see many other footpaths full of crowds. People in the pale were heading towards the fair.

(a) **Child's desire for burfi:** The child saw a sweetmeat shop. His mouth watered for burfi. But he could not get that burfi.

(b) **Child's desire for a garland:** The child saw a flower-seller. He desired to have a garland. But he failed to have one.

(c) **Child's desire for the balloons:** He saw many coloured balloons flying from a pole. He wanted to have all the balloons. But he could not.

(d) **Child's desire for music:** He saw a juggler playing a flute to a cobra. The child wanted to hear the music. Knowing his parents would not allow him. He proceeded farther.

(e) **Child's desire for a swing:** The child saw a roundabout in full swing men, women and children were going round and round. He made a bold request: "I want to go on the roundabout, please, father, mother."

The child was lost: The child's parents moved farther and he was left at the roundabout. When he had no reply to his request, he looked for his parents but they were not there. The child was disconsolate. He searched for his parents in the fair. While running through people's legs, he was about to be trampled. But a man heard his shrill shriek. He lifted him up in his arms. He enquired how he came here and whose baby he was. The child wept more bitterly than ever now. He only cried, "I want my mother, I want my father!"

Behaviour of the lost child: The man tried to console the child in many ways. He offered him a lift in a roundabout. He took him to the juggler. He pleaded him to have balloons and garland. The man asked him to have sweets. But the child sobbed in every case: "I want my mother, I want my father."

2. Which things did the child want?

Ans. Following things attracted the child and he wanted to possess:

- (i) **Toys:** The child was attracted by the toys in the shops that lined the way. He pleaded to his parents. 'I want that toy.' But his father looked at him red-eyed.
- (ii) **Young flowers:** As the child entered the grove, a shower of young flowers fell upon him. He began to gather the raining petals in his hands. But when he heard the cooing of the doves, he ran towards his parents shouting: "The dove! the dove!" The raining petals dropped from his forgotten hands.
- (iii) **The sweet shop:** The child was attracted by the sweet shop. He stared open eyes and his mouth watered for the burfi. He slowly murmured. "I want that burfi." But he couldn't have it.
- (iv) **Garland of gulmohur:** The child was attracted by the garlands of gulmohur and the sweetness of their scents. He went to the basket of flowers and murmured, "I want that garland." But he failed to get it.
- (v) **Balloons:** The child was carried away by the rainbow glory of the silken colour balloons. He wanted to possess them all, but he could not.
- (vi) **Juggler's music:** A Juggler was playing a flute to a snake. The child went towards the juggler to hear the music. But he could not hear it.
- (vii) **A roundabout:** The child saw a roundabout in amazement. He made a bold request: "I want to go on the roundabout, please, father, mother." But he had lost his parents. He was left there all alone.

3. Describe the feelings of the child when he realised that he had lost his parents in the fair.

Ans. Introduction: It was the festival of spring. A fair was held in a village. People in pale clothes went to visit the fair. A little boy accompanied his parents to the fair.

The child lost his parents: The child saw the sweetmeat counter a flower-seller selling garland of flower and the balloons and juggler. At long last he saw a roundabout in full swing. Men, women and children were enjoying the swing. The child watched them intently, going round and round. He was amazed. He felt that he himself was being carried round. When the child saw it stop, he made a bold request: "I want to go on the roundabout, please, father, mother!"

There was no reply. The child turned to look at his parents. They were not there. He looked behind. There was no sign of them. Thus the child lost his parents.

Condition of the lost child: His feelings and behaviour: The separation of the parents brought about the feeling of insecurity in the child. His throat was dry. He wept loudly. He ran at once, crying in fear; "Mother, father." Hot and fierce tears rolled down from his eyes. He was panic-stricken. He ran in all directions. His throat was choked. His yellow turban became untied. He was wet with sweat. He ran to a green grassland. His parents were not found there. Then he ran hotly to a shrine. People seemed to be crowding there. Men jostled each other. The poor child struggled to carve a way between their feet. He was knocked by their movements. He might have been trampled underfoot if he had not cried aloud "Father, mother, A man heard his groan. He stooped with very great difficulty. He lifted him up in his arms. But his parents were not found out.

Conclusion: When the parents were lost, the child-psychology worked. However unkindly his parents were, they were his solace and refuge. He could not trust a man howsoever kind and affectionate he was. The child was offered all the things which he wanted and his parents had refused them to him, but he was not ready to enjoy them now. His constant restrain was: "I want my mother, I want my father."

4. How did the man who picked up the child try to console him and with what result?

Ans. The child lost his parents when he was watching the roundabout intensely going round and round. He wept loudly and calling his parents. He went to all the possible directions to find his parents. He entered in a crowdly place to search them. He might have been trampled underfoot if he had not cried aloud. A man heard his groan. He lifted him and asked about his parents but he was crying and calling for his parents. The man tried to console him by offering him toys, sweets, garland of flowers, balloons and

jugglers music too, but he refused everything. He just wanted his mother and father. The man tried his best to quiet him and bring him some peace but was failed. The child was in no mood to get attract by other things. He just wanted his mother and father.

5. Describe the psychology to childhood as it is presented in the story 'The Lost Child'.

Ans. Introduction: A child goes to the fair with his parents. The child's psychology comes into play from the very beginning.

His eagerness for the fair: He is running between the legs of his parents. He is enthusiastic to visit the fair.

Child's love for nature: He is overjoyed to see the fields of pale mustard for miles. He enters the mustard fields. He follows the dragonflies, black bee and butterfly. He tries to catch them. He is also attracted by the little insects and worms along the footpath. He sees an old banyan tree outstretching its arms over jaman, neem and champak and casting its shadow across golden casia and crimson gulmohur. When he enters the grove, he gathers the raining petals in his hands. He hears the cooing of the doves and shouts, "The dove! The dove!" The raining petals dropped, forgotten from his hands.

Instinct of possession: Hoarding is one of the elements of child psychology. He wants to possess whatever he sees. This instincts predominates the story of '*The Lost Child*.'

- (a) **Sweets:** The child sees the sweets. He stares open-eyed at the sweets. His mouth waters for the barfi that is this favourite sweet.
- (b) **Garland of flowers:** The child was irresistibly drawn by sweetness of the scent. He goes towards the basket of flowers and says, "I want that garland."
- (c) **Balloons:** The child is simply carried away by the rainbow glory of the silken colours of the balloons. He desires to possess them all.
- (d) **Music:** The child goes towards the juggler who is playing on a flute to a cobra. He desires to listen to music.
- (e) **A roundabout:** The child is lost in the whirling motion of the roundabout. He has overpowering love for a swing in the roundabout.

A Child's refuge: The parents of a child are his only refuge. He cannot live without his parents. The separation of the parents brings out the sense of insecurity in the child. In their absence he cannot get anything from others. He accepts things only from his parents and from no other ones.

6. Discuss this matter whether the title of the story, 'The Lost Child' is suitable or not.

Ans. 'The Lost Child' is a very popular of Mulk Raj Anand. I like it for the following reasons:

Pathos: It is a story of pathos. Pathos flows from the beginning to the end of the story. We feel pity for the child when his desire is crushed directly or indirectly. The desire of the child's heart is suppressed by the old, cold stare of refusal in the eyes of his parents. When the child is lost at the roundabout, he looks on all sides, but there is no sign of his parents. His throat is dry, He cries in fear: 'Mother, father'. Hot and fierce tears roll down from his eyes. He is panic-stricken. He runs in all directions, knowing not where to go. His throat is choked with the swallowing of his spittle. He is knocked to and fro by the movements of people when he struggles to carve a way between their legs. He might have been trampled underfoot. Just then a man heard his shrill shrieked voice and lifted him up. When the kind man asks him: "How did you get here, child? Whose baby are you?" The child weeps more bitterly now than ever. This is the most pathetic scene.

7. What is the special charm of the story 'The Lost Child'?

Ans. The story 'The Lost Child' is one of the best story of Mulk Raj Anand.

- (i) The language of the story is very easy, simple and idiomatic practical.
- (ii) The author of the story is master of child psychology. When the child is separated from his mother and father in a village fair, his cries and running from one place to another depict the sad plight of the child.
- (iii) There is Indian countryside atmosphere in the whole story. The green fields, too much rush in a village fair and variety of people's dress attract the reader.
- (iv) The plot of the story is too much interesting. Once we begin to read the story, it is impossible to leave it aside before finishing it.
- (v) Every description of the story is clear. There is nothing vague.

8. Give a character sketch of child.

Ans. The child was a boy. He was wandering with his parents in the fair of their village. He was lured towards many things like toys, garlands, sweets, balloons and flute. But he got nothing as his parents bought nothing for him. When he got separate from his parents he became impatient and worried. He started crying. When a stranger heard his cry and lifted him up, enquired about him and his parents but he was

just crying and asking for his parents only. The man tried to console the child in many ways by offering him many things to which he was attracted earlier but he rejected. He was the kind of child who accept things only from his parent and not from any stranger.

9. What make you like the story 'The Lost Child'?

Ans. 'The Lost Child' is a story filled with emotions of pity, sympathy, tenderness and sorrow. It is among the popular stories of Mulk Raj Anand.

In the story it is shown that how the desire of the child's heart is suppressed by his parents just through staring and glancing at him but still when the child is lost at the roundabout he looks on all sides to seek his parents only. He dries his throat by crying. He is scared and panic stricken. He is knocked to and fro by the movements of people when he struggles to carve a way between their legs.

In the story, the child is happy as long as he is with his parents. Also child's love for nature and his parents is depicted beautifully. The story also has real situations and deals with child psychology too. There are the factors that make me like this story.

Short Answer Type Questions

Answer each of the following questions in about 30 words:

1. What was the first demand of the child while walking in fair?

Ans. The first demand of the child while walking in fair was a toy which his father refused with is tyrant look.

2. Why was the child attracted towards fields?

Ans. The child was attracted towards fields because it was a beautiful mustard field shining with yellow flowers. There were also many butterflies in the field which attracted the child and he began to chase them.

3. Why didn't the child stay for long at the place where a juggles was playing his flute to the snake in the fair?

Ans. Knowing his parents had forbidden him to hear such coarse music as the jugglers played, he didn't stay for long at the place where a juggles was playing his flute to the snake in the fair.

4. How was the child lost and where?

Ans. The child was walking and observing things around him. When he reached near a roundabout he asked his parents to go on the roundabout but when he did not get the reply he realise that he was lost there and started crying.

5. Describe the condition of the child after he had lost his parents in the fair.

Ans. As soon as the child realised that he had lost his parents he uttered full deep cry. He was badly afraid. He wept bitterly and ran here and there. Tears rolled down his cheeks.

6. What were the things which attracted the child most in the fair.

Ans. When the child was wandering with his parents he was attracted to many things like toys, balloons, garland of flowers, music and sweets.

7. How did the child react to every kind of offer of the gentleman?

Ans. The child rejected every kind of offer made by the gentleman. He did not care for anything else. He just wanted his parents.

8. Why did the child enter the overcrowded temple.

Ans. The child entered the overcrowded temple to search his parents.

9. Why did the child refuse to take the things? What did he want to know?

Ans. The child refused to take the things because those were offered by a stranger and he was crying and shrieking for his parents only. He wanted to know about his parents who had lost in the fair.

Appreciating the Story

Choose the most suitable option:

1. Where was child and his parents walking?

- (a) in the fair of Eid (b) in the market
(c) in the fair of spring festival (d) on the road

2. The child lost his parents when:

- (a) he was seeing the juggler's performance.
(b) he was watching the roundabout intensely going round and round.
(c) he asked his parents for the burfi and his mouth watered for it.
(d) he was seeing balloons.

सम्पूर्ण पाठ का हिन्दी रूपान्तरण

इसके लिए उन्होंने उसे एक वर्ष का कठोर कारावास दे दिया। तीन दिन पहले एक छोटे से अपराध के लिए मई के माह में तीसरे पहर उसने जाकर राजनीतिक आंदोलनकारियों को शर्बत व पान दिया था। मैं उस समय अदालत में ही थी। अदालत के कमरे के बाहर सम्पूर्ण कस्बे की जनता का राजनीतिक जोश पिंजड़े में बंद खतरनाक पशु की भाँति पूँछ पटक रहा और गुर्रा रहा था। वे ऐसे हथकड़ी से घसीट कर ले गए। एकाएक सन्नाटा छा गया। लेकिन मेरे सिर में एक बवंडर उठ रहा था और ऐसा लग रहा था जैसे मैं पिघलकर समाप्त होती जा रही थी। मेरे रोंगटे खड़े हुए थे, और मेरे शरीर के ऊपर से तूफानी लहरों की सनसनी थपेड़े मार-मार कर जा रही थी। अपने जीवन में मुझे पहले कभी इतने गर्व का अनुभव नहीं हुआ था।

मेरे अन्दर अदालत के प्रति ऐसी विचित्र नफरत से युक्त प्रतिक्रिया बन गई; ऐसी ही प्रतिक्रिया आराम से कुर्सी पर शान से बैठे हुए अंग्रेज अफसर के प्रति और ऐसी ही प्रतिक्रिया जरी के काम से सजे हुए लाल साफे बँधे हुए पुलिस के सिपाहियों के प्रति बन गई थी। मैं आगे दौड़कर अपने पति के चरणों का स्पर्श करना चाहती थी तथा मेरी इच्छा थी कि उनके द्वारा अपनाए गए कार्य के लिए अपना जीवन समर्पित कर दूँ। वे एक शान्त विश्वास से भरे हुए, तेजस्वी व दृढ़ देवता थे। वे प्रत्येक प्रकार की कमजोरी, उदासी व दुःख से परे थे। उनके होठों पर एक मन को मोह लेने वाली शक्तिशाली मुस्कराहट की झलक खेल रही थी। इस मामूली से अपराध के लिए एक वर्ष का कठोर कारावास। न्याय का कैसा मजाक था! क्या बलिवेदी थी! और क्या बलिदान था! मैं इस प्रकार के सौ छोटे अपराध कर डालने के लिए तैयार हो गई थी।

जब वे लोग मेरे पति को ले जा रहे थे। तो उन्होंने मेरी ओर एक उड़ती हुई—सी नजर डाली थी। मैंने देखा कि वे हलके से मुस्कराए और फिर उनकी मुखमुद्रा कठोर हो गई। अदालत से लौटने के बाद मैंने पाँच रुपये की मिठाई मँगवाई और स्वतंत्रता सेनानियों में बाँट दी। उस शाम को मैंने प्रथम बार भारतीय राष्ट्रीय कांग्रेस द्वारा गठित एक सभा में भाग लिया। मैंने सदस्यों को सम्बोधित किया और सत्याग्रह को जारी रखने का वचन दिया। मुझे अपने अन्दर शक्ति की एक लहर उठती हुई अनुभव हुई। उस उमड़ती हुई महाशक्ति के स्रोत के बारे में मुझे कुछ भी पता नहीं था। जब सब जा चका हो तब फिर डरने का कौन-सा कारण शेष रह जाता है? वास्तव में, इससे भी अधिक बुरी और कौन-सी बात भगवान मेरे लिए बचाकर रख सकता था? अगले दिन मैंने तार भेजे—एक अपने पिताजी को और दूसरा अपने श्वसुर को। मेरे श्वसुर पेंशन पर जीवन निर्वाह करते थे और मेरे पिता जी वन विभाग में एक ऊँचे पद पर कार्यरत थे। एक दिन पूरा बीत गया— कोई उत्तर नहीं आया। एक और दिन बीत गया और फिर भी कोई खबर नहीं। तीसरे दिन दोनों ओर से पत्र आए। क्रोध से भरे हुए पत्र।

मेरे श्वसुर ने लिखा था, “मैं तो सोच रहा था कि अपनी वृद्धावस्था में मैं तुम दोनों पर अपनी देखभाल के लिए निर्भर रह सकूँगा। किन्तु तुम लोगों ने मुझे कितनी दुःख भरी निराशा दी है। अब मैं क्या करूँ? भीख माँगने पर एक कटोरा लेकर निकल जाऊँ? मेरा तो सबकुछ यही छोटी-सी सरकारी पेंशन है और यदि उन लोगों को पता चल गया कि मैं तुम्हारा पक्ष ले रहा हूँ तो यह भी समाप्त कर दी जाएगी।” मेरे पिता जी का स्वर कुछ नरम था, किन्तु उनका इरादा बहुत कुछ वैसा ही था। उस वर्ष उन्हें नया वेतनमान व वेतन-वृद्धि प्राप्त होने वाली थी। उन्हें नौकरी से निकाला जा सकता था और उनकी पदोन्नति रोकी जा सकती थी।

हाँ, मेरी इच्छा के अनुसार भरपूर शाब्दिक आश्रम देने के लिए दोनों तैयार थे। मैंने दोनों पत्र फाड़ दिए और निश्चय कर लिया कि मैं उनको भविष्य में कभी पत्र नहीं लिखूँगी। अरे स्वार्थ! तूने मनुष्यों पर कैसा अद्भुत मायाजाल डाल रखा है? मेरे पति का स्वयं का पिता, सदैव अपने ही बारे में सोचता रहता है, अपने स्वयं के बेटे के लिए कितना निर्दयी हो रहा है। मेरा श्वसुर अपने स्वयं की पुत्रवधु के प्रति कितना उदासीन है! और यह सब इतनी छोटी-सी उम्र में अनुभव हो जाना। संसार के सारे आश्चर्य मानों मेरी प्रतीक्षा कर रहे थे।

इस घटना के होने तक मैं अपनी गृहस्थी की छोटी-सी दुनिया में ही व्यस्त थी, लेकिन अब यह नई समस्या पैदा हो गई थी। बिना किसी सहायता के, घर में बिना किसी मनुष्य के मैं किस प्रकार सबकुछ सँभाल पाऊँगी? किन्तु मैं जा भी कहाँ सकती थी? यदि मैंने पुरुष के रूप में जन्म लिया होता तो मैं कांग्रेस में जा सकती थी। मैं नौकरी कर सकती थी। किन्तु मेरे पैरों में स्त्रीत्व की जंजीरें पड़ी हुई थी। मेरे लिए तो साज-शृंगार और मधुर व्यवहार ही अन्तिम सीमा थे। मैं एक स्त्री थी और यही सबकुछ था। यदि इस दशा में मैं मर भी जाती तो कोई बात नहीं थी, किन्तु प्रत्येक मूल्य पर मेरे स्त्रीत्व की सीमा सुरक्षित रहनी चाहिए थी। उसके विरुद्ध बदनामी की कोई बात भी खड़ी नहीं होनी चाहिए।

मैंने पैरों की आहट सुनी, मैंने नीचे झाँका। दो व्यक्ति नीचे खड़े हुए थे। मेरा मन हुआ कि पूछूँ, “तुम कौन हो? तुम क्या चाहती

हो?” और तब मुझे ध्यान आया— मुझे क्या अधिकार है? यह तो एक आम रास्ता है। इस पर खड़े रहने का अधिकार सभी को है। मुझे अचानक भय की आशंका हुई जो गई नहीं। वह मेरे हृदय में एक सुलगते हुए अंगारे की भाँति पीड़ा देता रहा। ऐसा लगा मानो मेरा शरीर जल रहा था। मैंने अन्दर से दरवाजे की चटखनी बन्द कर ली। घर में एक बड़ा चाकू था, वह मैंने अपने तकिये के नीचे रख लिया। फिर भी डर ने मेरा पीछा नहीं छोड़ा। लगा जैसे वह मेरे चारों ओर घूम रहा हो। किसी ने पुकारा, मैं सिहर उठी। मेरे रोंगटे खड़े हो गए। मैंने दरवाजे से कान लगा दिया, कोई कुण्डा खटखटा रहा था। मेरा हृदय जोर-जोर से धड़कने लगा। वे दोनों! क्या करने का इरादा था उनका? वे मुझसे क्या चाहते थे? सबकुछ बड़ा भयानक था। मैंने दरवाजा नहीं खोला; बल्कि मैंने खिड़की में से पुकारा, “दरवाजा कौन खटखटा रहा है?”

उत्तर पाकर मैं आश्वस्त हुई। मेरा डर समाप्त हो गया। वे मेरे पति के सबसे अच्छे मित्र बाबू ज्ञानचंद थे। मैं नीचे गई और दरवाजा खोल दिया। उनके साथ एक महिला, उनकी पत्नी थीं। वे मुझसे आयु में बड़ी थीं। मेरे घर में वे पहली बार आई थीं, मैंने उनके चरण स्पर्श किए। ये तो पुरुष ही होते हैं जो अपने जीवन की राह में मित्र बना लिया करते हैं। महिलाएँ तो केवल औपचारिकता निभाती हैं।

मैं दोनों को ऊपर ले आई। ज्ञान बाबू किसी स्कूल में अध्यापक थे। वह एक विद्वान, विशाल हृदय और प्रत्येक प्रकार की बुराई से शून्य व्यक्ति थे आज उनकी पत्नी उन्हें खींच लाई थी। वह स्वस्थ शरीर वाली, बहुत सुन्दर और एक महारानी के से व्यक्तित्व वाली महिला थी, वे सिर से पैर तक आभूषणों से सजी थीं, कल्पना की उड़ान के अनुसार सुन्दर तो वह नहीं थीं किन्तु उनका व्यक्तित्व रौब-दाब से भरा हुआ था। किन्तु इस समय वह आत्म-विश्वास की साक्षात् अवतार प्रतीत हो रही थीं। उनकी दृष्टि बता रही थी कि वह बाहर चकमक पत्थर की तरह और भीतर से स्वर्ण की तरह थीं।

“क्या तुमने घर को लिख दिया है?” उन्होंने हिचकिचाते हुए पूछा। “हाँ”, मैंने उत्तर दिया “कोई तुम्हें लेने आ रहे है क्या?” “नहीं! मेरे पिता जी मुझे नहीं चाहते। मेरे श्वसुर भी मुझे नहीं चाहते।” “तो अब क्या करना है?” “कुछ नहीं! यही दिन व्यतीत करने की बात सोचती हूँ।” “चलो हमारे साथ रहना। मैं तुम्हें अकेले नहीं रहने दूँगी। पुलिस के दो जासूस यहाँ चक्कर लगाते घूम रहे हैं।” “इतना अनुमान तो मैंने भी लगा लिया है।” ज्ञान बाबू ने अपनी पत्नी की ओर दृष्टि डाली मानो वह उनका अनुमोदन पाना चाह रहे हों। “क्या मैं ताँगा लेने जाऊँ?” उन्होंने अपने पति की ओर उतनी उपेक्षा से देखा जैसे कहना चाह रही हों, “आप अभी तक यहाँ हैं?” वे डरते-डरते दरवाजे की ओर चले। “रुको!” उनकी पत्नी ने कहा, “कितने ताँगे?” “कितने?” वे चिन्तित प्रतीत हुए। “क्या तुम नहीं समझते एक ताँगा तो हम तीनों सवारियों के लिए चाहिएगा ही और ये बक्से, बिस्तर और बर्तन-भाँडे, क्या तुम सोचते हो कि मेरे सिर पर चलेंगे?” “तो मैं दो ताँगे ले आऊँगा”, उन्होंने डरते-डरते कहा। “एक ताँगे में तुम भला कितना सामान लाद लोगे? क्या हो गया है तुम्हें?” “तो मैं तीन-चार ताँगे ले आऊँगा।” “ठीक है, पर जाओ तो सही। इतनी छोटी-सी बात सोचने-विचारने में भी इन्हें घण्टा भर चाहिए।”

मेरे कुछ कहने से पहले ही ज्ञान बाबू जा चुके थे। मैंने डरते-डरते कहा, “आपको परेशानी ही होगी यदि...” उन्होंने तेज स्वर में उत्तर दिया, “हाँ, परेशानी तो होगी ही, अवश्य होगी। तुम दिन में दो बार का खाना खाओगी और मेरे कमरे का एक कोना घेर लोगी और मेरा दो आने का तल अपने बालों में डाल लोगी। क्या तुम इसी को परेशानी समझती हो?” लज्जित स्वर में मैंने उत्तर दिया, “मुझे क्षमा कर दें, मुझे खेद है।” बड़े प्यार से उन्होंने अपनी बाँह मेरे दूसरी ओर से कंधे पर रख दी और कहा, “जब तुम्हारे पति जेल से छोड़ दिए जाएँ तब तुम हमें निमन्त्रित करना, मैं प्रसन्नता से तुम्हारी अतिथि बन जाऊँगी। तुम चाहो तो इस प्रकार से मेरा बदला चुका देना। अब तो सन्तोष हुआ न? सामान बाँधना शुरू कर दो। बिस्तरों और भारी फर्नीचर को हम लोग कल ले जाएँगे।

जीवन में आज तक मुझे इतनी ममतामयी, उदास, मीठा बोलने वाली महिला से मिलने का अवसर नहीं मिला था। अगर मैं उनकी छोटी बहिन भी होती तो वे मुझे इससे अधिक प्यार नहीं दे सकती थीं। किसी के कष्ट को दूर करने वाली मिठास तो सदैव उनके साथ बनी ही रहती थीं। उनके कोई बच्चा नहीं था, लेकिन इस बात का उन पर कोई प्रभाव मालूम नहीं देता था। घर के छोटे-मोटे कामों के लिए उन्होंने एक लड़का रखा हुआ था, किन्तु शेष सारा कठिन काम वे स्वयं किया करती थीं। वह कैसे सब कुछ सँभालती थी इसका मुझको कुछ भी पता नहीं था। वह बहुत ही थोड़ा भोजन करती थीं किन्तु फिर भी गुलाबी पड़ रही थी। वह कभी आराम भी नहीं करती थीं, यहाँ तक कि भरपूर गर्मियों में दोपहर में भी नहीं सोती थीं। वह मुझे एक भी काम नहीं करने देती थी। उनका बस एक ही काम था कि प्रत्येक अवसर पर मुझे खिलाती-पिलाती रहें। सचमुच यही मेरी वास्तविक परेशानी थी कि आवश्यकता से अधिक भोजन करने से कैसे बचा जाए।

मुश्किल से आठ दिन व्यतीत हुए होंगे। एक दिन मैंने एकाएक पुलिस के दो जासूसों को मकान के सामने देखा। मैं घबड़ा गई। यह बदमाश कभी मेरा पीछा छोड़ेंगे या नहीं। वे मेरे पीछे-पीछे यहाँ तक चले आए हैं? मैंने उन्हें बताया, “वे हैं वह दोनों बदमाश, यहाँ भी चक्कर लगा रहे हैं।” उन्होंने नफरत के साथ कहा, “वे तो कुत्ते हैं। भटकने दो उन्हें, कौन परवाह करता है उनकी?” मैंने चिन्ता के साथ कहा, “वे कहीं कोई शरारत न कर बैठें?” उन्होंने निश्चित भाव से कहा, “वे अधिक-से-अधिक भौंक ही तो सकते हैं।” मैंने कहा, “और काट भी सकते हैं।” वह मुस्कराई। “वे हमें यहाँ से डराकर भगा नहीं सकते हैं।”

लेकिन मुझे तसल्ली नहीं हो सकी। मैं उन पर दृष्टि रखने के लिए बार-बार खिड़की की ओर जाने लगी। वे मेरे पीछे क्यों पड़े हैं?

मैं भला अंग्रेजी सरकार के फौलादी ढाँचे को क्या नुकसान पहुँचा सकती थी। उसे हानि पहुँचाने की मेरे पास भला कौन-सी शक्ति, कौन-सी योग्यता थी? क्या वे मुझे यहाँ से डराकर भगा देना चाहते हैं? इससे उनका कौन-सा भला होगा? मुझे बेसहारा और अकेली भटकते देखकर उन्हें क्या मिलेगा? नीचता की हद है।

अगला सप्ताह बीता। वे दोनों वहाँ जमे रहे और इधर मैं थी, सहमी-सहमी सी, कुछ भी पता नहीं था कि क्या होगा। मैं जानती थी कि उनका अतिथि बने रहने का इतना लाभ उठाना मेरे लिए ठीक नहीं था। लेकिन उनको यह सब बताने का साहस मुझमें नहीं था। एक दिन शाम को ज्ञान बाबू घर आए तो वह घबराए— से मालूम पड़ रहे थे। मैं बरामदे में परवल छील रही थी। वे अन्दर चले गए और उन्होंने अपनी पत्नी को संकेत से बुलाया। अपने स्थान पर बैठे-बैठे ही उन्होंने कहा, “अपना मुँह खोलने से पहले कपड़े बदलकर हाथ-मुँह क्यों नहीं धो लेते?” किन्तु ज्ञान बाबू अत्यधिक घबराए हुए थे। वह सबकुछ बोल देना चाहते थे। वह अड़ गए, “तुम्हें बता रहा हूँ कि जीवन खतरे में है।” वह बैठी ही रही। “तो फिर बात को बता क्यों नहीं देते? यहाँ पर दूसरा कोई भी नहीं है।” “नहीं, यहाँ आओ।” “बात क्या है? यहाँ पर कोई भी तो नहीं है।”

मैंने बाहर निकल जाने का प्रयास किया। उन्होंने मेरा हाथ पकड़ लिया और मुझे बाहर नहीं जाने दिया। ज्ञान बाबू मेरी उपस्थिति में कुछ बताना नहीं चाहते थे लेकिन उनके पास चुप रह जाने का धैर्य भी नहीं था। उन्होंने कहा, “आज मेरा प्रधानाचार्य से विवाह हो गया।” बनावटी गंभीरता के स्वर में उनकी पत्नी ने कहा, “तुम्हारा विवाद हो गया? और तुमने उसे होश में ला दिया, है न?” “अरे गंभीरता से काम लो, इधर तो मेरी नौकरी जा रही है, और...।”

“अगर आपको नौकरी जाने पर इतना ही भय था तो किसने आपसे कहा था कि जाओ और प्रधानाचार्य से लड़ बैठो?” “उससे मेरी लड़ाई नहीं केवल विवाद हुआ है। प्रारम्भ तो उसी ने की थी। उसी ने मुझे कार्यालय में बुलाया था और डाँटना शुरू कर दिया।” “फिर?” “मैं भला क्या कह सकता था?” बताओ तो सही कि आखिर हुआ क्या? मैं तो इस लड़की को अपनी बहन मानती हूँ। मैं इससे कुछ भी नहीं छिपाती हूँ।” “और मान लो कि जो कुछ मैं कहने जा रहा हूँ उसका सम्बन्ध इसी से हो तो?” अपने पति के मन के घाव समझकर उन्होंने कहा, “अब समझी, तो वे सी०आई०डी० वाले लोग हैं। उन लोगों ने जाकर तुम्हारे प्रधानाचार्य से शिकायत की है?” जीवन-भर ज्ञान बाबू इस गुल्थी को नहीं सुलझा सके कि उनकी पत्नी ने इतनी सरलता से उनके हृदय की बात को कैसे जान लिया।

उन्होंने कहा, “पुलिस के जासूसों ने प्रधानाचार्य से कुछ नहीं कहा, वे तो सीधे कमिश्नर साहब के पास जा पहुँचे। कमिश्नर साहब ने ग्रिन्सिपल को आदेश भोजा कि मुझे पूछताछ की जाए।” उनकी पत्नी ने जानबूझकर उत्तर दिया, “अच्छा! और प्रधानाचार्य ने तुमसे कहा कि इसे अपने घर से निकाल दो।” ऐसा ही कुछ समझो।” “और तुमने उससे क्या कहा?” “कोई निश्चित बात नहीं कही। मैं क्या कह सकता था? सबकुछ इतनी जल्दी में हो गया।” उनकी पत्नी ने उनसे सीधे-सीधे कहा, “इसका तो बस एक ही उत्तर था, है न? इसमें सोचने विचारने की भला क्या बात थी?” ज्ञान बाबू जड़वत् रह गए, “लेकिन सोचने-विचारने के लिए मुझे कुछ तो समय चाहिए था। तुम क्या ऐसा नहीं सोचती हो?” उनकी पत्नी की भौंहे तन गई। मैंने उनको पहली बार इस प्रकार की मनोदशा में देखा था। वह बोली, “तुम अभी-अभी अपने प्रधानाचार्य के पस जाओ और उसके मुख पर ही कह दो, “मैं किसी भी दशा में इस लड़की को अपने घर से बाहर नहीं जाने दूँगा और यदि आपको मेरी बात पसन्द नहीं आ रही है तो आप मेरा त्यागपत्र ले सकते हैं।” जाओ, अभी जाओ। अब लौटकर ही हाथ-मुँह धोना।”

आँसुओं में डूबे हुए स्वर में मैंने कहा, “बहन जी, मैं नहीं चाहती कि मैं....।” उन्होंने मेरी बात काटते हुए कहा, “चुप रहो! तुम चाहती हो कि तुम्हारे कान मरोड़े जाएँ? तुम हम पति-पत्नी के बीच में बोलने वाली कौन होती हो? या तो हम साथ-साथ पार जाएँगे या फिर साथ-साथ ही डूबेंगे। मुझे तो अपने इन बहादुर पति पर शर्म आती है। इनका आधा जीवन तो व्यतीत हो चुका है और इन्हें अभी तक यह नहीं आता कि कब क्या करना चाहिए।” फिर अपने पति की ओर मुड़ते हुए उन्होंने कहा, “अब तुम यहाँ पर क्यों खड़े हो? अगर तुम इतना डर रहे हो तो क्या मुझे जाकर उससे सब कुछ कहना पड़ेगा?” ज्ञान बाबू सरककर बोले, “इस काम को मैं कल करूँगा, अब तो पता नहीं उसे कहाँ-कहाँ खोजना पड़ेगा।”

मैं सारी रात व्याकुलता में करवटें बदलती रही। इधर एक मैं थी, अपने पिता और श्वसुर के द्वारा दुत्कारी हुई, बेघर— द्वार के अकेली भटकती हुई और यहाँ कितना प्रेम था, कितना सम्मान था। मैंने मन-ही-मन में कहा कि यदि संसार में कहीं कोई देवी है तो वह यही है। अगले दिन जब ज्ञान बाबू अपने काम पर जाने लगे तो उनकी पत्नी ने उनसे कहा, “मामले को पूरी तरह से निपटाए बिना वापस मत लौटना। अब फिर लौटकर मुझे पुनः यह मत सुनाना कि तुम्हें अभी इस पर कुछ और विचार करना होगा।” जब ज्ञान बाबू चले गए तो मैंने उनकी पत्नी से कहा, “बहन जी, आप मेरे साथ बड़ा अन्याय कर रही हैं। मैं आपके ऊपर किसी तरह का बोझ नहीं बनना चाहती।” वह मुस्कराई और बोली, “बस यही कहना था तुम्हें?” “हाँ, लेकिन मुझे और भी बहुत कुछ कहना है।”

“बहुत अच्छा, लेकिन इससे पहले कि तुम कुछ कहो, मुझे इस बात का उत्तर दो कि तुम्हारे पति को जेल किसलिए हुई है? क्या इसलिए कि उन्होंने स्वतंत्रता सेनानियों की सहायता की? और ये स्वतंत्रता सेनानी अन्ततः है कौन? ये हमारे देश के वीर हैं, ये वे सैनिक हैं जो हमारे लिए लड़ाई लड़ रहे हैं और क्या इन स्वतंत्रता सेनानियों के अपनी कोई सन्तान नहीं है? और क्या इनके कोई मां-बाप नहीं हैं और क्या इनके

पास कोई काम-धंधा नहीं था जो इन्हें देश की लड़ाई लड़ने के लिए छोड़ दिया और क्या इस एक शुभ कार्य के लिए इन्होंने सर्वस्व नहीं त्याग दिया? एक ऐसा आदमी जो इस प्रकार के स्वतन्त्रता सेनानियों की सहायता करता है, जो उनके लिए जेल जाता है, एक अति प्रभावशाली व्यक्ति होता है। वह एक ऐसी नारी होती है जिसके दर्शन से हृदय पवित्र हो जाता है।”

मैं शांत हो गई। इनके आभार के कृपा-सागर में मैं गोते लगाने लगी। उस शाम को ज्ञान बाबू अपने चेहरे पर विजय की चमक लेकर लौटे।

उनकी पत्नी ने पूछा, “क्या हुआ?” ज्ञान बाबू ने गर्व के साथ उत्तर दिया, “मैंने अपना त्यागपत्र प्रस्तुत कर दिया और इससे प्रधानाचार्य को आश्चर्य हुआ। वह सीधे पुलिस कमिश्नर के पास गए और वे दोनों एक कार में जा बैठे और न जाने कौन-कौन सी बहस करते रहे। फिर वे मेरे निकट आ गए और पूछने लगे, “आप राजनैतिक सभाओं में जाया करते हैं?” और मैंने उत्तर दिया, “नहीं, श्रीमान् जी मैं नहीं जाता हूँ।” “क्या आप कांग्रेस पार्टी के सदस्य हैं?” मैंने उत्तर दिया, “सदस्य नहीं श्रीमान् जी, मैं तो किसी सदस्य का मित्र तक नहीं हूँ।” “क्या तुम पार्टी के फण्ड में चंदा देते हो?” और मैंने उत्तर दिया, “कभी नहीं श्रीमान् जी, एक सादा पाई तक नहीं दी है।” इस बात पर उनकी पत्नी ने जोश में भरकर मुझे गले लगा लिया।

EXERCISE

Long Answer Type Questions

Answer each of the following questions in about 150 words:

1. Describe the story 'A Special Experience' in your own words.

Ans. Zealous patriotism had filled men and women from every walk of life in the pre-independence era. Most of the people, who took part in the freedom movement of India, felt it an honour to be able to do something for the country. A lady narrates of this story. Her husband had served sherbet and pan to the political agitators. For this offence he was arrested and given rigorous imprisonment.

She was spurned by her father as well as by her father-in-law. Her husband's friend Gyan Chand fetched the lady in his home. Gyan Chand who was a teacher in a Government School, was forced to drag the lady out of his house. He resigned the post. It made Gyan Babu's principal come to his sense. His wife treated her as her younger sister.

In the story, Gyan Chand and his brave and courageous wife did not give up and turn out the narrator from their house. They valued the sacrifice made by the narrator's husband and other freedom fighters.

The narrator was not ashamed or sad about her husband imprisonment. She was proud of it. At last, the resignation given by Gyan Babu to the principal awakened his service and he did not accept his resignation.

2. Which character do you like most in the story 'A special Experience'? Give reasons in support of your liking.

Ans. Introduction: there are five characters in this story. We do not see the principal and the narrator's husband. The narrator shows courage in the beginning but she becomes weak after it. Babu Gyan Chand is a good man but he is too weak. We like Babu Gyan Chand's wife for the following reasons:

Main spring of action: She is the most important person. She thinks, decides and orders. She guesses correctly. She plays a dominant role in the story.

Good and kind: She seems to be rough. She orders everybody-her husband as well as the narrator. But she has a very kind heart. As the narrator says, she was 'flint outside but good inside and she was like a goddess.'

Firm: She was firm and never hesitated. She went to the narrator's house and brought her home. She did not care for the presence of the detectives. She told her husband to resign. She told the narrator that she was a special person. She would not let her go in any way. She was firm in her decision.

Patriot: Mrs Gyan Chand had all the feelings of patriotism. She helped the wife of a freedom fighter with her full heart. She did not care for its result.

Conclusion: For all these qualities we like her most.

3. What is the special charm of the story 'A special Experience'?

Ans. Introduction: The story 'A Special Experience' deals with the patriotism. In the pre-independence era, most of the people feel it an honour to be able to do something for the country.

The Special charms of the story are given below:

(i) **A glimpse of the British rule:** A man served sherbet and pan to the freedom fighters. The police handcuffed the man and dragged him to the court. The court gave him a year's hard labour punishment for this petty offence. It was a mockery of justice.

(ii) **Resolve of the patriots:** When the patriot was dragged to the court, he was a calm, confident,

radiant, resolute deity. There was no weakness, no gloom, and no touch of grief. Rather on his lips there played a very beautiful, energising flicker of smile.

- (iii) It is a well known saying 'Even the shadow leaves the man in his misfortune.' Her father and father-in-law were afraid to help her because of their own petty selfishness.
- (iv) A friend in need is a friend indeed. Gyan Babu was the friend of the patriot. He gave shelter to the wife of his friend when everyone left her. He asked his government service for the sake of his friend. What a great sacrifice it was!
- (v) Fetters of femininity were broken away by the wife of Gyan Babu. She was firm and confident like a rock. She sheltered the wife of the patriot completely. She was a source of inspiration even to her husband. She played a part of an ideal Indian heroine.

Conclusion: This is the special charm of the story. It highlights the nature of love, devotion, patriotism and sacrifice.

4. Describe the part played by Gyan Babu in the story 'A Special Experience'.

Ans. Gyan Babu: The part played by Gyan Babu was really great. He went to the house of his friend when his wife was alone and helpless. The police was already after her. It was risky to help her. Her father and father-in-law had refused to help her. He brought her home. He kept her in safety. When the Principal asked him to send the lady back, he refused to do so. He submitted his resignation. That made the principal come to his senses. Thus we see that Gyan Babu played an important role in the story.

A subordinate part: But his wife was the real person who inspired and encouraged him to face the situation boldly. The part played by Gyan Babu was good but weak. He never did anything on his own. His wife always inspired. She asked him to give a firm reply to the principal that the helpless lady (narrator) would not be turned out.

5. Draw the character sketch of 'The Narrator of the story'.

Ans. The narrator of the story 'A Special Experience' is a lady. She is brave and courageous. Her husband had served sherbet and pan to the political agitators for this offence he was arrested by police and given rigorous imprisonment. The court gave him this punishment for the 'petty offence' but she 'The narrator' stood by her husband's side.

The narrator is one of the important character in the story. She was spurned by her father as well by her father-in-law but there were also some helping hands like Gyan Chand and his wife. Gyan Chand was narrator's husband's friend. He fetched him to his home.

The narrator is proud of her husband. She has patriot feelings and emotions like her husband. She gets inspire by her husband's deeds. She is also a thankful lady. She understands the meaning of help and affection. The compassion and gratitude she receives from Gyan Chand and his wife make her realise that how much special she is by being a wife of a husband who helped freedom fighters who never thought of their families but just about their country.

6. Draw the character sketch of Gyan Babu's wife.

Ans. Gyan Babu's wife is the most important character in the story. She is an intelligent and firm lady. She seems to be imperious at first but her look completely fails to give her true impression. She is flint outside, gold inside. She is affectionate, generous and polite. She seems to be rough and commanding lady but she is full of compassion. She is brave and courageous too. She brings a lady home whose husband is in jail for a petty offence of offering and serving sherbet and pan to the political agitators. She does not consider her burden but respects her and provides her comfort. She is not even afraid of detectives loitering around her house. She tells her husband to resign from his school as his principal was forcing him to turn out the narrator from his house, but she was firm in her decision. She supports the narrators without being worried about any consequences.

7. Draw the character sketch of Gyan Babu.

Ans. The part played by Gyan Babu was really great. He went to the house of his friend when his wife was alone and helpless. The police was already after her. It was risky to help her. Her father and father-in-law had refused to help her. He brought her home. He kept her in safety. When the Principal asked him to send the lady back, he refused to do so. He submitted his resignation. That made the principal come to his senses. Thus we see that Gyan Babu played an important role in the story.

But his wife was the real person who inspired and encouraged him to face the situation boldly. The part played by Gyan Babu was good but weak. He never did anything on his own. His wife always inspired.

She asked him to give a firm reply to the principal that the helpless lady (narrator) would not be turned out.

8. What do you learn from the story 'A Special Experience'?

Ans. Prem Chand is a well known Hindi short story writer. He has depicted the value of love, devotion, patriotism and sacrifice in this story. We learn the following lessons from the story.

- (i) The narrator is the wife of a patriot. He was imprisoned because he served sherbet and pan to the freedom fighters. The narrator showed more spirit of patriotism. She distributed sweets to the freedom fighters and participated in the meeting of the Indian National Congress. Her political passion inspires us.
- (ii) A shadow leaves the company of a person in distress. Her father-in-law and her own father refused to help the narrator when her husband went to jail. This is heart touching lesson.
- (iii) Gyan Babu's wife showed the spirit of true love for the narrator. she loved her as her younger sister. Gyan Babu showed the matchless example of sacrifice. He resigned his government post of a teacher but did not expel the narrator from his house.
- (iv) When the narrator expressed her regret that she was the cause of their trouble, Gyan Babu's wife scolds the child like behaviour of the narrator. She does not let her feel discouraged. Really she is a goddess. She presents a superb character of an Indian woman.

Besides, we learn a lot of many other lessons from the story.

9 What kind of a lady is Guan Babu's wife? Had she impressed you? Give examples in support of your answer.

Ans. Gyan Babu's wife is the most important character in the story. She is an intelligent and firm lady. She seems to be imperious at first but her look completely fails to give her true impression. She is flint outside, gold inside. She is affectionate, generous and polite. She seems to be rough and commanding lady but she is full of compassion. She is brave and courageous too. She brings a lady home whose husband is in jail for a petty offence of offering and serving sherbet and pan to the political agitators. She does not consider her burden but respects her and provides her comfort. She is not even afraid of detectives loitering around her house. She tells her husband to resign from his school as his principal was forcing him to turn out the narrator from his house, but she was firm in her decision. She supports the narrators without being worried about any consequences.

Yes, Gyan Babu's wife has really impressed me. She is a fearless and brave lady. There are many incidences which shows the various parts of her personality. For example when she was bringing the narrator home, she did not make her feel that she was a burden but she treated her as a younger sister. It shows her affectionate and compassionate nature. When her husband was forced to turn out the narrator from his house, she fearlessly refused and told her husband to resign. It shows her brave and courageous nature.

10. How did save Gyan Babu's job?

Ans. Gyan Babu and his wife had brought narrator to their home as her husband was in jail due to the offence of serving pan and sherbet to the political agitators. Detectives were loitering around their house. Gyan babu was a teacher and his school principal told him to turn out the narrator from his house as he got commands from the police commissioner. He ordered the principal to question him. When Gyan Babu told this incident to his wife, she refused to consider the principal's talks and told her husband to give resignation from his job. She was angry that her husband wanted to have some time to decide. The very next day, Gyan Babu went to the school with his resignation. When he returned that evening with a look of victory in his face, he told his wife that he handed his resignation to the principal that made him come to his senses. He went to the police commissioner and discussed something, came back to Gyan Babu and asked him some questions and then gave his resignation. Thus the job of Gyan Babu was saved.

Short Answer Type Questions

Answer each of the following questions in about 30 words:

1. Who was gone into the jail?

Ans. The narrator's husband was gone into the jail in the offence of serving pan and sherbet to the political agitators. For such a trivial offence he was given a year's hard labour but he was still calm, confident and radiant.

2. What were the political agitators fighting for?

Ans. The English were ruling India at that time. India was not free. The political agitators were fighting for freedom of India against the British rule.

3. How did the wife react to her husband's imprisonment?

Ans. She was proud of her husband's deeds. He was a brave man helping the freedom fighters. She was inspired by him. She also considered the judgement as mockery of justice. She had contempt for the court.

4. What disturbed Gyan Babu once in the story 'A special Experience'? How did he face the situation?

Ans. Gyan Babu was a teacher. His school principal told him to turn out the narrator from his house. This disturbed Gyan Babu. He faced this situation by resigning from his job, but the principal gave him back his, resignation letters.

5. Why did Gyan Babu's wife tell him to put in the resignation?

Ans. Gyan Babu's wife told him to resign because the Principal had told him to turn the lady out of his house. She would not let her go in any way.

6. How did the resignation of Gyan Babu affect the Principal?

Ans. The resignation of Gyan Babu brought the Principal to his senses. He went straight to the police commissioner and discussed things with him.

7. "If there ever was a goddess, she is one." Who said this and why?

Ans. It is said by the author of the story through the mouth of arrested political agitator's wife about Gyan Babu's wife. Because she came forward to help the agitator's wife.

8. What did Gyan Babu's wife tell him to do the next day?

Ans. Gyan Babu's wife told him to tell the principal that he would not let that lady (the narrator) go from his house. He was prepared to resign or it.

9. How did the father and father-in-law of the narrator respond to her telegrams? And why?

Ans. The father and father-in-law, both were concerned about their respective jobs and pensions. They both were furious over narrator and her husband. They expressed their disappointment with them and refused to help her. There were their responses to the narrator's telegrams.

Appreciating the story

Choose the most suitable option.

1. When did the incident took place?

- | | |
|----------------|-----------------|
| (a) after 1947 | (b) before 1947 |
| (c) in 1857 | (d) in 1947. |

2. The wife celebrated her husband's going to jail because:

- | | |
|------------------------------------|------------------------------|
| (a) she did not love him | (b) she was happy |
| (c) she was proud of his sacrifice | (d) she was mad with sorrow. |

1

Character of a Happy Life

–Sir Henry Wotton

कविता का हिन्दी सारांश

सर हेनरी वॉटन द्वारा रचित कविता '*Character of a Happy Life*' से हमें ज्ञान मिलता है कि सांसारिक वस्तुएँ एवं सफलताएँ, आनन्दमय जीवन के लिए आवश्यक नहीं हैं। यदि कोई मनुष्य सुखी जीवन व्यतीत करना चाहता है तो उसे समस्त लालच एवं भय से मुक्त रहना चाहिए। उसे शुद्ध हृदय वाला होना चाहिए तथा स्वयं पर अधिकार रखना चाहिए एवं स्वाभिमानी होना चाहिए। ईर्ष्या एवं झूठी प्रशंसा जैसी साधारण बुराइयों से उसे दूर रहना चाहिए।

EXERCISE

1. Explain the following stanza with reference to the context.

- (i) How happy is he born or taught
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill!

Ans. Reference to the context: These lines have been quoted from the poem '**Character of a Happy life**' composed by **Sir Henry Wotton**. In the present stanza, the poet tells us about the secret of a happy life. He says that some of the essential qualities of a happy man are freedom, honesty and truth.

Explanation: The man who does not have to act as others wish is very happy. His life is virtuous with no ill-will for anybody. He therefore, needs no protection. Truth is his only talent. He needs no other talent. This is the gift of God which helps him to lead a happy and honourable life.

- (ii) Whose passions not his masters are,
Whose soul is still prepared for death;
Untied unto the world with care
Of princely love or vulgar breath;

Ans. Reference to the context: These lines have been quoted from the poem '**Character of the Happy life**' composed by **Sir Henry Wotton**. Continuing his description of a happy man, the poet points out some qualities essential for a happy life. A happy person has self-control. He is not interested in worldly things.

Explanation: Anger or love do not control his actions. He may be angry, or he may be in love but he always behaves calmly as usual. His temper is balanced. Death has no fear for him. He is always ready to embrace it. He is not attached to the world. He does not pay any heed to love from great men or to the criticism that common people express about him. These and other common feelings do not touch him at all. The life of such a man is sure to be happy.

- (iii) Who hath his life from rumours freed,
Whose conscience is his strong retreat;
Whose state can neither flatters feed,
Nor ruin make oppressors great;

Ans. Reference to the context: These lines have been quoted from the poem '**Character of the Happy life**' composed by **Sir Henry Wotton**. The poet points out some qualities which are essential for a happy life. He is so strong that nothing can touch him.

Explanation: The happy man is above false rumours. He is not influenced by them. If he has to face a position of danger or difficulty he is protected and guided by his conscience. His mind is always balanced. False flattery does not fill him with vanity and when he is ruined he is not so sad that his enemies may feel victorious.

- (iv) Who envies none whom chance doth raise
Nor vice; who never understood

**How deepest wounds are given with praise;
Nor rules of state, but rules of good;**

Ans. Reference to the context: These lines have been quoted from the poem '**Character of the Happy life**' composed by **Sir Henry Wotton**. In this stanza, the poet tells us that the happy man is free from envy and praise. He follows the rules of good conduct.

Explanation: A man who wants to lead a happy life has these qualities in him. He does not feel any ill will for those who have become great by chance or by dishonest means. He does not know that much harm can be done to a person by praising him. He never does it. He does not recognize any other rules of government except the rules of goodness.

**(v) Who God doth late and early pray
More of his grace than gifts to lend;
Who entertains the harmless day
With a well-chosen book or friend;**

Ans. Reference to the context: These lines have been quoted from the poem '**Character of the Happy life**' composed by **Sir Henry Wotton**. In this stanza the poet describes the piety of the happy man. He is always praying to God. He passes his time in harmless amusement.

Explanation: For a happy life it is necessary that we all should be godly. The man who wants to lead a happy life should pray to God everyday in the morning as well as in the night. He should do so in the hope of obtaining God's mercy and not for any other advantage. His amusement should be pure. He should do no harm for any other advantage. His amusement should be pure. He should do no harm to anyone and should pass his day cheerfully in the company of a good book or friend.

**(vi) This man is free from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands;
And having nothing, he hath all.**

Ans. Reference to the context: These lines have been quoted from the poem '**Character of the Happy life**' composed by **Sir Henry Wotton**. The poet finally points out the necessity of freedom from all temptation and fear. Nothing can bind the happy man. His self-control is his greatest wealth.

Explanation: This life is full of hopes and fears. The man who wishes to lead a happy life should avoid both. He should not work like a slave in the hope of successful achievements. He should not fear to face failure. These things should not disturb him. He should be master of himself although he has no worldly possessions. Though poor he will be rich in heart. He will have self-respect and his outlook will be independent.

2. Write the central idea of the poem 'Character of a Happy life'.

Ans. In the poem '**Character of a Happy Life**' by **Sir Henry Wotton**, we learn that worldly possessions and worldly success are not necessary for a happy life. If a man wants to lead a happy life, he should avoid all temptations and fears. He should be pious and should have self-respect and self-possession. Common vices such as jealousy and flattery should not touch him.

2

The True Beauty –Thomas Carew

कविता का हिन्दी सारांश

'*The True Beauty*' कविता से कवि Thomas Carew कहता है कि सुन्दर होंठ, गाल तथा आँखें एक स्त्री को और अधिक सुन्दर बनाते हैं। लेकिन ये चीजें नश्वर हैं। समय के बीतने के साथ-साथ ये भी नष्ट हो जाती हैं। इसके विपरित, प्रेम, जो आपसी स्नेह तथा मनुष्यों के अच्छे गुणों पर आधारित है, स्थायी होता है। चारित्रिक सौन्दर्य ही सच्ची सुन्दरता है।

EXERCISE

1. Explain the following stanzas with reference to the context:

(i) He that loves a rosy cheek

Or a coral lip admires,
Or from star-like eyes doth seek
Fuel to maintain his fires;
As old Time makes these decay,
So his flames must waste away.

Ans. Reference to the context: These lines have been taken from the poem '**The True Beauty**' composed by **Thomas Carew**. The poet tells us that love based on physical beauty is not permanent. It comes to an end when beauty dies.

Explanation: The poet awares us that physical beauty is not permanent. A woman may have physical charms. Her cheeks may be rosy, her lips may have the faint red colour like that of a coral and her eyes may be as bright and beautiful as stars. These things will induce a person to love her. But his love will soon decay when her beauty is gone at the arrival of old age.

Comment: These lines have Metaphor, Simile and Personification. **Time** has been personified.

(ii) **But a smooth and steadfast mind,
Gentle thoughts, and calm desires,
Hearts with equal love combined,
Kindle never-dying fires:
Where these are not, I despise
Lovely cheeks or lips or eyes.**

Ans. Reference to the context: These lines have been taken from the poem '**The True Beauty**' composed by **Thomas Carew**. The poet says that beauty of mind and heart is higher than physical beauty and is everlasting. Beauty without these qualities is worthless.

Explanation: The poet finally tells that beauty of mind and heart is greater and lasting than physical beauty. The poet has already told us about a woman with physical charms. Now he tells us about a woman who has better qualities. A noble woman's mind is healthy and stable. She never thinks of fierce things. Her desires are free from all harm. They are simple and pure. She loves equally to all human beings. The love that a man feels for her will be true and permanent. A woman who does not have these virtues is hateful even if she is beautiful.

2. Write the central idea of the poem '**The True Beauty**'.

Ans. In the poem '**The True Beauty**' the poet **Thomas Carew** says that the beautiful lips, cheeks, and eyes make a women more beautiful. But these things are mortal. They decay with the passage of time. On the contrary, love based on good qualities of character and mutual affection is permanent. Beauty of character is true beauty.

3

On His Blindness —John Milton

कविता का हिन्दी सारांश

इस लघु गीत (Sonnet) में ईश्वर के प्रति अत्यधिक विश्वास का उच्च विचार निहित है। ईश्वर को मनुष्य के कार्य की आवश्यकता नहीं है। उसको अपने दिए हुए उपहार की आवश्यकता नहीं है। वह उन लोगों को भी जो कार्य करने के इच्छुक हैं, अपना सच्चा सेवक मानता है। ईश्वर की सेवा करने की इच्छा व अभिलाषा सबसे महत्वपूर्ण तथ्य है। यह इतना अच्छा है, जितना कि सच्ची सेवा उन लोगों को, जो ईश्वर की सेवा करना चाहते हैं परन्तु किसी कठिनाईवश नहीं कर पाते, चिन्ता नहीं करना चाहिए। ईश्वर उनको उसी प्रकार स्वीकार करता है जैसे उन लोगों को जो वास्तविक सेवा करते हैं।

EXERCISE

1. Explain the following stanzas with reference to the context:

(i) **When I consider how my light is spent
Ere half my days, in this dark world and wide,
And that one talent, which is death to hide,
Lodged with me useless, though my soul more bent**

Ans. Reference to the context: These lines have been taken from the sonnet '**On His Blindness**' composed by **John Milton**. In these lines Milton says that he was very much anxious to serve God with his poetic powers. But he could not do so because he became blind in the middle of his age. The world became dark for him.

Explanation: Milton says that God had given him the power of writing poetry. He wished to serve God with this power. He hoped that when he went before God he would show him what he had done with the talent that God had given him. He was afraid that if he did nothing, God would rebuke him for his carelessness. But he became blind before he had passed half of his life. The world became very large and dark for him. That talent remained unused with him. It would be lost when he died.

(ii) **To serve therewith my Maker, and present
My true account, least he, returning, chide
Doth God exact day-labour, light denied?
I fondly ask: but patience, to prevent**

Ans. Reference to the context: These lines have been taken from the sonnet '**On His Blindness**' composed by **John Milton**. The poet has become unable to make the best use of his poetic talent by composing poems. Milton shows that willingness and desire to serve God is as good as real service.

Explanation: Milton wanted to serve God. But he became blind. He could not serve God. He said to himself: Will God expect me to work which can be done in daylight, when He has taken away my eyesight? He feels that the question is foolish. Patience consoles him so that he may not complain. Patience tells him that God does not need the work of man. He does not wish that man should repay Him for the talents that He gave to man. The punishment given to man by God is not hard. Those who do not complain of hardship and suffer silently do the best service to God.

(iii) **That murmur, soon replies, 'God doth not need
Either man's work, or is own gifts, who best
Bear His mild yoke, they serve him best; his stale**

Ans. Reference to the context: These lines have been taken from the sonnet '**On His Blindness**' composed by **John Milton**. Here the poet says that those who do not complain of hardships and suffer silently do the best service to God.

Explanation: Here poet feels that patience consoles him so that he may not complain. Patience tells him that God does not need the human labour. He, the God does not desire that man should repay Him for the talents that He gave to man. The punishment is not harsh that is given by God to man. According to the poet those who do not complain of sufferings and hardships in their life do the best service to God.

(iv) **Is kingly. Thousands at his bidding speed,
And post o'er land and ocean without rest:
They also serve who only stand and wait.'**

Ans. Reference to the context: These lines have been taken from the sonnet '**On His Blindness**' composed by **John Milton**. The poet has firm faith in God. Here Milton shows how willingness and readiness to carry out God's commands is as good as real service. This idea at last consoles him. He no more fears that God will be angry with him. He expresses the belief in these lines.

Explanation: Patience says to Milton that God does not need work done by anybody. Man should not complain. Patience then advises him further. God is like a king. He has a very large number of servants. When He commands something thousands of fairies and angels run on land and the sea. They do not stop before they have carried out His command. They, who are ready but get no chance are also. His good servants. God recognises them too. He feels that everyone, who is ready to carry out His command has really served Him.

Comment: This sonnet shows how pious Milton was.

2. Write the central idea of the poem '**On His Blindness**'.

Ans. This sonnet contains the noble idea of the greatest faith in God. God does not need man's work. He does not need. His own gifts. He recognises, as His true servants, even those who are willing to work. Willingness and the desire to serve God is the most important thing. It is as good as real service. Persons who want to serve God but cannot serve Him because of some difficulty, should not worry. God will accept them like those who did real service.

From 'An Elegy Written in a Country Churchyard'

—Thomas Gray

कविता का हिन्दी सारांश

प्रस्तुत कविता 'An Elegy Written in a Country Churchyard' में कवि थॉमस ग्रे कहता है कि प्रत्येक मनुष्य का निश्चित अन्त मृत्यु है। छोटे गाँव के करीब लोग अपनी कब्रों में लेटे हुए हैं। उन्होंने लाभकारी कार्य किए थे। उनके अपने आनन्द साधरण होते थे। बड़े तथा महत्वाकांछी लोगों को उन्हें हीन नहीं समझना चाहिए। वे भी मृत्यु को प्राप्त होंगे तथा दफना दिए जाएँगे। समस्त महानता, सुन्दरता व धन का अन्त मृत्यु है।

EXERCISE

1. Explain the following stanzas with reference to the context:

- (i) **The curfew tolls the knell of parting day,
The lowing herd wind slowly o'er the lea,
The ploughman homeward plods his weary way,
And leaves the world to darkness, and to me.**

Ans. Reference to the context: These lines have been taken from the poem 'An Elegy Written in a Country Churchyard' composed by **Thomas Gray**. The poet standing in a Churchyard of a small village, describes the coming of the evening. He gives a vivid description of everything that takes place.

Explanation: The evening bell is ringing in the Church. It shows that day has ended. The cattle are coming home slowly. They are walking on the meadow in a zig-zag way. The farmer who had been ploughing his field is weary and tired. He walks with heavy steps towards home. He will soon reach home where he will forget the world. There will be darkness in the world. The poet will be left alone in the darkness. He will think of the world.

Comment: There is Transferred epithet in 'weary way'. The way is not tired. 'The curfew tolls the knell of parting day' is the fine example of Onomatopoeia.

- (ii) **Beneath those rugged elms, that yew-tree's shade
Where heaves the turf in many a mouldering heap,
Each in his narrow cell for ever laid,
The rude forefathers of the hamlet sleep.**

Ans. Reference to the context: These lines have been taken from the poem 'An Elegy Written in a Country Churchyard' composed by **Thomas Gray**. In these lines the poet describes how poor and neglected people are lying buried in the most ordinary graves. They were simple and their graves are also simple.

Explanation: There are some rough trees before him. There are some evergreen trees too. There are small graves under those trees. These graves are decaying. At many places the surface of the graves is uneven and loose. These are the graves of the simple and illiterate ancestors of the people living in the small village. They are buried forever.

- (iii) **The breezy call of incense-breathing morn,
The swallow twittering from the straw-built shed,
The cock's shrill clarion, or the echoing horn,
No more shall rouse them from their lowly bed.**

Ans. Reference to the context: These lines have been taken from the poem 'An Elegy Written in a Country Churchyard' composed by **Thomas Gray**. Here the poet says how the people in the graves are now beyond all worldly attractions and excitements. Now they will not be awakened by the things that are used to awaken them in the morning.

Explanation: The morning is full of the fragrance of flowers. The cool pleasant wind of the morning attracts people of stir. In the small nests built of straw there are swallows. The chirping of the swallows is very agreeable. The cock makes a loud shrill call in the morning to rouse people. The hunters go out to hunt. They blow their horns. The echo of the horns spreads everywhere. All these things usually wake up the people. But now all the material for awakening, as they are sleeping a permanent sleep not to awake anymore.

- (iv) **Let not Ambition mock their useful toil,
Their homely joys, and destiny obscure;
Nor Grandeur hear with a disdainful smile
The short and simple annals of the poor.**

Ans. Reference to the context: These lines have been taken from the poem 'An Elegy Written in a Country Churchyard' composed by **Thomas Gray**. The poet says that we should not look down upon the work and the lives of the poor people. Ambitious and great persons should pay proper respect to them.

Explanation: These poor people laboured hard. They did things which are necessary for man. Their enjoyment was simple. They did what fate allowed them to do. But their actions were not famous. Ambitious persons should not make fun of them. When great people hear the simple life records of these village rustics, they should not smile with contempt.

- (v) **The boast of heraldry, the pomp of power,
And all that beauty, all that wealth every gave
Awaits alike th' inevitable hour:
The paths of glory lead but to the grave.**

Ans. Reference to the context: These lines have been taken from the poem 'An Elegy Written in a Country Churchyard' composed by **Thomas Gray**. The poet expresses his views that nothing is everlasting. The poet says why great persons should not look down upon the life and work of the poor. They should be mindful that death is the end of all and they too are subject to death.

Explanation: Some people are proud of their long decent. Powerful persons are surrounded by outward show. Beautiful persons and wealthy persons gain much praise and honour. But none of them can escape death. Death is sure to come to everyone. All have to wait for that moment. One may get high fame and honour for his actions but in the end one must die. So the end of everyone is the same. So the great and arrogant men should not look down upon the simple and unknown life of the poor.

2. Write the central idea of the poem from 'An Elegy Written in a Country Churchyard'.

Ans. In the present poem, 'An Elegy Written in a Country Churchyard' the poet Thomas Gray says that death is the unavoidable end of everyone. The poor people of the small village are lying in their graves. They did useful work. They had their own simple enjoyments. Great and ambitious men should not look down upon them. They too will die one day and be buried death is the end of all greatness, beauty and wealth.

5

A Lament –P.B. Shelley

कविता का हिन्दी सारांश

कविता में कवि के आत्ममंथन को दर्शाया गया है। अपने जीवन से वह निराश हो चुका है तथा जीवन की सार्थकता उसके लिए अब कोई अर्थ नहीं रखती है। उसे अहसास होने लगा है कि मौत दबे पाँव उसकी ओर बढ़ती चली आ रही है। वो प्रकृतिप्रद सुषमा की ओर सदैव आकर्षित रहा है, लेकिन अब सबकुछ धूमिल-सा होता जा रहा है क्योंकि वह अपने में वृद्धावस्था को महसूस करने लगा है और पूरा विश्व उसके लिए मुसीबतों का पहाड़ बन चुका है।

EXERCISE

1. Explain the following stanzas with reference to the context:

- (i) **O world! O life! O time!
On whose last steps I climb,
Trembling at that where I had stood before;
When will return the glory of your prime?
No more—Oh, never more!**

Ans. Reference to the context: This stanzas has been taken the poem 'A Lament' composed by romantic poet **P. B. Shelley**.

Explanation: There was a time when the world was full of attraction. But that time has passed away and

the life is not the same for the poet. He feels death approaching him slowly and slowly. And this is the reason when he is climbing towards last steps of the life. He remembers the time when he used to stand firmly by the side of world, but today his legs are trembling like an old person. The peak time of our youth may or may not return. Definitely the excellent time which is gone will never come back.

(ii) **Out of the day and night**

A joy has taken flight:

Fresh spring, and summer, and winter hoar

Move my faint heart with grief, but with delight

No more-Oh, never more!

Ans. Reference to the context: This stanzas has been taken from the poem '**ALament**' composed by romantic poet **P. B. Shelley**. Here the poet is feeling very sad and is unable to enjoy the beauties of Nature.

Explanation: The Nature has gifted us many beautiful and lovely things. All the days are full of various joys and happiness. There is blooming spring, there is sunny summer and a foggy winter. These all are pleasing seasons. But when a person like the poet is in a melancholy mood none of these seasons give him delight. The time of ecstasy has gone far away. So no natural beauty can give enjoyment to the poet at the juncture of this time.

2. Write the central idea of the poem 'ALament'.

Ans. The poem depicts the personal feeling of the poet. He feels disappointment and failure in his life. He feels that death is approaching him softly and gradually. He is the lover of Nature, but now all is fainting away, as he is feeling old and the world seems all troublesome.



La Belle Dame Sans Merci

—John Keats

कविता का हिन्दी सारांश

'*La Belle Dame Sans Merci*' कविता का केन्द्रीय भाव है कि रोमान्टिक प्रेम की निश्कता का परिणाम घोर निराशा है। यह सुन्दर चंचल युवतियों की निर्दयता की ओर भी संकेत करता है। उस नवयुवती ने राजाओं, राजकुमारों तथा योद्धाओं को दास बनाया था तथा उन्हें बरबाद कर दिया और अब उसने उसे भी बरबाद कर दिया है। सुन्दर युवती की निष्ठुरता तथा सामन्त का उसके प्रति मोह मुख्य बातें हैं जिनका इस कविता में विवरण है।

EXERCISE

1. Explain the following stanzas with reference to the context:

(i) **O, what can ail thee, knight-at-arms,**

Alone and palely loitering?

The sedge has wither'd from the lake,

And no birds sing.

Ans. Reference to the context: These lines have been taken from the poem '**La Belle Dame Sans Merci**' composed by **John Keats**. The poet asks the knight why he is roaming about in such a bad weather. There is no attraction of any kind left for a person to walk about at that place.

Explanation: The winter season is very sharp. The small plants growing in wet places have dried up. The birds have flown away to warmer climates. This is not the proper time for one to roam about, but the knight is roaming alone. His face is pale. The poet feels that something is troubling the knight. He asks him what is troubling him.

(ii) **O, what can ail thee, knight-at-arms,**

So haggard and so woe-begone?

The squirrel granary is full,

And the harvest's done,

Ans. Reference to the context: These lines have been taken from the poem '**La Belle Dame Sans Merci**' composed by **John Keats**. In these lines the poet asks the knight why he is roaming about in such a bad weather. There is no attraction of any kind left for a person to walk about at the place.

Explanation: The squirrel has filled its store with food for winter. Farmers have reaped and gathered their harvest. Everyone is comfortable and at ease. It is very cold. There is no animal or human being outside. The poet asks the knight why he is looking so tired and sad.

- (iii) **I see a lily on the brow,
With anguish moist and fever dew;
And on thy cheeks a fading rose
Fast withereth too.**

Ans. Reference to the context: These lines have been taken from the poem '**La Belle Dame Sans Merci**' composed by **John Keats**. In these lines the poet tells the knight how weak he looks. His face and cheeks are white and bloodless.

Explanation: His forehead is white and bloodless like a white lily. There are drops of perspiration on his face due to mental worry and excitement. The rosy colour of his cheeks is growing lighter and will soon fade away completely.

Comment: The lily is used as a symbol for paleness. It is a metaphor.

- (iv) **I met a lady in the meads,
full beautiful—a faery's child;
Her hair was long, her foot was light,
And her eyes were wild.**

Ans. Reference to the context: These lines have been taken from the poem '**La Belle Dame Sans Merci**' composed by **John Keats**. The knight now replies. He tells the poet about the beauty and graceful manners of the lady he met.

Explanation: The knight replied that he met a lady in the meadows. She was extremely beautiful. It seemed that he was the daughter of a fairy. She had long hair. She walked in a graceful manner. Her eyes were full of emotional excitement.

- (v) **I made a garland for her head,
And bracelets too, and fragrant zone;
She look'd at me as she did love,
And made sweet moan.**

Ans. Reference to the context: These lines have been taken from the poem '**La Belle Dame Sans Merci**' composed by **John Keats**. The knight now describes how they expressed their love for each other. He describes his own action and the reactions of the lady.

Explanation: The knight says that he prepared some ornaments with flowers for that lady. He made a wreath of flowers for her head. He made ornaments for her arms. He made a sweet smelling belt for her. He offered them to her. She looked at him with loving eyes. She sang sweetly. He showed his love with flowers. She showed her love with the sweet sound of love.

- (vi) **I set her on my pacing steed,
And nothing else saw all day long;
For sidelong would she bend, and sing
A faery's song.**

Ans. Reference to the context: These lines have been taken from the poem '**La Belle Dame Sans Merci**' composed by **John Keats**. The knight now describes how they went about on horseback. The lady showed her happiness and love and he went on watching her.

Explanation: Then the knight lifted her up and placed her on his horse which was galloping. All day he gazed at her beauty only. He saw nothing else because she turned her face to one side, looked at him and sang a strange song which was as sweet as a fairy's.

- (vii) **She found me roots of relish sweet,
And honey wild, and manna dew,
And sure in language strange she said-
'I love thee true'.**

Ans. Reference to the context: These line have been taken from the poem '**La Belle Dame Sans Merci**' composed by **John Keats**. The knight tells the poet how that lady entertained him. She brought refreshments for him and spoke of her love for him.

Explanation: The knight and the lady were going on the horse. On the way the lady entertained him. She searched out delicious roots and gave them to him. She gave him good natural honey from the forest. She gave him the juice of manna food fit for the gods. She said something to him. He did not understand her

language, but he felt certain that she had declared her true love for him.

- (viii) **She took me to her elfin grot,
And there she wept sighed full sore,
And there I shut her wild sad eyes
With kisses four.**

Ans. Reference to the context: These line have been taken from the poem '**La Belle Dame Sans Merci**' composed by **John Keats**. The knight tells the poet how she again showed her love with weeping and sight and how he assured the lady of his love for her with kisses.

Explanation: After she had entertained the knight and expressed her love for him, the lady took him to her cave. The cave was very beautiful and comfortable. There she wept and sighed. He felt that she was weeping because she feared that he would desert her. He was filled with deep love for her. He wanted to assure her that he would never leave her. He kissed her several times and closed her eyes which were full of emotional excitement.

- (ix) **And there she lulled me asleep
And there I dream'd - ah! woe betide!
The latest dream I ever dream'd
On the cold hill side.**

Ans. Reference to the context: These line have been taken from the poem '**La Belle Dame Sans Merci**' composed by **John Keats**. The knight now describes how she put him to sleep and what fearful dream he saw.

Explanation: In her cave the lady lulled the knight to sleep. He says with great regret that in his sleep he saw a very frightful dream. That was his last dream on the cold hillside. He did not dream after it because he never slept thereafter.

- (x) **I saw pale kings and princes too,
Pale warriors, death-pale were they all;
They cried- 'La Belle Dame Sans Merci
Hath thee in thrall!'**

Ans. Reference to the context: These line have been taken from the poem '**La Belle Dame Sans Merci**' composed by **John Keats**. The knight describes his dream to the poet. He was warned by the persons who had been a prey to this lady before him.

Explanation: In his dream the knight saw kings, princes and warrior. Their faces were white and bloodless. They were pale like dead bodies. They cried out to him that the lady without mercy had made him her slave. They knew it because the same thing had happened to them also.

- (xi) **I saw their starved lips in the gloam,
With horrid warning gaped wide,
And I awoke and found me here,
On the cold hill's side.**

Ans. Reference to the context: These line have been taken from the poem '**La Belle Dame Sans Merci**' composed by **John Keats**. The knight describes the end of his dream. He was awakened by their warning and found that the lady had deserted him.

Explanation: The light was dim. He saw that lips of these kings and warriors were dry. They had opened them wide to give him the fearful warning that the merciless lady had made him her slave. The knight woke up. When he had gone to sleep he was with the lady in her cave. But when he woke up found himself lying on the side of the cold hill.

- (xii) **And this is why I sojourn here
Alone and palely loitering,
Though the sedge has wither'd from the lake,
And no birds sing.**

Ans. Reference to the context: These line have been taken from the poem '**La Belle Dame Sans Merci**' composed by **John Keats**. These are the concluding lines of the poem. The knight very clearly speaks about the reason for wandering about and alone.

Explanation: The knight said that this was the reason why he was staying on the cold hill side, alone and weak although the winter had come and the sedge near the lake was dry and birds had migrated to warmer places.

2. Write the central idea of the poem 'La Belle Dame Sans Merci'.

Ans. The central idea of the ballad 'La Belle Dame Sans Merci' is the futility of romantic love resulting in utter disappointment. It also hints at the cruelty of beautiful flirts. The lady had enslaved and destroyed kings, princes and warriors and now she had ruined him. The cruelty of the beautiful lady and the unfulfilled love of the knight are the chief points with which the poem deals.

7

From the Passing of Arthur

–Alfred Lord Tennyson

कविता का हिन्दी सारांश

'The Passing of Arthur' कविता लॉर्ड टेनीसन की ईश्वर तथा प्रार्थना में दृढ़ विश्वास से परिपूर्ण है। आरम्भ से अन्त तक ईश्वर की महानता इसका मुख्य विचार है। ईश्वर सर्वशक्तिमान स्वामी है। वह अनेक प्रकार से अपनी इच्छा पूर्ण करता है। मनुष्य जानवरों से केवल इसलिए श्रेष्ठ है क्योंकि वे ईश्वर को जानते हैं तथा उसकी प्रार्थना करते हैं। प्रार्थना बहुत महत्वपूर्ण है जो अत्यधिक प्रभाव रखती है। यह संसार को ईश्वर के चरणों से जोड़ती है। यह मनुष्यों को ईश्वर की सुरक्षा प्रदान करती है।

EXERCISE

1. Explain the following stanzas with reference to the context:

(i) **And slowly answer'd Arthur from the barge:**

**"The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.**

Ans. Reference to the context: These line have been taken from the poem '**The Passing of Arthur**' composed by **Alfred Lord Tennyson**. When departing from Sir Bedivere, King Arthur consoles him. He says that change is the rule of the world. Without change the world would become immoral and impure.

Explanation: Sir Bedivere placed the wounded King Arthur in the barge. He then cried in sorrow that he was lost. The old times were dead. At this king spoke to him. He was wounded. He spoke slowly. He told Sir Bedivere that he should not repent and grieve for the things of their days. Old system always changes. It makes room for the new system. One system should not continue forever. Even if it is good it becomes useless when it is very old. It may make the world impure and immoral. So God does not stick to one way. He does what He wills in various ways.

(ii) **Comfort thyself: what comfort is in me?**

**I have lived my life, and that which I have done
May He within Himself make pure! but thou,
If thou shouldst never see my face again,**

Ans. Reference to the context: These line have been taken from the poem '**The Passing of Arthur**' composed by **Alfred Lord Tennyson**. King Arthur tries to console Sir Bedivere. He says that he is now unable to do anything of importance.

Explanation: King Arthur says to Sir Bedivere that he should console his own heart. He could not give him any consolation. His life is over. He wishes that God may accept his deeds. They will then become pure. Perhaps he will not return. Sir Bedivere will never see him again.

(iii) **Pray for my soul, More things are wrought by prayer**

**Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.**

Ans. Reference to the context: These line have been taken from the poem '**The Passing of Arthur**' composed by **Alfred Lord Tennyson**. At the time of his final departure King Arthur asks Sir Bedivere to pray for him because prayer is very powerful.

Explanation: King Arthur is mortally wounded. He is going in a barge to some unknown place. Sir Bedivere is sorry at the parting. The king requests Sir Bedivere to pray for his soul. Prayer has great power. It can do many miraculous things. The people of the world cannot even think of those things. So he should pray to God for King Arthur. He should pray continuously, loudly and with great zeal.

- (iv) **For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.
But now farewell."**

Ans. Reference to the context: These line have been taken from the poem '**The Passing of Arthur**' composed by **Alfred Lord Tennyson**. King Arthur tells sir Bedivere that prayer has great importance for man in every way. Men should pray to God for themselves and for their friends. Prayer is the link between men and God.

Explanation: King Arthur is going away in the barge. He says to Sir Bedivere that he should pray to God for his soul. He also explains to him why he should pray. Animals like sheep and goats do not know what they do. They have no intelligence. They are guided by instinct. Men know God so they are better than sheep and goats. If they do not pray to God for themselves and their friends, they are just like those animals. They are not better. Prayer is very important. It is the only link between God and man. Prayer in the valuable bond which brings man under the protection of God.

2. Write the central idea of the poem 'From the passing of Arthur'.

Ans. The poem 'The Passing of Arthur' is full of Lord Tennyson's firm faith in God and prayer. The greatness of God is the main idea from the beginning to the end. God is the supreme master. He fulfils Himself in many ways. Men are better than animals only because they know God and pray to Him. Prayer is very important which is highly powerful. It links the world to the feet of God. It secures for men the protection of God.

8

**My Heaven
–Rabindranath Tagore**

कविता का हिन्दी सारांश

रवीन्द्रनाथ टैगोर द्वारा रचित '*My Heaven*' कविता का केन्द्रीय भाव कवि की मातृभूमि की आदर्श परिपूर्णता की इच्छा है। कवि सच्ची मानसिक स्वतंत्रता चाहता है। वह चाहता है कि उसके देशवासी निडर व स्वाभिमानी हों लेकिन संकुचित विचारों से मुक्त हों।

EXERCISE

- 1. Explain the following stanzas with reference to the context:**
(i) **Where the mind is without fear and the head is held high;
Where knowledge free;
Where the world has not been broken up into fragments
by narrow domestic walls;
Where words come out from the depth of truth;**

Ans. Reference to the context: These line have been taken from the poem '**My Heaven**' composed by **Rabindranath Tagore**. Here the poet tells us about some of the qualities that he wishes his countrymen to possess.

Explanation: The poet wishes that his countrymen should have some peculiar good qualities in them. They should be fearless. They should not feel ashamed or afraid of anything and should have self-respect and pride. The wise men should give knowledge without any consideration of money or caste. It should be given to everyone. The people should not have narrow-minded patriotism. The whole world should be considered everybody's home. It should not be divided into countries or regions. People should not say things for show or to please others. They should say what they feel to be absolutely true.

- (ii) **Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way
into the dreary desert sand of dead habit;
Where the mind is led forward by Three into ever widening
thought and action**

Into that heaven of freedom, my Father, let my country awake.

Ans. Reference to the context: These lines have been taken from the poem 'My Heaven' composed by **Rabindranath Tagore**. Here he tells us about some more good qualities which will make his country a heaven.

Explanation: There are people who make efforts for progress. They go on making efforts until they are perfect. He wants the people of his country to have these qualities. He wants that men should possess the power to understand and form their own opinion. Their reason should not be destroyed by the force of old and useless customs. He prays to God to inspire his countrymen to think broadly and act freely. They should be sincere and progressive. If his countrymen have all these virtues in them they will find that they have real freedom and their country is as happy a place as heaven.

2. Write the central idea of the poem 'My Heaven'.

Ans. The central idea of the poem 'My Heaven' by Rabindranath Tagore is the desire for ideal perfection in the motherland. The poet wants real and spiritual freedom. He wants his countrymen to be fearless, self-respecting and free from narrow loyalties. Men should be perfectly reasonable and should always strive for perfection. His country will then be a heaven in itself.

9

Stopping by Woods on a Snowy Evening –Robert Frost

कविता का हिन्दी सारांश

रॉबर्ट फ्रॉस्ट द्वारा रचित कविता '*Stopping by Woods on a Snowy Evening*' का मूल भाव यह है कि यह कविता सभी के लिए आह्वान है कि अपने कर्तव्य व उत्तरदायित्व का पालन करें। जो वचन दिए जाएं उनको पूरा करना चाहिए। दायित्वों का निर्वाह हर मूल्य पर किया जाना चाहिए। संसार सुन्दर व आकर्षक है। हमें प्राकृतिक दृश्यों व स्थलों का आनन्द लेना चाहिए। परन्तु हमें अपने घर जाने और निद्रा की गोद में आराम करने का अधिकार प्राप्त करने से पूर्व अपने कर्तव्यों का पालन करना चाहिए और उत्तरदायित्वों का निर्वाह पूरी तरह से करना चाहिए।

EXERCISE

1. Explain the following stanzas with reference to the context:

- (i) **Whose woods these are I think, I know,
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.**

Ans. Reference to the context: This stanza has been taken from the poem '**Stopping by Woods on a Snowy Evening**' composed by **Robert Frost**. This poem is a record of the poet's close observation of nature. He sees its sights and sounds. This is a symbolic poem.

Explanation: The traveller thinks he knows the holder of these lovely forests. Being a practical man of the world, the owner of those woods choose to live in the village, in human society, away from the wild woodlands. He will not see the traveller stopping here to observe carefully the snow which was falling at the moment, for a length of time.

- (ii) **My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.**

Ans. Reference to the context: This stanza has been taken from the poem '**Stopping by Woods on a Snowy Evening**' composed by **Robert Frost**. The traveller stops near a woodland. It was a very dark evening. The snow was falling at the moment. He stops to admire the beauty of the snowfall over the woodlands.

Explanation: It appears strange and unusual to his sad horse that his master stops there. He expects him to stop near a farm-house. But he stops between the woods and the lake which is covered with ice. It is a cold winter evening. It is perhaps the darkest evening of the year. The traveller was travelling on the Christmas eve.

- (iii) **He gives his harness bells a shake
To ask if there is some mistake.
To only other sound is the sweep,
Of easy wind and downy flake.**

Ans. Reference to the context: This stanza has been taken from the poem '**Stopping by Woods on a Snowy Evening**' composed by **Robert Frost**. The traveller says that his little horse may feel strange and unusual that his master stops there. He expects him to stop near a farm-house and not here beside the forest in the dark evening.

Explanation: The horse deliberately shakes its bells to produce a tinkling sound so as to draw the attention of its master. The horse meant it to be a query. He wishes to find out whether his master has stopped there by mistake. To his animal mind, who is habitual of stopping at farm house, there seems to be no sense in stopping by the woods. The atmosphere is calm and quiet. Besides the tinkling sound of the bells, there is slight sound of the wind blowing with ease and that of the flakes of snow which are falling lightly like feathers.

- (iv) **The woods are lovely, dark and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.**

Ans. Reference to the context: This line have been taken from the poem '**Stopping by Woods on a Snowy Evening**' composed by **Robert Frost**. The horse makes a query. He shakes his bells to draw the attention of his master if he has stopped there by mistake. The horse is accustomed to stop near the farmhouse but he now stops beside the woods.

Explanation: The traveller says that the forest appears lovely to look at. It is however, a dense forest, and so it is 'dark and 'deep'. He likes to stay there to admire the beautiful scene. But he is conscious of his duty to the work-a-day world.

He hurries on. He knows fully well that he has yet to cover a long distance before he could reach home and enjoy his sleep.

Comment: The last stanza of this poem has moved Pandit Nehru profoundly. On the morning of his death it was found scribbled on his writing desk.

2. Write the central idea of the poem 'Stopping by Woods on a Snowy Evening'.

Ans. The central idea of the poem 'Stopping by Woods on a Snowy Evening' composed by Robert Frost is that this poem is a call to duty and responsibility for everybody that promised must be kept. Obligations are to be fulfilled at all costs. The world is lovely and charming. We should enjoy the beautiful scenes and sights of nature. But we should do our duty and perform our responsibilities fully before we go home and earn the right to sleep and rest.

10

The Song of the Free —Swami Vivekanand

कविता का हिन्दी सारांश

सन्त-कवि स्वामी विवेकानन्द द्वारा रचित कविता '*The Song of the Free*' का मूल भाव यह है कि वह मानव की आत्मा को ईश्वरीय गुणों से प्रभावित समझता है। संसार पीड़ा, मुसीबत, कष्ट और कठिनाइयों से परिपूर्ण है यदि ईश्वर में हमारा विश्वास है तो हमें इन सब बातों से भयभीत नहीं होना चाहिए। हमारी आत्मा को अपने लक्ष्य की ओर बढ़ना चाहिए, उसका परमात्मा अर्थात् ईश्वर है। वास्तविक बात तो यह है कि जीवन में उतार-चढ़ाव मनुष्य को अपने श्रेष्ठ प्रदर्शन का अवसर प्रदान करते हैं।

EXERCISE

1. Explain the following stanzas with reference to the context:

**Stanza 1. The wounded snake its hood unfurls,
The flame stirred up doth blaze,**

**The desert air resounds the calls:
Of heart-struck lion's rage:**

**Stanza 2. The cloud puts forth its deluge strength
When lightning cleaves its breast,
When the soul is stirred to its inmost depth
Great ones unfold their best!**

Ans. Reference to the context: These lines have been taken from the poem '**The Song of the Free**' composed by **Swami Vivekanand**. The saint-poet has great faith in the divine character of human soul. Man should not leave his right path shaken by suffering and failures. Every man has latent force i.e. divine force.

Explanation: The saint -poet says that the snake shows its hood only when it is hurt. If we blow up a flame, it will burn brightly. When the lion is struck by the hunter's arrow or bullet, its angry roars can be heard in the whole forest. The saint-poet says that when lightning splits the breast of the cloud, it pours heavy fall of rain. It brings about great flood. When the soul is moved to its deepest depth, the great men reveal their best jewels hidden in them.

Comment: There is 'Personification' in this stanza. The 'cloud' in the line and 'lightning in the line have been personified.

**(ii) Let eyes grow dim and heart grow faint
And friendship fail and love betray.
Let fate its hundred horrors send
And clotted darkness block the way—
And nature wore an angry frown
To crush you out-still know my soul,
You are divine, march on and on
Nor right nor left, but to the goal!**

Ans. Reference to the context: These lines have been taken from the poem '**The Song of the Free**' composed by **Swami Vivekanand**. When lightning splits the breast of the cloud, it brings about great flood. When the soul is stirred very deeply, great men reveal the gems hidden in the depth. Physical, mental and natural calamities and misfortunes may befall upon us. But we must have firm faith in the Almighty in all adverse circumstances.

Explanation: The saint poet says that we should believe in faith, the faith in the Almighty. Eyes may fail to see clearly. Heart may become very weak. Friends may desert us. Our beloved wife may be disloyal to us. Misfortune may send a number of great fears. Complete darkness may block our way. Ignorance may check our progress and we are not able to proceed on the path of knowledge. In all circumstances we should have faith in our divine soul.

Swami Vivekanand, says that any type of natural calamities may befall us. Nature itself may look at us with angry frown. These things may crush us completely. The poet is not afraid of all these circumstances. He addresses his soul and says that it is divine, it is a part of the great soul. It should remain unshaken. It should not leave the right path. It should reach its goal. It should boldly march forwards its aim.

2. Write the central idea of the poem 'The Song of the Free.

Ans. The central idea of the poem 'The Song of the Free' composed by the saint-poet Swami Vivekanand is his faith in the divine character of human soul. The world is full of pain and misery, troubles and difficulties. If we have faith in God, we need not be afraid of all these things. Our soul should reach towards its goal which is great soul, God. As a matter of fact, the ups and downs of life give him an opportunity to show his best calibre.

FIGURES OF SPEECH

EXERCISE

A. Indicate if the sentence is an example of a simile, metaphor or hyperbole:

- | Sentence | Answer |
|--|-----------------|
| 1. The paper is as light as a feather. | Simile |
| 2. The ocean was a raging bull. | Metaphor |

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|---|------------------|
| 3. An apple a day keeps the doctor away. | Hyperbole |
| 4. The streetlight was my security guard. | Metaphor |
| 5. A gentle summer wind feels like a soft cotton sheet. | Simile |
| 6. The ship plows the sea. | Hyperbole |
| 7. Her eyes shone like stars in the night sky. | Simile |
| 8. All the world's stage. | Metaphor |
| 9. My little brother eats like a pig. | Simile |
| 10. The tears flowed like a river. | Simile |
| 11. Mr. Smith drank his tea in oceans. | Hyperbole |
| 12. Mom tore through my messy room looking for it. | Hyperbole |
| 13. The mayor's voice was a strong weapon. | Hyperbole |
| 14. The horse moved with lightning speed. | Hyperbole |
| 15. Jim is as stubborn as a mule. | Simile |

B. Choose the figure of speech used in the following lines:

- The camel is the ship of the desert.**
 (i) Metaphor (ii) Simile (iii) Oxymoron (iv) Hyperbole
- Death lays its icy hands on kings.**
 (i) Simile (ii) Hyperbole (iii) Metaphor (iv) **Personification**
- O Hamlet! Thou has cleft my heart in twain.**
 (i) Metaphor (ii) Hyperbole (iii) Oxymoron (iv) **Apostrophe**
- O death! Where is thy sting? O gave! where is thy victory?**
 (i) Oxymoron (ii) Hyperbole (iii) Metaphor (iv) **Apostrophe**
- Life is as tedious as a twice-told tale.**
 (i) **Simile** (ii) Metaphor (iii) Hyperbole (iv) Apostrophe
- Variety is the spice of life.**
 (i) **Metaphor** (ii) Simile (iii) Hyperbole (iv) Apostrophe
- Pride goeth forth on horseback, grand and gay.**
 (i) **Personification** (ii) Hyperbole (iii) Apostrophe (iv) Metaphor
- O Solitude! where are thy charms that sages have seen in the face?**
 (i) Personification (ii) **Apostrophe** (iii) Hyperbole (iv) Simile
- Here is the smell of blood still; all the perfumes of Arabia will not sweeten this little hand.**
 (i) **Hyperbole** (ii) Simile (iii) Personification (iv) Metaphor
- Many are called, few are chosen:**
 (i) **Oxymoron** (ii) Metaphor (iii) Hyperbole (iv) Personification

C. Point out the figures of speech in the following lines:

- | Sentence | Answer |
|---|------------------------|
| 1. O judgement! thou art fled to brutish beasts. | Apostrophe |
| 2. Opportunity knocks at the door but once. | Personification |
| 3. O mighty Caesar! dost thou lie so low. | Apostrophe |
| 4. O world! O life! O time!
On whose last steps I climb. | Apostrophe |
| 5. O Julius Caesar! thou art mighty yet. | Apostrophe |
| 6. Our sweetest songs are those
That tell of a saddest thoughts. | Oxymoron |
| 7. O sweet Content! where is thy mild abode? | Apostrophe |
| 8. O heavy lightness! Serious vanity. | Apostrophe |
| 9. O cuckoo! shall I call thee bird. | Apostrophe |
| 10. O my love's like red rose. | Simile |
| 11. O Solitude! where are thy charms? | Apostrophe |
| 12. O Grave! Where is thy victory? | Apostrophe |
| 13. Or from star like eyes doth seek. | Simile |
| 14. O Captain! My Captain! our fearful trip is done. | Apostrophe |

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| 15. Her mother too, upon this occasion felt a pleasing distress. | Oxymoron |
| 16. He is the star of the family. | Metaphor |
| 17. He has a heart of stone. | Metaphor |
| 18. He that loves a rosy cheek or coral lip admires. | Metaphor |
| 19. Hope is the poor man's bread. | Metaphor |
| 20. He is idly busy nowadays. | Oxymoron |
| 21. How far that little candle throws his beams!
So shines a good deed in a naughty world. | Apostrophe |
| 22. It droppeth as the gentle rain from heaven. | Simile |
| 23. I see a lily on thy brow. | Metaphor |
| 24. She floats like a laugh from the lips of a dream. | Simile |
| 25. She is the pillar of the state. | Metaphor |
| 26. She falls like a tear from the eyes of a bride. | Simile |
| 27. She skims like a bird on the foam of a stream. | Simile |
| 28. She is lovely like a rose. | Simile |
| 29. That sages have seen in thy face. | Apostrophe |
| 30. The more haste, the less speed. | Oxymoron |
| 31. The city's voice itself is soft like solitude's. | Simile |
| 32. They build the nation's pillars deep and lift them to the sky. | Hyperbole |
| 33. This sea that bares her bosom to the moon. | Personification |
| 34. This is an open secret. | Oxymoron |
| 35. The camel is the ship of the desert. | Metaphor |
| 36. Life is a dream. | Metaphor |
| 37. Love is the spice of life. | Metaphor |
| 38. Life is like a dream. | Simile |
| 39. Love is blind. | Metaphor |
| 40. Like a huge python winding round and round. | Simile |
| 41. Look like innocent flower. | Simile |
| 42. Milton! thou shouldst be living at this hour. | Apostrophe |
| 43. My love is like a red rose. | Simile |
| 44. My friend is regularly irregular. | Oxymoron |
| 45. Peace hath her victories no less renowned than war. | Personification |
| 46. Pride goeth forth on horse back grand and gray,
But cometh back on foot and begs its way. | Personification |
| 47. Rome, thou hast seen much better days. | Personification |
| 48. Rivers of blood flowed in the battle. | Hyperbole |
| 49. Revenge is a kind of wild justice. | Metaphor |
| 50. She wept oceans of tears. | Hyperbole |
| 51. She is as fresh as dew. | Simile |
| 52. She is a fen of stagnant water. | Metaphor |
| 53. She hangs like a star in the dew of our song. | Simile |
| 54. So like a shattered column lay the king. | Simile |
| 55. But patience to prevent, that murmur soon replies. | Personification |
| 56. Curses are like chickens they come home to roost. | Simile |
| 57. Death lays his icy hands even on kings. | Personification |
| 58. Errors, like straws, upon the surface flow. | Simile |
| 59. Exult, o shores! and ring o bells! | Apostrophe |
| 60. Expanding like the petals of young flowers
I watch the gentle opening of your minds. | Simile |
| 61. From star-like eyes doth seek
Fuel to maintain his fires. | Simile |
| 62. Frailty! They name is woman. | Apostrophe |
| 63. Great lord of all things yet a prey to all. | Oxymoron |

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| 64. He is now in the sunset of his days. | Metaphor |
| 65. I chatter, chatter, as I flow to join the brimming river. | Onomatopoeia |
| 66. I hear lake water lapping. | Onomatopoeia |
| 67. I heard the water lapping on the crag. | Onomatopoeia |
| 68. King James I was known as the wisest fool of Christendom. | Oxymoron |
| 69. Life is a tale told by an idiot. | Metaphor |
| 70. Life is as tedious as a twice told tale. | Simile |
| 71. Lightly! O lightly! We glide and we sing
We bear her along like a pearl on a string | Simile |
| 72. Like is but a walking shadow. | Simile |
| 73. Let not ambition mock their useful toil. | Personification |
| 74. Life is bitter sweet. | Oxymoron |