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By Er. Shubham Sir

Since 2011

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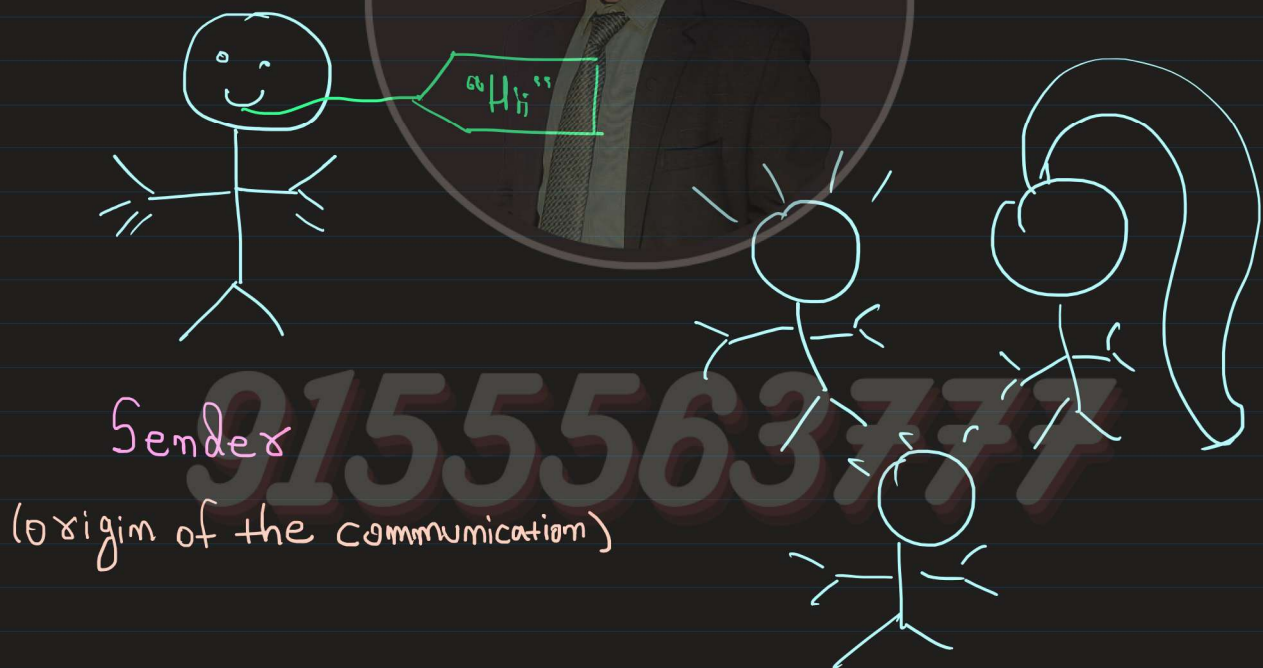


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Communication :- प्रक्रिया

- Communication is the process of exchanging information, ideas, thoughts, or feelings between individuals or group.
- It involves a sender, who conveys a message and a receiver, who interprets the message.



→ Communication can occur through various channels, including

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→ Communication can occur through various channels, spoken or written words, body language and facial expressions.

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Role of Communication:-

Communication plays a vital role in both personal and professional life, as it facilitates the exchange of ideas, information and emotions.

- i) **Building Relationship** :- Communication fosters understanding, trust, and emotional connection among individuals.
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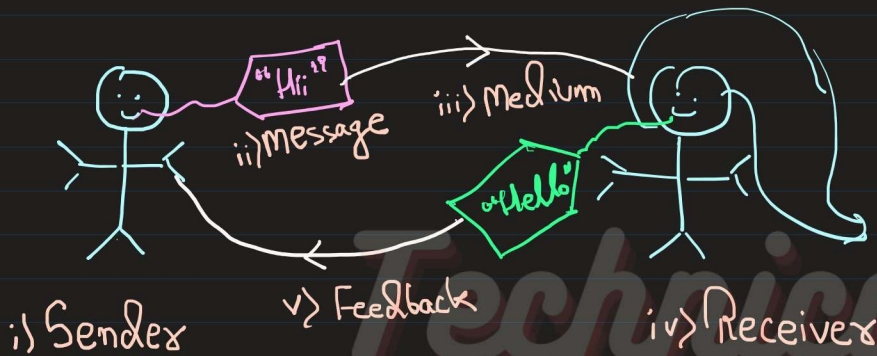
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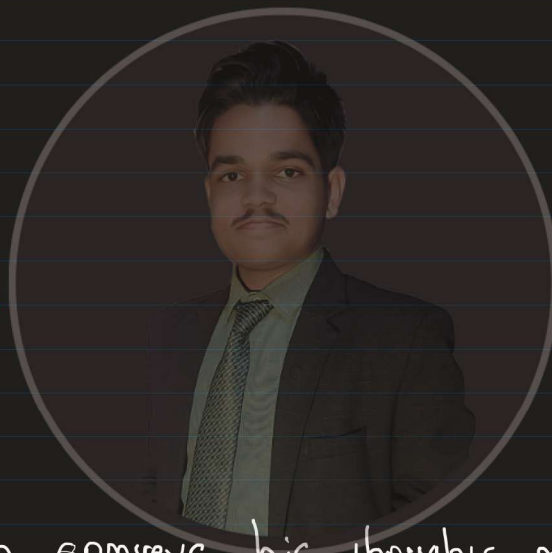


*** Elements of Communication:-



→ There are five elements of communication:

- i) Sender
- ii) Message
- iii) Medium
- iv) Receiver
- v) Feedback



i) Sender:-

- The person who conveys his thoughts, message or ideas to the receiver is known as sender.
- Sender acts as the origin of communication process and represents the source of communication.
- For example, in a classroom, a teacher is a sender.

ii) Message :-

- The subject matter of communication is termed as

message.

- It includes ideas, feelings, suggestions, orders, etc., which a sender wants to convey to the receiver.

iii) Medium :-

- It is also known as communication medium or channel.
- The path, channel or medium through which message is transmitted to the receiver is known as medium.
- It can be in written form, face to face, through telephone, letter, internet, etc.

iv) Receiver :-

- The person who receives the message of the sender and interprets it, is known as the receiver.
- For examples, students are receiver in the classroom.

v) Feedback :-

- In order to complete the process of communication, feedback is essential.
- The process of reversal of communication in which the receiver expresses his reaction to the sender of the message is known as feedback.
- Feedback ensures that the receiver has received and

understand the message.



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Process of Communication:-

→ The process of communication involves the following steps:

i) Idea Formation:-

→ Sender is a person who convey his thoughts, ideas or messages to the receiver.

→ Before sending the message, an idea is formed in sender's mind about the message.

ii) Encoding :-

→ Encoding is a process in which an idea is converted into a message.

→ Message includes words, pictures, symbols, gestures, etc, or the combination of these, which should be understood by the receiver.

iii) Medium / Channel :-

→ The path through which encoded message is transmitted to the receiver is known as channel.

→ It can be in the form of spoken, written, or through telephone & internet, etc.

iv) Transmission :-



→ The message is transmitted through the selected medium or channel.

v) Receiving :-

→ The transmitted message is received by the receiver.

vi) Decoding :-

→ After receiving the message, receiver ^{अर्थान्तरित} interprets the encoded message, so that he can understand the meaning of the message.

vii) Feedback :-

→ The process of reversal of communication in which the receiver expresses his reaction to the sender of the message is known as feedback.

→ Feedback ensures that the receiver has received and understood the message.

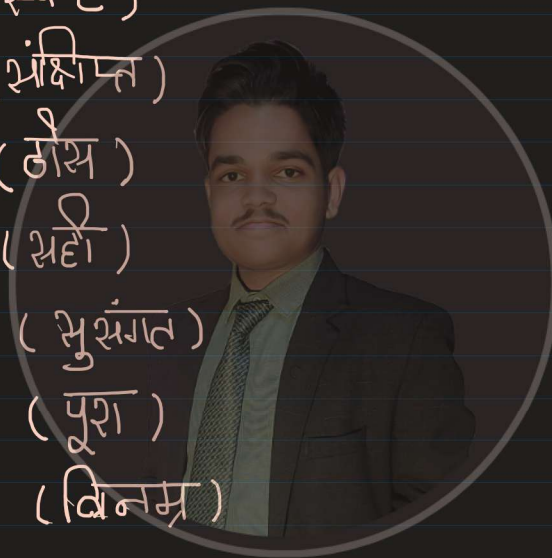
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7 C's of Communication :-

- The seven C's or principle of communication is a list of principles that we should ensure all of our communication adhere to.
- The purpose of these principles is to help ensure that the person you're communicating hears and understand what you're trying to say.
- The seven C's are:-

- i) Clear (स्पष्ट)
- ii) Concise (संक्षिप्त)
- iii) Concrete (ठोस)
- iv) Correct (सही)
- v) Cohesive (सुसंगत)
- vi) Complete (पूरा)
- vii) Courteous (विनम्र)



i) Clear :-

- Clarity is ensuring that what you're saying is communicated clearly and without any misunderstanding.
- Good advice for being clear includes:
 - * Use simple language
 - * Don't use complex idioms
 - * Don't use any confusing term



ii) Concise :-

- We should convey our points in concise way to the receiver.
- Short sentences are more likely to keep the attention of the listener, so try to use as little words as possible to communicate your message.
- Concise communication is non-repetitive, saves time, and is more comprehensive for the audience.

iii) Concrete :-

- A concrete message is precise and backed by confidence as well the use of supporting facts and figures.

iv) Correct :-

- We should use the most suitable language for our specific message, and the best form of communication.
- Correctness also means keeping your language free of mistake, whether that's grammatical, spelling or other inaccuracies.

v) Coherent :-

- Coherent conversation makes sense and flows logically.
- Think carefully about the order of your points and how can you make it come across in an easy-to-understand way.



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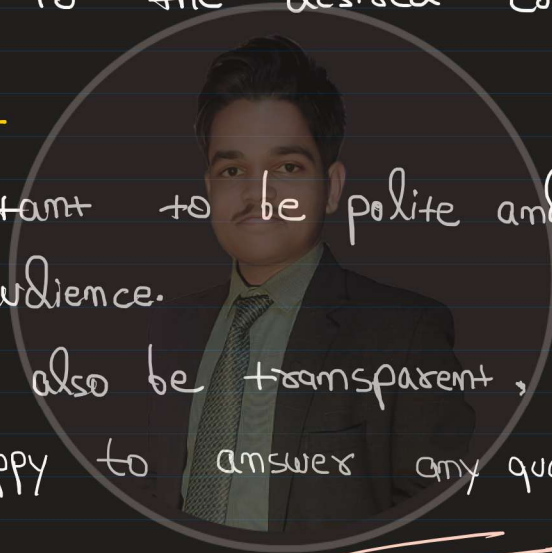
→ It's also important to be consistent with style and content when delivering multiple forms of communication.

vi) Complete :-

- We should have to make sure that no any information is missing in the message.
- Complete communication ensures that the audience has all the information they need, and are able to easily come to the desired conclusion.

vii) Courteous :-

- It's important to be polite and respectful to your audience.
- We should also be transparent, open and honest and be happy to answer any questions if applicable.



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Barriers of Communication :-

बाधा

- Any disruption in the process of communication is known as barriers of communication.
- It can be either at the sender side or the receiver side or of medium.
- There are many barriers which can affect the process of communication :

- i) Psychological (मानसिक)
- ii) Physiological (शारीरिक)
- iii) Physical / Mechanical (भौतिक)
- iv) Semantic / Language (भाषाई)
- v) Cultural (सांस्कृतिक)

i) Psychological Barrier :-

- Sometimes, strong emotions like anger or sadness, nervousness, etc can affect our mental well being, thus making communication less than effective.

ii) Physiological Barrier :-

- When the physical condition of either the receiver or the sender is not well, it leads to a barrier in communication.

→ Poor health conditions, poor eyesight, hearing difficulties, etc are some examples of physiological barriers to effective communication.

iii) Physical / Mechanical Barriers:-

↓
Surroundings

↓
Equipment / Technology

अवस्था

→ Physical or mechanical barriers are a result of disturbances in our surroundings which leads to ineffective communication.

अवस्था - ५१२५

→ Its examples include inadequate equipments such as outdated computers/phones, internet connectivity, background noise, poor lighting, etc.

iv) Semantic / Language Barriers:-

→ Semantic barriers are also known as language barriers.

→ There can be two reasons of language barriers:

i) Sometimes the language used by the sender is not understandable by the receiver.

ii) Sometimes due to lack of clarity or complexity of message there can be a case of semantic barrier.

v) Cultural Barriers:-

→ Cultural Barriers are those that arise due to lack

of similarities among the different cultures of the world.



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Overcome / Minimization of Barriers:-

- There are several ways to minimize communication barriers:-
- i) Be clear and concise :- Use simple language
 - ii) Be a good listener :- Listen more than you speak, and ask question to clarify.
 - iii) Be respectful :- Consider the other person's beliefs and feelings and acknowledge their emotional response.
 - iv) Avoid information overload :- Too much information can be confusing, so try to express your message in concise way.

Effective Communication :-

effect → अहंता प्रभाव

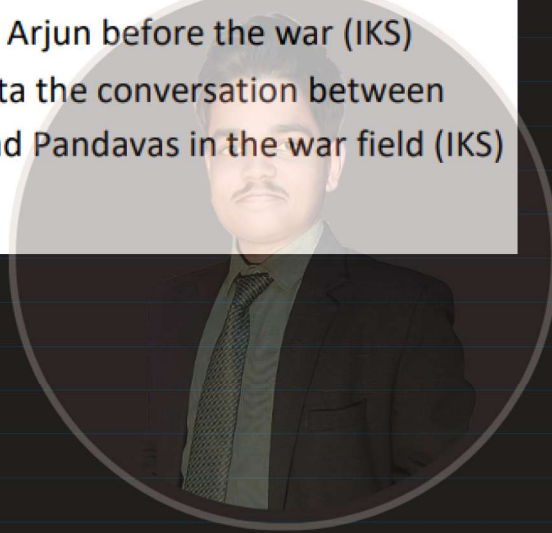
affect → व्युत्पन्न प्रभाव

- Effective communication is the process of exchanging information, intentions and emotions in a way that is clear, concise and understood by the intended audience.
- Effective communication includes proper use of communication medium and ensures feedback from the receiver.



Unit-1.0 Communication

- 1.1 Communication: Role, Relevance, Elements (Context-Sender-Message-Channel-Receiver-Feedback)
- 1.2 Process / Stages: Ideation- Encoding, Selecting Proper Channel, Transmission, Receiving, Decoding, Giving Feedback
- 1.3 7 Cs / Principles of Effective Communication: Considerate, Correct, Concrete, Concise, Clear, Complete. Courteous
- 1.4 Barriers to Communication: Physiological, Physical, Psychological, Mechanical, Semantic/Language, Cultural. Overcome/ minimize Barriers.
- 1.5 Case Studies from:
 - Bhagwat Geeta's conversation between Krishna and Arjun before the war (IKS)
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Unit - 1 Important Questions

1.) What is the role of communication?

2.) Explain the elements of communication.

3.) Explain communication process in detail.

communication cycle / communication stage

4.) What are the principles of communication?

Explain the 7 C's of communication.

5.) What are the barriers of communication? How can we overcome or minimize those barriers?

6.) What is effective communication? How can we make our communication effective.

7.) Explain the significance of feedback in the process of communication? Why is it necessary?

Unit 1 : The End !! ✓✓

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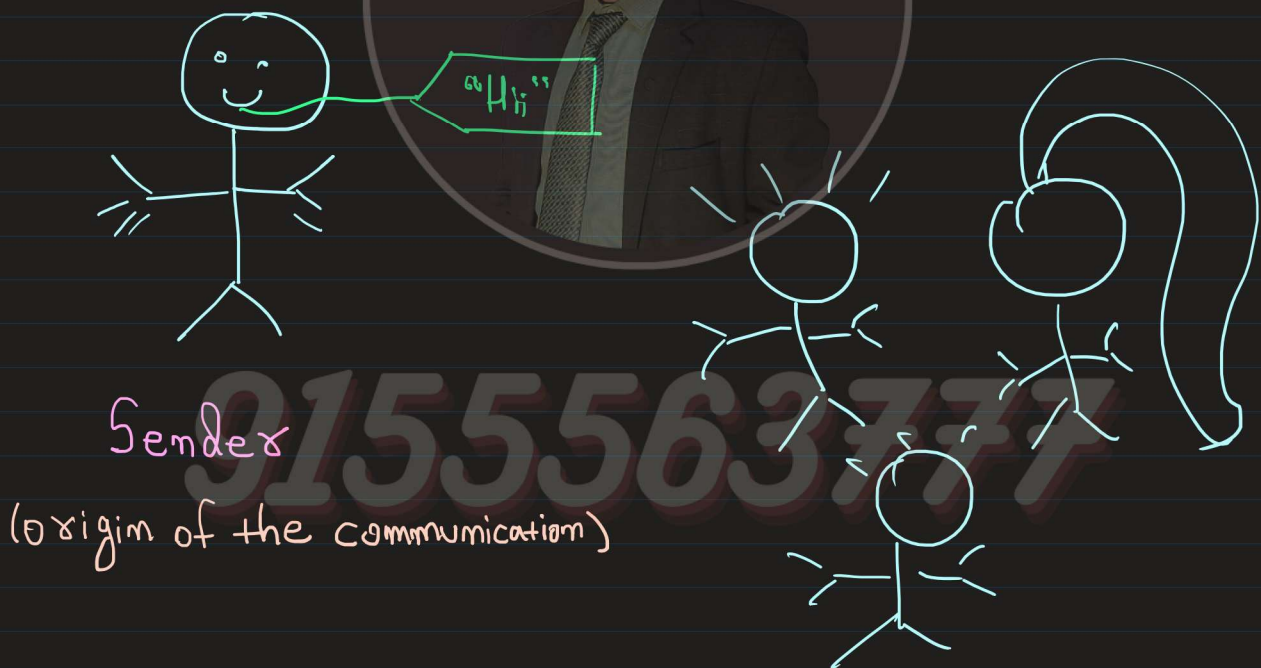


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Receiver(s) प्राप्त
(medium)

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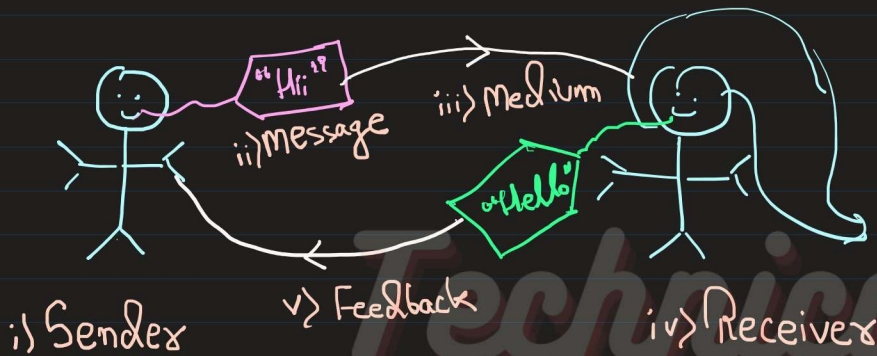
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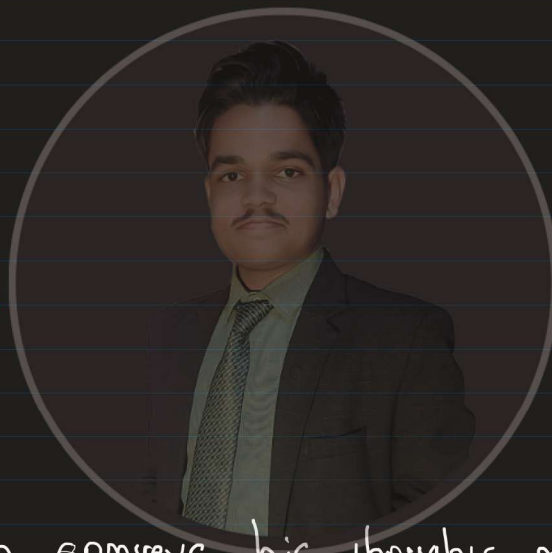


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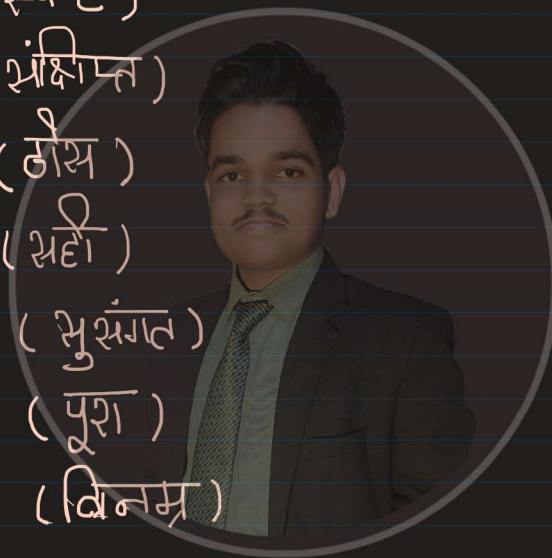
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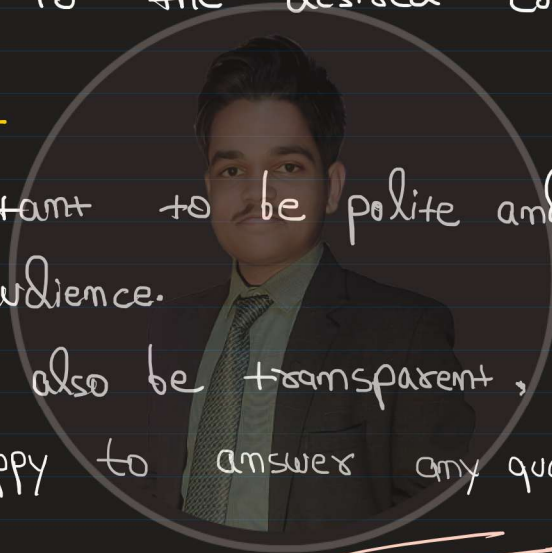
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रोगावस्था / तबीयत

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↓
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अवस्था - ५१२५

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Effective Communication :-

effect → अहंता प्रभाव

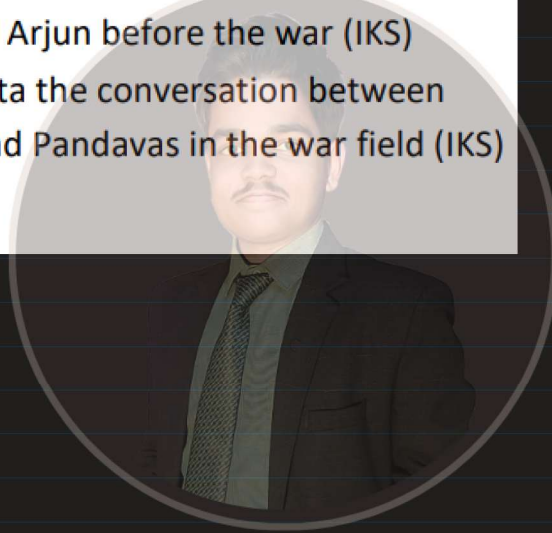
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Unit 1 : The End !! ✓✓

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An Astrologer's Day

‘R. K. Narayan’

Rasipuram Krishnaswami Narayan (1906 - 2002) is one of the best - known of Indian English writers. He was born and brought up in Madras. He began by contributing items to a city newspaper. When Punch accepted one of his pieces, he embarked in earnest on his career as a novelist and a short story writer. His writings portray the Indian ethos with remarkable simplicity and humor. He created the fictional world of



***Malgudi.** A winner of the Sahitya Akademi Award (1960) and the **Padma Vibhushan (2000)**, he was nominated for a term in the Rajya Sabha. His novel, *The Guide* (1958), has been made into a popular film. Narayan also wrote essays, both personal and general, an autobiography (*My Days*, 1974), a travelogue (*My Dateless Diary*, 1964) and retold Indian epics and myths (*The Ramayana, the Mahabharata and Gods, Demons and Others*).*

*"**An Astrologer's Day**" is a story about a man who runs away from his home and pretends to be an astrologer after imagining that he has committed a murder. In a strange situation, an ironic twist of fate, he runs into the very man he thought he had killed.*

AN ASTROLOGER'S DAY

Punctually at midday he opened his bag and spread out his professional equipment, which consisted of a dozen cowrie shells, a square piece of cloth with obscure mystic charts on it, and a bundle of palmyra writing. His forehead was resplendent with sacred ash and vermilion, and his eyes sparkled with a sharp abnormal gleam which was really an outcome of a continual searching look for customers, but which his simple clients took to be a prophetic light and felt comforted. The power of his eyes was considerably enhanced by their position, placed as they were between the painted forehead and the dark whiskers which streamed down his cheeks: even a halfwit's eyes would sparkle in such a setting. To crown the effect he wound a saffron coloured turban around his head. This colour scheme never failed. People were attracted to him as bees are attracted to cosmos or dahlia stalks. He sat under the boughs of a spreading tamarind tree

An Astrologer's Day

'R. K. Narayan'



which flanked a path running through the Town Hall Park. It was a remarkable place in many ways: a surging crowd was always moving up and down this narrow road morning till night. A variety of trades and occupations was represented all along its way: medicine sellers, sellers of stolen hardware and junk, magicians, and, above all, an auctioneer of cheap cloth, who create enough din all day to attract the whole town. Next to him in vociferousness came a vendor of fried groundnut, who gave his ware a fancy name each day, calling it 'Bombay Ice-cream' one day, and on the next 'Delhi Almond' and on the third 'Raja's Delicacy', and so on and so forth, and people flocked to him. A considerable portion of this crowd dallied before the astrologer too. The astrologer transacted his business by the light of a flare which crackled and smoked up above the groundnut heap nearby. Half the enchantment of the place was due to the fact that it did not have the benefit of municipal lighting. The place was lit up by shop lights. One or two had hissing gaslights, some had naked flares stuck on poles, some were lit up by old cycle lamps, and one or two, like the astrologer's managed without lights of their own. It was a bewildering criss-cross of light rays and moving shadows. This suited the astrologer very well, for the simple reason that he had not the least intended to be an astrologer when he began life; and he knew no more of what was going to happen to himself next minute. He was as much a stranger to the stars as were his innocent customers. Yet he said things which pleased and astonished everyone; that was more a matter of study, practice, and shrewd guesswork. All the same, it was as much an honest man's labour as any other, and he deserved the wages he carried home at the end of a day.

He had left his village without previous thought or plan. If he had continued there he would have carried on the work of his forefathers—namely tilling the land, living, marrying, and ripening in his cornfield and ancestral home. But that was not to be. He had to leave home without telling anyone and he could not rest till he left it behind a couple of hundred miles. To a villager it is a great deal, as if an ocean flowed between.

An Astrologer's Day

'R. K. Narayan'



He had a working analysis of mankind's troubles; marriage, money, and the tangles of human ties. Long practice had sharpened his perception. Within five minutes he understood what was wrong. He charged three pies per question, never opened his mouth till the other had spoken for at least ten minutes, which provided him enough stuff for a dozen answers and advises. When he told the person before him, gazing at his palm, 'In many ways you are not getting the fullest results for your efforts', nine out of ten were disposed to agree with him. Or he questioned: 'Is there any woman in your family, maybe even a distant relative, who is not well disposed towards you?' Or he gave an analysis of character: 'Most of your troubles are due to your nature. How can you be otherwise with Saturn where he is? You have an impetuous nature and rough exterior'. This endeared him to their hearts immediately, for even the mildest of us loves to think that he has a forbidding exterior.

The nuts vendor blew out his flare and rose to go home. This was a signal for the astrologer to bundle up too, since it left him in darkness except for a little shaft of green light which strayed in from somewhere and touched the ground before him. He picked up his cowrie shells and paraphernalia and was putting them back into his bag when the green shaft of light was blotted out; he looked up and saw a man before him. He sensed a possible client and said: "You look so careworn. It will do you good to sit down for a while and chat with me". The other grumbled some reply vaguely. The astrologer pressed his invitation; whereupon the other thrust his palm under his nose saying: "You call yourself an astrologer?" The astrologer felt challenged and said, tilting the other's palm towards the green shaft of light: "Yours is a nature...." "Oh, stop that, the other said, 'tell me something worth while.

Our friend felt piqued. 'I charge only three pies per question, and what you get ought to be good enough for your money.' At this the other withdrew his arm, took out an anna, and flung it out to him, saying: 'I have some questions to ask. If I prove you are bluffing, you must return that anna to me with interest.'

An Astrologer's Day

'R. K. Narayan'



'If you find my answers satisfactory, will you give me five rupees?'

'No' 'Or will you give me eight annas?'

'All right, provided you give me twice as much if you are wrong,' said the stranger. This pact was accepted after a little further argument. The astrologer sent up a prayer to heaven as the other lit a cheroot. The astrologer caught a glimpse of his face by the matchlight. There was a pause as cars hooted on the road, jutka drivers swore at their horses, and the babble of the crowd agitated the semi-darkness of the park. The other sat down, sucking his cheroot, puffing out, sat there ruthlessly. The astrologer felt very uncomfortable. 'Here, take your anna back. I am not used to such challenges. It is late for me today.' He made preparations to bundle up. The other held his wrist and said: "You can't get out of it now. You dragged me in while I was passing." The astrologer shivered in his grip; and his voice shook and became faint. 'Leave me today. I will speak to you tomorrow. The other thrust his palm in his face and said: 'Challenge is challenge. Go on. The astrologer proceeded with his throat drying up: 'There is a woman...'

'Stop,' said the other. 'I don't want all that. Shall I succeed in my present search or not? Answer this and go. Otherwise I will not let you go till you disgorge all your coins.' The astrologer muttered a few incantations and replied: 'All right. I will speak. But will you give me a rupee if what I say is convincing? Otherwise I will not open my mouth, and you may do what you like.' After a good deal of haggling the other agreed. The astrologer said: "You were left for dead. Am I right?"

"Ah, tell me more."

"A knife has passed through you once" said the astrologer. 'Good fellow!' He bared his chest to show the scar. What else?

'And then you were pushed into a well nearby in the field. You were left for dead.'

An Astrologer's Day

'R. K. Narayan'



"I should have been dead if some passer-by had not chanced to peep into the well," exclaimed the other, overwhelmed by enthusiasm. "When shall I get at him?" he asked clenching his fist.

"In the next world," answered the astrologer. "He died four months ago in a far-off town. You will never see any more of him". The other groaned on hearing it. The astrologer proceeded:

'Guru Nayak.

'You know my name!' the other said, taken aback.

"As I know all other things. Guru Nayak, listen carefully to what I have to say. Your village is two days' journey due north of this town. Take the next train and be gone. 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. 'Rub it on your forehead and go home. Never travel Southward again, and you will live to be a hundred.'

'Why should I leave home again?' the other said reflectively.

'I was only going away now and then to look for him and to choke out his life if I met him. He shook his head regretfully. 'He has escaped my hands. I hope at least he died as he deserved.' 'Yes,' said the astrologer. 'He was crushed under a lorry. The other looked gratified to hear it.

The place was deserted by the time the astrologer picked up his articles and put them into his bag. The green shaft was also gone, leaving the place in darkness and silence. The stranger had gone off into the night, after giving the astrologer a handful of coins.

It was nearly midnight when the astrologer reached home. His wife was waiting for him at the door and demanded an explanation.

He flung the coins at her and said: 'Count them. One man gave all that.' "Twelve and a half annas," she said, counting. She was overjoyed. 'I can buy some jaggery and coconut tomorrow. The child has been asking for sweets for so many days now. I will prepare some nice stuff for her.'

An Astrologer's Day

'R. K. Narayan'



"The swine has cheated me! He promised me a rupee," said the astrologer. She looked up at him. "You look worried. What is wrong?"

"Nothing."

After dinner, sitting on the pyol, he told her: "Do you know a great load is gone from me today? I thought I had the blood of a man on my hands all these years. That was the reason why I ran away from home, settled down here, and married you. He is alive."

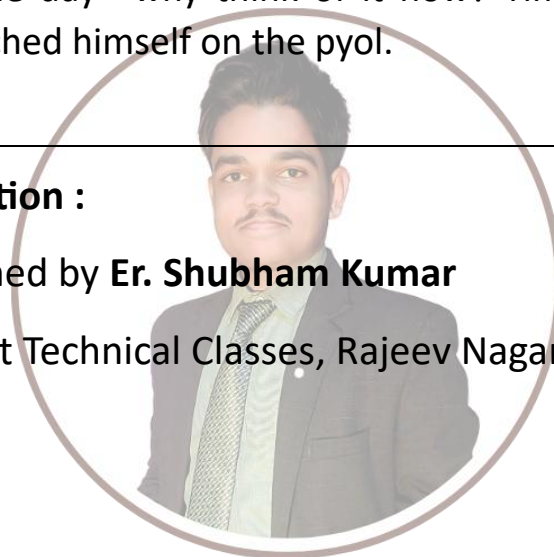
She gasped. "You tried to kill!"

"Yes in our village, when I was a silly youngster, we drank, gambled, and quarreled badly one day—why think of it now? Time to sleep," he said yawning, and stretched himself on the pyol.

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An Astrologer's Day

'R. K. Narayan'

Important Multiple-Choice Questions

1. The story 'An Astrologer's Day' is written by-

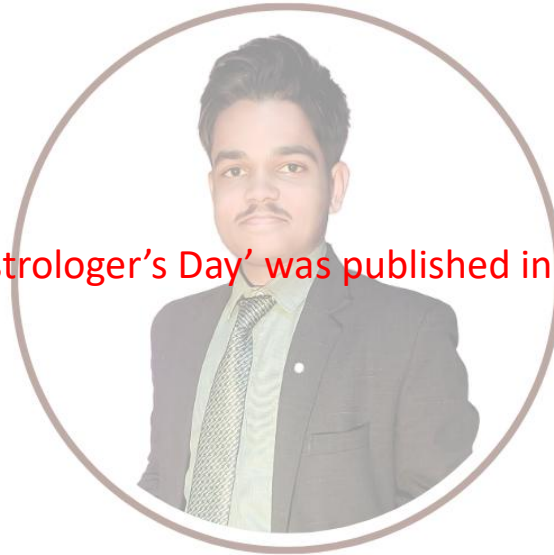
- (a) Ruskin Bond
- (b) Mulk Raj Anand
- (c) R. K. Narayan
- (d) Khushwant Singh

2. 'An Astrologer's Day' is

- (a) a short story
- (b) a novel
- (c) a travelogue
- (d) an essay

3. The story 'An Astrologer's Day' was published in-

- (a) 1937
- (b) 1943
- (c) 1947
- (d) 1948



4. The short story 'An Astrologer's Day' has been taken from-

- (a) Swami and Friends
- (b) The Dark Room
- (c) The Guide
- (d) Malgudi Days

5. The astrologer used to open his shop-

- (a) at night

An Astrologer's Day

'R. K. Narayan'



(b) at morning

(c) at noon

(d) in the afternoon

6. The astrologer's professional equipment consisted of –

(a) a square piece of cloth with obscure mystic charts on it

(b) a notebook and a palmyra writing

(c) some cowrie shells

(d) all of these

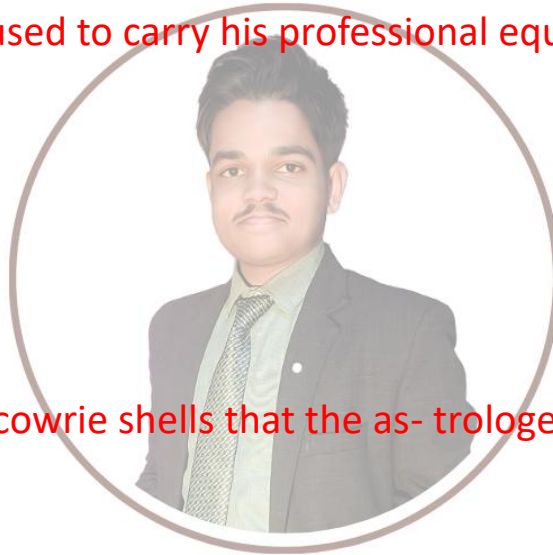
7. The astrologer used to carry his professional equipment in a-

(a) bag

(b) box

(c) suitcase

(d) basket



8. The number of cowrie shells that the astrologer had in possession was-

(a) ten

(b) twelve

(c) fifteen

(d) eighteen

9. The astrologer's forehead was beaming with-

(a) sacred dust of sacred ash

(b) sandalwood dust and vermilion

(c) sacred ash and vermilion

An Astrologer's Day

'R. K. Narayan'



(d) sacred dust and vermilion

10. The colour of the was- astrologer's turban

(a) red

(b) saffron

(c) white

(d) orange

11. People were attracted to the astrologer like-

(a) bees to dahlia

(b) a child to mother

(c) children to toys

(d) police to criminal

12. The astrologer sat for his business under the-

(a) palm tree

(b) mango tree

(c) peepal tree

(d) tamarind tree



13. The path that touched the astrologer's shop, went through-

(a) forest

(b) a temple ground

(c) village fair

(d) Town Hall Park

14. The path running through the Town Hall Park remained-

(a) always lonely

An Astrologer's Day

'R. K. Narayan'



(b) very crowded

(c) deserted

(d) almost lonely

15. The names 'Bombay Ice Cream', 'Delhi Almond' and 'Raja's Delicacy' were given to-

(a) hardwares

(b) sweets

(c) cheap clothes

(d) groundnuts

16. The most loud among the shopkeepers was the-

(a) medicine seller

(b) groundnut seller

(c) magician

(d) astrologer

17. The astrologer had-

(a) a hissing gaslight

(b) cycle lamp

(c) no light

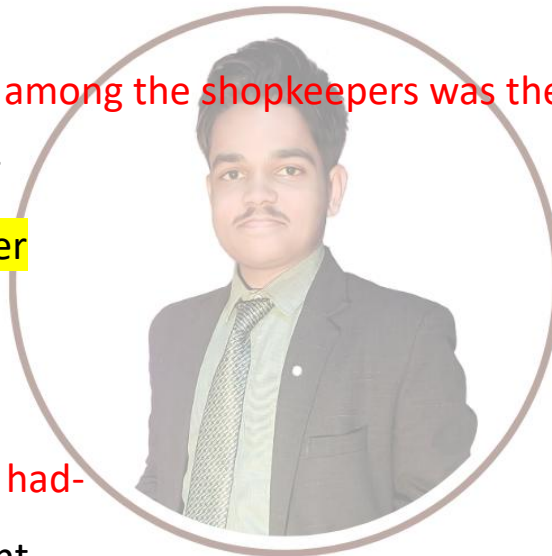
(d) kerosene lamp

18. The astrologer left his village-

(a) for a quarrel with his brother

(b) without any previous thought or plan

(c) with a lot of thought and plan



An Astrologer's Day

'R. K. Narayan'



(d) to be an astrologer

19. What are the common troubles of human life-

(a) marriage

(b) cash

(c) tangles of human ties

(d) all of these

20. What sharpened the astrologer's perception-

(a) long study

(b) long practice

(c) yoga

(d) his faith in the gods

21. At the beginning of conversation, the astrologer let his customers to speak for at least-

(a) 10 minutes

(b) 15 minutes

(c) 20 minutes

(d) 5 minutes

22. For asking a question, the astrologer charged-

(a) two pice

(b) three pice

(c) four pice

(d) five pice



An Astrologer's Day

'R. K. Narayan'



23. "He picked up his cowrie shells and paraphernalia"-The word "paraphernalia" means-

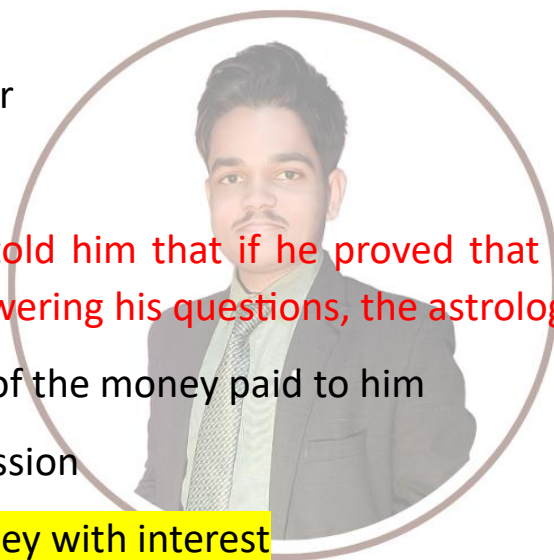
- (a) binocular
- (b) a thick lense
- (c) equipment
- (d) calculator machine

24. "You call yourself an astrologer?" The speaker is-

- (a) the wife of the astrologer
- (b) the stranger
- (c) the nuts-vendor
- (d) the narrator

25. The stranger told him that if he proved that the astrologer was bluffing while answering his questions, the astrologer had to-

- (a) return double of the money paid to him
- (b) leave his profession
- (c) return the money with interest
- (d) accompany him to his home



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An Astrologer's Day

‘R. K. Narayan’



Important Questions & Answers

1. What is the moral of "An Astrologer's Day" by R.K. Narayan?

The moral of "An Astrologer's Day" by R.K. Narayan revolves around the value of relying on one's own wit and practical knowledge over trusting in pseudo-sciences like astrology. The protagonist, an astrologer who knows little about the stars, uses his intuition and experience to navigate life's challenges, notably when dealing with an old adversary. This theme is highlighted by the quote, "An ounce of a man's own wit is worth a ton of other people's," emphasizing the importance of self-reliance and astuteness.

2. What is the character sketch of the astrologer in "An Astrologer's Day"?

The astrologer in R.K. Narayan's "An Astrologer's Day" is depicted as a shrewd and observant man who uses his keen understanding of human nature to make accurate predictions. He relies more on his intuition and psychological insights rather than any actual astrological knowledge, and his appearance and demeanor are carefully crafted to inspire trust and confidence in his clients.

3. What does the sentence "He was as much a stranger to the stars as were his innocent customers" from "An Astrologer's Day" mean?

In "An Astrologer's Day," the sentence "He was as much a stranger to the stars as were his innocent customers" uncovers the protagonist's real identity as a con artist. In other words, he is not an actual astrologer but merely poses as one. He can read the stars just as well as his oblivious customers can, which means he cannot read stars at all. He merely pretends to in order to swindle them out of their money.

4. The conclusion and irony in "An Astrologer's Day."

An Astrologer's Day



'R. K. Narayan'

The conclusion of "An Astrologer's Day" reveals the irony that the astrologer, who appears to possess mystical knowledge, is merely a man using his shrewd observational skills. The ultimate irony lies in the fact that the astrologer unknowingly encounters a man he once wronged, but his cleverness allows him to escape retribution and continue his deceptive practice.

5. What motivated the protagonist of An Astrologer's Day to become an astrologer?

The protagonist in "An Astrologer's Day" became an astrologer primarily out of necessity to support himself and his family. He stumbled upon the profession by acquiring second-hand equipment and found he had a knack for comforting people with his words, despite knowing little about astrology. His ability to guess shrewdly and soothe worries made it a viable way to earn a living.

6. What does "tangles of human ties" mean in "An Astrologer's Day"?

"Tangles of human ties" in "An Astrologer's Day" refers to the complex and often problematic relationships between people. The astrologer, with his deep understanding of human troubles, recognizes that issues like marriage and money are often intertwined with complicated personal relationships, as exemplified by his own past conflict and near-fatal encounter with a former acquaintance.

7. How does the conversation between the astrologer and his wife impact your opinion of him?

The conversation between the astrologer and his wife reveals his humanity and simplicity, showing his pleasure in providing for his family despite his deceptive profession. This interaction, coupled with the plot twist about his past, shifts the perception of the astrologer from a mere cheat to a complex character who seeks redemption and peace, highlighting the harsh realities of their life.

An Astrologer's Day

'R. K. Narayan'



8. What is the setting of "An Astrologer's Day"?

The setting of "An Astrologer's Day" is a bustling, tree-lined area in the Town Hall Park of an Indian city, possibly the fictional town of Malgudi. The story depicts a vibrant marketplace filled with vendors and crowds, lit by flares and gaslights due to the absence of municipal lighting. The astrologer sets up his stall under a tamarind tree, relying on the light from a nearby groundnut vendor.

9. What personal effects did the astrologer use to attract people?

The astrologer used personal effects such as professional equipment, a holy man's attire, and specific physical attributes like holy ash, vermilion, and a turban to attract people. He meticulously created an appearance and demeanor that suggested spirituality and mystical knowledge. Despite having no real powers, his keen understanding of human nature and shrewd questioning skills made him appear convincing to his customers.

10. In "An Astrologer's Day," why does the astrologer advise the stranger about his past?

In "An Astrologer's Day" by R. K. Narayan, the astrologer gives the specific advice about his client's past because he recognizes him. He is not a stranger but rather a man he tried to kill when he was younger who has come looking for him. The astrologer tells the man to go home and stop seeking the person who attempted to murder him so that the man will stop pursuing him and leave him alone.

11. The suitability of the title "An Astrologer's Day" for Narayan's story.

The title "An Astrologer's Day" is suitable for Narayan's story as it encapsulates a significant day in the life of the astrologer. This day not only highlights his daily routine but also brings an unexpected encounter that changes his life, emphasizing the theme of fate and destiny central to the narrative.

An Astrologer's Day

‘R. K. Narayan’



12. How does the groundnut vendor benefit the astrologer in "An Astrologer's Day"?

The presence of the groundnut vendor is beneficial to the astrologer because it brings him extra business. Many of the customers who come to buy his wares also hang around the astrologer.

13. What equipment did the astrologer carry in "An Astrologer's Day"?

In "An Astrologer's Day," the astrologer's equipment includes a dozen cowrie shells, a square piece of cloth with mystic charts, a notebook, and a bundle of palmyra writing. He also paints his forehead with ash and vermillion and wears a turban to enhance his esoteric appearance, though these items are mainly for show.

14. Why did the astrologer deserve his wages?

The astrologer deserves his wages because, despite not being a legitimate astrologer, he provides valuable advice through "study, practice, and shrewd guesswork." His understanding of people's common problems, combined with his long working hours, justifies his earnings. Additionally, his humble lifestyle and dedication to supporting his family garner the reader's sympathy and agreement that he deserves his meager wages.

15. Why did the astrologer run from his village in "An Astrologer's Day"?

The astrologer ran from his village because he believed he had killed a man in a quarrel. He felt a great burden lifted when he discovered the man was alive during a chance encounter years later. This revelation allowed him to feel relief and continue living without fear of retribution.

16. Reasons Guru Nayak couldn't recognize the astrologer in "An Astrologer's Day"

An Astrologer's Day



'R. K. Narayan'

Guru Nayak couldn't recognize the astrologer because it was nighttime, and the astrologer had altered his appearance since their last encounter. Additionally, their previous meeting occurred under traumatic circumstances, which obscured Nayak's memory of the astrologer's face.

17. Write the summary of An Astrologer's Day.

The story is about a man who makes a living as an astrologer, sitting under a tree in a busy street every day and offering to tell the fortune of any passer-by who is willing to pay for him to do so. However, the 'astrologer' in reality knows little of the stars, and instead tends to rely on shrewd guesses, cold reading, and letting his clients talk for long enough for him to gain enough background to their lives in order to create the illusion that he somehow knows things about them which they have not told him.

He also tends to tell them things which he senses they want to hear, knowing that people are more likely to be willing to hand over money to someone who tells them positive things rather than someone who delivers bad news.

One night, as he is preparing to head home having finished his evening's work, the astrologer spots a man and invites him to sit with him and have his fortune read. However, the stranger calls into doubt the astrologer's abilities, and challenges him. He will give him an anna (one-sixteenth of a rupee) but if the astrologer's answer is unsatisfactory, the astrologer must pay him the anna back, with interest.

They negotiate, and the stranger agrees to pay the astrologer eight annas if he gives him satisfactory answers, but the astrologer must give the stranger more than that if he fails to prove his talents.

An Astrologer's Day

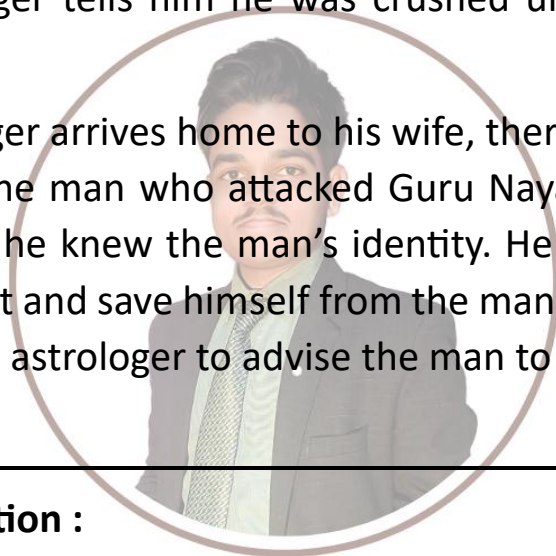
'R. K. Narayan'



After an unpromising start, which fails to impress the stranger, the astrologer correctly identifies that the man was stabbed and then thrown into a well, where he was left for dead. He also tells the man his name, Guru Nayak. When Nayak asks the astrologer when he will meet the man who tried to kill him so he can exact his revenge, the astrologer replies that the man died four months ago in a far-off town.

The astrologer then tells Nayak to return home to his village and never leave again. If he does this, he will live to be a hundred. Nayak is only too happy to agree to this, revealing that he only left his village to try to locate the man who almost killed him. Now he knows the man is dead (the astrologer tells him he was crushed under a lorry), he is satisfied.

When the astrologer arrives home to his wife, there is a twist. It turns out that he was the man who attacked Guru Nayak and left him for dead. This is how he knew the man's identity. He was able to throw Nayak off the scent and save himself from the man's vengeance, using his authority as an astrologer to advise the man to return home.



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PROSE



INDIAN CIVILIZATION AND CULTURE

Mahatma Gandhi

MOHAN DAS KARAMCHAND GANDHI (1869-1948), popularly known as *Bapu* or the Father of the Nation, was more a spiritual leader than a politician. He successfully used truth and non-violence as the chief weapons against the British rule in India and helped India gain independence. From 1915 till 1948, he completely dominated Indian politics. He died at the hands of a fanatic on 30 January, 1948. His autobiography, *My Experiments with Truth*, and the numerous articles that he wrote for *Young India* and the speeches that he delivered on different occasions, reveal him not only as an original thinker but also as a great master of chaste, idiomatic English. In the following extract '*Indian Civilization and Culture*,' Gandhiji talks about the sound foundation of Indian civilization which has successfully withstood the passage of time. The western civilization which has the tendency to privilege materiality cannot match the Indian civilization that elevates the moral being.



A. Answer the following questions orally:

- 1 What do you know about Gandhiji?
- 2 What did Gandhi do for the farmers in Bihar?
- 3 What do you understand by civilization and culture?
- 4 What do our holy scriptures tell us about universal human values?

INDIAN CIVILIZATION AND CULTURE

1. I believe that the civilization India has evolved is not to be beaten in the world. Nothing can equal the seeds sown by our ancestors. Rome went, Greece shared the

same **fate**, the might of the **Pharaohs** was broken, Japan has become westernized; of China nothing can be said, but India is still, somehow or other, sound at the foundation. The people of Europe learn their lessons from the writings of the men of Greece or Rome which exist no longer in their former glory. In trying to learn from them, the Europeans imagine that they will avoid the mistakes of Greece and Rome. Such is their pitiable condition.

2. In the midst of all this, India remains **immovable** and that is her **glory**. It is a charge against India that her people are so uncivilized, ignorant and **stolid**, that it is not possible to induce them to adopt any changes. It is a charge really against our merit. What we have tested and found true on the **anvil** of experience, we dare not change. Many thrust their advice upon India, and she remains steady. This is her beauty; it is the **sheet anchor** of our hope.
3. Civilization is that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are **convertible** terms. To observe morality is to attain mastery over our minds and our passions. So doing, we know ourselves. The Gujarati equivalent for civilization means "good conduct".
4. If this definition be correct, then India, as so many writers have shown, has nothing to learn from anybody else, and this is as it should be.
5. We notice that the mind is a restless bird, the more it gets the more it wants, and still remains unsatisfied. The more we indulge in our passions, the more **unbridled** they become. Our ancestors, therefore, set a limit to our indulgences. They saw that happiness was largely a mental condition.
6. A man is not necessarily happy because he is rich, or unhappy because he is poor. The rich are often seen to be unhappy, the poor to be happy. Millions will always remain poor. Observing all this, our ancestors **dissuaded** us from luxuries and pleasures. We have managed with the same kind of plough as existed thousands of years ago. We have retained the same kind of cottages that we had in former times and our **indigenous** education remains the same as before. We have had no system of **life-corroding** competition. Each followed his own occupation or trade and charged a regular wage. It was not that we did not know how to invent machinery, but our forefathers knew that, if we set our hearts after such things, we would become slaves and lose our **moral fibre**. They, therefore, after due **deliberation** decided that we should only do what we could with our hands and feet. They saw that our real happiness and health consisted in a proper use of our hands and feet.
7. They further reasoned that large cities were a **snare** and a useless **encumbrance** and that people would not be happy in them, that there would be gangs of thieves and

robbers, prostitution and **vice flourishing** in them and that poor men would be robbed by rich men. They were, therefore, satisfied with small villages.

8. They saw that kings and their swords were inferior to the sword of ethics, and they, therefore, held the sovereigns of the earth to be inferior to the Rishis and the *Fakirs*. A nation, with a constitution like this, is fitter to teach others than to learn from others. This nation had courts, lawyers and doctors, but they were all within bounds. Everybody knew that these professions were not particularly superior. Moreover, these *Vakils* and *Vaids* did not rob people; they were considered people's dependents, not their masters. Justice was tolerably fair. The ordinary rule was to avoid courts. There were no **touts** to lure people into them. This evil too was noticeable only in and around capitals. The common people lived independently and followed their agricultural occupation. They enjoyed true Home Rule.

B.1. 1. Complete the following sentences on the basis of what you have studied :

- a) India's glory is that it
- b) The charge against India is that
- c) We dare not change what
- d) Our ancestors set a limit to our indulgences because
- e) Our forefathers did not invent machinery because

B.1. 2. Answer the following questions briefly :

- 1) How is Indian civilization different from European civilization?
- 2) Why does Gandhi say that 'mind is a restless bird'? What makes the mind restless?
- 3) Why did our ancestors dissuade us from luxuries and pleasures? Did they do the right thing?
- 4) Why, according to Gandhi, have we stuck with the same kind of plough as existed thousands of years ago? Should we do the same thing even today?
- 5) How did our ancestors view large cities? Why were they satisfied with small villages?
- 6) How did our ancestors enjoy true 'Home Rule'?

9. The Indian civilization, as described by me, has been so described by its **votaries**. In no part of the world, and under no civilization, have all men attained perfection. The tendency of Indian civilizations is to **elevate** the moral being, that of the western civilization is to **propagate** immorality. The latter is godless; the former is based on a

belief in God. So understanding and so **believing**, it **behoves** every lover of India to cling to the old Indian civilization even as a child clings to the mother's breast.

10. I am no hater of the West. I am thankful to the West for many a thing I have learnt from Western literature. But I am thankful to modern civilization for teaching me that if I want India to rise to its fullest height, I must tell my countrymen frankly that, after years and years of experience of modern civilization, I have learnt one lesson from it and that is that we must **shun** it at all costs.
11. What is that modern civilization? It is the worship of the material, it is the worship of the brute in us – it is **unadulterated** materialism, and modern civilization is nothing if it does not think at every step of the triumph of material civilization.



12. It is perhaps unnecessary, if not useless, to weigh the merits of the two civilizations. It is likely that the West has evolved a civilization suited to its climate and surroundings, and similarly, we have a civilization suited to our conditions, and both are good in their own respective spheres.
13. The distinguishing characteristic of modern civilization is an indefinite multiplicity of human wants. The characteristic of ancient civilization is an imperative restriction upon, and a strict regulating of, these wants. The modern or western **insatiableness** arises really from want of living faith in a future state and therefore also in Divinity. The restraint of ancient or Eastern civilization arises from a belief, often in spite of ourselves, in a future state and the existence of a Divine Power.
14. Some of the immediate and brilliant results of modern inventions are too maddening to resist. But I have no manner of doubt that the victory of man lies in that resistance. We are in danger of **bartering** away the permanent good for a momentary pleasure.
15. Just as in the West they have made wonderful discoveries in things material, similarly Hinduism has made still more marvellous discoveries in things of religion, of the spirit, of the soul.
16. But we have no eye for these great and fine discoveries. We are dazzled by the material progress that Western science has made. I am not **enamoured** of that progress. In fact, it almost seems as though God in His wisdom has prevented India from

progressing along those lines, so that it might fulfil its special mission of resisting the **onrush** of materialism.

17. After all, there is something in Hinduism that has kept it alive up till now. It has witnessed the fall of Babylonian, Syrian, Persian and Egyptian civilizations. Cast a look around you. Where is Rome and where is Greece? Can you find today anywhere the Italy of **Gibbon**, or rather the ancient Rome, for Rome was Italy?
18. Go to Greece. Where is the world-famous Attic civilization? Then coming to India, let one go through the most ancient records and then look around you and you would be constrained to say, "yes, I see here ancient India still living".
19. True, there were dungheaps, too, here and there, but there are rich treasures buried under them. And the reason why it has survived is that the end which Hinduism set before it was not development along material but spiritual lines.
20. Our civilization, our culture, our Swaraj depend not upon multiplying our wants – self-indulgence, but upon restricting wants – self denial.
21. European civilization is, no doubt, suited for the Europeans but it will mean **ruin** for India if we endeavour to copy it. This is not to say that we may not adopt and assimilate whatever may be good and capable of **assimilation** by us, as it does not also mean that even the Europeans will not have to part with whatever evil might have crept into it.
22. The incessant search for material comforts and their multiplication is such an evil and I make bold to say that the Europeans themselves will have to remodel their outlook, if they are not to perish under the weight of the comforts to which they are becoming slaves. It may be that my reading is wrong, but I know that for India to run after **the Golden Fleece** is to court certain death. Let us engrave on our hearts the motto of a Western philosopher: "Plain living and high thinking". Today it is certain that the millions cannot have high living and we the few, who profess to do the thinking for the masses, run the risk, in a vain search after high living, of missing high thinking.
23. Civilization, in the real sense of the term, consists not in the multiplication, but in the deliberate and voluntary restriction of wants. This alone increases and promotes contentment, real happiness and capacity for service.
24. A certain degree of physical harmony and comfort is necessary but above a certain level it becomes a **hindrance** instead of help. Therefore, the ideal of creating an unlimited number of wants and satisfying them seems to be a **delusion** and a snare. The satisfaction of one's physical needs, even the intellectual needs of one's narrow self, must meet at a certain point a dead stop, before it degenerates into physical and intellectual voluptuousness. A man must arrange his physical and cultural circumstances so that they do not hinder him in his service of humanity on which all his energies should be concentrated.

B.2. Answer the following questions briefly

1. What, according to the author, is modern civilization?
2. What did the author convey to the countrymen about dealing with modern civilization?
3. What is the distinguished characteristic of modern civilization?
4. The author perceived danger from modern inventions. How?
5. What does the author prefer to materialism?
6. What does our civilization depend upon?
7. What is civilization in the real sense of the term?

GLOSSARY AND NOTES

evolved (v): caused to develop

fate (n): destiny

Pharaohs (n): rulers of ancient Egypt

immovable (adj): unwavering, firm

glory (n): magnificence, beauty

stolid (adj): slow-witted

anvil (n): a metal block on which a blacksmith shapes metal objects with hammer

sheet anchor (n): security

convertible (adj): exchangeable, that can be converted

unbridled (adj): unrestrained, uncontrolled

dissuaded (v): advised against, persuaded against

indigenous (adj): native, home-grown

life-corroding (adj): destroying life gradually

moral fibre (n): character

deliberation (n): reflection, consideration and discussion

snare (n): trap

encumbrance (n): burden

vice (n): evil, wickedness

flourishing (v): thriving, growing in a healthy manner

touts (n): persons employed in soliciting customers

lure (v): entice, tempt

votaries (n): devotees

elevate (v): raise, exalt

propagate (v): spread ideas, beliefs etc more widely

behoves (v): be right or necessary

cling (v): adhere, stick

shun (v): keep away from

unadulterated (adj): complete

insatiableness (n): state of not being satisfied

bartering (v): exchanging goods, property etc

enamoured (v): be in love with, delighted with

onrush (n): surge, flow

Gibbon (n): the English historian of the eighteenth century who authored the famous book *The Decline and Fall of the Roman Empire*.

ruin (n): destruction

assimilation (n): integration

the Golden Fleece (n): an object very difficult to attain. The Golden Fleece of Greek mythology was well protected by snakes and flames, and to secure it Jason had to employ the magic of Media.

hindrance (n): something or somebody that obstructs

delusion (n): misleading; misconception

C. 1. Long Answer Questions

1. 'I BELIEVE that the civilization India has evolved is not to be beaten in the world.' What does Gandhi mean by this statement? Do you subscribe to his views?
2. 'We notice that the mind is a restless bird, the more it gets the more it wants, and still remains unsatisfied.' Pick out other metaphors used in the lesson. How do these metaphors help Gandhiji in persuading the readers?
3. 'A man is not necessarily happy because he is rich, or unhappy because he is poor. The rich are often seen to be unhappy, the poor to be happy.' What, according to Gandhi, holds key to real happiness? How does Gandhi define 'happiness'?
4. Why did our ancestors feel satisfied with small villages? Did they do the right thing? Will it be wise today to follow our ancestors in this connection? Give your own view.
5. Discuss the negative features of western civilization.
6. What is the essential difference between the Indian civilization and the Western civilization? How is our civilization superior to the Western civilization?
7. A certain degree of physical harmony and comfort is necessary but above a certain level it becomes a hindrance instead of help.' Elaborate.

C. 2. GROUP DISCUSSION

Discuss the following in **groups** or **pairs**:

1. Truth and non-violence have been the biggest weapons of mankind.
2. High thinking can not go alongside high living.

C. 3. COMPOSITION

Write a paragraph in about **100 words** on each of the following:

- a. The real dignity of man lies not in what he has but in what he is.
- b. The crown and glory of life is character.

D. WORD STUDY

D.1. Dictionary Use

Ex. 1. Correct the spelling of the following words:

disuaded	ocupation	votries	imorality	unadultereted
matarialism	beleif	madning	engrev	harmony

Ex. 2. Look up a dictionary and write two meanings of the following words – the one in which it is used in the lesson and the other which is more common

reason	thinking	wants	ruin	copy
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D.2. Word-formation

Read carefully the following sentence taken from the lesson:

*Each followed his own **occupation**..*

In the above sentence the word 'occupation', which is an abstract noun, is derived from the verb 'occupy'. Now, derive abstract nouns from the verbs given below and use them (abstract nouns) in sentences of your own:

convert	perform	define	please	educate	observe
---------	---------	--------	--------	---------	---------

D.3. Word-meaning

Ex 1. Find from the lesson words the meanings of which have been given in **Column A**. The last part of each word is given in **Column B**:

A	B
someone related who lived long time agotor
of one's homelandnous
being a burden toance
to spread ideas, beliefs, etcate
slow-wittedlid
advise againstade
exchange goods, property etcter

Ex. 2. Fill in the blanks with suitable words (gerunds) from the given list:

living thinking writing bartering maddening

- (i) Pragya's is not very legible.
- (ii) The police could not control the crowd.
- (iii) We are in danger of away the permanent good for a momentary pleasure.
- (iv) Gandhi always believed in simple
- (v) Amandeep's was quite logical.

D. 4. Phrases

Ex.1. Read the lesson carefully and find out the sentences in which the following phrases have been used. Then use these phrases in sentences of your own:

satisfy with be suited to believe in cling to in vain

E. GRAMMAR

Read the following sentence from the lesson carefully:

*We are **dazzled** by the material progress that western science has **made**.*

In the above sentence '**dazzled**' and '**made**' are past participles of the verbs 'dazzle' and 'make' respectively.

Ex. 1. Complete the sentences given below by using the appropriate forms of the verbs given in brackets:

- a. Indian Civilization has it alive till now. (keep)
- b. I see here ancient India still (live)
- c. We have many things from western literature. (borrow)
- d. We have been west since long. (copy)
- e. Arya did so. (speak)
- f. Nehru had so many letters to his daughter from jail. (write)

Ex.2. Study the following sentence from the lesson

*We notice that the mind is a restless bird, **the more it gets the more it wants....***

Mark the use of double comparative in the above sentence. Look at the examples given in the table:

The + comparative (1st)	The + comparative (2nd)
The harder you work,	the better you achieve
The more she earns	The more she wants

Form ten sentences of your own choice on this pattern

F. Activity

Gandhi and Nehru lived in the same era. Both of them played very significant roles in building modern India. Ask your history or political science teacher or consult reference books to find out their views on civilization and modernisation.

Do a project work on 'India's march towards modernization'.



Indian Civilization and Culture (Multiple Choice Questions)

1. "Indian Civilization and Culture has been written by :

- (a) Dr. Zakir Hussain
- (b) Martin Luther
- (c) Mahatma Gandhi
- (d) Pt. Jawaharlal Nehru

2. India's glory is that it is

- (a) movable
- (b) immovable
- (c) ignorant
- (d) uncivilized

3. The Gujarati equivalent for civilization means

- (a) bad conduct
- (b) heavy conduct
- (c) good conduct
- (d) delightful conduct



4. Our forefather did not invent machinery because

- (a) These would have made us proud.
- (b) These would made is lazy.
- (c) These would have us ignorant.
- (d) These would have made us smart.

5. Civilization points out to man

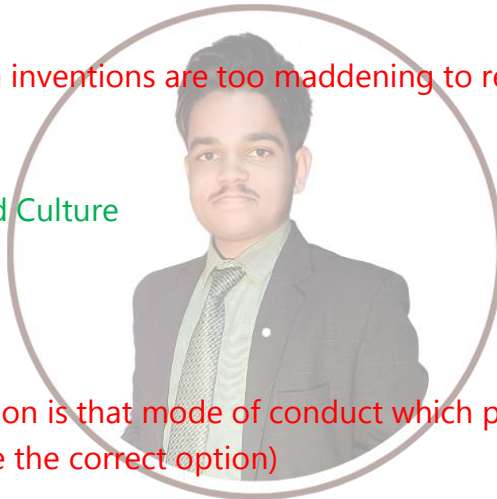
- (a) the path of duty
- (b) the path of civility
- (c) the path of animity
- (d) the path of huminity

6. Indian Civilization and culture is

- (a) a speech
- (b) a short strong
- (c) an essay
- (d) play

7. The sentence "Modern inventions are too maddening to resist." is from

- (a) I Have a Dream
- (b) Indian Civilization and Culture
- (c) A Child is Born
- (d) The Earth



8. The sentence 'Civilization is that mode of conduct which points out to man the path of duty' is-from- (Choose the correct option)

- (a) Indian Civilization and Culture
- (b) A Child in Born
- (c) The Earth
- (d) I Have a Dream

Indian civilization and culture

(Subjective-type Questions)

(a) How is Indian civilization different from European civilization?

Ans. The tendency of Indian civilization is to elevate the moral being : where as European civilization is to propagate immorality. The former is based on a belief in God where as the latter is godless.

(b) Why does Gandhi say that 'mind is a restless bird'? What makes the mind restless?"

Ans. Gandhi Ji says that 'mind is a restless bird' because the more it gets, the more it wants and still remains unsatisfied. Our passions make our mind restless.

(c) How did our ancestors view large cities? Why were they satisfied with small villages?

Ans. Our ancestors viewed that large cities were trap and useless burden where many vices were flourishing and the poor would be robbed by the rich. They were satisfied with small villages because they enjoyed true 'Home Rule' depending on agriculture."

(d) How did our ancestors enjoy true 'Home Rule'?

Ans. Our ancestors enjoyed true 'Home Rule' because they lived independently and followed their agricultural occupation which is free from the evils of the cities.

(e) What is the civilization in the real sense of the term?

Ans. Civilization, in the real sense of the term, consists not in the multiplication but in the deliberate and voluntary restriction of wants. This alone increases and promotes contentment, real happiness and capacity for service.

(f) Why is still Indian civilization and culture alive?

Ans. Indian civilization and culture is still alive because Hinduism developed not only with material but spiritual lines. Our civilization culture depend upon self denial, not upon self-indulgence.

(g) What, according to the author is Modern civilization? Or, What is the distinguished characteristic of modern civilization?

Ans. Modern civilization means the worship of the material which creates brutality in us. It is nothing but the triumph of materialism.

(h) What is the civilization in the real sense of the term?

Ans. Civilization, in the real sense of the term, consists not in the multiplication but in the deliberate and voluntary restriction of wants. This alone increases and promotes contentment, real happiness and capacity for service.



THE SECRET OF WORK



'Swami Vivekananda'

SWAMI VIVEKANANDA (born January 12, 1863, Calcutta [now Kolkata] died July 4, 1902, near Calcutta) was a Hindu spiritual leader and reformer in India who attempted to combine Indian spirituality with Western material progress, maintaining that the two supplemented and complemented one another. The original name of Swami Vivekananda is **Narendranath Dutta**. His Absolute was a person's own higher self; to labor for the benefit of humanity was the noblest endeavor.



'**The Secret of Work**' is written by Swami Vivekananda. It is taken from "**The Complete Works of Swami Vivekananda Vol. II**". This essay is about the importance of spiritual help. According to Vivekananda a person can help others by different ways. He describes three types of help in detail and comes to the conclusion that spiritual help is the greatest help. Next to the spiritual help is the intellectual help that is giving knowledge to others to destroy ignorance. He also talks about the physical help.

In this way helping others in different ways is the secret of work according to Swami Vivekananda.

THE SECRET OF WORK

Helping others physically, by removing their physical needs, is indeed great, but the help is great according as the need is greater and according as the help is far reaching. If a man's wants can be removed for an hour, it is helping him indeed; if his wants can be removed for a year, it will be more help to him; but if his wants can be removed for ever, it is surely the greatest help that can be given him. Spiritual knowledge is the only thing that can destroy our miseries for ever; any other knowledge satisfies wants only for a time. It is only with the knowledge of the spirit that the faculty of want is annihilated for ever; so helping man spiritually is the highest help that can be given to him. He who gives man spiritual knowledge is the greatest benefactor of mankind and as such we always find that those were the most powerful of men who helped man in his spiritual needs, because

THE SECRET OF WORK

'Swami Vivekananda'



spirituality is the true basis of all our activities in life. A spiritually strong and sound man will be strong in every other respect, if he so wishes. Until there is spiritual strength in man even physical needs cannot be well satisfied. Next to spiritual comes intellectual help. The gift of knowledge is a far higher gift than that of food and clothes; it is even higher than giving life to a man, because the real life of man consists of knowledge. Ignorance is death, knowledge is life. Life is of very little value, if it is a life in the dark, groping through ignorance and misery. Next in order comes, of course, helping a man physically. Therefore, in considering the question of helping others, we must always strive not to commit the mistake of thinking that physical help is the only help that can be given. It is not only the last but the least, because it cannot bring about permanent satisfaction. The misery that I feel when I am hungry is satisfied by eating, but hunger returns; my misery can cease only when I am satisfied beyond all want. Then hunger will not make me miserable; no distress, no sorrow will be able to move me. So, that help which tends to make us strong spiritually is the highest, next to it comes intellectual help, and after that physical help.

The miseries of the world cannot be cured by physical help only. Until man's nature changes, these physical needs will always arise, and miseries will always be felt, and no amount of physical help will cure them completely. The only solution of this problem is to make mankind pure. Ignorance is the mother of all the evil and all the misery we see. Let men have light, let them be pure and spiritually strong and educated, then alone will misery cease in the world, not before. We may convert every house in the country into a charity asylum, we may fill the land with hospitals, but the misery of man will still continue to exist until man's character changes.

We read in the Bhagavad-Gita again and again that we must all work incessantly. All work is by nature composed of good and evil. We cannot do any work which will not do some good somewhere; there cannot be any work which will not cause some harm somewhere. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly. Good and evil will both have their results, will produce their

THE SECRET OF WORK

‘Swami Vivekananda’



Karma. Good action will entail upon us good effect; bad action, bad. But good and bad are both bondages of the soul. The solution reached in the Gita in regard to this bondage-producing nature of work is that, if we do not attach ourselves to the work we do, it will not have any binding effect on our soul. We shall try to understand what is meant by this “non-attachment to” to work.

This is the one central idea in the Gita: work incessantly, but be not attached to it. Samskâra can be translated very nearly by "inherent tendency". Using the simile of a lake for the mind, every ripple, every wave that rises in the mind, when it subsides, does not die out entirely, but leaves a mark and a future possibility of that wave coming out again. This mark, with the possibility of the wave reappearing, is what is called Samskâra. Every work that we do, every movement of the body, every thought that we think, leaves such an impression on the mind-stuff, and even when such impressions are not obvious on the surface, they are sufficiently strong to work beneath the surface, subconsciously. What we are every moment is determined by the sum total of these impressions on the mind. What I am just at this moment is the effect of the sum total of all the impressions of my past life. This is really what is meant by character; each man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good; if bad, it becomes bad. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and they will influence his thought and work without his being conscious of the fact. In fact, these bad impressions are always working, and their resultant must be evil, and that man will be a bad man; he cannot help it. The sum total of these impressions in him will create the strong motive power for doing bad actions. He will be like a machine in the hands of his impressions, and they will force him to do evil. Similarly, if a man thinks good thoughts and does good works, the sum total of these impressions will be good; and they, in a similar manner, will force him to do good even in spite of himself. When a man has done so much good work and thought so many good thoughts that there is an irresistible tendency in him to do good in spite of himself and even if he wishes to do

THE SECRET OF WORK

‘Swami Vivekananda’



evil, his mind, as the sum total of his tendencies, will not allow him to do so; the tendencies will turn him back; he is completely under the influence of the good tendencies. When such is the case, a man's good character is said to be established.

As the tortoise tucks its feet and head inside the shell, and you may kill it and break it in pieces, and yet it will not come out, even so the character of that man who has control over his motives and organs is unchangeably established. He controls his own inner forces, and nothing can draw them out against his will. By this continuous reflex of good thoughts, good impressions moving over the surface of the mind, the tendency for doing good becomes strong, and as the result we feel able to control the Indriyas (the sense-organs, the nerve-centres). Thus alone will character be established, then alone a man gets to truth. Such a man is safe for ever; he cannot do any evil. You may place him in any company, there will be no danger for him. There is a still higher state than having this good tendency, and that is the desire for liberation. You must remember that freedom of the soul is the goal of all Yogas, and each one equally leads to the same result. By work alone men may get to where Buddha got largely by meditation or Christ by prayer. Buddha was a working Jnâni, Christ was a Bhakta, but the same goal was reached by both of them. The difficulty is here. Liberation means entire freedom — freedom from the bondage of good, as well as from the bondage of evil. A golden chain is as much a chain as an iron one. There is a thorn in my finger, and I use another to take the first one out; and when I have taken it out, I throw both of them aside; I have no necessity for keeping the second thorn, because both are thorns after all. So the bad tendencies are to be counteracted by the good ones, and the bad impressions on the mind should be removed by the fresh waves of good ones, until all that is evil almost disappears, or is subdued and held in control in a corner of the mind; but after that, the good tendencies have also to be conquered. Thus the "attached" becomes the "unattached". Work, but let not the action or the thought produce a deep impression on the mind. Let the ripples come and go, let huge actions

THE SECRET OF WORK

'Swami Vivekananda'



proceed from the muscles and the brain, but let them not make any deep impression on the soul.

How can this be done? We see that the impression of any action, to which we attach ourselves, remains. I may meet hundreds of persons during the day, and among them meet also one whom I love; and when I retire at night, I may try to think of all the faces I saw, but only that face comes before the mind — the face which I met perhaps only for one minute, and which I loved; all the others have vanished. My attachment to this particular person caused a deeper impression on my mind than all the other faces. Physiologically the impressions have all been the same; every one of the faces that I saw pictured itself on the retina, and the brain took the pictures in, and yet there was no similarity of effect upon the mind. Most of the faces, perhaps, were entirely new faces, about which I had never thought before, but that one face of which I got only a glimpse found associations inside. Perhaps I had pictured him in my mind for years, knew hundreds of things about him, and this one new vision of him awakened hundreds of sleeping memories in my mind; and this one impression having been repeated perhaps a hundred times more than those of the different faces together, will produce a great effect on the mind.

Therefore, be "unattached"; let things work; let brain centres work; work incessantly, but let not a ripple conquer the mind. Work as if you were a stranger in this land, a sojourner; work incessantly, but do not bind yourselves; bondage is terrible. This world is not our habitation, it is only one of the many stages through which we are passing. Remember that great saying of the Sâṅkhya, "The whole of nature is for the soul, not the soul for nature." The very reason of nature's existence is for the education of the soul; it has no other meaning; it is there because the soul must have knowledge, and through knowledge free itself. If we remember this always, we shall never be attached to nature; we shall know that nature is a book in which we are to read, and that when we have gained the required knowledge, the book is of no more value to us. Instead of that, however, we are identifying ourselves with nature; we are thinking that the soul is

THE SECRET OF WORK

‘Swami Vivekananda’



for nature, that the spirit is for the flesh, and, as the common saying has it, we think that man "lives to eat" and not "eats to live". We are continually making this mistake; we are regarding nature as ourselves and are becoming attached to it; and as soon as this attachment comes, there is the deep impression on the soul, which binds us down and makes us work not from freedom but like slaves.

The whole gist of this teaching is that you should work like a master and not as a slave; work incessantly, but do not do slave's work. Do you not see how everybody works? Nobody can be altogether at rest; ninety-nine per cent of mankind work like slaves, and the result is misery; it is all selfish work. Work through freedom! Work through love! The word "love" is very difficult to understand; love never comes until there is freedom. There is no true love possible in the slave. If you buy a slave and tie him down in chains and make him work for you, he will work like a drudge, but there will be no love in him. So when we ourselves work for the things of the world as slaves, there can be no love in us, and our work is not true work. This is true of work done for relatives and friends, and is true of work done for our own selves. Selfish work is slave's work; and here is a test. Every act of love brings happiness; there is no act of love which does not bring peace and blessedness as its reaction. Real existence, real knowledge, and real love are eternally connected with one another, the three in one: where one of them is, the others also must be; they are the three aspects of the One without a second — the Existence - Knowledge - Bliss. When that existence becomes relative, we see it as the world; that knowledge becomes in its turn modified into the knowledge of the things of the world; and that bliss forms the foundation of all true love known to the heart of man. Therefore true love can never react so as to cause pain either to the lover or to the beloved. Suppose a man loves a woman; he wishes to have her all to himself and feels extremely jealous about her every movement; he wants her to sit near him, to stand near him, and to eat and move at his bidding. He is a slave to her and wishes to have her as his slave. That is not love; it is a kind of morbid affection of the slave, insinuating itself as love. It cannot be love, because it is painful; if she does not do what he wants, it brings

THE SECRET OF WORK

‘Swami Vivekananda’



him pain. With love there is no painful reaction; love only brings a reaction of bliss; if it does not, it is not love; it is mistaking something else for love. When you have succeeded in loving your husband, your wife, your children, the whole world, the universe, in such a manner that there is no reaction of pain or jealousy, no selfish feeling, then you are in a fit state to be unattached.

Krishna says, "Look at Me, Arjuna! If I stop from work for one moment, the whole universe will die. I have nothing to gain from work; I am the one Lord, but why do I work? Because I love the world." God is unattached because He loves; that real love makes us unattached. Wherever there is attachment, the clinging to the things of the world, you must know that it is all physical attraction between sets of particles of matter — something that attracts two bodies nearer and nearer all the time and, if they cannot get near enough, produces pain; but where there is real love, it does not rest on physical attachment at all. Such lovers may be a thousand miles away from one another, but their love will be all the same; it does not die, and will never produce any painful reaction.

To attain this unattachment is almost a life-work, but as soon as we have reached this point, we have attained the goal of love and become free; the bondage of nature falls from us, and we see nature as she is; she forges no more chains for us; we stand entirely free and take not the results of work into consideration; who then cares for what the results may be?

Do you ask anything from your children in return for what you have given them? It is your duty to work for them, and there the matter ends. In whatever you do for a particular person, a city, or a state, assume the same attitude towards it as you have towards your children — expect nothing in return. If you can invariably take the position of a giver, in which everything given by you is a free offering to the world, without any thought of return, then will your work bring you no attachment. Attachment comes only where we expect a return.

THE SECRET OF WORK

'Swami Vivekananda'



If working like slaves results in selfishness and attachment, working as master of our own mind gives rise to the bliss of non-attachment. We often talk of right and justice, but we find that in the world right and justice are mere baby's talk. There are two things which guide the conduct of men: might and mercy. The exercise of might is invariably the exercise of selfishness. All men and women try to make the most of whatever power or advantage they have. Mercy is heaven itself; to be good, we have all to be merciful. Even justice and right should stand on mercy. All thought of obtaining return for the work we do hinders our spiritual progress; nay, in the end it brings misery. There is another way in which this idea of mercy and selfless charity can be put into practice; that is, by looking upon work as "worship" in case we believe in a Personal God. Here we give up all the fruits our work unto the Lord, and worshipping Him thus, we have no right to expect anything from mankind for the work we do. The Lord Himself works incessantly and is ever without attachment. Just as water cannot wet the lotus leaf, so work cannot bind the unselfish man by giving rise to attachment to results. The selfless and unattached man may live in the very heart of a crowded and sinful city; he will not be touched by sin.

This idea of complete self-sacrifice is illustrated in the following story: After the battle of Kurukshetra the five Pândava brothers performed a great sacrifice and made very large gifts to the poor. All people expressed amazement at the greatness and richness of the sacrifice, and said that such a sacrifice the world had never seen before. But, after the ceremony, there came a little mongoose, half of whose body was golden, and the other half brown; and he began to roll on the floor of the sacrificial hall. He said to those around, "You are all liars; this is no sacrifice." "What!" they exclaimed, "you say this is no sacrifice; do you not know how money and jewels were poured out to the poor and every one became rich and happy? This was the most wonderful sacrifice any man ever performed." But the mongoose said, "There was once a little village, and in it there dwelt a poor Brahmin with his wife, his son, and his son's wife. They were very poor and lived on small gifts made to them for preaching and teaching. There came in that land a three years' famine, and the poor Brahmin suffered more than

THE SECRET OF WORK

‘Swami Vivekananda’



ever. At last when the family had starved for days, the father brought home one morning a little barley flour, which he had been fortunate enough to obtain, and he divided it into four parts, one for each member of the family. They prepared it for their meal, and just as they were about to eat, there was a knock at the door. The father opened it, and there stood a guest. Now in India a guest is a sacred person; he is as a god for the time being, and must be treated as such. So the poor Brahmin said, 'Come in, sir; you are welcome,' He set before the guest his own portion of the food, which the guest quickly ate and said, 'Oh, sir, you have killed me; I have been starving for ten days, and this little bit has but increased my hunger.' Then the wife said to her husband, 'Give him my share,' but the husband said, 'Not so.' The wife however insisted, saying, 'Here is a poor man, and it is our duty as householders to see that he is fed, and it is my duty as a wife to give him my portion, seeing that you have no more to offer him.' Then she gave her share to the guest, which he ate, and said he was still burning with hunger. So the son said, 'Take my portion also; it is the duty of a son to help his father to fulfil his obligations.' The guest ate that, but remained still unsatisfied; so the son's wife gave him her portion also. That was sufficient, and the guest departed, blessing them. That night those four people died of starvation. A few granules of that flour had fallen on the floor; and when I rolled my body on them, half of it became golden, as you see. Since then I have been travelling all over the world, hoping to find another sacrifice like that, but nowhere have I found one; nowhere else has the other half of my body been turned into gold. That is why I say this is no sacrifice."

This idea of charity is going out of India; great men are becoming fewer and fewer. When I was first learning English, I read an English story book in which there was a story about a dutiful boy who had gone out to work and had given some of his money to his old mother, and this was praised in three or four pages. What was that? No Hindu boy can ever understand the moral of that story. Now I understand it when I hear the Western idea — every man for himself. And some men take everything for themselves, and fathers and mothers and wives and children go to the wall. That should never and nowhere be the ideal of the householder.

THE SECRET OF WORK

‘Swami Vivekananda’

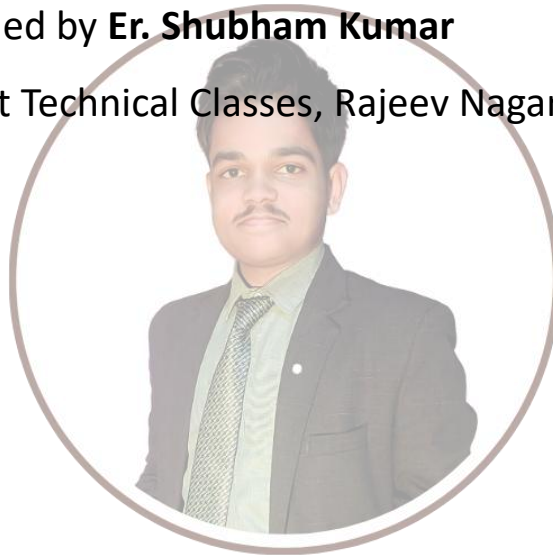


Now you see what Karma-Yoga means; even at the point of death to help anyone, without asking questions. Be cheated millions of times and never ask a question, and never think of what you are doing. Never vaunt of your gifts to the poor or expect their gratitude, but rather be grateful to them for giving you the occasion of practicing charity to them. Thus it is plain that to be an ideal householder is a much more difficult task than to be an ideal Sannyasin; the true life of work is indeed as hard as, if not harder than, the equally true life of renunciation.

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The Secret of Work

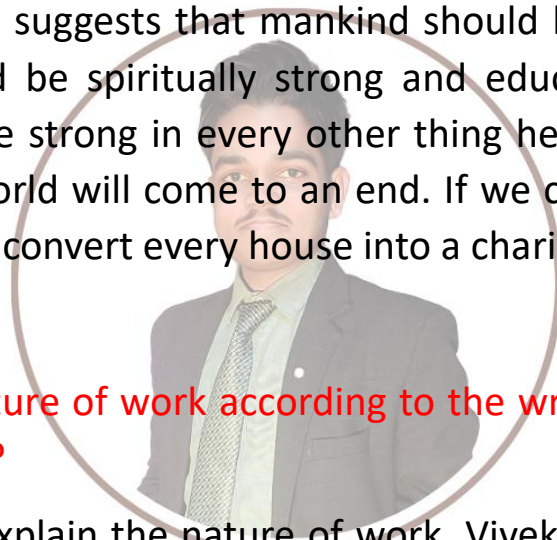
'Swami Vivekananda'



Important Questions & Answers

1. How, according to Swami Vivekananda, can people be made completely free of misery?

Ans: Swami Vivekananda is one of the greatest philosophers of India. In his essay, 'The Secret of Work' he opines that miseries of the world cannot be cured by mundane (worldly) things. Our needs in this world are unlimited and until man's character changes, one's physical needs will always arise, and miseries will always be felt. No amount of physical help or worldly help will remove them completely. The only solution that Vivekananda suggests to this problem is, to make mankind pure. He suggests that mankind should have 'light' in their hand. One should be spiritually strong and educated. A spiritually strong man will be strong in every other thing he wishes. Then only miseries of the world will come to an end. If we can do this, he says that we may even convert every house into a charitable asylum.



2. What is the nature of work according to the writer? In what spirit should it be done?

Ans: In order to explain the nature of work, Vivekananda quotes the words of the Bhagavad Gita, which suggests to work incessantly (continuously). We cannot do any work which will not do some good somewhere. Likewise, there cannot also be any work which will not cause some harm somewhere. Hence, he says that every work necessarily is a mixture of good and evil. Yet we must work incessantly. While good and evil both have their consequences. Good action will result in good effect on us and bad action bad. But both good and bad actions bind us in chains.

The Secret of Work



'Swami Vivekananda'

Hence, he says that we should not have attachment with the works we do. He says we should solve this problem as the Gita suggests, 'work incessantly but be not attached to it'.

3. How does the idea of 'Samskara' explained in the essay?

Ans: The word 'Samskara' means 'inherent tendency'. Vivekananda opines that whatever action we do, which is either good or bad, leaves lasting (continuous) impressions in our mind and they don't die out entirely. These actions leave a mark of impressions in our mind. By using a simile (making a comparison) of a lake for the mind, he says that no wave of the lake that rises in it like our actions dies out entirely, but it leaves a mark and there is every possibility of that wave or action coming out again. This possibility of the reappearing of wave or actions is called 'Samskara'. Every work that we do, every movement of our body and every thought that we think leaves such an impression on the mind stuff. Even these impressions are not obvious (appear) on the surface, they work in the subconscious region of the mind. Vivekananda opines that each man's character is determined by the sum total of these impressions. These impressions decide one's character too.

4. What does Vivekananda want to convey by drawing a comparison between a human being and a tortoise?

Ans: Vivekananda opines that a man of character can be compared with a tortoise. As tortoise hides its feet and head inside the shell and will not come out unless it wishes, even though we may break the shell into pieces. Likewise, a man of character will never deviate from his ideal principles and norms. He will totally have control over his motives, his thought process and over his physical organs.

Vivekananda says that a man of character will not commit evils or sins even in the moments of extreme difficulties. Even when he is placed in any company, under any typical circumstance there is no

The Secret of Work



'Swami Vivekananda'

danger for him and he will not commit evil actions. He controls his inner forces and nothing can deviate him from his right path and from his strong will. This is what Vivekananda wants to convey with this comparison.

5. What does the essay tell us about being 'unattached' in all that we do?

Ans: The essay tells us that we should work incessantly but we should not have any attachment with it. We all should work incessantly but we should not let our actions produce a deep impression on the mind, it should be unaffected with our works or thoughts of work. The essay also tells us that in this world, most of the people work like slaves and their work is slaves work. We cannot find happiness with this kind of tedious (boring; monotonous) work but can only misery. Vivekananda, in this essay, opines that our work for the things of the world is also selfish work. That is why we are unable to find any happiness in our work but only misery. If we have constant attachment with the things of this world like slaves, there cannot be happiness in our life. 'Attachment comes only where we expect something in return'.

Hence Vivekananda says to be unattached. Attachment is bondage. 'Bondage is terrible'. So we should be free from this bondage, be unattached from all that we do. Moreover to this, in long time, we can achieve this detachment by counteracting bad tendencies with good ones, later good ones respectively. Thus attached becomes completely unattached.

6. What are the two ways in which we can work without expecting anything in return?

Ans: There are two effective ways which we can work without expecting anything in return. The first one is 'love'. When we do some work having love in it, we will find happiness in it. Every act of love, as Vivekananda opines, brings happiness. There is no act of love which

The Secret of Work

'Swami Vivekananda'



does not bring peace and blessedness in its result. We should love others like we love the members of our family, relatives and beloved ones.

The second way in which we can work without expecting anything in return is to become free. We should be free from the attachment with this world. We can attain (achieve) it only when we do not expect anything in return of whatever we do for others. Vivekananda remarks that we do love our children do anything for them without expecting anything in return. Likewise, we should assume(have) the same attitude towards anybody we come across in our life as we have towards our children- whatever we do for any person, a city or a state. Hence we should be free from attachment with the things of the world. We should work like masters of our mind to make ourselves free from the bondage of nature. Then we can see nature clearly as she (nature) is.

7. Write the summary of the essay "The Secret of Work" by Swami Vivekananda.

Ans: Vivekananda explains to us about two things: one about 'help' and the other about 'work'.

Regarding help, he discusses two things, its types and their degree of greatness. Types of help are three, physical, intellectual and spiritual. An example of physical need is hunger. An example of intellectual need is knowledge. An example of spiritual need is enlightenment. According to the degree of greatness, physical help is good, intellectual help is better but spiritual help is the best. The reason for the differences in greatness of help is the span of their benefits. Hunger if satisfied for one time will arise again in a short time. Knowledge if satisfied for one occasion, will be needed more for another occasion. Enlightenment if obtained, will analyse and limit wants forever.

The Secret of Work



'Swami Vivekananda'

Regarding work, he discusses three things: how we must work, what are the effects of a work and what are the objectives of a work. Answering to how we must work, he gives reference to Bhagavad Gita which asks us to work incessantly. There are two effects of any work upon its performer: Goodness and badness. If the former is achieved, we will continue to do it. If the latter is achieved, we will cease to do it. To keep doing something 'incessantly', as is asked to do in Gita, we must not expect anything in return. This is the quality of non-attachment - not attaching oneself with the work for any returns. A person who works for his family will not expect returns. This is an example of non-attachment. Just as the lotus which floats on water but does not get wet, we must work but must not get attached to it.

This is one quality.

The second quality is that we must work with freedom. Only if we work with freedom, without any kind of compulsion, we will be able to work with commitment. This is the second quality. A slave will work out of compulsion not with freedom but a master will work with freedom. Therefore, we must work like a master.

Only if we work with love, we will be able to carry it out wholeheartedly. This is the third quality. A slave will not work with love but a master will work with love. Therefore, we must work like a master. Vivekananda also explains a characteristic of love that love does not give any kind of pain in any way. A man may love a woman but if it creates suspicion or jealousy and hurts either or both of them then it is not love because, Vivekananda says, "Every act of love brings happiness" and not pain.

The fourth quality of work is based on the objectives of a work. Our work should render rights and justice. It should not trouble or incur loss for anyone. We can work with either might or mercy. Might demands selfish work. Mercy demands selfless work. Right and justice

The Secret of Work



'Swami Vivekananda'

can be delivered through mercy but not with might. Hence, mercy is the fourth quality of work. Mercy can be practised if the motive of doing the work is not to obtain any response or return from people but to attain the reward from God, atleast a personal God. This will make us work for God which will make work as 'worship'.

Vivekananda explains about the impacts on a person's character. As said earlier, there are two effects of any work upon its performer: Goodness and badness. Effects of a work leave impressions in the mind which in turn determine the character of a person. Good effects leave good impressions in the mind which in turn make the character of a person good. Similarly with bad. Our mind should be like a lake. When it is disturbed, ripples are formed but later subside leaving no impression on the surface. Similarly, we will receive impressions but we should not let it get inscribed on our brain. The more the impression the stronger is the character, be it good or bad. Just like a tortoise tucks itself inside its shell and never comes out during disturbances, a person's character will never let him do anything against his will.

After the battle of Kurukshetra the five Pandava brothers performed a great sacrifice and made very large gifts to the poor. But the sacrifice of the Brahmin family as narrated by the mongoose was greater. The idea of complete self-sacrifice is illustrated in the story.

CONCLUSION:

I would like to conclude with Vivekananda's conclusion which reads: 'Never vaunt of your gifts to the poor or expect their gratitude, but rather be grateful to them for giving you the occasion of practising charity to them. Thus it is plain that to be an ideal householder is a much more difficult task than to be an ideal Sannyasin; the true life of

The Secret of Work



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THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

Washington, Booker T. (1856-1915) - American writer and educationist. Born a slave in Virginia, he was later educated at the Hampton Institute and went on to establish and head the Tuskegee Institute in Alabama.

Up From Slavery (1901) - Booker T. Washington's autobiography details his rise from slavery to the leadership of his race. This is a simple yet dramatic record of Washington's dedication to the education of black Americans.



"The Struggle for an Education" is a chapter in **Booker T. Washington's** 1901 autobiography, **Up from Slavery**, that describes the challenges he faced while trying to get an education.

THE STRUGGLE FOR AN EDUCATION

One day, while at work in the coal-mine, I happened to overhear two miners talking about a great school for coloured people somewhere in Virginia. This was the first time that I had ever heard anything about any kind of school or college that was more pretentious than the little coloured school in our town.

In the darkness of the mine I noiselessly crept as close as I could to the two men who were talking. I heard one tell the other that not only was the school established for the members of my race, but that opportunities were provided by which poor but worthy students could work out all or a part of the cost of board, and at the same time be taught some trade or industry.

As they went on describing the school, it seemed to me that it must be the greatest place on earth, and not even Heaven presented more attractions for me at that time than did the Hampton Normal and Agricultural Institute in Virginia, about which these men were talking. I resolved at once to go to that school, although I had no idea where it was, or how many miles away, or how I was going to reach it; I remembered only that I was on fire constantly with one ambition, and that was to go to Hampton. This thought was with me day and night.

THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

After hearing of the Hampton Institute, I continued to work for a few months longer in the coal-mine. While at work there, I heard of a vacant position in the household of General Lewis Ruffner, the owner of the salt-furnace and coalmine. Mrs. Viola Ruffner, the wife of General Ruffner, was a "Yankee" woman from Vermont. Mrs. Ruffner had a reputation all through the vicinity for being very strict with her servants, and especially with the boys who tried to serve her.

Few of them had remained with her more than two or three weeks. They all left with the same excuse: she was too strict. I decided, however, that I would rather try Mrs. Ruffner's house than remain in the coal-mine, and so my mother applied to her for the vacant position. I was hired at a salary of \$5 per month.

I had heard so much about Mrs. Ruffner's severity that I was almost afraid to see her, and trembled when I went into her presence. I had not lived with her many weeks, however, before I began to understand her. I soon began to learn that, first of all, she wanted everything kept clean about her, that she wanted things done promptly and systematically, and that at the bottom of everything she wanted absolute honesty and frankness. Nothing must be sloven or slipshod; every door, every fence, must be kept in repair.

I cannot now recall how long I lived with Mrs. Ruffner before going to Hampton, but I think it must have been a year and a half. At any rate, I here repeat what I have said more than once before, that the lessons that I learned in the home of Mrs. Ruffner were as valuable to me as any education I have ever gotten anywhere since. Even to this day I never see bits of paper scattered around a house or in the street that I do not want to pick them up at once. I never see a filthy yard that I do not want to clean it, a paling off of a fence that I do not want to put it on, an unpainted or unwhitewashed house that I do not want to paint or whitewash it, or a button off one's clothes, or a grease-spot on them or on a floor, that I do not want to call attention to it.

THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

From fearing Mrs. Ruffner I soon learned to look upon her as one of my best friends. When she found that she could trust me she did so implicitly. During the one or two winters that I was with her she gave me an opportunity to go to school for an hour in the day during a portion of the winter months, but most of my studying was done at night, sometimes alone, sometimes under some one whom I could hire to teach me. Mrs. Ruffner always encouraged and sympathized with me in all my efforts to get an education. It was while living with her that I began to get together my first library. I secured a dry-goods box, knocked out one side of it, put some shelves in it, and began putting into it every kind of book that I could get my hands upon, and called it my "library." Notwithstanding my success at Mrs. Ruffner's I did not give up the idea of going to the Hampton Institute. In the fall of 1872 I determined to make an effort to get there, although, as I have stated, I had no definite idea of the direction in which Hampton was, or of what it would cost to go there. I do not think that any one thoroughly sympathized with me in my ambition to go to Hampton unless it was my mother, and she was troubled with a grave fear that I was starting out on a "wild-goose chase." At any rate, I got only a half-hearted consent from her that I might start. The small amount of money that I had earned had been consumed by my stepfather and the remainder of the family, with the exception of a very few dollars, and so I had very little with which to buy clothes and pay my travelling expenses. My brother John helped me all that he could, but of course that was not a great deal, for his work was in the coal-mine, where he did not earn much, and most of what he did earn went in the direction of paying the household expenses.

Perhaps the thing that touched and pleased me most in connection with my starting for Hampton was the interest that many of the older coloured people took in the matter. They had spent the best days of their lives in slavery, and hardly expected to live to see the time when they would see a member of their race leave home to attend a boarding-school. Some of these older people would give me a nickel, others a quarter, or a handkerchief.

THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

Finally the great day came, and I started for Hampton. I had only a small, cheap satchel that contained what few articles of clothing I could get. My mother at the time was rather weak and broken in health. I hardly expected to see her again, and thus our parting was all the more sad. She, however, was very brave through it all. At that time there were no through trains connecting that part of West Virginia with eastern Virginia. Trains ran only a portion of the way, and the remainder of the distance was travelled by stage- coaches.

The distance from Malden to Hampton is about five hundred miles. I had not been away from home many hours before it began to grow painfully evident that I did not have enough money to pay my fare to Hampton. One experience I shall long remember. I had been travelling over the mountains most of the afternoon in an old- fashioned stage-coach, when, late in the evening, the coach stopped for the night at a common, unpainted house called a hotel. All the other passengers except myself were whites. In my ignorance I supposed that the little hotel existed for the purpose of accommodating the passengers who travelled on the stage-coach. The difference that the colour of one's skin would make I had not thought anything about. After all the other passengers had been shown rooms and were getting ready for supper, I shyly presented myself before the man at the desk. It is true I had practically no money in my pocket with which to pay for bed or food, but I had hoped in some way to beg my way into the good graces of the landlord, for at that season in the mountains of Virginia the weather was cold, and I wanted to get indoors for the night. Without asking as to whether I had any money, the man at the desk firmly refused to even consider the matter of providing me with food or lodging. This was my first experience in finding out what the colour of my skin meant. In some way I managed to keep warm by walking about, and so got through the night. My whole soul was so bent upon reaching Hampton that I did not have time to cherish any bitterness toward the hotelkeeper.

By walking, begging rides both in wagons and in the cars, in some way, after a number of days, I reached the city of Richmond, Virginia, about eighty-

THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

two miles from Hampton. When I reached there, tired, hungry, and dirty, it was late in the night. I had never been in a large city, and this rather added to my misery.

When I reached Richmond, I was completely out of money. I had not a single acquaintance in the place, and, being unused to city ways, I did not know where to go. I applied at several places for lodging, but they all wanted money, and that was what I did not have. Knowing nothing else better to do, I walked the streets.

In doing this I passed by many food-stands where fried chicken and half-moon apple pies were piled high and made to present a most tempting appearance. At that time it seemed to me that I would have promised all that I expected to possess in the future to have gotten hold of one of those chicken legs or one of those pies. But I could not get either of these, nor anything else to eat.

I must have walked the streets till after midnight. At last I became so exhausted that I could walk no longer. I was tired, I was hungry, I was everything but discouraged. Just about the time when I reached extreme physical exhaustion, I came upon a portion of a street where the board sidewalk was considerably elevated. I waited for a few minutes, till I was sure that no passers-by could see me, and then crept under the sidewalk and lay for the night upon the ground, with my satchel of clothing for a pillow. Nearly all night I could hear the tramp of feet over my head. The next morning I found myself somewhat refreshed, but I was extremely hungry, because it had been a long time since I had had sufficient food.

As soon as it became light enough for me to see my surroundings I noticed that I was near a large ship, and that this ship seemed to be unloading a cargo of pig iron. I went at once to the vessel and asked the captain to permit me to help unload the vessel in order to get money for food. The captain, a white man, who seemed to be kindhearted, consented. I worked long enough to earn money for my breakfast, and it seems to me, as I

THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

remember it now, to have been about the best breakfast that I have ever eaten.

My work pleased the captain so well that he told me if I desired I could continue working for a small amount per day. This I was very glad to do. I continued working on this vessel for a number of days. After buying food with the small wages I received there was not much left to add to the amount I must get to pay my way to Hampton. In order to economize in every way possible, so as to be sure to reach Hampton in a reasonable time, I continued to sleep under the same sidewalk that gave me shelter the first night I was in Richmond. Many years after that the coloured citizens of Richmond very kindly tendered me a reception at which there must have been two thousand people present. This reception was held not far from the spot where I slept the first night I spent in that city, and I must confess that my mind was more upon the sidewalk that first gave me shelter than upon the reception, agreeable and cordial as it was.

When I had saved what I considered enough money with which to reach Hampton, I thanked the captain of the vessel for his kindness, and started again.

Without any unusual occurrence I reached Hampton, with a surplus of exactly fifty cents with which to begin my education. To me it had been a long, eventful journey; but the first sight of the large, three-story, brick school building seemed to have rewarded me for all that I had undergone in order to reach the place. If the people who gave the money to provide that building could appreciate the influence the sight of it had upon me, as well as upon thousands of other youths, they would feel all the more encouraged to make such gifts. It seemed to me to be the largest and most beautiful building I had ever seen. The sight of it seemed to give me a new life. I felt that a new kind of existence had now begun- that life would now have a new meaning. I felt that I had reached the promised land, and I resolved to let no obstacle prevent me from putting forth the highest effort to fit myself to accomplish the most good in the world.

THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

As soon as possible after reaching the grounds of the Hampton Institute, I presented myself before the head teacher for assignment to a class. Having been so long without proper food, a bath and change of clothing, I did not, of course, make a very favourable impression upon her, and I could see at once that there were doubts in her mind about the wisdom of admitting me as a student. I felt that I could hardly blame her if she got the idea that I was a worthless loafer or tramp. For some time she did not refuse to admit me, neither did she decide in my favour, and I continued to linger about her, and to impress her in all the ways I could with my worthiness. In the meantime I saw her admitting other students, and that added greatly to my discomfort, for I felt, deep down in my heart, that I could do as well as they, if I could only get a chance to show what was in me.

After some hours had passed, the head teacher said to me: "The adjoining recitation-room needs sweeping. Take the broom and sweep it." It occurred to me at once that here was my chance. Never did I receive an order with more delight.

I knew that I could sweep, for Mrs. Ruffner had thoroughly taught me how to do that when I lived with her.

I swept the recitation-room three times. Then I got a dusting-cloth and I dusted it four times. All the woodwork around the walls, every bench, table, and desk, I went over four times with my dusting-cloth. Besides, every piece of furniture had been moved and every closet and corner in the room had been thoroughly cleaned. I had the feeling that in a large measure my future depended upon the impression I made upon the teacher in the cleaning of that room. When I was through, I reported to the head teacher. She was a "Yankee" woman who knew just where to look for dirt. She went into the room and inspected the floor and closets; then she took her handkerchief and rubbed it on the woodwork about the walls, and over the table and benches. When she was unable to find one bit of dirt on the floor, or a particle of dust on any of the furniture, she quietly remarked, "I guess you will do to enter this institution." I was one of the happiest souls on earth. The sweeping of that room was my college examination, and

THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

never did any youth pass an examination for entrance into Harvard or Yale that gave him more genuine satisfaction. I have passed several examinations since then, but I have always felt that this was the best one I ever passed.

I have spoken of my own experience in entering the Hampton Institute. Perhaps few, if any, had anything like the same experience that I had, but about that same period there were hundreds who found their way to Hampton and other institutions after experiencing something of the same difficulties that I went through. The young men and women were determined to secure an education at any cost.

The sweeping of the recitation-room in the manner that I did it seems to have paved the way for me to get through Hampton. Miss Mary F. Mackie, the head teacher, offered me a position as janitor. This, of course, I gladly accepted, because it was a place where I could work out nearly all the cost of my board. The work was hard and taxing, but I stuck to it. I had a large number of rooms to care for, and had to work late into the night, while at the same time I had to rise by four o'clock in the morning, in order to build the fires and have a little time in which to prepare my lessons. In all my career at Hampton, and ever since I have been out in the world, Miss Mary F. Mackie, the head teacher to whom I have referred, proved one of my strongest and most helpful friends. Her advice and encouragement were always helpful and strengthening to me in the darkest hour.

I have spoken of the impression that was made upon me by the buildings and general appearance of the Hampton Institute, but I have not spoken of that which made the greatest and most lasting impression upon me, and that was a great man the noblest, rarest human being that it has ever been my privilege to meet. I refer to the late General Samuel C. Armstrong.

It has been my fortune to meet personally many of what are called great characters, both in Europe and America, but I do not hesitate to say that I never met any man who, in my estimation, was the equal of General Armstrong. Fresh from the degrading influences of the slave plantation and

THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

the coal-mines, it was a rare privilege for me to be permitted to come into direct contact with such a character as General Armstrong. I shall always remember that the first time I went into his presence he made the impression upon me of being a perfect man: I was made to feel that there was something about him that was super-human. It was my privilege to know the General personally from the time I entered Hampton till he died, and the more I saw of him the greater he grew in my estimation. One might have removed from Hampton all the buildings, classrooms, teachers, and industries, and given the men and women there the opportunity of coming into daily contact with General Armstrong, and that alone would have been a liberal education. The older I grow, the more I am convinced that there is no education which one can get from books and costly apparatus that is equal to that which can be gotten from contact with great men and women. Instead of studying books so constantly, how I wish that our schools and colleges might learn to study men and things!

General Armstrong spent two of the last six months of his life in my home at Tuskegee. At that time he was paralyzed to the extent that he had lost control of his body and voice in a very large degree. Notwithstanding his affliction, he worked almost constantly night and day for the cause to which he had given his life. I never saw a man who so completely lost sight of himself. I do not believe he ever had a selfish thought. He was just as happy in trying to assist some other institution in the South as he was when working for Hampton. Although he fought the Southern white man in the Civil War, I never heard him utter a bitter word against him afterward. On the other hand, he was constantly seeking to find ways by which he could be of service to the Southern whites.

It would be difficult to describe the hold that he had upon the students at Hampton, or the faith they had in him. In fact, he was worshipped by his students. It never occurred to me that General Armstrong could fail in anything that he undertook. There is almost no request that he could have made that would not have been complied with. When he was a guest at my home in Alabama, and was so badly paralyzed that he had to be wheeled

THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

about in an invalid's chair, I recall that one of the General's former students had occasion to push his chair up a long, steep hill that taxed his strength to the utmost. When the top of the hill was reached, the former pupil, with a glow of happiness on his face, exclaimed, "I am so glad that I have been permitted to do something that was real hard for the General before he dies!" While I was a student at Hampton, the dormitories became so crowded that it was impossible to find room for all who wanted to be admitted. In order to help remedy the difficulty the General conceived the plan of putting up tents to be used as rooms. As soon as it became known that General Armstrong would be pleased if some of the older students would live in the tents during the winter, nearly every student in school volunteered to go.

I was one of the volunteers. The winter that we spent in those tents was an intensely cold one, and we suffered severely- how much I am sure General Armstrong never knew, because we made no complaints. It was enough for us to know that we were pleasing General Armstrong, and that we were making it possible for an additional number of students to secure an education. More than once, during a cold night, when a stiff gale would be blowing, our tent was lifted bodily, and we would find ourselves in the open air. The General would usually pay a visit to the tents early in the morning, and his earnest, cheerful, encouraging voice would dispel any feeling of despondency.

I have spoken of my admiration for General Armstrong, and yet he was but a type of that Christlike body of men and women who went into the Negro schools at the close of the war by the hundreds to assist in lifting up my race. The history of the world fails to show a higher, purer, and more unselfish class of men and women than those who found their way into those Negro schools.

Life at Hampton was a constant revelation to me; was constantly taking me into a new world. The matter of having meals at regular hours, of eating on a tablecloth, using a napkin, the use of the bathtub and of the tooth-brush, as well as the use of sheets upon the bed, were all new to me.

THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

I sometimes feel that almost the most valuable lesson I got at the Hampton Institute was in the use and value of the bath. I learned there for the first time some of its value, not only in keeping the body healthy, but in inspiring self-respect and promoting virtue. In all my travels in the South and elsewhere since leaving Hampton I have always in some way sought my daily bath. To get it sometimes when I have been the guest of my own people in a single-roomed cabin has not always been easy to do, except by slipping away to some stream in the woods. I have always tried to

teach my people that some provision for bathing should be a part of every house.

For some time, while a student at Hampton, I possessed but a single pair of socks, but when I had worn these till they became soiled, I would wash them at night and hang them by the fire to dry, so that I might wear them again the next morning.

The charge for my board at Hampton was ten dollars per month. I was expected to pay a part of this in cash and to work out the remainder. To meet this cash payment, as I have stated, I had just fifty cents when I reached the institution. Aside from a very few dollars that my brother John was able to send me once in a while, I had no money with which to pay my board. I was determined from the first to make my work as janitor so valuable that my services would be indispensable. This I succeeded in doing to such an extent that I was soon informed that I would be allowed the full cost of my board in return for my work.

The cost of tuition was seventy dollars a year. This, of course, was wholly beyond my ability to provide. If I had been compelled to pay the seventy dollars for tuition, in addition to providing for my board, I would have been compelled to leave the Hampton school. General Armstrong, however, very kindly got Mr. S. Griffitts Morgan, of New Bedford, Mass., to defray the cost of my tuition during the whole time that I was at Hampton. After I finished the course at Hampton and had entered upon my lifework at Tuskegee, I had the pleasure of visiting Mr. Morgan several times. After having been for

THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

a while at Hampton, I found myself in difficulty because I did not have books and clothing. Usually, however, I got around the trouble about books by borrowing from those who were more fortunate than myself. As to clothes, when I reached Hampton I had practically nothing. Everything that I possessed was in a small hand satchel. My anxiety about clothing was increased because of the fact that General Armstrong made a personal inspection of the young men in ranks, to see that their clothes were clean. Shoes had to be polished, there must be no buttons off the clothing, and no grease-spots. To wear one suit of clothes continually, while at work and in the schoolroom, and at the same time keep it clean, was rather a hard problem for me to solve. In some way I managed to get on till the teachers learned that I was in earnest and meant to succeed, and then some of them were kind enough to see that I was partly supplied with second-hand clothing that had been sent in barrels from the North.

These barrels proved a blessing to hundreds of poor but deserving students. Without them I question whether I should ever have gotten through Hampton.

When I first went to Hampton I do not recall that I had ever slept in a bed that had two sheets on it. In those days there were not many buildings there, and room was very precious. There were seven other boys in the same room with me; most of them, however, students who had been there for some time. The sheets were quite a puzzle to me. The first night I slept under both of them, and the second night I slept on top of both of them; but by watching the other boys I learned my lesson in this, and have been trying to follow it ever since and to teach it to others.

I was among the youngest of the students who were in Hampton at that time.

Most of the students were men and women- some as old as forty years of age. As I now recall the scene of my first year, I do not believe that one often has the opportunity of coming into contact with three or four hundred men and women who were so tremendously in earnest as these

THE STRUGGLE FOR AN EDUCATION



'Booker T. Washington'

men and women were. Every hour was occupied in study or work. Nearly all had had enough actual contact with the world to teach them the need of education. Many of the older ones were, of course, too old to master the text- books very thoroughly, and it was often sad to watch their struggles; but they made up in earnestness much of what they lacked in books. Many of them were as poor as I was, and, besides having to wrestle with their books, they had to struggle with a poverty which prevented their having the necessities of life. Many of them had aged parents who were dependent upon them, and some of them were men who had wives whose support in some way they had to provide for.

The great and prevailing idea that seemed to take possession of every one was to prepare himself to lift up the people at his home. No one seemed to think of himself. And the officers and teachers, what a rare set of human beings they were! They worked for the students night and day, in season and out of season.

They seemed happy only when they were helping the students in some manner.

Whenever it is written- and I hope it will be- the part that the Yankee teachers played in the education of the Negroes immediately after the war will make one of the most thrilling parts of the history of this country. The time is not far distant when the whole South will appreciate this service in a way that it has not yet been able to do.

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My Struggle For An Education

Textual Activities

Choose the correct option :

Question 1. Where did the author spend his nights in Richmond?

- (a) In the house of a relative
- (b) On the ship where he worked
- (c) Under the sidewalk
- (d) In a guest house room provided by the captain of the ship

Answer: (c) Under the sidewalk

Question 2. Which school were the two miners talking about?

- (a) A school for coloured people in Richmond
- (b) A school for coloured people in Malden
- (c) Hampton Agricultural Institute for coloured people
- (d) Hampton Normal and Agriculture Institute

Answer: (d) Hampton Normal and Agriculture Institute

Answer the following questions in 15-20 words each :

Question 1. Where did the author overhear the two miners talking about a school for coloured people?

काले लोगों के विद्यालय के बारे में बात करते हुए लेखक ने दोनों खदान श्रमिकों को कहाँ सुना था?

Answer: The author overheard the two miners talking about a school for coloured people in the coal mine.

लेखक ने दोनों खदान श्रमिकों को काले लोगों के विद्यालय के बारे में बात करते हुए कोयले की खान में सुना था।

Question 2. What fear did the author's mother have about her son's attempt to go to Hampton?

लेखक की माँ को अपने बेटे के हेम्पटन जाने के बारे में क्या डर था?

Answer: The author's mother had a grave fear that it was a "wild-goose chase". about

her son's attempt to go to Hampton.

लेखक की माँ को एक गम्भीर डर था कि यह एक निरर्थक प्रयास था कि उसका पुत्र हेम्पटन जाने का प्रयास कर रहा था।

Question 3. What was the condition of the author when he reached Richmond?

जब लेखक रिचमण्ड पहुंचा तो उसकी क्या दशा थी?

Answer: When the author reached Richmond he was tired, hungry and dirty and out of money.

जब लेखक रिचमण्ड पहुंचा तो वह थका, भूखा और गंदा और उसके पास पैसे भी नहीं थे।

Question 4. Why couldn't the author have a safe place for lodging in Richmond?

रिचमण्ड में लेखक के पास ठहरने के लिए एक सुरक्षित स्थान क्यों नहीं था?

Answer: The author couldn't have a safe place for lodging in Richmond because he did not have money and the people wanted money for providing lodging.

रिचमण्ड में लेखक के पास ठहरने के लिए सुरक्षित स्थान नहीं था क्योंकि उसके पास पैसे नहीं थे और लोग उससे ठहरने का स्थान देने के लिए पैसे मांगते थे।

Question 5. Who asked the author to sweep the recitation room?

लेखक को गायन कक्ष साफ करने के लिए किसने कहा था?

Answer: The head teacher of the institute asked the author to sweep the recitation room.

लेखक को गायन कक्ष साफ करने के लिए संस्थान के मुख्य अध्यापक ने कहा था।

Answer the following questions in 30-40 words each :

Question 1. What did the author feel as the two miners went on describing the school?

लेखक ने क्या महसूस किया जब दो खदान श्रमिक स्कूल के बारे में वर्णन करते गए?

Answer: As the two miners went on describing the school the author felt that it must be the greatest place on the earth. Even God cannot present such a place as Hampton Normal and Agriculture Institute, Virginia presented.

जैसे दो खदान श्रमिक स्कूल के बारे में बताने लगे लेखक ने महसूस किया कि पृथ्वी पर इससे बढ़िया स्थान कहीं और नहीं है। भगवान भी हेम्पटन नॉर्मल एवं कृषि संस्थान वर्जीनिया जैसा स्थान प्रस्तुत नहीं कर सकता है।

Question 2. How did the author reach Richmond?

लेखक रिचमण्ड कैसे पहुँचा था?

Answer: As the author did not have money to pay train fare, he reached Richmond by walking on foot. Sometimes he requested the wagon drivers and car owners for a ride. He reached there in many days.

क्योंकि लेखक के पास ट्रेन के किराये के पैसे नहीं थे, वह रिचमण्ड पैदल चलकर या कभी-कभी गाड़ी या कार ड्राइवरों से थोड़ा चलने की प्रार्थना करके पहुँचा। वह रिचमण्ड शहर कई दिनों में पहुँचा था।

Question 3. What did the author do to get money for food in Richmond? :

लेखक ने रिचमण्ड में भोजन के लिए पैसे प्राप्त करने के लिए क्या किया?

Answer: The author went to the captain of a ship and requested him to help in unloading the ship. He was a kind hearted white man. He allowed him to work there. The captain was very happy with his work that he told him to continue the work. In this way he got money for food.

लेखक एक जहाज के कप्तान के पास गया और उससे जहाज को खाली करने में सहायता के लिए प्रार्थना की। वह एक दयालु गोरा आदमी था। उसने उसे वहाँ कार्य करने की अनुमति दे दी। कप्तान उसके कार्य से इतना खुश हुआ कि उसने उसे लगातार काम करने की अनुमति दे दी। इस प्रकार से उसने भोजन के लिए पैसे जुटाए।

Question 4. Why did the author call his sweeping of the recitation room the best examination of his life?

लेखक ने गायन कक्ष की सफाई को अपने जीवन की श्रेष्ठ परीक्षा क्यों कहा था?

Answer: The author was willing to seek admission in the institute. He could not leave a good impression on the head teacher because he was tired, hungry and dirty. The head teacher admitted him in the institute when he had swept the recitation room perfectly. So the author called it the best examination of his life.

लेखक संस्थान में प्रवेश लेना चाहता था। भूखा, थका हुआ एवं गन्दा होने से वह मुख्य अध्यापक पर कोई प्रभाव नहीं छोड़ पाया। गायन कक्ष की बेहतरीन सफाई करने पर मुख्य अध्यापक ने उसे संस्थान में प्रवेश दे दिया। इसीलिए लेखक ने इसे जीवन की श्रेष्ठ परीक्षा कहा।

Answer the following questions in about 150 words each :

Question 1. Describe the difficulties Washington had to face in order to get education at Hampton.

हेम्पटन में शिक्षा प्राप्त करने के लिए वाशिंगटन को जो कठिनाइयाँ आई उनका वर्णन कीजिए।

Answer: Washington was an African coloured man. He was working in a coal mine. He had no money with him. Whatever he earned, was taken by his step father and the rest of the amount consumed in family affairs. When he heard from the two miners about the institute for coloured people, he determined to go there. He had to travel on foot or in wagon and cars when he requested the drivers there. He reached Richmond any how. At that time he was hungry, tired and without money. He had to sleep empty stomach because the food sellers demanded money.

He went to the captain of a ship and requested him to help him to unload the ship so that he could earn enough money for his food. The captain was very happy with his hard labour. He allowed him to work there continuously. He worked on the ship during the day and at night and he slept under the side-walk. After saving enough money he reached Virginia.

There at the institute the head teacher asked him to sweep the recitation room. Washington was looking for an opportunity so that he could make a good impression on the teacher. It was his best test he had ever passed. He cleaned the room four times. He dusted the furniture around the wall and left no particle of dust. The head teacher inspected his work. She told him that he could do the good in the institute.

वाशिंगटन एक काला अफ्रीकन आदमी थी। वह एक कोयले की खान में काम करता था। उसके पास पैसा नहीं था। जो कुछ वह कमाता था उसके सौतेले पिता ले जाते थे और शेष उसके परिवार पर खर्च हो जाता था। जब उसने उन दोनों खदान श्रमिकों से काले लोगों के लिए बने संस्थान के बारे में सुना। उसने वहाँ जाने का दृढ़ निश्चय कर लिया था। उसे पैदल या गाड़ियों और कारों में ड्राइवरों से याचना करके यात्रा करनी पड़ी थी। वह किसी भी प्रकार से रिचमण्ड पहुंच गया था। उस समय वह भूखा, थका और बिना पैसे के था। उसे खाली पेट सोना पड़ा क्योंकि उसके पास पैसे नहीं थे।

क्योंकि भोजन बेचने वाले पैसे माँगते थे। वह जहाज के कप्तान के पास गया और उसने जहाज को खाली करने में सहायता करने के लिए कहा कि वह अपने भोजन के लिए पर्याप्त धन कमा ले। कप्तान उसके कठोर श्रम से बहुत प्रसन्न हुआ। उसने उसे लगातार काम करने की आज्ञा प्रदान कर दी। वह जहाज पर दिन में कार्य करता और रात को वह फुटपाथ के नीचे सोता था। पर्याप्त पैसा बचाने के बाद वह वर्जीनिया पहुँचा। उस संस्थान में वहाँ उसको मुख्याध्यापिका ने उसे गायन कक्ष की सफाई करने को कहा।

वाशिंगटन उस अवसर की तलाश कर रहा था कि वह एक अच्छा प्रभाव अपने शिक्षक पर डाले सके। यह उसकी श्रेष्ठ परीक्षा थी जो उसने कभी पास की थी। उसने कमरे को चार बार साफ किया। उसने दीवार के पास लगा फर्नीचर धूल साफ करने वाले कपड़े से साफ किया कि कोई कण बचा नहीं रह जाए।

मुख्याध्यापक ने उसके कार्य का निरीक्षण किया। उसने उसे कहा कि वह संस्थान में कुछ अच्छा कर सकता था।

Question 2. What qualities of the author have impressed you most and why?

लेखक के किन गुणों ने आपको सबसे अधिक प्रभावित किया है और क्यों?

Answer: The author had unique qualities since his childhood. He was a hard worker. He always devoted to his work. Whatever the author had decided he tried his best to get that. He decided to go to Virginia which was a wild-goose chase for him. He did not hesitate about the problems that would come to him. He got consent of his mother before going to Virginia. This tells us that he was devoted to his mother and loved her very much. The author wanted to study in his life.

His crave for his knowledge was turned into a passion. He did not care about the distance of Virginia. He had few rupees with him. He was hungry, tired and dirty but he aspired to attain the goal to reach the Hampton Institute. He requested the car drivers and cart drivers. He labored hard on the ship. He saved enough money to reach Virginia. This tells us how passionate he was for his studies. He was also a sincere worker.

When he worked at the ship in Richmond the captain of the ship was happy with his work. He allowed him to work there continuously. Secondly when the head teacher asked him to sweep the room, he made that a point that it was his chance to impress the teacher with the sincerity of his work. He passed the test with his hard labour and sincerity. The author never complained against the problems. He positively took them as a source of inspiration.

लेखक के बचपन से उसमें विशिष्ट गुणों का समावेश था। वह कठोर परिश्रमी था। वह हमेशा अपने कार्य के प्रति समर्पित रहता था। जो कुछ लेखक ने निश्चय कर लिया था उसने उसे पाने के लिए भरसक प्रयास किया। उसने वर्जीनिया जाने का निश्चय किया जो कि उसके लिए एक व्यर्थ सिर खपाने का कार्य था। वह उन समस्याओं से नहीं हिचकिचाया जो उसके सामने आयीं। उसने वर्जीनिया जाने से पहले अपनी माँ की सहमति ली। यह हमें बताता है कि वह अपनी माँ से बेहद प्रेम करता था और उसके प्रति समर्पित था।

लेखक अपने जीवन में अध्ययन करना चाहता था। उसकी ज्ञान के प्रति पिपासा एक गहन इच्छा में बदल गई थी। उसने वर्जीनियों की दूरी की परवाह नहीं की। उसके पास कुछ भी रुपए नहीं थे। वह भूखा, थका और गंदा था परन्तु, उसने हेम्पटन इन्स्टीट्यूट पहुँचने की इच्छा के लक्ष्य को प्राप्त करना चाहा। उसने कार व गाड़ी चालकों से प्रार्थना की। उसने जहाज पर कड़ी मेहनत की। उसने वर्जीनिया जाने के लिए पर्याप्त पैसे बचाए। यह हमें बताता है कि वह अपने अध्ययन के प्रति कितना लालायित रहता था।

वह एक निष्ठावान कार्यकर्ता भी था। जब वह रिचमॉन्ड में जहाज पर काम करता था तो जहाज का कप्तान उसके कार्य से बहुत प्रसन्न रहता था। उसने उसे लगातार काम करते रहने की अनुमति दे दी। जब प्रधानाचार्य ने उससे कमरे को बुहारने के लिये कहा तो उसने इसे भी निष्ठा का कार्य मानकर आचार्य को प्रभावित करने का एक अवसर माना। उसने अपनी निष्ठा एवं कठोर परिश्रम से परीक्षा में सफलता प्राप्त

की। लेखक ने समस्याओं के विरुद्ध कभी शिकायत नहीं की। वह सकारात्मक रूप से उन्हें प्रेरणा का स्रोत मानता था।

Additional Questions

Answer the following questions in 60 words each :

Question 1. Where was the school situated and what was the purpose of the school ?

विद्यालय कहाँ पर था और उसका क्या उद्देश्य था?

Answer: The school was situated in Virginia. It was the place called 'Hampton'. The school was about five hundred kilometers far from Malden which was the residence of the writer. This school was meant for the coloured person's means the black. The school was established for poor but worthy students of any race. They were given opportunities to earn their livelihood. They could study in some trade and industry and could earn at the same time.

यह विद्यालय वर्जीनिया में था। यह एक स्थान था जिसे हेम्पटन कहकर पुकारा जाता था। यह विद्यालय लेखक के निवास माल्डेन से पांच सौ किलोमीटर दूर था। यह विद्यालय रंगीन लोगों अर्थात् काले लोगों के लिए बना था। यह विद्यालय गरीब परन्तु योग्य विद्यार्थियों के लिए बना था जो किसी भी जाति के हो सकते थे। उनको वहाँ पर अपनी आजीविका कमाने के अवसर दिए जाते थे। वे किसी उद्योग या व्यापार का अध्ययन कर सकते थे और उसी दौरान कमा भी सकते थे।

Question 2. What happened to the money earned by the author in the coal mine ?

लेखक कोयले की खदान में जो राशि कमाता था उसका क्या होता था?

Answer: The author earned a meager amount from his work in the coal mine. His step father took away a major portion of his earnings. The author was left with a little money. That money was consumed in the family affairs because he had his mother, brother and himself to support with that money. In this way no money was saved with the author. All the money was spent.

कोयले की खदान में काम करने से लेखक को कम मात्रा में धनराशि की कमाई होती थी। उसके सौतेले पिता उसकी कमाई का बड़ा हिस्सा ले जाते थे। लेखक के पास बहुत कम पैसा बचता था। वह पैसा पारिवारिक मामलों में खर्च हो जाता था क्योंकि उसके माँ, भाई और स्वयं का पोषण उस धनराशि से करना होता था। इस प्रकार से लेखक के पास पैसा नहीं बचता था। सारा पैसा खर्च हो जाता था।

Question 3. What quality of the author impressed the captain of the ship and what was its response ?

लेखक के किस गुण ने जहाज के कप्तान को प्रभावित किया और इसका क्या प्रत्युत्तर आया था?

Answer: The author was sincere and hard worker. He requested the captain of the ship to let him help to unload the ship so that he could earn money for his breakfast. The author worked very hard to unload the ship. The captain of the ship watched all this. He allowed him to work more if he wanted. He could continue his work as long as he wanted. This made him very happy and he worked some more days on the ship.

लेखक गंभीर और कठोर मेहनत करने वाला था। उसने जहाज के कप्तान से प्रार्थना की कि वह उसे जहाज को खाली करने में सहायता करने दे जिससे कि वह अपने नाश्ते के लिए पर्याप्त धन कमा सके। लेखक ने जहाज को खाली करने में कड़ी मेहनत की। जहाज के कप्तान ने यह सब ध्यान से देखा। उसने उसे और काम करने की आज्ञा प्रदान कर दी। वह अपना कार्य वह चाहे जितने समय तक जारी रख सकता था। उससे वह और खुश हो गया और उसने जहाज पर थोड़े दिन और काम किया।

Question 4. What was more tempting to the author in Richmond and why?

लेखक को रिचमण्ड में क्या लालायित कर रहा था और क्यों?

Answer: The author reached Richmond when it was very late. He was very tired, exhausted and hungry. He saw many food stands there. These were full of fried chicken and half-moon apple pies piled high. He was very hungry. He wanted to eat them. They were demanding money. He was penniless at that time. The sight of the food stands was very tempting. He had to sleep without food at night.

जब लेखक रिचमण्ड पहुँचा तब बहुत देर हो गई थी। वह बहुत थका-माँदा और भूखा था। उसने वहाँ भोजन के बहुत से ठेले देखे। वे सभी तले हुए मुर्गों से भरे थे और अर्द्ध-चन्द्राकार सेव की कचौरियों के ऊँचे ढेर लगे थे। वह बहुत भूखा था। वह उन्हें खाना चाहता था। वे सभी पैसे मांग रहे थे। उसके पास उस समय एक पैसा भी नहीं था। भोजन की झलक बहुत लालायित कर देने वाली थी। उस रात उसे बिना भोजन के सो जाना पड़ा था।

Question 5. What was the reward of the author at Hampton and why it was so ?

हेम्पटन में लेखक का क्या पुरस्कार था और ऐसा क्यों था?

Answer: When the author reached Hampton, he wanted to go to the much awaited, dream institution. The first sight of the large, three story, brick school building was the reward of the author.

When he looked at the school all his anxieties, exhaustion and tiredness vanished. He was full of an exciting energy. He forgot about all the difficulties all of a sudden. Thus it was a big reward for the author.

जब लेखक हेम्पटन पहुँचा, वह सर्वाधिक प्रतीक्षित, स्वप्निल संस्थान में पहुँचना चाहता था। बड़ी, तीन मंजिला, ईंटों से निर्मित विद्यालय भवन की पहली नज़र लेखक के लिए पुरस्कार थी। जब उसने स्कूल की ओर देखा

उसकी सारी चिन्ताएँ, थकान गायब हो गई थी। वह एक उत्तेजक शक्ति से परिपूर्ण था। वह समस्त परेशानियों को अचानक भूल गया था। इस प्रकार से यह लेखक के लिए एक पुरस्कार था।

Question 6. What was the reaction of the order of the head teacher on the author ?

लेखक पर मुख्याध्यापक के आदेश की क्या प्रतिक्रिया हुई थी?

Answer: When the author heard the order of the head teacher, he was relaxed very much at that time. He accepted that order with more delight. It was a chance for him to prove his abilities and to impress the head teacher with his capabilities. He knew very well how to sweep. He followed every word of the head teacher.

जब लेखक ने मुख्याध्यापक का आदेश सुना था, वह उस समय बहुत अधिक राहत महसूस कर रहा था। उसने उस आदेश को बहुत प्रसन्नता से स्वीकार किया था। यह उसके लिए एक मौका था कि वह अपनी योग्यताओं को साबित कर सकता था और वह अपनी क्षमताओं से मुख्याध्यापक को प्रभावित कर सकता था। उसे सफाई करना अच्छी तरह आता था। उसने मुख्याध्यापक के आदेश के प्रत्येक शब्द का पालन किया था।

Answer the following questions in 80 words each :

Question 1. How did the author manage his life in Richmond ?

रिचमण्ड में लेखक ने अपने जीवन को किस प्रकार से व्यवस्थित किया था?

Answer: When the author reached at Richmond, it was late in the evening. He was tired, and hungry. He did not have any money. He found a place under the sideway. He slipped under the sideway. His small satchel was his pillow and he slept on the ground. When he got up in the morning, he found himself near a ship. It was full of pig iron and waiting to be unloaded. He worked on the ship for some days. He managed his food and slept under the sideways. After collecting enough money for the fare to Hampton he went on his next journey.

जब लेखक रिचमण्ड पहुंचा तो देर शाम हो चुकी थी। वह भूखा और थका हुआ था। उसके पास धन नहीं था। उसे फुटपाथ के पास नीचे की ओर एक स्थान मिला। वह धीरे से फुटपाथ के नीचे सरक गया। वह जमीन पर सोया और उसका छोटा सा थैला उसको तकिया था। जब वह सुबह उठा, उसने अपने आपको एक जहाज के पास पाया। यह कच्चे लोहे से भरा था और खाली होने का इन्तजार कर रहा था। उसने जहाज पर कुछ दिनों काम किया। उसने अपने भोजन की व्यवस्था की और फुटपाथ के नीचे सोया। जब उसने हेम्पटन के लिए पर्याप्त किराया इकट्ठा कर लिया तो वह अपनी आगे की यात्रा पर चल पड़ा।

Question 2. Why was the author anxious about his admission in the school ?

लेखक विद्यालय में अपने प्रवेश के बारे में चिन्तित क्यों था?

Answer: The author was anxious about his admission in the school because he did not have good impression. He had not bathed for many days. He was very dirty. He looked wild and disturbed. The head teacher did not pay any attention towards him. She was busy in the admission of other students.

The author wanted to prove to the head teacher his abilities. He was in search of a chance. At last the head teacher ordered him to clean the room. He swept the room for more than three times. He dusted it four times. He dusted all the wood work around the walls, every bench, table and desk. At last the head teacher admitted him in the school.

लेखक स्कूल में अपने प्रवेश के बारे में चिन्तित था क्योंकि उसने अच्छा प्रभाव नहीं बनाया था। वह कई दिनों से नहीं नहाया था। वह बहुत गंदा था। वह अस्त-व्यस्त और परेशान सा नजर आता था। मुख्य अध्यापक, ने उसकी ओर कोई ध्यान नहीं दिया था। वह दूसरे लड़कों के प्रवेश में व्यस्त थी।

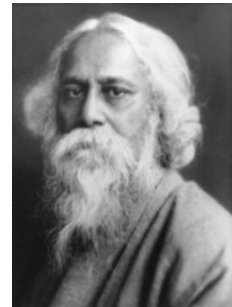
लेखक मुख्य अध्यापक को अपनी योग्यताएँ साबित करना चाहता था। वह एक मौके की तलाश में था। अंत में मुख्य अध्यापक ने उसे कमरा साफ करने का आदेश दिया था। उसने तीन बार कमरा साफ किया। उसने इसकी चार बार धूल झाड़ी थी। उसने दीवारों के चारों ओर लगा लकड़ी के काम को धूल को साफ किया, प्रत्येक बेंच, टेबल और डेस्क को साफ किया था। अन्त में मुख्य अध्यापक ने उसे स्कूल में प्रवेश दे दिया।

WHERE THE MIND IS WITHOUT FEAR



'Rabindranath Tagore'

Rabindranath Tagore [1861-1941] was considered the greatest writer in modern Indian literature. A Bengali poet, novelist, educator, Nobel Laureate for Literature [1913]. Tagore was awarded a knighthood in 1915, but he surrendered it in 1919 in protest against the Massacre at Amritsar, where British troops killed around 400 Indian demonstrators.



The poem "**Where The Mind is Without Fear**" by Rabindranath Tagore is translated into English. *Chitto Jetta Bhoysunyo* was its original Bengali name.

The Bengali poem was published in 1910 as a part of Tagore's **Gitanjali**: a collection of poems. Tagore created this English translation when translating some of his work into English at William Rothenstein's request in 1911. The English Gitanjali, which was published by the Indian Society of London in 1912, had it as a poem No.35.

This poem, written in the early 20th century, reflects the political and social struggles of India during the period of British rule. The poet envisions a nation where intellectual freedom, unity, and the pursuit of knowledge are valued. It emphasizes the importance of breaking down barriers and embracing diversity, fostering a society where individuals can strive for perfection without hindrance.

WHERE THE MIND IS WITHOUT FEAR

Where the mind is without fear

and the head is held high

Where knowledge is free

Where the world has not been broken

up into fragments by narrow domestic walls;

Where words come out from the

WHERE THE MIND IS WITHOUT FEAR



'Rabindranath Tagore'

*depths of truth;
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 thee into ever widening
thought and action into that heaven of freedom,
my father,
let my country awake.*

- Rabindranath Tagore

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WHERE MIND IS WITHOUT FEAR

- **Rabindranath Tagore**
- Nobel Laureate in 1913
- 35th poem of *Gitanjali*
- Originally published in 1910
- English Translation was published in 1912

Question: 1. Choose the correct option:

1. What is meant by “mind is without fear and head is held high”?
 - a) **To be fearless and self-respecting**
 - b) To be proud of one’s high position.
 - c) To stand straight and be carefree.
2. The ‘domestic walls’ are usually associated with safety, comfort and love. What is the meaning of ‘narrow domestic walls’?
 - a) Small houses which make us feel cramped
 - b) **Ideas which are petty and narrow-minded.**
 - c) A house divided into rooms by walls.
3. Who wrote the poem “Where the mind is without fear”?
 - a) **Rabindranath Tagore**
 - b) R.K.Narayan
 - c) O Henry
 - d) Sarojini Naidu
4. Rabindranath Tagore wants his countrymen to be without _____.
 - a) Courage
 - (b) Respect
 - (c) Fear**
 - (d) Shame
5. The Poet wants the words to come from _____.
 - (a) The depth of spirit
 - (b) The depth of mind
 - (c) The depth of truth**
 - (d) The depth of heart

6. "Where the Mind is Without Fear" is the poem in Gitanjali: Song Offerings.

- a) Fifth
- b) Fifteenth
- c) Twenty-fifth
- d) Thirty-fifth

7. Identify the theme of the poem "Where the Mind is Without Fear".

- a) Complaint
- b) A Historical event
- c) Personal loss
- d) Prayer

8. To whom is "Where the Mind is Without Fear" addressed?

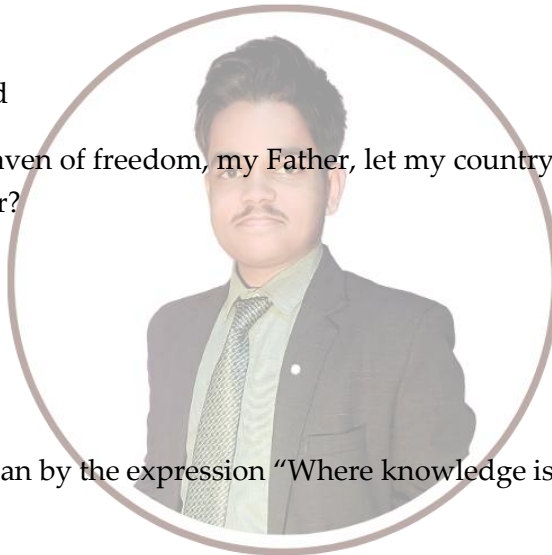
- a) The poet's mother
- b) God
- c) To the poet's child
- d) To the poet's friend

9. In the line "Into that heaven of freedom, my Father, let my country awake", to which country does the poet refer?

- a) America
- b) Britain
- c) India
- d) Russia

10. What does the poet mean by the expression "Where knowledge is free"?

- a) Unscientific
- b) Accessible to all without barriers of class, caste, gender, etc.
- c) Irrational
- d) Both b and c



Question: 2. Answer the following questions:

1. Who wrote the poem Where the Mind is without Fear?

Ans.: Poet, Rabindranath Tagore wrote the poem, "Where Mind is Without Fear". He prays to "the father", the almighty God, to bless all with a free nation.

2. What does the poet mean by “where knowledge is free”?

Ans.: In the poem, “Where Mind is Without Fear”, the poet, Rabindranath Tagore shares his idea of free India. He really prays to “the father”, the almighty God, to bless all with a free nation where each and every person has the right to gain knowledge, irrespective of cast, religion or any economical barrier. The concept is of free education for all.

3. What according to the poet do people tirelessly strive towards?

Ans.: The poet, Rabindranath Tagore, wants people to follow the path of truth and strive for perfection. He wants each and every person to work tirelessly and stretch their capabilities so that they can give the best.

4. How does the poet describe the old habit?

Ans.: The poet has very smartly compared the old customs/ habit to the dreary desert sand. He wants everyone to understand that the desert sand never allows new growth, the greenery, the same way, old / dead habits / customs hinders the clear thinking process. So, if one wants to get ahead in life, one has to leave these old customs / habit behind.

5. How does the poet describe ‘heaven of freedom’?

Ans.: The poet prays to almighty God to awake their fellow citizens in a heaven of freedom where the mind of people is guided by conscience; the inner self that represents the God within us. Alongside, the thoughts and actions of these people should be ever widening, all inclusive so that they think and work for all not only for the “self”.

6. Who does the poet address as ‘thee’ and my father?

7.

Ans.: The poem, “Where Mind is Without Fear” is a prayer by Rabindranath Tagore, offered to almighty God. Here, he describes his idea of free nation. Towards the end of the poem, he refers to God twice with the words like “thee” and “my father”.

8. What kind of freedom does the poet desire for his country?

Ans.: Towards the end of the poem, the poet, Rabindranath Tagore talks about heaven of freedom. Where the mind of people is guided by conscience; the inner self that represents the God within us. Alongside, the thoughts and actions of these people should be ever widening, all inclusive so that they think and work for all not only for the “self”.

9. What is the poet's opinion about work, idleness, reason, and old customs?

Ans.: In his prayer to God for an ideal country/society, the poet states that instead of idleness and customs and practices bordering on superstition(s), people should adhere to logic and rationality. Moreover, constant hard work would be the mantra with the aim of achieving perfection in every endeavour.

Question: 3. Write a short notes:

1. The central idea of the poem:

Ans.: "Where the Mind is Without Fear" is the thirty-fifth (35) poem in Gitanjali: Song Offerings. The poet prays to "Father" (that is, God), and thereby offers a detailed vision of the kind of country and future he desires for India and its citizens. The central idea of Tagore's poem is the creation an ideal country/society where there is individual freedom to follow one's preferred way of living with respect to language, religion, eating habits, etc. and freedom to express one's opinions and beliefs provided that they do not hurt or offend others; where every individual is able to lead his/her life with dignity; where there is unrestricted access to knowledge without financial, class, caste, or religious barriers; where everyone is united by the common thread of humanity irrespective of their class, caste or religious background; where life is defined by truth and constant hard work; and where logic and reason, instead of superstition(s), reign supreme.

2. The poet's "heaven of freedom."

Ans.: In his poem "Where the Mind is Without Fear", the poet Rabindranath Tagore prays to God for a country/society which each and every citizen, including himself, can consider a "heaven of freedom". This is because, the new country/society would be without prejudices and discriminations of class, caste, language, religion, etc.; would have individual freedom to follow one's preferred religion, food habits, etc. and the freedom to express one's opinions provided they do not hurt the sentiments of others; would ensure education and knowledge for everyone without prejudices of class, caste, gender, religion, etc.; would be hard-working, truthful, and passionate about achieving perfection; and would be purely rational and scientific instead of superstitious.

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Teaching Faculty at Technical Classes, Rajeev Nagar, Patna-24.

ODE ON SOLITUDE

'Alexander Pope'



Alexander Pope, widely considered the most prominent English poet of the early 18th century, wrote "**Ode on Solitude**" in 1700—when he was only 12 years old! The poem bears little resemblance to the later satirical work for which he is mostly known; in a style that is more or less earnest and contemplative, this "Ode" praises people who live simple and solitary lives, arguing that the happiest people are self-sufficient and unconcerned with the opinions or recognition of others.



ODE ON SOLITUDE

Happy the man, whose wish and care

A few paternal acres bound,

Content to breathe his native air,

In his own ground.

Whose herds with milk, whose fields with bread,

Whose flocks supply him with attire,

Whose trees in summer yield him shade,

In winter fire.

Blest, who can unconcernedly find

Hours, days, and years slide soft away,

In health of body, peace of mind,

Quiet by day,

ODE ON SOLITUDE

'Alexander Pope'

*Sound sleep by night; study and ease,
Together mixed; sweet recreation;
And innocence, which most does please,
With meditation.*

*Thus let me live, unseen, unknown;
Thus unlamented let me die;
Steal from the world, and not a stone
Tell where I lie.*

- Alexander Pope

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Ode on Solitude

'Alexander Pope'

Important Questions & Answers

Multiple Choice Questions

1. A poem written in fourteen lines is called _____

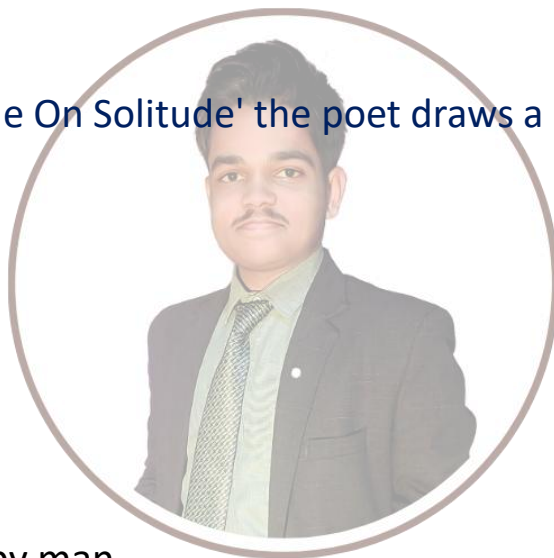
- (A) anode
- (B) an elegy
- (C) a sonnet
- (D) a lyric

Answer: (C) a sonnet

2. In the poem 'Ode On Solitude' the poet draws a beautiful picture of _____

- (A) a Village
- (B) a poor man
- (C) a happy man
- (D) a town

Answer: (C) a happy man



3. Pope, in the poem 'Ode on Solitude', says that village people get everything except _____

- (A) Milk from herds
- (B) Bread from fields
- (C) Attire from flocks
- (D) Money from trees

Ode on Solitude

'Alexander Pope'

Answer: (D) Money from trees

4. In the poem 'Ode On Solitude', where is the happy man content to live?

- (A) in town
- (B) in his own ground
- (C) in the heaven
- (D) in an orchard

Answer: (B) in his own ground

5. According to the poet of 'Ode On Solitude', a happy man is satisfied with _____

- (A) a few acres of inherited land
- (B) more acres of inherited land
- (C) a few acres of inherited money.
- (D) a lot inherited property

Answer: (A) a few acres of inherited land

6. Alexander Pope was one of the greatest _____

- (A) dramatist
- (B) novelist
- (C) essayist
- (D) satirist

Ode on Solitude

'Alexander Pope'

Answer: (D) satirist

7. Who gives milk to the happy man?

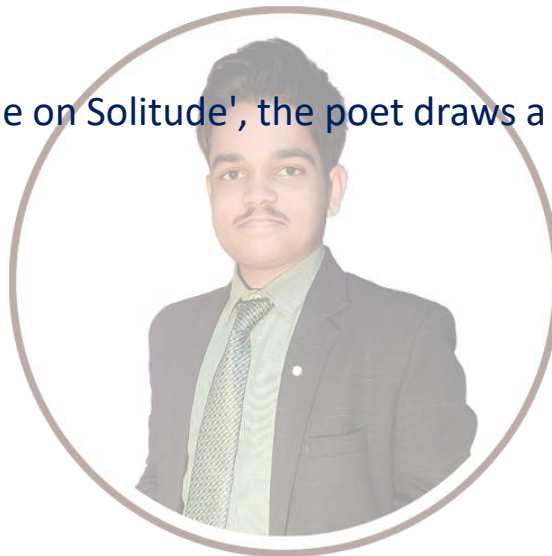
- (A) Cattle
- (B) Cow
- (C) Buffalo
- (D) Camel

Answer: (A) Cattle

8. In the poem 'Ode on Solitude', the poet draws a beautiful picture of a ____ man.

- (A) unhappy
- (B) sad
- (C) happy
- (D) cruel

Answer: (C) happy



9. Alexander Pope was one of the greatest satirist of the early ____ century.

- (A) 18th
- (B) 19th
- (C) 20th
- (D) 16th

Ode on Solitude

'Alexander Pope'

Answer: (A) 18th

10. When does a happy man get sleep?

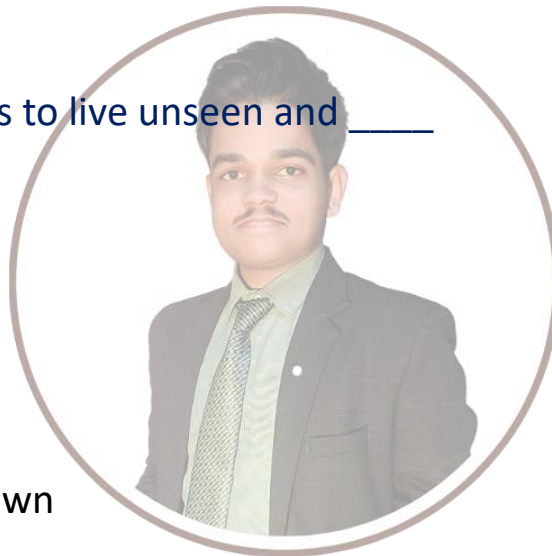
- (A) At night
- (B) During the day
- (C) During the morning
- (D) During the evening

Answer: (A) At night

11. The Poet wants to live unseen and _____

- (A) painfully
- (B) unknown
- (C) quietly
- (D) publicly

Answer: (B) unknown



12. In Ode On Solitude, the poet says that a happy man wants to _____ unlamented.

- (A) sleep
- (B) think
- (C) die
- (D) live

Answer: (C) die

Ode on Solitude

'Alexander Pope'

13. Happy man has no _____

- (A) health
- (B) land
- (C) money
- (D) care

Answer: (D) care

14. Meditation _____ the happy man.

- (A) pleases
- (B) sadness
- (C) worries
- (D) angry

Answer: (A) pleases



15. A happy man is satisfied by the property inherited by him from his _____

- (A) mother
- (B) uncle
- (C) father
- (D) cousin

Answer: (C) father

16. Alexander Pope was also a _____

Ode on Solitude

'Alexander Pope'

- (A) thinker
- (B) philosopher
- (C) critic
- (D) reformer

Answer: (C) critic

17. From where does he get his clothes ?

- (A) from leather of animals
- (B) from cultivation
- (C) from woods
- (D) from his flocks and sheep

Answer: (D) from his flocks and sheep



18. The Poet does not want to mark the place where he is ____

- (A) sitting
- (B) hiding
- (C) crying
- (D) buried

Answer: (D) buried

19. The poet is content to breathe his ____

- (A) fresh air
- (B) native air
- (C) open air

Ode on Solitude

'Alexander Pope'

(D) none of these

Answer: (B) native air

20. The poet enjoys shades of trees in _____

(A) winter

(B) summer

(C) rainy season

(D) autumn

Answer: (B) summer

Very Short Type Questions

1. How many of you want to be happy? What leads to happiness?

Ans. Almost everyone wants to be happy. Happiness comes from different things for different people. It could be having good friends and family, doing the work that you love, staying healthy, feeling like your life has meaning, or just enjoying the little things in life.

2. What makes our life happy – money or contentment or both? Discuss.

Ans. Happiness in life can come from both money and contentment, but they're not the same thing. Money can provide access to things that can bring pleasure and comfort, like buying nice things or going on trips. Money can buy things that make us happy, like nice clothes or vacations. But just having money doesn't always mean we'll be truly happy. Being content means feeling satisfied with what we have and being thankful for it. Even if we don't have a lot of money, being

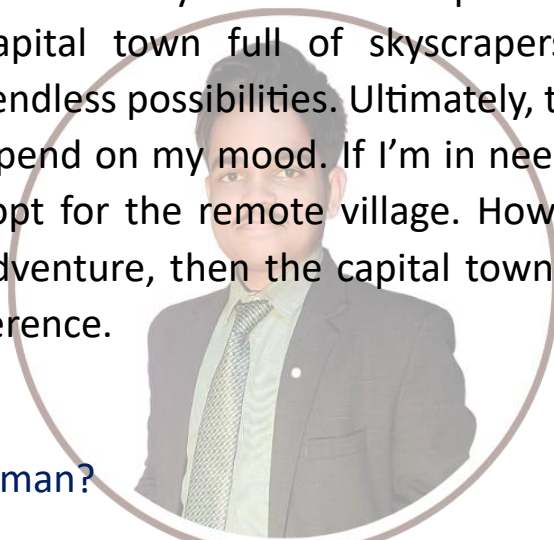
Ode on Solitude

'Alexander Pope'

content can still make us happy because we appreciate what we do have. So, it's a mix of both money and contentment that can lead to a happy life.

3. Have you ever visited a remote village adorned with natural beauty and a capital town full of Skyscrapers? Which one would you like and why?

Ans. I haven't had the chance to visit either a remote village or a capital town yet, but both sound intriguing in their own ways. A remote village adorned with natural beauty sounds like a peaceful retreat. On the other hand, a capital town full of skyscrapers offers a vibrant atmosphere with endless possibilities. Ultimately, the choice between the two would depend on my mood. If I'm in need of relaxation and serenity, I might opt for the remote village. However, if I'm craving excitement and adventure, then the capital town full of skyscrapers would be my preference.



4. Who is a happy man?

Ans. A happy man, according to the poem "Ode on Solitude," is someone who finds contentment and fulfillment in simple pleasures. This person is described as someone whose desires are modest, finding joy in owning a small piece of land and being self-sufficient.

5. Who (m) does the pronoun 'his' in the third line of the 1st stanza refer to?

Ans. In the third line of the first stanza, the pronoun "his" refers to the "man" mentioned in the previous lines. It specifically indicates ownership or possession by the man of the "few paternal acres"

Ode on Solitude

'Alexander Pope'

mentioned earlier in the poem. So, in this context, "his" refers to the man's ownership of his ancestral land.

6. Who gives him milk?

Ans. The herds give him milk.

7. What gives him bread?

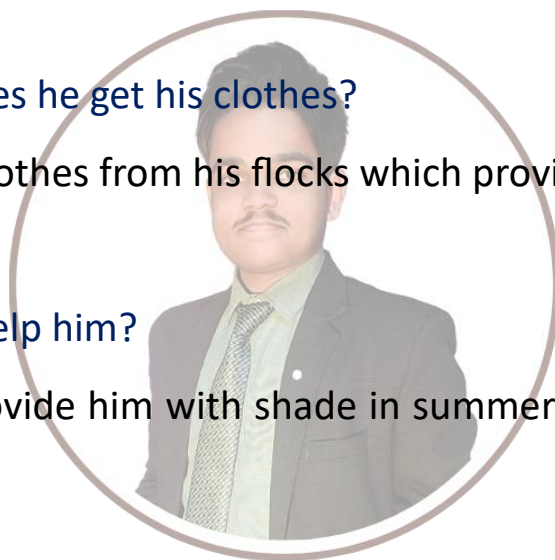
Ans. The fields give him bread.

8. From where does he get his clothes?

Ans. He gets his clothes from his flocks which provide wool for attire.

9. How do trees help him?

Ans. The trees provide him with shade in summer and fuel for fire in winter.



Long Type Questions

1. The poet thinks that those who are content with what they have are happy men. Do you agree? Give reasons.

Ans. Yes, I agree with the poet's sentiment. Finding contentment with what one has can indeed lead to happiness. When individuals are satisfied with their possessions, circumstances, and achievements, they are less likely to experience feelings of inadequacy or longing for more. Contentment fosters gratitude, which in turn enhances overall well-being and satisfaction with life. Moreover, it promotes a positive

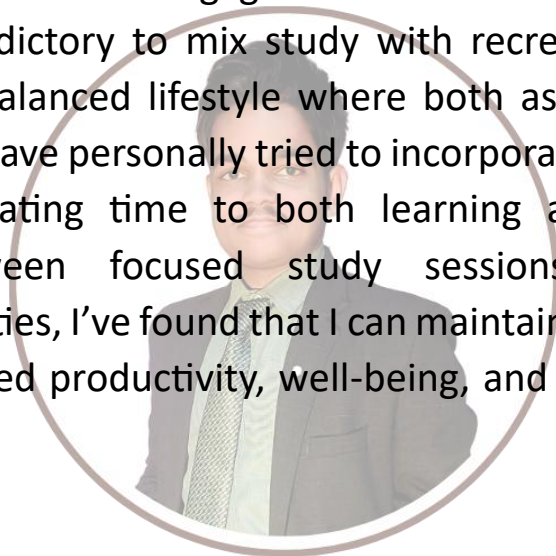
Ode on Solitude

'Alexander Pope'

mindset, allowing individuals to focus on the present moment and appreciate life's simple joys. Ultimately, cultivating a sense of contentment enables people to find fulfillment and happiness irrespective of external circumstances or material possessions.

2. What does the speaker mean by Together mixt, sweet recreation? Can these things be mixed? Have you ever tried to do so?

Ans. The phrase "Together mixt, sweet recreation" in the poem suggests the blending of study and ease, implying a harmonious combination of intellectual engagement and leisure activities. While it may seem contradictory to mix study with recreation, the speaker advocates for a balanced lifestyle where both aspects complement each other. Yes, I have personally tried to incorporate this concept into my life by dedicating time to both learning and relaxation. By alternating between focused study sessions and enjoyable recreational activities, I've found that I can maintain a healthy balance, leading to improved productivity, well-being, and overall satisfaction with life.



3. Why does the poet want to live and die stealthily from the world? How many of you would live to do so? And why?

Ans. The poet desires to live and die stealthily from the world to escape the pressures and expectations of society. He longs for anonymity and solitude, craving a quiet and unobtrusive existence free from the need for recognition or validation from others.

Many may desire this anonymity to find peace and authenticity, to live life on their own terms without the constant scrutiny of others. By living and dying quietly, individuals can focus on their inner selves, pursue personal fulfillment, and find contentment away from the

Ode on Solitude

'Alexander Pope'

noise and distractions of the world. It grants them the freedom to pursue their passions and interests without the pressures of societal expectations or judgments. By avoiding the spotlight, individuals can cultivate a deeper sense of self-awareness and introspection, leading to a more authentic and fulfilling existence. Additionally, living and dying quietly enables individuals to leave behind a legacy of simplicity and humility, rather than seeking recognition or fame.

4. Is the title of the poem justified? Can you suggest any other title? Give reasons for your choice.

Ans. Yes, the title “Ode on Solitude” is justified as it accurately reflects the central theme of the poem, which revolves around the tranquility and peace found in a solitary existence. However, another suitable title could be “An Ode to Simplicity.” This title highlights the poem’s emphasis on finding contentment in life’s simple pleasures and living a modest, unassuming existence. It captures the essence of the speaker’s desire for anonymity and a quiet life, away from the complexities and distractions of the world. “An Ode to Simplicity” effectively encapsulates the poem’s theme of embracing simplicity and finding happiness in a tranquil lifestyle.

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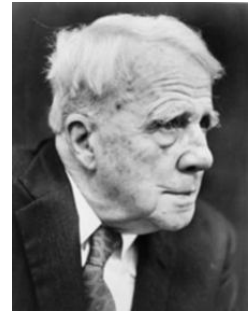
STOPPING BY WOODS ON A SNOWY EVENING



'Robert Frost'

Robert Lee Frost (March 26, 1874 – January 29, 1963) was an American poet. Known for his realistic depictions of rural life and his command of American colloquial speech.

"**Stopping by Woods on a Snowy Evening**" is a poem by Robert Frost, written in 1922, and published in 1923 in his New Hampshire volume. Imagery, personification, and repetition are prominent in the work. In a letter to Louis Untermeyer, Frost called it "my best bid for remembrance".



STOPPING BY WOODS ON A SNOWY EVENING

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.

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.

He gives his harness bells a shake

To ask if there is some mistake.

The only other sound's the sweep

Of easy wind and downy flake.

The woods are lovely, dark and deep,

STOPPING BY WOODS ON A SNOWY EVENING



'Robert Frost'

*But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.*

- Robert Frost

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STOPPING BY WOODS ON A SNOWY EVENING

- Robert Frost

Question 1: Choose the correct option:

1) Robert Frost was _____ poet.

- a) British
- b) **American**
- c) African
- d) Indian

2) The Speaker of the Poem is ____.

- a) Farmer
- b) Painter
- c) **Traveller**
- d) All of the above

3) The Poem was published in _____.

- a) 1920
- b) 1922
- c) **1923**
- d) 1926

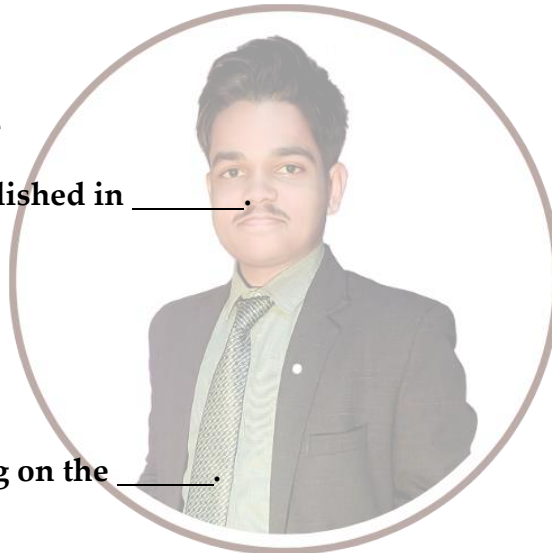
4) The Poet was riding on the _____.

- a) Elephant
- b) Mule
- c) Cycle
- d) **Horse**

5) The woods are lovely, dark and deep,

But I have _____ to keep,

- a) Thoughts
- b) Feelings
- c) **Promises**
- d) Orders



6) And miles to go before I _____.

- a) Go
- b) Sleep
- c) Fail
- d) Give up

7) What does the poet mean by the word 'sleep'?

- a) Life
- b) Rest
- c) Laziness
- d) Death

8) What is the setting of the poem?

- a) Dark evening of the winter
- b) Early morning of the summer
- c) Dark evening of the Monsoon
- d) None of the above

9) Whose woods is the author in?

- a) A lawyer
- b) The man who lives in village
- c) Teacher
- d) His own

10) The horse thought that it was _____ to stop there.

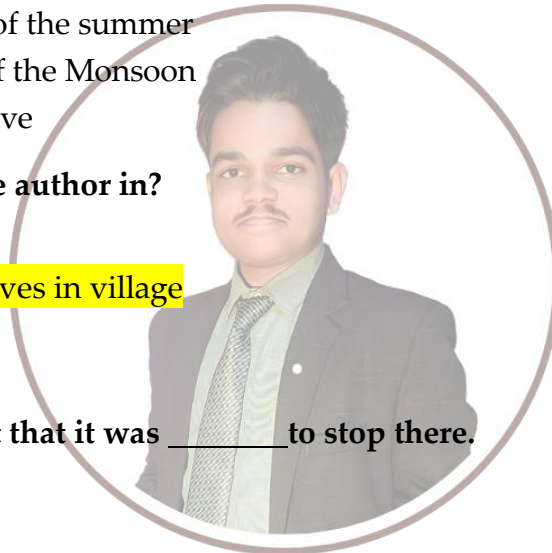
- a) Stupid
- b) Queer
- c) Foolish
- d) Useless

11) 'Woods' means _____

- a) Snow
- b) Wood
- c) Forest
- d) Farm

12) Who is the author of the poem?

- a) Robert Frost
- b) O' Henry
- c) Rabindranath Tagore



Question 2: Write answers of the following questions:**1. Who is the speaker of the poem and why is he tempted to stay in the forest?**

Ans. The speaker of the poem is a lone wagon driver or a traveller who narrates his experience of being tempted to stay in the woods. He is tempted to stay in the forest because the scene of the snowfall in the dark evening is so appealing to the speaker that he can't stop himself from staying and enjoying the beauty of the woods.

2. What does the poet mean by the words 'sleep', 'little horse' and 'farmhouse'?

Ans. The poet has shared deep meanings through the use of simple words or language like he used the word 'sleep' that symbolizes death (eternal sleep), 'little horse' stands for the speaker's inner voice or common sense and 'farmhouse' signifies the existence of people, society or civilization.

3. What is the setting of the poem where the speaker stops and narrates his situation?

Ans. Though the particular location is not mentioned, the poem is set in the countryside of New England and the event takes place among the woods covered with snow in the dark evening of winter. A dark and deep forest with utmost silence creates a mysterious atmosphere but the speaker finds it beautiful and enjoyable.

4. Why does a little horse think that it is strange to stay in the forest?

Ans. A little horse thinks that it is strange to stay in the forest because there is no presence of the society or civilization for which the word 'farmhouse' is used in the line 'to stop without a farmhouse near'. There are only woods, a lake that is frozen and darkness in the evening that create a mysterious atmosphere which the horse finds inappropriate to stay.

5. What is the significance of the last stanza in the poem?

Ans. The poem is well known for the last stanza where we find the core idea of the poem. The last stanza of the poem signifies the contrary idea of desire vs duties or responsibilities as it conveys the message that one should not be tempted or diverted by such attractive things but keep on working to fulfil the promises as it repeatedly stressed by the poet in the last two lines. So, the last two lines are more important in the poem because it mentions that one should continue to work till the death without staying to enjoy momentary pleasure.

6. What according to the poet will surprise the horse?

Ans.: According to the speaker, to stay in the forest will surprise the hoarse because there is no presence of the society or civilization for which the word 'farmhouse' is

used in the line 'to stop without a farmhouse near'. There are only woods, a lake that is frozen and darkness in the evening that create a mysterious atmosphere.

7. Where does the owner of the woods live?

Ans.: The poet, Robert Frost, mentions that he knows the owner of the woods who lives in the village. Moreover, he adds that the owner of woods is away from the forest so he is not capable of seeing the traveller who stays there to watch his woods.

8. Which season is described in Stopping by Woods on a Snowy Evening?

Ans.: The season described in the poem is winter as the event takes place among the woods covered with snow. A dark and deep forest with utmost silence creates a mysterious atmosphere but the speaker finds it beautiful and enjoyable.

9. What does the poet say about the owner of the woods?

Ans.: The poet, Robert Frost, mentions that he knows the owner of the woods who lives in the village. Moreover, he adds that the owner of woods is away from the forest so he is not capable of seeing the traveller who stays there to watch his woods.

10. How are the woods?

Ans.: The woods are lovely, dark and deep. The scene of the snowfall in the dark evening is so appealing to the speaker that he can't stop himself from staying and enjoying the beauty of the woods.

11. What does poet mean by the phrase, 'darkest evening of the year'?

Ans.: By the phrase 'darkest evening of the year', the poet mentions the darkest night of the year that falls on 21st or 22nd of the month of December. That is the longest night of the year. This happens because the sun goes farthest South on that day.

Question 3: Write short note on the following:

1. Theme of Life v/s Death in 'Stopping by Woods on a Snowy Evening'.

Theme like temptation of death or even suicide is symbolized by the woods. The Poet understands that one day he will die. This happens to everyone. No one can escape from death. Poet represents death in elements like a dark and deep atmosphere of forest which represents the spiritual world after death, frozen lake and snow symbolizes the cold destructive force. In the last stanza, the poet philosophizes the idea of death where he tells that it is true that death is decided but he is not ready to die. At the end of the poem, the speaker has two choices, life and death, he chooses Life as he says in the line 'I have promises to keep and miles to go

before I sleep'. This line indicates that the speaker has to live in order to fulfil the promises, a lot of work to do and complete duties and responsibilities towards his society, family, friends, himself and others before eternal sleep, death. The poet, through this theme, wants to convey that one should face the problems or struggles of life with courage and not be an escapist.

2. Contrast between society and the natural world (Duty v/s Individual Desire)

The poem represents the natural world and its contrast with human society. The description of the natural world in the poem is loving and overwhelming, in fact it is a temptation and threatening force that lures the speaker. There is a complete lack of signs of civilization that emphasizes the distance between society and nature. While society is a place of confinements which represents the duties and responsibilities that one has to fulfil and nature is a place of respite, peace and freedom to satisfy individual desire. The speaker is torn between duty to others (promises to keep) and his desire to stay and enjoy in the dark and lovely woods. The poem can thus be read as reflecting a broader conflict between social obligations and individualism. We can find the speaker's desire to stay and enjoy the momentary pleasure of nature's beauty and his duty towards society, family, friends where the Poet indicates the significance of duties and responsibilities rather than individual desire.

3. Explain the poem Stopping by the woods on a snowy evening OR

The central idea of the poem "Stopping by Woods on a Snowy Evening".

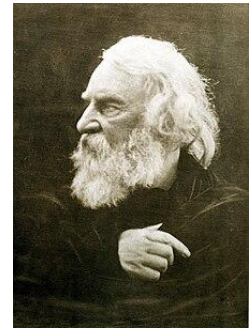
Ans.: In the poem "Stopping by Woods on a Snowy Evening" composed by Robert Frost, the poet is riding through the beautiful woods filled up with snow. The nearby lake is also frozen. He wants to stop there to enjoy the charming sight. His horse feels queer because his master wanted to stop there where he could see no farmhouse to stay. The horse feels strange and shakes his bells.

The poem is well known for the last stanza where we find the core idea of the poem. The last stanza of the poem signifies the contrary idea of desire v/s duties or responsibilities as it conveys the message that one should not be tempted or diverted by such attractive things but keep on working to fulfil the promises as it repeatedly stressed by the poet in the last two lines.

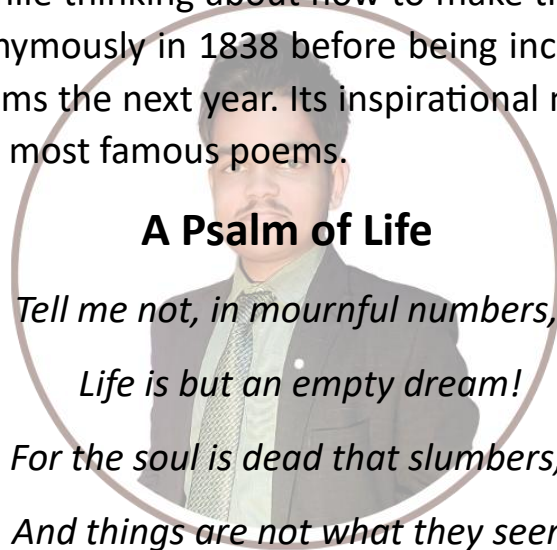
A PSALM OF LIFE

'Henry Wadsworth Longfellow'

Henry Wadsworth Longfellow (February 27, 1807 – March 24, 1882) was an American poet and educator. He was one of the most widely known and best-loved American poets of the 19th century. Longfellow achieved a level of national and international prominence previously unequaled in the literary history of the United States and is one of the few American writers honored in the Poets' Corner of Westminster Abbey.



"A Psalm of Life" is often subtitled "**What the Heart of the Young Man Said to the Psalmist**". Longfellow wrote the poem not long after the death of his first wife and while thinking about how to make the best of life. It was first published anonymously in 1838 before being included in a collection of Longfellow's poems the next year. Its inspirational message has made it one of Longfellow's most famous poems.



A Psalm of Life

Tell me not, in mournful numbers,

Life is but an empty dream!

For the soul is dead that slumbers,

And things are not what they seem.

Life is real! Life is earnest!

And the grave is not its goal;

Dust thou art, to dust returnest,

Was not spoken of the soul.

Not enjoyment, and not sorrow,

Is our destined end or way;

A PSALM OF LIFE

‘Henry Wadsworth Longfellow’

*But to act, that each to-morrow
Find us farther than to-day.*

*Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.*

*In the world’s broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle!
Be a hero in the strife!*

*Trust no Future, howe’er pleasant!
Let the dead Past bury its dead!
Act,— act in the living Present!
Heart within, and God o’erhead!*

*Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;*

Footprints, that perhaps another,

A PSALM OF LIFE

‘Henry Wadsworth Longfellow’

*Sailing o’er life’s solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.*

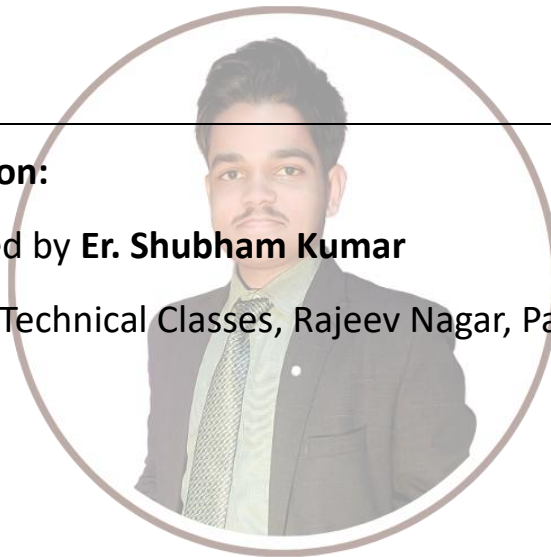
*Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.*

- HW Longfellow

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A PSALM OF LIFE

'HW Longfellow'

Important Questions & Answers

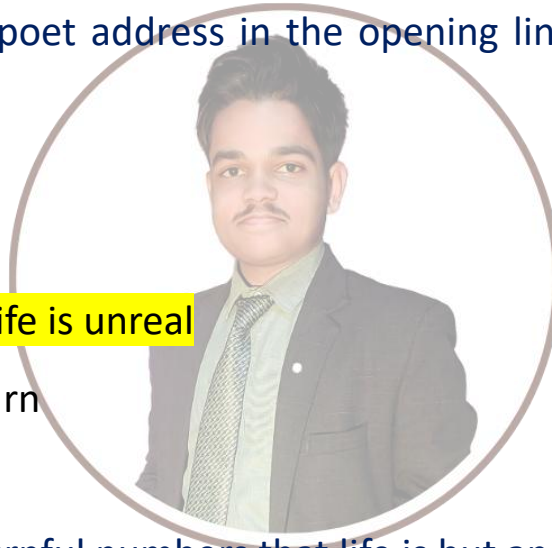
Multiple Choice Questions

1. What is Psalm?

- a. A story
- b. An instruction
- c. A way of life
- d. A rhymn

2. Who does the poet address in the opening lines of the poem "A Psalm of life"?

- a. The readers
- b. His friends
- c. Those who say life is unreal
- d. Those who mourn



3. Who say in mournful numbers that life is but an empty dream?

- a. Psalmist
- b. Poets
- c. Churches
- d. Some people

4. How is a soul that is inactive?

- a. Sluggish

A PSALM OF LIFE

'HW Longfellow'

- b. Slow
- c. **Dead**
- d. Useless

5. According to the poet, things are not _____.

- a. what they look
- b. **what they seem**
- c. how they feel
- d. how they act

6. How is life?

- a. **Real and earnest**
- b. Real and adventurous
- c. Real and full of suffering
- d. Real and joyous



7. What is not the aim of life?

- a. Earning money
- b. Living like a dead man
- c. **Death**
- d. Working like a donkey

8. What is not life's goal?

A PSALM OF LIFE

'HW Longfellow'

- a. Riches
- b. Power
- c. Religion
- d. Grave

9. What does biblical expression "Dust thou art, to dust thou returnest" signify?

- a. Human body is made of dust
- b. Man is mortal
- c. Man can live through good deeds
- d. Man will lie in the earth after death

10. What is said for only the body and not for the soul?

- a. Dust thou art, to dust thou returnest
- b. And grave is not its goal
- c. And things are not what they seem
- d. Art is long and time is fleeting

11. How should a soul be?

- a. Free from wordly desires
- b. Full of life
- c. Full of energy
- d. Lost in religion

A PSALM OF LIFE

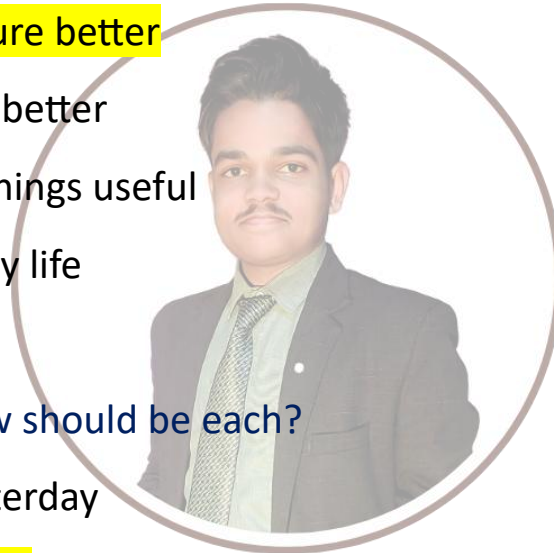
'HW Longfellow'

12. What shouldn't be our destined way or goal?

- a. Earnest living
- b. Fruitful life
- c. **Pleasure and grief**
- d. Future

13. How should a man act

- a. **To make his future better**
- b. To make his life better
- c. To make his earnings useful
- d. To lead a healthy life



14. tomorrow How should be each?

- a. Better than yesterday
- b. **Better than today**
- c. Far away from today
- d. Far away from yesterday

15. What is long?

- a. **Knowledge and Learning**
- b. Human evolution
- c. Human history

A PSALM OF LIFE

'HW Longfellow'

d. Human art and craft

Subjective Type Questions

1. Does the title suggest what the poem is about?

Ans- Yes, the name encapsulates the essence of this poem.

2. What does the poet say about 'life' in the first stanza?

Ans- The poet states that life holds unlimited possibilities, only if we strive to explore them. Life is never barren, dull, or dark.

3. What does the poet mean by 'Life is real! Life is earnest!'

Ans- The author asserts that life is vibrant, colourful, and is a fertile field for those who venture to discover its hidden charm. Life rewards honest endeavour, and seldom lets down a creative mind.

4. What is the poet's observation on 'soul'?

Ans- The soul is the core of life. It imparts the driving force needed for action, confronting failures, striving anew, and creating something great. Soul is anathema to laxity, excuses, inaction and laziness.

5. Quote the line which means – 'death is not the goal of life'.

Ans- 'The grave is not the goal' is the line that has the same sense.

6. What attitude does the poet challenge in the first two stanzas? Is the attitude the poet positive or negative?

A PSALM OF LIFE

'HW Longfellow'

Ans- The poet gives a clarion call for action, effort, and utilization of all the creative instincts bestowed upon us by God. He has asked human beings to keep away from defeatist thoughts, happy-go-lucky attitude, and laziness. In many ways, such values are also taught to us by the Bhagbat Gita, which says that doing one's duty sincerely is the greatest service to God. Life should be treated as an opportunity the mental faculties to their best extent. Slipping back to inaction due to one failure anywhere is a vice, never to be resorted to by anyone.

7. 'Dust thou art, to dust thou returnest' – This expression alludes to the Bible. What are the other lines in the poem that make an allusion to the Bible'?

Ans- Footprints on the sands of time' (line 29) is taken from the Bible. On the whole, the poem draws heavily from the Bible for its core message and philosophy of life.

8. What does the poet say about the goal of life in Stanza 3?

Ans- [Henry Wadsworth Longfellow wrote this poem when he was devastated with grief after the death of his wife. However, he drew solace and strength from the Bible, and pulled himself up to face life.]

The author implores his leaders to shake off despondency, lethargy, and frustration that dot each of our lives at different times. He says that the best antidote to such misery is to take the sorrows and failures of life in one's stride, and forge ahead with renewed vigour, so that the accomplishments of tomorrow outshine those of today. It means leaping to greater and greater heights in one's creative endeavours.

9. What is the poet's observation on 'Art'?

A PSALM OF LIFE

'HW Longfellow'

Ans- The word 'Art' appears in the line 'dust thou art, and to dust thou returnest'. It means, 'You are dust, and to dust you will return.' So, 'Art' means 'you', the mortal body that merges with earth's dust after death.

10. 'Be a hero in the strife!' – is it an inspiring call of the poet? What other things does the poet urge us to do?

Ans- The Bible has profoundly influenced the author in this poem. The Bible calls upon all Christians to wage a relentless war against the evils within, such as greed, lust, laziness, and trickery. The author asks the fellow Christians to be warriors in such self purification battle.

11. Why does the poet prefer the 'present' to 'past' and 'future'?

Ans- The 'past' is dead, a part of history. It is not going to come back, nor basking in past glory can get us the benefit in the present. Pining over sorrowful things already consigned to history only dampens our spirit. In the same breath, 'Future' is uncertain, illusory, and deceptive. Banking on future only robs us of initiative to face the rough and grind of life. Thinking these, the author asks his readers to focus on the present, and do everything with the best of efforts. He asks us to treat God as the guide when we grapple with the tasks of the present.

12. What do the lives of great men remind us?

Ans- Great men are our beacons, our role models, and our sources of information. Their contributions to our well being is immense, for which we put them in an exalted pedestal. Reading their biographies instills us with zeal and drive to do something new, something good. The author asks his readers to emulate and draw inspiration from

A PSALM OF LIFE

'HW Longfellow'



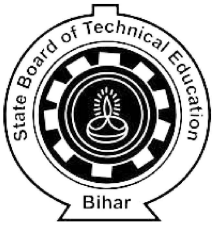
these immortal, great men and women who have departed from this world leaving behind their indelible footprints on the sands of time.

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Vocabulary & Grammar

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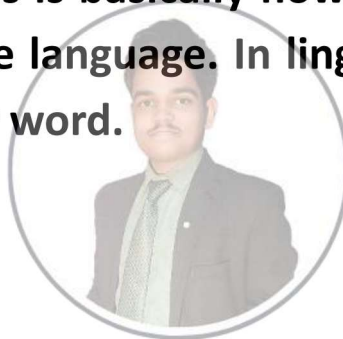


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COMMUNICATION SKILLS BY SHUBHAM SIR

Word Formation

Word formation process is basically how new words are created and become part of the language. In linguistics, word formation is the creation of a new word.

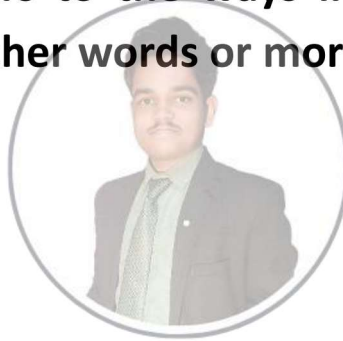


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Word Formation

In other words, it refers to the ways in which new words are made on the basis of other words or morphemes.



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Types of Word Formation

Types

- Derivation
- Compounding
- Blending

Examples

Happy → Happiness

Atom bomb

television + broadcast → Telecast



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Types of Word Formation

Types

- Acronym
- Calque/Borrowing
- Neologism/ Coinage

Examples

RADAR- Radio Detection and Ranging
Biology (Taken from German language)
Xerox



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Types of Word Formation

Types

- Back- Formation
- Reduplication
- Clipping

Examples

resurrection → **resurrect**
Hotch-potch
Ad- advertisement



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Acronym

An acronym is a word made up from the first letter of the words that make up the name of something.

For e.g.

- NASA - National Aeronautics and Space Administration
- RADAR- Radio Detection and Ranging

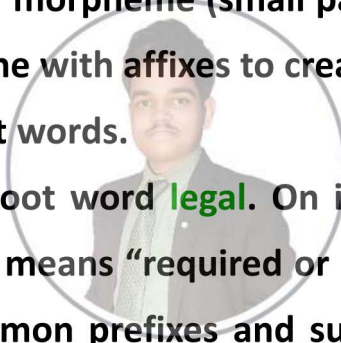


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Root Words

- Root words are a type of morpheme (small part of a word) with a distinct meaning that can combine with affixes to create new words or sometimes act alone as independent words.
- Take, for example, the root word **legal**. On its own, it's an independent word (an adjective) that means "required or permissible by law." You can combine legal with common prefixes and suffixes to create new words, like **illegal** or **legalize**.



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Root words: prefixes and suffixes

- Root words often combine with prefixes, affixes that come at the beginning of a word, and suffixes, affixes that come at the end of a word.
- By using different prefixes and suffixes, you can change both the meaning of the root and its word class.
- For example, adding prefixes like dis- and un- reverses the meaning of the root word, like in the words disbelief or uncertain, which mean the opposite of their root words belief and certain, respectively.



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Root Word Examples

civ

- civil
- civilization
- uncivilized
- civic

friend

- friendly
- unfriendly
- friendship

doc

- document
- indoctrinate
- doctor
- documentary

val

- value
- evaluate
- valor



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terr

- terrain
- extraterrestrial
- subterranean
- territory

port

- transportation
- portable
- import/export
- portal

gen

- general
- gender
- generic
- generate
- genre

audi

- audio
- audience
- inaudible
- audition



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scribe/script

- describe/description
- transcribe/transcription
- manuscript
- scribble

cycle

- bicycle
- motorcycle
- cyclist
- cyclical



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Root Words vs. Base Words

- Root words are often confused with base words not only because their meanings are similar, but also because sometimes they're the same.
- A base word is a word within another word that defines its meaning, not unlike a root word. The difference between root words and base words is that base words can always stand alone as independent words, but root words are sometimes incomplete on their own.



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What is a Prefix?

- A prefix is a short morphological unit that is added to the beginning of a root word in order to alter its meaning and/or function. It can be just a single letter or two to five letters.
- The Oxford Learner's Dictionary defines a prefix as *"a letter or group of letters added to the beginning of a word to change its meaning, such as un- in unhappy and pre- in preheat"*.

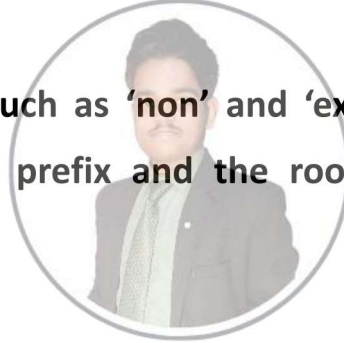


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When adding a prefix,

- You need not make any changes to the spelling of the base word; you can just write the prefix followed by the base word. For example, popular unpopular.
- In the case of prefixes such as 'non' and 'ex', you might have to add a hyphen in between the prefix and the root word. For example, non-violence, ex-serviceman.

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Commonly-Used Prefixes

- A- (abiotic, atypical)
- Un- (undo, unfold)
- Im- (impolite, immature)
- In- (intolerant, indisciplined)
- Il- (illogical, illegible)
- Ir- (irregular, irresponsible)
- De- (decode, destress)
- Re- (redo, reappear)
- Dis- (disinterested, disobedient)

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Commonly-Used Prefixes

- Mis- (misunderstand, misinterpret)
- Pro- (proactive)
- Sub- (subconscious, substandard)
- Pre- (preset, predetermine)
- Non- (nonexistent, non-violence)
- Anti- (antifungal, antiviral)
- Post- (postmodern, postoperative)
- Inter- (interdependent, interrelated)

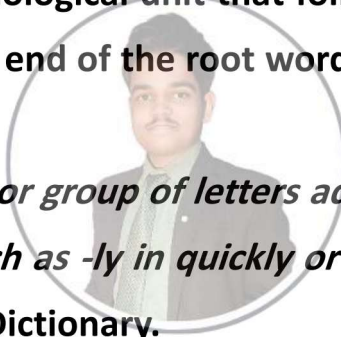


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What is a Suffix?

- A suffix is a short morphological unit that follows the root word. In other words, it is added to the end of the root word. A suffix can contain two to four letters.
- It is defined as *“a letter or group of letters added to the end of a word to make another word, such as -ly in quickly or -ness in sadness”*, according to the Oxford Learner’s Dictionary.

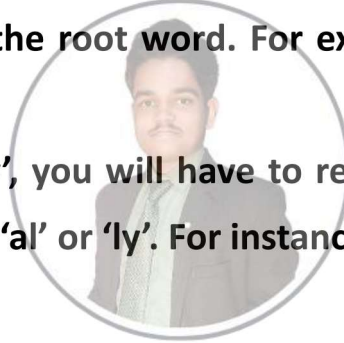


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When adding a suffix,

- The spelling of the root word might/might not change.
- For all words that end with consonants other than 'y', you can simply add the suffix to the end of the root word. For example, truth truthful, quick quickly.
- For words ending with 'y', you will have to remove the 'y', add an 'i' and then add suffixes such as 'al' or 'ly'. For instance, try trial, happy happily.



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When adding a suffix,

- An exception to the above rule is in the case of monosyllabic words without vowels. For example, shy shyly, sly slyly.
- Sometimes, you will have to add 'li' and then 'ness' to the end of the root word. For instance, clean cleanliness, kind kindness/kindness.



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Commonly-Used Suffixes

- -y (honesty, noisy)
- -ly (quickly, softly)
- -ty (loyalty, sincerity)
- -ry (bravery, mockery)
- -er (larger, brighter)
- -al (parental, bacterial)
- -est (fastest, biggest)
- -age (usage, breakage)
- -ing (trying, binding)
- -ful (truthful, fruitful)
- -ment (shipment, basement)
- -ness (happiness, blindness)
- -able (bearable, eatable)



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Commonly-Used Suffixes

- -ible (sensible, convertible)
- -less (fearless, baseless)
- -ship (friendship, internship)
- -hood (parenthood, brotherhood)
- -sion (conversion, invasion)
- -tion (invention, exhibition)



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Words with a Prefix and a Suffix

Prefix	Base Word	Suffix	New word
Im-	Mortal	-ity	Immortality
Un-	Success	-ful	Unsuccessful
Un-	Manage	-able	Unmanageable
Un-	Truth	-ful	Untruthful
Im-	Mature	-ity	Immaturity
Im-	Perfect	-tion	Imperfection
Un-	Certain	-ity	Uncertainty
Un-	Aware	-ness	Unawareness



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Words with a Prefix and a Suffix

Prefix	Base Word	Suffix	New word
Im-	Partial	-ity	Impartiality
In-	Equal	-ity	Inequality
Un-	Truth	-ful	Untruthful
In-	Distinguish	-able	Indistinguishable
Il-	Logic	-al	Illogical
Il-	Legal	-ly	Illegally
Il-	Legal	-ity	Illegality
De-	Construct	-tion	Deconstruction



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Words with a Prefix and a Suffix

Prefix	Base Word	Suffix	New word
Ir-	Replace	-able	Irreplaceable
Ir-	Reverse	-ible	Irreversible
Ir-	Reconcile	-able	Irreconcilable
Ir-	Refute	-able	Irrefutable
Dis-	Respect	-ful	Disrespectful
Dis-	Honest	-ty	Dishonesty
Dis-	Advantage	-ous	Disadvantageous
Un-	Fortunate	-ly	Unfortunately



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Words with a Prefix and a Suffix

Prefix	Base Word	Suffix	New word
Mis-	Calculate	-tion	Miscalculation
Pre-	Arrange	-ment	Prearrangement
Pre-	Historic	-al	Prehistorical
Non	Biodegrade	-able	Non-biodegradable
Mis-	Calculate	-tion	Miscalculation
Pre-	Arrange	-ment	Prearrangement
Pre-	Historic	-al	Prehistorical
Non	Biodegrade	-able	Non-biodegradable

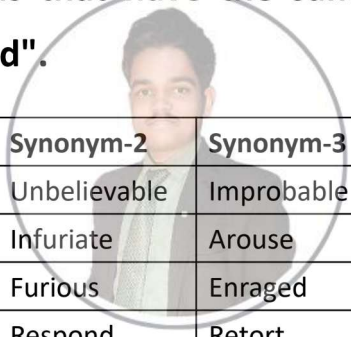


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Synonyms

- Synonyms refer to words that have the same or similar meanings. For example, "happy and glad".



Word	Synonym-1	Synonym-2	Synonym-3	Synonym-4
Amazing	Incredible	Unbelievable	Improbable	Astonishing
Anger	Enrage	Infuriate	Arouse	Nettle
Angry	Wrathful	Furious	Enraged	Indignant
Answer	Reply	Respond	Retort	Acknowledge



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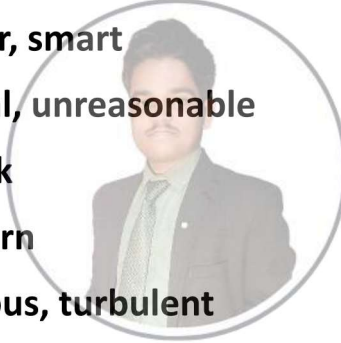
- **Amazing:** astounding, surprising, stunning
- **Fertile, fruitful, abundant, productive**
- **Polite:** courteous, cordial, gracious
- **Annihilation:** destruction, carnage, extinction
- **Gargantuan:** colossal, mammoth, tremendous
- **Portion:** piece, part, segment
- **Benefit:** profit, revenue, yield
- **Hungry:** empty, ravenous, starved
- **Risky:** dangerous, perilous, treacherous
- **Brave:** courageous, valiant, heroic



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- **Injured:** damaged, wounded, harmed
- **Sleepy:** drowsy, listless, sluggish
- **Cohesive:** united, connected, close-knit
- **Intelligent:** brilliant, clever, smart
- **Senseless:** absurd, illogical, unreasonable
- **Cunning:** keen, sharp, slick
- **Kindle:** ignite, inflame, burn
- **Tumultuous:** hectic, raucous, turbulent
- **Destitute:** poor, bankrupt, impoverished
- **Loyal:** faithful, ardent, devoted



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- **Vacant:** empty, deserted, uninhabited
- **Deterioration:** pollution, defilement, adulteration
- **Old:** elderly, aged, senior
- **Veracity:** authenticity, credibility, truthfulness
- **Enormous:** huge, gigantic, massive
- **Organization:** association, institution, management
- **Wet:** damp, moist, soggy
- **Feisty:** excitable, fiery, lively
- **Partner:** associate, colleague, companion
- **Young:** budding, fledgling, tenderfoot



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Antonyms

- Antonyms refer to words that have opposite meanings such as "night and day".



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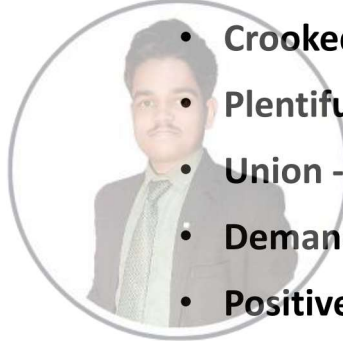
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|----------------------|-------------------------|
| • Achieve - Fail | • Innocent - Guilty |
| • Giant - Dwarf | • Simple - Complicated |
| • Random - Specific | • Arrogant - Humble |
| • Afraid - Confident | • Knowledge - Ignorance |
| • Gloomy - Cheerful | • Single - Married |
| • Rigid - Flexible | • Attack - Defend |
| • Ancient - Modern | • Liquid - Solid |
| • Individual - Group | • Sunny - Cloudy |
| • Shame - Honor | • Blunt - Sharp |
| • Arrive - Depart | • Marvelous - Terrible |



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- Timid - Bold
- Brave - Cowardly
- Noisy - Quiet
- Toward - Away
- Cautious - Careless
- Partial - Complete
- Tragic - Comic
- Complex - Simple
- Passive - Active
- Transparent - Opaque



- Crazy – Sane
- Permanent - Unstable
- Triumph - Defeat
- Crooked - Straight
- Plentiful - Sparse
- Union - Separation
- Demand - Supply
- Positive - Negative
- Unique - Common
- Destroy - Create



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- Powerful - Weak
- Upset - Relaxed
- Divide - Unite
- Praise - Criticism
- Urge - Deter

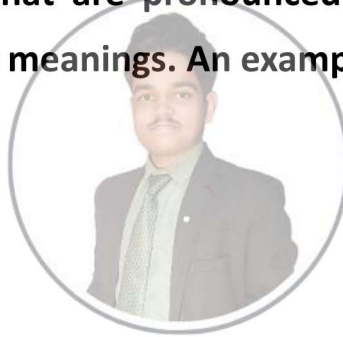


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Homonyms

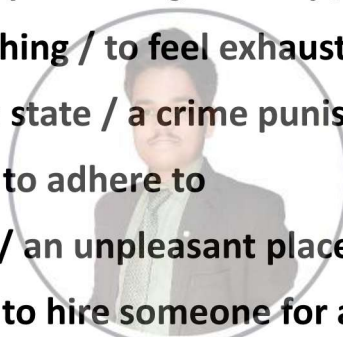
- Homonyms are words that are pronounced the same, and spelled the same, but have different meanings. An example of this would be the word "chip".



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- Atmosphere - the gases surrounding the earth / the mood of a situation
- Bail - to clear out water / to release a prisoner
- Band - a ring, sometimes symbolizing eternity / a musical group
- Beat - to overcome something / to feel exhausted
- Capital - the chief city of a state / a crime punishable by death
- Cleave - to split or sever / to adhere to
- Dive - to go down quickly / an unpleasant place
- Employ - to put into use / to hire someone for a job
- File - to store computer data / to make a formal request
- Fine - being of high quality / sum of money used as a penalty



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- **Grave** - something very serious / a place to bury the dead
- **Hide** - to keep something secret / the skin of an animal
- **Iron** - to press or smooth / silvery-gray metal
- **Jade** - a hard, green stone / a hardened or bad-tempered woman
- **Lark** - a small bird / something done for fun
- **Objective** - not being influenced by prejudice / the lens of a microscope or camera



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- **Plaque** - an ornamental plate or slab that commemorates a person or event / deposit on teeth prone to bacteria
- **Refrain** - to stop oneself from doing something / a repeated line in music or poetry
- **Reticule** - at a distance or disconnected / an unlikely possibility

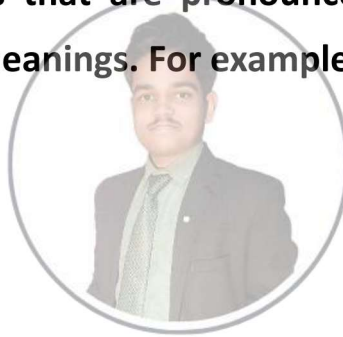


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Homophones

- Homophones are words that are pronounced the same way but have different spellings and meanings. For example, "pear and pair".



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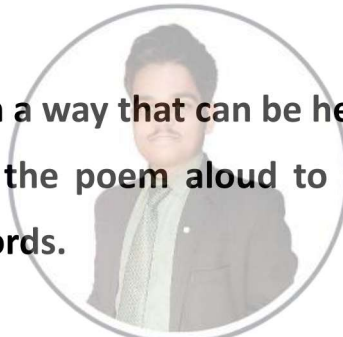
1. Allowed (verb) or Aloud (adverb) –

- Allowed means permitted or given permission to do something.

Example – The teacher allowed the students to use their calculators during the math test.

- Aloud means audibly or in a way that can be heard.

Example – She read the poem aloud to the class, so everyone could hear the beautiful words.



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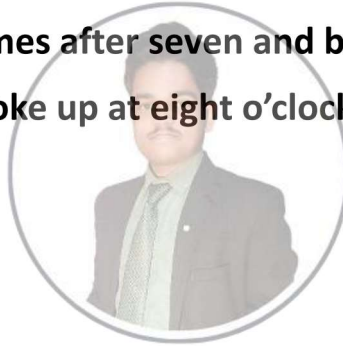
2. Ate (verb) or Eight(noun) –

- **Ate is the past form of 'eat'.**

Example – I ate a large-size burger.

- **Eight is a number that comes after seven and before nine.**

Example – Today, I woke up at eight o'clock



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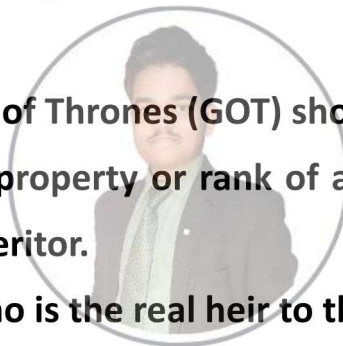
3. Air (noun) or Heir (noun) –

- **Air is the invisible gaseous substance surrounding the earth, a mixture mainly of oxygen and nitrogen. It is also used to express (an opinion or grievance) publicly.**

Example – The Game of Thrones (GOT) show was first aired in 2011.

- **A person entitled to the property or rank of another after death. It is also called as Successor or inheritor.**

Example – In GOT, who is the real heir to the throne?



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4. Board (noun) or Bored (adjective) –

- A board is a flat piece of wood.

Example – Art teacher is drawing a beautiful portrait on the board.

- Bored means lacking interest or engagement. If you are bored then it means you are not interested at all.

Example – She got bored during the history lecture.



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5. Buy (verb) or By (preposition) or Bye (exclamation) –

- Buy means to purchase something in exchange for payment.

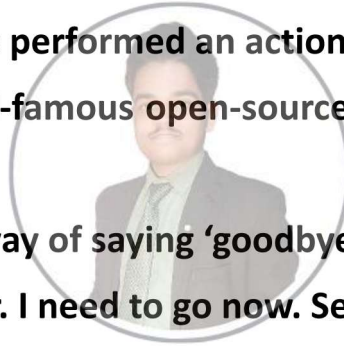
Example – I need to buy a birthday present for my beloved sister.

- By means identifying who performed an action.

Example – The world-famous open-source software Linux is created by Linus Torvalds.

- Bye defines an informal way of saying 'goodbye'.

Example – Okay, dear. I need to go now. See you soon. Bye.



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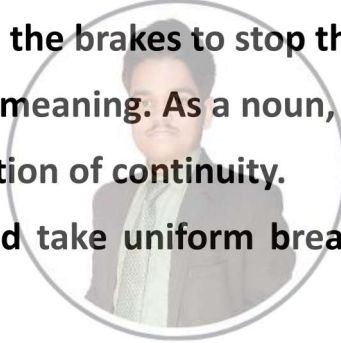
6. Brake (noun, verb) or Break (noun, verb) –

- A brake is a device for slowing or stopping a moving vehicle, typically by applying pressure to the wheels, such as brake in the car and other vehicles.

Example – He applied the brakes to stop the car.

- This break has a different meaning. As a noun, it means separate into pieces and as a verb, an interruption of continuity.

Example – You should take uniform breaks to refresh your mind and reset your attention.

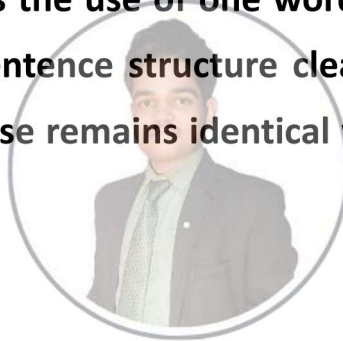


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One Word Substitution

- One word substitution is the use of one word in place of a wordy phrase in order to make the sentence structure clearer. The meaning, with the replacement of the phrase remains identical while the sentence becomes shorter.



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- A man with prejudiced views against religion — A bigot
- One desirous of getting money — Avaricious
- A funny imitation of a poem — Parody
- A house for storing grains — Granary
- A place where bricks are baked — Kiln
- A song sung at a burial — Dirge
- Something suitable for drinking — Potable
- The money paid as divorce settlement — Alimony
- A group of houses in a village — Hamlet
- A person who can use both his/her hands easily — Ambidextrous



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- A person who is skilled at producing beautiful handwriting — calligrapher
- Writing which cannot be read — illegible
- The imaginary line where the earth and the sky seem to meet — Horizon
- Past events presented in order of sequence — Chronology
- The killing of a group of people in a deliberate manner- Genocide
- A very complex situation — Imbroglio
- Someone reserved and shy — an Introvert
- An imaginary society free from crimes and poverty — Utopia
- A large group of artists, dancers, or acrobats — Troupe
- A state of perfect balance — Equilibrium

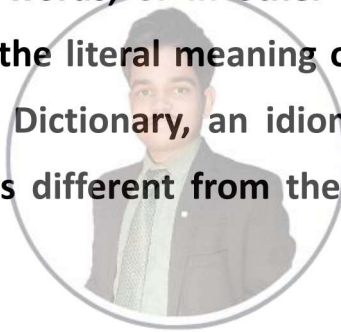


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Idioms

- An idiom is a group of words, or in other words, a phrase that has a meaning different from the literal meaning of the words in it. According to the Oxford Learner's Dictionary, an idiom is defined as "a group of words whose meaning is different from the meanings of the individual words".



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- Idioms are not meant to be used in academic or professional writing. In a lighter context, the use of idioms can make your piece of writing or speech unique. Idioms can also be used to indicate pun or even sarcasm.

Idiom	Meaning	Sentence Example
Under the weather	Feeling ill / Getting a cold	My mom was feeling a bit under the weather.
Cold feet	Becoming nervous	It was her chance to speak and she was getting cold feet.
Apple of my eye	Used to refer to someone whom you are very fond of or like	My younger brother is the apple of my eye.
Set the record straight	To reveal the truth / To clarify	In order to set the record straight, the umpires checked the camera to review the previous shot.



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Idiom	Meaning	Sentence Example
Kill two birds with a stone	Achieve two results by doing one thing	None of us understood that he was trying to <i>kill two birds with a stone</i> when he joined the military forces.
Snowed under	To be busy	My father seems to have been <i>snowed under</i> for the last few weeks.
To break someone's bubble	To do or say something that proves someone else's beliefs are not true	Glint just <i>broke my bubble</i> when he said that he was a part of it.
Walk on eggshells	To be very careful with your actions and words	Talking to my mom about my grades made me feel like I was <i>walking on eggshells</i> .



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Technical Jargons

- **Technical Jargon** refers to specialized terminology or expressions used by professionals in a particular field. These terms are often difficult for outsiders to understand but are concise and meaningful within the specific context of that domain.

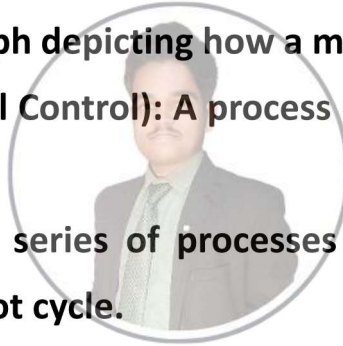


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Technical Jargons related to Mechanical Engineering:

- **Torque:** A measure of rotational force. Example: "Increase the torque to tighten the bolt."
- **Stress-Strain Curve:** A graph depicting how a material deforms under stress.
- **CNC (Computer Numerical Control):** A process used for precise machining of materials.
- **Thermodynamic Cycle:** A series of processes that involve heat and work transfer, such as the Carnot cycle.

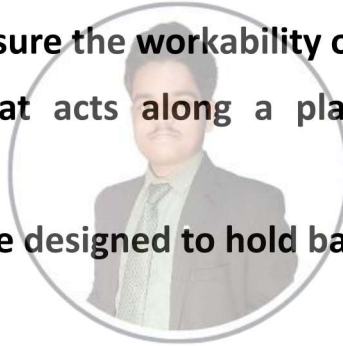
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- **Reynolds Number:** A dimensionless number used to predict fluid flow patterns.
- **Interference Fit:** A type of fit where the parts are tightly assembled by design, requiring force.
- **Heat Exchanger:** A device used to transfer heat between two or more fluids.

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Technical Jargons related to Civil Engineering:

- **Dead Load:** The permanent, static weight of a structure (e.g., the weight of beams and walls).
- **Slump Test:** A test to measure the workability of concrete.
- **Shear Force:** A force that acts along a plane, causing deformation or fracture.
- **Retaining Wall:** A structure designed to hold back soil or rock.



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- **Aggregate:** Granular material like sand, gravel, or crushed stone used in concrete.
- **Cantilever Beam:** A beam fixed at one end and free at the other.
- **Soil Bearing Capacity:** The maximum load per unit area that the ground can support.

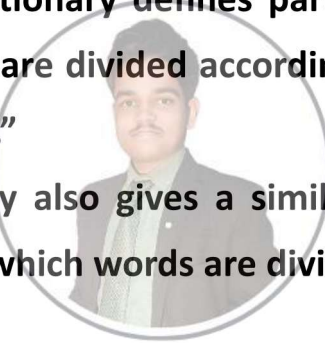


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Parts of Speech

- The Oxford Learner's Dictionary defines parts of speech as "one of the classes into which words are divided according to their grammar, such as noun, verb, adjective, etc."
- The Cambridge Dictionary also gives a similar definition – "One of the grammatical groups into which words are divided, such as noun, verb, and adjective".



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There are eight parts of speech in the English language:

1. Noun
2. Pronoun
3. Adjective
4. Verb
5. Adverb
6. Preposition
7. Conjunction
8. Interjection



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1. Nouns:

Nouns are words that are used to name people, places, animals, ideas and things.

Examples of nouns used in sentences:

- She bought a **pair of shoes**. (thing)
- I have a **pet**. (animal)
- Is this your **book**? (object)
- Many people have a **fear of darkness**. (ideas/abstract nouns)
- He is my **brother**. (person)
- This is my **school**. (place)



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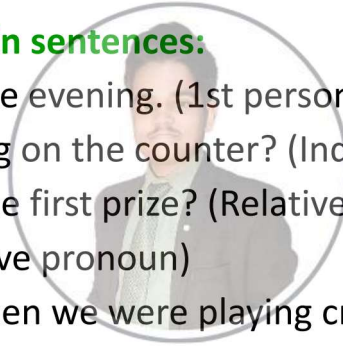
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2. Pronoun:

Pronouns are words that are used to substitute a noun in a sentence. I, he, she, it, them, his, yours, anyone, nobody, who, etc., are some of the pronouns.

Examples of pronouns used in sentences:

- I reached home at six in the evening. (1st person singular pronoun)
- Did **someone** see a red bag on the counter? (Indefinite pronoun)
- Is this the boy **who** won the first prize? (Relative pronoun)
- That is **my** mom. (Possessive pronoun)
- I hurt **myself** yesterday when we were playing cricket. (Reflexive pronoun)



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3. Adjective:

Adjectives are words that are used to describe or provide more information about the noun or the subject in a sentence. Some examples of adjectives include good, ugly, quick, beautiful, late, etc.

Examples of adjective used in sentences:

- The place we visited yesterday was **serene**.
- Did you see how **big** that dog was?
- The weather is **pleasant** today.
- The **red** dress you wore on your birthday was lovely.
- My brother had only **one** chapati for breakfast.



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4. Verbs:

Verbs are words that denote an action that is being performed by the noun or the subject in a sentence. They are also called action words. Some examples of verbs are read, sit, run, pick, garnish, come, pitch, etc.

Examples of verbs used in sentences:

- She **plays** cricket every day.
- Darshana and Arul **are going** to the movies.
- My friends **visited** me last week.
- **Did** you **have** your breakfast?
- My name **is** Meenakshi Kishore.



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5. Adverbs:

Adverbs are words that are used to provide more information about verbs, adjectives and other adverbs used in a sentence. Some examples of adverbs are today, quickly, randomly, early, 10 a.m. etc.

Examples of adverbs used in sentences:

- Did you come **here** to buy an umbrella? (Adverb of place)
- I did not go to school **yesterday** as I was sick. (Adverb of time)
- Savio reads the newspaper **everyday**. (Adverb of frequency)
- Can you please come **quickly**? (Adverb of manner)
- Tony was so sleepy that he could **hardly** keep his eyes open during the meeting. (Adverb of degree)



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6. Prepositions:

Prepositions are words that are used to link one part of the sentence to another. Prepositions show the position of the object or subject in a sentence. Some examples of prepositions are in, out, besides, in front of, below, opposite, etc.

Examples of prepositions used in sentences:

- The child hid his birthday presents **under** his bed.
- Mom asked me to go to the store **near** my school.
- The thieves jumped **over** the wall and escaped before we could reach home.



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7. Conjunctions:

Conjunctions are a part of speech that is used to connect two different parts of a sentence, phrases and clauses. Some examples of conjunctions are and, or, for, yet, although, because, not only, etc.

Examples of conjunctions used in sentences:

- Meera **and** Jasmine had come to my birthday party.
- Jane did not go to work **as** she was sick.
- **Unless** you work hard, you cannot score good marks.
- I have not finished my project, **yet** I went out with my friends.



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8. Interjections:

Interjections are words that are used to convey strong emotions or feelings. Some examples of interjections are oh, wow, alas, yippee, etc. It is always followed by an exclamation mark.

Examples of interjections used in sentences:

- **Wow!** What a wonderful work of art.
- **Alas!** That is really sad.
- **Yippee!** We won the match.



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Thank You !!

END OF THE UNIT-4



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Professional Writing

COMMUNICATION SKILLS IN ENGLISH
(UNIT-V)

Precis Writing

COMMUNICATION SKILLS IN ENGLISH
(UNIT-V)

What is Precis Writing?

- Precis Writing is a summary. It is an exercise of compression.
- A precis writing is a gist of any passage in as few words as possible.
- A precis should mention all important details of the original paragraph so that anyone who is reading it can understand the idea of the original passage.

Precis Writing Format:

- There are various ways to structure a precis, leading to different formats. However, certain key elements are essential across all formats. Let's review the general format outlined below.

Title of the Precis

Introduction of the Text (One-Sentence)

Overview of Main Arguments of the Passage

Brief Statement Concluding the Precis

Do's and Don'ts of Precis Writing:

Here are some Do's listed below which one can follow in Precis Writing:

- ✓ Read all the text carefully and identify the main points.
- ✓ Focus on the main points of the given text and it is best to avoid adding any irrelevant information.
- ✓ Write a concise summary of the text which reflects all the main points of it.

Don'ts to be followed in Precis Writing

- ✗ Avoid including your personal opinion
- ✗ Re-write or summarize the entire text
- ✗ Avoid adding any superfluous details

Qualities of a Good Precis 🎯 :

- 🎯 Accurate and Precise
- 🎯 Clear and coherent
- 🎯 Well connected
- 🎯 Original
- 🎯 A suitable title

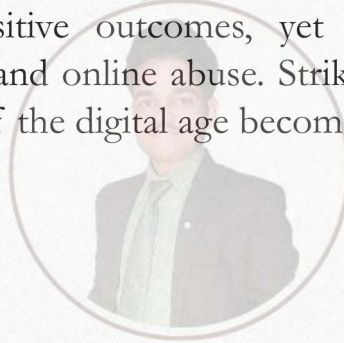


Sample 1 :

“The internet has revolutionized the way we communicate and access information. With the click of a button, we can connect with people around the world, share ideas, and stay informed about current events. This instant access to vast amounts of information has both positive and negative implications. On the positive side, it allows for unprecedented global connectivity and the democratization of knowledge. However, it also raises concerns about privacy, misinformation, and the potential for online abuse. As we navigate this digital age, it is essential to strike a balance between the benefits and challenges posed by the internet.”

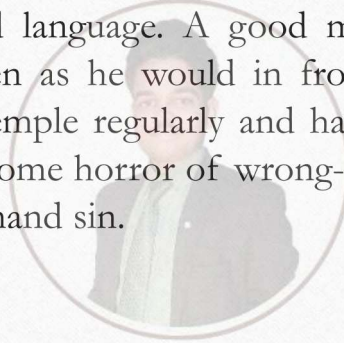
Precis of Sample 1:

“The internet’s transformative impact on communication and information retrieval is evident. Instant global connectivity and knowledge democratization are positive outcomes, yet concerns arise regarding privacy, misinformation, and online abuse. Striking a balance between the benefits and challenges of the digital age becomes crucial.”

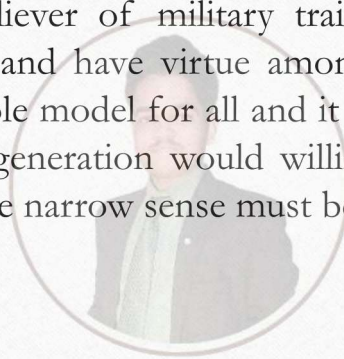


Comprehension Passage:

Everybody knows what a “good” man means and how he should be. Our definition of a good man is the one who does not smoke, or drink or avoids the usage of bad language. A good man is ideally expected to converse in front of men as he would in front of women. He is also expected to go to the Temple regularly and have correct opinions on all subjects. He has a wholesome horror of wrong-doing and realizes that it is our painful duty to reprimand sin.



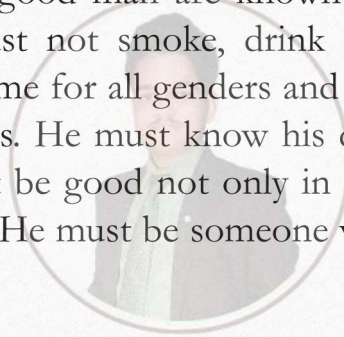
He is not anticipated to have wrong thinkings and has the authority to protect the young. His duties are not just restricted to the professional front but also needs to spend quality time doing good deeds. He must be patriotic and a keen believer of military training, he should promote industry, must be sober and have virtue among wage earners and their children. He must be a role model for all and it is expected that he leads a way which the younger generation would willingly follow. Above all, of course, his “morals” in the narrow sense must be admirable.



Precis Writing: :

Title: Attributes of a Good Man

The characteristics of a good man are known and he is expected to be religiously profound, must not smoke, drink or use bad language. His behaviour must be the same for all genders and he is expected to be a role model for the young ones. He must know his duties and avoid taking up the path of sin. He must be good not only in the professional space but also help people in need. He must be someone who can be admired and is praiseworthy.



*Thank
you*



Business Letters/ Applications

COMMUNICATION SKILLS IN ENGLISH
(UNIT-V)

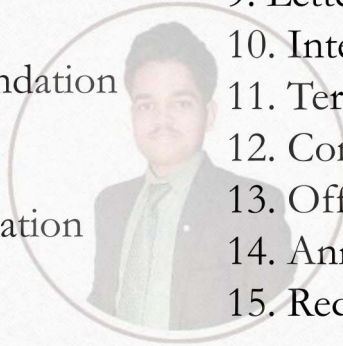
What are Business Letters?

- Business Letters are described as letters used in the corporate world to address any issue, to pass on some information, and for many other purposes.
- Business letters are written professionally in a formal format and with a formal tone, in order to leave a good impression.

- The purpose of a business letter is to maintain documentation of all the important activities happening in an organisation.
- Business letters follow a clear and polite tone along with a formal format to demonstrate professionalism.
- Business letters fulfil various purposes like addressing a complaint, informing the termination or resignation, making an apology, making an announcement, etc.

Types of Business Letters:

1. Cover Letters
2. Offer Letters
3. Letters of Recommendation
4. Sales Letters
5. Letters of Commendation
6. Apology Letters
7. Thank you Letters
8. Welcome Letters
9. Letters of Resignation
10. Interview Follow-up Letters
11. Termination Letters
12. Complaint Letters
13. Office Memorandum
14. Announcement Letters
15. Request Letters



BASIC FORMATS OF WRITING BUSINESS LETTERS:

[Your Name]
[Address]
[Address]
[Phone]
[Date today]
Re: [To what this letter refers]

[CERTIFIED MAIL]
[PERSONAL]
[Recipient's Name]
[Company Name]
[Address]
[Address]
[Address]
Attention [Recipient's Name]
Dear [Recipient's Name]:
[SUBJECT]
Modified semi-block business letters are the same as modified block letters, except the paragraphs are indented. Modified semi-block letters are a little less formal than full block letters.
If your letter is only one page, type the complimentary close and optional components as shown below. Otherwise, type them on the last page of your letter.
Sincerely,
[Signature]
[Your Name, Title]
[Identification Initials]
Enclosures: [Number]
cc: [Name for Copy]
[Name for Copy]

[Your Name]
[Address]
[Address]
[Phone]
[Date today]
Re: [To what this letter refers]

BASIC FORMATS OF WRITING BUSINESS LETTERS:

[Your Name]
[Address]
[Address]
[Phone]
[Date today]
Re: [To what this letter refers]

[CERTIFIED MAIL]
[PERSONAL]

[Recipient's Name]
[Company Name]
[Address]
[Address]
[Address]

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Dear [Recipient's Name]:

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[Identification Initials]
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cc: [Name for Copy]
[Name for Copy]

[CERTIFIED MAIL]
[PERSONAL]

[Recipient's Name]
[Company Name]
[Address]
[Address]
[Address]

Attention [Recipient's Name]

Dear [Recipient's Name]:

[SUBJECT]

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[Your Name]
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[Address]
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[Company Name]
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[Address]
[Address]

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Dear [Recipient's Name]:

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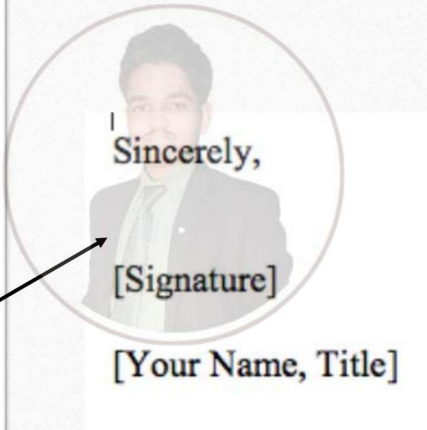
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[Signature]
[Your Name, Title]

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[Name for Copy]



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BASIC FORMATS OF WRITING BUSINESS LETTERS:

[Your Name]
[Address]
[Address]
[Phone]
[Date today]
Re: [To what this letter refers]

[CERTIFIED MAIL]
[PERSONAL]

[Recipient's Name]
[Company Name]
[Address]
[Address]
[Address]

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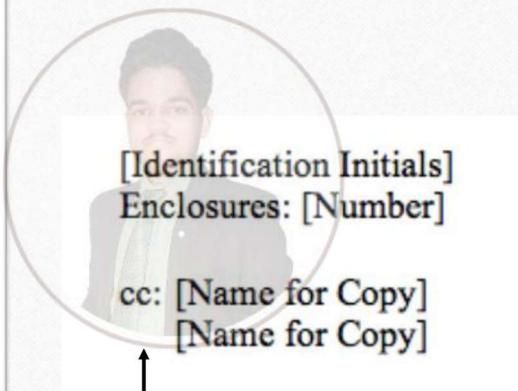
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Sincerely,

[Signature]
[Your Name, Title]

[Identification Initials]
Enclosures: [Number]

cc: [Name for Copy]
[Name for Copy]



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Your Name and Address

(2 line spaces, minimum)

Date

(4 line spaces)

Company Address:

Name, Title, Company, Complete Mailing Address

(2 line spaces)

Salutation:

Dear Mr./Mrs./Ms., or first name if you know the person well

Follow the salutation with a colon. If using the first name only, it may be followed with a comma

(2 line spaces)

Body:

Type single space, with two line spaces between paragraphs

Devote one paragraph to each important point

(2 line spaces)

Closing:

Sincerely, Yours sincerely

If two-word closing, only the first word is capitalized

(4line spaces, within which your written signature appears)

Signature:

Full name typed

Below your name, your job title

Never precede a written or typed signature with a title (Mr., Mrs., Mr., Dr.)

(2 line spaces)

Enclosure (if there is one)

cc: (John Doe)



81 Queens Rd
Clevedon
Avon
BS23 9RT

16 May 200X

The Proprietor,
The Angel Hotel
Mousc Lane
PRESTON
Lancs
PR1 6RA

Dear Sir,

I have to spend a few days in Preston on business and I wish to book a single room at the Angel Hotel from 9 and 12 Sept 200X inclusive.

Please confirm that you have a room available and let me know your prices.

Yours faithfully

John Devin
enc. SAE



Thank
you



Email

COMMUNICATION SKILLS IN ENGLISH
(UNIT-V)

What is Email?

- Email stands for Electronic mail and is a method of sending, receiving, and producing information over the Internet through an electronic communication system.
- Emails are generally used to communicate for official purposes.
- It is the most popular mode of communication since it is the cheapest and it takes less time.

Format of Email Writing

- Email writing is an effective way of professional communication. It is not necessary to get people to respond to your emails if they do not feel interested in your message or proposal. This is exactly the reason why you should learn email writing should be good. Be specific.

The best email communication is the one that is easy and straightforward.

1. **Email Address-** Make sure you type in the exact email id of the receiver to whom you are sending. Always cross-check before sending because even an unwanted full stop can land your email at the wrong address.
2. **Subject Line-** The Subject line is the next most essential factor that should be considered because that is the first thing anyone receiving the email would see. It is also the determining factor if the receiver would want to open the mail.

3. **Salutation-** See that your Salutation or Greeting is suitable for the receivers.
4. **Body-** The Body of the email states what the email is all about. Be very clear with what you want your receiver to know. Make sure you jotted down everything you want to convey drafted in simple terms. It should be very simple, short, and easy.
5. **Sign off** the email on a humble note. You can write 'Thanks & Regards' or 'Warm Regards'. The closing should be good and hopeful so that the receiver wants to respond.

Email writing template:

- To - Recipient's email id
- CC - Other people receiving the email with visible email ids
- BCC - Other people receiving the email with hidden email id
- Subject - The title of the Email with a phrase/one line regarding the main purpose.
- Greeting - Words like Hello. Hi, Respected before the recipient's name.



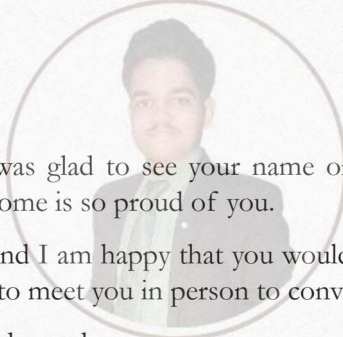
- Main body - Introduction
- Ending - End with a concluding line
- Attachments - Attach your documents and let the recipient know
- Signature - Phrases like Thanks, Regards, and your name under it. You can add a designation if necessary.



Sample 1: Informal Email Writing Format*Topic- An email expressing your appreciation*

To- Recipient's email address

Subject: Congratulations! Dear (Name),



My heartfelt congratulations to you. I was glad to see your name on the merit list. All your hard work was definitely not in vain. I bet everyone at home is so proud of you.

You have truly made the family proud, and I am happy that you would get to take up the course in architecture that you were dreaming of. I am waiting to meet you in person to convey all my love and appreciation.

Convey my regards to my uncle, aunt, and grandpa.

Regards,

Your name

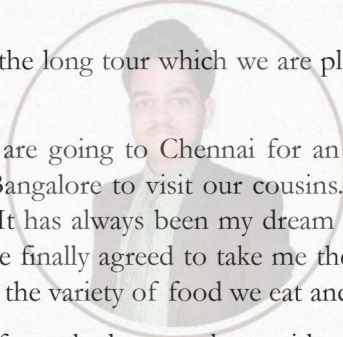
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Topic- Email about your trip

To- Recipient's mail id

Subject: About my trip

My dear (Name),



I am very excited to write to you about the long tour which we are planning along with my parents. We will be leaving on the 29th of this month.

We will be away for three months. We are going to Chennai for an official meeting which my father has to attend. We would then be traveling to Bangalore to visit our cousins. We would stay there for a month. After that, we would be going to Hyderabad. It has always been my dream to visit Char Minar in Hyderabad at least once in my lifetime, and my parents have finally agreed to take me there. I will definitely write to you all about my trip – all the different places we visit, the variety of food we eat and the people we meet.

It would have been even more special if you had come along with me. We will make sure we plan out a trip once I am back home.

With best wishes,

Your name

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Sample 2: Formal Email Writing Format*Topic- Email on seeking information regarding course details*

To- Recipient's mail id

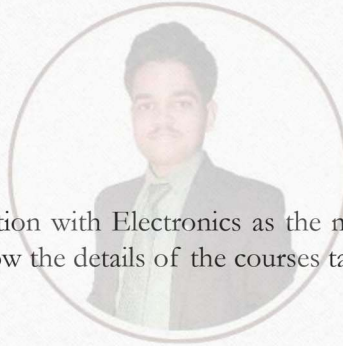
Subject: Regarding Course Details

Dear Sir,

I have passed the B.Sc. degree examination with Electronics as the main subject. I intend to have a course in Computer Science and would like to know the details of the courses taught at your institution. Could you please send me a copy of your brochure?

Yours faithfully,

Your name



©SHUBHAM SIR

Topic- Email on official intimation of your resignation

To- Recipient's mail id

Subject: Resignation

Dear Sir/Ma'am,

I am planning to pursue my higher studies in the coming academic year, and hence I would like to inform you of my intention to resign from the post of (Designation) at (Name of the Institution), effective three months from now.

I appreciate the opportunities for growth and development you have provided during my association with (Name of the Institution). It was indeed a privilege working here, and it was a valuable work experience, which has helped me grow personally and professionally to a great extent.

Please accept this letter as the formal intimation of my resignation.

Thank you for your guidance and support.

Yours sincerely,

Your name



©SHUBHAM SIR

*Thank
you*

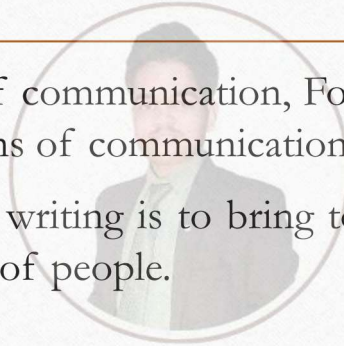


Notice

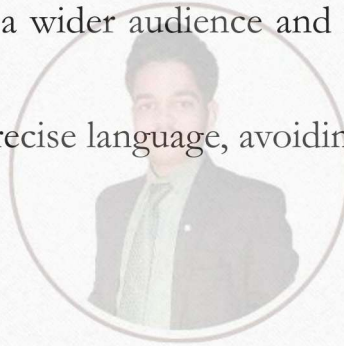
COMMUNICATION SKILLS IN ENGLISH
(UNIT-V)

What is Notice?

- There are two means of communication, Formal and Informal. Notice writing is a formal means of communication.
- The purpose of notice writing is to bring to notice a certain piece of information to a group of people.



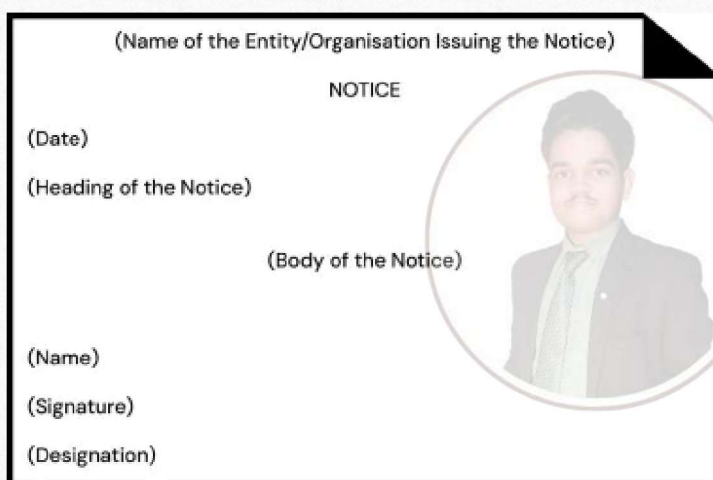
- It is one of the common methods of communication. It gives important information about something that is about to take place or has taken place.
- It is usually meant for a wider audience and is put up in a public place for easy accessibility.
- It is written in a very precise language, avoiding any extra details.



Format of a Notice

- **Name of the Organisation** - It refers to the name of the institution, of which the person writing a notice is a part. It is written on the top of the page, it helps the readers identify who issued the notice.
- **Title** - 'Notice' - This title says 'notice', It lets the readers know that they are going to read the notice.
- **Date** - The date is written on the left corner of the notice after leaving a tile.
- **Heading** - Heading explains what the notice is about in brief.
- **Body** - The body of the notice includes the main content for which the notice was issued.

Format of a Notice



(Name of the Entity/Organisation Issuing the Notice)

NOTICE

(Date)

(Heading of the Notice)

(Body of the Notice)

(Name)

(Signature)

(Designation)

Example of Notice Writing

1. On the occasion of Environment day, the school has decided to organise a Fair. Nandita, the secretary of the environmental studies department, wants to call a meeting of the department students to discuss the details about the fair.

Chintels High School, Kanpur, Uttar Pradesh
Notice
10 May 2020

Meeting of the Environment Studies Society

On the occasion of Environment day, the school has decided to organise a Fair. All the students from the environment society are requested to attend the meeting on 11th May at 10 am in the auditorium to discuss the arrangements for the fair.

Nandita
Kulmi
(Secretary of Environment Society)

2. If you are the Head Boy or Head Girl of a school and need to send out a notice about a meeting for the Annual Day celebration, here is how you do it.

Delhi Public School
Kamptee road, Nagpur
NOTICE

19/12/2022

Annual Day Program Meeting

On January 25, 2023, our school will hold its 30th Annual Day. Students who choose to participate in the Annual Day should report to the Auditorium Hall at 12:30 p.m. tomorrow (December 20th, 2022), following the lunch break.

Head boy/Head girl's signature

Head boy/Head girl

*Thank
you*

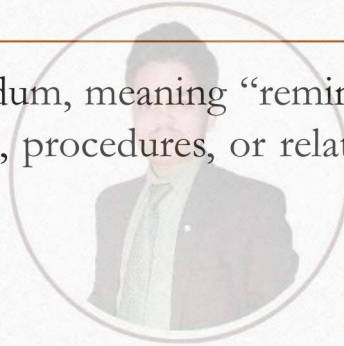


Memorandum

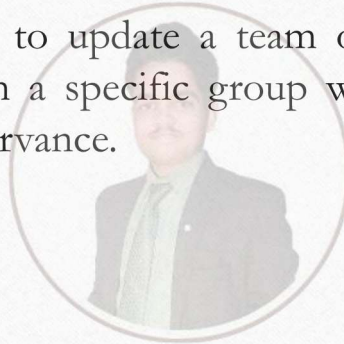
COMMUNICATION SKILLS IN ENGLISH
(UNIT-V)

What is Memo?

- A memo (or memorandum, meaning “reminder”) is normally used for communicating policies, procedures, or related official business within an organization.



- It is often written from a one-to-all perspective (like mass communication), broadcasting a message to an audience, rather than a one-on-one, interpersonal communication.
- It may also be used to update a team on activities for a given project, or to inform a specific group within a company of an event, action, or observance.



Format of a Memo

The memo follows an A-B-C format. Even if a memo is one paragraph, it needs all three elements.

- **A** = Abstract, which is the main point of the memo and sets the tone.
- **B** = Body, which provides relevant details. One or two body paragraphs are most frequently used, which is why you must choose only the most important details to share.
- **C** = Closing, which confirms the purpose and/or request, provides contact information, or states the follow-up.

Format of a Memo



LOGO

MEMO

To: [Audience]
 From: [Person and/or Department issuing the memo]
 Date: [Date Sent]
 Subject: [Subject of the Memo]

[Opening - Get to the point in the opening paragraph. Keep things simple and short. Make it easy and fast to read.]

[Summary - Summarize any historical or contextual information needed to support the opening paragraph.]

[Conclusion - End with a call to action.]

Example of Memo Writing

MEMORANDUM

TO: J.C. Creve, NIH Small Instrumentation Program

FROM: D. Mars
Department of Mechanical Engineering
Room 3-250, MIT
Ext. 617-996-2828

DATE: January 16, 1992

SUBJECT: Request for an Image Digitizing System to Support
Ongoing Research (\$10,900)

This request for \$10,000 is for a picture digitizing system and plug-in board for a PC clone, and for an Ethernet board and software. The systems directly serve two NIH grants and indirectly serve other users in the XYZ community through the ability to transfer these images over the campus network. Granting this request will enable their projects to achieve a solid technological base for image analysis.

Problem

Our research has become increasingly dependent upon image analysis to extract quantitative data from pictures taken through microscopes. This requirement has been the focus of a substantial effort over the past six years to develop algorithms for analyzing



Thank you



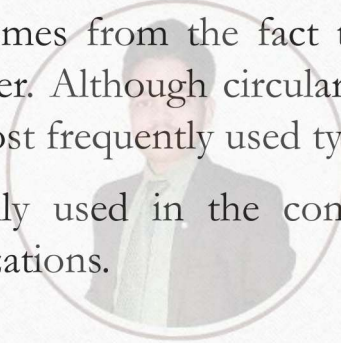
Circulars

COMMUNICATION SKILLS IN ENGLISH
(UNIT-V)

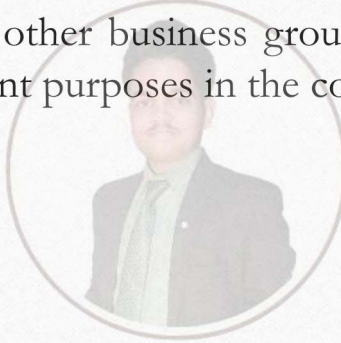
What is Circular?

- A circular is the official communication medium which a business organization communicates. As the name itself tells, it is a letter which is given to the audience. Circulars have four components: head, opening, text, and signature.

- If you receive a circular from an organization or its team of employees, then it means that the organization is planning to inform you about something.
- The term circular comes from the fact that it was written on a circular piece of paper. Although circulars can be written on any kind of paper, the most frequently used type is the “letterhead”.
- Circulars are generally used in the context of businesses and public service organizations.



- In a general sense, a circular is a statement about a business or about a company which is issued by the firm.
- A circular can be addressed to customers, suppliers, customers, employees or to any other business group. These documents are used for many different purposes in the context of businesses.



Format of a Circular

sender's info — Whimsical Stationery Store
123 Circle Drive
Raleigh, NC 27601

date — October 29, 2012

receiver's info — Ms. Lauren Cross
87 Pine Needle Drive
Chapel Hill, NC 27514

salutation — Dear Ms. Cross,

body text — We are excited to announce the opening of the newest Whimsical Stationery Store in Raleigh, North Carolina! As you know, the Whimsical Stationery Store has long been the industry standard for quality creative paper products of all kinds, and we couldn't have picked a better location for our next branch than the warm and inviting city of Raleigh.

We are thrilled to welcome you to the Grand Opening of the Raleigh location on November 15, 2012. The opening celebration will extend from 9 am to 9 pm—a full 12 hours of fun! We would love to show you all the Raleigh store has to offer and hope to see you there on the 15th!

signature block — Sincerely,
Donna Deacon
Donna Deacon
CEO, Whimsical Stationery Store

enclosure — Enclosure: Brochure(1)

sample business format

wiki How to Write a Circular Letter

Example of Circular

ROCKET SALES LTD.
HEAD OFFICE : MUMBAI

Ref: RSL/PERS/2014-15/004 Date: January 14, 2015

MANAGEMENT CIRCULAR FOR HEAD OFFICE

To
All concerned

As decided by the Management, Lunch Room facility will be available to the General Manager and above only. Hence those members who fall below the rank of the General Manager and having Lunch Room membership will no longer be eligible for the facility with effect from 01.04.2015.

(NEETU SINGH)
Sr. Vice President

(RAN PRASAD)
Vice President

Thank
you



Report Writing

COMMUNICATION SKILLS IN ENGLISH
(UNIT-V)

What is a Report?

- A report is a logical presentation of facts and information. It is self-explanatory statement which provides information to management for decision making and follows up actions.
- Report is a systematic presentation of established facts about a specific event/subject and is a summary of findings and recommendations about a particular matter/problem.

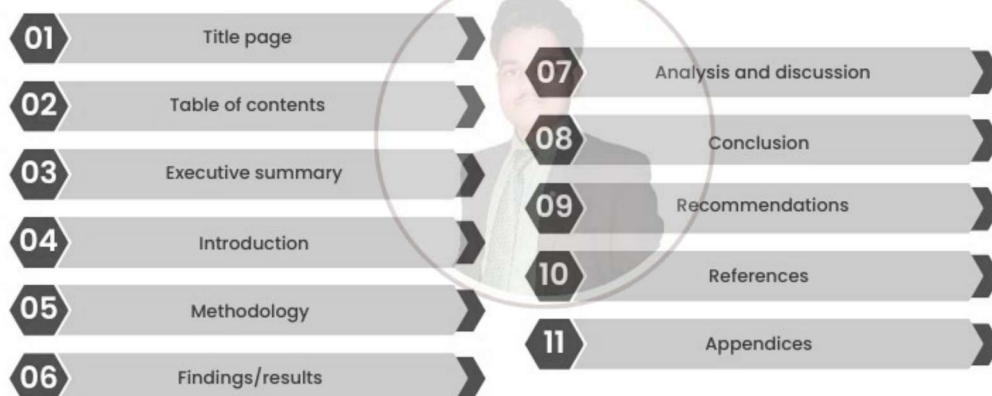
What is Report Writing?

- Report Writing is a skill that helps you share important information in a clear and organised way. It is like crafting a story with words and sometimes pictures but with a specific purpose and audience in mind.
- Report Writing can be used for various reasons, such as explaining complex topics, presenting research findings, or making recommendations.

- Report Writing is the process of presenting information in a structured and organised way. It serves as a means of communicating facts, findings, or recommendations to a specific audience, typically in a written format. This type of writing is used in various fields, including academics, business, science, and government, to convey important details and insights.
- A Report typically starts with a clear purpose or objective. The Writer gathers relevant information through research, observation, or data collection. This data is then analysed and organised into a coherent document. Reports can vary in length, complexity, and style, depending on the intended audience and purpose.

Format of a Report Writing

Elements in Report Writing



Format of a Report Writing

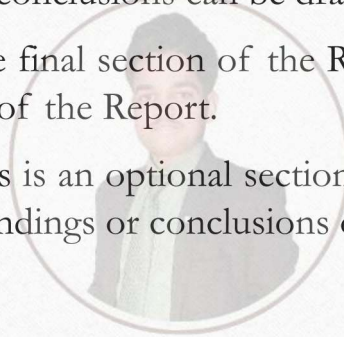
- a) **Title page:** This is the first page of the Report that contains the title, the author's name, the date, and any other relevant information.
- b) **Table of contents:** This is an optional page that lists the sections and subsections of the Report with their corresponding page numbers.
- c) **Executive summary (or abstract):** This serves as a concise summary outlining the key points and discoveries within the Report. It should be written in a clear and concise manner and highlight the purpose, scope, methodology, results, analysis, conclusion, and recommendations of the Report.

- d) **Introduction:** This is the first section of the Report that introduces the topic, background, objectives, and scope of the Report. It should also provide a clear statement of the problem or research question that the Report aims to address.
- e) **Methodology:** This is the section that describes how the data or information was collected and analysed. It should explain the methods, tools, techniques, sources, and criteria used in the research or investigation.
- f) **Findings/results:** This is the section that presents the data or information obtained from the research or investigation. It should be organised in a logical and coherent manner, using headings, subheadings, tables, graphs, charts, and other visual aids to illustrate the key points and trends.

g) **Analysis and discussion:** This is the section that interprets and evaluates the findings or results of the Report. It should explain what the data or information means, how it relates to the problem or research question, and what implications or conclusions can be drawn from it.

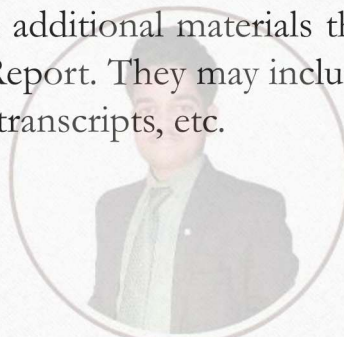
h) **Conclusion:** This is the final section of the Report that summarises the main points and findings of the Report.

i) **Recommendations:** This is an optional section that provides suggestions or actions based on the findings or conclusions of the Report.



j) **References:** This is a list of sources that were cited or consulted in the Report. It should follow a consistent citation style, such as APA, MLA, Harvard, etc.

k) **Appendices:** These are additional materials that support or supplement the main content of the Report. They may include data tables, calculations, questionnaires, interview transcripts, etc.



Project Writing v/s Report Writing

	Project Writing	Report Writing
Purpose	To demonstrate the student's ability to apply their skills and knowledge to a specific problem or topic.	To present the results and findings of a research or investigation on a specific problem or topic.
Format	No fixed format, but may follow the structure of an essay, with an introduction, body, and conclusion.	Fixed format, with a title page, table of contents, summary, introduction, methodology, findings/results, analysis/discussion, conclusion, recommendations, references, and appendices.

	Project Writing	Report Writing
Features	Creative and flexible. May include personal opinions, reflections, or recommendations.	Formal and objective. Based on reliable sources and data. Avoid personal opinions or bias.
Examples	Business plan, marketing campaign, software development, case study analysis, etc.	Business plan, marketing campaign, software development, case study analysis, etc.

*Thank
you*



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