

B.A. (Hons.)

Semester-2

ELL-AEC-201-II

English Language & Literature - II



Editor

Prof. (Dr.) Ami Upadhyay
Vice Chancellor
Dr. Babasaheb Ambedkar Open University, Ahmedabad

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Dr. Dushyant Nimavat
Dr. Sunita Nimavat

Programme Coordinator

Dr. Nikita D. Gadani
Assistant Professor
Dr. Babasaheb Ambedkar Open University, Ahmedabad

Publisher

Dr. Bhavin Trivedi
Registrar (I/c), Dr. Babasaheb Ambedkar Open University, Ahmedabad

ISBN- 978-93-89456-33-2

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ELL-AEC-201-II
English Language and
Literature II

Unit 7

The Letter- Dhumketu 96

Unit 8

*Of Studies-*Francis Bacon 115

Unit 9

*On the Rule of the Road-*A.G.Gardiner 127

Unit 10

The Purpose of Life- J. Krishnamurti 143



THE SHROUD

- MUNSHI PREMCHAND

(TRANSLATED FROM URDU BY FRANCES W. PRITCHETT)

: STRUCTURE :

- 6.0 Objectives**
- 6.1 About the Short Story Writer**
- 6.2 About the Story**
- 6.3 Text of the Story**
- 6.4 Key Words**
- 6.5 The Summary of the Story**
- 6.6 Critical Analysis of the Story**
- 6.7 Tone of the Story**
- 6.8 Themes of the Story**
- 6.9 Style and Diction in the Story**
- 6.10 The Title of the Story**
- 6.11 Questions (Brief Answers)**
- 6.12 Multiple Choice Questions**
- 6.13 Let Us Sum Up**
- 6.14 Books Suggested**
- Answers**

6.0 OBJECTIVES

In this Unit, We shall

- Learn famous story of the prominent Writer Munshi Premchand
- Themes, style, tone and critical analysis of the story
- Cultural elements of the story

6.1 ABOUT THE SHORT STORY WRITER

Munshi Premchand whose original name was Dhanpat Rai was born on 31 July 1886 in a village Lamhi near Varanasi in the present state of Uttar Pradesh. His father was a clerk in the post office. Premchand's parents died young: his mother died when Dhanpat was seven and his father died when he was fourteen. Premchand was left responsible for his stepmother and step siblings. He was married at the age of fifteen but the marriage did not succeed. His wife and his step mother quarreled frequently. His stepmother was also very quarrelsome and she created discord in the family.

As Premchand's first marriage failed, he married again to a child widow named Shivarani. She supported Premchand in his struggles for life and creative writing. Premchand faced financial problems all his life. He tutored students and worked as a teacher in different schools in various towns and cities. He passed his B.A. with English, Persian and history. Later, he worked as a school inspector.

Premchand wrote in Urdu contributing to various magazines and literary journals. He was a voracious reader and also worked as a book seller, editor

and press owner. He began to write under the pen name *Nawab Rai* in Urdu but in 1909, his book *Soz-e-Watan* was banned by the British Government as a seditious work. Then he started writing under the pen name 'Premchand'. In 1914, he switched to Hindi from Urdu writing as it was difficult to find publishers in Urdu.

By 1919, Premchand had published four novels which included his first novel *Seva Sadan*. In 1921 he attended a meeting at Gorakhpur where Mahatma Gandhi asked people to resign from government jobs as protest against the British rule.

In 1923, he quit his job and decided to focus on his literary career. He started a printing press called *Sarswati Press*. In 1924, his novel *Rangbhumi* was published, followed by *Nirmala* in 1925, *Pratigya* in 1927 and *Gaban* in 1928. As his printing press suffered a great financial loss, he went to Bombay to try his luck in Hindi Film Industry. He wrote script for the film *Mazdoor* but he did not like commercial environment of Bombay Film Industry. He therefore left Mumbai and returned to Banaras. Premchand was elected as the first President of the Progressive writers Association in Lucknow in 1936. He died on October 8, 1936.

Munshi Premchand wrote more than three hundred short-stories, fourteen novels many essays, letters, plays and translated works. Some of his works have been translated into English and Russian after his death. His major works include: *Seva Sadan*, *Rangbhumi*, *Nirmala*, *Gaban*, *Karmabhoomi*, *Godan* and collection of short stories. His notable short stories include *Kafan*, *Gupt Dhan*, *Poos ki Raat*, *Lottery*, *Do Bail ki Katha*, *Idgah*, *Thakur ka Kuan*, *Boodhi Kaaki*, *Namak Ka Daroga*, *Bade Bhai Sahab*, *Nasha*, *Panch Parmeshwar* etc.

Premchand's works are marked by his profound social concern and social realism. His works depict a rationalistic outlook. He exposed so-called religious hypocrites and wealthy exploiters of Indian society. His novels and short stories focused on national and social issues like child widows, prostitution, poverty, feudal system, corruption and freedom movement. He was influenced by Gopal Krishna Gokhle, Lok Manya Tilak and Mahatma Gandhi.

Munshi Premchand lifted contemporary literature from emotionalism and romanticism to realistic representation of social problems of rural India.

6.2 ABOUT THE STORY

The Shroud (1936) is the last story by Munshi Premchand. The title of the story is *Kafan* in original Hindi story. The story we shall study here is translated version in English by Frances W. Pritchett. This is one of the most appealing stories by Premchand that depicts the harshness and morbid comic effect. The story is about two Dalits Ghisu, the father and his son Madhav. The only female character is Budhia, Madhav's pregnant wife who undergoes intense labour pain and dies. This Dalit family is utterly poor and suffers from abject poverty and starvation. Premchand has presented a vivid heart rending picture of rural India which is devastated by cruel, inhuman caste system and untouchability.

The story starts with conversation between Ghisu and Madhav who are utterly lazy pain idlers. They are talking about Budhia who is undergoing a severe labour pain inside the hut. Ghisu and Madhav are sitting outside the

hut greedily devouring stolen potatoes. Madhav is unwilling to go inside the hut and help his wife fearing that his father might devour a larger share of roasted potatoes. Ghisu then recounts in detail a feast that he had attended twenty years ago at a landowner's house. It was a wedding procession of the landowner's daughter. The family fed all invitees with puris, raita, chutney, vegetables, sweets, yogurt and paan at the end. Ghisu had eaten so much that he could not stand up and staggered off lying on his blanket. Ghisu remarks that new people do not spend much on weddings and religious festivals as they have turned economic and thrifty.

Madhav listens to his father's vivid account of the feast with vicarious pleasure. Budhia writhes in pain while the father son duo sleeps unconcerned about her. The next morning Budhia dies and both start crying. The arrangements for the cremation are to be made but they had no money to arrange for the funeral rites. They go to the zamindar who gives them two rupees contemptuously deriding them for their laziness. The landlord flung money towards Ghisu without even looking at him. Other people also gave them some money for cremation and the amount went up to five rupees.

They went to buy the cloth to wrap the dead body of Budhia for cremation but they thought that it was of no use to burn the shroud with the dead body, as when she was alive, she did not have even a rag to cover her body. They went to a wine shop, ordered for puris, meat stew, spiced liver and fried fish along with a bottle of wine. They drank a lot getting fully intoxicated. They said that Budhia would certainly go to heaven because even though she died, she fulfilled the greatest desire of their lives, the desire of drinking wine and eating the best food. Ghisu consoled his son by saying that Budhia was liberated from the net of illusion of worldly pain and pleasures.

At the end, they start singing, dancing and then collapse on the ground due to over drunkenness.

The Shroud is a controversial story that has been interpreted from different perspectives. Munshi Premchand understates the miseries of the down trodden hiding his own personal opinions. The story is descriptive and analytical rather than prescriptive and didactic.

6.3 TEXT OF THE STORY

At the door of the hut father and son sat silently by a burnt-out fire; inside, the son's young wife Budhiya lay in labor, writhing with pain. And from time to time such a heart-rending scream emerged from her lips that they both pressed their hands to their hearts. It was a winter night; everything was drowned in desolation. The whole village had been absorbed into the darkness.

Ghisu said, "It seems she won't live. She's been writhing in pain the whole day. Go on – see how she is."

Madhav said in a pained tone, "If she's going to die, then why doesn't she go ahead and die? What's the use of going to see?"

"You're pretty hard-hearted! You've enjoyed life with her for a whole year – such faithlessness to her?"

"Well, I can't stand to see her writhing and thrashing around."

It was a family of Chamars, and notorious in the whole village. If Ghisu

worked for one day, then he rested for three. Madhav was such a slacker that if he worked for an hour, then he smoked his chilam for an hour. Thus nobody hired them on. If there was even a handful of grain in the house, they both swore off working. When they'd fasted for a couple of days, then Ghisu climbed trees and broke off branches, and Madhav sold the wood in the market; and as long as that money lasted, they both spent their time wandering idly around. *When their hunger grew intense, they again broke off branches, or looked for some work.* There was no shortage of work in the village. It was a village of farmers; for a hard-working man there were fifty jobs. But people only sent for those two when they were forced to content themselves with getting out of two men the work of one.

If only the two had been ascetics, then they wouldn't have needed any exercises in self-discipline to achieve contentment and patience. This was their very nature. Theirs was a strange life. Except for two or three clay pots, they had no goods at all in the house. Covering their nakedness with torn rags, free from the cares of the world, laden with debt – they suffered abuse, they suffered blows too, but not grief. They were so poor that without the smallest hope of repayment, people used to lend them something or other. When peas or potatoes were in season, they would dig up peas or potatoes from the fields and roast and eat them, or break off five or ten stalks of sugarcane and suck them at night. Ghisu had spent 60 years of his life in this pious manner, and Madhav, like a dutiful son, was following in his father's footsteps – or rather, was making his name even more radiant.

This time too, both were seated by the fire, roasting potatoes that they had dug up from somebody's field. Ghisu's wife had passed away long ago. Madhav's marriage had taken place the year before. Since this woman had come, she had laid the foundations of civilization in the family. *Grinding grain, cutting grass, she arranged for a couple of pounds of flour,* and kept filling the stomachs of those two shameless ones. After she came, they both grew even more lazy and indolent; indeed, they even began to swagger a bit. If someone sent for them to work, then with splendid indifference they demanded double wages. That woman was dying today in childbirth. And these two were perhaps waiting for her to die, so they could sleep in peace.

Pulling out a potato and peeling it, Ghisu said, "Go see what shape she's in. We'll have the fuss over a ghost-witch – what else! And here even the exorcist demands a rupee – *from whose house would we get one?*"

Madhav suspected that if he went into the hut, Ghisu would finish off most of the potatoes. He said, "I'm afraid to go in."

"What are you afraid of? I'm here, after all."

"Then you go and see, all right?"

"When my wife died, for three days I never even left her side. And then, won't she be ashamed in front of me? I've never seen her face – and today I should see her naked body? She won't even have bodily ease: if she sees me, she won't be able to thrash around freely."

"I'm thinking, if a child is born – what then? Dried ginger, brown sugar, oil – there's nothing at all in the house."

"Everything will come. If Bhagwan gives a child – those people who now aren't giving a paisa, will send for us and give us things. I've had nine sons.

There was never anything in the house, but this is how we managed every time.”

A society in which those who labored night and day were not in much better shape than these two; a society in which compared to the peasants, those who knew how to exploit the peasants’ weaknesses were much better off – in such a society, the birth of this kind of mentality was no cause for surprise. We’ll say that compared to the peasants, Ghisu was more insightful; and instead of joining the mindless group of peasants, he had joined the group of clever, scheming tricksters. Though indeed, he wasn’t skillful in following the rules and customs of the tricksters. Thus while other members of his group became chiefs and headmen of villages, at him the whole village wagged its finger. But still, he did have the consolation that if he was in bad shape, at least he wasn’t forced to do the back-breaking labor of the peasants, and others didn’t take improper advantage of his simplicity and voicelessness.

Pulling out the potatoes, they both began to eat them burning hot. They had eaten nothing since the day before. They were too impatient to wait till the potatoes cooled. Both burned their tongues repeatedly. When the potatoes were peeled, their outer parts didn’t seem so extremely hot. But the moment the teeth bit into them, the inner part burned the tongue and throat and roof of the mouth. Rather than keep that ember in the mouth, it was better to send it quickly along inward, where there was plenty of equipment for cooling it down. So they both swallowed very fast, although the attempt brought tears to their eyes.

Then Ghisu remembered a landowner’s wedding procession, in which he had taken part 20 years before. The repletion that had been vouchsafed to him in that feast was a memorable event in his life, and even today its memory was fresh. He said, “I’ll never forget that feast. Never since then have I had that kind of food, or such a full stomach. The girl’s family fed puris to everyone. As much as they wanted! Great and small, everyone ate puris – ones made with real ghi! Chutney, raita, three kinds of green vegetables, a flavorful stew, yoghurt, chutney, sweets. How can I tell you now what relish there was in that feast! There was no limit. Whatever thing you want, just ask! And however much you want, eat! People ate so much, ate so much, that nobody could even drink any water. And there the servers were setting hot, round, sweet-smelling pastries before you! You refuse, saying you don’t want it. You push away the tray with your hand. But that’s how they are – they just keep on giving it. And when everybody had wiped their mouths, then everybody got a pan as well. But how could I be in any shape for a pan? I couldn’t stand up. I just staggered off and lay down on my blanket. He had a heart as big as the ocean, that landowner!”

Enjoying the story of these grand festivities, Madhav said, “If only somebody would give us such a feast now!”

“As if anybody would feast anybody now! That was a different time. Now everybody thinks about economy – ‘don’t spend money on weddings, don’t spend money on religious festivals!’. Ask them – what’s this ‘saving’ of the poor people’s wealth? There’s no lack of ‘saving’. But when it comes to spending, they think about economy!”

“You must have eaten 20 or so puris?”

“I ate more than 20.”

“I would have eaten up 50.”

“I couldn’t have eaten less than 50. I was hale and hearty. You’re not half of what I was!”

After eating, they drank some water, covered themselves with their dhotis, curled up, and went to sleep right there by the fire, as if two gigantic serpents lay coiled there.

And Budhiya was still moaning.

In the morning, when Madhav went into the hut and looked, his wife had grown cold. Flies were buzzing on her face. Her stony eyes had rolled upward. Her whole body was covered with dust. In her stomach, the baby had died.

Madhav came running to Ghisu. Then they both together began loudly lamenting and beating their breasts. When the neighbors heard the weeping and wailing, they came running. And following the ancient custom, they began to console the bereaved.

But this wasn’t the occasion for an excessive show of grief. They had to worry about the shroud, and the wood. Money was as scarce in their house as meat in a raptor’s nest.

Father and son went weeping to the village landlord. He hated the very sight of their faces. A number of times he had beaten them with his own hands – for theft, or for not coming to work as they had promised. He asked, “What is it, Ghisu, why do you weep? Nowadays we don’t even see you around. It seems that you no longer want to live in the village.”

Ghisu fell prostrate on the ground, and said with tear-filled eyes, “Master, I’m in great trouble! Madhav’s wife passed away last night. All day she was writhing in pain, Master; we two sat by her bed till midnight. Whatever medicines we could give her, we did. But she slipped away. Now we have no one to care for us, Master – we’re devastated – our house is destroyed! I’m your slave. Now who but you will take care of her final rites? Whatever money we had at hand was used up on medicines. If the Master will show mercy, then she’ll have the proper rites. To whose door should I come except yours?”

The Landlord Sahib was a compassionate man. But to show compassion to Ghisu was to try to dye a black blanket. He felt like saying, “Get out of here! *Keep the corpse in your house and let it rot!* Usually you don’t come even when you’re called – now when you want something, you come and flatter me! You treacherous bastard! You villain!” But this was not the occasion for anger or revenge. Willingly or not, he pulled out two rupees and flung them down. But he didn’t open his lips to say a single word of consolation. He didn’t even look in Ghisu’s direction – as if he’d discharged a duty.

When the Landlord Sahib gave two rupees, then how could the village merchants and money-lenders have the nerve to refuse? Ghisu knew how to beat the drum of the landlord’s name. One gave two paisas, another gave four paisas. In an hour, Ghisu had collected the sum of five rupees in ready cash. Someone gave grain, someone else gave wood. And in the afternoon Ghisu and Madhav went to the market to get a shroud. Meanwhile, people began to cut the bamboo poles, and so on.

The sensitive-hearted women of the village came and looked at the body. They shed a few tears at its helplessness, and went away.

When they reached the market, Ghisu said, "We've got enough wood to burn her, haven't we, Madhav?"

Madhav said, "Yes, there's plenty of wood. Now we need a shroud."

"So let's buy a light kind of shroud."

"Sure, what else! While the body is being carried along, night will come. At night, who sees a shroud?"

"What a bad custom it is that someone who didn't even get a rag to cover her body when she was alive, needs a new shroud when she's dead."

"After all, the shroud burns along with the body."

"What else is it good for? If we'd had these five rupees earlier, we would have given her some medicine."

Each of them inwardly guessed what the other was thinking. They kept wandering here and there in the market, until eventually evening came. [Sometimes they went to one cloth-seller's shop, sometimes to another. They looked at various kinds of fabric, they looked at silk and cotton, but nothing suited them.] The two arrived, by chance or deliberately, before a wine-house; and as if according to some prearranged decision, they went inside. For a little while they both stood there in a state of uncertainty. [Then Ghisu went to the counter and said, "Sir, please give us a bottle too."] *Ghisu bought one bottle of liquor, and some sesame sweets.* [After this some snacks came, fried fish came]. And they both sat down on the verandah and [peacefully] began to drink.

After drinking a number of cups in a row, both became elevated.

Ghisu said, "What's the use of wrapping her in a shroud? After all, it would only be burned. Nothing would go with her."

Looking toward the sky as if persuading the angels of his innocence, Madhav said, "It's the custom of the world – why do these same people give thousands of rupees to the Brahmins? Who can tell whether a reward does or doesn't reach them in another world?"

"Rich people have wealth – let them waste it! What do we have to waste?"

"But what will you tell people? Won't people ask where the shroud is?"

Ghisu laughed. "We'll say the money slipped out of my waistband – we searched and searched for it, but it didn't turn up. [People won't believe it, but they'll still give the same sum again.]"

Madhav too laughed at this unexpected good fortune, *at defeating destiny in this way*. He said, "She was very good, the poor thing. Even as she died, she gave us a fine meal."

More than half the bottle had been finished. Ghisu ordered two sers of puris, a meat stew, and spiced liver and fried fish. There was a shop right next to the wine-house. Madhav ran over and brought everything back on two leaf-plates. The cost was fully one and a half rupees. Only a few paisa were left. Both then sat eating puris, with all the majesty of a tiger in the jungle pursuing his prey. They had no fear of being called to account, nor any concern about disgrace. They had passed through these stages of weakness long ago.

Ghisu said in a philosophical manner, “If my soul is being pleased, then won’t she receive religious merit?”

Madhav bowed his head in pious confirmation. “Certainly she’ll certainly receive it. Bhagwan, you are the knower of hearts – take her to Heaven! We’re both giving her our heartfelt blessing. The feast I’ve had today – I haven’t had its equal in my whole life!”

After a moment a doubt arose in Madhav’s heart. He said, “How about it – we’ll go there too someday, won’t we?”

Ghisu gave no answer to this childish question. *He looked reproachfully at Madhav.* [He didn’t want the thought of heavenly matters to interfere with this bliss.]

“When she asks us, there, why we didn’t give her a shroud, what will you say?”

“Oh, shut up!”

“She’ll certainly ask.”

“How do you know that she won’t get a shroud? Do you consider me such a donkey? I’ve lived in this world for 60 years – and have I just been loitering around? She’ll get a shroud, and [a very good one] – *a much better than we would have given*.”

Madhav was not convinced. He said, “Who will give it? You’ve gobbled up the rupees! [It’s me she’ll ask – I’m the one who put the sindur in the parting of her hair.]”

Ghisu grew irritated. “I tell you, she’ll get a shroud. Why don’t you believe me?”

“Who will give the money – why don’t you tell me?”

“The same people will give it who gave it this time. But they won’t put the rupees into our hands. *And if somehow we get our hands on them, we’ll sit here and drink again just like this, and they’ll give the shroud a third time.*”

As the darkness deepened and the stars glittered more sharply, the tumult in the wine-house also increased. One person sang, another babbled, another embraced his companion, another pressed a glass to his friend’s lips. Joy was in the atmosphere there. Intoxication was in the air. How many people becomes “an ass with a glass”! *They came here only to taste the pleasure of self-forgetfulness.* More than liquor, the air here elevated their spirits. The disaster of life seized them and dragged them here. And for a while they forgot whether they were alive or dead – or half-alive.

And these two, father and son, were still sipping with relish. Everyone’s eyes had settled on them. How fortunate they were! They had a whole bottle between them.

After he had finished eating, Madhav picked up the leaf-plate of leftover puris and gave it to a beggar who was standing there looking at them with hungry eyes. And for the first time in his life he felt the pride and delight and thrill of giving.

Ghisu said, “Take it – eat your fill, and give her your blessing. She whose earnings these are has died, but your blessing will certainly reach her. Bless her with every hair on your body – these are the payment for very hard labor.”

Madhav again looked toward the sky and said, “She’ll go to Heaven – she’ll become the Queen of Heaven!”

Ghisu stood up, and as if swimming in waves of joy he said, “Yes, son, she’ll go to Heaven! She never tormented anyone, she never oppressed anyone; even while dying, she fulfilled the greatest desire of our lives. If she doesn’t go to Heaven, then will those fat rich people go – who loot the poor with both hands, and go to the Ganges to wash away their sin, and offer holy water in temples?”

This mood of piety too changed; variability is the special quality of intoxication. It was the turn of despair and grief. Madhav said, “But the poor thing suffered a great deal in her life. Even her death was so painful!” Covering his eyes with his hands, he began to weep, [and sobbed loudly].

Ghisu consoled him: “Why do you weep, son? Be happy that she’s been liberated from this net of illusion. She’s escaped from the snare; she was very fortunate that she was able to break the bonds of worldly illusion so quickly.”

And both, standing there, began to sing, “Temptress! Why do your eyes flash, temptress?”

The whole wine-house was absorbed in the spectacle, and these two drinkers, deep in intoxication, kept on singing. Then they both began to dance – they leaped and jumped, fell down, flounced about, gesticulated, [strutted around]; and finally, overcome by drunkenness, they collapsed.

- Translated by Frances. W. Pritchett

6.4 KEY WORDS

| | |
|-----------------|---|
| Writhe | : Wriggle, jolt, make twisting of body (in pain) |
| Desolation | : a state of complete emptiness, barrenness |
| Absorbed | : engrossed, fully occupied, gripped |
| Hard-hearted | : cruel, merciless |
| Notorious | : infamous, ill-famed, known for bad qualities |
| Slacker | : idler, one who avoids work, lazybone |
| Chilam | : smoking pipe made of clay |
| Swear off | : abjure, promise to abstain from |
| Idly | : lazily/ in an aimless, lazy manner |
| Intense | : very powerful, acute, potent, profound |
| Ascetic | : austere, self-denying, non-indulgent, self-disciplined, self-controlled, one who controls one’s feelings in contentment, satisfaction |
| Laden with debt | : debt-ridden, burdened with debt |
| Stalks | : stems, twigs (To stalk: pursue stealthily) |
| Pious | : sacred, holy, virtuous |
| Radiant | : brilliant, illuminated, shining, luminous |
| Roast | : cook by prolonged exposure to heat in an oven or over fire |
| Shameless | : barefaced, brazen |
| Swagger | : stride, walk or behave in an arrogant manner |

| | |
|---------------|--|
| Exorcist | : one who is able to cast out the evil |
| Suspect | : doubt, have suspicion, to be skeptical |
| Thrash ground | : to make wild movements |
| Peasant | : farmer, farm-worker |
| Insightful | : perceptive, intuitive, penetrative |
| Trickster | : A person who cheats or swindles other |
| Consolation | : give condolences to, comfort at a time of grief |
| Peel | : remove the outer cover of fruit, vegetables etc. |
| Ember | : live coal, cinder, burning coal or wood |
| Swallow | : gulp down, gobble up, stuff down |
| Repletion | : the state of being full, well supplied |
| Vouchsafe | : give someone in a gracious manner, favour with |
| Stew | : a dish of meat or vegetables cooked in liquid. |
| Yogurt | : semi solid Souris food prepared from milk fermented |
| Relish | : enjoy, delight in, be pleased by |
| Pastries | : baked dishes of cream, flour, jam, fruits etc. |
| Stagger off | : lurch, walk unsteadily, stumble, falter |
| Feast | : celebration meal, banquet, large celebratory meal |
| Moan | : groan, cry in pain, lament |
| Buzz | : low humming, continuous sound, murmuring sound |
| Wail | : lament, cry loudly, whine, high-pitched sound |
| Lament | : cry loudly, a passionate expression of sorrow |
| Bereaved | : to be deprived of a close relation or friend though death |
| Prostrate | : lying stretched on the ground with face downward |
| Corpse | : dead body of a human being |
| Flatter | : over-praise, lavish praise or compliments to some one |
| Rag | : torn piece of cloth, old tattered clothes |
| Fabric | : cloth, textile material |
| Liquor | : wine spirit, alcoholic beverage |
| Snacks | : small quick meal or something eaten between meals |
| Waistband | : a strip of cloth round the waist sewn on trousers or skirt, girdle, sash |
| Ser | : old weight measurement of almost half a kilo |
| Pursue | : follow, chase, trail, track |
| Prey | : quarry, game, kill |
| Confirmation | : verification, testimony, authentication |
| Reproachfully | : disappointedly, disparagingly |
| Interfere | : get in the way of, disrupt, stand in the way of |

| | |
|--------------|--|
| Gobble up | : eat greedily or hastily in large pieces |
| Sindur | : Red lead powder applied on forehead and on the partings of hair by Hindu woman |
| Tumult | : disorderly agitation, hubbub, din, confused state. |
| Intoxication | : a strong feeling of excitement or happiness the condition of being drunk |
| Sip | : drink slowly in small portions |
| Thrill | : excitement, exhilaration, stimulation |
| Torment | : agony, suffering, torture, anguish, distress |
| Oppress | : maltreat, abuse, tyrannize, persecute |
| Variability | : lack of consistency or fixed pattern |
| Liberate | : make free, emancipate, rescue, release from slavery |
| Illusion | : hallucination, fantasy, deceptive appearance |
| Flounce | : March, strut, move in exaggerated manner |
| Gesticulate | : Use gestures, make signs or signals |
| Strut around | : walk around in a stiff manner swagger |
| Overcome | : to conquer, win, overpower |
| Collapse | : fall down, crumble, slump down |

6.5 SUMMARY OF THE STORY

The Shroud is a famous story by Munshi Premchand. It is about two chamars (Dalits) Ghisu and Madhav. Ghisu is the father and Madhav is the son. Both are great idlers who do not like to work. They always avoided work and rested all the time. Madhav's wife Budhia was pregnant and suddenly she had the labour pain that made her cry loudly whole night. Ghisu and Madhav sat outside the hut eating stolen potatoes after roasting them in fire. They had no money or food or clothes. They were clad in rags. Poverty had made them quite indifferent and insensitive. Budhia's constant whining did not affect them much. In fact they thought that her death would liberate her from suffering. They probably thought that her death would also relieve them from their problems.

The next morning, Budhia died and they began to lament loudly. Soon, people came to console them. Ghisu and Madhav had no money to arrange for Budhia's funeral rites. They went to the local Zamindar to beg money. The Zamindar reproached them for their laziness but gave them two rupees. Other people also gave some money. Thus they could collect five rupees which was quite a good amount for them. They went to purchase Kafan (shroud) but they found it quite costly and unnecessary. They thought that it was an evil custom to wrap a dead woman in such a cloth who had not been able to wear any proper clothes all her life.

So, they decided to spend money on wine and food. They drank a lot of wine and ate nice food which they had never enjoyed during their life. They ate puris, meat stew spiced liver and fried fish. Intoxicated and over-drunk, they sang, danced and collapsed on the ground. They said that Budhia's soul would

go to heaven as she had earned great punya (virtue or merit) by providing them the best food and drink at the time of her death. Though she died, it was due to her death that they could enjoy the most delicious food and strong intoxicating wine that made them forget all the miseries of the world.

The story ends in a shocking manner depicting the realistic picture of poverty-ridden people of rural India. Poverty is a curse that makes people cruel, heartless and inhuman. In Sanskrit, it is said “Budhukshito Kim Na Karoti Paapam” (The hungry and starving people commit heinous crimes)

6.6 CRITICAL ANALYSIS OF THE STORY

The Shroud (Kafan) was the last story written by Munshi Premchand. It was published in 1936. The story we are dealing with is a translated version in English by Frances W. Pritchett. Frances W. Pritchett has taught South Asia Literature at Columbia University since 1982. She had taught and written about South Asian literature especially Urdu poetry. She has written about Ghalib of Mirza Ghalib and Urdu poetry. There are several English translation of *Kafan* by Munshi Premchand but Frances W. Pritchett’s translation is more authentic which does justice to the original short story.

Translation is a complex process and it involves translating cultural elements like proverbs, idioms, metaphor, colloquial language etc. of the source language to the target language. Premchand’s writing style is simple and he used dialect and colloquial expressions. Most of his stories deal with rural India and the poor, deprived people that inhabit there. Pritchett’s translation has succeeded in carrying the cultural elements of the original story *Kafan*. The characters of the story are from deprived class called charmars. They were treated as untouchables who lived in a small hut outside the village. They were poverty ridden and sustained themselves by begging left over food.

Though they were poor and starving, they did not like to work. They worked very little resting all the time. The farmers of the village needed them for labour work in their fields. They were ready to pay reasonable charges but they shunned work by making some excuses. Probably, utter poverty had made them quite indifferent, careless and insensitive. Ghisu and Madhav are father son duo. They are very lazy and negligent. They are victims of caste discrimination which is the greatest evil in India. Their poverty is the result of this evil. Munshi Premchand has presented social reality of India dispassionately without censoring or favoring anyone or anything.

The story begins with Madhav’s wife Budhia writhing in labour pain inside the hut while Ghisu and Madhav are sitting outside the hut talking and devouring roasted potatoes which they have stolen from someone’s field. Ghisu recalls and recounts a wonderful feast he had enjoyed twenty years ago. While Budhia is crying in unbearable agony, Madhav and Ghisu are lost in the world of vicarious pleasure.

The next morning, they find Budhia dead with flies buzzing around her dead body. Ghisu and Madhav start lamenting loudly. The neighbours come and console them. Ghisu and Madhav have no money to arrange for Budhia’s funeral. Therefore they go to Zamindar to beg for money. The Zamindar gives them two rupees deriding their laziness contemptuously. Other people also give them some money for Budhia’s cremation. The amount they receive goes up to five rupees and they go to purchase the shroud. They look for

cheap shroud but they feel that it was no use to waste money on shroud as it was to be burnt with the dead body of Budhia who had always covered her body in rags all her life.

In the evening, they go to a wine shop and buy a bottle of liquor and snacks. They sat down on the verandah and began to drink. They ate puris, meat stew, spiced liver and fried fish relishing delicious spicy food with strong, intoxicating liquor.

Madhav remarked that even as she died, she gave them a nice meal. Ghisu remarked in a philosophical manner that Buddha had earned religious merit (punya) by feeding them after the end of her life and therefore her soul would certainly go to heaven. Soon darkness descended and stars began to shine in the sky. The father son duo sang, danced and babbled out of intoxication. Ghisu said that Budhia had liberated herself from the net of illusion of worldly sufferings. The people witnessed the spectacle absorbingly as the duo leaped and jumped madly. Finally, they collapsed on the ground losing their consciousness in inebriated state.

Kafan (The Shroud) is the most controversial story that invited numerous interpretations by the critics. Premchand keeps his own opinions hidden. His objective and impassioned outlook makes the story highly impressive. The story raises questions that go unanswered. The story is more descriptive than prescriptive. There is no derision of Ghisu and Madhav's laziness because in a caste ridden society, hard work and honest labour do not raise the depressed people from animal level. Readers dare not condemn them because their behavior and attitude are shaped by the evils of caste system and exploitative society. There is bestiality on one side and hypocrisy on the other.

Premchand's style is totally devoid of poetic quality. It is full of colonialism and slangs. Bhishma Sahni finds the story as one that strikes "the note of deep anguish and tragedy" Premchand's stories depict stark realities of oppressed classes of rural India. There are no comments, sermons or rhetorical embellishments. The story is both realistic as well as symbolic. It raises several questions about contemporary social economic and cultural systems that prevailed in India.

Munshi Premchand's stories depict the oppressed lives of the Dalits have been interpreted by Dalit writers and critics from the Dalit point of view. Like Mahatma Gandhi, Premchand had profound sympathy for the deprived people but at the same time he favoured 'Varna' (caste) system which was the root cause of untouchability and exploitation of the oppressed people. Many Dalit critics feel that *Kafan* was an anti-Dalit story which derided and ridiculed the life of Dalits in the story. During 1930's North India was amply influenced by Gandhian ideology rather than Ambedkar's discourse on Dalits and caste system. Munshi Premchand was profoundly influenced by Gandhian ideology of political liberation and social equality. Mahatma Gandhi prescribed transformation of hearts to remove untouchability and inequality. He made untouchability a moral issue rather than social and political issue.

However Munshi Premchand was the first writer among the upper caste writers who voiced the sufferings of the Dalits and their liberation from the evil of untouchability and poverty. *Kafan* (the shroud) depicts exploitation, dehumanization and isolation suffered by the Dalits in rural India. Their weaknesses were the result of stark poverty and starvation they underwent rather

than vices nurtured deliberately. Their laziness and insensitivity can be juxtaposed with the hypocrisy and exploitative attitude of the upper-class Hindu society. In *Kafan* the responsibility towards Budhia is bracketed against hunger and desire for intoxication and drunkenness. Ghisu and Madhav forget all sufferings and miseries of their life as they sing and dance in abandoned manner with amnesia caused by heavy drinking.

Munshi Premchand presented his views on fiction in his essay *Upanyas* in 1925. His views reflect the naturalistic views of Balzac the famous French writer. Premchand believed that fiction as a form of literature explores the variety of human species. He said that all human beings are made from the same mould but environment creates variety. Individuals differ from one another in degrees. A fiction writer needs to understand human psychology and represent their peculiarities. He remarked, "The splendor of the novelist lies in the creation of characters that captivate readers with their good conduct and ideas."

For Munshi Premchand plot is equally important as characters. An ideal character is not just an abstraction but real and life-like. The ideal character must have realistic narrative that constitutes a good coherent plot. Therefore an ideal must exist beside the real on a parallel ground. Though Ghisu and Madhav are low caste people, they are also the part of Hindu Caste system. Premchand has used religious vocabulary in the story in the conversation between Ghisu and Madhav. They refer to heaven (swarg), religious merit (punya), Bhagwan (God) etc. in their conversation. Even the name *Madhav* is the name of Lord Krishna according to the Hindu customs and rituals. All these things show that the Dalits were the part of the Hindu society but the caste hierarchy placed them at the lowest level turning them into untouchable outcast. The satiric barbs are not directed only at Hindu religious hypocrisy and exploitation but at religious hypocrisy and exploitation in general.

Munshi Premchand gives a vivid picture of the poverty-ridden family of Ghisu, Madhav and Budhia. He avoids sentimentalism in his description of their poverty, starvation and miserable life. There is a realistic blending of tragic and comic elements in the story that make the readers spell-bound.

6.7 TONE OF THE STORY

Tone in literature refers to the attitude of the writer towards the subject and audience (readers). Tone is generally converged thorough the choice of words or the view point of a writer on a particular subject. The tone can be formal informal, serious, comic, sarcastic, sad or cheerful. Premchand's general tone is realistic and sarcastic. In the story *Kafan* (The shroud) the tone is morbid and borders on disgusting. From the point of view of the famous Indian theory of 'Rasa' the story is dominated by Bibhatsa Rasa (the emotion of disgust) Karuna Rasa (Tragic) and Hasya (comic) Munshi Premchand is a realistic writer who always avoided emotionalism and imagination in his writing. He dealt with realities of life of the poor and the deprived. Ghisu and Madhav are low caste father and son who do not like to work. They suffer from poverty and starvation. Madhav's wife dies of labour pain because of the negligence of her husband and her father-in-law. While she was dying, they were talking about food. After Budhia's death they beg for money to arrange for her funeral rites. They get five rupees which they spend on food and wine. Budhia's dead body lay unattended inside the hut and Ghisu and Madhav sign and

dance in drunken state. At the end of the story, they collapse on the ground unconsciously falling in an abyss of amnesia of the miseries they experienced throughout their life.

6.8 THEMES OF THE STORY

The themes of *The Shroud* are poverty starvation inhuman caste system, untouchability, feudalism, hypocrisy of the upper-class people, indolence and idleness of the poor people etc. Munshi Premchand presents the vivid picture of rural India where caste system dominates lives of the people. Ghisu and Madhav are Chamars-the low caste people who live in a hut outside the village. The author depicts them as slothful duo who always shirks work and labour. The upper caste people always exploited the poor low caste people by paying them cheap wages for their work. Ghisu and Madhav were labeled as useless crooked fellows as they defied the upper caste people's demand for their labour work.

Even if they had a handful of grain in the house, they swore off work. After spending two or three days without food, Ghisu would climb a tree and break some twigs for firewood. Madhav would go into the village and sell it to arrange for some food. Ghisu and Madhav never worried about future. Ghisu said that the peasants exploited them more if they surrendered to them in a servile manner therefore; they never allowed the peasants to take undue advantage of their simplicity and innocence. They suffered from poverty and deprivation but they were free from worries and wants. They had nothing except two pots of clay as worldly possessions in their house. They covered nakedness of their bodies with tattered rags. Madhav was married a year ago and his wife Budhia was pregnant. She suffered from labour pain thrashing and screaming in intense agony. Ghisu and Madhav sat outside the hut eating roasted potatoes without caring for Budhia who writhed in pain inside the hut. Even Madhav did not go inside the hut to see his wife thinking that his father would devour his share of roasted potatoes. Here we can see the de-humanizing effect of poverty.

While they were eating potatoes, Ghisu described his memorable experience of eating delicious dishes twenty years ago in a wedding party of a wealthy man's daughter. He had entered so much that he collapsed on the ground at the end. Food is a source of pleasure for everyone. Even the description of food by Ghisu made Madhav's mouth water giving him a vicarious pleasure. Food and drink, always made them forget all the miseries of their life. Poverty is directly connected with lack of food and starvation. Ghisu and Madhav had become negligent and insensitive because of starvation and hunger. Their attitude is inhuman and beastly but Munshi Premchand does not condemn their animalistic behavior as their vice. He treats it as the inscrutable outcome of poverty and starvation. Thus, food and hunger also constitute an important theme of the story.

Caste system is the greatest evil India has been facing for thousands of years. In India, caste system is not based on occupation or work but on birth. A son of a Brahmin is entitled to social prestige and reputation while the son of a shudra (low caste) has to suffer from social discrimination, public humiliation or even untouchability. As the low caste people were denied education and opportunities for growth, they remained poor and oppressed. They faced poverty, deprivation and starvation. They were ostracized from the main-

stream society. Munshi Premchand depicts the social evil of caste system in India quite vividly and dispassionately. He treats the theme of caste system without favoring or condemning it. The upper caste people were often cruel, exploitative and insensitive. They oppressed the low caste people treating them as subalterns. The low caste people could never rise above their dismal position and therefore they became lazy, dirty and depressive. They ate dirty food like flesh of dead animals or left-over given by the upper class people. The rich people were often hypocritical snobs with arrogant attitude, loose character and immoral practices. Indolence of the lower caste people kept them in poverty and servility. Munshi Premchand in many of his stories has successfully presented this evil of caste system very realistically.

Munshi Premchand was a progressive writer who was against imperialistic exploitation and colonialism. He also fought against poverty and caste system that plagued the oppressed people. Some of his later writings show the influences of Gandhian ideology and the Russian Revolution. He often dealt with the themes of corruption, caste system, problem of the landless labourers and social and economic inequalities in his stories and novels. Munshi Premchand was elected as the first president of all India writers' body of Progressive Writers. He believed that good literature should be the vehicle of truth, beauty, freedom and humanity. True literature should reflect present society and the age.

6.9 STYLE AND DICTION IN THE STORY

Premchand wrote in Hindi and Urdu. His language and diction are quite simple and lucid. He used slangs and colloquial diction in his dialogues. His power of description is quite vivid and realistic. In translation too, the language is quite simple and descriptive. Premchand's narration is quite engrossing. The readers are lost in rapt attention as the story moves on. *The Shroud* is a story with a sarcastic and comic tone and therefore there is ironic stance in his diction. As he believed in realism, he avoided romantic, imaginative and poetic language and style of narration.

6.10 THE TITLE OF THE STORY

The title of the original story by Premchand is *Kafan* ('The Shroud'). It is an Urdu word derived from Persian and Arabian languages. It refers to a cloth wrapped round the dead body for burial or cremation. In English, it is called *Shroud*. Munshi Premchand's original story has the title *Kafan* and in English it is *The Shroud*. The title epitomizes the tragi-comic story that deals with a low caste woman who dies of labour pain. Her husband Madhav and his father Ghisu are negligent, insensitive idlers. They collect money for her shroud from the Zamindar and other people of the village and instead of buying the shroud, they buy food and a bottle of wine. They gorge food madly and get overdrunk. Finally, they collapse on the ground in drunken state. The story has a morbid and yet comical stance that depicts the tragic fact that for the poor people, life and death are synonymous. The entire story is wrapped in the shroud of poverty and starvation.

Check Your Progress: 1

6.11 ANSWER THE FOLLOWING QUESTIONS IN BRIEF.

1. Why was Budhia waiting with pain?

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2. Why did Madhav not go inside the hut to help his wife?

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3. Discuss the indolent nature of Ghisu and Madhav briefly.

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4. Describe the poverty of Ghisu and Madhav.

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5. How did Budhia help the family?

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6. What did Ghisu tell Madhav about food he had enjoyed twenty years ago at a wedding procession of landowner's daughter?
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7. What happened to Budhia next morning?
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8. Whom did Ghisu and Madhav approach for money to arrange the funeral rite for Budhia?
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9. Describe the landlord's lord's attitude towards Ghisu and Madhav.
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10. What did Ghisu say about buying the shroud? Discuss his remark about the useless custom.
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11. What did Ghisu and Madhav buy instead of shroud?

12. Why did Madhav and Ghisu believe that Budhia would go to heaven?

13. Describe the end of the story *The Shroud*.

14. Discuss briefly Munshi Premchand's attitude towards the down trodden.

Check Your Progress: 2

6.12 CHOOSE THE CORRECT OPTION FROM GIVEN BELOW.

- (1) Munshi Premchand was a _____ writer.
 (a) Realistic (b) Romantic
 (c) Surrealist (d) Classical
- (2) *The Shroud* focuses on
 (a) the condition of women
 (b) the condition of old people
 (c) caste system and poverty (d) corrupt society

- (3) Ghisu and Madhav were
- (a) land lords (b) poor peasants
(c) corrupt people (d) low caste chamar
- (4) Budhia was writhing in the pain of
- (a) stomach (b) labour
(c) fever (d) pneumonia
- (5) Ghisu and Madhav were
- (a) hard working (b) honest
(c) lazy (d) skilled workers
- (6) Ghisu and Madhav sat outside the hut and ate.
- (a) Sweets (b) Sweet potatoes
(c) Puris (d) Roasted potatoes
- (7) Madhav did not go inside the hut because
- (a) he thought that his father would eat his share of potatoes.
(b) he thought that his father would hide potatoes.
(c) he thought that his wife would have died
(d) he thought that his father would leave him
- (8) Ghisu worked for a day and rested for
- (a) three days (b) one day
(c) a week (d) five days
- (9) Madhav and Ghisu went to _____ for money to buy shroud for Budhia.
- (a) Tehsildar (b) Money lender
(c) land lord (d) Goldsmith
- (10) Ghisu remembered a great feast at a landowner's daughter's wedding procession Ghisu
- (a) ten years ago (b) twenty years ago
(c) one year ago (d) five years ago
- (11) Ghisu said to Madhav that people did not spend money on feasts because of
- (a) poverty (b) miserliness
(c) lack of saving (d) economy
- (12) The Zamindar gave _____ rupees to Ghisu and Madhav for buying the shroud.
- (a) five (b) three
(c) two (d) ten
- (13) Ghisu remarked that it was no use to cover Budhia's dead body in the shroud as
- (a) they had enough wood to burn her dead body.
(b) they had no money
(c) they did not want to spend money on it.
(d) she did not get a rag to cover her body when she was alive

- (14) Ghisu and Madhav spent money for.
(a) the shroud (b) the funeral rites
(c) feeding poor people (d) wine and food
- (15) At the end of the story Ghisu and Madhav
(a) sing bhajans (b) lament loudly
(c) collapse in drunken state (d) fall and die

6.13 LET US SUM UP

In this unit, you have studied Munshi Premchand's famous story *Kafan* translated into English by Frances. W. Pritchett titled *The Shroud*. Premchand was a progressive writer profoundly influenced by socialist ideology and Gandhian values. He has presented a very realistic picture of Indian caste system poverty, social and economic condition of rural India.

Translation by Frances Pritchett is quite effective as it provides realistic picture of the poor and deprived Dalits who suffer from poverty and exploitation but they do not suffer mutely. They protest in their own way subverting the general expectation of the upper class people.

You are advised to see the film based on Premchand's famous story *Kafan*. You can also watch the videos on 'YouTube' related to the story.

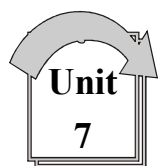
6.15 BOOKS SUGGESTED

1. Plot & Structure: Techniques and Exercises for Crafting a Plot that Grips Readers from Start to Finish By James Scott Bell
2. On Writing Well: An Informal Guide to Writing Nonfiction By William Zinsser
3. <http://www.columbia.edu>

Answers

Check Your Progress: 2

1. (A), 2. (C), 3. (D), 4. (B), 5. (C), 6. (D), 7. (A), 8. (A), 9. (C),
10. (B), 11. (A), 12. (B), 13. (D), 14. (D), 15. (C)



Unit

7

THE LETTER - DHUMKETU

: STRUCTURE :

- 7.0 Objectives
- 7.1 About the Author
- 7.2 About the Short Story
- 7.3 Text of the Story
- 7.4 Key Words
- 7.5 Summary of the Story
- 7.6 Critical Analysis of the Story
- 7.7 Tone of the Short Story
- 7.8 Theme of the Short Story
- 7.9 Styles and Diction of the Story
- 7.10 The Title of the Story
- 7.11 Question (Answer in brief)
- 7.12 Multiple Choice Questions
- 7.13 Let Us Sum Up
- 7.14 Books Suggested

Answers

7.0 OBJECTIVES

In this story, we shall learn

- well-known short story of Gaurishankar Govardhanram Joshi (Dhumketu)
- theme, character, content and tone of the story
- critical analysis of the story
- the fact how a good story tones human emotions through the realistic portrayal of universal emotions of human love and relations.

7.1 ABOUT THE AUTHOR

Gaurishankar Govardhanram Joshi known as 'Dhumketu' was born in 1892 and died in 1965. He was one of the versatile Gujarati writers who wrote one of the major pioneers of Gujarati short stories (Navlika). He published 24 collections of short stories and thirty two novels plays and travelogues. His novels dealt with social and historical subjects. His major works include.

1. *Tankha* (Four Volumes of short stories) (1926)
2. *Avashesh* (1922) collection of short stories
3. *Pradeep* (Collection of short stories) (1933)
4. *Mallika Ane Biji vartao* (1937)
5. *Tribheto* (Collection of short stories) (1938)
6. *Aakashdeep* (collection of short stories) (1947)

7. *Parivesh* (collection of short stories) (1949)
8. *Anamika* (Collection of short story) (1949)
9. *Vanchhaya* (Collection of short story) (1949)
10. *Pratibimba* (Collection of short story) (1951)
11. *Vanrekha* (Collection of short story) (1942)
12. *Jaldeep* (Collection of short story) (1953)
13. *Vankunj* (Collection of short story) (1954)
14. *Vanrenu* (Collection of short story) (1956)
15. *Mangaldeep* (Collection of short story) (1957)
16. *Chandralekha* (Collection of short story) (1959)
17. *Nikunj* (Collection of short story) (1960)
18. *Sandhyarang* (Collection of short story) (1961)
19. *Sandhyatej* (Collection of short story) (1962)
20. *Vasantkunj* (Collection of short story) (1964)
21. *Chhelo Jhabakaro* (Collection of short story) (1964)

He wrote 492 short stories and 29 historical and social novels. He dealt with Chalukya Yuga and Gupta Yuga in his historical novels. He wrote a biographical work on Hemchandracharya a famous Jain scholar, critical, thinker and poet. He wrote two autobiographical works *Jivan Panth* and *Jivan Ranga* that give a vivid glimpse of his personal life and his journey as a creative writer.

In 1935, he was awarded Ranjitram Suvarna Chandrak which he refused to accept. In 1949, he received Narmad Suvarna Chandrak. He served as an adviser to the Sahitya Akademi, Delhi, for Gujarati literature in 1957. The story 'The Letter' was included in the collection of the best stories from 60 countries. This story was also included in 'Contemporary Indian Short Stories' published by Sahitya Akademi, Delhi. It was also included in the book 'The Best Loved Indian Stories of the Century' published by Penguin Books.

7.2 ABOUT THE SHORT STORY

The Letter is a remarkable story by Dhumketu. The story tells the readers how the feelings and emotions of a man should be taken care of and what would be the consequences if someone's emotions are hurt. It is the story of an old coachman waiting for the letter from his daughter with indomitable patience till he dies.

The story begins with old Coachman Ali walking towards a post office on a cold morning in tattered clothes to inquire whether the letter from his daughter has arrived. It was a cold winter dawn with chilling winds. There was a deafening silence interrupted by barks of a dog, squeal of birds and the sounds of grinding mills and women singing. People were still sleeping cozily in warm blankets movelessly but at such a time, Ali, the coachman walked toward the post office with a walking stick as his sole companion.

Ali reached the post office and sat down on the verandah as he heard the muffled chatter of the postal employees inside. For Ali, the post office was like a holy place of pilgrimage. He used to visit the post office every morning for the last four years. The postal clerk sorted letters calling the names of the

addressees and flinging the letters to the postmen. Ali had been waiting for the call of his daughter Miriam.

Then someone from inside calls his name and Ali sprang to his feet even though old age had weakened his energy. His faith and hope still energized him. However there was no letter for Ali. The postal employees often made fun of him. Disappointed; he went back to the bench. He had undergone such an ordeal for many years but he had never lost his hope.

Ali in his younger days was a skilled hunter. He never missed his aim and killed his prey. He also enjoyed fishing. As he grew older, his passion for hunting vanished and he stopped hunting. His ruthless spirit of hunting disappeared forever when his dear daughter Miriam married to a soldier and left him accompanying her husband. The agony of parting from his daughter changed him completely. He suffered a lot realizing the pangs of separation from his daughter. He always waited for the letter from his daughter hoping that she would at least write a letter to him someday. Therefore, he visited the post office every morning but so far, no letter had come. His failure to receive the letter did not kill his hope. He went home empty handed every day to return to the post office the next-day.

The post office staff poked fun and laughed at him calling him an old foolish man. They thought that he was a mad man who vainly waited for the letter from his daughter. Once, Ali did not come to the post office for several days. The post office staff was curious to know the reason. But after a few days, he came again. He had become weaker and breathed with great difficulty. There were clear signs of approaching end of his life.

Ali met the post master and asked about Miriam's letter. The post master was in a hurry and he behaved quite haughtily with the old man. Ali called a clerk and gave him five golden coins requesting him to deliver Miriam's letter to his grave if the letter arrived and if he was no more. Ali left him and he was not seen by anyone after that. One day the post master's daughter fell ill and he was eager to hear from her. He was also waiting for his daughter's letter. As he searched for his daughter's letter from the pile of letters, he saw a letter addressed to Coachman Ali.

Now he could realize his mistake. He felt that his rude behavior towards Ali was inhuman. He called Lakshmi Das, a clerk and asked him to find out Ali. The post master did not receive the letter from his own daughter, so he decided that he would hand over Ali's letter to him personally, the next morning. The next morning when he opened the door of the post office, he saw Ali leaning on his stick with tears in his eyes. There was a strange unearthly light in his eyes and the post master felt frightened suddenly, Ali disappeared and the post master was bewildered. Lakshmi Das told the post master that Ali had died three months back. That evening the post master himself went to Ali's grave and placed it on his tomb.

The post master's attitude changed. He was not sure whether Ali's spirit had come to the post office or it was his illusion only. But he realized that letters are not just pieces of papers but carriers of human hearts. He, for the first time, realized the essential human worth of a letter. He could understand Ali's plight because he too underwent the same agony of anxiety about his daughter's health. Empathy towards Ali mellowed his heart making him a better human being.

7.3 TEXT OF THE STORY

In the grey sky of early dawn stars still glowed, as happy memories light up a life that is nearing its close. An old man was walking through the town, now and again drawing his tattered clothes tighter to shield his body from the cold and biting wind. From some houses came the sound of grinding mills, and the sweet voices of women singing at their work, and the sounds helped him along his lonely way. Except for the occasional bark of a dog, the distant steps of a workman going early to work, or the screech of a bird disturbed before its time, the whole town was wrapped in deathly silence. Most of its inhabitants were still in the arms of sleep, the sleep which grew more and more profound on account of the intense winter cold; for the cold used sleep to extend its sway over all things even as a false friend lulls his chosen victim with caressing smiles. The old man, shivering at times but fixed of purpose, plodded on till he came out of the town-gate on to a straight road. Along this he now went at a somewhat slower pace, supporting himself on his old staff.

On one side of the road was a row of trees, on the other side the town's public garden. The sky was darker now and the cold more intense, for the wind was blowing straight along the road, on which they fell like frozen snow, only the faint light of the morning star. At the end of the garden stood a handsome building of the newest style, and the light gleamed threw the crevices of its closed doors and windows.

Beholding the wooden arch of this building, the old man was filled with the joy that the pilgrim feels when he first sees the goal of his journey. On the arch hung an old board with the newly painted letters "Post Office." The old man went in quietly and squatted on the veranda. The voices of two or three people busy and their routine work could be faintly heard threw the wall.

"Police Superintendent," a voice called sharply. The old man started at the sound, but composed himself again to wait. But for the faith and love, that warmed him, he could not have borne the bitter cold. Name after name rang out from within as the clerk read out the English addresses in the letters and flung them to the waiting postmen. From long practice he had acquired great speed at reading out the titles - Commissioner, Superintendent, Diwan Sahib, Librarian - and in flinging the letters out. In the midst of this procedure a jesting voice from inside called, "Coachman Ali!" The old man got up, raised his eyes to heaven in gratitude and stepping forward put his hands to the door.

"Gokul Bhai!"

"Yes who is there?"

"You called out coachman Ali's name didn't you. Here I am I have come for my letter."

"It's a mad man, sir, who worries us by calling everyday for letters that never come," said the clerk to the postmaster.

The old man went back slowly to the bench on which he had been accustomed to sit for five long years.

Ali had been a clever shikari. As his skill increased so did his love for the hunt, till at last it was as impossible for him to pass a day without hunting as it is for the opium-eater to forgo his daily portion. When Ali sighted the

earth-brown partridge, almost invisible to other eyes, the poor bird, they said, was as good as in his bag. His sharp eyes saw the hare crouching. Even when the dogs failed to see the creature cunningly hidden in the yellow brown scrub, Ali's eyes would catch the sight of his ears; and in another moment it was dead. Besides this he would often go out with his friends, the fishermen. But when the evening of his life was drawing in, he left his old ways and suddenly took a new turn. His only child, Miriam married and left him. She went off with a soldier into his regiment in the Punjab, and for the last five years he had no news of this daughter for whose sake alone he dragged along a cheerless existence. Now he understood the meaning of love and separation. He could no longer enjoy the sportsman's pleasure and laughter at the bewildered terror of the young partridges bereft of their parents.

Although the hunter's instinct was in his very blood and bones, such loneliness had come into his life since the day Miriam had gone away, that now, forgetting his sport, he would become lost in the admiration of the green cornfield. He reflected deeply, and came to the conclusion that the whole universe is built up through love and that the grief of separation is inescapable. And seeing this, he sat down under a tree and wept bitterly. From that day he had risen each morning at 4 o'clock to walk to the post-office. In his whole life he had never received a letter, but with a devout serenity born of hope and faith, he persevered and was always the first to arrive.

The post office, one of the uninteresting buildings in the world, became his place of pilgrimage. He always occupied a particular seat in a particular corner of the building, and when the people got to know his habit they laughed at him. The postmen began to make a game of him. Even though there was no letter for him they would call out his name for the fun of seeing him jump up and come to the door. But with a boundless faith and infinite patience, he came everyday, and went away empty-handed.

While Ali waited, peons would come for their firms' letters and he would hear them discussing their masters' scandals. These smart young peons in their spotless turbans and creaking shoes were always eager to express themselves. Meanwhile, the door would be thrown open and the post-master, a man with a face as sad and as inexpressive as a pumpkin, would be seen sitting on his chair inside. There was no glimmer of animation in his features; such men usually prove to be village schoolmasters, office clerks or postmasters.

One day, he was there as usual and did not move from his seat when the door was opened.

"Police Commissioner!" the clerk called out, and a young fellow stepped forward briskly for the letters.

"Superintendent!" Another voice called. Another peon came. And so the clerk, like a worshipper of Vishnu, repeated his customary thousand names.

At last they had all gone. Ali got up too and saluting the post-office as though it housed some precious relic, went off. A pitiable figure a century behind his time.

"That fellow," asked the post-master "is he mad?"

"Who, sir? Oh, yes," answered the clerk "no matter what the weather is he has been here everyday for the last five years. But he doesn't get many letters."

"I can well understand that! Who does he think will have time to write a letter everyday?"

"But he is a bit touched sir. In the old days he committed many sins; and maybe he shed some blood within sacred precincts and is paying for it now," the postman added in support of his statement

"Mad-men are strange people," the postmaster said.

"Yes. Once I saw a postman in Ahmedabad who did absolutely nothing but make little heaps of dust. And another had a habit of going to the river bed in order to pour water on a certain stone everyday!"

"Oh! That's nothing" chimed in another. "I knew one madman who paced up and down all day long, another who never ceased declaiming poetry and a third who would slap himself on the cheek and then begin to cry because he was being beaten."

And everyone in the post office began to talk of lunacy. All working class people have the habit of taking periodic rests by joining in general discussion for a few minutes. After listening a while, the postmaster got up and said, "It seems as though the mad live in a world of their own making. To them perhaps we too appear mad. The mad-man's world is rather like the poet's, I should think!"

He laughed as he spoke the last words, looking at one of the clerks who wrote indifferent verse. Then he went out and the office became still again.

For several days Ali had not come to the post-office. There was no one with enough sympathy or understanding to guess the reason, but all were curious to know what had stopped the old man. At last he came again; but it was a struggle for him to breathe and on his face were clear signs of approaching end. That day he could not contain his impatience.

"Master Sahib", he begged the post-master, "have you a letter from my Miriam?"

The postmaster wanted to get out to the country, and was in a hurry.

"What a pest you are, brother!" he exclaimed.

"My name is Ali," answered Ali absent-mindedly.

"I know! I know! But do you think we've got your Miriam's name registered?"

"Then please note it down, brother. It will be useful if a letter should come when I am not here." For how should the villager who had spent three-quarters of his life hunting know that Miriam's name was not worth a piece to anyone but her father?

The postmaster was beginning to lose his temper. "Have you no sense?" he cried.

"Get away! Do you think we're going to eat your letter when it comes?" and he walked off hastily. Ali came out very slowly, turning after every few steps to gaze at the post office. His eyes were filled with tears of helplessness, for his patience was exhausted, even though he still had faith. Yet how could he still hope to hear from Miriam?

Ali heard one of the clerks coming up behind him, and turned to him.

"Brother!" he said

The clerk was surprised, but being a decent fellow he said, "Well!

"Here, look at this!" and Ali produced an old tin box and emptied five golden guineas into the surprised clerk's hands. "Do not look so startled," he continued "They will be useful to you, and they can never be to me. But will you do one thing?"

"What?"

"What do you see up there?" said Ali, pointing to the sky.

"Heaven."

"Allah is there, and in His presence I am giving you this money. When it comes, you must forward my Miriam's letter to me."

"But where—where am I supposed to send it?" asked the utterly bewildered clerk.

"To my grave."

"What?"

"Yes. It is true. Today is my last day: my very last, alas! And I have not seen Miriam, I have had no letter from her." There were tears in Ali's eyes as the clerk slowly left him and went on his way with the five golden guineas in his pocket.

Ali was never seen again, and no one troubled to inquire after him.

One day, however, trouble came to the postmaster. His daughter lay ill in another town, and he was anxiously waiting for news of her. The post was brought in, and the letters piled on the table. Seeing an envelope of the colour and shape he expected, the postmaster eagerly snatched it up. It was addressed to Coachman Ali, and he dropped it as though it had given him an electric shock. The haughty temper of the official had quite left him in his sorrow and anxiety, and had laid bare his human heart. He knew at once that this was the letter the old man had been waiting for: it must be from his daughter Miriam.

"Lakshmi Das!" called the postmaster, for such was the name of the clerk to whom Ali had given his

money.

"Yes, sir?"

"This is for your old coachman, Ali. Where is he now?"

"I will find out, sir."

The postmaster did not receive his own letter all that day. He worried all night, and getting up at three, went to sit in the office. "When Ali comes at four o' clock," he mused, "I will give him the letter myself

For now the postmaster understood Ali's heart and his very soul. After spending but a single night in suspense, anxiously waiting for news of his daughter, his heart was brimming with sympathy for the poor old man who had spent his nights in the same suspense for the last five years. At the stroke of five he heard a soft knock on the door: he felt sure it was Ali. He rose quickly from his chair, his suffering father's heart recognizing another, and flung the door wide open.

"Come in, brother Ali," he cried, handing the letter to the meek old man, bent double with age, who was standing outside. Ali was leaning on a stick, and

the tears were wet on his face as they had been when the clerk left him. But his features had been hard then, and now they were softened by lines of kindness. He lifted his eyes and in them was a light so unearthly that the postmaster shrank back in fear and astonishment.

Lakshmi Das had heard the postmaster's words as he came towards the office from another quarter. "Who

was that, sir? Old Ali?" he asked. But the postmaster took no notice of him. He was staring with wide-open eyes at the doorway from which Ali had disappeared. Where could he have gone? At last he turned to

Lakshmi Das. "Yes, I was speaking to Ali," he said.

"Old Ali is dead, sir. But give me his letter."

"What! But when? Are you sure, Lakshmi Das?"

"Yes, that is so," broke in a postman who had just arrived. "Ali died three months ago."

The postmaster was bewildered. Miriam's letter was still lying near the door, Ali's image was still before his eyes. He listened to Lakshmi Das's recital of the last interview, but he could still not doubt the reality of the knock on the door and the tears in Ali's eyes. He was perplexed. Had he really seen Ali? Had his imagination deceived him? Or had it perhaps been Lakshmi Das?

The daily routine began. The clerk read out the addresses- Police Commissioner, Superintendent, Librarian - and flung the letters deftly.

But the postmaster now watched them as eagerly as though each contained a warm, beating heart. He no longer thought of them in terms of envelopes and postcards. He saw the essential human worth of a letter.

That evening you could have seen Lakshmi Das and the postmaster walking with slow steps to Ali's grave.

They laid the letter on it and turned back.

"Lakshmi Das, were you indeed the first to come to the office this morning?"

"Yes, sir, I was the first

"Then how.... No. I don't understand...."

"What, sir?"

"Oh, never mind," the postmaster said shortly. At the office he parted from Lakshmi Das and went in. The newly-wakened father's heart in him was reproaching him for having failed to understand Ali's anxiety, for now he himself had to spend another night of restless anxiety. Tortured by doubt and remorse, he sat down in the glow of the charcoal sigri to wait.

- Dhum Ketu

7.4 KEY WORDS

| | |
|---------|---|
| Dawn | : early morning |
| Grind | : crush, pulverize, reduce to small particles crushin |
| Distant | : far off |
| Pace | : walk at a steady speed, stride, tread |
| Support | : help, assist, holdup |
| Staff | : club |

| | |
|--------------|---|
| Behold | : see, look |
| Gleam | : shine, glimmer |
| Pilgrim | : a person who journeys to a sacred place |
| Jest | : to joke, to mock |
| Crouch | : adopt a position with bent knees and the upper body brought forward |
| Regiment | : a unit of an army |
| Cornfield | : a field where corn is being grown. |
| Reflect | : throw back, shine back, give back / to ponder |
| Infinite | : endless, limitless |
| Glimmer | : shine, gleam |
| Creak | : sharp sound, squeak, grate, groan |
| Briskly | : speedily, quickly |
| Relic | : artifact, historical object, antique |
| Declaim | : make a speech, give a lecture, make an oration |
| Exhausted | : tired, worn-out, fatigued |
| Anxiety | : worry, nervousness, apprehension |
| Muse | : to think over, to ponder |
| Astonishment | : surprise, amazement |
| Essential | : extremely important, basic, inherent, intrinsic |
| Reproach | : scold, rebuke, reprimand |
| Tortured | : pained, agonized, tormented |
| Remorse | : repentance, penitence, self- condemnation |
| Glow | : radiate, burn without flames |

7.5 SUMMARY OF THE STORY

Dhumketu's moving story *The Letter* is about human emotions and their importance in human life. The central character of the story is Ali the Coachman who had been a skilled hunter in his younger days. He had a daughter named Miriam whom he loved profoundly. When she grew young, she was married to a soldier who served in the Punjab regiment. Miriam left Ali with her husband and there was no communication between the father and the daughter for many years. Ali waited for Miriam's letter and went to the post office every morning to inquire whether the letter from his daughter had arrived. For him the post office became a place of pilgrimage and every morning, he sat in a corner of the post office verandah. The postal staff made fun of him treating him like a madman. The postal clerk called out his name jokingly even though there was no letter for him. The staff of the post office discussed about lunatics and lunacy of different kinds.

For several days Ali did not come to the post office. Naturally, all employees of the post office were curious to know the reason. At last, he came but he

looked older and weaker. He could breathe with great difficulty. It seemed as if he were nearing the end of his life. When he asked the post master about Miriam's letter the post master behaved rudely with him. Ali met the clerk and gave him five gold coins telling him to deliver his letter to his grave if he was no more. He left and no one saw him after that.

One day, the post master's daughter fell ill and he was anxious to hear the news about her health. He deeply worried. He searched for the letter from his daughter from the pile of letters.

There was no letter from his daughter but he found a letter addressed to Coachman Ali. Now he realized his mistake. He felt remorse for his haughty behavior towards Ali. He called the postal clerk Lakshmi Das and asked him to find out Ali. He decided to hand over the letter personally to Ali.

Next morning when he opened the door of the post office, he saw Ali leaning on his stick with tears in his eyes. He saw unearthly light in his eyes. He was scared. And suddenly, Ali disappeared. When he asked Lakshmi Das, he told him that Ali had died three months back. The post master was bewildered and puzzled. He still had Miriam's letter in his hand. That evening, he went to the grave yard and placed Miriam's letter on Ali's grave.

The post master's attitude changed completely. He realized for the first time that letters were not only pieces of papers but carriers of emotions of human hearts. He understood the essential human worth of letters and the importance of human relationships.

7.6 CRITICAL ANALYSIS OF THE STORY

'Dhumketu' was the pen name of Gaurishankar Joshi who was one of the pioneers of Gujarati short story. He was a prolific writer whose writings are characterized by poetic style, romanticism and highly effective depiction of human emotions. *The Letter* is one of his most popular short stories. It is the story about Coachman Ali who was once a skilled hunter. After the marriage of his only daughter Miriam, he realized the pain of separation from his daughter. He understood the meaning of love and separation and gave up hunting forever. He waited for a letter from his daughter with boundless patience visiting the post office of the town every morning. He walked to the building of the post office every day in all seasons and sat in a corner as the postal clerks read out the names of the addresses of the letters loudly. The postal clerks often teased him by announcing his name even though the letter had not arrived. He returned home with despair only to go to the post office the next day.

The post master behaved rudely with Ali calling him a mad man. However, when his own daughter fell ill, he waited for the news about his daughter's health. He was extremely worried and restless. Then he could realize Coachman Ali's miserable condition. When he saw Miriam's letter he was shocked. He decided to hand over the letter to Ali personally. His attitude towards letters changed for the first time. He realized that letters were not mere pieces of papers but they

carried human worth of a letter. He saw Ali's ghost who had come to collect his letter. Ali had died three months ago. The post master did not know about Ali's death but Lakshmi Das, the postal clerk told him that Ali was no more. The post master went to the grave yard and offered the letter of Miriam at the grave of Ali.

Dhumketu's narration is very captivating and effective. It keeps the readers fully engrossed till the story ends. His understanding of human emotions is quite profound. The story begins when Coachman Ali slowly plods on his way to the post office. It was a cold, chilly morning and people were still asleep. Ali is in tattered clothes and biting cold wind blows on the winter morning. He searched the post office and sit in a corner waiting for his daughter's letter. The postal staff often mocked at him calling him a mad man. They thought that Ali would never receive his daughter's letter.

In his younger days, Ali was a skilled hunter. He killed his prey and never missed his aim. When Miriam married and left him, his life changed completely. Miriam's husband was an army man and she left with him to Punjab the distant part of the country. Ali waited for her letter for years always visiting the post office. He grew older and his heart was filled with compassion for all living creature. He gave up hunting and began to admire green fields and beauty of nature. He felt that entire universe was built on love and separation. Loneliness filled his life but love for his daughter made him wait for her letter endlessly.

The postmaster behaved arrogantly ridiculing his foolish waiting. Ali remained absent from the post office for several days but one day, he came there breathing with great difficulty. He went straight to the post master and requested him to note down his address. The post master lost his temper and called him a pest. Ali left the post office with tears in his eyes. His patience was almost exhausted. Yet he hoped to hear something from Miriam.

Dhumketu describes the insensitive behavior of postal officials. Their inhuman attitude is criticized by the author in a subtle manner. The postal staff found Ali's presence irritating even though he never disturbed any one or complained about anything. After several days of absence, Ali came and offered five gold guineas to the clerk named Lakshmi Das. He requested him to forward his daughter Miriam's letter to his grave. Lakshmi Das was quite shocked but he put the money in his pocket without any emotion of compassion. He thought that Ali was a mad man who vainly hoped for the letter from his daughter. Just then the post master's daughter who lived in another town fell ill. He was waiting anxiously for the news about her health. He saw an envelope in the pile of letter addressed to Ali. The letter dropped from his hand as if he had undergone an electric shock. Soon there was a change in his heart. He could understand Ali's feelings as he too experienced the same kind of feelings. His hot temper disappeared and his heart was mellowed down.

The post master could not sleep that night due to anxiety about his daughter's ill health. He came to the post office at four O'clock in the morning hoping to receive some news from his daughter. At five O'clock, he heard the soft knock

on the door. He opened the door and saw Ali leaning on against his stick. His eyes were full of tears. The post master saw queer light in Ali's eyes. He looked unhealthy and the post master experienced a strange feeling of fear and astonishment. He handed over the letter to Ali quietly but soon he saw the letter lying on the floor near the door. The clerk and the postman told him that Ali had died three months ago. He was puzzled about his meeting with Ali. He was confused whether it was Ali's ghost or his illusion. He went to Ali's grave with Lakshmi Das that evening to offer the Miriam's letter at his grave. He placed the letter on his grave with profound sympathy for Ali. He could understand the agonies of a father's heart as he too was undergoing the same kind of pain.

Ali's character is full of feelings of love and separation. He is a simple, ordinary man but his heart is highly sensitive and soft. He is an epitome of patience and perseverance. The postmaster is an educated man but he is stubborn and without human emotions. However, when he experiences the same kind of pain of separation and anxiety, his heart changes completely. He treated people without emotions and sympathy. He saw letters as pieces of papers but he realized that letters are the carriers of human emotions and human relationships.

Dhumketu does not moralize directly but he provides important lessons through this story. However high the status of a person may be, one must treat elders with love and respect. In our society, elders are often neglected and treated as pests. One must remember that old age is inevitable part of life. One who is young and energetic today will turn into an old weakling when he is old.

Another important lesson is that God will treat you with love if you love other. How you treat others decides how God will treat you. If one wants to earn God's love and mercy one must be kind, loving and sympathetic towards, others. At the center of the story there is an irony that people do not understand the pain and sufferings of other people and treat them harshly. They forget that God is watching their behavior and attitude towards others. Love, compassion and kindness are the true human virtues that people should cultivate and practice in their lives. True religion is not just worship but love and compassion for all living creatures. It is an irony that educated people often become quite cruel and heartless. True education must focus not only on cultivation of skill and intelligence but also on the cultivation of love, sympathy and compassion.

In the short stories before Dhumketu, the life of the upper middle class and well-to-do people was the general subject matter in Gujarati short stories. Dhumketu broadened its horizons depicting the life of all the human beings of society. He drew incidents and characters from all walks of life ranging from history, mythology to the lives of common people. His favorite theme was the life of the artists who sacrificed their lives at the altar of art. He also represented the life of the poor, ordinary and illiterate people and their joys and sorrows. He depicted their passions, emotions love, longings, generosity, magnanimity and innate humanity.

Dhumketu set a new dimension to Gujarati short story by broadening the horizons of content and form of Gujarati short story. He filled his short stories with his creative upsurge and power of imagination. He added a new sensibility and a new vision of life in his short stories. Dhumketu portrayed the realities of life through his lively imagination, romantic idealism and vibrant, profound emotions. His style of writing is marked by racy, style and varied rhythm. His style is full of poetic qualities like figurative language, lucidity, rhythmic diction and vivid narration. “The Letter” is one of his most popular short stories that enthrall the readers by its artistic beauty and aesthetic exuberance.

7.7 TONE OF THE SHORT STORY

The tone of the short-story *The Letter* by Dhumketu is loneliness and grief. The author portrays the character of Coachman Ali who was once a skilled hunter. He loved his daughter Miriam so deeply that when she left him after her marriage with a soldier, Ali felt utterly lonely and miserable. He waited for her letter for many years always visiting the post office in the morning. The letter never came and he died. The post master saw the letter addressed to Ali three months after Ali's death. The post master, who had behaved very rudely with Ali, realized his mistake when he too had to wait for the news about his own daughter's health. He went to Ali's grave and placed the letter on it. The overall tone of the story is pain of separation and loneliness.

7.8 THEME OF THE SHORT STORY

There are several important themes in the story *The Letter* by Dhumketu. The major theme of the story is love and the pain of separation. Ali the coachman is the central character of the story. He was a skilled hunter in his younger days. He killed his prey deftly never missing his aim. However his heart changed completely when his only daughter Miriam left him after her marriage with a soldier in Punjab. He waited for her letter for many years always visiting the post office like a place of worship. The letter never came till he lived. It arrived only after his death. The post master who had insulted and humiliated him realized his mistake and placed the letter on his grave.

Dhumketu provides cold, chilly weather as a back ground in the beginning of the story when Ali goes to the post office on a chilly, windy morning. Cold atmosphere symbolizes inhuman attitude of the postal staff and other people who always humiliated and teased him. They ignored the sufferings of the old Ali. The post master understands his agonies only when he too undergoes the same kind of pain of separation and anxiety.

Another theme of the story *The Letter* by Dhumketu is that human beings are transformed into better human beings by sufferings only. Ali was a cruel hunter who enjoyed killing birds and animals. But when he separated from his daughter, his heart was changed completely. His brutality turned into sensitivity. The post master who humiliated Ali realized his mistake when he too underwent the suffering and pain of separation from his daughter. He too had to wait for the news about his daughter's health quite anxiously. In Gujarat, it is said that “Rambaan vagya hoy te jane” (only those who suffer pain know

what pain is) Sufferings alone make human beings more sensitive and sympathetic towards others.

Dhumketu also suggests that our good deeds or evil deeds are rewarded or punished during our life on this earth. He gives an important message that we live in an organized universe where our deeds are recorded and their knocking is done in the present life only. When one passes through sufferings one undergoes the change in heart. When suffering comes one repents for one's misdeeds. Repentance is like a holy stream that purities the person who repents. In this story, Ali is punished for killing innocent birds and animal and the post master is punished for his heartless behavior towards Ali. Poetic justice operates in this universe rewarding the good and punishing the Evil in all human beings.

Another important message that Dhumketu conveys through the story is that we should respect old and sick people. Old age is the part of life and no one can escape it. Therefore all people should love, help and respect the people. Helping the old and the needy is a great virtue which is rewarded by God during our present life. The law of Karma operates here and now. Heaven and hell exist here in our life and the world we live in.

7.9 STYLES AND DICTION OF THE STORY

Dhumketu's style and diction are packed with emotions and imagination. His language is charged with poetic qualities. This description is vivid and highly picturesque. His understanding human emotions is remarkable. His expression of emotions is unique. The settings and characterization make his stories memorable. There is a profound philosophical message in the story. Dhumketu introduced new content and form in Gujarati short stories. His stories are marked by varied experience of life, creative urge and power of imagination. His style and diction are characterized by romantic qualities. His language is poetic and rhythmical. In this story he creates the atmosphere of loneliness and grief with symbolic language. He employs some figures of speech very effectively.

7.10 TITLE OF THE STORY

The title of the story is *The Letter*. The title is very appropriate because the story is all about the letter for which coachman Ali waited all his life. Ali was a skilled hunter in his younger days but he gave up hunting after the marriage of his only daughter Miriam. Miriam left him and went to Punjab with her husband who was a soldier in the Indian Army. He understood the true meaning of love and separation. He waited for Miriam's letter visiting the post office every morning for five year. The postal staff mocked at him calling him a mad man.

The post master once behaved rudely with him but when his own daughter fell ill, he realized the pain of separation. His attitude towards letters changed until then, letters were just pieces of papers for him. He realized that letters contained throbbing hearts. He could understand the human worth of a letter. Hence the title is appropriate as it sensitizes the readers to the importance of a letter that carries the promise of hope, joy and love.

Check Your Progress: 1

7.11 ANSWER THE FOLLOWING QUESTIONS IN BRIEF.

1. What kind of life did Ali lead as a young man?

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2 Why did Ali give up hunting?

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3 Why did Ali visit the post office every morning?

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4 How did Ali's attitude change? Why?

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5 Describe the post master's behavior towards Ali?

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6 Why did the postal staff call Ali a madman?

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7 What did Ali request to Lakshmi Das? What did he offer to him?

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8 How was the postmaster a changed person in the end?

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9 “Ali’s patience was exhausted but not his faith” Explain

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10 What important lesson did the postmaster’s experience teach him?

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- 11 What did the postmaster realize at last? How?
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- 12 Discuss briefly the lonely life of Coachman Ali?
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- 13 What is the message of the story *The Letter* by Dhumketu?
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-
14. What significant lesson does Dhumketu teach through the story *The Letter* ?
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Check Your Progress: 2

7.12 CHOOSE APPROPRIATE OPTION FROM GIVEN BELOW.

1. Ali was a skilled _____
- (a) painter (b) tailor
- (c) potter (d) hunter

2. The post master called Ali
 - (a) an inset (b) a fool
 - (c) a rascal (d) a pest
3. Ali gave up hunting after
 - (a) an accident (b) his daughter's marriage
 - (c) his daughter's death (d) a bad experience
4. The story begins with Ali's walking towards.
 - (a) a temple (b) a mosque
 - (c) a post office (d) a railway station
5. For Ali the post office became a place of _____
 - (a) loneliness (b) pilgrimage
 - (c) joy (d) sorrow
6. Ali waited for a letter from
 - (a) his son (b) his daughter
 - (c) his friend (d) his brother
7. The post office is referred as a place of pilgrimage for Ali because.
 - (a) he visited it daily
 - (b) he came to pray for his daughter
 - (c) he thought that God would bless him if he went there
 - (d) he went there with faith and hope
8. The post master rudeness towards Ali displays
 - (a) his ego (b) his lack of empathy
 - (c) Sensitivity (d) preoccupation with the work
9. Ali did not come to the post office for several days as _____
 - (a) he had lost hope (b) he was unwell
 - (c) he was busy
 - (d) he was upset by behavior of the post man.
10. The post master was anxious to receive the news about
 - (a) Miriam (b) Ali
 - (c) his own daughter (d) his own son
11. The post master realized his mistake when
 - (a) he underwent the agony of love and separation
 - (b) he underwent the pain of anger and sorrow
 - (c) he saw Ali's ghost
 - (d) he could not sleep for the whole night
12. Ali gave five guineas to Lakshmi Das and requested him _____
 - (a) to bury him when he died

- (b) to take him to hospital when he was sick
 - (c) to place Miriam's letter on his grave
 - (d) to place flowers on his grave
13. The main theme of the story *The Letter* is
- (a) loneliness and grief
 - (b) the change of heart
 - (c) insensitive postal official
 - (d) poverty and hunger
14. Dhumketu believed that human deeds are rewarded or punished
- (a) punished
 - (b) in the other world
 - (c) here and now only
 - (d) during the old age

7.13 LET US SUM UP

In this unit, we studied one of the most touching stories by Dhumketu. Dhumketu was one of the pioneers of Gujarati short stories. He was the first writer who explained the horizon of Gujarati short stories by introducing new form and content. He also introduced characters from lower strata of society in his short stories highlighting the fact that very often the poor and the illiterate people are better human beings than the rich and the educated. Dhumketu's style is poetic and captivating. His stories always carry messages of love, humanity and compassion. Literature is criticism of life and it teaches us how to live life meaningfully.

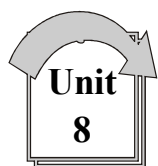
7.14 BOOKS SUGGESTED

1. Amresh Datta. Encyclopedia of Indian Literature: Sahitya Akademi. 2014.
2. Savishesha Parichay. Gaurishankar Joshi "Dhumketu" Gujarati Sahitya Parishad (in Gujarati) (2016)
3. Sisir Kumar Das. History of English Literature 1911-1956. Sahitya Akademi
4. Tankha Mandal part 1,2,3,4 (Collection of Short Stories by Dhumketu)
5. <https://successcds.net/english>
6. <https://brainly.in>. English
7. *The Letter*. Sodhganga.inflibnet.ac.in.

Answers

Check Your Progress 2

1. (d), 2. (d), 3. (b), 4. (c), 5. (b), 6. (b), 7. (a), 8. (b), 9. (b), 10. (c), 11. (a), 12. (c), 13. (a), 14. (c).



Unit 8

OF STUDIES- FRANCIS BACON

: STRUCTURE :

- 8.0 Objectives
- 8.1 About the Author (Essayist)
- 8.2 About the Essay
- 8.3 The text of the Essay
- 8.4 Key Words
- 8.5 The Summary of the Essay
- 8.6 Critical Analysis of the Essay
- 8.7 Tone of the Essay
- 8.8 Themes of the Essay
- 8.9 Bacon's Style and Diction
- 8.10 Questions (answer in brief)
- 8.11 Multiple Choice Questions
- 8.12 Bacon's Famous Quotes
- 8.13 Let Us Sum Up
- 8.14 Books Suggested

Answers

8.0 OBJECTIVES

In this unit, we shall

- learn one of the important forms of literature i.e Essay
- in this unit you will study the famous essay 'Of Studies' by Francis Bacon.
- themes, tone and critical analysis of the essay

8.1 ABOUT THE AUTHOR (ESSAYIST)

Francis Bacon (1561-1626) was a great lawyer, thinker statesman, historian and essayist. He claimed that "all knowledge was his province". He introduced a new system of thinking based on empiricism. His ultimate goal was to spread practical knowledge for the benefit of mankind. Bacon was knighted in 1603 and rose to the high positions like solicitor General, Attorney General and Lord Chancellor. Later he was forced to leave his post on the charge of bribery. After retirement he devoted himself to literary and philosophical work until he died in 1626.

Bacon's major works include:

1. *The New Atlantis* (A narrative fiction) (1627)
2. *The Advancement of Learning* (A philosophical work) (1605)
3. *The Idea of Progress* (A philosophical work)
4. *Essays* (First edition) 1597

5. *Norum Ogranum* (1620)

6. *Essays* (Third edition) 1625

Bacon was influenced by Plato, Aristotle, Cicero Machiavelli and Montaigne. He influenced Philosophers of later period such as Thomas Hobbes, Isaac Newton, John Locke, Thomas Jefferson, Robert Boyle etc. Bacon is regarded as the father of empiricism who argued that true knowledge should be based on inductive reasoning and careful observation of natural events. Bacon's philosophical works can be divided into three main branches scientific works religious and literary works and judicial works.

Bacon's 'Essays' are written on variety of topics like truth, death, adversity, marriage, love, envy, atheism, superstitions, friendship and so on. His style is terse and epigrammatic. Bacon was a great phrasemaker who coined many phrases and aphorisms. He is frequently quoted by orators, writers and thinkers. In 1999 edition of "The Oxford Dictionary of Quotations" there are around 91 quotations from Bacon's Essays'.

Bacon's essays are like 'dispersed meditations'. He was a great scholar and he quoted famous proverbs in Latin, French, Italian and Spanish. He often quoted directly from The Bible. Bacon's style of writing is masculine and plain. He was not a poet but his style also carries poetic touches. He had a rare gift of seeing analogies in ordinary things of life. His style is characterized by brevity, wisdom and picturesqueness.

8.2 ABOUT THE ESSAY

The Elizabethan Age was the most creative period in English literature. Just at that time, Renaissance took place in England. It was the period of revival of learning in England. Bacon said "Time is the greatest innovator." Bacon was a great thinker, scientist, innovator, statesman and essayist. This essays deal with various philosophical topics like love, friendship, marriage, wisdom, death and so on. These essays are "dispersed meditations" in true sense. They are crafted in terse aphoristic style.

This essay *Of Studies* is one of his most popular and widely read essays. Bacon's language is simple brief and clear. In this essay, he says that there are three main benefits of study delight, cultivation of better communication and a powerful means to solve problems of life. Bacon uses the words delight, ornament and ability for these three benefits of studies. However studies have disadvantage also. Too much study leads to laziness. Sometimes those who study too much become pedantic and show off their pedantry here and there. In true and genuine studies, affectation should always be avoided. The bookish knowledge has no meaning unless it is supported by practical experience of life. Practical experience helps us in applying the knowledge we have achieved from studies to real life situations.

Bacon says that studies are not for mere arguments or contradicting others. One should also keep open mind but not believe blindly whatever one reads or studies. One must cultivate critical attitude to evaluate the views of the thinkers and writers.

According to Bacon, there are different types of books that need to be read in different ways. Some books are to be read in parts skipping through the pages. Some books need to be read completely without missing any part of it. Some books should be studied very carefully and the reader should ponder over its

content with deep concentration. Such books have form and content that can be useful in our practical life.

Then Bacon tells readers about the remedies studies can provide for the diseases of mind. Every subject has its importance and use. For example, history enhances wisdom. It makes readers wise and understanding. Poetry makes the readers more creative and imaginative. Mathematics helps in acquiring subtlety. Natural philosophy makes people grave and serious. Logic and rhetoric teach them how to argue and debate.

These studies make people more civilized and sophisticated. As physical exercises cure the defects of the body, studies can cure the defects of mind. For example, bowling is good for kidneys, shooting for lungs and walking for digestion. In the same way mathematics is a strong cure for wandering, inconsistent minds. The study of laws is an effective remedy for developing good memory and curing bad memory. This essay by Bacon discusses the uses and benefits of the studies and knowledge of different subjects in human life.

8.3 TEXT OF THE ESSAY

STUDIES serve the delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring; for ornament, is in discourse; and for ability is in the judgment and disposition of business. For expert men can execute and perhaps judge of particulars, one by one; but the general counsels and the plots and marshaling of affairs, come best from those that are learned. To spend too much time in studies is sloth; to make judgment wholly by their rules, is the humor of a scholar. They perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need pruning. By study; and studies themselves do give forth directions too much at large, except they are bounded in by experience. Crafty men condemn studies, simple men admire them, and wise men use them: for they teach not their own use; but that is wisdom without them and above them, won by observation. Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books; else distilled books are like common distilled waters flashy things. Reading maketh a full man; conference a ready man; and writing an exact man. And therefore if a man write little, he had need have a great memory; if he confer little, he had need have a present wit: and if he read little, he had need have much cunning, to seem to know that he doth not. Histories make men wise; poets witty; the mathematics subtle; natural philosophy deep; moral grave, logic and rhetoric able to contend. Absent studies in mores. Nay there is no stand or impediment in the wit, but may be wrought out by fit studies: like as diseases of the body may have appropriate exercises. Bowling is good for the stone and reins; shooting for the lungs and breast; gentle walking for the stomach; riding for head; and the like. So if a man's wit be wandering let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must begin again. If his wit

be not apt to distinguish or find differences, let him study the schoolmen; for they are *cyminisectors*. If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers' cases. So every defect of the mind may have a special receipt. **- Francis Bacon**

8.4 KEY WORDS

| | |
|-----------------|--|
| Delight | : pleasure, joy, happiness |
| Discourse | : written or spoken communication debate, discussion |
| Execute | : to implement, to put into practice |
| Counsel | : advice , guidance, instruction |
| Marshall | : to bring to gather, to organize people or things to achieve some aim |
| Sloth | : Laziness |
| Affectation | : pretension, show, pretense, snobbery |
| Crafty | : Cunning, tricky, wily, sly |
| Contemn | : to treat with contempt, despise, disdain |
| contradict | : deny, refute, dispute, counter |
| Confute | : prove a person or an assertion wrong |
| Swallow | : gulp down, devour, eat up |
| Diligence | : persistent work, effort, industriousness |
| Deputy | : inordinate, assistant, proxy, adjutant |
| Extract | : to squeeze out pluck out draw out |
| Distilled | : purified, refined, processed |
| Flashy | : showy, flamboyant, expensive, brightly-coloured. |
| Conference | : meeting , formal meeting for discussion |
| Confer | : to grant a title degree or right |
| Wit | : intelligence, cleverness, humour, good sense |
| Grave | : serious, solemn sober |
| Rhetoric | : oratory , art of effective speaking |
| Contend | : struggle to surmount difficulty |
| Stond | : hindrance, halt, post, stand |
| Impediment | : obstruction, obstacle, barrier |
| Abeunt studia | : |
| in Mores | : (Latin) Studies determine character |
| Wrought | : Shaped by hammering, fashioned in a certain way |
| Demonstration | : proof, confirmation, display, presentation |
| Apt | : suitable, appropriate |
| Distinguish | : differentiate, separate |
| Cymini sectores | : hairsplitters/ dividers of cumin seeds, skilled in analysis |
| To call up | : to call someone to do something, to invite |
| Defect | : shortcoming |

8.5 SUMMARY OF THE ESSAY

The Essay *Of Studies* by Bacon is regarded as his masterpiece which possesses rich vocabulary, fresh ideas and highly useful and relevant themes. It appeals to people of all times. Bacon highlights the importance of Studies in the beginning of the essay. Studies have three main benefits delight, better communication and a remedy for solving problems of life, studies without practical application is meaningless. True learned people execute plans quite efficiently. Bacon further says that reading makes a full man; conference a ready man and writing makes an exact man.

Bacon states that too much study leads to laziness. Pedantry and affectation are the blemishes of superfluous studies. Studies are not for arguments and contradicting others. One should be open minded in order to learn but one must not accept everything blindly. Critical attitude is necessary in genuine study. Bacon further says that some books are shallow: some are packed with meaning. Therefore some books can be read in parts and some need to be read carefully and with deep concentration. Bacon says that studies help in removing certain defects in a person and make one wise and understanding. Studies also make a person civilized and refined in behavior and attitude.

8.6 CRITICAL ANALYSIS OF THE ESSAY

Of Studies is one of the most popular essays of Francis Bacon. It is formal essay with a serious tone. It is an intellectual discourse that appeals seriously to the intellectual readers. It is also didactic in nature. It is full of wisdom and knowledge. It aims at a teaching the readers the value of knowledge in pragmatic manner.

Francis Bacon uses the methods of comparison and contrast showing similarities and differences in the topics discussed in the essay. He also uses the method of illustration giving example for explaining his arguments and statements. For example, he compares and contrasts different types of books and how they should be read. He says “Some books are to be tasted, other to be swallowed and a few to be chewed and digested”.

Bacon’s essays are reflective in nature. They are short pieces with profound philosophical ideas written in aphoristic style. Like a lawyer, he tries to convince the readers and prove his points.

Of Studies deals with the themes of studies. He says that three important purposes of studies are providing pleasure more effective communication and enhancing our capabilities. Bacon also briefly states that excessive studies lead to laziness, vanity and hypocrisy. True education and knowledge should be backed by practical experience. He says that knowledge without practical experience and application is harmful and worthless. Experience makes us wise and judicious. We learn to choose the essence and eliminate the unnecessary things.

Bacon says that cunning and crafty people abhor studies. Simple and ordinary people admire studies while wise people use them wisely to solve the problems of life. They observe and analyze ideas and filter them coming to conclusions quite impersonally.

About reading, Bacon says that one should read not to refute others’ ideas or contradict them. It should not be used for pointless discussion or debate.

True study should be analytical and rational devoid of biased attitude. Bacon says that there are different types of books that require different modes of reading. Some books can be given cursory reading only. Some others can be read quickly and in parts. Important books need to be read slowly, minutely and with deep contemplation. Some books can be read by others who provide synoptic view of the books.

Bacon further says that reading makes a full man; conference a ready man; writing an exact man. Reading adds perfection to the personality of an individual. Conference gives a person the skill of arguing and debating. Writing makes a person exact by removing his weaknesses and ignorance. It also helps in enhancing one's memory.

Bacon discusses the uses and importance of studying history, poetry, mathematics, philosophy and logic. History makes a person wise. Poetry makes one more creative and imaginative. Mathematics provides one logical sense and philosophy makes a person serious and moralistic in attitude. Studies are useful in removing certain defects of mind as physical exercises remove physical defects.

Bacon has used some archaic words, some figures of speech and Latin phrases in this essay. This style is straightforward, direct and assertive.

8.7 TONE OF THE ESSAY

Bacon's essays are reflective and philosophical in nature. His essays always appeal to the intellect. *Of Studies* is an essay with a serious, reflective tone. It discusses the uses and benefits of studies. It also discusses its disadvantages. The essay very aptly explains how different types of books should be read and how different fields of study help the readers by curing certain types of mental problems of the readers. The essay is didactic and expository in tone.

8.8 THEMES OF THE ESSAY

Of Studies is the first essay of the first collection of ten essays by Francis Bacon published in 1597. In the edition of 1612, it was revised adding new sentences and changing some words. The theme of the essay is "Studies". Bacon was a thinker and pragmatic philosopher. He believed that one must put one's theoretical knowledge into practice. Knowledge without practical experience is meaningless. He says "Studies serve for delight and aesthetic pleasure. They also help in decoration of speech and effective communication. Studies also help in developing and sharpening one's ability".

Bacon advocated scientific enquiry in studies. He says that studies "perfect nature, and are perfected by experience: for natural abilities are like natural plants that need proyning (pruning) by study".

Bacon also discusses the disadvantages of superfluous and pedantic studies. He says that too much study makes a man lazy. Superfluous study makes a person snobbish and pedantic. Crafty men condemn studies; simple admire them while the wise make use of it wisely. True wisdom can be achieved through keen observation and critical analysis. Bacon makes a very systematic classification of different types of books. He says that some books are shallow and they can be read in parts skipping some parts of them. There are some books that need to be chewed and digested. Bacon says that different fields of study help in different ways" history makes men wise; poets witty;

mathematics subtle; natural philosophy deep; moral grave; logic and rhetoric able to contend”.

Studies also remove certain defect of human mind as physical exercises remove physical ailments or defects. *Of Studies* deals with the theme of benefits of study uses of study, disadvantages of study, knowledge, wisdom and how different kinds books should be read. The essay is full of profound wisdom, experience and observation.

8.9 BACON’S STYLE AND DICTION

Bacon’s style is full of vitality and clarity of thought and language. Bacon’s essays are often didactic and expository. He used the method of comparison and contrast in his essays. He borrowed references and quotes from great Greek and Latin thinkers, philosophers and writers. He also quoted from the Bible quite frequently. In *Of Studies*, he used figures of speech like similes and litotes. Litotes is an understatement in which positive statement is expressed by negating its opposite for example; “To spend too much time in studies is sloth”.

Bacon used archaic words like “maketh” (makes) “doth” (does) nay (no), stond (hindrance) etc. In this essay Bacon has used Latin phrases(i) (cumini sectaries (skilled in qualities) and a Abuent studia in Mores in mores (studies determine character)

Bacon made use of parallelism by using parallel sentences, structures, phrases, clauses and words. He often used colon, semi colon and comma to juxtapose parallel or opposite sentences, phrases clauses etc. His technique is straightforward and assertive. There is a fine combination of thought and brevity and picturesqueness. His style is aphoristic and his words, phrases and quote are often quoted. His quotes are like gems of wisdom.

Check Your Progress: 1

8.10 ANSWER THE FOLLOWING QUESTIONS IN BRIEF.

1. What are the uses of studies according to Bacon?

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2. How do the expert men use studies?

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3. What are the disadvantages of too much studies?
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4. What does Bacon compare natural abilities with natural plants?
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5. What is the importance of practical experience in studies?
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6. Why do crooked and crafty men contemn (condemn) studies?
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7. What is the right way of reading or studying?
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8. How should one read different types of books?
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9. “Some books are to be chewed and digested” Elucidate the statement.

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10. Explain : “Reading make the full man; conference a ready man, and writing an exactman”.

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11. How does the study of history poetry, mathematics philosophy and logic and rhetoric help individuals?

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12. How does the study of certain subjects cure mental problems in an individual?

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13. What are the characteristics of Bacon’s style of writing?

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Check Your Progress: 2

8.11 CHOOSE THE CORRECT OPTION FROM GIVEN BELOW.

1. Francis Bacon belonged to _____ period.
(a) Renaissance (b) Reformation
(c) Augustan (d) Romantic
2. Francis Bacon is mainly known for his _____.
(a) plays (b) novels
(c) essays (d) scientific works
3. Bacon rose to the position of _____.
(a) Prime Minister (b) Education Minister
(c) Treasurer (d) Lord Chancellor
4. Bacon introduced new system of thinking based on _____.
(a) logic (b) spirituality
(c) empiricism (d) emotion
5. 'The Advancement of learning' is a _____ work by Bacon
(a) empirical (b) philosophical
(c) scientific (d) literary
6. Bacon believed that knowledge should be based on _____.
(a) inductive reasoning (b) deductive reasoning
(c) philosophy (d) morality
7. Francis Bacon's style is called _____.
(a) romantic (b) logical
(c) epigrammatic (d) lucid
8. Bacon's essays are called _____.
(a) jottings (b) contemplative
(c) dispersed meditations (d) philosophical reflections
9. According to Bacon studies have three benefits viz.
(a) happiness, love and compassion
(b) truth, love and mercy
(c) delight, ornament and ability
(d) entertainment, wisdom and understanding
10. Too much study leads to _____.
(a) stupidity (b) hypocrisy
(c) wavering of mind (d) laziness
11. Bacon says that in true studies _____ must be avoided.
(a) laziness (b) seriousness
(c) affectation (d) sensitivity

12. True knowledge, according to Bacon should be supported by _____
 (a) practical experience (b) hard work
 (c) sincerity (d) emotional attitude
13. Good books require _____
 (a) deep concentration (b) speedy reading
 (c) repeated reading (d) reading of reference books
14. Bacon says that history makes men _____
 (a) noble (b) good
 (c) emotional (d) wise
15. Bacon says that study of mathematics cures _____
 (a) wandering mind (b) silly mind
 (c) sick mind (d) sad mind
16. According to Bacon, scholastic philosophy is good for _____
 (a) sad mind (b) nervous mind
 (c) muddled mind (d) inconsistent mind

8.12 BACON'S FAMOUS QUOTES

- ❖ Reading maketh a full man; conference a ready and writing an exact man.
- ❖ A bachelor's life is a fine breakfast, a flat lunch and a miserable dinner.
- ❖ Knowledge is power
- ❖ In order for the light to shine so brightly, the darkness must be present.
- ❖ Truth is the daughter of time not of authority.
- ❖ Some books should be tasted, some devoured but only a few should be chewed and digested thoroughly.
- ❖ Read not to contradict and confute, not to believe and take for granted; nor to find talk and discourse, but to weigh and consider.
- ❖ Imagination was given to man to compensate him for what he is not; a sense of humour to console him for what he is.
- ❖ It is sad fate for man to die too well known to everybody else, and still unknown to himself.
- ❖ Money is a great servant but a bad master.
- ❖ Wonder is the seed of knowledge.
- ❖ The job of the artist is always to deepen the mystery.
- ❖ There are two ways of spreading light to be the candle or the mirror that reflects it.
- ❖ Silence is the sleep that nourishes wisdom.
- ❖ Men fear death as children fear to go in the dark and as that natural fear in children is increased with tales, so is the other.
- ❖ Nuptial love maketh mankind, friendly love perfecteth it; but wanton love corrupteth and embaseth it.

8.13 LET US SUM UP

In this unit, we have studied one of the most thoughtful essays by Francis Bacon. Bacon's views on studies are quite relevant today also. Bacon believes that true knowledge must be supported by practical experience. Mere knowledge without practical experience is shallow and useless. Mahatma Gandhi always emphasized on practical knowledge and skills. He said that in true education, three should be developed. Three "H's" mean head hands and heart. Head stands for intellectual development hands for skill development, and manual labour and heart for emotional enhancement.

Bacon's views on studies are not only thoughtful but pragmatic. To understand Bacon's pragmatism you are recommended to read his essays on love, death, adversity, religion, atheism and so on. You are also advised to read and learn his famous quotes.

8.14 BOOKS SUGGESTED

1. "Understanding the Essay" Edited by: Patricia Foster; Jeff Porter
2. <https://www.thoughtco.com/of-studies-by-francis-bacon-1688771>
3. <https://www.enotes.com>

Answers

Check Your Progress: 2

1. (A), 2. (D), 3. (D), 4. (C), 5. (C), 6. (A), 7. (C), 8. (D), 9. (C), 10. (D),
11. (C), 12. (A), 13. (C), 14. (D), 15. (A), 16. ()



ON THE RULE OF THE ROAD - A. G. GARDINER

: STRUCTURE :

- 9.0 Objectives
- 9.1 Introduction
 - 9.1.1 About the Author
 - 9.1.2 About the Essay
- 9.2 The Text of the Essay
- 9.3 Key Words
- 9.4 Summary of the Essay
- 9.5 Critical Analysis of the Essay
- 9.6 Tone of the Essay
- 9.7 Theme of the Essay
- 9.8 A.G. Gardiner's Style and Diction
- 9.9 Questions (answer in brief)
- 9.10 Multiple Choice Questions
- 9.11 Modern Essay and A.G. Gardiner's Contribution to it
- 9.12 Let Us Sum Up
- 9.13 Books Suggested

Answers

9.0 OBJECTIVES

In this unit we shall learn

- one of the thought provoking essays by A. G. Gardiner.
- a prose lyric that appeals to the reader's emotions.
- theme, style, tone and critical analysis of the essay.

9.1 INTRODUCTION

9.1.1 About the Author

Alfred George Gardiner was a British Journalist, essayist and editor. He wrote his essay under the pen name 'Alpha of the Plough'. He was born in 1865 and died in 1946. He was born in Chelmsford. His father was a cabinet maker and alcoholic. As a boy, he worked at the Chelmsford chronicle. In 1887, he joined the Northern Daily Telegraph. In 1899, he was appointed as the editor of the Blackburn Weekly Telegraph. In 1902, he was appointed as the editor of 'Daily News' Under Gardiner's editorship the circulation of the Journal rose remarkably making it one of the leading English journals.

From 1915, Gardiner contributed to *The Star* under the pseudonym 'Alpha of the plough'. He chose the pseudonym that refers to the brightest star (alpha) in the constellation called 'The Plough'. Gardiner's major works include *Prophets, Priests and Kings* (1908), *Pillars of Society* (1913) *Pebbles On the Shore* (1916), *Leaves in The Wind* (1920) etc.

Gardiner's essays are graceful and humorous. He wrote essays on variety of subjects and focused on teaching the basic truths of life in an amusing manner. A. G. Gardiner was a liberal democrat who believed that personal liberty should be curtailed in order to bring about social harmony. Gardiner raised the standard of journalistic prose adding literary flavor to it. Some of his most popular essays are- *On Saying Please*, *On Superstitions*, *On Habits On the Rule of the Road*, *On Shaking hands* etc. Gardiner's style is full of charm, grace and picturesqueness.

9.1.2 About the Essay

A.G. Gardiner is one of the major English essayists of modern times. He was a journalist, editor and writer. He was a prolific writer and his contribution to the modern essay is remarkable. His essays are personal and chatty in nature. He deals with variety of subjects driving home some important philosophical or social message. In the essay *On the Rule of the Road*, he discusses a very relevant subject of personal liberty versus universal liberty Gardiner says that liberty is not a personal affair, it is a social contract. We can enjoy certain liberty but we need to curtail some of our liberties to provide liberties to other people.

A.G. Gardiner gives a very apt example to elucidate his point. A fat old lady was walking down in the middle of a street in Petrograd. She caused a lot of confusion in the traffic when she was asked why she walked in the middle of the street, she replied that as a free citizen, she had liberty to walk wherever she liked. Gardiner points out that if the pedestrian walked in the middle of the street, the cabdriver would drive his cab on the pavement. Naturally, if all people behaved as they liked, there would be universal chaos. We often see such sights on our roads. The author here points out that such kind of individual liberty would result into social anarchy. The rule of the road teaches us that to preserve individual liberty, one has to curtail and adjust his or her own liberties. When a policeman stops us on the crossing of the road, he is not violating our liberty. In fact, he is helping us to use our liberty in a reasonable manner. If the policeman would not interfere, no one would be able to cross the road safely. Curtailment of private liberty is a precondition to enjoy social order and harmony. Our liberty becomes a reality only when it is adjusted with the liberty of others.

There are certain things in which we don't require other people's permissions. For example, having a long hair, walking barefoot, dyeing on hair going to bed early or late etc. But if one practices playing a trombone from midnight to morning, people in the neighborhood could not sleep and they would remind the person that his liberty to play on the musical instrument interferes with their liberty to have a quiet sleep. A. G. Gardiner describes his own experience in a railway carriage. He started reading blue book but some men were talking loudly. The author closed the book and looked out of window. Gardiner says that the rights of quiet people are as important as the rights of the minorities or small nationalities. We can listen to gramophone or play on trombone but without disturbing others.

Finally, the author concludes the essay by saying that we need to be the combination of both anarchist and socialist. We must preserve individual liberty and social liberty. How we observe the simple rules of the road determines whether we are civilized or uncivilized. Little habits of social adjustment are

far more important than great sacrifices. Such little habits sweeten the journey of our life. Gardiner says that we often see the faults of others conniving at our own. He says that consideration of rights of others is the foundation of social discipline and harmony which makes an ideal society.

9.2 TEXT OF THE ESSAY

That was a jolly story which Mr. Arthur Ransome told the other day in one of his messages from Petrograd. A stout old lady was walking with her basket down the middle of a street in Petrograd to the great confusion of the traffic and with no small peril to herself. It was pointed out to her that the pavement was the place for foot-passengers, but she replied: "I'm going to walk where I like. We've got liberty now." It did not occur to the dear old lady that if liberty entitled the foot-passenger to walk down the middle of the road it also entitled the cab-driver to drive on the pavement, and that the end of such liberty would be universal chaos. Everybody would be getting in everybody else's way and nobody would get anywhere. Individual liberty would have become social anarchy.

There is a danger of the world getting liberty-drunk in these days like the old lady with the basket, and it is just as well to remind ourselves of what the rule of the road means. It means that in order that the liberties of all may be preserved the liberties of everybody must be curtailed. When the policeman, say, at Piccadilly Circus steps into the middle of the road and puts up his hand, he is the symbol not of tyranny, but of liberty. You may not think so. You may, being in a hurry and seeing your motor-car pulled up by this insolence of office, feel that your liberty has been outraged. How dare this fellow interfere with your free use of the public highway? Then, if you are a reasonable person, you will reflect that if he did not, incidentally, interfere with you he would interfere with no one, and the result would be that Piccadilly Circus would be a maelstrom that you would never cross at all. You have submitted to a curtailment of private liberty in order that you may enjoy a social order which makes your liberty a reality.

Liberty is not a personal affair only, but a social contract. It is an accommodation of interests. In matters which do not touch anybody else's liberty, of course, I may be as free as I like. If I choose to go down the Strand in a dressing-gown, with long hair and bare feet, who shall say me nay? You have liberty to laugh at me, but I have liberty to be indifferent to you. And if I have a fancy for dyeing my hair, or waxing my moustache (which heaven forbid), or wearing a tall hat, a frock-coat and sandals, or going to bed late or getting up early, I shall follow my fancy and ask no man's permission. I shall not inquire of you whether I may eat mustard with my mutton. I may like mustard with my mutton. And you will not ask me whether you may be a Protestant or a Catholic, whether you may marry the dark lady or the fair lady, whether you may prefer Ella Wheeler Wilcox to Wordsworth, or champagne to shandygaff.

In all these and a thousand other details you and I please ourselves and ask no one's leave. We have a whole kingdom in which we rule alone, can do what we choose, be wise or ridiculous, harsh or easy, conventional or odd. But directly we step out of that kingdom our personal liberty of action becomes qualified by other people's liberty. I might like to practise on the trombone from midnight till three in the morning. If I went on to the top of Helvellyn

to do it I could please myself, but if I do it in my bedroom my family will object, and if I do it out in the streets the neighbours will remind me that my liberty to blow the trombone must not interfere with their liberty to sleep in quiet. There are a lot of people in the world, and I have to accommodate my liberty to their liberties.

We are all liable to forget this, and unfortunately we are much more conscious of the imperfections of others in this respect than of our own.

I got into a railway carriage at a country station the other morning and settled down for what the schoolboys would call an hour's "swot" at a Blue-book. I was not reading it for pleasure. The truth is that I never do read Blue-books for pleasure. I read them as a barrister reads a brief, for the very humble purpose of turning an honest penny out of them. Now, if you are reading a book for pleasure it doesn't matter what is going on around you. I think I could enjoy "Tristram Shandy" or "Treasure Island" in the midst of an earthquake.

But when you are reading a thing as a task you need reasonable quiet, and that is what I didn't get, for at the next station in came a couple of men, one of whom talked to his friend for the rest of the journey in a loud and pompous voice. He was one of those people who remind one of that story of Home Tooke who, meeting a person of immense swagger in the street, stopped him and said, "Excuse me, sir, but are you someone in particular?" This gentleman was someone in particular. As I wrestled with clauses and sections, his voice rose like a gale, and his family history, the deeds of his sons in the war, and his criticisms of the generals and the politicians submerged my poor attempts to hang on to my job. I shut up the Blue-book, looked out of the window, and listened wearily while the voice thundered on with themes like these: "Now what French ought to have done..." "The mistake the Germans made..." "If only Asquith had..." You know the sort of stuff. I had heard it all before, oh, so often. It was like a barrel-organ groaning out some banal song of long ago.

If I had asked him to be good enough to talk in a lower tone I daresay he would have thought I was a very rude fellow. It did not occur to him that anybody could have anything better to do than to listen to him, and I have no doubt he left the carriage convinced that everybody in it had, thanks to him, had a very illuminating journey, and would carry away a pleasing impression of his encyclopædic range. He was obviously a well-intentioned person. The thing that was wrong with him was that he had not the social sense. He was not "a clubbable man."

A reasonable consideration for the rights or feelings of others is the foundation of social conduct. It is commonly alleged against women that in this respect they are less civilised than men, and I am bound to confess that in my experience it is the woman—the well-dressed woman—who thrusts herself in front of you at the ticket office. The man would not attempt it, partly because he knows the thing would not be tolerated from him, but also because he has been better drilled in the small give-and-take of social relationships. He has lived more in the broad current of the world, where you have to learn to accommodate yourself to the general standard of conduct, and his school life, his club life, and his games have in this respect given him a training that women are only now beginning to enjoy.

I believe that the rights of small people and quiet people are as important to preserve as the rights of small nationalities. When I hear the aggressive, bullying horn which some motorists deliberately use, I confess that I feel something boiling up in me which is very like what I felt when Germany came trampling like a bully over Belgium. By what right, my dear sir, do you go along our highways uttering that hideous curse on all who impede your path? Cannot you announce your coming like a gentleman? Cannot you take your turn? Are you someone in particular or are you simply a hot gospeller of the prophet Nietzsche? I find myself wondering what sort of a person it is who can sit behind that hog-like outrage without realising that he is the spirit of Prussia incarnate, and a very ugly spectacle in a civilised world.

And there is the more harmless person who has bought a very blatant gramophone, and on Sunday afternoon sets the thing going, opens the windows and fills the street with "Keep the Home Fires Burning" or some similar banality. What are the right limits of social behaviour in a matter of this sort? Let us take the trombone as an illustration again. Hazlitt said that a man who wanted to learn that fearsome instrument was entitled to learn it in his own house, even though he was a nuisance to his neighbours, but it was his business to make the nuisance as slight as possible. He must practise in the attic, and shut the window. He had no right to sit in his front room, open the window, and blow his noise into his neighbours' ears with the maximum of violence. And so with the gramophone. If you like the gramophone you are entitled to have it, but you are interfering with the liberties of your neighbours if you don't do what you can to limit the noise to your own household. Your neighbours may not like "Keep the Home Fires Burning." They may prefer to have their Sunday afternoon undisturbed, and it is as great an impertinence for you to wilfully trespass on their peace as it would be to go, unasked, into their gardens and trample on their flower beds.

There are cases, of course, where the clash of liberties seems to defy compromise. My dear old friend X., who lives in a West End square and who is an amazing mixture of good nature and irascibility, flies into a passion when he hears a street piano, and rushes out to order it away. But near by lives a distinguished lady of romantic picaresque tastes, who dotes on street pianos, and attracts them as wasps are attracted to a jar of jam. Whose liberty in this case should surrender to the other? For the life of me I cannot say. It is as reasonable to like street pianos as to dislike them—and vice versa. I would give much to hear Sancho Panza's solution of such a nice riddle.

I suppose the fact is that we can be neither complete anarchists nor complete Socialists in this complex world—or rather we must be a judicious mixture of both. We have both liberties to preserve—our individual liberty and our social liberty. We must watch the bureaucrat on the one side and warn off the anarchist on the other. I am neither a Marxist, nor a Tolstoyan, but a compromise. I shall not permit any authority to say that my child must go to this school or that, shall specialize in science or arts, shall play rugger or soccer. These things are personal. But if I proceed to say that my child shall have no education at all, that he shall be brought up as a primeval savage, or at Mr. Fagin's academy for pickpockets, then Society will politely but firmly tell me that it has no use for primeval savages and a very stern objection to pickpockets, and that my child must have a certain minimum of education whether

I like it or not. I cannot have the liberty to be a nuisance to my neighbours or make my child a burden and a danger to the commonwealth.

It is in the small matters of conduct, in the observance of the rule of the road, that we pass judgment upon ourselves, and declare that we are civilised or uncivilised. The great moments of heroism and sacrifice are rare. It is the little habits of commonplace intercourse that make up the great sum of life and sweeten or make bitter the journey. I hope my friend in the railway carriage will reflect on this. Then he will not cease, I am sure, to explain to his neighbour where French went wrong and where the Germans went ditto; but he will do it in a way that will permit me to read my blue-book undisturbed.

9.3 KEY WORDS

| | |
|---------------------|--|
| Jolly | : happy, cheerful |
| Stout | : fat, plump |
| Petrograd | : Leningrad (formerly St. Peters burg) |
| Peril | : Risk |
| Pavement | : Footpath |
| Entitled | : qualified for |
| Curtail | : restrict, limit, cut down |
| Preserve | : Maintain, protect, conserve |
| Insolence | : rudeness, impudence |
| Piccadilly circus | : London thoroughfare |
| Accommodation | : Arrangement |
| Bare | : open, naked, barren church |
| Protestant | : Related to Protestant |
| Catholic | : Old Roman Catholic Christianity |
| Ella Wheeler Wilcox | : American author |
| Conventional | : Traditional, old |
| Odd | : Strange, new, uneven |
| Helvellyn | : Second highest mountain |
| trombone | : Musical instrument |
| Conscious | : Aware |
| Imperfection | : Shortcoming, defect |
| Swot | : Strategic planning |
| Blue book | : A Book of Government report |
| Home Tooke | : English politician |
| Gale | : Strong wind, outburst of laughter |
| Swagger | : arrogant manner |
| submerge | : Deluge, engulf, drown |
| Wearily | : With extreme tiredness |
| Illuminating | : Full of light brightness |
| Encyclopedic | : Comprehensive, in depth |
| Allege | : Claim, assert, charge, accuse |

| | |
|---------------------|---------------------------------------|
| Tolerate | : undergo, bear, endure |
| Current | : Stream, flow |
| Aggressive | : Hostile, combative, ready to attack |
| Bullying | : oppressive, tyrannizing |
| Nietzsche | : A German philosopher |
| Strand | : edge of the sea or river |
| Incarnate | : Embodied in human form |
| Gospeller | : One who professes faith in gospel |
| Spectacle | : scene , sight |
| Blatant | : Shameless, unabashed |
| Impertinence | : Rudeness, lack of respect |
| Trespass | : intrude , encroach |
| Trample | : Crush, tread stamp |
| Defy | : openly resist, protest |
| Sancho panza | : A character in Don Quixote |
| Bureaucrat | : Officer official |
| Mr. Fagin's Academy | : Pick pocketing school |
| Intercourse | : Communication |
| Ditto | : the same, as above |
| Civilized | : cultured, refined |
| Nuisance | : Annoyance, inconvenience |
| Maelstrom | : Utter confusion |

9.4 SUMMARY OF THE ESSAY

A. G. Gardiner's essay *On the Rule of the Road* is highly relevant in modern times, particularly in a country like India. India is a democratic country where people enjoy personal liberty. However people do not care for the liberty and rights of other people. This kind of attitude creates chaotic condition in the country. A. G. Gardiner says that liberty and freedom are watch words of the people in modern society. They claim that they have freedom to do whatever they like. They forget that other people too have the liberty of the same kind. If liberties of the people confront, there would be nothing but chaos.

A. G. Gardiner begins his essay with an anecdote of a fat old lady who was walking the middle of the road. Naturally, the traffic was confused and the condition became chaotic. When someone asked her, she said that she had freedom to walk wherever she liked. She did not understand the simple fact that other people also had the freedom to walk. If pedestrians walked in the middle of the road, where would the cabs, car, and taxies go? Can they be driven on the footpath?

A. G. Gardiner says that there are limits to personal liberty. In modern times, people have become liberty-drunk. He says that to preserve personal liberty, liberties of all have to be preserved and to do so, individual liberty must be curtailed. Many people think that traffic police is a nuisance but in fact, he is a blessing. If everybody drove or walked wherever they wanted, there would be utter chaos and nobody would ever reach their destination. Therefore

make liberty a reality, personal liberty must be restricted. The author introduces liberty as a social contract. He says that it is an adjustment that everyone has to accommodate. He says that there are several private liberties for which we need no permission from others. One can eat, wear or live privately as he wants. But once, a person comes out in the open street he must follow the rules of the society. If one wants to play on trombone, one can do it on a lonely mountain but he cannot play it at midnight disturbing the sleep of the neighbors. People should remember that they are not the only people in the world. There are others with whom they should adjust and accommodate. Gardiner says that adjustment is the key to liberty and harmony.

Gardiner says that people are prone to see the faults of others ignoring their own shortcomings. We should always remember that consideration of others rights or feelings is the foundation of social harmony. We do not require great sacrifices in day-to-day life but small acts of adjustment determine whether we are civilized or not.

9.5 CRITICAL ANALYSIS OF THE ESSAY

A. G. Gardiner was one of the most popular essayists of 20th century. E. V. Lucas, A. G. Gardiner and Robert Lynd were the trio who wrote beautiful essays on variety of relevant topics. A. G. Gardiner's essay *On the Rule of the Road* is an essay on personal liberty versus social liberty. The topic is highly relevant in modern times particularly in a country like India. The essay was the part of the book "Leaves in the Wind".

A. G. Gardiner says that liberty is not a personal affair but a social contract. It is an accommodation of the interests of other people. Gardiner says that if there were no rules of the road, there would have been chaotic situation on the public roads. A stout lady walked in the middle of the street, claiming that she had right to walk wherever she liked. She did not understand a simple rule that other people also had the same rights and if they walked or drove wherever they liked, there would be such a chaos that no one would ever reach their destination. People would die on the road due to accidents.

A traffic policeman is not a nuisance but the promise of safety and security. People often think that the traffic police man is an annoyance but if he did not stop the drivers at the cross-roads, all drivers would push their vehicles and create confusion. We often see such sights on the cross roads in big cities. We should therefore obey the rules of the road to smoothen the traffic and avoid accidents and chaos.

A. G. Gardiner says that we have certain private liberties and we do not require permissions of the other people in such private matters. We can choose our food, clothes and hobbies. However as soon as we come out in public, we need to follow social rules and consider the rights and freedom of other people. There is an anecdote that a man was walking moving his hand wildly. His hand hit the nose of a fellow pedestrian. When he was asked to walk properly, he replied that he had a freedom to walk as he wanted. The man said, "Yes you have the freedom but your freedom ends where my nose begins". This means that personal liberties have to be accommodated with social liberties.

A. G. Gardiner gives the example of playing on a trombone. He says that one can blow it on a lonely mountain but not his home at midnight because it would disturb other people's sleep. If parents say that their child will have no

education and he will be taught how to pick-pocket, society can interfere because the child would become a criminal and harm society in the long run. A.G. Gardiner says that some people talk loudly in a train or public places. They disturb other people. They do not understand that they are a nuisance for social peace and order. At the end of the essay, Gardiner says that in our day-to-day life, there is no need for sacrifices or heroism. Our small acts of curtailing our personal freedom and adjustment with the freedom of other people determine how civilized we are. The rights of simple, quiet people are as important as the rights of small nationalities and minorities. We should be neither complete anarchists nor socialists.

We should preserve personal liberty and also maintain social liberty. One cannot force the parent of a child to send his child to certain school only or make him study certain subjects compulsorily. However if the parents deprive the child of education he would turn into a savage and in such a case, society can interfere in one's personal liberty. We must also discriminate between whose personal liberties we should respect and whose personal liberties should be defied. Good tranquil music should be respected but loud deafening music must be rejected if it disturbs general public. In India, DJ music during wedding procession or on certain festivals is a great nuisance.

In this essay literally, A. G. Gardiner refers to the rule of the road but symbolically, it is about personal liberty and social liberty. Gardiner uses the traffic rules as a metaphor for the rules for social harmony and social discipline. The rules of the road are the rules of adjustment acceptance of other people's liberty and curtailment of one's personal liberty for social liberty. A harmonious combination of personal liberty and social liberty. A harmonious combination of personal liberty and social liberty is the foundation of sound democracy and sane, healthy society.

9.6 TONE OF THE ESSAY

A. G Gardiner's essay *On the Rule of the Road* has a serious message given in a lighter vein. Gardiner was an advocate of freedom with responsibility. The tone of the essay is didactic and reflective. However, Gardiner deals with the serious theme of personal and social liberty in a humorous manner. He gives an example of old fat woman who walks in the middle of the street creating traffic jam and chaos. He gives another example of a loud-mouthed passenger in the train who disturbed all other fellow passengers with his swagger and loud voiced talk. The essay is about personal liberty versus social liberty. He conveys the message that liberty is not a personal affair but a social contract.

The overall tone of the essay is didactic, argumentative and serious but A.G. Gardiner's treatment of the subject is quite light humorous and witty.

9.7 THEME OF THE ESSAY

Essay has been defined as the loose sally of mind. Its themes and subject range from dust to the star. A.G. Gardiner was an essayist who wrote reflective essay in a light manner. The theme of the essay *The Rule of the Road* is personal liberty versus social liberty. A. G. Gardiner discusses the theme of personal liberty in the context of social liberty. He has used the title *On the Rule of the Road* to symbolize adjustment of personal freedom with freedom

of other people.

Liberty and responsibility are inseparable. We have certain areas in which we are completely free. Personal responsibility cannot exist without liberty and liberty cannot endure without responsibility. The survival of liberty requires personal responsibility. Liberty and responsibility towards others are the two sides of a coin. A. G. Gardiner highlights the fact that to enjoy personal liberty it needs to be curtailed. Liberty is not a monopoly; it is a sharing. There are certain things in which we require no permission of other people. For example we can eat the food we like, put on clothes of our choice etc. However when we come out of our private world, we have to think of other people and their freedom. While walking on the road, we have to obey the rules of the road. These rules are not difficult to follow. They are small acts and not great sacrifices. If we follow them, life would be smoother and easier for all. If we do not follow them, there would be anarchy.

That is the reason why we must choose the middle path. We must be neither complete anarchists nor complete socialists. We must preserve our personal liberty but also maintain the liberties of the society in general. Individual rights are connected inseparably with the liberties of all people in the society. The theme of the essay is highly relevant in modern context. We must remember that we are all part and parcel of the society. We are like islands but we are connected by the ocean around us. Each individual is a part of a larger community. Family, village, city, state, region and country form a larger community. All members of society have certain responsibilities towards society,

Individual liberty should not be suppressed by the state or society but it must not be misused. Very often we find that in free societies, there is a constant tension between rights and responsibilities. In order to bring harmony and peace in the society, all individuals should be responsible towards society. They must curtail their freedom so that others can also enjoy their liberties. Common good is attainable only through mutual accommodation and adjustment.

9.8 A.G. GARDINER'S STYLE AND DICTION

A.G. Gardiner belongs to the school of Montaigne and Lamb. He was a prolific writer who wrote essays on various subjects ranging from serious topics like personal liberty and civil liberty to mosquito. His greatness as an essayist lies in the fact that he brought out profound significance of the most ordinary or petty things. He communicated knowledge and wisdom in a delightful and humorous manner. His essays are personal and conversational in nature.

Gardiner's style is clear, simple, lucid and flexible. His prose is reflective and full of minute observation of day-to-day life. A. G. Gardiner was a liberal minded democrat who emphasized on curtailment of personal liberty for liberty for all. His vocabulary is drawn from everyday speech. However his language is quite dignified and solemn. His words are full of beauty, mystery and picturesqueness. The images he presents in his essays are vivid and concrete.

A.G. Gardiner always avoided mannerism and verbal pomposity. He referred to history, politics and contemporary events in his essays. Primarily, he was a journalist and therefore his language has a journalistic touch. Simplicity is the key feature of his style. His economy of words makes his essays compact and

packed with highly effective ideas. He also uses anecdotes and illustrations to elucidate his views. His essays often contain terse and wisdom packed quotes. Like Bacon, his style is sometimes epigrammatic and aphoristic.

Check Your Progress: 1

9.9 ANSWER THE FOLLOWING QUESTIONS IN BRIEF.

1. What does A.G. Gardiner say about personal liberty?

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2. What created chaos on the street in Petrograd?

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3. What did the old fat lady say about freedom?

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4. What would happen if all people drove or walked as they wanted?

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5. Why does A.G. Gardiner call people liberty-drink?

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6. Why should personal liberty be curtailed?

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7. Is a traffic police symbol of tyranny?

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8. “Liberty is a social contract” Explain the statement.

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9. What are the personal liberties where we require no permission from other?

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10. “When we step out of our personal world, our personal liberty is qualified by other people’s liberty” Explain the statement in brief.

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11. Why can one not blow the trombone at midnight ?

12. “A reasonable consideration for the right or feelings of others is the foundation of social conduct” Explain the statement.

13. What determines whether we are civilized or not?

14. Justify the title *On the Rule of the Road*.

Check Your Progress: 2

9.10 CHOOSE THE CORRECT OPTION FROM GIVEN BELOW.

1. A.G. Gardiner was an _____ essayist.
 (a) American (b) English
 (c) Asian (d) Argentinian
2. The pen name of A.G. Gardiner was _____
 (a) Alpha (b) Alpha of the Star
 (c) Alpha of the Plough (d) Alpha of literature

3. Alpha of the plough suggests _____
 (a) the biggest star in the cluster
 (b) the brightest star in the cluster
 (c) the smallest star in the cluster
 (d) the nearest star in the cluster
4. Alpha in Greek means _____
 (a) the last letter in alphabet. (b) the first letter in alphabet
 (c) the 10th letter in alphabet (d) the 20th letter in alphabet
5. A.G. Gardiner was the editor of
 (a) Daily News (b) Washington Post
 (c) New York Times (d) Time Magazine
6. A.G. Gardiner's father was
 (a) a lawyer (b) a journalist
 (c) a writer (d) a wood-worker
7. A.G. Gardiner was an essayist of _____
 (a) Victorian Age (b) Augustan Age.
 (c) Modern Age. (d) Romantic Age.
8. According to A.G. Gardiner, liberty is not a _____
 (a) personal affair (b) universal affair
 (c) social affair (d) political affair
9. A traffic policeman is not a _____
 (a) promise of safety (b) promise of security
 (c) promise of discipline (d) symbol of nuisance and tyranny
10. A fat old lady walked in the middle of the road in _____
 (a) London (b) Petrograd
 (c) Moscow (d) Paris
11. Fagin Academy represents _____
 (a) modern education' (b) training of pick pocketing
 (c) artistic activity (d) journalistic activity
12. In order to provide liberties to all, individual liberty should be
 (a) eliminated (b) implemented
 (c) curtailed (d) enhanced
13. Trombone is a _____
 (a) machine (b) musical instrument
 (c) educational tool (d) vehicle

9.11 MODERN ESSAY AND A.G.GARDINER'S CONTRIBUTION TO IT

The essay continued to flourish in modern age as a part of journalistic writing. It attained vigor, charm and variety during the 20th century. During this age, there were many dailies magazines and periodicals which provide unlimited scope for essay. There were major essayists like E. V. Lucas, Robert Lynd, G.K. Chesterton, A.G. Gardiner, Hilaire Belloc, J. B. Priestley, George Orwell

and Max Beerbohm etc. The following are the characteristics of modern essay.

- (i) Modern essays are often personal in nature. Many essayists followed personal essays of Charles Lamb who revealed his life and reminiscences in his essays. In modern essays, many essayists reveal their feelings and thoughts before the readers. Modern essay is chatty and conversational in nature.
- (ii) Modern essay can be called prose lyric as it is full of personal feelings, imagination and lyrical writing style. A. G. Gardiner's style is often poetical and lucid.
- (iii) Modern essay deals with a variety of themes ranging from political themes to day-to-day topics. A. G. Gardiner wrote an essay on 'Mosquito' in a reflective manner. A. G. Gardiner's essays are often thought-provoking and contemplative.
- (iv) Modern essay like true literature is a criticism of life. There is a spirit of questioning in modern essays. The essayists do not take things for granted but think profoundly and search for meaning of life. A.G. Gardiner often dealt with current issues like liberty, freedom, discipline, fear, defense of ignorance, clothes, early rising, word magic, sleep and thoughts etc. His range of themes is quite wide and full of variety.
- (v) Modern essayists employed simple, journalistic style. They presented their views in such a language that even ordinary readers can understand them. A.G. Gardiner often employed funny examples, anecdotes and humorous stories to elucidate his views.
- (vi) Modern essayists used simple and effective prose style. They avoided pompous ornamental style. They used languages of day-to-day speech. Wit and humour in modern essays enhance their appeal. A.G. Gardiner's keen observation made his essays very appealing. Gardiner belonged to the school of Montaigne and Charles Lamb who popularized personal essays. They laid bare their hearts before the readers like close friends. Gardiner's essays also have personal touch that makes them reader friendly.

9.12 LET US SUM UP

In this unit, we studied A.G. Gardiner famous essay *On the Rule of the Road*. It is about personal liberty versus social liberty. Liberty is not just a personal affair, it is accommodation of personal liberty with public liberty and social order. The essay is relevant in modern context as people often take their liberties as monopoly neglecting other people rights, liberties and interests. The essay teaches us that in order to provide liberties to all, personal liberties have to be curtailed.

Gardiner's essays are contemplative and yet entertaining. You are advised to read some of his popular essays which you will find in project Gutenberg (free e-books). This essay *On the Rule of the Road* is included in Gutenberg famous collection of essays titled *Leaves in the Wind*.

9.13 BOOKS SUGGESTED

Hugh Walker, *The English Essay and Essayists* (1915)

Gardiner, Alfred George, 1865-1946. Author and Journalist

Works by Alfred George Gardiner at Project Gutenberg. (2009)

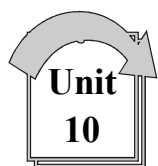
Alfred George Gardiner: Wikipedia.org.

On the Rule of the Road by A.G.Gardiner. www.enotes.com

A.G.Gardiner: [https://open library.org](https://open.library.org)

Answers

1. (b), 2. (c), 3. (b), 4. (b), 5. (a), 6. (d), 7. (a), 8. (a), 9. (a & b), 10. (b),
11. (b), 12. (c), 13. (b)



Unit 10

THE PURPOSE OF LIFE - J. KRISHNAMURTI

: STRUCTURE :

- 10.0 Objectives
- 10.1 About the Author (Speaker)
- 10.2 J. Krishnamurti's Philosophy
- 10.3 About the Speech/Talk by J. Krishnamurti
- 10.4 Text of the Essay
- 10.5 Key Words
- 10.6 Critical Analysis and Explanation of the Talk
- 10.7 Tone of the Talk (Speech)
- 10.8 Theme of the Talk
- 10.9 Language and Style
- 10.10 Questions (answer in brief)
- 10.11 Multiple Choice Questions
- 10.12 Some Famous Quotes of J. Krishnamurti
- 10.13 Let Us Sum Up
- 10.14 Books Suggested

Answers

10.0 OBJECTIVES

In this unit we shall learn

- *The Purpose of life* essay by Jiddu Krishnamurti
- Tone, theme and language of the essay

10.1 ABOUT THE AUTHOR (SPEAKER)

J. Krishnamurti was born in 1895 in a town called Madanapalle in Madras Presidency. His father was a Telugu Brahmin named Jiddu Narayaniah. He was the eight child of Narayaniah and Sanjeevamma. Krishnamurti's parents followed traditional rituals and retained their orthodox roots. Krishnamurti father was an officer in the Revenue Department and he had to remain away from home most of the time. Krishnamurti's mother was a simple, religious woman with generous heart and love for the family. Krishnamurti's eldest sister and mother created a warm and loving atmosphere in the family.

Nityananda was Krishnamurti's younger brother whom he loved profoundly. When Krishnamurti was ten years old, his mother died and his beloved sister also passed away when he was hardly ten years old. Young Krishnamurti felt lonely and unhappy as no one was there in the family to look after him.

Annie Besant, the President of the Theosophical society adopted Krishnamurti and his brother Nitya in their youth. Dr. Besant and other theosophists proclaimed that Krishnamurti was the world teacher whose coming the Theosophists had predicted. Annie Besant and Lead-beater, trained J. Krishnamurti preparing him as the world teacher. They introduced Krishnamurti to occult

powers. Krishnamurti was made the Head of the organization called the Order of the Star in the East.

In 1925, Nitya died which made him deeply shattered and shocked. This sad event proved to be the turning point in the life of J. Krishnamurti. He revolted against the teachings of Theosophical society. He renounced the role he was expected to play and dissolved the Order of the Star in 1929. He proclaimed openly that truth was a pathless land and one has to search for the truth individually.

J. Krishnamurti died on 7th February, 1986. All his life he travelled throughout the world talking to large audiences not like a Guru but as a fellow traveller. Krishnamurti was regarded as one of the greatest thinkers of our time. He belonged to no school of philosophy or thought. He encouraged questioning to find out the truth. He dealt with problems of modern society analyzing them critically. He wanted people to free themselves from fear, anger, sorrow and the bondage of conditioning. His teaching transcended belief systems, nationalism sectarianism and institutional religions. He explained the working of human mind with great precision and analysis. He told people repeatedly that we are all human beings and not Hindus, Muslims, Christians and so on. His teachings are highly relevant to the modern times.

Krishnamurti left a large body of literature in the form of public talks, writings, discussions with teachers and students. He established several schools in India, England and America which taught the students to question themselves and search for truth.

Major works of J. Krishnamurti are as follows:-

1. *At the Feet of the Master*
2. *Awakening*
3. *The Song of Life*
4. *The First and Last Freedom*
5. *Early Talks*
6. *Freedom from the Known*
7. *Meditations*
8. *Commentaries on Living* (First, Second, Third series)
9. *Krishnamurti Journal* (1982)
10. *Poems and Parables* (1981)
11. *Last Talks* (1992)
12. *Tradition and Revolution* (1990)

10.2 J. KRISHNAMURTI'S PHILOSOPHY

(The core ideas of J. Krishnamurti's teachings)

To understand J. Krishnamurti, it is necessary to understand his core ideas. First of all, he believed that truth is a pathless land and there is no fixed path to truth. He was opposed to Gurudom, organizations, institutions, and followers. He also always questioned authority of scripture and so called shastras. He believed that religion was "a frozen thought of man".

According to J. Krishnamurti, people do not know how to listen and see. Usually when people listen, their minds either blindly accept or reject what is

said. The same is true of seeing. When people seeing something, they compare it with past experience or seeing. Thought is past and it always hinders present experience of seeing. J. Krishnamurti said that one must be totally attentive where is nor hindrance of past or ego. He called it choiceless awareness.

J. Krishnamurti said that the unconscious mind is a storehouse of desires, hopes, fears, worries, prejudices and so on. We give name to each experience and it is stored in our memory. When we experience or feel something, the past memory hinders it marring the present experience. Thinker is not different from thought and “I” is an illusion that always deprives us of pure perception and happiness.

J. Krishnamurti said that suffering is the greatest problem of mankind. He believed that suffering arises out of fear and insecurity. Fear exists in relationships and not in isolation. It is usually about past or future. If one is free from past or future, there would be no fear. Fear is born out of conflicts of mind. Desire is also the cause of fear. To be free from desire, one must understand the process of ego.

J. Krishnamurti’s idea on death is unique. To die means to be free from all attachments, fears and sufferings. In fact, we die every day, every moment. Love and death are synonymous. In true love, one is free from all attachments and fears. Love can exist only when there is total freedom. If individual is free and happy, the world too would free and happy.

J. Krishnamurti was against traditions of dead past. He said that traditions are sterile and stagnant without freshness. He was also opposed to narrow minded chauvinism, nationalism, war and violence of all kinds. At the core of his thinking there is the problem of conditioning. We are conditioned by our cultural social, political and religious milieu. Until, we are free from conditioning, we cannot be free and happy. The purpose of life is to de-condition ourselves and live in ‘Present’ - Here and Now.

10.3 ABOUT THE SPEECH/TALK BY J. KRISHNAMURTI

J. Krishnamurti was a great spiritual teacher of our times. He was a revolutionary thinker who rejected dead traditions, customs and beliefs. He said that truth is not a ready-made road. It is a pathless land and one has to carve one’s path. He opposed the tradition of Gurudom and accepted the famous dictum of Lord Buddha “Be your own light”.

The Purpose of Life is a part of J. Krishnamurti’s Talks *Life in Freedom* in Benares, Ojai and Ommen in 1928. J. Krishnamurti describes an eagle descending from the mountain tops. It came down into the valley without fluttering of the wings. It disappeared into shadows of the dark mountains. At the end of the day, it returned to its abode in the mountains.

J. Krishnamurti compares the man who has seen the vision of Truth with an eagle. One who has seen the vision of Truth may wander among the transient things of the world but his life is guided by his goal. Like the eagle, he returns to his abode of eternal peace and joy.

J. Krishnamurti says that the establishment of eternal goals is necessary if one wants to disentangle himself from the complications of life. It should not be the goal shown or suggested by someone else but it should be born of his

own experiences and understanding. Once such a goal is set, it will remove all confusions and make clear the purpose of life.

As the ship is lost in the sea without a compass, the man without the goal would be lost in the world of confusion. The man with knowledge of his goal can guide himself by the compass of his understanding.

If the individual does not know his purpose, he would be in a state of uncertainty and chaos. If the person has not solved his problem, the problem of the world will not be solved. If the person is unhappy and discontented, the world around him would be full of sorrow, discontent and ignorance. This means that the individual and the world are inseparable. Therefore J. Krishnamurti used to say “You are the World”.

To give understanding to others, the person should have understanding for himself first. J. Krishnamurti says that all people are in search of happiness through religion, scriptures, rituals, yoga, meditation etc. All people are seeking something all the time. The seeking is goaded by desires, passions and longings. When a person sets the goal, he is free from desires, fears and sorrows.

Such a condition exists throughout the world. Man is unconsciously trying to free himself from pettiness, and narrowness. The end of this search is freedom and eternal happiness. Man wanders from life to life, temples to temples, from one creed to another. He accepts, rejects and accepts again. The process of accumulation and rejection entangles him like a butterfly against the windowpane.

Life is molded by one's desires of his heart. If the desire is for a noble life, the life of the person becomes beautiful. Like earthen vessels beautiful or ugly life is fashioned according to the purpose which one has established for himself. If the goal for happiness and freedom is established, life becomes simple. Time is a binder of life but the moment one is free, he is beyond time. Then one can guide himself without any outside authority. The person would be free from fear and his only ultimate goal would be absolute truth.

10.4 TEXT OF THE ESSAY

For the well-being of the mind and heart, understanding is as essential as a warm fire on a cold night.

People imagine that they can attain by some miraculous process, that they can find Truth by the mere outward form of worship, that they can discover their goal by the continual repetition of prayers and chants, or by the performance of yoga, puja and other rites. You can only discover that which you desire, that for which your heart longs, and for which your mind craves, by yourself, through the purification of the heart and mind.

If you would understand Truth you must remove from your heart those stones and weeds which strangle its full growth.

Where there is narrowness of mind and limitation of heart, Truth cannot enter. If you would climb to that height where there are eternal snows, you must leave behind you the accumulation of your possessions, you must be hardened and well trained; and your heart must be filled with the desire of attainment.

For those who have no fixed purpose there is renunciation and self-sacrifice; there is sorrow, grief and pain, endless struggle and violent dissatisfaction.

But for those who have the fixed purpose to attain the Truth which is the unfoldment of life -though they may dwell in the valley of the shadows- there is no sacrifice, there is no struggle.

Because you have no fixed purpose all the shadows of the valley entice you, wrap you in their soft fogs, so that you lose the ecstasy of life. But if you have established your goal, which is the goal of the world -the attainment of the Kingdom of Happiness through freedom from all experience- then you can control the future, then you are the creator of that which you desire. If you can pass through the valley of the shadows with eyes eternally fixed upon the mountain-top, then you can have all experiences without creating barriers between yourself and the goal. This is the understanding of life which will bring order out of chaos and it is for that purpose that the Beloved has come. As the true artist, who by his imagination creates beauty out of the chaos around him, out of the confusion which exists in the world, so the Beloved, Truth, creates order in the mind and heart of those who understand. When you understand, you will have solved the problem of your daily life. If there is no struggle within to free yourself from the cage of sorrow and pain, from the limitations which cause confusion, then, however much I may knock at the door of your heart, there will be no response. But the moment you yourself are dissatisfied, the moment you yourself desire to escape and to attain liberation, then you yourself seek the source of Truth.

Those who seek for an understanding of life must fix their inward perception on eternal Truth which is the unfolding of life.

To those who live and have their being in the valley, the mountains are mysterious, hard, cruel, and eternally aloof. The mountains never change; they are ever constant, never yielding. So it is with Truth. To those who live in the valley of shadows, of transient things, Truth seems terrible, hard and cruel.

Everywhere, among all people, there is a search for something hidden, for some realization, which will give wisdom, greater knowledge, greater vision, greater understanding; this the people call Truth.

They think that Truth lies hidden in some distant place, away from life, away from joy, away from sorrow. But Truth is life, and with an understanding of life there is born an understanding of Truth. When you are fulfilling life with understanding you are the master of Truth.

Though there is at the present time a revolt against tradition and the established order of things, against morality in the narrow sense, yet the majority of people still judge and try to understand life from the prejudiced point of view of a limited and settled mind. A Hindu will only recognize Truth when it is presented to him through the medium of Hinduism, and so it is with the Christian and the Buddhist. But Truth is never contained in a particular form or medium. Truth can only be understood with an unbiased mind, capable of detachment and pure judgment.

As every human being is divine, so every individual in the world should be his own master, his own absolute ruler and guide. But if he would guide himself intelligently, he must be able to judge all things with an open mind and not reject what he does not understand because he is prejudiced.

Truth is the power within each one of you which urges you on to attainment. It is the consummation of all intelligence. It is Absolute. There is no god

except the man who has purified himself and so has attained to Truth.

When you bind life to beliefs and traditions, to codes of morality, you kill life. In order to keep alive, vital, ever changing, ever growing, as the tree that is ever putting out new leaves, you must give to life the opportunities, the nourishment which will strengthen it and make it grow. When life desires to find its freedom the only way by which it can attain is through experience.

There can be no understanding of life, which is Truth, when there is not the thrill, the agony, the suffering, the continual upheaval, discouragement and encouragement of life.

In the olden days, especially in India, those who desired to find Truth imagined that they could discover the way by withdrawing from the aching world, from the transient things, from the shadow of the real, by the destruction of the physical. But now you have to face life as it is, for you can only conquer life when you have a complete and not a partial understanding of it.

Once there was a man who kept all the windows of his house well closed except one, hoping that through that window alone the sunlight would come, but it never came. That is what those people are doing who are bound by tradition, by narrow sectarian beliefs, and who think that Truth is contained in any of those beliefs. You cannot bind life, which is the Truth, by anything, for life must be free and untrammelled. If you do not understand that the purpose of life is freedom, then you are only gilding the bars of your cage by the invention of theories, of creeds, of philosophies and religions.

The basis of all these innumerable beliefs is fear. You are afraid for your salvation, you are afraid to test your own knowledge, and hence you rely on the assertions, on the authority of another.

In order to be happy need we have religions? In order to love need we build temples? In order to fulfill the self need we worship a personal god?

You must give to the suffering world, not beliefs, creeds, dogmas, but new understanding which comes from intelligent cooperation with Nature, through observation of all the events of daily life.

Those who would understand Truth, who would give of their heart and their mind to that Truth, must first have grown in experience. Then experience will guide them, for experience gives intelligence, and intelligence is the accumulation of all experience. The web of life is spun out of common things and the common things are experience.

Learn from every event, from every activity in daily life, and assimilate the experience every moment of the day.

You go to temples or to churches or to other places of worship and there you imagine that you are purified. But does that purification stand the test of daily life?

Your theories, your superficial knowledge of life, do not help you at moments of crisis. When death comes and takes away your friend, your beliefs and theories do not help you to overcome your loneliness and the sense of separation. You will only overcome it if the poison of separation has been destroyed, and you can only destroy that sense of separation by observing others in sorrow, in pain and in pleasure like yourself, and finding that in suffering as well as in pleasure there is unity.

No one can develop that power which dwells within you but yourself, for that power grows by experience. But experience alone, undirected by the goal you would attain, produces chaos, the chaos which prevails in the world at present. Without the understanding of the purpose of life there is bound to be chaos.

The first demand upon those who would seek the understanding of true happiness, is that they should have the burning longing to be free from all things, to gain that freedom which comes when you are beyond the need for further experience because you have passed through all experience.

If you would understand what I mean by the freedom of life, you must establish for yourself the goal which is liberation even from life itself.

For the understanding of life you must have revolt, dissatisfaction and great discontentment. Many people in the world imagine that they have found Truth by adopting some theory or other, and hence that they have solved the whole problem of life.

Contentment without understanding is like a pool covered with green scum, which does not reflect the bare eye of heaven. It is very easy to be ignorantly discontented, but to be discontented and to revolt intelligently is a divine gift. Revolt with intelligence, with understanding, is as a great river that is full of power.

Revolt is essential in order to escape from the narrowness of tradition, from the binding influences of belief, of theories. If you would understand the Truth, you must be in revolt so that you may escape from all these -from books, from theories, from gods, from superstitions- from everything which is not of your own.

If you would understand the meaning of my words, then throw aside all your mental conceptions of life and begin again from the very beginning. Then you will see for yourself how life works, how life which is the accumulation of all experience speaks through that voice which we call intuition, which guides you and helps you on the onward path.

I would urge you to be free -free from the very gods whom you worship, from the very beings whom you hold dear, because freedom is necessary for the growth of the soul and without freedom there is decay.

Because you do not wish to be free, you seek comfort, and comfort is like the shadow of a tree, it varies according to the sun from moment to moment, and those who seek comfort must move from one abode to another. Comfort cannot dwell with understanding.

The man who seeks comfort, who searches for the satisfaction of the moment, will never find real and lasting joy, for the momentary comfort is as transitory as the flower that is born of a morning and withers at the ending of the day.

When a pond is not touched with the breath of air, the waters become stagnant, and no animal comes to it to slake its thirst. But when the fresh winds come and breathe on its face, then animals and human beings alike can quench their thirst.

So if there is not in you the fresh wind of desire for freedom from all things, you will not find the Truth which alone can remove the thirst of the world.

When you are free, as the bird in the skies, your life becomes simple. Life is complicated only when there is limitation. Then you need traditions and beliefs to uphold you.

But when you desire to be free from all things, then you break away from the old order and enter upon that new life which will lead you towards perfection which is liberation and happiness.

When you are able to become a flame of revolt, then the means to reach the Kingdom will be found.

We have to create a miracle of order in this century of chaos and superstition. But first we have to create order in ourselves, a lasting order which is not based on fear or on authority.

I have found and established for myself that which is eternal, and it is my work to create order in your mind, so that you will no longer depend on outward authority, no longer be the slave of superstition or of those trivialities which hold life in bondage, and divide you from your goal.

Because you have no true purpose in life there is chaos within you; there is misery without understanding, strife without purpose, and struggle in ignorance. But when you have established the goal of the Beloved in your heart and mind there is understanding in your life. There may still be struggle but it will be with understanding, and there will be greater love and greater happiness. Establish, therefore, within you that which is eternal, and the present shadows will pass away.

When you have established the Beloved in your heart, the source and the end are united and time no longer exists, for you hold eternity within you.

When you have established the Beloved in your heart, you are ready to face the open seas, where there are great storms, and the strong breezes which quicken life.

Because you have the Beloved in your heart, you must be a lighthouse on a dark shore, to guide those who are still enshrouded in their own darkness.

Of what value is your understanding, of what value are your high and noble thoughts, your pure life, if you do not help those who are in constant pain, who are in darkness, and in confusion? Of what value is the Truth you have seen if you are not able to give of that Truth to those who are hungering and thirsting after the eternal?

Because you have understood, be courageous with that understanding, and give of your life to those who are in darkness.

- J. KRISHNAMURTI

10.5 KEY WORDS

| | |
|-----------|-------------------------------------|
| breeze | : gust of wind, gentle wind |
| awaken | : rouse from sleep |
| peak | : summit, top |
| jostle | : push, elbow, bump roughly |
| strife | : struggle, conflict, discord |
| transient | : temporary, short-lived, momentary |
| abode | : residence, a place of living |
| soar | : fly high in the air |

| | |
|---------------|---|
| establishment | : initiation, formation, foundation/founding |
| disentangle | : extricate, disengage, untwine |
| confusion | : chaos, muddle, puzzle |
| complication | : difficulty, obstacle, impediment |
| compass | : an instrument which shows directions |
| perception | : realization, ability to see. here etc. through senses |
| discontented | : dissatisfied, one who is not is satisfied |
| ignorance | : lack of knowledge |
| eternally | : lack of knowledge |
| eternally | : perpetually, endlessly |
| attainment | : Achievement |
| current | : Stream, flow, prevalent, present |
| ecstasy | : joyful excitement, euphoria, bliss |
| unconsciously | : unknowingly, with unawareness |
| complexities | : complication, convolution, entanglement |
| mould/ mold | : cast, die, hollow container used to give shape to metal |
| absolute | : Complete total perfect |
| overshadow | : Cast shadow over something |
| seek | : Search, attempt to find |

10.6 SUMMARY OF THE TALK (SPEECH)

J. Krishnamurti was a seer with a profound vision of life. He rejected stereotype traditions and taboos. He believed that truth is a pathless land and every individual has to seek truth individually. To follow scriptures and Guru would make the person muddle headed. He would be lost in the world of confusion. The person conditioned by religion, scriptures and Guru would never be able to attain truth which is true freedom and happiness.

The Purpose of Life is a Talk by J. Krishnamurti given in Benares, Ojai and Ommen in 1928. It is the part of the series *Life in Freedom*. J. Krishnamurti says that a man without goal would be chaotic condition. He would never be able to attain freedom and happiness. He would be like a ship without a compass.

J. Krishnamurti describes eagle descending from the mountain top into the valley without a flutter of wings. It disappears in the darkness of deep valley. However it returns to its abode in the evening. During the day, it might have struggled a lot but at the end of the day, it is free from jostle of the world. The same is true of a person with a goal of the person has established a goal of life, he would be out of confusion and sufferings.

J. Krishnamurti says that the goal must be set by the person himself and not by others. It must be born out of his own experience. If the person does not know his purpose, he would be in a state of uncertainty and chaos. In fact, the individual is the world. If he is unhappy, there would be sufferings in the world if he is happy and peaceful so will be the world.

J. Krishnamurti says that all people are in search of happiness. Some worship

idols, some meditate and some perform rites and rituals. They repeat mantras. Like a boat in the current of water man is pulled by desires, passion and longings such a person has no goal established goal and so he is in permanent confusion and chaos. Such a condition exists everywhere in the world.

All people want to be free from confusion and sorrows of life. They want to be free from fear and enjoy true freedom but they have no fixed goal and therefore, they never be free from complexities of life. They are like a butterfly that knocks against the windowpane.

J. Krishnamurti says that a man can mold his life through the establishment of his purpose. Life would be beautiful or ugly as it depends upon the purpose one has established for himself. The true goal of is happiness and happiness comes from freedom Time freedom is freedom from fear and past. It is freedom from conditioning if one lives in present with choice less awareness, one would be eternally happy. J. Krishnamurti believed that one has to be the Light unto oneself. Lord Buddha said “App Deepo Bhava” (Be your own Light)

J. Krishnamurti's talks are highly appealing and thought provoking. He did not advise or guide people like a Guru but communicated with the people like a friend or companion. He called himself a follow traveller. He encourages people to question all kinds of traditions, customs, established religions, scriptures and authorities. He believed that without total freedom, there would be no happiness and peace in the world.

10.7 CRITICAL ANALYSIS AND EXPLANATION OF THE TALK

J. Krishnamurti was one of the greatest thinkers of modern times. He was a great mystic and seer. He was a revolutionary spiritual thinker who rejected old traditions, taboos and rituals. For him, truth was a pathless land. He never claimed to be a teacher or Guru. He rejected the concept of Gurudom. He said that he had no Guru and he was nobody's Guru.

Krishnamurti said that one has to be free from “the known” which denotes conditioning by the past experiences and impressions. He was always against the idea of image making. When we see someone, we do not see the person but judge him by our past experiences and impressions.

According to J. Krishnamurti, our unconscious mind is the store house of desires, hopes, fears, worries, prejudices, likes and dislikes. Our thinking is propelled by our past experiences and impressions. He always emphasized on pure perception. He said that when one sees a rose, his mind interferes with his seeing. Therefore, he thinks about rose, compares it with other roses he had seen in the past but fails to see it as it is. True seeing must be without interference of mind.

J. Krishnamurti said that the greatest problem of mankind is suffering. Physical sufferings are natural but psychological sufferings are created by people the selves. It is born out of fear, insecurity, ego and conflict within the mind.

People are unhappy because of conditioning which is created by social and cultural environment. We always identify ourselves with our country, culture, religions etc. Freedom from conditioning is possible by the freedom from thinking. When mind is totally still and thoughtless there is freedom for the real To BE. Krishnamurti said that thought is made of past. It breeds the sense of ownership. It creates jealousy and possessiveness. The process of

thought creates insecurity and conflict. It is a hindrance to love. Thought creates division between what is and what should be.

Knowledge is the result of thought. Thought is past. Past is ‘known’. The response of the past always overshadows the present, the unknown. Only the understanding of the self is freedom from knowledge.

The Purpose of Life is a part of the Talk *Life in Freedom* on which J. Krishnamurti tells the audiences about freedom and the goal of life. He says that a person without a goal in life is like a ship without a compass. It is pulled by the current of thoughts, traditions and so called religions. J. Krishnamurti describes an eagle descending in to the valley without fluttering its wings. Soon it disappears into the dark shadows of the valley. At the end of the day, it returns to its abode. It goes through strife and struggle during the day but returns to its home in the evening. The same is true of a man. With the vision of the Truth one who has established an eternal goal in life he may undergo the strife and struggle in the world only to return to the abode of peace and happiness. His life is guided by the goal which is established by himself and not by others.

If a person has no established purpose of life, he is in a state of uncertainty and chaos. If the person has not solved his own problem, the problem of the world would never be solved. In fact, the individual is the world. One cannot separate the individual from the world. The world and the individual are one. If the problem, of an individual is solved by understanding, the problem of the world would be solved.

People try to seek happiness in religions, traditions, rituals, customs, yoga and meditation. Some people chant mantras but they are all carried away by desires. Desires make people insecure and unhappy. That is the reason why true freedom is the freedom from desires, thoughts, fears and insecurity. One keeps wandering from one shrine to another, one Guru to another but he remains unhappy because he has not established the goal of his life.

There are many interpreters of truth. There many conflicting paths and religions. So, people remain entangled in complexities. The purpose of life should be freedom from knowledge, thought and desires. Time is a binder of life and so, once the person is free, he is beyond time. One should guide himself never depending on others or any authority. If the person is free from fear there will no conflicts, no fear, no insecurity. There will be only peace, happiness and absolute Truth.

Regarding education, J. Krishnamurti said that we create stereotype humanbeing through education. We teach them to be insecure, ambitious and fall into retrace. We destroy their curiosity, creativity and spontaneity. The education should be to make students creative curious and free from fear. They should be free to doubt and question. Then only they will be able to live happily and fearlessly.

10.8 TONE OF THE TALK (SPEECH)

J. Krishnamurti was a great thinker, philosopher and mystic. His views are profoundly thought provoking and contemplative. This style was conversational and directed to the hearts and minds of the listeners. He always said that he did not teach people but shared his views with his audience in a friendly manner. He called his talk’s dialogues. He often asked his audience‘

“Do you understand what I said?” He said that he was a fellow-traveller of his guidance on the path of truth. The overall tone of the talk is reflective analytical and contemplative.

10.9 THEME OF THE TALK

The theme of the Talk *The Purpose of Life* is the goal of life which is search for freedom. J.Krishnamurti said that people who have no fixed goals of life are like lost ships without compass. Those who know the purpose of their life are free from conflict, fear and ego. They go through the turmoil’s of the world but in a stoical manner. Like an eagle that returns home in the evening at the end of the day, the person with a purpose of life returns to peace and joy even though he goes through the worldly worries and conflicts.

According to J. Krishnamurti the purpose of life is to be free from fear, conflicts and conditioning. True education should focus on inner freedom rather than material gain and worldly success.

10.10 LANGUAGE AND STYLE

J. Krishnamurti prose is chaste, simple and poetic. Very often it has an element of sensuous appeal. He described beauty and peace in nature juxtaposing it against the turmoil and strife in the human world. His description of nature displays his keen observation without interference of past and conditioning. He often describes elements of nature like earth, wind, trees, mountains, flowers, birds etc. There are images of light and shadows in his writings and talks. It is believed that if one has a pure perception, the colours of nature are perceived in their purest forms.

In J. Krishnamurti’s talks and writings valley and mountains are described frequently. For him, mountains symbolize self-realization and the valley symbolizes the mundane world of gloom and strife. The sea, waves, rivers, trees also recur in J.Krishnamurti’s talks and writings. The merging of the river with the ocean is symbolic of the union of the individual with the universal.

J. Krishnamurti’s images appeal to all out senses of sight, smell, touch, hearing and taste. He does not reject is the perception of senses. He always acknowledges what is. His prose is full of imagery and figures of speech. In his talk *The Purpose of Life*, he describes the flight of the eagle in the beginning. Later he describes the people on the Ganga Ghat performing rituals, Yoga or reciting mantras. This power of description is vivid and appealing. There is no artificiality or deliberate craftsmanship in his style. It is natural and spontaneous.

Check Your Progress: 1

10.11 ANSWER THE FOLLOWING QUESTIONS IN BRIEF.

1. How does J. Krishnamurti describe the flight of the eagle in the valley?
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.....
.....
.....
.....
.....

2. How does J. Krishnamurti compare a man with the vision of Truth to an eagle?
.....
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.....
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.....
.....
3. How should one set one's goal of life?
.....
.....
.....
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.....
.....
4. Why is a man without goal like a ship without compass?
.....
.....
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.....
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.....
5. How is the individual problem's the problem of the world?
.....
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6. What did J. Krishnamurti see when he was going down the sacred Ganges in a boat?
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7. What is the end of search for all humanbeings?
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8. How can life be shaped beautiful according to J. Krishnamurti?

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9. What happens when a goal of life is established in one's life?

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10. What is true freedom according to J. Krishnamurti?

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.....

Check Your Progress: 2

10.12 CHOOSE THE CORRECT OPTION FROM GIVEN BELOW

1. J. Krishnamurti believed that
 - (a) truth is a pathless land
 - (b) truth is a readymade road
 - (c) truth is the goal of life
 - (d) truth can be achieved through scriptures
2. At the end of the day, an eagle returns to
 - (a) a hill
 - (b) a mountain top
 - (c) its abode
 - (d) its goal
3. A man with an established goal also returns to
 - (a) truth
 - (b) freedom

- (c) peace and happiness (d) confused state
4. J. Krishnamurti says that one should set one's goal of life according to
 - (a) shastras
 - (b) one's religion
 - (c) the guidance of the Guru
 - (d) one's own experience and understanding
 5. According to J. Krishnamurti, a man without established goal of life is like
 - (a) steer less ship (b) lost ship
 - (c) wrecked ship (d) ship without compass
 6. If the individual problem is not solved
 - (a) the problem of the world will not be solved
 - (b) the problem of society will not be solved
 - (c) there would be chaos
 - (d) there would be no peace
 7. One can give understanding to others only if one
 - (a) understands the world
 - (b) is religious
 - (c) is happy and free
 - (d) understands himself first
 8. J. Krishnamurti says that all people in the world are in search of
 - (a) freedom (b) happiness
 - (c) love (d) money
 9. The purpose of life according to J. Krishnamurti is
 - (a) wealth (b) health
 - (c) freedom and happiness (d) God

10.13 SOME FAMOUS QUOTES OF J. KRISHNAMURTI

- * The ability to observe without evaluating is the highest form of intelligence
- * It is truth that liberates, not your effort to be free.
- * Real learning comes about when the competitive spirit has ceased
- * Tradition becomes our security, and when the mind is secure, it is in decay.
- * To understand the immeasurable, the mind must be extraordinarily quiet
- * Happiness is strange; it comes when you are not seeking
- * I maintain that Truth is a pathless land and you cannot approach it by any path whatever by any religion by any sect. The moment you follow someone you cease to follow truth.
- * Thought is cunning so clever that it distorts everything for its own convenience.
- * Acquiring knowledge is a form of imitation.

- * Be a light unto yourself
- * To understand life is to understand ourselves and that is both the beginning and the end of education.
- * The only freedom is the freedom from the known

10.14 LET US SUM UP

In this unit, you studied a very thought provoking talk by Jiddu Krishnamurti. J. Krishnamurti was a revolutionary thinker who never claimed to be a Guru. He shunned all the frills of the so called seers, saints and Gurus. He asked his audience to seek their own path of truth as he believed that Truth is not a readymade road. It is to be searched by an individual without following any Guru, saint or scriptures.

J. Krishnamurti's views on education are amazingly original and fresh. He wanted the students to be free from all kinds of conditioning, not learning and competitiveness. You are advised to listen to J. Krishnamurti's videos on You Tube and read the books of his talks and writings.

10.14 BOOKS SUGGESTED

- Jiddu Krishnamurti, *Life in Freedom*. Talks in Benares, Ojai and Ommen, 1928.
- Jiddu Krishnamurti *Does Life Have A Purpose?* gathering at Oomen, Holland, 1930
- Rudolf Steiner *The Philosophy of Freedom: The Basis for a Modern World Conception*, 2011

Answers

Check Your Progress: 2

1. (A), 2. (C), 3. (C), 4. (D), 5. (D), 6. (A), 7. (D), 8. (B), 9. (C)

Editor

Prof. (Dr.) Ami Upadhyay
Vice Chancellor
Dr. Babasaheb Ambedkar Open University, Ahmedabad

Programme Advisory Committee

Prof. (Dr.) Ami Upadhyay
Vice Chancellor
Dr. Babasaheb Ambedkar Open University, Ahmedabad

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Reviewers

Prof. (Dr.) Ami Upadhyay
Vice Chancellor
Dr. Babasaheb Ambedkar Open University, Ahmedabad

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Professor of English, Sardar Patel University, V.V. Nagar

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Head, Department of English
K. S. K .V. Kachchh University, Bhuj-Kachchh

Content Writers

Prof.(Dr) Chetan Trivedi
Dr. Shruti Kikani
Mr. Tapan Shah
Mr. Bhupesh Gupta

Programme Coordinator

Dr. Nikita D. Gadani
Assistant Professor
Dr. Babasaheb Ambedkar Open University, Ahmedabad

Publisher

Dr. Bhavin Trivedi
Registrar (I/c), Dr. Babasaheb Ambedkar Open University, Ahmedabad

ISBN- 978-93-89456-34-9

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ELL-AEC-201-II
English Language and
Literature II

Unit 11

| | |
|----------|-----|
| Articles | 159 |
|----------|-----|

Unit 12

| | |
|--------------|-----|
| Prepositions | 169 |
|--------------|-----|

Unit 13

| | |
|--------|-----|
| Tenses | 181 |
|--------|-----|

Unit 14

| | |
|-------------------|-----|
| Modal Auxiliaries | 191 |
|-------------------|-----|



: STRUCTURE :

- 11.0 Objectives**
- 11.1 Introduction**
- 11.2 Kinds of Articles**
 - 11.2.1 The Selection of Article ‘A’ or ‘An’**
 - 11.2.2 Use of Indefinite Article**
 - 11.2.3 Omission of Indefinite Article**
- 11.3 Definite Article**
 - 11.3.1 Use of Definite Article**
 - 11.3.2 Omission of Article ‘The’**
 - 11.3.3 Repetition of Article ‘The’**
- 11.4 Let Us Sum Up**
- 11.5 Key Words**
- 11.6 Books Suggested**
- Answers**

11.0 OBJECTIVES

In this unit we shall talk about:

- the meaning and type of articles
- the selection between articles ‘a’ and ‘an’
- omission of indefinite article
- use and omission of definite article

On completing this unit, you should be able to:

- distinguish between definite and indefinite article
- know where to omit articles
- master the topic articles

11.1 INTRODUCTION

An Article is a word used to modify a noun, which is a person, place, object, or idea. Usually adjectives modify nouns through description, but articles are used instead to point out or refer to nouns. The adjectives ‘a’ or ‘an’ and ‘the’ are called articles. They play a very important role in language. They are basically demonstrative adjectives and give information about nouns. Articles make it clear whether one is talking about a specific person or thing or something in general.

11.2 KINDS OF ARTICLES

There are two types of articles.

- (1) **Indefinite Article:** An article which does not refer to any particular person or thing is known as the indefinite article.

Ex. a, an

It is used before a singular noun only.

- (2) **Definite Article:** An article which refers to a particular person or thing is known as the definite article. It can be used before a singular as well as a plural noun.

Ex. The

11.2.1 The Selection of Article 'A' or 'An'

The choice between 'a' or 'an' is determined by sound. If a word begins with a vowel sound, article 'an' is used. Some students follow the first letter of a word which leads them to make a mistake. They must follow the sound.

Ex: An honest man, an umbrella, an honourable person, an enemy, an orange, an ass, a one way street.

It should be noticed that the words honest, honourable begin with a vowel sound, as the initial consonant 'h' is not pronounced.

Before individual letters spoken with a vowel sound, article 'an' is used.

Ex. an MLA, an NSS student, an MP

If a word begins a consonant sound, article 'a' is used.

Ex : A girl, a boy, a house, a union, a European, a one way street, a unicorn, a reindeer, a one eyed man, a university.

It should be noticed that the words like union, university, and unicorn though begin with a vowel, having a consonant sound. Similarly the words one way street, one eyed man takes article 'a' because 'one' begins with consonant sound 'w'

11.2.2 Use of Indefinite Article:

1. In exclamatory sentences.

Ex.: What a beautiful flower the rose is!

Ex.: what a brave soldier he was

Ex.: what a hot day it is.

2. In expressions of price, speed, ratio etc.

Ex.: Ten thousand a month

Ten rupees a dozen

Four times a day

Sixty kilometres an hour

3. With words like little and few

Ex.: a few days

A little petrol

4. In certain expressions of quantity.

Ex.: a dozen, a couple, a quarter, a million, a thousand, a lot of, a great deal of, a great number of

5. In the sense of one.

Ex.: a pen, a book.

6. In the sense of one of a.

Ex. I read a book.

She attended a meeting

7. In the sense of all or any.

Ex.: A vehicle is to be serviced in time. Meaning all vehicles or any vehicle is to be serviced

8. To convert a proper noun in to a common noun.

Ex.: He is a Vajpayee (a great political leader)

11.2.3 Omission of Indefinite Article:

1. With a plural noun.

Ex. chairs, tables, books, boys

2. With uncountable nouns.

Ex. furniture, advice, news, baggage, luggage, business, knowledge

3. With material noun.

Ex. paper, sugar, wheat, rice, iron, wood, tea, coffee

4. With the names of meals.

Ex. breakfast, lunch, dinner

5. With abstract nouns.

Ex. fear, joy, sorrow, happiness, pleasure, love

Check Your Progress : 1

FILL IN THE BLANKS WITH ARTICLE 'A' OR 'AN'

1. Shwetang is—— M.Com from the Bombay University.
2. I met —— European yesterday.
3. Copper is ——useful metal.
4. Rustom is—— young Parsee
5. —— Honest man speaks truth.
6. Benares is—— holy city.
7. He is not—— honourable man.
8. The Ganga is—— sacred river.
9. He looks as stupid as—— owl.
10. She is ——untidy girl.
11. Vadodara is——very dear place to live in.
12. Ceylon is—— island.
13. He has been elected as—— M.P.
14. The dog is—— faithful animal.
15. She came—— hour late.

11.3 DEFINITE ARTICLE

‘The’ is called the definite article, because it points out some particular person or thing.

Ex: I met the teacher; meaning some particular teacher.

11.3.1 Use of Definite Article:

The definite article ‘the’ is used

1. When the object or group of objects is unique or thought to be unique:
Ex: The Sun, the Stars, the Sea, the Earth
2. with certain proper names of seas, rivers, group of islands, chains of mountains and oceans
Ex: The Himalaya lie to the North of India,
The Ganga is considered holy by the Hindus.
The Atlantic | the Red Sea | the Indian Ocean
London is on the Thames
The Atlantic Ocean
The Himalayas, the Alps, the Aravalli
3. Before directions.
Ex: The North | South Pole
The East, the West, the North, the South.
4. When we speak of a particular person or thing.
Ex: The hotel in which you want to stay is closed.
The book you want is out of print
Let us go to the seminar.
5. With persons or things mentioned for the second time.
Ex. I met a soldier. The soldier was very brave
I have a pen. The pen writes very smoothly
6. When a singular noun is meant to represent a whole class:
Ex: The reindeer is the ship of desert
The horse is a noble animal
The cow is a useful animal
The rose is the king of flowers
7. Before the names of certain books:
Ex.: The Mahabharata, the Quran, the Geeta, the Bible, the Puranas, the Vedas
8. With superlatives
Ex: The Ganga is the longest river of India
Simla is the coolest hill station
The darkest cloud has a silver lining.
9. As an adverb with comparatives or to make a sentence of double comparison, 'the' is used twice.
Ex: The more I see you, the more I love you,
The harder you work, the better results you get.
The more the expectations are, the more the frustrations are.
10. Before an adjective when the noun is understood:
Ex: We should help the poor
The brave should be respected

The rich should help the needy

11. With ordinals:

Ex: We were the first to dare to live there

The fifth chapter is very difficult

12. Before musical instruments:

Ex: Darshan plays the guitar

She can play the flute very nicely

13. With historical buildings:

Ex. the Red Fort, the White House, the Great Wall of China, the United Kingdom, the Taj Mahal

14. With some news papers and magazines.

Ex.: The Times of India, the Hindu, and the Indian Express

15. With nationalities, sects and communities.

Ex.: The Indians, the Japanese, the Americans, the Eskimos.

16. With names of trains, ships and aeroplanes.

Ex.: the Rajdhani Express, the Titanic, the Sagar Samrat, the Spice Jet

17. With the persons or things understood from the context.

Ex.: She returned the book. (That I gave her)

I called the typist. (That is in my office)

18. With proper noun used as common noun

Ex. Ahmedabad was the Manchester of India

Kashmir is the Switzerland of India

19. Before famous historical events.

Ex. The Independence Day, the Republic Day, the Industrial Revolution.

11.3.2 Omission of Article ‘The’:

Article ‘The’ cannot be used:

1. Before proper nouns

Ex. America, Narendra Modi, India, Newton, Amitabh, Tagore, Sachin Tendulkar

2. Before abstract nouns

Ex.: virtue, honesty, pleasure, beauty, poetry, essay, grammar, childhood
But Article The can be used if the above qualities are assigned to people.

Ex.: The childhood of Amitabh

The honesty of political leaders

The poetry of Tagore

3. Before common nouns

Ex. man, woman, book, flower, house

4. Before names of materials

Ex.: gold, cotton glass, bread, marble, copper, silver

5. Before languages
Ex.: English, Hindi, Gujarati, French
6. Before names of buildings
Ex. school, college, university, hospital, church, temple, market, prison
But Article the can be used if one refers them as definite place
Ex. The college is very far from my house.
7. Before names of relations
Ex. father, mother, sister, uncle, aunt, brother
8. Before names of colours.
Ex. white, green, yellow
9. Before phrases which take a preposition before
Ex. in debt, at evening, at sight, by train, on demand, on foot, in hurry, at lunch, above ground, by day, at sunset
10. Before those phrases consisting of a transitive verb followed by its object
Ex.: to give battle, to bring word, to leave office, to lose heart
11. Before names of meals.
EX. breakfast, lunch, supper, dinner
12. Before names of games
EX. cricket, football, tennis, chess
13. Before names of diseases
Ex. cancer, AIDS, malaria

11.3.3 Repetition of Article ‘The’:

- (1) When two or more adjectives qualify one noun and are connected by ‘and’, article ‘the’ is used with the first adjective only
Ex.: I have a black and blue pen.
It means I have a pen that is partly black and partly blue.
- (2) When two adjectives qualify different nouns, article ‘the’ is used before both adjectives
Ex.: I have a black and a blue pen.
It means two Pen. One black and the other blue.
- (3) When two or more nouns refer to the same person or things, ‘the’ article is used before the first
Ex.: I met the Director and Registrar.
It means both posts are held by one person.
- (4) When two or more nouns refer to different persons or things, ‘the’ article is used before each.
Ex.: I met the Director and the Registrar.
It means the two posts are held by two persons.

Check Your Progress : 2

INSERT ARTICLE 'THE' WHERE NECESSARY

1. European whom I met was in need of my help.
2. Sun shines brightly.
3. Reindeer is a native of Norway.
4. French defeated Germans.
5. Let us discuss matter in detail.
6. Japanese are the peace loving people.
7. We should not hate handicapped.
8. The feet of Indian are washed by Indian Ocean.
9. Manek chaur is busiest street in Ahmedabad.
10. If you meet him, give him message.
11. Boy you want to meet today is absent.

Check Your Progress : 3

(A) INSERT ARTICLES WHERE NECESSARY.

1. My mother reads Bhagvat Gita every day.
2. Banyan is kind of fig tree.
3. Cat loves comfort.
4. Rose is sweetest of all flowers.
5. His car struck tree, you can still see the mark on tree.
6. Less one speaks, more he can impress.
7. Higher the speed of your vehicle is, more the chances of accidents are.
8. The guide knows way
9. John got best price.
10. You are fool to say that.
11. The brave soldier lost arm in battle.
12. Sun sets in West and rises in East.
13. The doctor says it is hopeless case.
14. Have you never seen elephant?
15. What nice child Mitesh is!
16. Who wishes to take walk with me?
17. Get pound of sugar from nearest shop.
18. Draw map of India.
19. The musician was old Parsee.
20. Only best quality is sold by us.
21. Man cannot live by bread alone.
22. April is fourth month of year.
23. It was proudest moment of my life.
24. Time makes worst enemies friends.

(B) FILL IN THE BLANKS WITH SUITABLE ARTICLES.

1. Iron is.....a useful metal
2. He reads.....Bible daily
3. We never saw suchterrible accident
4. Shirisha is.....attractive girl.
5. Which is.....tallest tower in our city.
6. Sanskrit is.....difficult language.
7. My friend isEuropean.
8. I met Mr. Kumaryear ago.
9. Do you look atblue sky?
10. Tirupathy isholy place.
11. I bought pair of shoes.
12. I saw movie last night.
13. They are staying at hotel.
14. Look at woman over there! She is a famous actress.
15. I do not like basketball.
16. That is girl I told you about.
17. night is quiet. Let's take a walk!
18. price of gas keeps rising.
19. Juan is Spanish.
20. I read amazing story yesterday.
21. love is such beautiful thing.
22. I live in apartment. apartment is new.
23. I would like piece of cake.
24. I was in Japanese restaurant. restaurant served good food.
25. Sara can play guitar.

11.4 LET US SUM UP

In this unit you have learnt

- The meaning and two types of articles
- To distinguish between articles a and an
- To omit articles where not necessary

11.5 KEY WORDS

Adjective: a word that expresses an attribute of something.

Noun: a word that can be used to refer to a person, place, thing, quality or action.

Vowel: a speech sound made with the vocal tract open.

Consonant: a speech sound that is not a vowel.

11.6 BOOKS SUGGESTED

1. Raymond Murphy : Murphy's English Grammar:Cambridge University Press, 2004

2. Jayanthi Dakshina Murthy:Contemporary English Grammar:Book Palace, 2003
3. A.J.Thomson & A.V.Martinet:A Practical English Grammar:Oxford University Press,1997
4. Wren and Martin:High School English Grammar:Oxford University Press

Answers

Check Your Progress 1.

- | | | | | |
|-------|--------|--------|-------|--------|
| 1. an | 2. a | 3. a | 4. a | 5. an |
| 6. a | 7. an | 8. a | 9. an | 10. an |
| 11. a | 12. an | 13. an | 14. a | 15. an |

Check Your Progress 2.

1. The European
2. The sun
3. The reindeer
4. The French, the Germans
5. The matter
6. The Japanese
7. The handicapped
8. The Indian Ocean
9. The busiest
10. The message
11. The boy

Check Your Progress 3. (A)

1. The Bhagvat Gita
2. A kind
3. The cat
4. The rose, the sweetest
5. A tree, the tree
6. The less, the more
7. The higher, the more
8. The way
9. The best
10. A fool
11. An arm
12. The sun, the west, the east
13. A hopeless case
14. The elephant
15. A nice child
16. A walk
17. A pound, the nearest shop

18. The map
19. An old Parsee
20. The best
21. A bread
22. The fourth
23. The proudest
24. The worst

Check Your Progress 3. (B)

1. a
2. the
3. a
4. an
5. the
6. a
7. a
8. a
9. the
10. a
11. a
12. a
13. the
14. the
15. the
16. the
17. the
18. the
19. a
20. a
21. the, a
22. an, the
23. a
24. a, the
25. the



: STRUCTURE :

12.0 Objectives

12.1 Introduction

12.2 Definition of Preposition

12.3 What are prepositions exactly?

12.4 Key Words

12.5 Exercises with Answers

12.6 Assignments

12.7 Books Suggested and E-Resources

Answers

12.0 OBJECTIVES

Learning Prepositions enables the learner to understand the language in a better manner. The following are the objectives of learning prepositions.

Students will be able to:

- identify prepositions.
- define prepositions and will be able to understand the significance of learning the topic.
- recognize and utilize the prepositional phrases.
- distinguish between the preposition of time and place.
- use prepositions correctly and efficiently in real context when they need to use in their day today conversations.

12.1 INTRODUCTION

Preposition is a very important part of speech in English language. Without prepositions sentences cannot be complete and comprehensible. In general terms they describe and add to the verb and often function as a part of adverb. (foreg. He drove towards home in full speed.) Prepositions show direction, time and place. All prepositions have objects. Generally prepositions are followed by objects. Object of a preposition can be a word or a phrase it relates to. A preposition and its objects together are called prepositional phrase. For example, “look for”, “look into” or “look after”- English language has number of prepositional phrases which make the language interesting. The preposition behind the verb changes the meaning. So, let us learn prepositions first.

12.2 DEFINITION OF PREPOSITION

It is described as “a word governing, and usually preceding, a noun or pronoun or adjective and expressing a relation to another word or element in the clause,” as in ‘the man on the platform’, ‘she arrived after dinner’, ‘what did you do it for?’

Merriam Webster defines it as, “a function word that typically combines with

a noun phrase to form a phrase which usually expresses a modification or predication”

It is also defined by Dictionary.com as “any member of a class of words found in many languages that are used before nouns, pronouns, or other substantives to form phrases functioning as modifiers of verbs, nouns, or adjectives, and that typically express a spatial, temporal, or other relationship, as in, on, by, to, since, etc.”

12.3 WHAT ARE PREPOSITIONS EXACTLY ?

Prepositions are words that show the relationship between other words in the sentence. They come before nouns and pronouns and sometimes, (rarely) before other words like adjectives and verbs. They do not change their form with gender or case differences as do other words. Let us take a few self-explanatory examples.

Example: What are you doing **after** school today? (time)

Example: What did you do that **for**? (why did you do that?)

Example: I grew up **beside** that famous international school. (place, right next door)

As it can be seen from the examples above, there are prepositions of place, time and reason.. There are also prepositions of position, movement, ways and means, directions, group relationships and comparisons to name a few.

Prepositions can be classified largely on the basis of time and place. Some other prepositions are also important to learn which can make your communication clear and precise. Prepositions are short words (on, in, to) that usually stand in front of nouns (sometimes also in front of gerund verbs). Even advanced learners of English find prepositions difficult, as exact translation or other word is usually not available in any Indian language. One preposition in your native language might have several translations depending on the situation. There are hardly any rules as to when to use which particular preposition. The only way to learn prepositions is looking them up in a dictionary, reading a lot many stories in English literature. Literature always helps learning useful phrases which take prepositions after them and hence they are called prepositional phrases. Let us have a look at the table which will make it quite clear how prepositions are used in various situations.

Prepositions in relation to Time:

| Preposition | Explanation | Example |
|-------------------|--|---|
| on | days of the week | on Monday |
| in | months / seasons time of day year after a certain period of time (<i>when?</i>) | in August / in winter in the morning in 2006 in an hour |
| at | for <i>night</i> for <i>weekend</i> a certain point of time (<i>when?</i>) | at night at the weekend at half past nine |
| since | from a certain point of time (past till now) | since 1980 |
| for | over a certain period of time (past till now) | for 2 years |
| ago | a certain time in the past | 2 years ago |
| before | earlier than a certain point of time | before 2004 |
| to | telling the time | ten to six (5:50) |
| past | telling the time | ten past six (6:10) |
| to / till / until | marking the beginning and end of a period of time | from Monday to/till Friday |
| till / until | in the sense of <i>how long something is going to last</i> | He is on holiday until Friday. |
| by | in the sense of <i>at the latest</i> up to a certain time | I will be back by 6 o'clock. By 11 o'clock, I had read five pages. |

Prepositions in relation to Place (Position and Direction)

| Preposition | Explanation | Example |
|---------------------|--|---|
| in | room, building, street, town, country book, paper etc. car, taxi picture, world | in the kitchen, in London in the book in the car, in a taxi in the picture, in the world |
| at | meaning <i>next to, by an object</i> for <i>table</i> for events place where you are to do something typical (watch a film, study, work) | at the door, at the station at the table at a concert, at the party at the cinema, at school, at work at the railway station/ hotel |
| on | attached for a place with a river being on a surface for a certain side (left, right) for a floor in a house for public transport for <i>television, radio</i> | the picture on the wall London lies on the Thames. on the table on the left on the first floor on the bus, on a plane on TV, on the radio |
| by, next to, beside | left or right of somebody or something | Jane is standing by / next to / beside the car. |
| under | on the ground, lower than (or covered by) something else | the bag is under the table |
| below | lower than something else but above ground | the fish are below the surface |
| over | covered by something else meaning <i>more than</i> getting to the other side (also <i>across</i>) overcoming an obstacle | put a jacket over your shirt over 16 years of age walk over the bridge climb over the wall a fan over our head |
| above | higher than something else, but not directly over it | a path above the lake a picture above the window |
| across | getting to the other side (also <i>over</i>) getting to the other side | walk across the bridge/forest/dessert swim across the lake/river |
| through | something with limits on top, bottom and the sides | drive through the tunnel |
| to | movement to person or building movement to a place or country for <i>bed</i> | go to the cinema go to London / Ireland go to bed/ go to the office |
| into | enter a room / a building | go into the kitchen / the house jump into the flushing water |
| towards | movement in the direction of something (but not directly to it) | go 5 steps towards the house |
| ▪ onto | movement to the top of something | jump onto the table |
| ▪ from | in the sense of <i>where from</i> | a flower from the garden a student from rural area |

Other important Prepositions

| Preposition | Explanation | Example |
|---------------|---|--|
| from | <ul style="list-style-type: none"> used to show the origin of something or someone used to show the material of which something is made used to show a change in the state of someone or something | <ul style="list-style-type: none"> "Where are you from?" "I'm from India." The desk is made from pine. Things went from bad to worse. |
| of | <ul style="list-style-type: none"> used to show possession, belonging or origin used after words or phrases expressing amount, number or particular unit | <ul style="list-style-type: none"> a friend of mine a dozen of apples |
| by | <ul style="list-style-type: none"> used to show the person or thing that does something: | <ul style="list-style-type: none"> I'm reading some short stories (written) by Rabindranath Tagore. |
| on | <ul style="list-style-type: none"> used for showing some methods of travelling entering a public transport vehicle | <ul style="list-style-type: none"> It'd be quicker to get there on foot / on horse get on the train She boarded on flight. |
| in | <ul style="list-style-type: none"> entering a car / Taxi | <ul style="list-style-type: none"> She got in the car and drove fast. |
| off | <ul style="list-style-type: none"> leaving a public transport vehicle | <ul style="list-style-type: none"> She got off the bus. |
| out of | <ul style="list-style-type: none"> leaving a closed vehicle, building... | <ul style="list-style-type: none"> She got out of the car She went out of the Hall/ office/classroom. |
| by | <ul style="list-style-type: none"> used to show measurements or amounts travelling (other than walking or horse riding) | <ul style="list-style-type: none"> Their wages were increased by 12%. She went by car, by bus, by train, by air |
| at | <ul style="list-style-type: none"> age | <ul style="list-style-type: none"> In theory, women can still have children at the age of 50. At the age of 80, she is still young. |
| about | <ul style="list-style-type: none"> on the subject of; connected with | <ul style="list-style-type: none"> What's that book about? |

12.4 KEY WORDS

- 1) Object: Any preposition has an object either before or after it. (Generally Noun or Pronoun are object to the preposition) For example, "I wanted to share an idea with you."
- 2) Prepositional Phrase: A phrase (a group of words) containing a preposition at the end and change the meaning of the verb is called a prepositional phrase. English language has numerous such phrases which enrich and enhance the meanings in sentence. For example, the verb

‘ask’ takes a preposition ‘for’ behind it, it changes the meaning which is ‘to demand’. There are plenty of examples of prepositional phrases, such as, ‘look for’, ‘look after’, ‘look into’ etc.

- 3) Directional words: Prepositions are called directional words as they show directions and relations of words in the sentence.
- 4) Noun: a word used to name any of a class or thing or a person. The types of nouns are- Common Nouns, Abstract Nouns, Proper Nouns, Agent Nouns, etc.
- 5) Pronouns: A word used in a place of noun. Types of pronouns are- Demonstrative Pronoun, Personal pronoun, Interrogative Pronoun, Possessive pronoun, Relative pronoun etc. Pronouns are also object to prepositions. For example, “Can you lend your pen to me?” Here preposition is place before the pronoun.

12.5 EXERCISES WITH ANSWERS

Check Your Progress 1

HERE ARE SOME EASY EXAMPLES FOR THE BEGINNERS WHICH WILL HELP THEM UNDERSTAND HOW PREPOSITIONS ARE FREQUENTLY USED IN DAY TO DAY COMMUNICATION. THE FOLLOWING SENTENCES CAN SHOW THE PLACE OF PREPOSITIONS. THE BOLD OPTION INDICATES THE CORRECT ANSWER IN THE BRACKET.

1. This material is different that. (**from**/ to / with)
2. You should explain this them. (**to** / at / with)
3. He has been absent Monday. (**since**/for / from)
4. I haven’t been to the theatre a long time. (since / **for** /from)
5. He goes school by car. (**to** / at / on)
6. This is a comfortable house to live (on / at / **in**)
7. They are called different names. (**by**/ with / for)
8. We should not spend money luxuries. (for / **on** / with)
9. I gave him a chair to sit (**on** / at / in)
10. The new term begins June 1st. (on / in / **from**)
11. He poured the teathe mug. (**into** / on / in)
12. He said that he was very pleased my work. (**with** / on / at)

It is important to notice the difference in the usage of ‘since’ and ‘for’. Although both the prepositions are used in reference of time, they cannot be used abruptly. ‘Since’ is used always when the time is mentioned by a particular day, month or the year. (for example, Since January, or since 1984, or since 8am.etc.) ‘For’ is used when no specific point of time is mentioned. (for example, for one month, for two weeks or for ten years.)

The beginner requires to make a practice of learning prepositions through easy and simple sentences which make the context clear. So we provide an extensive practice to the learners of English.

12.6 ASSIGNMENTS

Check Your Progress : 2

| |
|---|
| A. FILL IN THE BLANKS WITH APPROPRIATE PREPOSITIONS. |
|---|

- 1) Sheela paid ___ hotel rooms ___ advance, as she had booked the rooms online.
- 2) The professor went to the wrong classroom ___ mistake.
- 3) Please make sure that you are ___ time for the Rajdhani train.
- 4) I was looking ___ my book and ___ chance I saw a hundred rupee note ___ my table.
- 5) The bike rider suddenly stopped the bike and got _____ to collect his glove that had fallen ___ the road.
- 6) I love eating ___ Ahmedabad streets.
- 7) Youngsters prefer fast food, ___ instance Pizza and Sandwiches.
- 8) We saw the cat running _____ the terrace.
- 9) As I picked up my laptop, ___ my surprise, it fell _____ in my hand.
- 10) Isha has a lot ___ common with her friend.
- 11) If the baby starts crying, pick her up ___ once.
- 12) Did you forget your wallet _____ purpose, so you wouldn't have to pay?
- 13) People go to Ambaji ___ foot before "BhadrapadiPoornima".
- 14) What do a whale and a dolphin have ___ common?
- 15) Now people prefer party plots _____ banquets for wedding purpose.
- 16) I would take coffee instead ___ tea today.
- 17) He added jiggery instead ___ sugar in the pudding to make it healthier.
- 18) What do you prefer to do ___ the weekends?
- 19) The books were ___ a high shelf. They are _____ reach of children.
- 20) I wish to go to Mahabaleshwer ___ a change.
- 21) Please inform us ___ advance, if you are not joining us for the picnic.
- 22) She often goes to her Office ___ foot as it is very close.
- 23) Do you always wash your hand ___ a soap _____ your meal _____ fail?
- 24) The kid broke the toy and threw it _____ from the window.
- 25) Shreya worked very hard forCAFinals. ___ last, she could clear it.
- 26) Poorva should reach home ___ time or her grandmother would start worrying _____ her.
- 27) For poor people, owning a house was _____ reach but now with Government Affordable Housing scheme, they can buy it.
- 28) She was roaming _____ in the garden and ___ chance she met an old friend.
- 29) Udayan was _____ danger in a high tide sea, but soon a lifeguard saw him.
- 30) Parag drinks a liter of water every morning _____ fail. He is very health conscious.

B. PREPOSITIONS AFTER VERBS

Some verbs take a preposition before the object. These prepositions are called dependent prepositions. They are usually followed by a noun or an 'ing' form. There are several such verb+ preposition combinations which are necessary to know if the student wants to master the language.

Here are some illustrations.

Check Your Progress: 3

FILL IN THE BLANKS WITH APPROPRIATE PREPOSITIONS.

1. We faced some problems when we checked ____ the hotel.
2. He did not allow us to check ____ after lunch. He said their check out time is 10 am in their hotel.
3. My friend's father passed ____ last week.
4. When Lata went to Delhi last week, I reached the airport to see her ____.
5. The butterfly flew ____ as I approached it.
6. Before the plane took ____, the airhostess instructed to fasten ____ the belts.
7. We take ____ our shoes as we enter our house.
8. The police chased the robber ____ the forest.
9. We are looking ____ a sea facing apartment.
10. When Anil's cheque was dishonoured, he wrote a letter to the manager to look ____ the matter.
11. The lawyer advised us to go ____ the papers before we sign it.
12. Positive media can help bring ____ the change in society.
13. My mother told me to look ____ my younger brother when she was going out.
14. Please turn ____ all the switches before you leave your home.
15. When you are not satisfied with the work done, speak it ____ to your colleagues.
16. Take care ____ yourself.
17. Gunjan looks ____ his younger brother as his mother is working
18. Milan goes ____ every detail of expenses before he writes accounts.
19. Gautam has never associated himself ____ any political party.
20. Mr. Rane made serious charges ____ his boss.

Check your progress: 4

1.5 C. Prepositions after Adjectives/ Nouns:

- 1) India is famous ____ her diversity.
- 2) Indians are proud ____ their traditions.
- 3) I am proud ____ my grandfather. He is an octogenarian but still very active.
- 4) Alap is not really interested ____ getting married.
- 5) Abhay is very much pleased ____ his exam results.

- 6) Maya is very angry ___ her servant as she did not turn up for work.
- 7) Hemang is very anxious ___ his son's arrival.
- 8) Sheela is very excited ___ the Kite Festival in Ahmedabad.
- 9) Mamata is very different ___ her sister ___ nature.
- 10) Punit is afraid ___ street dogs.
- 11) She is interested ___ Jazz music and her husband has a liking ___ classical music.
- 12) My brother has a bike that is similar ___ yours.
- 13) Kamal is very excited ___ buying a new car.
- 14) The teacher was pleased ___ his correct answer.
- 15) The engineer has drawn this graph ___ great precision.
- 16) They were tense because of the breach ___ agreement ___ their partner.
- 17) You will always succeed if you have done your part ___ good intentions.
- 18) Lata is extremely good ___ all European languages.
- 19) Sanjeev is very good ___ painting.
- 20) Pavan is not afraid ___ anything.

Do it Yourself

Exercise:

Fill in the blanks using proper Prepositions of Time/ Place:

- 1) Shyama is arriving ___ February ___ 13th early ___ the morning.
- 2) The weather is terrible ___ January ___ Kandala.
- 3) It is better to hire Uber ___ night if you are alone.
- 4) Purva is getting married ___ 26th May. It will be very hot ___ May.
- 5) They usually go ___ Calcutta ___ the summer ___ their daughters place.
- 6) People lived very simple life ___ 19th century.
- 7) Bhuvan graduated from University ___ 2010.
- 8) We usually go ___ our parents' house ___ Diwali and we take dinner ___ the terrace.
- 9) We generally go ___ a picnic ___ Sunday ___ the morning.
- 10) We take our lunch ___ the tree ___ 3 pm.
- 11) We met in the restaurant ___ 8pm. My friend was waiting ___ me ___ the lounge.
- 12) I like to take tea ___ the morning and Coffee ___ night.
- 13) We arranged my birthday party ___ the seventh floor ___ the building which is close ___ the hospital.
- 14) The Lilavati hospital is ___ front ___ the railway station.
- 15) Mr. Jadhav is imprisoned ___ more than a year ___ no valid reason.
- 16) Omkar picked ___ a bus from the terminus and left it ___ catch a train ___ the nearby railway station.
- 17) I take care ___ my son. My son is similar ___ me. He's quite different ___ my wife.

- 18) India is going _____ participate _____ the global economic forum.
- 19) My husband spent the milk money _____ cigarettes.
- 20) There has been a slight decrease _____ gas prices lately.
- 21) The Central Government has provided free gas cylinders _____ the BPL card holders.
- 22) He does not understand the difference _____ CNG and PNG.
- 23) In the beginning, Udayan was not accustomed _____ working in such a big company.
- 24) My favorite Indian philosopher is AdiShankaracharya. Most Westerners have never heard _____ him.
- 25) John's wife accused him _____ cheating. She thinks he is bored _____ her.
- 26) My boss told me to finish the report _____ 5 pm. After that, I could go _____ vacation.
- 27) Kate apologized _____ her son's poor behavior.
- 28) If you've got a problem, then do something _____ it!
- 29) Everyone _____ the HR department was surprised _____ the news.
- 30) Paul is very good _____ telling jokes. He reminds me _____ his father.
- 31) I'm not familiar _____ this neighborhood.
- 32) If I had to choose _____ going to heaven or hell, I'd choose heaven.
- 33) Hosni Mubarak was _____ power in Egypt for 30 years.
- 34) Alap is a fan _____ Manchester United.
- 35) NOTA stands _____ the Not Anyof the Above.
- 36) _____s company specializes _____ the management of young musicians.
- 37) I will go _____ vacation next month.
- 38) The couple ordered soup - one _____ two.
- 39) Vadodara is not bigger _____ Surat.
- 40) Krishna has to finish the project _____ 4 pm tonight.
- 41) ISCON is spreading Krishna consciousness _____ the world.
- 42) The movie was inspired _____ a book written 50 years ago.
- 43) I was able to return the product because it was still _____ warranty.
- 44) The little boy hit his friend _____ a stick.
- 45) I plan to work _____ I am 65 years old.
- 46) I wasnot able to focus _____ my work because of the loud construction work outside my window.
- 47) Fortunately, I getmany opportunities to go _____ long business trips _____ India.
- 48) This commercial was designed to appeal young women _____ their twenties and thirties.
- 49) I don't know the reason _____ ending the relationship.

- 50) As Mr. Swami had graduated _____ Harvard ____ a degree in political science, he writes articles ____ newspapers ____ politics.
- 51) I am very proud _____ my son's accomplishments.
- 52) Laura can't concentrate _____ her job because she is stressed _____ her marriage.
- 53) I don't care _____ baseball. I never watch it.
- 54) I am allergic _____ spicy food.
- 55) We are looking for someone who is skilled _____ giving presentations.
- 56) He is responsible _____ our branch in Singapore. He looks _____ everything there.
- 57) I have a question to ask related _____ your profession.
- 58) You can have a view _____ sea _____ my apartment.
- 59) The company executive didn't want to comment _____ that scandal.
- 60) You reminded me _____ my old college days.
- 61) After graduation, Joan will apply _____ some local companies _____ a job as a graphic designer.
- 62) There was much damage _____ the car.
- 63) These boots were _____ sale last week.
- 64) The United Nations has supplied the rebels _____ weapons.
- 65) I have too many problems to deal _____.
- 66) This product should appeal _____ girls in their teens.
- 67) I've never heard _____ Lyle Whitfield.
- 68) I was surprised _____ the size of her nose.
- 69) Grace is _____ her forties. She spends all her money _____ luxury goods.
- 70) Greg is involved _____ organized crime.
- 71) _____ the time, the terrorist could understand the plan, the Indian Regiment rushed _____ their abode and shot them.
- 72) There's always a risk _____ an earthquake in Japan. It's difficult to concentrate _____ your work, when you know there could be a disaster any minute.
- 73) Tina studied _____ Charles University for one year, but she graduated _____ Harvard. She is snobby. She looks _____ on people who haven't graduated college.
- 74) I need to take care _____ my little brother. He is discriminated _____ school because he has red hair. Yesterday, a bully punched him. However, my brother didn't tell _____ the bully.
- 75) The doctor elaborated _____ the patient's condition. It turns out that the rash was actually brought _____ food he ate while his stay in Malaysia.

On the basis of whatever you have learnt earlier in this chapter, you can take up this exercise which will help you master this topic.

12.7 BOOKS SUGGESTED AND E-RESOURCES:

Eastwood, John. *Oxford Practice Grammar Intermediate*. Oxford UP, 2014.

<https://www.instructorweb.com>

<https://www.lessonscorner.com>

<https://www.lessonsnips.com>

Lester, Mark & Larry Beason. *Handbook of English Grammar and Usage*. The McGraw-Hill, 2005.

Murphy, Raymond. *English Grammar in Use*. Cambridge UP, 2001.

Yule, George. *Oxford Practice Grammar Advanced*. Oxford UP, 2006.

Answers

Check Your Progress: 2

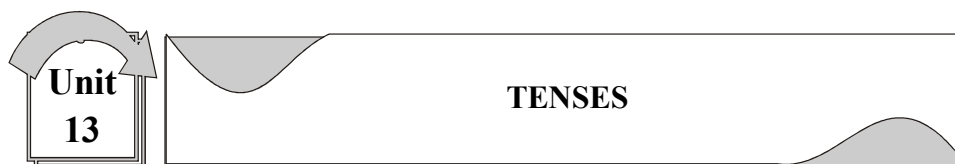
1- up- in/ 2 by /3 in /4 by, on/ 5 down, on, /6 out on, /7 for / 8 towards //9 to, apart 10 in /11 at /12 with / 13 on /14 in /15 to /16 of /17 of /18 on /19 out of //20 for/ 21 in /22 on/ 23 before, without / 24 away / 25 at/ 26 in, about/ 27 out of/ 28 under/ 29 around, by / 30 without.

Check Your Progress: 3

1-In/ 2- out/ 3- away/ 4-off/ 5-away/ 6- off, up/ 7- off/ 8- throughout/ 9- for/ into/ 11 – through/ 12- out/ 13- after/ 14- off/ 15- out./16-of/17-after/ 18-through/ 19-with/ 20-against

Check Your Progress: 4

1-for/ 2- of/ 3-of/ 4- in/ 5- with/ 6- with/ 7- about/ 8-about/ 9-from-by/ 10- of/11-in-for/ 12- to 13- about/ 14- with/ 15- with/ 16-in-with/ 17- with/ 18-at/ 19-at/ 20-of



: STRUCTURE :

13.0 Objectives

13.1 Introduction

13.2 Present Tense

13.2.1 Simple Present Tense

13.2.2 Present Continuous Tense

13.2.3 Present Perfect Tense

13.2.4 Present Perfect Continuous Tense

13.3 Past Tense

13.3.1 Simple Past Tense

13.3.2 Past Continuous Tense

13.3.3 Past Perfect Tense

13.3.4 Past Perfect Continuous Tense

13.4 Future Tense

13.4.1 Simple Future Tense

13.4.2 Future Continuous Tense

13.4.3 Future Perfect Tense

13.4.4 Future Perfect Continuous Tense

13.5 Let Us Sum Up

13.6 Key Words

13.7 Books Suggested

Answers

13.0 OBJECTIVES

In this Unit we shall

- To look at the difference among three major tenses in English language
- Enable learners of English to explore different exercises that will tell how to use the past, present, and future tenses, and, to write a sentence using a tense.

On Completing the unit, you should be able to

- Identify the past, present, and future tenses of regular and irregular verbs.
- Confident to assemble and enhance self-confidence through risk taking and carrying out independent tasks and support self learning, testing and evaluation.
- Learn about the difference between each tense and how to structure sentences by using them.

13.1 INTRODUCTION

In English, a verb is not used in the same way all the time. It changes in

different situation to show **WHEN** something happens. This is called the **TENSE** of the verb. It is interesting to note that the word “Tense” itself comes from the Latin word “tempus”, which means “Time”. So, Tense means Time. It is one of the basic concepts in English grammar. Achieving command in English language it is compulsory to study and learn tenses. We point out the time by changing verbs accordingly. E.g., There is the verb “To Play”, if you want to talk about a game arranged in the past you have to change it into “Played”. So you say: “I played very hard yesterday.” In this sentence “played” is in the past tense. The tense of a verb tells you **when something happened, if something is happening, or if something will happen**. English tenses include major two components: Time and Aspects

- i) Time expresses:
 - Past – Before Now
 - Present – Now
 - Future – After Now
- ii) Aspect can be:
 - Progressive – Uncompleted action
 - Perfective – Completed action or state

Source: www.englishclub.com/grammar/tense-what.html

There are four aspects associated with each of these tenses. An aspect here refers to the nature of action performed by the verb. Such actions should be framed under rules of grammar which help us to understand language. Different kinds of grammar are concerned with rules to express ourselves. Study of grammar makes you learn how to create sentence/message correctly. Communicative Grammar puts the accent on the actual act of communication. It gives the speaker all the tools for an effective transmission of the intended message. It involves only two major tenses: Past Tense and Present Tense. There is no future tense recognizes in it, though there are set of rules indicate futurity. In Traditional Grammar the words are categorized into parts of speech, which you combine in sentences, by following certain rules of tenses. These tenses can be broadly classified into three broad categories:

- 1) Present Tense
- 2) Past Tense
- 3) Future Tense

Each is further divided in to 4(four) sub-categories: Simple, Continuous, Perfect, and Perfect Continuous

| Tense | | |
|----------------------------------|-------------------------------|---------------------------------|
| Present Tense | Past Tense | Future Tense |
| Simple Present Tense | Simple Past Tense | Simple Future Tense |
| Present Continuous Tense | Past Continuous Tense | Future Continuous Tense |
| Present Perfect Tense | Past Perfect Tense | Future Perfect Tense |
| Present Perfect Continuous Tense | Past Perfect Continuous Tense | Future Perfect Continuous Tense |

13.2 PRESENT TENSE

13.2.1 Simple Present Tense/Indefinite Present Tense

The simple present tense is used:

- **To express a habitual action**-this tense tells us the action is not being performed at the moment of speaking.

E.g. Simple Present: I **eat** an apple every day.
 My mother **gets** up at five o'clock every day.
 S/He works, It works
 I work, you work,
 He Smokes – They smoke,
 Dog barks - Dogs bark

- To express general truth

E.g. The sun sets in the west.
 Honey is Sweet.

- To express a future event that is part of a fixed timetable or programme

E.g. The match starts at 9 o'clock tomorrow.
 The Sabarmati express leaves at 5.20

- The Simple Present tense has the same form as the infinitive but adds an 's' and 'es' to a verb following/ the third person singular.
- If sentence with Present form of 'To be' (am/is/are), 'To Have' (have/has) is used.

- **Tense Indicating Words**

| | | | | |
|-----------|-----------|-----------|----------|------------|
| Always | Often | Daily | Seldom | Every Week |
| Usually | Generally | Normally | Never | Every Year |
| Regularly | Rarely | Sometimes | Everyday | On Sundays |

Exercise:

1. My brother a Doctor. (Be)
2. Exercise blood circulation. (Improve)
3. Trees the environment clean and pure. (Keep)
4. I always the window at night because it is cold. (Close)
5. In November birds often to the south. (Fly)

1.2.2 Present Continuous Tense/Progressive Present Tense

- The present continuous tense is formed with the present tense of the auxiliary verb.

(The Infinitive **verb+ ing**)

Present Continuous Tense is used:

- For an action going on at the time of speaking

E.g. It is raining. (Now)
 Look, what is the baby doing?

- For a temporary action which may not be actually happening at the time of speaking.

E.g. I am reading biography of Mahatma Gandhi.
 He is teaching English and learning French language. (He may not be doing at the moment of speaking)

- For a planned arrangement in the near future (most usual way of expressing one's immediate plans)

E.g. I am going to the theater tonight. (It means this plan certainly implies that the tickets have been bought)
My father is going to Mumbai tomorrow.

- **Tense Indicating Words**

At the moment/at this time At present/Presently/currently/Next week/
Tomorrow(For future arrangement)

Look,see,watch,listen Now Today evening

Exercise:

1. I an apple now. (eat)
2. Someone at the door. (Knock)
3. Look, the bus(Leave)
4. We this evening at the hotel. (meet)
5. Vicky about bus services. (Complain)

13.2.3 Present Perfect Tense

- The Present Perfect Tense is formed with the present tense of **to have/has + the past participle**.

E.g. I have worked.

The Past Participle in regular verbs has exactly the same form as the simple past. i.e loved, walked etc.

The Present Perfect Tense is used:

- To indicate completed activity in the immediate past (Just)
E.g. I have just finished my work.
She has just gone out.
- To express past actions whose time is not given and not definite
E.g. Mr Patel has been to Japan.
Have you read the 'Satya Na Prayogo'?
- For an action beginning in the past which continues up to present moment (often with 'Since and 'for' phrases)
E.g. He has been in the army for two years. (He is still in the army)
Ravi has been ill since last Sunday.
- An activity completed in the past but its effect is still going on.
E.g. I have cut my finger.
Urvashi has eaten all biscuits.

The Present Perfect Tense is often used in newspapers and broadcasts to introduce an action which will then be described in the simple past tense. The time of the action is very often given in the second sentence.

E.g. The PM has decided to continue with the same scheme. This decision was announced yesterday.

- **Tense Indicating Words**

| | | | | |
|---------|-------|----------|----------|--------|
| Already | Just | Ever | Never | So far |
| For | Since | Just Now | Recently | Yet |

Exercise:

1. Wenotnews since Wednesday. (see)
2. Theyalreadythe list of their purchases. (Make)
3. Younotnewspaper yet. (read)
4.you Your lunch? (eat)
5. Ia carrot cake. (Bake)

13.2.4 Present Perfect Continuous Tense/ Progressive Present Perfect Tense

- The Present Perfect Continuous Tense is formed with **Have /has + been+ Verb with 'Ing'**
- The Present Perfect Continuous Tense is used

An action which began at some time in the past and is still continuing or is likely to continue at some time in future

E.g. Mr.Rathod has been sleeping for five hours.

They have been playing chess since four o'clock.

They have been building the bridge for several months.

- **Tense Indicating Words**

For

Since

Exercise:

1. Theyto this Nation for two years. (serve)
2. Teacherthe concept of Physics for an hour. (explain)
3. The clerk letters since she arrived. (write)
4. He in this company since 1985. (work)
5. Montee in America since 2008. (live)

13.3 PAST TENSE

13.3.1 Simple Past Tense

- Simple Past Tense is used to indicate an action completed in the past.
- In The Simple Past Tense regular verbs are formed by adding **ed** to the infinitive, Irregular verbs are vary considerably in their simple past form.
- The interrogative of regular and irregular verbs are formed with **did + Subject+ Infinitive.**

E.g. Did you complete the task?

- The Simple Past Tense is used for actions completed in the past at a definite point in time. It is therefore used for a past action when time is given.

E.g. I met him yesterday.

- When the action is clearly took place at a definite time even though this time is not mentioned.

E.g. The train was ten minute late.

I bought this car in January. (That is sometime in January)

Pratap defeated the Mughals in Haldighati.

- The sentence with past form of 'To be' (was /were) or 'To have' (had).

- **Tense Indicating Words**

Yesterday Last Night Week Month Year/Many years ago

Exercise:

1. I my wallet at the Central Mall yesterday. (Lose)
2. The guestnot its taste, because it was salty.
(Like)
3. The Golden Temple by us last Month. (Visit)
4. My Grandfather in army. (be)
5. he you on his birthday party? (Invite)

13.3.2 Past Continuous Tense/ Progressive Past Tense

- Past Continuous Tense is formed by the Past Tense of the verb **to be (was/were)** + the present participle (**ing**).
- The Past Continuous tense is used to denote an action going on at some-time in the past.

E.g. We were watching T V all evening.

When I saw him he was eating an apple.

- The Past Continuous use for Long Term Habit in the Past.
E.g. He was always grumbling.

- **Tense Indicating Words**

At that time Then At O'clock yesterday
When, While, Last week

Exercise:

1. I Cricket when you called. (Play)
2. They exercises in morning. (Do)
3. Summit for this firm in the 1990s. (Work)
4. What you last night at seven? (Do)
5. I the office when my boss called me back. (Leave)

13.3.3 Past Perfect Tense

- This tense is formed with **had + the Past Participle**.
- The Past Perfect describes an action completed before a certain moment in the past.

E.g. She had spoken nice about you.

I had eaten an apple.

I met her at Mount Abu in 2015. I had seen her last four years before.

- If two actions happened in the past, it may be necessary to show which action happened earlier or first than the other. The Past Perfect is mainly used in such situations. The simple past is used in one clause and the past perfect in the other.

E.g. When I reached the station, the train had left.

She had written the letter before I reached to class.

- **Tense Indicating Words**

Before

After When

Exercise:

1. When I arrived at the cinema, the movie (Start)
2. Amit in Hyderabad before he went to Mumbai. (Live)
3. She told me she a lot before the exam. (study)
4. After we the lunch, Vicky came in. (Eat)
5. The patient before the doctor came to the hospital. (Die)

13.3.4 Past Perfect Continuous Tense/Progressive Past Perfect Tense

- This tense is formed with **had +been +verb with ing.**
- It is used an activity began at sometime in the past and continue up to the sometime in the past.

E.g. They had been talking for over an hour before Seema arrived.

My friend gained weight because, he had been overeating.

- **Tense Indicating Words**

When

Before After

Exercise:

1. We for 12 hours when he woke us up. (Sleep)
2. We her ring for two hours and then we found it in the Kitchen.
(Look for)
3. Theyin Baroda for three years when he lost his job. (Live)
4. We in that college for three years. (Study)
5. You English for four years. (Learn)

13.4 FUTURE TENSE

13.4.1 Simple Future Tense

- Future Tense in English is **shall/will** with the infinitive without to.
- The simple future tense is used to talk about things which we cannot control. It expresses the future as fact.

E.g. It will be Diwali in a week.

I shall be thirty five next Tuesday.

- We use this tense to talk about what we think or believe will happen in the future.

E.g. I think India will win the match.

I am sure Surbhi will get the first prize.

- We can use this tense when we decide to do something at the time of speaking.

E.g. It is raining. I will take my umbrella.

- **Tense Indicating Words**

Next Year, Next MonthNextWeek, Probably Tomorrow Perhaps
Tonight

Exercise:

1. If he passes the exam, he very happy. (Be)
2. The meetingplace at 6pm. (Take)
3. If you eat all of that cake, you sick. (Feel)
4. After lunch, I to the theater to watch new movie. (Go)
5. If we finish our homework weoutside tonight. (Go)

13.4.2 Future Continuous Tense/Progressive Future Tense

- The tense is formed with future tense using **shall/will + be + verb** with 'ing.'
- We use future continuous tense to talk about actions which will be in progress at a time in the future.

E.g. I shall be working tomorrow.

I will be watching the match on TV at this time tomorrow.

- We also use this tense to talk about action in the future which are already planned or which are expected to happen in normal course of things.

E.g. The plane will be arriving soon.

I will be enjoying the beauty of nature next week.

- **Tense Indicating Words**

Tomorrow at this time Next week At this time

Exercise:

1. At midnight we (Sleep)
2. In an hour, I in front of my TV. (Sit)
3. Tomorrow at this time, I my French language exam. (Take)
4. The farmers the crops at next time. (Cut)
5. weat Agra? (Reach)

1.4.3 Perfect Future Tense

- The Perfect Future tense can be formed **shall/will + have + Past Participle**.
- The Perfect Future Tense is used to talk about an event that has not yet happened but which is expected or planned to happen by certain time in the future.

E.g. I shall have written my exercise by tomorrow.

By the end of the month, your new servant will have broken all your cups.

- When the main clause is in the future tense, we use Present Tense in the second clause to refer to the future.

E.g. The patient **will have died** before they **reach** the hospital.

- **Tense Indicating Words**

By the time

Before

Exercise:

1. Anitathe task by the end of this month. (Finish)
2. The firethe whole building before the firemen arrive. (Destroy)
3. Weback all our debts before we leave this city. (Pay)
4. By the 9 O'clock we.....dinner. (Cook)
5. The resultby the end of this month. (Declare)

1.4.4. Future Perfect Continuous Tense/ Progressive Perfect Future Tense

- Future Perfect Continuous Tense is formed **shall/will + have +been+ verb 'ing'**.
- Future Perfect Continuous Tense is used when an action beginning at some-time in future and continuing up to certain time in the future.
- Mostly this tense is not used.

E.g. We shall have been reading story books.

We shall have been saving money for many years.

The hermit will have been preaching for four days.

- **Tense Indicating Words**

By the time

For

Exercise:

1. We for an hour by the time Tushar arrives. (Discuss)
2. By the end of this month, she money for her trip. (Save)
3. The saintfor 3 hours. (Preach)
4. In the summer, Milan.....to find a new job for five months. (Try)
5. We4 hours by the time we get home. (Drive)

13.5 LET SUM UP

- In this unit you have learnt
- Verbs change form depending on their relationship to time.
- To identify the Present, Past, and Future tenses of regular and irregular verbs.

13.6 KEY WORDS

Infinitive : The simple or basic form of the verb

Implies : Express Something Indirectly

Definite : Fixed

Grumbling : speaking low, to muttering

Crop : Cultivated produce of the ground

Hermit : A person living alone as a religious disciple

Preaching : The art of delivering religious instruction

13.7 BOOKS SUGGESTED

1. English Grammar in Use by Raymond Murphy

2. Advance Grammar in Use: A Self study reference and Practice Book for Advances Learners of English by Martin Hewings
3. English Grammar & Composition by Wren & Martin
4. A Practical English Grammar by A J Thomson and AV Martinet

Answers:

| | | | |
|---------------|--|--|----------------|
| 1.2.1 | 1. Is 4. Close | 2. Improves 5. Flies | 3. Keep |
| 1.2.2 | 1. am eating 4. are meeting | 2. is knocking 5. is complaining | 3. is leaving |
| 1.2.3 | 1. have, seen 4. have, eaten | 2. have, made 5. have baked | 3. have, read |
| 1.2.4 | 1. have been serving 3. has been writing 5. has been living | 2. has been explaining 4. has been working | |
| 1.3.1. | 1. lost 4. was | 2. did, like 5. Did, invite | 3. was visited |
| 1.3.2 | 1. was playing 4. were doing | 2. were doing 5. was leaving | 3. was working |
| 1.3.3. | 1. had stared 4. had eaten | 2. had lived 5. had died | 3. had studied |
| 1.3.4. | 1. had been sleeping 3. had been living 5. had been learning | 2. had been looking for 4. had been studying | |
| 1.4.1. | 1. will be 4. shall go | 2. will take 5. shall go | 3. will feel |
| 1.4.2. | 1. shall be sleeping 3. shall be taking 5. shall be reaching | 2. shall be sitting 4. will be cutting | |
| 1.4.3. | 1. will have finished 3. will have paid 5. will have declared | 2. will have destroy 4. will have cooked | |
| 1.4.4. | 1. will have been discussing 3. will have been preaching 5. will have been driving | 2. will have been saving 4. Will have been trying | |

: STRUCTURE :

- 14.0 Objectives**
- 14.1 Introduction**
- 14.2 Modal Auxiliaries**
 - 14.2.1 Shall**
 - 14.2.2 Will**
 - 14.2.3 Should**
 - 14.2.4 Would**
 - 14.2.5 Can**
 - 14.2.6 Could**
 - 14.2.7 May**
 - 14.2.8 Might**
 - 14.2.9 Must**
 - 14.2.10 Ought**
 - 14.2.11 Need**
 - 14.2.12 Dare**
- 14.3 Let Us Sum up**
- 14.4 Key Words**
- 14.5 Books Suggested**

Answers

14.0 OBJECTIVES

In this unit we shall

- Receive instructions using modals.
- Differentiate between the models used for possibility, obligation and necessity by identifying these types of modals in the language around us.
- Demonstrate an ability to reason deductively using modal forms.

14.1 INTRODUCTION

Shall, Should, will, would, can, could, may, might, must, ought, need, dare are called modal auxiliaries. These are also termed as defective verbs, because some parts are lacking in them. They have no-s in the third person singular; they have no infinitive and *ing* forms. These modal auxiliaries have three common characteristics.

1. They are never used alone. A principal verb is either present or implied.
 - I can fly a plane.
 - He should learn swimming.

2. The modal auxiliaries have a single form through the present tense, whatever be the person.
 - I can swim.
 - He can swim.
3. The modal auxiliaries do not have the infinitive or participle forms.
You cannot say: to shall, to must, to may, etc.

14.2 MODAL AUXILIARIES

Let us try to understand the usage of different modal auxiliaries.

14.2.1 Shall

- With the first person:

1. I shall leave for Calcutta tomorrow.
2. We shall discuss the matter with the principal.
3. We shall invite them to dinner.

Here, shall expresses the strong possibility or near certainty of an action or event which is to take place in the future.

- With the second and third person:

1. Shall in the second and third persons may express a command.
 - Thou shall not steal.
 - You shall go at once.
2. Sometimes it is used to make promise.
 - He shall be given a present if he passes this year.
 - You shall get a medal if you stand first.
3. It is also used to express a threat.
 - You shall regret this.
 - They shall pay for this in due course.
4. It sometimes expresses determination.
 - You shall apologies.
 - You shall obey me, as long as you work here.

14.2.2 Will

- With the first person:

Will expresses determination on the part of the speaker, or a promise, threat or willingness.

1. Determination:
 - I will do it, whatever happens.
 - We will not surrender.
2. Promise:
 - I will do whatever I can do to help you.
 - I will try to get you a job in bank.
3. Threat:
 - I will teach him a lesson.
 - We will dismiss you from service.

4. Willingness:
 - All right, I will come with you.
 - We will attend the meeting.
 - With the second and third person:
 - The train will leave at 7:30 P.M.
 - I am sure you will pass this time.

Here, will expresses simple future. The action or event which is almost certain to take place.

Note: The distinction between shall and will have been breaking down to some extent and are now strictly observed only by precise speakers. Shall has been steadily losing ground in the second and third persons. In the first person, shall is still being used to indicate the simple future.

14.2.3 Should

1. Should is the past tense of shall and is used as such in Indirect speech.
 - The captain said that players should assemble at college at 4 P.M.
2. Should expresses duty or obligation in all the three persons.
 - I should not be unfair to him.
 - We should have given him a helping hand.
3. Should is used in conditional clauses expressing possibilities, suppositions, etc.
 - If he should come, ask him to wait.
 - Should it rain, there will be no panic.
4. Should express less possibility than shall.
 - I should be happy to meet Raj.
5. Should is used in main clauses which are preceded or followed by a clause expressing unreal conditions.
 - If I were you, I should accept the post.
 - No, Hari, I shouldn't do that, if I were you.
6. Should is the only Auxiliary that may be used after lest.
 - Watch and pray lest you should fall into temptation.
 - The police surrounded the house lest the criminal should escape.
7. Should is also used in the expression 'should like to' which is a polite form of making a statement.
 - I should like to congratulate the speakers on the high level of the debate we have had.
8. Should also express possibility or likelihood.
 - I should be able to beat him.
 - You should be able to finish this work in time.

14.2.4 Would

1. Would is the past tense of will and is used as such in Indirect speech.
 - The manager said that the office would be closed on Friday.

2. Would express willingness.
 - The doctor said he would visit the patient.
 - He said he would try his best to help me.
3. Would express a customary action in the past.
 - After dinner the students would sit in the common room and chat for a while.
4. Would and would like to express a wish.
 - I would know what my duty is.
 - I would like to know what my duty is.
5. Would rather express choice or preference.
 - I would rather read a novel than see that useless picture.
 - She would rather die than marry him.
6. Would is used for asking polite questions.
 - Would you like a cup of coffee?
 - Would you, please, call me a taxi?
7. Would is used in the main clause, when preceded or followed by a subordinate clause expressing an impossible or improbable condition.
 - If I were a king, I would make you my queen.

14.2.5 Can

1. Can express ability.
 - He can run a mile in four minutes.
 - She can play tennis very well.
2. Can is also used in the sense of may to give permission, though may is more correct.
 - You can take one of those books, if you like.
 - You can go now.

14.2.6 Could

1. Could is the past tense of can and is used to indicate ability that existed in the past.
 - In my younger days I could run four miles at a stretch.
 - Why couldn't you attend the meeting yesterday?
2. Could is used as the past tense of can in Indirect speech.
 - She said that she couldn't climb up the hill.
3. Could is used to express possibility, or uncertainty or something dependent on unreal conditions.
 - You could do it, if you tried hard.
4. Could is also used to ask polite questions.
 - Could I have a word with you?
 - Could you, please, take me to the principal?

14.2.7 May

1. May is used to express permission.
 - May I come in, please?
 - May I go home now?
2. May is also used to express possibility.
 - She may agree or she may not.
 - The war may come to an end soon.
3. May is used for expressing wish.
 - May his soul rest in peace.
 - May God bless you!
4. May is used in subordinate clauses that express purpose.
 - Eat that you may live, don't live that you may eat.

14.2.8 Might

1. Might is the past tense of may and is used as such in Indirect speech.
 - He said that he might stand for election to the assembly.
2. Might is used to indicate a more doubtful possibility than may.
 - I might pass.
 - The patient might recover.
3. Might is used when you want to be extremely polite during a discussion or when you wish to express gentle reproach or admonition.
 - If I might interrupt you for a moment, Sir, how is this new scheme going to help restore normalcy?

14.2.9 Must

Must remain unchanged, or uninflected in form, whatever be its tense or the number and person of the subject. It can point to the present or future. It can refer to the past only when it is with the present perfect of the principal verb.

- He must have gone home.
 - We must be loyal to our country.
1. Must express compulsion or strong obligation or duty. It is much stronger than should.
 - He must apologise for his mistake.
 - We must be loyal to our country.
 2. It expresses necessity.
 - We must get up early and start on our way.
 3. It expresses probability or likelihood.
 - He must be mad to do this.
 - That must have been a shooting star.
 4. It signifies strong determination.
 - I must go to Kashmir in the summer, whatever happens.

14.2.10 Ought

Ought was originally the past tense of owe; but now it generally points to present and future time. It differs from other auxiliaries in being followed by the to-form of the infinitive and not the simple form. Ought is not as forceful as must, but is stronger than should. Ought to express duty, necessity, fitness, moral obligation, etc.

- They ought to help him.
- He ought to attend office regularly.
- You ought to obey your parent.

When ought to refers to past time, it is followed by the perfect infinitive.

- He ought to have helped him.
- We have done things which we ought not to have done.

14.2.11 Need

1. Need is used both as a principal verb and as an auxiliary. As a principal verb it is used in the sense of requirement.
 - He needs my help.
 - We need two more players for the team.
2. But as an auxiliary need is uninflected and is commonly used with not.
 - He need not ask my permission.
 - You need not mention this to anyone else.
3. Sometimes it is used with hardly.
 - I need hardly say that I am very grateful.
4. It can be used with only.
 - He need only say what he wants.
5. Need is usually used in questions without not.
 - Need he wait any longer?
 - Need I come again?
6. Need without not is also used in the following kinds of statements.
 - You need pay only RS. 50/- as the first installment.
 - I don't think we need copy all these figures.
7. When referring to past time, need is followed by the perfect infinitive.
 - He need not have lost his temper.
 - They need not have come all this way.

14.2.12 Dare

1. Dare is used both as a principal verb and as an auxiliary. As a regular verb it is used in the sense of defy, challenge or face boldly and is regularly inflected.
 - He does not dare to swim the channel.
 - He dares you to do it.
2. As an auxiliary, dare is uninflected and is commonly used with not, or

in interrogative sentences, and only occasionally in positive statements.

- He dare not do so.
- I dare not take such a risk.
- Dare he say that to the boss?
- How dare he do such a thing?

Check Your Progress : 1

• CHOOSE THE CORRECT OPTION

1. My grandmother is eighty-five, but she still read and write without glasses. (Ability)
A. Can B. Could C. May
2. I come with you?
A. Can B. Will C. Would
3. you help me with the housework, please?(Polite request)
A. Could B. Will C. Should
4. There was a time when I stay up very late.(Past ability)
A. Would B. Could C. Can
5. You not lose any more weight. You are already slim.(Necessity)
6. We not make the first move.(Prohibition)
A. Must not B. Will not C. Can not
7. It is snowing outside so I stay at home.(Intention)
A. May B. Will C. Can
8. I get you a shawl from Kashmir.(Promise)
A. Will B. Would C. Can
9. you mind if I borrowed your car?(Permission)
A. Will B. Would C. Should
10. you take care of my dog for a day?(Polite request)
A. Will B. Shall C. Should
11. Our country become a super power by 2025.(possibility)
A. May B. Might C. Will
12. She sell her home because she needs money.(weak possibility)
A. May B. Might C. Could

Check Your Progress : 2

• CHOOSE THE CORRECT OPTION

1. Jonathan ski really well and he often wins his races.
A. Will B. Would C. Can
2. I go to the party but I'm still not sure.
A. May B. Might C. Could
3. I think you go out more and meet new people.
A. Will B. Shall C. Should

4. This is a secret between you and me, so we tell anyone.
A. Must not B. Will not C. Can not
5. It's dangerous to go into deep water if you swim.
A. Must not B. Will not C. Can not
6. I go out later with my parents but I don't really know.
A. May B. Might C. Could
7. All passengers remain in their seats and not use their mobile phones.
A. May B. Need C. Must
8. you please phone me in the evening?
A. May B. Might C. Could
9. You wear a uniform when you're in the army.
A. May B. Need C. Must
10. You not come with me. I can handle it alone.
A. May B. Need C. Must

Check Your Progress : 3

• Use 'Can', 'Can't', 'Could', or 'Couldn't'.

1. you swim when you were 10?
2. We get to the meeting on time yesterday because the train was delayed by one hour.
3. He's amazing, he speak 5 languages including Chinese.
4. I drive a car until I was 34, then I moved to the countryside so I had to learn.
5. I looked everywhere for my glasses but I find them anywhere.
6. She's 7 years old but she read yet – her parents are getting her extra lessons.
7. I read the book three times but I understand it.
8. James speak Japanese when he lived in Japan, but he's forgotten most of it now.
9. I understand the chapter we had to read for homework. It was so difficult.
10. I lift this box – it's too heavy! Would you help me?
11. Lucy make it to our meeting after all. She's stuck in traffic at the moment.
12. John play tennis really well. He's champion of his club.
13. Unfortunately, I really sing at all! No-one in my family is musical either.
14. I open this window. I think it's stuck!
15. Gill play the piano. She's never studied it.

Check Your Progress : 4

• Put in 'must + infinitive' or 'must + have + past participle'.

1. Keiko always does really well on exams. She _____ (study) a lot.
2. That woman drives a very expensive car. She _____ (have) a lot of money.
3. You _____ (practise) a lot before you gave your speech. It was really great.
4. When Lizzie got home yesterday, there were flowers on the table. Her husband _____ (buy) them.
5. Where is my purse? I saw it earlier, so it _____ (be) in this room.
6. Sarah couldn't find her glasses. She thought she _____ (leave) them at her office.
7. It _____ (be) cold outside. That man in the street is wearing a coat.
8. All my plants _____ (be) dead! I forgot to water them before I left for my holiday.
9. Susie is so late! She _____ (miss) the train.
10. There's rubbish all over my garden! A fox _____ (be) in the bin.
11. Anna has a huge library in her house. She _____ (love) books.
12. Oh no, I don't have my keys! I _____ (leave) them in the taxi.
13. When Lucy got home she found the ice cream had melted. It _____ (be) too hot in the car.
14. If you haven't eaten all day, you _____ (be) hungry.
15. Jimmy and Louisa _____ (be) very tired. They have a new baby.
16. It _____ (rain) a lot in the night. There are puddles everywhere.
17. David _____ (be) happy. His girlfriend just agreed to marry him.
18. What an amazing kitchen you've got! You _____ (like) cooking.
19. John _____ (eat) all the biscuits! There are none left.
20. When I got up this morning, the kitchen was spotless. Lily _____ (tidy) it before she went to bed last night.

Check Your Progress : 5

• Put in 'can't' or 'must'.

1. Why is that man looking around like that? He _____ be lost.
2. That woman _____ be a doctor! She looks far too young.
3. John always fails the tests, even though he's clever. He _____ study enough.

4. The food is really good at that restaurant. They _____ have a great chef.
5. Who's that at the door? It _____ be Susie – she'll still be at work now.
6. This _____ be John's house. This house has a red door, and it's number 24, just like he said.
7. Julie _____ have much money, or she would buy a new car. Her old one is falling apart.
8. He _____ be at work now, can he? It's nearly midnight.
9. What a lot of lovely flowers you have! You _____ really like gardening.
10. David _____ drink a lot of coffee. He's finished two packets already this week!
11. This _____ be Jamie's coat. He's very tall, and this is tiny.
12. Her life _____ be easy. She has four children and very little money.
13. Where's Lucy? She _____ be at the library, as she often goes there at this time.
14. This bill _____ be right! Rs 50 for two cups of coffee!
15. Emma's amazingly good at the piano. She _____ practise a lot.
16. The car in front is driving so slowly that I think they _____ be looking for something.
17. You've already eaten enough for three people! You _____ still be hungry!
18. This book _____ belong to the library. It's certainly not mine.
19. It only takes three hours to fly from London to Sydney? That _____ be correct!
20. There _____ be something wrong with the fridge! It's making a very unusual noise.

14.3 LET US SUM UP

In this Unit, we have got the information and use of Modal Auxiliaries. These verbs can be used as helping verbs also; they decide the intention of many verbs. Modals are used in language to make language effective and semantically coherent.

14.4 KEY WORDS

Surrender: stop resisting to an enemy or opponent and submit to their authority.

Distinction: a difference or contrast between similar things or people.

14.5 BOOKS SUGGESTED

1. Contemporary English Grammar Structures and Composition by David Green. Macmillan.
2. High School English Grammar and Composition by P.C. Wren and H. Martin. S Chand & Company Limited, 1995.

3. Learners English Grammar And Composition by N.D.V. Prasada
Rao .S. Chand Publishing, 2000

Answers:

Check Your Progress 1:

| | | | | | |
|-----|-----|-----|------|------|------|
| 1 A | 2 A | 3 A | 4 B | 5 B | 6 A |
| 7 B | 8 A | 9 B | 10 A | 11 A | 12 B |

Check Your Progress 2:

| | | | | | |
|-----|-----|-----|------|-----|-----|
| 1 C | 2 B | 3 C | 4 A | 5 C | 6 B |
| 7 C | 8 C | 9 C | 10 B | | |

Check Your Progress 3:

| | | | | |
|----------|------------|----------|------------|------------|
| 1 Could | 2 Couldn't | 3 Can | 4 Couldn't | 5 Couldn't |
| 6 Can't | 7 Couldn't | 8 Could | 9 Couldn't | 10 Can't |
| 11 Can't | 12 Can | 13 Can't | 14 Can't | 15 Can't |

Check Your Progress 4:

| | | |
|---------------------|---------------------|-----------------------|
| 1 must study | 2 must have | 3 must have practiced |
| 4 must have bought | 5 must be | 6 must have left |
| 7 must be | 8 must be | 9 must have missed |
| 10 must have been | 11 must love | 12 must have left |
| 13 must have been | 14 must be | 15 must be |
| 16 must have rained | 17 must be | 18 must like |
| 19 must have eaten | 20 must have tidied | |

Check Your Progress 5:

| | | | | |
|----------|----------|---------|----------|---------|
| 1 Must | 2 Can't | 3 Can't | 4 Must | 5 Can't |
| 6 Must | 7 Can't | 8 Can't | 9 Must | 10 Must |
| 11 Can't | 12 Can't | 13 Must | 14 Can't | 15 Must |
| 16 Must | 17 Can't | 18 Must | 19 Can't | 20 Must |

યુનિવર્સિટી ગીત

સ્વાધ્યાય: પરમં તપ:

સ્વાધ્યાય: પરમં તપ:

સ્વાધ્યાય: પરમં તપ:

શિક્ષણ, સંસ્કૃતિ, સદ્ભાવ, દિવ્યબોધનું ધામ
ડૉ. બાબાસાહેબ આંબેડકર ઓપન યુનિવર્સિટી નામ;
સૌને સૌની પાંખ મળે, ને સૌને સૌનું આભ,
દશે દિશામાં સ્મિત વહે હો દશે દિશે શુભ-લાભ.

અભણ રહી અજ્ઞાનના શાને, અંધકારને પીવો ?
કહે બુદ્ધ આંબેડકર કહે, તું થા તારો દીવો;
શારદીય અજવાળા પહોંચ્યાં ગુર્જર ગામે ગામ
ધ્રુવ તારકની જેમ ઝળહળે એકલવ્યની શાન.

સરસ્વતીના મયૂર તમારે ફળિયે આવી ગહેકે
અંધકારને હડસેલીને ઉજાસના ફૂલ મહેકે;
બંધન નહીં કો સ્થાન સમયના જવું ન ઘરથી દૂર
ઘર આવી મા હરે શારદા દૈન્ય તિમિરના પૂર.

સંસ્કારોની સુગંધ મહેકે, મન મંદિરને ધામે
સુખની ટપાલ પહોંચે સૌને પોતાને સરનામે;
સમાજ કેરે દરિયે હાંકી શિક્ષણ કેરું વહાણ,
આવો કરીયે આપણ સૌ
ભવ્ય રાષ્ટ્ર નિર્માણ...
દિવ્ય રાષ્ટ્ર નિર્માણ...
ભવ્ય રાષ્ટ્ર નિર્માણ



DR. BABASAHEB AMBEDKAR OPEN UNIVERSITY

(Established by Government of Gujarat)

'Jyotirmay' Parisar,

Sarkhej-Gandhinagar Highway, Chharodi, Ahmedabad-382 481

Website : www.baou.edu.in