

EXERCISE 4

In the Veda we have ancient thought expressed in ancient language. Without insisting on the fact that even chronologically the Veda is the first book of the Aryan nations, we have in it, at all events, a period of intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the Veda we see man left to himself to solve the riddle of the world. We see him crawling on like a creature of the earth with all the desires and weaknesses of animal nature. Food, wealth and power, a large family and a long life, are the themes of his daily prayers. But he begins to lift up his eyes. He stares at the tent of heaven, and asks who supports it? He opens his ears to the winds, and asks them whence and whither? He is awakened from darkness and slumber by the light of the sun and him whom his eyes cannot behold, and who seems to grant him the daily pittance of his existence, he calls his life, his breath, his brilliance Lord and Protector. He gives names to all the powers of nature and after he has called the fire—Agni, the sun light—Indra, the storms—Marut, the dawn—Usha, they all seem to grow

naturally into beings like himself, nay, greater than himself. He invokes them, he praises them, he worships them. But still with all these gods around him, beneath him, and above him, the early poet seems ill at ease within himself. (360 words)

Topic:- Veda's Reflection of Man's Intellectual Journey

Veda, the first book of Aryans, has recorded all events of intellectual journey of man. It has mentioned that initially man solves all mysteries of the world himself.

Despite having weaknesses, he strives for his basic requirements and desires for his survival. Later, he begins ~~to~~ looking towards the heaven, winds and sun to find support. The powerful forces of nature, which he believes, provide support for life is regard as the Lord or the protector. He has many gods for every powerful thing in nature, including fire, sunlight, storms and dawn. He starts praising, worshipping and relying on these forces but in spite of having so many gods, the ancient man was not happy with his life.

Words of Passage = 360

Words of Precis = 117

Q.3. Read the following passage carefully and answer the questions given at the end. (20)

In its response to 9/11, America has shown itself to be not only a hyperpower but increasingly assertive and ready to use its dominance as a hyperpower. After declaring a War on Terrorism, America has led two conventional wars, in Afghanistan and Iraq, demonstrating its overwhelmingly awesome military might. But these campaigns reveal something more: America's willingness to have recourse to arms as appropriate and legitimate means to secure its interests and bolster its security. It has set forth a new doctrine: the right of pre-emptive strike when it considers its security, and therefore its national interests, to be at risk. The essence of this doctrine is the real meaning of hyperpower.

Prime Minister Tony Blair has consistently argued that the only option in the face of hyperpower is to offer wise counsel. But increasingly this is a course that governments and people across the world have refused. The mobilisation for war against Iraq split the United Nations and provoked the largest anti-war demonstrations the world has ever seen. And through it all, America maintained its determination to wage war alone if necessary and not to be counselled by the concerns of supposedly allied governments when they faithfully represented the wishes of their electorates. Rather than engaging in debate, the American government expressed its exasperation. The influential new breed of neoconservative radio and television hosts went much further. They acted as ringmasters for outpourings of public scorn that saw French fries renamed 'freedom fries' and moves to boycott French and German produce across America. If one sound-bite can capture a mood, then perhaps it would be Fox News' Bill O'Reilly. At the height of the tension over a second Security Council resolution to legitimate war in Iraq, Mr O'Reilly told his viewers that the bottom line was security, the security of his family, and in that matter 'There's no moral equivalence between the US and Belgium'. It is, in effect, the ethos of hyperpower articulated and made manifest in the public domain of 24-hour talk. And America's willingness to prosecute war has raised innumerable questions about how it engages with other countries. Afghanistan has seen the removal of the Taliban. But there are no official statistics on the number of innocent civilians dead and injured to achieve that security objective. The people of Afghanistan have witnessed a descent into the chaos that preceded the arrival of the Taliban, a country administered not by a new era of democracy under the tutelage of the hyperpower, but merely by the return of the warlords. Beyond Kabul, much of the country remains too insecure for any meaningful efforts at reconstruction and there is enormous difficulty in bringing relief aid to the rural population.

Questions: (4 marks each)

1. Why does the doctrine of power set by neo-imperial America deny space to counselling?
2. What is the essence of 'moral equivalence' whereas War has no moral justification?
3. Why do countries occupied and under the tutelage of hyperpower have no peace?
4. Arguably Europe and hyperpower US are at cross purposes over the concept of war. Are they? Why?
5. What Tony Blair meant by 'wise counsel', and did it prevail?

1) opium has sedative function. It is used to ease the pain. It reduces irritation and is used for intoxicification. Overall, opium reduces the intensity of painful and disturbing symptoms.

2) By the phrase "religion is the opium of people", Marx means that religion functions as opium for one's well-being and happiness as it abates the pain caused by physical and mental sufferings. Besides, religion also relieves the distress and tension between the two oppositely blessed socio-economic classes. Thus, it allays the apprehension prevailing in society and within the man himself.

3) According to Marx, the presence of history is the scientific view of nature of man. He ~~believed~~ did not believe on the existence of any Supernatural Being or God in governing man's life. Instead, he believed that our history governs every aspect of our life.

4) By the phrase "perhaps he could not find time to study Islam", writer suggests that if Marx had ever studied Islam, he would have realized what role religion plays in ~~every~~ ~~or~~ sphere of man's life and how the existence of God is reflected through nature. Thus, Marx would have believed on religious idealism if he had studied Islam.