

## EXERCISE 9

Education ought to teach us how to be in love always and what to be in love with. The great things of history have been done by the great lovers, saints, men of science and artists, and the problem of civilization is to give every man a chance of being a saint, a man of science or an artist. But the problem cannot be solved unless men desire to be saints, men of science, or the artists, if not of the saint, as a being with peculiar gifts, not as one who exercise more precisely and incessantly perhaps activities which we all ought to exercise. It is commonplace now that art has ebbed away out of our ordinary life, out of all things which we use and that it is practised no longer by workmen but only by a few painters and sculptors. That has happened because we no longer recognise the aesthetic activity as an activity of the spirit and common to all men. We do not know that when a man makes anything he ought to make it beautiful for the sake of doing so and that when man buys anything he ought to demand beauty in it for the sake of that

beauty. We think of beauty if we think of it at all as mere source of pleasure and therefore it means to us an ornament added to things for which we can pay extra as we choose. But beauty is not an ornament to life or the life or the things made by men. It is as essential part of both.

## Absence of the Spirit of Art

Education teaches a man how and what to love. The men who had learned this created history. The problem with today's men is not that they do not have this skill rather they are so busy in everyday life that they do not want to indulge in such activities which reflect their god-gifted talents. There are only a few people left who practice art because today's men no longer take interest in the beauty of art. They think of the beauty as merely an ornament that beautify their lives and not as an essential thing.

Total words = 266

Words in precis = 95

In India begging has become a profession and the beggars continue to increase in numbers. So, vast indeed is the fraternity of these beggars that foreigners visiting India, especially, cities like Varanasi, our cities of pilgrimage, have been led to call our cities the cities of beggars and of dust! There are no statistics available for estimating their number, but that is not needed for our present purpose. Of course, any practical reform in this matter does not require a close investigation into the causes and conditions of the existence of beggars, but we are here concerned with the question of seeing how these beggars live and what, in particular, is the effect on society of their existence. As already suggested, the vastness of the number of the Indian beggars is evident to any visitor from a foreign country. The causes of the increase in the number of beggars are many, but of these we may just consider only a few. For good or evil, Indians have been very religious in their outlook on life, and also very generous and hospitable towards those who go to them for begging. Our Puranas and Shastras point out that giving charity to beggars ensures Moksha in the next world. The social conscience developed from such an article of faith has been the main cause of the increase in the number of beggars. They are always sure of finding people anxious to go to heaven by offering doles and donations to the needy and so they are thriving. There are many beggars whose profession has been hereditary-a strange perversion of human nature, which, as we are told, ought to eat out of the sweat of its brow. The most amusing spectacle from the point of view of reason, is to see able-bodied persons, dressed in abundance of rags and many coloured clothes wandering about the streets and going from house to house regularly at certain hours for no more serious a purpose than that of begging! This might be seen at almost any village and town in our country. For ages uncounted this thing has been going on. The ignorant masses have a fear of the curse supposed to emanate from the mouths of angered beggars, and thus the beggars get more than they need. In fact, strange as it might seem, a considerable number of these beggars are richer. Than their poor patrons! With the percolation of social consciousness among the modern educated Indians, the problem of beggars is today being seriously thought about and ways and means are being seriously mooted on how to solve this problem. When we read how in the West, for example, begging has become a crime coming under the vagrancy acts of Parliaments and when we know that in some countries people are warned that "Those who do not work, neither shall they eat" we begin to think how depressing is the situation in India. Poverty, no doubt, is one of the major causes of begging, and unemployment and increase in population have also been responsible for the same, but the disease-of begging has deeper roots in the social consciousness of us all, and it is to this that any reformer has to turn. We must make it clear to the masses that there is no special glory of Punya in giving charity to the able-bodied persons, and that such misplaced charity is only increasing idleness and chronic poverty. If the masses are educated in social science, its elementary principles at any rate, there will be a gradual lessening of the number of beggars in our country. The State, too, has to devise laws for checking the growth of beggars. Some strict laws against vagrants must be put into practice in every city and village in India. It is more important to introduce them in holy cities where the beggars are leading the most unholy life. Finally, it is for the development of saner outlook on life that we must agitate if we are to root out this evil of beggary. In one form or another, begging has become the most widespread thing today. Some are honourable, modernised beggars in pants and boots and ties and they have subtler ways of exploiting their patron victims.

**Q. 3 Read the following passage carefully and answer the questions that follow.**

(20)

In barely one generation, we've moved from exulting in the time-saving devices that have so expanded our lives, to trying to get away from them- often, in order to make more time. The more ways we have to connect, the more many of us seem desperate to unplug. Like a teenager, we appear to have gone from knowing nothing about the world to knowing too much, all but overnight.

The average person spends at least eight and a half hours a day in front of the screen. The average teenager spends or receives 75 text messages a day. Since luxury, as any economist will tell you, is a function of scarcity, the children of tomorrow will crave nothing more than freedom, if only for a short while, from all the blinking machines, streaming videos and scrolling headlines that leave them feeling empty, and too full all at once. The urgency of slowing down - to find the time and space to think - is nothing new, of course, and wiser souls have always reminded us that the more attention we pay to the moment, the less time and energy we have to place it in some larger context. Even half a century ago, Marshall McLuhan warned, "When things come at you very fast, naturally you lose touch with yourself."

Yet few of those voices can be heard these days, precisely because 'breaking news' is coming through perpetually on the news channels, and Meena is posting images of her summer vacation and the phone is ringing. We barely have enough time to see how little time we have. And the more that floods in on us, the less of ourselves we have to give to every snippet.

We have more and more ways to communicate, as Thoreau noted, but less and less to say. Partly because we are so busy communicating. And - as he might also have said - we are rushing to meet so many deadlines that we hardly register that what we need most are lifelines. So what to do? The central paradox of the machines that have made our lives so much brighter, quicker, longer and healthier is that they cannot teach us how to make the best use of them; the information revolution came without an instruction manual. All the data in the world cannot teach us how to sift through data; images don't show us how to process images. The only way to do justice to our onscreen lives is by summoning exactly the emotional and moral clarity that cannot be found on any screen.

Maybe that is why more and more people, even if they have no religious commitment, seem to be turning to yoga or meditation, or tai chi; these are not New Age fads so much as ways to connect with what could be called the wisdom of old age. A series of tests in recent years has shown that after spending time in a quiet rural setting, subjects "exhibit greater attentiveness, stronger memory and generally improved cognition. Their brains become both calmer and sharper." More than that, empathy, as well as deep thought, depends on neural processes that are "inherently slow". The very ones our high-speed lives have little time for.

**QUESTIONS:**

- (1) According to the author, what is likely to become a scarcity in the future?
- (2) What ability have people lost thanks to the constant inflow of data?
- (3) Why does the author say, "We have more and more ways to communicate, but less and less to say"?
- (4) Why are people taking an active interest in old-age fads?
- (5) Why is modern man unable to empathise with others?

# English (Precis and Composition)

## Part II

QNO: 2

Make a precis of the given passage and suggest a suitable title.

### The Menace of Begging in India

In India, the profession of begging is increasing. The foreigners coming to visit the holy cities of India call these places as the cities of beggars. So, the question of consideration here is that how these beggars are affecting the society. One of the main causes of increase in the number of beggars in India is the religious perceptions of Indians that charity given to these beggars can cause them any gain in the life hereafter. It has now become a hereditary profession and these professional beggars beg at specific hours of the day. It is the ignorance of the people that causes even abled persons to continue begging. But the modern and

educated people have now started to look for the solution of this menace. Some countries in the West have declared ~~crime~~ begging as crime but some social issues like poverty, unemployment and increase in population cause people to beg in India. But these are not the sole causes as there are many other deeper social fault lines. The promotion of this outlook is necessary that giving charity to fit persons just increases their idleness and escalates poverty. The education in social sciences is essential in this regard. Strict laws can also be implemented specially in the holy cities where these beggars are in greater number. Also, begging have many other forms as some suited booted persons have their own ways of begging.

Words in Passage = 711

Words in Precis = 233

QNO: 3

Read the given passage carefully and answer the questions.

(1)

According to the author, what is likely to become a scarcity in the future?

Answer:

According to the author, people, today, spend so much time in front of the screens and sending and receiving messages. They are so full of the luxury having everything on their table with no difficulty in this machine age, are well informed about what is happening out in the world that they have no time to stop and think about themselves. So, it is the freedom of oneself that is likely to become a scarcity in the future.

(2)

Answer:

The writer quotes a saying of Marshall McLuhan in the passage

that says that when things come to a person very fast, he loses touch with himself naturally. It means that the person does not find time to think for himself. Despite being aware of so much, he is always deprived of knowing about himself.

(3)

Answer:

By more and more ways, the writer means the advanced technology that has provided man with so many sources with which he can communicate with anyone in any corner of the world. He is so busy in showing off his life that he communicates everything with others i.e. on social media but he does not have anything to say as everyone is busy in his own life.

(4)

Answer:

Due to the modern age, people



are so overwhelmed with the technology but empty from inside. In this modern world, they hardly find peace both physical and mental. So, for getting peace and time for themselves, they are taking interest in old-age fads like yoga and meditation.

(5)

Answer:

The modern man is unable to empathise with others because he does not have time even for himself. He is always in a rush to complete his commitments and deadlines that he hardly makes time for anything else. When he is himself empty from inside, how he can be able to empathize with others.