

## MARRIAGE IS A PRIVATE AFFAIR

Chinua Achebe

Chinua Achebe (b. 1930) is an outstanding Nigerian novelist, poet, and short story writer. His name is known wherever English is spoken. He received the Common Wealth Prize for poetry in 1972. Some of his novels widely read are - *Things fall Apart* (1958), *No Longer at Ease* (1960), *Arrow of God* (1964), and *A Man of the People* (1966).

In the present story 'Marriage is a Private Affair', Achebe describes a touching account of human relations. It is a truth universally acknowledged that human feelings are much more greater and powerful than the narrow considerations of caste, creed, religion, colour etc. Okeke severs his relations with his son Nnaemeka for marrying a girl outside their tribe. But when the old man comes to know that his grand children are very eager to see their grandfather, he forgets the past and melts. Isn't blood thicker than water!

'Have you written to your dad yet?' asked Nene one afternoon as she sat with Nnaemeka in her room at 16 Kasanga Street, Lagos.

'No. I've been thinking about it. I think it's better to tell him when I get home on leave!'

'But why? Your leave is such a long way off yet- six whole weeks. He should be let into our happiness now.'

  
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Seth Narsingdas Mor Arts, Commerce &  
Smt. Gadavandevi Saraf Science College  
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## Eyes Immortal

VASUDEV NIRMAL



### INTRODUCTION

Vasudev Nirmal (b. 1936) developed a liking for poetry right since early childhood. He wrote his first poem and one-act play in 1952 when he was still in school. His contribution to the world of Sindhi literature is remarkable. Poems, ghazals, stage plays, lyrics, and monologues—Vasudev Nirmal has attained mastery in these expressions of art.

In this poem, the poet tries to create an acute awareness and social obligation towards the problems of our society. Men according to him should be kind and considerate to the needy. Here the poet describes some beautiful sights which a blind man cannot see. Thus, he portrays the need for the donation of eyes.

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Smt. Godavaridevi Saraf Science College  
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disobedience, non-cooperation and *satyagraha*. When there was no way left for constitutional methods of achieving economic and social objectives, there was a great deal of justification for unconstitutional methods. These methods are nothing but the Grammar of Anarchy and the sooner they are abandoned, the better for us.

The second thing we must do is to observe the caution which John Stuart Mill has given to all who are interested in the maintenance of democracy namely, not 'to lay their liberties at the feet of even a great man, or to trust him with powers which enable him to subvert their institutions'. There is nothing wrong in being grateful to great men who have rendered lifelong services to the country. But there are limits to gratefulness. As has been well said by the Irish patriot Daniel O'Connell, no man can be grateful at the cost of his honour, no woman can be grateful at the cost of her chastity and no nation can be grateful at the cost of its liberty. This caution is far more necessary in the case of India than in the case of any other country. For in India, Bhakti or what may be called the path of devotion or hero-worship plays a part in its politics unequalled in magnitude by the part it plays in the politics of any other country in the world. *Bhakti* in religion may be a road to the salvation of the soul. But in politics, *Bhakti* or hero-worship is a sure road to degradation and to eventual dictatorship.

The third thing we must do is not to be content with mere political democracy. We must make our political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life which recognises liberty, equality and fraternity as the principles of life. These principles of liberty, equality and fraternity are not to be treated as separate items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy. Liberty cannot be divorced from equality; equality cannot be divorced from liberty. Nor can liberty and equality be divorced from fraternity. Without equality, liberty would produce the supremacy of the few over the many. Equality without liberty would kill individual initiative. Without fraternity, liberty and equality could not become a natural course of things. It would require a constable to enforce them.

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## Maintaining Democracy

B.R. AMBEDKAR



## INTRODUCTION

Dr B.R. Ambedkar (1891-1956), popularly known as 'Babasaheb', was the father of the Indian Constitution. He championed the cause of the downtrodden. The Constitution framed by him not only guarantees human rights and social justice but also safeguards our hard-earned democracy. In this essay, he suggests several means to protect and safeguard our democracy.

## MAINTAINING DEMOCRACY

If we wish to maintain democracy, not merely in form, but also in fact, what must we do? The first thing in my judgement we must do, is to hold fast to constitutional methods of achieving our social and economic objectives. It means we must abandon the bloody methods of revolution. It means that we must abandon the method of civil

*Principal*



## 8. The Power of Prayer

A. P. J. Abdul Kalam

### Introduction

**Dr. A. P. J. Abdul Kalam** (1931–2015) was the twelfth President of India serving from 2002 to 2007. He was born into a middle-class family in Rameswaram. He is known as the 'missile man of India'. His work as a defence scientist is unparalleled. A recipient of the Bharat Ratna, his life is an awe-inspiring model. The following is an excerpt from the autobiography of Abdul Kalam titled *Wings of Fire*. Here, he talks about his early childhood, his village, his parents, his friends who influenced him, and how as a young boy, he learnt the importance of prayers. Arun Tiwari, who worked with Abdul Kalam for over a decade, says in the preface to the book, 'Many of you may never meet Dr Kalam in person, but I hope you will enjoy his company through this book and that he will become your spiritual friend.'



I was born into a middle-class Tamil family in the island town of Rameswaram in the erstwhile Madras state. My father, Jainulabdeen, had neither much formal education nor much wealth; despite these disadvantages, he possessed great innate wisdom and a true generosity of spirit. He had an ideal helpmate, in my mother, Ashiamma. I do not recall the exact number of people she fed every day, but I am quite certain that far more outsiders ate with us than all the members of our own family put together.

My parents were widely regarded as an ideal couple. My mother's lineage was the more distinguished, one of her forebears having been bestowed the title of 'Bahadur' by the British.



## ४. ज्ञान

- साने गुरुजी

**परिचय :** पांडुरंग सदाशिव साने (१८९९-१९५०)

साने गुरुजी मराठीतील प्रख्यात लेखक, कथाकार आणि कादंबरीलेखक. 'श्यामची आई', 'धडपडणारी मुले', 'तीन मुले', 'श्याम' ह्या कादंबऱ्या. 'अमोल गोष्टी', 'गोड गोष्टी' भाग १-६ हे कथासंग्रह. 'पमी' नावाचा एकमेव कवितासंग्रह इत्यादी साहित्यप्रपंचाची निर्मिती. त्यांच्या साहित्यात बालमनावर संस्कार करण्याची किमया आहे, वैचारिक लेखनही केलेले आहे. 'भारतीय संस्कृती' हा त्यांचा वैचारिक ग्रंथ प्रसिद्ध आहे. 'श्यामची आई' ह्या कादंबरीने साने गुरुजी वाचकांच्या हृदयमंदिरात विराजमान झालेत. त्यांची लेखणी मानवतावादी दृष्टिकोनासाठी लिहीत राहिली.

प्रस्तुत पाठात जगात खरे स्वातंत्र्य कसे येईल? अद्वैताची दृष्टी आल्याशिवाय विज्ञानाचे महत्त्व समजणार नाही या संदर्भात हृदयस्पर्शी व वैचारिक विवेचन केलेले आहे.

आपण आवडीप्रमाणे स्वतःच्या वर्णानुसार समाजसेवेचे कर्म उचलले, त्यात हृदयाची भक्ती ओतली, जिन्हाळा ओतला, तरी एवढ्याने भागत नाही. त्या कर्मात ज्ञान आल्याशिवाय त्या कर्माला पूर्णता येणार नाही. कर्मात ज्ञान व भक्ती यांचा समन्वय पाहिजे.

ज्ञान दोन प्रकारचे आहे. एक आध्यात्मिक ज्ञान व दुसरे विज्ञान. कर्म चांगले व्हावयास या दोन्ही हातांची आवश्यकता आहे. आध्यात्मिक ज्ञान म्हणजेच अद्वैत. सारी मानवजात माझी आहे, हे सर्व माझे भाऊ आणि यांची सेवा करावयासाठी मला विज्ञान पाहिजे आहे, अशीच जी दृष्टी ती ज्ञान विज्ञानात्मक दृष्टी.

ही दृष्टी जोपर्यंत नाही, तोपर्यंत विज्ञान सुरक्षित नाही. विज्ञानाच्या पाठीमागे हे अद्वैताचे तत्त्वज्ञान, हे प्रेमाचे तत्त्वज्ञान जर नसेल, तर विज्ञान सर्व जगाची होळी करील. विज्ञानाने संसार सुंदर होण्याऐवजी भयाण होईल.

टॉलस्टॉय म्हणूनच म्हणत असे की, "इतर शास्त्रांचे अभ्यास आधी बंद करा. समाजात परस्परांविषयी कसे वागावयाचे त्याचे शास्त्र आधी सिद्ध होऊ दे." सर्व शास्त्रांत मुख्य शास्त्र म्हणजे हे समाजशास्त्र आहे. म्हणूनच भारतीय संस्कृती अद्वैताचे शास्त्र पुढे करून प्रगती पाहते. समाजात सर्वांना सुख मिळावे, सर्वांना ज्ञान मिळावे, सर्वांना पोटभर खायला मिळावे, अंगभर ल्यायला मिळावे, सर्वांच्या विकासाला वाव असावा. कोणी कोणास हिणवू नये. प्रबळाने दुर्बळाला पिळू नये, दुसऱ्यास गुलाम करू नये, स्वतःच्या हवेच्या बांधून दुसऱ्यांच्या घरांच्या होळ्या करू नयेत. इटालियन जगावेत म्हणून अबिसीनियाने मरावे असे होऊ नये. अशा प्रकारचा

शद्गंध / १९



3. Answer the following questions in one or two sentences each:
- Why would the poet be in a 'rage' with the champak trees after the first rain?
  - What effect did the fragrance of the champak trees have on the streets?
  - Why did the poet's mother not allow the champak trees to be cut?

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## Where the Mind is Without Fear

RABINDRANATH TAGORE



### INTRODUCTION

Rabindranath Tagore (1861–1941) was one of the most renowned Indian poets who wrote effortlessly and with remarkable simplicity. He also wrote short stories, novels, and plays. He was awarded the glorious Noble Prize for literature in 1913 for *Gitanjali*, a collection of devotional songs.

'Where the Mind is Without Fear' is a lyric extracted from *Gitanjali*. The poet prays to God to awaken his countrymen from darkness and slavery into a state of ideal freedom.

### WHERE THE MIND IS WITHOUT FEAR

Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into fragments by narrow domestic walls;

  
**Principal**  
Seth Narsingdas Mor Arts, Commerce &  
Smt. Godavaridevi Saraf Science College  
Tumsar.



# 2

## The Felling of the Banyan Tree

■ Dilip Chitre

Dilip Chitre (1938-2009) was a teacher, painter and columnist. He took up teaching assignments in Ethiopia and the U.S.A. His major works are in Marathi but he also wrote in English. 'Travelling in a cage' happens to be his solitary book of English poems. He is a modernist who, in his works, talks about urban sensibility and cosmopolitan views. An ironic tone in poetry is his trademark.

The present poem refers to the cutting down of the ancient Banyan Tree in the yard of the poet's ancient home. Roots and branches of the Banyan tree cover a vast expanse. It is an uphill task to fell this tree. The Banyan tree with its 'rings of two hundred years' stands for our rich past and heritage. The felling of the Banyan tree is symbolic of urban man's severing of ties with his green past and his plunge into the barren life in an urban landscape.

My father told the tenants to leave  
Who lived in the houses surrounding our house on the hill  
One by one the structures were demolished  
Only our own house remained and the trees  
Trees are sacred my grandmother used to say  
Felling them is a crime but he massacred them all  
The sheoga, the oudumber, the neem were all cut down  
But the huge banyan tree stood like a problem  
Whose roots lay deeper than all our lives  
My father ordered it to be removed

  
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The banyan tree  
Its trunk had a  
Its scraggly age  
From thirty feet  
Sawing them  
Insects and birds

And then the  
Fifty men with  
The great tree  
We watched

As a raw my  
Soon afterwards  
Where there  
Which grow  
Looking for

### Glossary :

fell  
massacred  
scraggly  
massive  
rings  
slaughter

### Compreh

A. Answer  
1. [ ]  
2. [ ]



each :  
arding tenants  
grandmother  
poet's ancient

# 3

## A River

■ A. K. Ramanujan

■■■

A.K. Ramanujan (1929-1993) was a poet, folklorist, playwright and cultural historian. Originally from Karnataka, he taught in various American universities. He composed most of his poems during his stay in the U.S.A. Though a modernist in style, his poems reveals his Hindu heritage. India and Indian culture find reflection in his poetry. A.K. Ramanujan was a keen and curious observer of an object or situation which he effortlessly exhibited in words.

In *A River* one finds the poet's fondness for wit and irony, humour and imagery. Vaigai, the river flows through Madurai. The poem shows two different facets of the river in two different seasons. In summer, its water-level falls down considerably. During the rainy season, there is swarming flood. The poem highlights the inhuman indifference of the poets to the destruction caused by the overflowing river.

In Madurai,  
city of temples and poets,  
who sang of cities and temples,

every summer  
a river dries to a trickle  
in the sand,  
baring the sand-ribs,  
straw and women's hair  
clogging the watergates  
at the rusty bars

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# 1

## The Portrait of a Lady

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■ Khushwant Singh

Khushwant Singh (1915-2014) was born in Hadali (now in Pakistan). Before he went to England to study law, he had acquired requisite qualifications from Government College, Lahore and St. Stephens College, Delhi. He has to his credit a voluminous contribution pertaining to history and religion, journalism and literature. His novels include 'Train to Pakistan' (1956), 'I Shall Not Hear the Nightingale' (1961) and 'Delhi : A Novel' (1990). He was a journalist of superlative distinction. For many years he wrote the widely read newspaper column - 'With Malice Towards One and All'. He had the proud privilege of being the editor of numerous journals and newspapers, including 'The Illustrated Weekly of India' and 'Hindustan Times'. He also served as a member of the Rajya Sabha from 1980 to 1986.

*The Portrait of a Lady* is a character-sketch of the narrator's grandmother. One finds ardent affection and soothing serenity in her conduct even in advanced age and changed location. She was fond of feeding stray dogs and familiar birds. She established a cordial relationship with them. This is amply attested by the mute mourning of the birds at her death.

**M**y grandmother, like everybody's grandmother, was an old woman. She had been old and wrinkled for the twenty years that I had known her. People said that she had once been young and pretty and had even had a husband, but that was hard to believe. My grandfather's portrait hung above the mantelpiece in the drawing-room. He wore a big turban and loose-fitting clothes. His long white beard covered the best part of his chest and he looked at least a hundred years old. He did not look the sort of person who would have a wife or children. He looked as if he could



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Seth Narasingdas Mior Arts, Commerce &  
Smt. Gadavandevi Saraf Science College  
Tumsar.



## २. स्त्रीपुरुषतुलना

- ताराबाई शिंदे

परिचय : ताराबाई शिंदे (अंदाजे काळ : १८५०-१९१०)

महात्मा फुले यांनी १८८५ मध्ये सुरू केलेल्या 'सत्सार'च्या दुसऱ्या अंकात ताराबाई शिंदे यांचा त्यांच्या 'स्त्री-पुरुष-तुलना' (१८८२) या ग्रंथासह गौरवाने उल्लेख केलेला आढळतो. ताराबाईंची ज्ञाननिष्ठा धर्मजिज्ञासा व समतेच्या तत्त्वाविषयीचा आग्रह या गुणांची म. फुल्यांनी प्रशंसा केली आहे. परंतु त्यांच्या चरित्राविषयी निश्चित माहिती फारशी उपलब्ध नाही. प्रसिद्ध संशोधक डॉ. स. गं. मालशे यांच्या संशोधनातील चिकाटीमुळे जी माहिती उपलब्ध होते त्यानुसार ताराबाईंचा जन्म बुलढाणा येथे खानदानी मराठा कुटुंबात झाला. त्यांचे माहेरचे नाव शिंदेच होते. वडिलांचे नाव हरिबापुजी शिंदे. ताराबाई जात्याच हुशार व वडिलांची एकुलती एक लाडकी कन्या. त्यांनी तिला काळाचा विचार करता शिक्षण चांगलेच दिलेले होते. मराठी, संस्कृत व इंग्रजी भाषांचे ताराबाईंना उत्तम ज्ञान होते. ताराबाईंच्या मनातून लग्न करायचे नव्हते. पण त्यावेळची जनरीत ध्यानात घेऊन त्यांचे लग्न झाले. परंतु ताराबाईंना संसारसुख लाभले नाही. करारी व्यक्तिमत्त्व लाभलेल्या ताराबाईंच्या अंगी लेखनादी सुप्त गुणही बरेच असावेत.

प्रस्तुत पाठ 'स्त्री-पुरुष-तुलना' या ताराबाईंच्या दीर्घ निबंधात्मक पुस्तकातून घेतला आहे. त्यात स्त्री-पुरुषतुलनेसारख्या सामाजिक ज्वलंत प्रश्नासंबंधीची चर्चा केली आहे. 'विजयालक्ष्मी' नावाच्या विधवेने केलेली भ्रूणहत्या व त्यानंतर 'पुणेवैभव' सारख्या सनातनी वृत्तपत्राने स्त्रीजाती विरुद्ध उठविलेली टीकेची झोड हे या दीर्घ निबंधाचे तात्कालिक निमित्तकारण आहे. परंतु या निमित्ताने 'सर्व प्रकारचे दुर्गुण स्त्रियांचेच अंगी असतात.' या पूर्वग्रहदूषित समजुतीचे खंडण करण्याच्या हेतूनेच त्यांनी हा निबंध लिहिला आहे.

अलीकडे सर्व वर्तमानपत्रांत गरीब अबलांच्या दुष्कृत्यांविषयी बरेंच छापून येतं, तरी हा महा अनर्थ मिटवून टाकण्यास तुम्ही कोणीच पुढें होत नाहीं याचें कारण काय बरें?

अहो, पुनर्विवाह न करण्याची चाल महान रोगांप्रमाणे अनेक ठिकाणीं व जातींत पसरली आहे. त्यामुळें किती लाखो व कोट्यवधि स्त्रिया वैधव्याचें असह्य दुःख कसकसें भोगीत असतील व भोगितात व त्यापासून कसकसे अनर्थ होत आहेत व होत असतील याची कल्पनासुद्धां करितां येत नाहीं. कारण मनोनिग्रह करून मनुष्य वस्तींत



## ५. शिक्षक हाच राष्ट्राचा भाग्यविधाता

- राष्ट्रसंत तुकडोजी

परिचय : माणिक बंडोजी इंगळे (१९०९-१९६८)

‘राष्ट्रसंत तुकडोजी’ म्हणून प्रसिद्ध. विदर्भाच्या अमरावती जिल्ह्यातील यावली या गावी जन्म. १९३५ पासून राष्ट्रवृत्ती आणि राष्ट्रनिष्ठा जागृत करणाऱ्या स्वरचित भजनांच्या व भाषणांच्या द्वारे मोठ्या प्रमाणावर लोकजागृतीचे कार्य केले. आरंभीची काही वर्षे त्यांनी चंद्रपूर जिल्ह्यात घालविली. नंतर त्यांनी भारतभ्रमण करीत देशस्थिती व समाजस्थितीचे अवलोकन करून जागृती घडविण्याचे कार्य केले. १९४२ साली ‘चले जाव’ चळवळीच्या काळात त्यांनी राष्ट्रभावना जागृत करणारे भजनांचे कार्यक्रम केले. त्यामुळे त्यांना तुरुंगवासही भोगावा लागला. पुढे त्यांचा महात्मा गांधींशी घनिष्ठ संबंध प्रस्थापित झाला. त्यांनी अ. भा. श्रीगुरुदेव सेवा मंडळाची आणि श्रीगुरुदेव सेवाश्रमाची स्थापना केली. काही काळ ते अखिल भारतीय साधुसमाजाचे अध्यक्ष होते. याच काळात त्यांनी जपानचा दौरा केला होता.

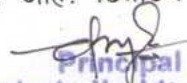
‘ग्रामगीता’ हा त्यांचा ग्रामनाथाला समर्पित केलेला संस्मरणीय ग्रंथ होय. ‘तुकडोजी’ची ‘अभंग’ रचना विपुल असून दर्जेदार आहे. याशिवाय त्यांच्या भाषणांचे, अभंगांचे व हिंदी-मराठी भजनावलींचे विविध संग्रह प्रसिद्ध झालेले आहेत. त्यांची सुमारे चाळीस पुस्तके प्रसिद्ध आहेत. सुबोधता आणि गेयता या गुणांमुळे राष्ट्रसंतांचे काव्य जनसामान्यांपर्यंत जाऊन पोचले आहे.

प्रस्तुत पाठ हा प्रा. रघुनाथ कडवे यांनी संपादित केलेल्या ‘राष्ट्रसंत समग्र वाङ्मय’ या पुस्तकातून घेतला आहे. या पाठातून शिक्षक हा सर्वश्रेष्ठ कलावंत असून तो जीवनाच्या अखेरपर्यंत ज्ञानाचा शोध घेऊन ओबडधोबड व्यक्तिमत्त्वाला सर्वांगसुंदर आकार देण्याचे कार्य करित असतो. गुरुकुंजमधील अध्यापकांसमोर राष्ट्रसंतांनी दिलेले हे भाषण शिक्षकाच्या कर्तव्याची जाणीव करून देणारे आहे.

“महंते महंत करावे। युक्तिबुद्धीने भरावे।  
जाणे करुनि विखरावे। नाना देशी॥”

कलावंतांचे कर्तव्य

माझ्या प्रिय शिक्षकांनो! जगातील सर्वांत श्रेष्ठ कलावंत म्हणून मी तुमच्याकडेच अभिमानाने व आदराने बोट दाखवू शकेन. कारण ओबडधोबड पाषाणांना परिश्रमपूर्वक तासून-घासून देवरूपता आणण्याची शक्ती तुमच्यात आहे! छिन्नछिन्न झालेल्या

  
Principal

Seth Narsingdas Mor Arts, Commerce &  
Smt. Godavaridevi Saraf Science College  
Tumkur



### ३. विज्ञान शाप की वरदान

- द. के. केळकर

**परिचय :** दत्तात्रय केशव केळकर (१८९५-१९६९)

ज्ञान-बुद्धिवादाचा पुरस्कार करणारा निबंधकार. समाज, साहित्य, संस्कृती व विज्ञान यामध्ये त्यांचे संखोल चिंतन व व्यासंग. 'वादळी वारे', 'काव्यालोचन', 'बुद्धिवादाचा ध्रुवतारा', 'संस्कृतिसंगम', 'उद्याची संस्कृती', 'संस्कृती आणि विज्ञान', 'मराठी साहित्याचे सिंहावलोकन' हे ग्रंथ विशेषत्वाने प्रसिद्ध.

तीक्ष्ण विवेचक बुद्धिमत्ता, गाढा व्यासंग, प्रचंड आकलनशक्ती, अचूक युक्तिवाद आणि साजेशी भाषाशैली हे त्यांच्या लेखनाचे प्रमुख अंग. सर्वसामान्यांप्रमाणे परमेश्वरावर त्यांचा विश्वास नव्हता. निसर्गामध्ये एक प्रचंड शक्ती आहे; ती त्यांना जाणवते म्हणून ते ईश्वर मानीत. परंतु ते स्वरूप विज्ञानाच्या माध्यमातून समजून घेणे आणि तत्त्वज्ञानाच्या कसोटीवर सिद्ध करीत राहणे हेच बुद्धिजीवी मनुष्याचे कर्तव्य आहे, असे त्यांचे मत होते.

केळकरांच्या याच स्वभाव-पिंडाचा प्रत्यय प्रस्तुत पाठातून घडतो. विज्ञानाचा दुरुपयोग केल्या जाण्याची शक्यता आहे. केवळ एवढ्यावरून अस्वस्थ होणे आणि विज्ञानाच्या प्रगतीची भीती घेऊन त्याला विरोध करणे आत्मघातकी ठरेल. हा विचार या पाठातून सुबोध रीतीने परंतु पोटतिडकीने मांडलेला आहे.

मुंबापुरीच्या परिसरात अणुभट्टीचा उपन्यास करून आपला भारत देश विज्ञान विकासाच्या आद्यतम क्षेत्रात पदार्पण करीत आहे. गेल्या दीडशे दोनशे वर्षात पाश्चात्य देशांत विज्ञानाच्या प्रगतीने आश्चर्यकारक उच्चांक गाठला. या कालात आपला भारत देश दास्यशृंखलांनी बद्ध झालेला असल्याने पाश्चात्यांच्या घोडदौडीपुढे तो मागासला तर आश्चर्य कसले? आता भारत स्वतंत्र झाला आहे, स्वातंत्र्याचे वारे वाहू लागून अवघे पहिले वर्षदशक संपण्यापूर्वीच अणुभट्टीचे उद्घाटन करून आपल्या जागरूकतेची व बुद्धिमत्तेची चुणूक दाखवित आहे; इतकेच नव्हे तर नुकत्याच परकीय जोखडातून बाहेर पडत असलेल्या आशिया खंडातील देशांत प्रथमतः अणुभट्टीची आस्थापना आपला भारत पुरुषच करीत आहे. पंजाबमधील भाक्रा-नांगल व ओरिसातील हिराकुंड येथील धरणांसारख्या अमाप पाणीपुरवठ्याच्या व वीजनिर्मितीच्या अफाट योजना त्याने नुसत्या मनात घोळीत बसून अथवा नुसत्या कागदावर मनःकल्पित आराखडा काढूनच ठेवल्या नाहीत, तर स्वातंत्र्यप्राप्तीनंतरच्या अवघ्या वर्षदशकात काही प्रमाणात प्रत्यक्ष जमिनात आणून चालत्याबोलत्या केल्या आहेत. साधी कागद टोचण्याची टाचणी देखील तो भारत परदेशातून मागवीत होता तोच आपला भारत आता टाटानगर कारखान्यात प्रचंड

शद्गंध / ११

*Principal*

Principal  
Sankaralingdas Mor Arts, Commerce &  
Science College, Mumbai



(१)

## १. स्त्री-पुरुष स्वातंत्र्याची गोष्ट

- अरुणा सबाने

परिचय : अरुणा सबाने (१९५९)

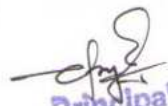
स्त्रीवादी लेखिका म्हणून प्रसिद्ध. 'आकांक्षा' मासिकाचे संपादन, विविध सामाजिक संस्थांशी संबंध, सक्रिय समाजकार्यकर्ती. 'जखम मनावरची', 'अथांग', 'अनुबंध' हे कथासंग्रह.

स्त्री : नाते स्वतःशी, ललित, बहिणाबाई चौधरी, आंबेडकर आणि स्त्री साहित्यातून समाजाकडे, स्त्रीवाद : एक दृष्टिक्षेप ही संपादने. 'विमुक्ता' आणि 'मुन्नी' या दोन कादंबऱ्या. विविध साहित्यकृतींना राज्यपातळीवर अनेक पुरस्कार प्राप्त.

प्रस्तुत उतारा 'विमुक्ता' या कादंबरीतून घेतला असून लग्न आणि कुटुंबसंस्था आणि त्यात स्त्री-पुरुष स्वातंत्र्याला असलेले नगण्य स्थान याबाबतचा अनुभव लेखिकेने सांगितला आहे.

लग्न ही स्त्रीला आमुलाग्र बदलवणारी घटना असते काय? लग्नानंतर पुरुषात बदल घडत नाही. तो असतो तिथेच असतो. फक्त त्याच्या काही जबाबदाऱ्या वाढतात. स्त्रीचं मात्र सारं विश्वच बदलून जातं. ज्या घरात तिचा जन्म होतो, जे मायबाप तिला जन्माला घालतात, ज्या बहीणभावांच्या सहवासात ती उमलते, फुलते, वाढते, तेच सारं विश्व केवळ लग्नानी परकं व्हावं? जर लग्न हे दोन मनांचं मीलन आहे, लग्न ही दोन जिवांची एकरूपता आहे, तर तिच्या सगळ्या अस्तित्वासह नवरा तिला का नाही स्वीकारत? का तिलाच तिच्यातून बरंच काही वजा करावं लागतं? जन्मदात्या घराला पारखं व्हावं लागतं? तिचा काही अधिकारही राहत नाही. स्त्रीच्या जन्माला हा शाप का असावा? नेहमीच हे विचार वसूला अस्वस्थ करायचे. लग्न करून, चांगला प्रेमविवाह करून ती शशांककडे आली; तरीही तो तिचा अपमान करण्यात, आपल्याला डिवचण्यातच धन्यता मानायचा. आपल्यातला 'स्व' त्याला मान्य करणं इतकं का जड जावं? आपल्या ज्या सद्गुणांवर त्यानं लग्नाआधी प्रेम केलं, तेच नंतर त्याला दुर्गुण का वाटावे? आपला धीटपणा, आपली स्वतंत्र विचार करण्याची पद्धती त्याला, "स्त्रियांमधला आगाऊपणा का वाटावा? त्यालाच नव्हे, बहुतांश पुरुषांनाच, 'हुशार स्त्री, स्वयंभू स्त्री'ला स्वीकारणं कठीण का जातं? एकविसाव्या युगात वावरणाऱ्या स्त्रीनं आपली शक्ती सिद्ध केलीय. पण पुरुषाला ती अद्यापही मान्य करणं कठीण जातंय का? आपण बघतो. कितीतरी केसेस आपल्याकडे येतात. अन्याय करणारा पुरुष हा केवळ अशिक्षित गरीब मजूरच असतो असे नाही, उलट अलीकडे जास्तीत जास्त केसेस या श्रीमंत.... उच्चभ्रू सुशिक्षित वर्गातून येतात. अशा स्त्रियांची कोंडी तर

शद्गंध/ ४३



Principal  
Seth Narsingdas Mor Arts, Commerce &  
at Padmavadevi Saraf Science College  
Tumsar.



# आर्य समाज

पञ्च ओंकार मन्त्र

डॉ. प्रदीप आगलावे



श्री साईनाथ प्रकाशन, नागपूर  
१, भगवायार कॉम्प्लेक्स, धम्मपेठ, नागपूर  
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वी.ए. तृतीय

## भारतीय समाज : प्रश्न आणि समस्या

(Indian Society : Issues and Problems)

१. भारतीय समाज, संरचना आणि विषमता :
  - अ) जात विषमतेची एक संरचना
  - ब) जाती व्यवस्थेत परिवर्तन : परिवर्तनाचे घटक
  - क) भारतातील जात आणि वर्ग : जातीमध्ये वर्ग
  - ड) जात, आरक्षण आणि मतांचे राजकारण
२. समकालीन भारतीय समाजातील कुटुंब :
  - अ) संयुक्त कुटुंबाचे विघटन : त्याची कारणे आणि परिणाम
  - ब) पिढीअंतरात आणि आंतरपिढीय संघर्ष : अर्थ, कारणे आणि त्यावरील उपाय
  - क) हुंडा, घटस्फोट, महिलांची भूमिका आणि दर्जा, घराती हिंसा आणि वृद्धांच्या समस्या.
३. भारतातील आदिवासींचे प्रश्न आणि समस्या :
  - अ) आदिवासींची लोकसंख्याशास्त्रीय प्रोफाइल (Profile) : निवासस्थान, आणि आदिवासी लोकसंख्येचे वितरण.
  - ब) आदिवासींच्या समस्या : दारिद्र्य, निरक्षरता, कर्जबाजारीपणा, पकेंपणा, कृषीविषयक प्रश्न आणि शोषण.
  - क) आदिवासींमधील शिक्षण, व्यवसाय आणि विकास
  - ड) सामाजिक गतीशिलता आणि परिवर्तन : हिरेकरण आणि संस्कृतीकरण, आदिवासी राज्यांची निर्मिती आणि आदिवासी विकास, आदिवासींमधील महिलांचा दर्जा.
४. शिक्षण आणि भारतीय समाज :
  - अ) वसाहतपूर्व, वसाहतकालीन आणि आधुनिक भारतातील शिक्षण.
  - ब) भारतामधील शिक्षणातील लिंग पूर्वग्रह (Gender bias) : स्त्री शिक्षणास अडथळा
  - क) अनुसूचित जाती, जमाती आणि इतर मागासवर्गीय शिक्षणासाठी संविधानात्मक तरतुदी.
  - ड) उच्च शिक्षणाचे खाजगीकरण : गुण आणि तोष
५. भारतीय समाज आणि लोकसंख्या :
  - अ) लोकसंख्या वृद्धी : त्याची कारणे आणि परिणाम.
  - ब) लोकसंख्या नियोजन आणि नियंत्रण : पद्धती आणि
  - क) लोकसंख्या आणि विकास व पर्यावरणाशी संबंधित प्रश्न.
  - ड) लोकसंख्या शिक्षण : त्याचे सामाजिक, आर्थिक आणि राजकीय आयाम (Dimensions)

## SYLLABUS OF SOCIOLOGY

B.A. Final Year

Indian Society : Issues and Problems

### Objectives of the Paper :

1. To make students acquainted with Indian society, its issues and problems.
2. To make them understand the intricacies of caste, family and educational system in India and their changing patterns.
3. To under the issues and problems related to tribes and population in India.

### 1. Indian Society, Structure and Inequality :

- A. Caste as a structure of inequality.
- B. Changes in caste system : factors of change
- C. Caste and class in India : Class within caste
- D. Caste, reservation and vote bank and politics.

### 2. Family in Contemporary Indian Society :

- A. Disintegration of joint family, its causes and consequences.
- B. Intra and Inter generational conflict, Meaning, causes and measures to check.
- C. Dowry, divorce, role and status of women, domestic violence and problems of elderly.

### 3. Tribal Issues and Problems in India :

- A. Demographic profile of tribals : habitat and distribution of tribal population.
- B. Tribal problems : poverty, illiteracy, indebtedness, alienation, agrarian issues and exploitation.
- C. Education, occupation and development among tribals.
- D. Social mobility and changes, Hinduization and sanskritization, formation of tribal states and tribal development, status of women among tribals.

### 4. Education and Indian Society :

- A. Education in pre-colonial, colonial and modern India.
- B. Gender bias in education in India. Obstacles to women's education.
- C. Constitutional provisions for education among SCs, STs and Other Backward Classes.
- D. Privatization of higher education : merits and demerits.

### 5. Population and Indian Society :

- A. Population growth : Its causes and consequences
- B. Population planning and control, Methods and Strategies
- C. Population and issues related to development and environment
- D. Population education : its social, economic and political dimensions



B.Sc. I

# Life and Language

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- Dominique Lapierre
- William Somerset Maugham
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## Preface




It has been a common observation that students' interest in reading the text has considerably and unimaginably gone low. They largely depend upon not-very-worthy notes and guides. As a result, they fail to acquire a good sense of language.

The present anthology is a collection of universally acclaimed and applauded short stories, poems, and essays. They are known for their simplicity, grandeur, and charming ways of presentation which will, we are sure, generate interest among students for further exploration. Each story is pregnant with values one would like to imbibe and manifest. It expresses feelings and emotions that every heart returns an echo to.

Students and teachers will find the anthology interesting and highly readable. Suggestions extended are most welcome.

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2

*The Knowledge Tree* is a collection of literary pieces in English. It includes a range of major and representative writers and poets including Jerome K. Jerome, Rabindranath Tagore, Oscar Wilde and Dilip Chitre, among others. The literary pieces featured here reflect different views and ideas, and a multiplicity of themes. Each chapter includes a biographical note on the writer and an introduction to the text, intended to acquaint students with the contexts in which the text can be approached, read and understood. The comprehension questions in each chapter are aimed at strengthening the students' understanding of the text while developing their interpretive skills.

**Urmila Dabir** is Principal and Head, Department of English, Rajkumar Kewaramani Kanya Mahavidyalaya, Nagpur.

**Priya Wanjari** is Principal and Head, Department of English, Santaji Mahavidyalaya, Nagpur.

**Kapil Singhel** is Assistant Professor and Head, Department of English, Vasanttrao Naik Government Institute of Arts and Social Sciences, Nagpur.

**Suchita Marathe Palnitkar** is Vice-Principal and Head, Department of English, Shrimati Binzani Mahila Mahavidyalaya, Nagpur.

**Nitin Mathankar** is Principal and Head, Department of English, Late Vasanttrao Kolhatkar Arts College, Rohana.

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A Textbook for College Students



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# PLANT ECOLOGY AND SOIL SCIENCE

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