

Section 'A'

PROSE

1

Confirming a Statement/Command/Request

Mr. Kumar is going to join a new school as English Teacher. He goes to the Principal's office with his joining letter, along with his testimonials, and meets him. Following is the conversation between these two :

Principal : Hello! You are Mr. Kumar, aren't you?

Mr. Kumar : Yes, Sir.

Principal : This is your third institution, isn't it?

Mr. Kumar : Rightly so.

Principal : You have a valid reason behind it, haven't you?

Mr. Kumar : Yes, personal one.

Principal : You have been in this profession for the last ten years, haven't you?

Mr. Kumar : Yes, Sir.

Principal : Your C.V. shows that you play cricket, don't you?

Mr. Kumar : Yes, this is my second love.

Principal : You are a bowler, aren't you?

Mr. Kumar : I am an all rounder, Sir.

Principal : Hope you will join our games activities, won't you?

Mr. Kumar : My pleasure, Sir.

Principal : Now, I should switch over to academics, shouldn't I?

Mr. Kumar : As you wish, Sir.

Principal : Your area of interest in teaching is Prose, isn't it?

Mr. Kumar : Very correct, Sir.

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CHAPTER

The Enchanted Pool

– C. Raj Gopalachari (1878-1972)

◆ About the Author

Chakravarti Raj Gopalachari (10 Dec. 1878—25 Dec., 1972) informally called *Rajaji* or *C.R.* was an Indian lawyer, freedom fighter, politician and writer. He was the founder of the Swatantra Party. He was the first man to receive India's highest civilian award, **the Bharat Ratna**. He was also nicknamed as **Margho of Sabir**. He wrote an abridged retelling of Mahabharata in English. He was deeply religious and a pious person and follower of the Vedas and Upanishads.

Richard Casey, the favorer of From 1944 to 1946 regarded Rajaji as the wisest man in India. The best possible tribute to Rajaji was from Mahatma Gandhi who referred to him as the "Keeper of my conscience."



◆ About the Lesson

This lesson is an extract from 'The Mahabharata'. It reflects the character of Yudhishtira, the Dharam Raj; his patience, kindness, love for his brothers and intelligence. He pleases Yaksha by giving satisfactory answers to his questions. The Yaksha was pleased with Yudhishtira's impartiality. The Yaksha was 'Yama' the lord of Death who had taken the form of Yaksha to see Yudhishtira and test his knowledge. Being satisfied with his answers he blessed him and disappeared.

Yudhishtira waited for his brothers in anxiety and thirst. "Can they have been subjected to a curse or are they still wandering about in the forest in search of water? Can they have fainted or died of thirst?" Unable to bear these thoughts, and driven by an overpowering thirst, he gave-up waiting and started out to look for his brothers and the pool hoping that he might find them.

Yudhishtira proceeded in the direction his brothers had taken and kept on walking through tracts full of wild bear and spotted deer and big forest birds till he came upon a beautiful green meadow, around a pool of clear water. But when he saw his brothers lying there like flagpoles, unable to restrain his grief, he lifted his voice and wept.

He touched the faces of Bhima and Arjuna, as they lay so still, silent and mourned : "Was this to be the end of all our vows? Just when our exile is about to end, you have been taken away. Even the Gods have forsaken me in my misfortune.

As he looked at their mighty limbs, now so helpless, he sadly wondered who could have been powerful enough to kill them. Then he too descended into pool, drawn to the water by an overpowering thirst. At once the voice without form warned.

“Your brothers died because they did not heed my words. They tried to drink water without answering my questions. Do not follow them. Answer my questions first and then you can quench your thirst. This pool belongs to me.”

It did not take Yudhishtira a moment to understand that these could be none other than the words of a Yaksha and guessed what had happened to his brothers. It took him no time to see a possible way of bringing them back to life. He said to the bodiless voice : “Please ask your questions.”

The voice put questions rapidly one after another.

“What rescues man in danger?”

“Courage”

“By the study of which science does man become wise?”

“Not by studying any—‘Shastra’ does man become wise. It is by association with the great in wisdom that he gets wisdom.”

The Yaksha asked, “What is swifter than the wind?”

“Mind.”

“What is more faded than a dried straw?”

“A sorrow-stricken heart.”

“What be friends a traveller?”

“Learning.”

“Who is the friend of one who stays at home?”

“The wife.”

“Who accompanies a man in death?”

“Dharma, that alone accompanies the soul in its solitary journey after death.”

“Which is the biggest vessel?”

“The earth, which contains all within itself, is the greatest vessel.”

“What is happiness?”

“Happiness is the result of good conduct.”

“What is that, by giving up which man becomes loved by all?”

“Pride, for if man gives up being proud, he will be loved by all.”

“What is the loss which yields joy and not sorrow?”

“Anger, if we give up being angry, we will no longer be subject to sorrow.”

“What is that, by giving-up which a man becomes rich?”

“Desire. If man gives up being greedy, he will become wealthy.”

“What makes one a real ‘Brahmana?’ Is it birth, good conduct, or learning? Answer decisively.”

“Birth and learning do not make one a Brahmana; good conduct alone does. However learned a person may be, he will not be a ‘Brahmana’ without giving up bad habits. Even though he may be learned in the four Vedas, a man of bad conduct falls to a lower class.”

“What is the greatest wonder in the world?”

“Every day men see creatures depart to Yama’s kingdom; and yet those who remain want to live for ever. This truly is the greatest wonder.”

Thus, the Yaksha put many questions and Yudhishtira answered them all.

In the end the Yaksha asked “O, King one of your dead brothers can now be revived. Who do you want to come back to life?”

It took Yudhishtira a moment to think and then he wished that the cloud-complexioned, lotus-eyed, broad-chested and long-armed Nakula, lying like a fallen ebony tree, might arise.

The Yaksha was pleased at this and asked Yudhishtira : “Why did you choose Nakula in preference to Bhima, who has the strength of sixteen thousand elephants? I have heard that Bhima is most dear to you. And why not Arjuna, whose strength in arms is your protection? Tell me why you choose Nakula rather than either of these two.”

Yudhishtira replied : “O Yaksha, ‘Dharma’ is the only shield of man and not Bhima or Arjuna, If ‘Dharma’ is given up, man will be ruined. Kunti and Madri were the two wives of my father. I am alive, a son of Kunti and so she is not completely bereaved. In order that the scales of justice may be even. I ask that Madri’s son, Nakula may revive.”

The Yaksha was most pleased with Yudhishtira’s impartiality and granted that all his brothers would come back to life.

It was Yama, the Lord of Death, who had taken the form of the Yaksha so that he might see Yudhishtira and test him. He embraced Yudhishtira and blessed him; then he disappeared.

|| Glossary ||

Anxiety (n)	चिन्ता	Feeling of uncertainty and fear about the future
Subjected (vp)	प्रभाव के अधीन	brought under the influence of
Keep on (vp)	जारी रखना	continue
Wander about (vp)	इधर-उधर भटकना	to go from place to place
Faint	मूर्छित होना	to become unconscious

Bear (vt)	सहन करना	put up with (My friend cannot bear the sight of blood. When she saw my wound, she fainted)
Yaksha	यक्ष	
Dharma	धर्म	here used in the sense of good deeds
Vedas	ऋग्वेद, यजुर्वेद सामवेद और अथर्ववेद	vedas are ancient book of Indians
Overpowering (adj)	तीव्र	very strong
Pool (n)	ताल	a small area of still water
Proceed (vi)	आगे बढ़ना	to go forward
Tract (n)	भूमि का बड़ा क्षेत्र	areas of forest, large area of land
Spotted (adj)	चितकबरा	with small round marks
Sacred (adj)	पवित्र	holy
Restrain (vt)	अवरुद्ध करना	control, hold back
Mourn (vi)	दुःखी	express sorrow, show grief
Vow (n)	प्रतिज्ञा	solemn promises
Exile (n)	वनवास	forced stay away from one's own place
Forsake (vt)	बेसहारा छोड़ देना	Leave alone in a helpless condition
Might (adj)	शक्ति	strong
Limbs (n)	अंग	legs and arms
Consuming (adj)	विनाशकारी	destroying
Heed (vt)	ध्यान देना	pay attention to
Quench (vt)	(प्यास) बुझाना	satisfy, especially thirst
Rescue (vt)	बचाना	save
Salvation (n)	मुक्ति, मोक्ष	the saving of a person's soul from sin and its consequences
By association with	सहयोग से	by being often in the company of
Sorrow-stricken	व्याकुल	overcome with grief
Depart (vt)	प्रस्थान, मृत्यु	pass away, die
Revive (vt)	पुनर्जीवित होना	come back to life
Cloud-complexioned	मेघवर्ण वाला	cloud like complexion
Lotus eyed	कमल नयन वाला	Lotus like eyes
Broad-chested	चौड़े सीने वाला	Developed chest
Long-armed	लम्बी भुजाओं वाला (ये सभी विशेषताएँ नकुल की हैं)	having long arms
Ebony (n)	आबनूस	the name of a dark coloured tree
Shield (n)	रक्षक	safety, protection
Ruin (vt)	नष्ट कर दिया	destroy
Even (adj)	समान	fair, equal

|| Exercise ||

↳ COMPREHENSION

(A) *Read the following passages and answer the questions given below—*

- (a) **It did not the greatest vessel.**
1. Write the title of the lesson from which the above noted passage has been taken. Who is the writer of this lesson.
 2. What rescues a man in danger?
 3. What is swifter than the wind?
 4. What is more faded than a dried straw?
 5. Find out the words from the passage which have the following meanings :
 - (a) save
 - (b) knowledge.
- (b) **What is the loss answered them all.**
1. What is that, by giving-up which a man becomes loved by all?
 2. What is the loss which yields joy and not sorrow?
 3. What is that, by giving-up which a man becomes rich?
 4. What makes one a real Brahmana?
 5. Find out the words from the passage which have the following meanings :
 - (a) misery
 - (b) behaviour.
- (c) **It took disappeared.**
1. Write the name of the lesson from which the above noted passage has been taken and also give the name of the author.
 2. Why Yaksha was pleased?
 3. What did he ask Yudhishtira?
 4. What was the reply of Yudhishtira?
 5. Find out the words from the passage which have the following meanings :
 - (a) come back to life.
 - (b) power.
- (d) **O Yaksha, Dharma is Nakula may revive.**
1. Why did Yudhishtira ask for Nakula's revival?
 2. What will happen, if 'Dharma' is given up?
 3. Who was Nakul?
 4. Which words in the passage have the synonyms of the following words?

(i) Protection	(ii) Destroyed
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(e) **Your brothers died ask your questions.**

1. Write the name of the lesson from which the above passage has been taken. Who is the author of the lesson?
2. Who was the owner of the pool? Why did the four brothers of Yudhishtira die?

(B) Long Answer Type Questions :

Answer the following questions in not more than 60 words each :

1. Who was Yudhishtira? Why was he in anxiety?
2. How did Yudhishtira reach the pool of clean water?
3. Narrate briefly the qualities of Yudhishtira according to the lesson.
Or What quality of Yudhishtira pleased the Yaksha most?
4. Who was Yaksha? Why did he ask Yudhishtira many questions?
5. How could Yudhishtira please Yaksha a lot and to what result?
Or How did the Yaksha reward Yudhishtira? Give reasons for rewarding him.
6. What makes one a real Brahmana—birth, learning or good conduct?
Or What makes one a real Brahmana?
7. Draw a character sketch of Yudhishtira.
8. Write any three questions that were asked to Yudhishtira by the Yaksha. What reply did Yudhishtira give to these questions?
Or What questions did Yaksha ask to Yudhishtira?
9. Why had Yama taken the form of a Yaksha?
10. Why was Yaksha pleased with Yudhishtira and what did he do then?

(C) Short Answer Type Questions :

Answer the following questions in not more than 25 words each :

1. Why did Yama take the form of Yaksha?
2. Who did the pool belong to?
3. What was the last question of the Yaksha?
4. Who was Nakula?
5. Why did Yudhishtira prefer Nakula to other brothers?
6. What quality of Yudhishtira pleased the Yaksha most?
7. How did the Yaksha reward Yudhishtira?
8. What is the greatest wonder in the world according to Yudhishtira?
9. Who was Yaksha? What questions did he ask to Yudhishtira?
10. How, according to Yudhishtira, can a man become happy and rich?
11. Who in reality was the Yaksha and why did he come?
12. Why did Yudhishtira ask for Nakula's life?
13. Whose sons were Nakul and Sahdev?

(D) 1. Select the most suitable alternative to complete each of the following statements :

- (i) Nakula was son of
 (a) Kunti (b) Madri (c) Draupadi (d) Gandhari
- (ii) Who had the strength of sixteen thousand elephants?
 (a) Yudhishtira (b) Bhima (c) Arjuna (d) Nakula
- (iii) is swifter than the wind.
 (a) mind (b) sun (c) moon (d) fire
- (iv) Who is the friend of one who stays at home?
 (a) son (b) daughter (c) wife (d) father

2. Say whether each of the following statements is 'true' or 'false' :

- (i) Yudhishtira's brothers were very thirsty.
 (ii) Yama had taken the form of the Yaksha.
 (iii) Madri was mother of Bhima.
 (iv) Dharma is only shield of a man.
 (v) Yudhishtira's brothers would not come back to life.
 (vi) Yudhishtira answered all the questions of the Yaksha.

(E) Vocabulary

1. Give opposite words of the following :

Sacred, Faint, Mourn, Happiness, Biggest.

2. (i) Match the following words of List 'A' with their meanings in List 'B':

List 'A'	List 'B'
Proceed	Destroy
Sacred	Express sorrow
Rescue	Protection
Mourn	To go forward
Shield	Save
Ruin	Holy

(ii) Match the following words of List 'A' with their meanings in List 'B':

List 'A'	List 'B'
anxiety	burnt into fire
resemble	art of stone carving
cremated	to look like
sculpture	feelings of uncertainty and fear about future

(iii) *Match the words of List 'A' with their meanings in List 'B':*

List 'A'	List 'B'
mystery	seriousness
edge	known
familiar	end
gravity	secret

(iv) *Match the words of List 'A' with their meanings in List 'B':*

List 'A'	List 'B'
unique	really
truly	stopped for a short time
reluctant	being the only one of its kind
paused	not willing

3. *Rewrite each of the following sentences by replacing the group of italicized words by one word :*

- When Yudhishtira's brothers did not return, he was filled with a *feeling of uncertainty and fear*.
- His brothers had become a victim to the Yaksha's words *calling for punishment*.
- The pool was surrounded by a *piece of grassland*.
- He saw his brothers lying *without movement or sound* near the pool.
- His brothers had been *made aware of the danger* by the Yaksha.

4. *Fill in the blanks with suitable words selected from the list given below :*

guessed, proud, swifter than, preferred, contained

- The pool clear water.
- Yudhishtira Nakula to his other brothers.
- When the Yaksha warned Yudhishtira, the latter what had happened to this brothers.
- A man who is of himself his position and wealth is not loved by anybody.
- Mind is the wind.

5. *Carefully note the construction of the following words. Here are six words, List them under the two heads complexioned : and eyed as appropriate.*

[Example : Cloud-complexioned : lotus eyed]

almond, light, wheat, blue, fair, doe.

6. *Write two more words each beginning with 'mis', 'over' and 'un' and two more words ending in '-less', '-dom' and '-ness' :*

Examples :

mis	+	fortune	=	misfortune
over	+	powering	=	overpowering
un	+	able	=	unable
help	+	less	=	helpless
wise	+	dom	=	wisdom
happy	+	ness	=	happiness

7. *Copy down from the text the sentences in which the following phrases have been used :*

die of, give up, look for, come upon, be about to end, just when, powerful, enough to, in his turn, none other than, bring up, subject to, in order that.

8. *Look up each of the following words and phrases in the dictionary and pick out the meaning in which it is used in the lesson :*

(i) consider	(ii) sacred
(iii) valuable	(iv) absorb
(v) long lived	(vi) prevent
(vii) replace	(viii) huge
(ix) population	(x) (to) make good

(F) Language

1. Carefully note the construction of sentences in the following examples and make two sentences of your own using 'wait for' and 'keep on'.

Examples :

- (a) There sat Yudhishthira waiting for his brothers.
 (b) He kept on walking till he came upon a meadow.

2. **Write down six meaningful sentences from the following table (at least three with 'man' from the second column)**

If	Man	give-up		greedy	We		Be loved by all
	we		being	proud		Will	Become rich
	all of us	gives-up		angry	He		Not be sad.

3. **Complete the following sentences with the help of the text and write them down in your note-book :**

- (a) One will not be a Brahmana without bad habits.
 (b) Yudhishthira's brothers had tried to drink water without the Yaksha's question.

- (c) It did not a moment to understand the situation.
 (d) It took him no time a way of saving his brothers.

(G) Composition

1. (a) Describe the condition of Yudhishtira when his brothers did not return (see paragraph-1)
- (b) Give a description of the forest through which Yudhishtira went looking for his brothers. (see paragraph-2)
- (c) Describe Yudhishtira's brothers as they lay near the pool. (see paragraph 2-4)
2. (a) **Imaging yourself to be thirsty when you are in a forest and describe your search for water in two paragraphs, using the hints given below :**

Para 1 : hot day hunting tired Thirsty no water around wander about climbing up a tree river in the distance climbing down running stumbling birds frightened hares, deer, running away.

Para 2 : bank of the river steep slope slipping falling big stones feet hurt limping coming to the water drinking cool and sweet washing face hands refreshed happy.

- (b) **Tick the correct choice below :**

J. C. Bose is said to have proved that trees and plants can feel :

- (a) Pleasure (b) Pain
 (c) Pleasure and pain (d) Nothing

↳ Project Work

- (a) C. Raj Gopalachari, the author of the lesson 'The Enchanted Pool' was the first person who received the highest award 'The Bharat Ratna'. Make a **list** of some such persons who have received, 'The Bharat Ratna' after India got independence. Search out their pictures and paste them with the list.
- (b) Find out any ten Verbs from the lesson 'The Enchanted Pool' and consult the dictionary to get their meanings, change the Verbs selected by you into Nouns or Adjectives making a **suitable table** so that they may be understood easily.

|| Worksheet–1 ||

↳ The sentence

I. When we speak or write we use words. We generally use these words in groups, as :

- (a) Little Jack Horner, sat in a corner.
- (b) How very cold the moonlight is!

Def.—“A group of words which makes complete sense, is called a sentence”.

(i) A sentence that makes a statement or assertion is called a Declarative or Assertive Sentence :

e.g.

- (a) My friend has a car.
- (b) The boys are singing.
- (c) Humpty Dumpty sat on a wall.

(ii) A sentence that asks a question is called an Interrogative Sentence :

e.g.

- (a) Where do you live?
- (b) Who is that man?
- (c) What is Mr. Srivastava?

(iii) A sentence that expresses a command or a request is called an Imperative Sentence :

e.g.

- (a) Be quiet.
- (b) Have mercy upon us.
- (c) Go away at once.

(iv) A sentence that expresses strong feeling is called an Exclamatory Sentence :

e.g.

- (a) How cold the night!
- (b) What a shame!
- (c) May God bless you!

Change the following sentences as directed :

1. Mohan plays cricket. (Negative)
2. He did not go to Mumbai last year. (Affirmative)
3. Bhola is not a carpenter. (Affirmative)
4. He has read the Bible. (Negative)
5. Switch the fan on. (Negative)
6. Mr. Sharma looks angry. (Negative)
7. He did not kill the snake. (Affirmative)
8. It may not be true. (Affirmative)
9. Uma broke this jug. (Interrogative)
10. Has Sarla gone to Kanpur? (Affirmative)
11. Does the carpenter make the furniture? (Affirmative)

II. (a) Make Nouns from Verbs :

approve, break, depart, arrive, admire, differ, admit, appear, enter, please.

(b) Make Adjective from Verbs :

blacken, activity, brightness, reality, hardness, purity, popularity, formality, forgiveness, softness.

(c) Fill in the blanks in each of the following words with appropriate letter/letters :

Poss_ _ble; agree_ _ble; tol_ _r_ _ble; t_ _rr_ _ble; br_ _ak_ _ble;
v_ _lu_ _ble; r_ _sp_ _ns_ _ble; le_ _s_ _re; s_ _rp_ _is_ _; n_ _ghb_ _ur.

↳ COMPREHENSION

Read the following passage and answer the questions given below :

In one of her speeches Mrs. Indira Gandhi said, "A country's progress can be measured by the progress of its women folk." Indeed, the progress of its women folk is not possible unless they are given proper education. History bears ample proof that the women's education was given the importance in ancient India. During the Vedic Periods, women enjoyed the same rights and privileges as did men. In some respects they were given some special honour also. Gargi and Maitreyi were regarded as the leading philosophers of the time.

But with the passage of time women lost their rights and privileges. The custodians of morals advocated to keep them at home because they believed that a women's place was at home. The male dominated society made them a thing of commodity.

But since independence there has been a growing consciousness of educating women and placing them in the line of men. A good effort is thus being made to raise their social status and enable them to share the social responsibilities, which is possible only through education.

Questions :

- (a) The best title for this passage will be :
 - (i) Women's liberation
 - (ii) Women in the Vedic Ages
 - (iii) Women's education
 - (iv) Freedom for women
 - (v) None of these
- (b) The expression "growing consciousness" in the first line of the third paragraph means what?
- (c) Which of the following statements are true for Vedic Ages?
 - (i) Women enjoyed some special prestige
 - (ii) Women enjoyed some special rights
 - (iii) Men and women were equal
 - (iv) Men dominated women
- (d) Which of the following sentences according to the passage are True?
 - (i) Women of the independent India are not better than those of the Vedic Ages.
 - (ii) Mrs. Indira Gandhi started a plan to educate women.
 - (iii) The dominance of men over women proved to be disastrous.
 - (iv) Women should be taught that their ideal place is at home.
 - (v) None of these.
- (e) Which of the following sentences according to the passage is False?
 - (i) Mrs. Indira Gandhi's statement refers to the women in general.
 - (ii) Mrs. Indira Gandhi talks about the women of India only.
 - (iii) Mrs. Indira Gandhi equated the progress of a country with that of a women.
 - (iv) Women's condition has not yet improved to the level of that of men.
 - (v) None of these.

