

Comprehension is a very important exercise to acquire proficiency in any language. Comprehension means 'to understand fully'. Under comprehension an unseen passage in Prose or Poetry is given, and certain questions based on the given passage are asked. The answers to these questions would reveal how far the student has been able to understand or comprehend the given passage. A question on comprehension is asked in every examination. Therefore every student must have a good practice in comprehension.

No rules can indeed be framed for comprehension, but certain suggestions can of course be given for the same. First, the given passage should slowly and carefully be read over at least three times. Thereafter the central idea of the passage should be marked out. If you read over the passage once again, keeping the central idea in mind, you would easily be able to guess the correct meanings of most of the difficult words and expressions. After that the given questions should be carefully studied, comprehended and answered.

While answering the questions on the given passage, it must be kept in mind that the answers must be derived from the passage itself. No answer should be there outside the meaning and thought of the passage. You should not add your own thought, view or opinion in answering any of the questions. You do not have the right of expressing your own agreement or disagreement with the thought of the passage. It should also be remembered that your answers must be in full sentences—not merely in phrases, expressions, or 'yes' or 'No'.

Sometimes you are required to give the Summary or Central Idea of the passage. The Summary or Central Idea should be about one-third of the given passage.

If you are required to suggest a suitable Title to the given Passage, remember that the title must

be derived from the central Idea of the Passage. Also remember that you can often get some **hint** about the title from the First or the Last sentence of the passage.

Also, some words, phrases and expressions in the passage are underlined or written in Italics and you are asked to give their meanings. No student would know the meanings of all such words and phrases. But you should not be afraid of such questions. If you have understood the central idea of the passage, you can easily explain the underlined words and phrases by common sense keeping the central idea and the context in mind. The meanings of the underlined portions should be given in your own simple language.

We are giving below 15 passages in Prose and Poetry for practice in comprehension. Some of these Passages have been fully solved, and others have been left for the student to solve. The passages left for the student have been provided with their central ideas and meanings of some difficult words and phrases. It is hoped the student should be able to attempt the comprehension of such passages without much difficulty with these Hints given under each passage.

**Answer the questions given under each of the following passages :**

### 1. (Solved)

Never was a time when there was more need for hard thinking than in the present hour. We see on all sides **a seething mass of turbulent life**. We are faced with a situation produced, if we can imagine it, by a **combination of varied movements** which the European nations passed through during the last few centuries. The **intellectual renaissance**, the industrial revolution, the political struggle for freedom and democracy, and the religious reformation, which the Western nations faced individually and at different periods, India has to meet simultaneously, each **magnified on**

**account of the large area and population concerned.** While great changes are taking place in every walk of life, political and industrial, cultural and social, there is a good deal of **loose and muddled thinking**. The country seems to be **marching forth into the unknown**.

**Q. 1.** Give a suitable title to the above passage.

**Q. 2.** Give the central idea of the above passage.

**Q. 3.** Why is there need for hard work in India today ?

**Q. 4.** Explain the words and phrases in bold letters in your own words.

**Q. 5.** Use the following words both as nouns and verbs :

side; face; struggle; change; place.

### Answers

**Ans. 1.** A suitable title to the above passage would be : “**A Time for Work.**”

**Ans. 2.** Dr. Radhakrishnan says that there is a great need for hard work and constructive thinking in India today. We have to solve a large variety of political, economic and social problems all at the same time. The problems we face today have become unusually enormous on account of India’s vast area and huge population. The solution of these problems demands hard labour on the part of each one of us.

**Ans. 3.** India is passing through a phase of great many changes today. She has to solve a large variety of national problems. She has also to compete with Western countries which are advancing fast. Hence there is a need for hard work in India today.

**Ans. 4.** **Seething mass of turbulent life**—ever increasing and fast changing flux of life.

**Combination of varied movements**—combined force of many and varied changes and movements.

**Intellectual renaissance**—awakening of new thoughts, concepts and ideologies.

**Magnified .....Concerned**—the problems become enormous on account of the vast area and huge population of the country.

**Loose and muddled thinking**—inconsistent and confused thinking and planning.

**Marching forth into the unknown**—India advancing towards an unknown and uncertain future.

**Ans. 5.**

**Side** — **Noun**—Come to my right **side**.

**Verb**—He will **side** with you.

**Face** — **Noun**—She came with a smiling **face**.

**Verb**—We have to **face** many problems.

**Struggle** — **Noun**—The **struggle** is very hard.

**Verb**—He has to **struggle** hard for some time more.

**Change** — **Noun**—There is no **change** in my programme.

**Verb**—You will have to **change** your programme.

**Place** — **Noun**—The **place** is neat and clean.

**Verb**—**Place** the chair in the room.

### 2. (Solved)

Youth is the best gift of the gods, says an old “**Upanishad**”. Let us rejoice in it while we have it. It is the great **formative period of our life**, brief but powerful. We are then able to face the world with feelings pure and with ambitions unworldly. The bounds of our friendship, sympathy and fellow-feeling **are not then set**. We can push them as widely as we like until **they encompass all** that is worth knowing amongst our fellows. It is good to find a friend in a student born in a community widely removed from our own. To know him and through him to understand the feelings, hopes and even the prejudices that make him so dissimilar to us, is often a great experience. In acquiring it we discover the human elements lying underneath all that on **casual examination** seemed so different and unintelligible. Through the mists of religious controversies and political antipathies, we discover points of contact and fellowship, **untouched by the infection of religious or social prejudices** so powerful at a later age. Where religion divides, the common possession of youth and its generous instincts may unite, with its miraculous power of rooting itself deep in the affections of our companions.

—Dr. M. R. Jayakar.

- Q. 1. Give a suitable title to the above passage.**  
**Q. 2. Give the central idea of the above passage.**  
**Q. 3. Why is youth called the golden period of one's life ?**  
**Q. 4. Explain the words and phrases in bold letters in the above passage.**  
**Q. 5. Make verbs from the following words :  
 Sympathy; human; infection; deep; pure.**

### Answers

**Ans. 1.** The proper title to the passage would be : **"Glory of Youth."**

**Ans. 2.** Dr. Jayakar says that youth is the formative period in one's life. A man remains untouched by social, religious and political biases and prejudices during the period of youth. He can establish better contacts with the people of other countries and nationalities. Thus while age divides, youth unites. Youth promotes goodwill, sympathy and cooperation.

**Ans. 3.** Youth is the formative period of one's life. It is the period of hopes, enthusiasm and energy. One's career is formed in youth. Therefore it is called the golden period.

**Ans. 4. Formative period ..... life**—the period in which one's character and career are formed.

**Are not yet set**—are not yet formed or fixed.

**They encompass all**—they include all.

**Casual examination**—a passing scrutiny or review.

**Untouched by.....prejudices**—not tainted or coloured by any kind of prejudice, dislike or ill-will.

**Ans. 5. Formation of verbs—**

<b>Sympathy</b>	—	sympathise
<b>Human</b>	—	humanise
<b>Infection</b>	—	infect
<b>Deep</b>	—	deepen
<b>Pure</b>	—	purify

### 3. (Solved)

Graduation is **only a milestone in life's journey**. It does not mark the end of the education road. In a very real sense, it is the **commencement**

**time**, the beginning of a new journey which will test the **toughness of your mental and moral fibre**, the efficiency of your university training. The new experiences, the new problems and the new situation will demand from you the exercise of qualities **for whose fostering** the university functions. The future will give the powers and responsibilities to you. The **historic role** of large educated classes, in the building up of a new India cannot be over-estimated. If a leader is one who knows where he is going, who has a firm grasp of the **insights and intuitions** which have made our civilization so enduring, and **who can harness** them to every aspect of life, it is only the universities that can train men for leadership. The universities are more than institutions for higher learning and professional training; they are called upon to educate the younger generation, form its character and create a new type of intellectual leader.

—Dr. Radhakrishnan.

- Q. 1. Give a suitable title to the above passage.**  
**Q. 2. Give the central idea of the above passage**  
**Q. 3. What is the role of young students in the national life ?**  
**Q. 4. Explain the words and phrases in bold letters in the above passage.**  
**Q. 5. Use the following words both as nouns and verbs :  
 End; sense; demand; exercise; grasp; term; harness.**

### Answers

**Ans. 1.** A suitable title to the above passage would be : **"Role of Universities."**

**Ans. 2.** Dr. Radhakrishnan says that universities play a very vital role in the life of the individual and national life. Universities supply a regular stream of educated and responsible generation of young men. The future of India has to be shaped by such young men. Our universities must rise and come up to meet this national demand.

**Ans. 3.** As soon as a student comes out of the university he is called upon to play his role in the national life. He has to play the role of a highly enlightened, responsible and conscientious citizen. Young students must rise to meet the call of the nation.

**Ans. 4. Only a milestone**—only one stage in the journey of life.

<b>Commencement time</b>	: beginning.
<b>Toughness .....fibre</b>	: intellectual and moral power.
<b>For whose fostering</b>	: for whose growth.
<b>Historic role</b>	: important duty.
<b>Insights and intuitions</b>	: deep understanding and moral spirit.
<b>Who can harness</b>	: who can control.

Ans. 5.

**End** : **Noun**—This is the end of the problem.

**Verb**—The problem ends here.

**Sense** : **Noun**—There is no sense in what you say.

**Verb**—I sense a foul play.

**Demand** : **Noun**—The demand of food-grains is rising.

**Verb**—I demand no help from you.

**Exercise** : **Noun**—This is a difficult exercise.

**Verb**—He should exercise all his powers.

**Grasp** : **Noun**—The situation is under my grasp.

**Verb**—Grasp the opportunity when it comes.

**Train** : **Noun**—The train is late.

**Verb**—The universities must train the youth to grow into good citizens.

**Harness** : **Noun**—He died in harness.

**Verb**—We must harness our natural resources.

#### 4. (Solved)

Does economic progress **clash with** real progress ? By economic progress, I take it, we mean material advancement without limit, and by real progress we mean moral progress, which again is the same thing as progress of the **permanent element in us**. The subject may therefore be stated thus : Does not moral progress increase in the same proportion as material progress ? I know that this is a **wider proposition** than the one before us. But I venture to think that we always mean the wider one even when we lay

down the smaller. For we know enough of science to realize that there is no such thing as perfect rest or repose in **this visible universe** of ours. If, therefore, material progress does not clash with moral progress, it must necessarily advance the latter.

(Mahatma Gandhi)

**Q. 1. Give a suitable title to the above passage.**

**Q. 2. Write the summary of the above passage in about one-third of its length.**

**Q. 3. What is the relationship between real and economic progress ?**

**Q. 4. Explain the words and phrases in bold letters in the above passage.**

#### Answers

**Ans. 1.** Title : “Economic Vs. Real Progress”.

**Ans. 2.** Gandhiji refers to the relationship between economic progress and real progress. Economic progress means material advancement. Real progress is moral and spiritual progress. These two are opposed to each other. This problem has a wider application and must be studied in its wider perspectives.

**Ans. 3.** Gandhiji says that economic progress does not promote real progress. On the contrary economic progress hinders real progress.

**Ans. 4. Clash with**—opposed to, run counter to,

**Permanent element is us**—our moral and spiritual faculty.

**Wider proposition**—wider meaning.

**This visible universe**—the material world before us.

#### 5.

Our constitution is named democracy, because it is in the hands not of the few but of the many. But our laws **secure equal justice for all** in their private disputes and our public opinion **welcomes and honours talents in every branch of achievement**. And as we give **free play to all in our public life**, so we carry the same spirit into our daily relation with one another. We have no **black looks or angry words** for our neighbour if he enjoys himself in his own way and we abstain from the **little acts of churlishness** which, though they leave no mark, yet **cause annoyance to those who note them**. Open and friendly in our private intercourse, in our public acts we keep strictly

within the control of law. We acknowledge the restraint of reverence, we are obedient to whom-so-ever is set in authority, and to the laws, more specially to those which offer protection to the oppressed and to those **unwritten ordinances whose transgression brings admitted shame.**

- Q. 1. Give a suitable title to the above passage.  
 Q. 2. Give the summary of the above passage.  
 Q. 3. Explain the portions in bold letters in the above passage.  
 Q. 4. "Our laws secure equal justice for all." This is a social virtue. Find out from the passage some other social virtues which democracy produces.

### Hints

**Idea**—Principles of democratic way of life. The citizen of democracy is free in his personal and private life, but he is bound by laws in public life. He respects law and authority.

**Secure equal justice**—guarantee equality and justice to all; **Tal-ents.....achievement**—honour the talented man in every field of life and career; **Black .....words**—discouragement and jealousy; **Little ..... churlishness**—little acts of anger and jealousy; **Unwritten Ordinances**—moral laws; **Transgression**—disobedience.

### 6.

To you who have received your degrees this afternoon will go forth the congratulations and good wishes of every one of us. Do not, however, forget the significance of this function. Today you have reached the **first milestone of your long and arduous journey in life**, not always pleasant and very often **making large demands upon human patience**. The responsibilities of public life, **political contests, social injustice and inequities and economic conflicts between competing interests** will claim the attention of some of you. To others may fall the less **showy but more beneficent work** of social service. Whatever the sphere of life you may be called upon to play your part in, the eyes of your university will always be upon you. You can add to her pride or put her to shame by your conduct and action. In the end, in the midst of the conflicts that you will have to face, **let the rule of enlightened conscience and loyalty to your convictions guide your path.**

- Q. 1. Give a suitable title to the above passage.

- Q. 2. What, according to the author, is the test of a man's university education in life ?  
 Q. 3. What are the duties and responsibilities of young graduates ?  
 Q. 4. What is the advice of the author to the young graduates ?  
 Q. 5. Explain the portions in bold letters.

### Hints

**Idea**—A convocation address. Appeal to the graduates to realize their duties and responsibilities. A vast field of action lies before them. They should carry out their duties sincerely and devotedly.

**The first milestone**—the first important stage.

**Arduous journey**—hard course of life.

**Making ..... patience**—demanding much sacrifice and patience from man.

**Less showy.....work**—social service which does not have much pomp and show but which is very valuable.

**Rule of enlightened conscience**—rule of upright moral conduct and spiritual values.

**Loyalty.....convictions**—faith in religion and other social systems and human values inherited from the past.

### 7.

The basic faith of those who believe in democracy is that the common man has enough goodwill and common-sense to govern well, that **given freedom and power**, men will educate one another, will introduce better ways of life and habits of friendly co-operation, and will in the long run create a new society which will give the best possible opportunity of good life to all. A **believer in democracy** has faith in human nature, in the **goodwill and political ability of the common man.**

But uneducated people with **no experience of self-government** are quite incapable of suddenly making a success of democracy. All history shows that stable democracy is a slow growth, that the people must have a long experience of self-government and responsibility in many walks of life, only then can they learn those qualities of tolerance, of common-sense, of co-operation and of judgement which are essential in the citizens of a democracy.



- Q. 1. Give a suitable title to the above passage.
- Q. 2. Explain the portions in bold letters in the above passage.
- Q. 3. Answer briefly the following questions in your own words—
- What is the basic faith of those who believe in democracy ?
  - What qualities are essential for the citizen of a democracy?
- Q. 2. Give the substance of the above passage in one-third of its original length.
- Q. 3. What impression do you form about the character of Pt. Nehru from the above passage ?
- Q. 4. Explain the phrases and sentences in bold letters above.

### Hints

**Idea**—Pt. Nehru's wife Kamla had fallen seriously ill when he was in prison. Authorities sent proposals to him that he could be released from jail if he promised not to take part in politics. Pt. Nehru gave no such assurance. He knew that Kamla herself would not feel happy if he did any such thing.

**Intermediaries**—agents of the authorities

**Informal**—verbal.

**Pledges**—oaths of serving the country.

**Cause**—relating to independence.

**Conceit**—vanity.

**Predicament**—embarrassing position.

**Dilemma**—difficult situation

**Undertaking**—promise, assurance.

### Hints

**Idea**—Democracy is built on the faith of goodness and proficiency in the common man, the common citizen of a democracy must be conscious of his civic rights and duties. Uneducated citizens with no experience of civic life cannot make democracy a success.

**Basic faith**—primary conception, faith at the starting point.

**Self-government**—democratic form of government.

**Stable democracy**—strong and lasting democracy.

### 8.

Suggestion came to me **through various intermediaries** that if I could give an assurance, even an informal assurance, to **keep away from politics** for the rest of my term, I would be released to attend on Kamla. **Politics was far enough from my thoughts just then**, and the politics I had seen during my eleven days outside had disgusted me, but **to give an assurance and to be disloyal to my pledges, to the cause, to colleagues, to my self, it was an impossible condition whatever happened**. To do so **meant inflicting a moral injury on the roots of my being**, on almost everything I held sacred. I was told that Kamla's condition was becoming worse and worse, and **my presence by her side might make all the difference between life and death**. Was my personal conceit and pride greater than my desire to give her this chance ? It might have been a terrible predicament for me, but fortunately that dilemma did not face me in that way at least. Knowing that Kamla herself **would strongly disapprove of my giving any undertaking** and if I did anything of the kind, it would shock her and harm her, I felt morally enlightened.

- Q. 1. Give a suitable title to the above passage.

### 9.

Freedom has assuredly given us a new **status and new opportunities**. But it is also implied that we should discard selfishness, laziness and all **narrowness of outlook**. Our freedom suggests toil and the creation of new values for old ones. We should so discipline ourselves as to be able to discharge our new responsibilities satisfactorily. If there is any one thing that needs to be stressed more than any other in the new set-up, it is that we should put into action our full capacity, each one of us, in productive effort—each one of us in his own sphere, however humble work, unceasing work, should now be our **watch word**. **Work is wealth and service is happiness**. Nothing else is. The greatest crime in India today is idleness. If we root out idleness, all our difficulties including even conflicts will gradually disappear. Whether a constable or a high official of the State, whether as businessman or industrialist, artisan or farmer or peasant, each one of us should discharge his obligation to the state and make a contribution to the welfare of the country. Honest work is the **sheet-anchor** to which we should cling if we want to be saved from danger or difficulty. It is the fundamental law of progress.

- Q. 1. Give a suitable title to the above passage.  
 Q. 2. Summarise the above passage in about sixty-five words.  
 Q. 3. What duties and responsibilities have been bestowed on us by freedom?  
 Q. 4. Explain the portions in bold letters.

### Hints

**Idea**—Freedom has bestowed new duties and responsibilities on us. We have to work hard with all our capacity for the preservation of our freedom. Work is the basic condition for securing progress, prosperity and security.

**New status**—new position of trust and responsibility.

**Discard**—give up, do away with.

**Unceasing work**—regular habit of working hard.

**Root out**—eliminate, drive out.

**Artisan**—One engaged in some kind of handicraft.

**Sheet-anchor**—sheltering place.

**Cling**—attached to.

### 10.

Man and his deeds are two distinct things. Whereas a good deed **should call forth approbation** and a wicked deed, disapprobation, the doer of the deed whether good or wicked, always deserves respect or pity as the case may be. '**Hate the sin and not the sinner**' is a precept which, though easy enough to understand, is rarely practised, and that is why the poison of hatred spreads in the world.

This form of **Ahimsa** is the basis of search for truth. I am realising every day that the search is vain unless it is founded on Ahimsa as the basis. It is **quite proper to resist and attack a system** but to resist and attack its author is tantamount to resisting and attacking oneself. For **we are all tarred with the same brush**, and the children of one and the same creator and as such the divine powers within us are infinite. **To slight a single human being** is to slight those divine powers and thus to harm not only that being but with him the whole world.

- Q. 1. Give a suitable title to the above passage.  
 Q. 2. Summarise Mahatma Gandhi's views on Ahimsa as given in the above passage.

- Q. 3. Explain the portions in bold letters.  
 Q. 4. Expand the idea contained in "Hate the sin and not the sinner."

### Hints

**Idea**—Here is an explanation of the true spirit of Ahimsa. Ahimsa prescribes love and respect for every human being irrespective of his actions. We should hate the sin but not the sinner. To hate any individual would be to hate the divine spark which dwells within everyone of us.

**Approbation**—approval, admiration.

**Disapprobation**—disapproval, condemnation.

**Precept**—moral principle

**Tantamount to**—equal to

**Tarred with the same brush**—The characters of all human beings are painted by the same brush of God, and hence there is no difference between one individual and the other.

**To slight**—to hate and condemn.

**Those divine powers**—moral and spiritual powers within every individual.

## Comprehension (contd)

### Poetry Passages

#### 11. (Solved)

**The world is too much with us**; late and soon,  
 Getting and spending, we lay waste our powers :  
 Little do we see in nature that is ours;  
 We have given our hearts away, **a sordid boon** !  
 This sea that bares her bosom to the moon;  
 The winds that will be **howling at all hours**  
 And are up-gather'd now like sleeping flowers;  
 For this, for everything, we are out of tune :  
 It moves us not—Great God ! I'd rather be  
 A Pagan **suckled in a creed outworn** :  
 So might I, standing on this pleasant lea,  
 Have glimpses that would **make me less forlorn**;  
 Have sight of Proteus rising from the sea;  
 Or hear old Triton blow his wreathed horn.

— W. Wordsworth

- Q. 1. Give a suitable title to the above poem.  
 Q. 2. Write the substance of the above poem.  
 Q. 3. Why are we drifting away from Nature ?

**Q. 4. Explain the expressions in bold letters in the above poem.**

### Answers

**Ans. 1.** The title of the poem is : “The World Is Too Much with Us.”

**Ans. 2.** The poet criticises the material civilization of the industrial age. Man is so engrossed in economic activities that he can hardly find time to perceive the beauty of Nature. He sees no beauty in the sea heaving in moon-lit night or in the soft fragrant breezes blowing in the morning. The poet wants to love and worship Nature as the abode of gods and goddesses and for that he is prepared even to renounce Christianity and become a Heathen devotee.

**Ans. 3.** We are drifting away from nature because we have no time to see her beauty. We are so engrossed in earning and spending money that we can hardly find time to appreciate how beautiful the different forms of nature are. Our love for material possessions has dried up our love for nature.

**Ans. 4. The world.....us**—We are so badly engrossed in economic and material pursuits.

**A sordid boon**—material gains at the cost of enjoyment of the beauty of nature make a bad bargain.

**Howling at all hours**—blowing hard all through day and night.

**Suckled in a creed outworn**—turning in devotion to a lost and archaic religious creed now called Heathenism.

**Make me less forlorn**—having the sense of being less lonely in the company of Heathen gods and goddesses in different forms of Nature.

### 12. (Solved)

Break, break, break,

On **thy cold gray stones**, O Sea !

And I would that my tongue could utter

The thoughts that arise in me.

O well for the fisherman’s boy,

That he shouts with his sister at play !

O well for the sailor lad,

That he sings in his boat on the bay !

And the stately ships go on

To **their haven under the hill**;

But O for **the touch of a vanish’d hand**,

And the sound of a **voice that is still** !

Break, break, break,

At the foot of thy crags, O sea !

But the tender grace of a day that is dead

Will never come back to me.

—Lord Tennyson

**Q. 1. Give a suitable title to the above poem.**

**Q. 2. Write the substance of the above poem.**

**Q. 3. How do the fisherman’s boy and the sailor’s lad express their joy ?**

**Q. 4. Explain the expressions in bold letters in the above poem.**

### Answers

**Ans. 1.** The suitable title is “**Break, Break, Break**”.

**Ans. 2.** Tennyson mourns the death of his dear friend Hallam. The waves of the ocean dashing against the shores resemble the beatings of the poet’s heart. He cannot, however, express his sad feelings adequately, even as the fisher boy or the sailor lad could express their glee. The ships go and return but his dear departed friend will never return to him.

**Ans. 3.** The fisherman’s boy can freely express his joy by playing with his sister and shouting with glee. The sailor’s lad expresses his joy by singing freely from his boat. .

**Ans. 4. Thy cold grey stones**—The cold and grey stony shore of the sea.

**Their haven.....hill**—the safe projection of the hill over the bay under which the ships are anchored;

**A voice that is still**—the voice of a dear friend that has been silenced for ever by death.

**The touch.....hand**—The tender touch of the hand of a dear friend whom death has snatched away.

**The tender grace of a day**—The tender-hearted and graceful friend who has gone for ever.

### 13. (Solved)

Happy the man, whose wish and care

**A few paternal acres bound**,

Content to breathe his native air

In his own ground.



Whose herds with milk, whose fields with bread,

Whose **flocks supply him with attire** ;

Whose trees in summer yield him shade,

In winter fire.

Blest, who can unconcernedly find

**Hours, days, and years slide soft away**

In health of body, peace of mind,

Quiet by day,

Sound sleep by night; study and ease

Together mix'd; sweet recreation,

And innocence, which most does please

With meditation.

Thus let me live unseen, unknown;

Thus **unlamented let me die**;

Steal from the world, and not a stone

Tell where I lie.

—A Pope

**Q. 1. Give a suitable title to the above poem.**

**Q. 2. Give the central idea of the above poem.**

**Q. 3. What is the last wish of the poet ?**

**Q. 4. Who, according to the poet, is a happy man ?**

**Q. 5. Explain the portions in bold letters in the above poem.**

### Answers

**Ans. 1.** Title “The Quiet Life.”

**Ans. 2.** The poet admires the blessings of quiet and contented life. Happy is the man who contentedly lives in his small paternal house, reaping his fields, milking his cattle and fleecing his sheep. He enjoys peace of mind, purity of feelings and joy of life. This is the poet’s ideal of happy life from which he does not want to deviate even after death.

**Ans. 3.** The poet’s last wish is that he should be buried after his death as quietly and unceremoniously as he lived in his life.

**Ans. 4.** The man who is simple, innocent and contented is happy. Such a man enjoys peace of mind, good health and sound sleep.

**Ans. 5. A few.....bound**—who contentedly lives on the small farm left to him by his ancestors.

**Flocks supply.....attire**—whose sheep supply enough wool for their warm clothes.

**Hours.....away**—who lives peacefully and contentedly from hour to hour, day to day, and year to year.

**unlamented.....die**—Let there be no mourners to mourn his death.

### 14.

I lay in sorrow, deep distressed :

My grief a proud man heard,

His looks were cold, he gave me gold

But not a kindly word.

My sorrow passed,—I paid him back

The gold he gave to me.

Then stood erect and spoke my thanks,

And blessed his charity.

I lay in want, in grief and pain,

A poor man passed my way.

He bound my head, he gave me bread,

He watched me night and day.

How shall I pay him back again,

For all he did to me ?

Oh, gold is great but greater far

Is heavenly sympathy.

**Q. 1. Give a suitable title to the above poem.**

**Q. 2. Give the central idea of the above poem.**

**Q. 3. What is more precious than gold and why ?**

**Q. 4. What do you learn from the poem ?**

### Hints

**Idea**—A word of sympathy is more precious than Gold. Gold can be paid back, but there can be no compensation for an act or word of real sympathy. Human sympathy is priceless.

**Deep distressed**—in great pain.

**Stood erect**—without any obligation because gold had been paid back.

**Watched me**—nursed and helped me.

**Heavenly sympathy**—human sympathy which is a heavenly blessing.

### 15.

**Gird on thy sword, O man, thy strength endue,**

In fair desire thy earth-born joy renew.

Live thou thy life beneath **the making sun,**

Till Beauty, Truth, and Love in thee are one.

Through thousand ages hath thy childhood  
run !

On timeless ruin hath thy glory been;  
From the forgotten night of loves foredone,  
Thou risest in the dawn of hopes unseen.  
Higher and higher shall **thy thoughts aspire**,  
Unto the stars of heaven, and pass away,  
And earth renew **the buds of the desire**  
In fleeting blooms of **everlasting day**.

Thy work with beauty crown, thy life with  
love;

Thy mind with truth uplift to God above !  
For whom all is, **from whom was all begun**,  
In whom all Beauty, Truth, and Love are  
one. —Robert Bridges

**Q. 1. Give a suitable title to the above poem.**

**Q. 2. Give the central idea of the above poem.**

**Q. 3. What is the poet's message in the above poem ?**

**Q. 4. Explain the expressions in bold letters in the above poem.**

### Hints

**Idea**—The poet appeals to the people  
always to keep ready for more and more work.

Young men and women must gather courage and hope and fight on their way through all problems and difficulties. They should never feel depressed or dejected. One should also cultivate the higher values of life. One should embody in his life the highest ideals of Truth, Beauty and Love.

**gird on thy sword**—keep yourself in readiness to fight the battle of life with courage and boldness.

**Strength endue**—collect all your strength.

**The making sun**—the fostering sun; everything matures and ripens in the sun.

**Timeless ruin**—ruins coming down from times immemorial.

**Dawn of hope**—new beginning of hopes and aspirations.

**Buds of the desire**—flowers of desires and ambitions.

**Fleeting blooms**—fast vanishing desires and aspirations.

**Crown**—decorate with.

**Uplift**—raise.

**From whom.....begun**—everything ensued from God.