

Part B Topic No : 8

Comprehension Questions From the Essays

Gopala Krishna Gokhale's speech on 25th July in Mumbai in response to the address presented to him by students:

Prose:

Gopala Krishna Gokhale was a great freedom fighter of our country. He delivered a speech in response to the address presented to him by students, on 25th July 1911 at an open air public meeting near Victoria Hall, Mumbai.

My first duty on rising is to tender my most sincere and grateful thanks to the students of Madras for their address which they have just now presented to me. There is no doubt whatever in my mind that if I could now go back once again to the days of my student hood, I would do so at once with pleasure. The life of a student is, comparatively speaking, a sheltered life. There are, of course, certain responsibilities; they are definite and they are assigned to you by those who are willing to take care of you and there is not much need to be constantly exercising your own judgments. You know that in later life the position is reversed; instead of others helping you, you have in the first place to help yourself... Gentlemen, because this is the happy part of your life, there are certain responsibilities attached to it which must be well discharged by you, because no privilege in life is worth having, unless it is attended by corresponding duties and there are certain duties which those who placed you in your present privileged (adj) - prestigious privileged position expect you to perform.

I will consider these duties under four heads. First of all, the duty which you owe to yourselves; then there is the duty which you owe to your fellow-students; the third duty is the duty which you owe to those in authority over you, and the last duty is a duty which you owe to those who are around you, not students, but people of the wider world.

Duty to yourselves

The duty to yourself is twofold. You have first of all to lay by a stock of knowledge that will suffice you not sincerely for your examinations but will be helpful to you in later life. Knowledge is an exacting mistress; she needs devotion, whole hearted, on the part of the person who seeks her. Such whole-hearted devotion is possible only in the days of student hood. Therefore, the first part of the duty towards yourselves is to take the utmost advantage of your present position, to lay by a stock of knowledge that will be useful to you in later life.

Importance of character

But it is not merely knowledge that will help you or help any class of human beings by itself. Along with that knowledge there is another requisite that you must secure and that is character. It is almost a truism to say that more depends for success in life on character than on knowledge. It is an invidious thing to distinguish between comparative values of knowledge and character. But since both are indispensable, I would urge on you that you should attach as much importance to character as to knowledge. This character must show itself in earnestness, in energy of action and in high and generous

sentiments being brought to bear upon the discharge of your duties and in recognizing what is due to yourselves. You have to acquire a character which will raise the whole life of the people amidst whom you move and for whom you are expected to work.

As character will naturally have to act on those around you, the stronger, the firmer and nobler it is, the better work you will do for the country. Even if you acquire a fairly high character while you are at school or college; it may not always be easy to retain that character in the struggles of later life, because you are sure to be acted upon by those who are around you. But if you begin by acquiring a strong character for yourselves and when you in course of time, occupy the place of the present seniors, then the students or the younger men of the succeeding generation will find that the forces that act on them are more helpful for retaining a good character than possibly what you may be able to find today. This is the twofold duty which you owe to yourselves — the acquiring of knowledge (I use 'knowledge' in its widest sense) not only knowledge from every quarter which will be useful to you in later life - and acquiring character which will enable you to achieve success in whatever work you may take on hand. That, in brief, is the duty to yourselves.

Duty to fellow-students

Your duty to your fellow-students will teach you in later life and will secure for you the habit of co-operation. The foundation of the habit of co-operation is really to be laid in our student days, because you are trained to be together in your class, and you cannot have it all your own way, if you want to get on with your class. Therefore, if you use your opportunities properly, you will know exactly how to get on with them by sometimes giving in to them and sometimes standing out for your own view, being regardful of the feelings and considerations of other people. This habit of co-operation once acquired will continue with you all your life. It is not easy to acquire it in later life if you have not already acquired it in your student days.

Duty to parents and teachers

Your third duty is towards those in authority over you. Obedience to parents, especially during the time of student hood and reverence for teachers while you are studying under them — these are two of the most essential conditions necessary for acquiring knowledge and for taking the fullest advantage of those opportunities which are placed within your reach while you are students.

What are the two valuable qualities to be practised by you as students?

While you are young men and students, while parents have to care for you and find means wherewith to enable you to prosecute your studies, it is necessary that their wishes should prevail with you in all matters, but when once your education is completed, and the struggle of life commences and when you are able to stand on your own legs, you owe it to yourselves and to your country, that you should use your own judgement as to what work you should do.

Reverence towards teachers

In the same way you owe reverence to your teacher while you are at school or college. Unless your whole attitude in the college and the school is founded upon a proper feeling of reverence for the teacher, you will miss one of the principal lessons of the school or college life, viz., the appreciation of discipline. Remember that in later life, along with the spirit of co-operation, what you will need most

and what you need most in public life is a true spirit of discipline — the true spirit of that discipline which voluntarily subordinates your Judgement your convenience and personal gain to common good. Unless you acquire this habit at school or college, it will not be possible for you to acquire it in later life.

Duty to government

In addition to that, you owe a duty to the rulers, the Government which is the authority over us all. Students with their generous mind and unsophisticated hearts naturally fall an easy prey to stirring up emotion. But that very circumstance unfits them in some instances to exercise independent judgement on current affairs. In any case, as long as they are students, not standing on their own feet, it is not their business to do so. While they are students, their attitude towards the

Government of the country, such as it may be good, bad or indifferent, should be one of acquiescence, loyal acquiescence.

You should do nothing whereby your relations with the authorities will be disturbed. You should, no doubt, study public questions, but wait for your time. But while you are students you should give no cause to anybody to say that your attitude towards the authorities is one of greater or less hostility.

Duty to wider world

The last duty that you owe to those who are in the wider world is to acquire a knowledge of their needs, observe their condition and observe their struggle, and to acquire an attitude to mind, so as to sympathise with those who are struggling, even though you are not immediately able to give them redress. There is a great deal of injustice and suffering in the wider world which requires to be remedied and when it comes to you to play the part of grown-up men, it is expected you will contribute your share to remove these things. In the meantime you must not enter the wider world without knowledge. Observe and study the conditions carefully, as you are bound to do.

Summary:

The first duty is to perform himself.

The primary duty of the students is to take the almost advantage of his/her present position, amidst, whom one moves or whom one is expected to work. Acquiring knowledge, not only for exams but also for life. It needs whole devotion.

“Knowledge is the key to Success”

The second requisite is to mould one strong character. A student should acquire a character which will raise the whole life of the people. It helps in later life.

“Character makes the man perfect”

The student’s duty towards the fellow students will teach him co – operation. This also includes adjustments, giving in at times standing up for one’s view without hurting others feelings and consideration for others.

“Behaviors & co – operation give The Man friend & foes”

Obedience to parents is essential for acquiring knowledge. Parents take care of their children; enable them to pursue their studies. Reverence, to teachers is also important. The students learn the value of discipline, and co – operation with fellow students. So every student must show their obedience and reverence to their parents and teachers respectively.

“Obey the Elders”

The students' duty towards the government is the highest authority over us. In these instances, we can't take any independent judgment.

"The path of duty is a way to glory"

Gokhale's speech to the students is the one that suits students of all times. It gives clear insight of the life. Gokhale himself had led and reverence to teachers, parents and the surroundings around him.

"Character decides the Man's future" .

Question :

1. What requires whole-hearted devotion?
 - a. Knowledge requires whole hearted devotion.
2. Which period of life does Gokhale consider a very happy one?
 - a. Student hood period of life.
3. What is the twofold duty to be acquired by students?
 - a. Acquiring knowledge and character .
4. Is character influenced by surroundings?
 - a. Yes, character is influenced by surroundings
5. What are the two valuable qualities to be practised by you as students?
 - a. Students should obey their parents and respect their teachers.
6. What kind of character should you acquire while you are a student?
 - a. The character of earnestness to uplift the life of the poor people should be acquired while we are students.
7. How character is influenced by surroundings?
 - a. Sometimes we have to act upon by the surroundings.
8. When does one make one's own decisions?
 - a. After completing his education, one can make his own decision.
9. How would you define the true spirit of discipline?
 - a. It helps our judgement, convenience and personal gain to common good.
10. Who takes care of the student during student life?
 - a. People around him(parents, elders, teacher)
11. What is an exacting mistress?
 - a. knowledge
12. What should student take advantage of?
 - a. Their present situation
13. How would a stock of knowledge help in later life?
 - a. In discharging our duties
14. What is the precious virtue obtained out of reverence to the teachers?
 - a. Appreciation of discipline
15. What makes students give way to emotions easily?
 - a. Generous mind and unsophisticated hearts.
16. What should be the attitude of students towards the government?
 - a. Acquiescence(acceptance without protest)
17. What requires a remedy in this wider world?
 - a. Injustice and sufferings
18. What is the duty of a student to the wider world?
 - a. Understand the problem of the people and solve it.

DALE CARNEGIE'S – THE ROAD TO SUCCESS.

Success does not mean the absence of failures.
It means the attainment of ultimate objectives.
It means winning the war, not every battle.

- Edwin C Bliss

Prose:

The road to success is not a bed of roses, It is full of thorns, pitfalls and gins. Only those who wade through the hazards and hurdles with grit and determination could smell success. That is how Gandhi became a leader par excellence; that made Churchill the greatest and the most successful war time leader. These traits and qualities have paid rich dividends to Sachin and made him persona grata. After all, winners don't do different things. They do things differently. Have you the determination to succeed? Are you willing to devote the time and energy necessary to achieve success?

Here are some proven techniques that will help you to achieve success and happiness in life. The first step is to set yourself clear goals, to define precisely what you want to achieve. Goals provide direction to your behaviour and guide your thoughts and actions to the desired outcomes. Goal plans enable you to go beyond momentary influences and organise your behaviour over extended- periods of time. Goals should be an extension of your values, your most important fundamental beliefs.

Specific goals are better than general ones. Self-chosen goals are better than assigned ones. Choose goals that are challenging but reachable. Write down your short term and long term goals. This will help you in establishing priorities and in deciding on the actions that you must engage in. Form a very intense, extremely vivid mental picture of what you want. Verbalise your mental picture with a brief, concise, forceful 'GOAL COMMAND'. Repeat it everyday to make it easier for your sub-conscious mind to embrace them. As Swami Vivekananda says, "Take up one idea. Make that one idea your life - think of it, dream of it, live on that idea. Let the brain, muscles, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success".

Prepare an 'Action plan', outlining the specific steps needed to accomplish the result you want. You must get timely feed-back on your progress and be able to modify your strategies when changes occur. Sometimes, even if the goals are not attained the resultant consequences, feed-back or reinforcement can be beneficial. There are literally millions of things in this world which are right and which need to be done - but to which you must mentally, if not vocally say "No!" No person has the time and the ability to do any but a few things which need to be done.

The proven success method is this:

- (1) Say " No" generally.
- (2) Say "yes" very, very selectively

You simply concentrate your thought, time and effort on your one main goal. You cannot possibly do all of the things you will be asked to do. So you are going to have to say 'No' to a lot of desirable and worthwhile things, simply because they are "incompatible" with the necessary work you must do to reach your main goal. Don't be afraid of failure. Failure is an accepted procedure in experimenting, research, testing and all scientific forms of "finding out". Failure is simply the means of finding out what will not work so that it can be eliminated in the search for what will work. So there is no need to think of failure as something to be feared and avoided.

Edison and his staff conducted 17,000 experiments which failed before they succeeded in the one experiment which enabled them to extract latex in substantial quantities from just one variety of plant, which was worth the 17,000 failures! Besides, failure is good for your character and personality. It is a challenging experience. The next step is to develop proper self-concept. What you think about yourself is very important. Persons with high self-esteem feel unique, competent, secure, empowered and connected to the people around them. Whereas people who have poor self-concept feel insecure, lack self confidence and become withdrawn. To improve your self-esteem, become aware of your hidden potentialities and activate them. Take note of your shortcomings and drawbacks and try to overcome them. You can prepare a 'Weed list' and a 'Seed list'. Believe firmly that you can improve. As the Bhagavad Gita says, "One should lift oneself by one's own efforts and should not degrade oneself; for one's own self is one's friend, and one's own self is one's enemy".

Another aspect of self-development is 'Time Management'. Time is your most valuable resource. Successful people are those who manage their time efficiently. They find time for everything; reading newspapers, jogging and even occasional visits to the cinema. Since they have planned everything, they feel relaxed and do their work efficiently. What about you? Do you make optimum use of your time? To know this, write down all you did yesterday with the amount of time spent on each activity. Then you will realise how much time is being wasted on useless activities and why you are not able to achieve your targets in time. Draw a timetable for your daily activities and try to stick to it. Keeping a diary is another useful habit which you must cultivate. This will help you review and monitor your progress.

Many people make themselves miserable by trying to imitate others. Mrs. Edith Allred was one such person. She remained unhappy even after she married into a poised and self-confident family. A chance remark by her mother-in-law transformed her life. While talking about how she brought her children up, her mother-in-law said, "No matter what happened, I always insisted on their being themselves". In a flash Mrs. Allred realised that she had brought misery on herself by trying to fit herself into a pattern to which she did not conform. She changed overnight. She started being herself. She tried to make a study of her own personality. Now she is the happiest person.

The renowned psychologist, William James was speaking of people who had never found themselves when he declared that the average person develops only ten percent of his or her latent abilities. You and I have such abilities. So, do not waste a second worrying because you are not like other people. Remember you are unique. There never was and never will be anybody exactly like you. Make the most of what nature gave you. For better or for worse, you must play your own instrument in the orchestra of life.

As Emerson says, "Envy is ignorance and imitation is suicide". No real benefit will come to you except through your own toil. Nature has given you the power. You only know what you can and cannot do. So, find yourself and be yourself. There are people who keep on grumbling and complaining. For them here is the story of Harold Abbott who used to worry a lot. One day, he happened to see a man who had no legs but looked cheerful and happy. He greeted him with a grand smile. At that moment, Harold Abbott felt ashamed of his self-pity. He realised how rich he was. He had two legs and he could walk. This realisation changed his mind. That was a turning point in his life. If we want to be happy, all we have to do is to concentrate on the ninety percent things that are right in our lives and ignore the ten percent that are wrong.

Think of all we have to be grateful for and thank God for all our boons and bounties. Would you sell your eyes for a billion dollars? What would you take for your legs? Your hands? Your hearing? Your family? Add up your assets and you will find that you won't sell what you have for all the gold amassed by the Rockefellers, the Fords and the Morgan's combined. So, "Count your blessings, not your troubles". Make the best of your time. Be optimistic. Plan your work and work your plan. Success will knock at your door. Adieu!

Important details:

- The road to success is not a bed of roses. It is full of thorns, pit falls, and gins.
- Those who go through the hurdles with determination could smell success. Some of the leaders who made through hurdles- Gandhiji, Churchill, Sachin.
- Winners don't do different things. They do things differently.
- We should treat our failure as a stepping stone towards success.
- Specific goals are better than general ones. Self-chosen goals are better than assigned ones.
- The first step is to set yourself clear goals, to define precisely what you want to achieve
- Write down your short term and long term goals.
- Verbalise your mental picture with a brief, concise, forceful 'GOAL COMMAND'.
- Prepare an 'Action plan', outlining the specific steps needed to accomplish the result you want
- You can prepare a 'Weed list' and a 'Seed list'
- Another aspect of self-development is 'Time Management'.
- The proven success method is this:
 - (1) Say "No" generally.
 - (2) Say "yes" very, very selectively
- As Swami Vivekananda says, "Take up one idea. Make that one idea your life - think of it, dream of it, live on that idea. Let the brain, muscles, every part of your body, be full of that idea, and just leave every other idea alone. This is the way to success
- Bhagavad Gita says, "One should lift oneself by one's own efforts and should not degrade oneself; for one's own self is one's friend, and one's own self is one's enemy".
- As Emerson says, "Envy is ignorance and imitation is suicide".

DR.APJ ABDUL KALAM'S 'VISION FOR THE NATION' (FROM INDIA 2020)

Prose:

India is a nation of a billion people. A nation's progress depends upon how its people think. It is thoughts which are transformed into actions. India has to think as a nation of a billion people. Let the young minds blossom full of thoughts, the thoughts of prosperity.

Nations are built by the imagination and untiring enthusiastic efforts of generations. One generation transfers the fruits of its toil to another which then take forward the mission. As the coming generation also has its dreams and aspirations for the nation's future, it therefore adds something from its side to the national vision; which the next generation strives hard to achieve. This process goes on and the nation climbs steps of glory and gains higher strength.

The first vision: Freedom of India

Any organisation, society or even a nation without a vision is like a ship cruising on the high seas without any aim or direction. It is clarity of national vision which constantly drives the people towards the goal.

Our last generation, the glorious generation of freedom fighters, led by Mahatma Gandhi, and many others set for the nation a vision of free India. This was the first vision, set by the people for the nation. It therefore went deep into the minds and the hearts of the masses and soon became the great inspiring and driving force for the people to collectively plunge into the struggle for freedom movement. The unified dedicated efforts of the people from every walk of life won freedom for the country.

The Second vision: Developed India

The next generation (to which I also belong) has put India strongly on the path of economic, agricultural and technological development. But India has stood too long in the line of developing nations. Let us, collectively, set the second national vision of Developed India. I am confident that it is very much possible and can materialise in 15-20 years' time.

Developed status

What does the developed nation status mean in terms of the common man? It means the major transformation of our national economy to make it one of the largest economies in the world, where the countrymen live well above the poverty line, their education and health is of high standard, national security reasonably assured, and the core competence in certain major areas gets enhanced significantly so that the production of quality goods, including exports, is rising and thereby bringing all-round prosperity for the countrymen. What is the common link needed to realise these sub-goals? It is the technological strength of the nation, which is the key to reach this developed status.

Build around our strength

The next question that comes to the mind is, how can it be made possible? We have to build and strengthen our national infrastructure in an all-round manner, in a big way. Therefore, we should build around our existing strengths including the vast pool of talented scientists and technologists and our abundant natural resources. The manpower resource should be optimally utilised to harness health care, services sectors and engineering goods sectors. We should concentrate on development of key areas, namely agriculture production, food processing, materials and also on the emerging niche areas like computer software, biotechnologies and so on. The common link required to bring this transformation is the human resources. Therefore, adequate attention needs to be paid to development of special human resource cadre in the country to meet these objectives.

Beyond 2020

The attainment of a developed status by 2020 does not mean that we can then rest on our laurels. It is an endless pursuit of well-being for all our people. Our vision of a developed nation integrates this element of time within it as well. Only people with many embodied skills and knowledge, and with ignited minds can be ready for such a long-term vision. We believe that it is possible to develop our people to reach such a state, provided we can follow a steady path and make available to the people the benefits of change all through their lives. They should see their lives and those of others improving in actual terms, and not merely in statistical tables.

Actions

This means the vision should become a part of the nation, transcending governments the present and the future. To make this happen, several actions are required. An important element of these efforts is to develop various endogenous technological strengths. After all, technologies are primarily manifestations of human experience and knowledge and thus are capable of further creative development, under enabling environments.

We have often asked ourselves and others why India in its several thousand years of history has rarely tried to expand its territories or to assume a dominating role. Many of the experts and others with whom we had a dialogue referred to some special features of the Indian psyche which could partly explain this: greater tolerance, less discipline, the lack of a sense of retaliation, more flexibility in accepting outsiders, great adherence to hierarchy, and emphasis on personal safety over adventure. Some felt that a combination of many of these features has affected our ability to pursue a vision tenaciously.

We believe that as a nation and as a people we need to shed our cynicism and initiate concrete action to realise the second vision for the nation. The first vision, seeded around 1857, was for India to become politically independent; the second one is to become a fully developed nation. Our successful action will lead to further action, bringing the vision much closer to reality. Perhaps in a decade from now we may even be judged as having been cautious and conservative! We will be happy if the action taken proves that they could have been still bolder in advocating a faster march towards a developed India!

We had written this chapter before the nuclear tests on 11 May 1998. The details of the numbers projected in the tables and figures may change but our belief in what we say there remains unchanged. In any case, they are meant to be indicative of directions for change. We have seen the reactions to the tests within the country in the Indian and foreign media. We have also had the benefit of private conversations with many Indians. In all these, I observed one striking feature: a number of persons in the fifty-plus bracket and especially those who are in powerful positions in government, industry, business and academia, seem to lack the will to face problems. They would like to be supported by other countries in every action we have to take in the country. This is not a good sign after fifty years of an independent India which has all along emphasised 'self reliance'.

We are not advocating xenophobia nor isolation. But all of us have to be clear that nobody is going to hold our hands to lead us into the 'developed country club'. Nuclear tests are the culmination of efforts to apply nuclear technology for national security. When we carried out the tests in May 1998, India witnessed issuing of sanctions by a few developed countries. In the process, the same countries have purposely collapsed their own doctrine of global marketing, global finance systems and global village. Hence India has to evolve its own original economic policy, as well as development, business and marketing strategies.

It is not just that the Indian nuclear tests are resented. If tomorrow Indian software export achieves a sizable share in the global market, becoming third or fourth or fifth in size, we should expect different types of reactions. Today, we are a small percentage of the total trade in software or information technology. Similarly, if India becomes a large enough exporter of wheat or rice or agro-food products to take it into an exclusive club of four or five top food grain-exporting nations, various new issues would be raised couched in scientific and technical terms ranging from phyto-sanitary specifications to our contribution to global warming. Multilateral regimes to these effects exist in terms of General Agreement on Trade and Tariffs (GATT) and other environment-related multilateral treaties. India cannot afford not to sign these treaties, though we could have done our homework a little better during

the negotiations. We have to face what we have with us. We need to play the multilateral game, attract foreign investments, have joint ventures and be an active international player. Still, we have to remember that those who aim high, have to learn to walk alone too, when required. There are economic and social problems in South-East Asia and Japan. Each country is trying to tackle them in its own way. There is a variety in the approaches. Some may overcome the difficulties and some may not. We believe India can still emerge a major developed country and all its people can contribute to and share in the prosperity. Our hope lies in the fact that even in the older generation, there are a number of persons who are ready to face the challenges. Most of the people are proud to see an India that is bold. In addition, the younger generation is ready to take action in such a complex environment. Many of them have to contend with difficult hierarchical structures in the Indian systems, whether in the private or public sector, in government or in academia. They are ready to rough it out. That is where our hopes lie for the realisation of the Second Vision.

Important details:

- Nations built on visions.
- A nations progress depends on how its people think.
- Vision enable people to work.
- Vision and hard work brings glory to a nation.
- Our first vision is to free india from the british
- Our second vision is to make india a developed nation.
- Developed nations means we should brought poor people above poverty line, enhance our nations economic condition, build and strengthen our national infrastructure, maximum utilization of human resources.
- A few developed countries issued economic sanctions against india.
- We should work together to achieve our vision.

RUSKIN BOND'S "OUR LOCAL TEAM"

Indian youth have become Inspired by great cricketers from around the world –the game has caught on like wild fire. Children who show an interest in the game are often on the lookout for support and encouragement from quarters. Sometimes however. Some games don't work.

Here is an Interesting poem showing just how one game doesn't!

Here comes our batting hero

Salutes the crowd

Takes guard:

And out for zero,

He's in again

To strike a ton:

A lovely shot

Then out for one

Our demon bowler

Runs in quick;

He's really fast,

Though hit for six

In cam their slogger;

He swung his bat

And missed by inches;
Our wicket keeper's getting stitches.
Where's our captain?
In the deep.
What's he doing?
Fast asleep
Last man in;
He kicks a boundary with his pad.
L.B.W ! not out?
The Ump's his dad!

Summary:

The hero comes to bat twice because rules are not followed. First time he face the ball, he is out without a run. Again he faced the ball, this time it's a lovely shot but he is out with a single run. when the bowler deliver the ball, it hit the wicket keeper and hurt him badly. His injury is needed to be stitched. The captain was in deep sleep. Finally the last batsman stepped in. his pad from the leg gets displaced and falls on the boundary line. It is LBW. But he is not out because the umpire is his father.

HOPE SPENCER'S "KEEP YOUR SPIRITS HIGH"

The present seems all dreary
The future very grim,
Your problems are perplexing,
Your chances rather slim,
You're sick and tired of trying,
And your hope is fading,
There's only one solution –
It's 'keep your spirits high".
The way ahead is puzzling,
And clouds obstruct your view,
If this is how you're feeling,
There's Just one thing to do;
Don't prove yourself a quitter
Though you're feeling sad and bitter,
But grit your teeth and bear it
And keep your spirits high!
Good luck is round the corner
So have a smiling face:
For soon your fears will vanish,
And joy will take their place,
Look forward to tomorrow
There will be an end to sorrow,
Because you have the courage,
To keep your spirits high

Summary:

- The reader should hope for betterment. All their effort end in failure. They should be hopeful and courageous in their acts and deeds.

- It may be confusing. When we feel sorrow, we should not give up. We should not prove our self a loser. We must learn to put up with our problem wisely.
- Success is near. Our fears will fade. Be optimistic, we will reach our goals.

Important details:

- The poet is optimistic person and he wants his readers to be optimistic.
- People get confused due to problems in their life.
- The only solution to overcome the failure is to be hopeful
- We should face our problems with smile.
- The secret of success is to be optimistic and courageous

DEEPA AGARWAL'S "AFTER THE STORM"

The storm raged all night. Lightning crackled and the wind howled like a demon. Saruli covered under the covers and clung to her mother when she heard the thunder. A peculiar crack-crack-SNAP, followed by a tremendous crash, as though a giant had fallen to the ground.

What is that? she asked her mother.

The trees, her mother replied. "The wind is blowing them down."

The trees! Saruli was shocked. The wind was strong, very strong. But was it powerful enough to knock down those enormous pines—so straight and tall?

The next morning she saw it for herself. Row upon row of the lofty pines lay stretched helplessly on the ground. Saruli was stunned. Half the Jungle seemed bare. Most of the people from the small hill village were there, foraging for branches and dragging them away. But Saruli, a wiry girl of thirteen, stood there stunned.

Gripped with fear Saruli was thinking of the barren hillside across the valley. How desolate it looked! A real contrast to the forest near their village, which was full of fresh grass and shrubs. Suppose... suppose all the trees fell down ... wouldn't the forest disappear? With an effort she dismissed these thoughts and began to collect wood. Fuel was always an important need. Saruli gathered a large bundle. On her way back, she passed Diwan Singh's house. The old man was seated outside. "You want some wood, under she asked. Without waiting for an answer she dropped pail of her bundle in one corner of the paved courtyard.

'The contractors pay money to the Forest Department to tap the trees. They are allowed to do so,' he said Jaman in a low voice.

Old Diwan Singh was the headman of her village. It was to be expected,' he said slowly. "The trees have been totally hollowed by the resin-tappers" Saruli's brown eyes opened wide. I wondered how so many trees had fallen down". Diwan Singh said, "First they only made one cut on the trees to tap resin. Now they keep on making gashes till the trees are utterly drained. Even a moderately strong wind can blow them over, they are so dry." 'Can't someone stop them?' Saruli asked, horrified. Diwan sighed.

'Who can stop them, girl? The contractors are rich, influential people. They pay a lot of money to tap the trees:

Saruli got up and went home. As she stood up, she glanced at Diwan Singh's strange nursery. He was growing saplings. Not the baby pines which sprang up themselves in the rains, but shoots of oak and deodar—the native trees of the hills. Diwan Singh told Saruli, 'When I was a boy this was a forest of oak and deodar. The British Government cut them down and planted pines.'

"But, Why?" Saruli had asked.

"Because pine trees can be tapped for resin and resin has many uses. But they forgot that oaks bring rain and trap the water. Pines dry out the land."

It was a holiday for school. Saruli took her cow to graze in the forest. The sight of the fallen trees-trunks was depressing. Many of the other village children were there too, with their goats and cam. "Come and play hide and seek!" Jaman called. Rut Sandi shook her head. She sat on a rock, thinking and thinking.

How could they save their forest?

"What is the matter?" Jaman asked after a while.

"I am scared," she replied, after a short pause. 'Suppose another storm comes along and all the trees are blown down. What will we do then?'

'The contractors pay money to the Forest Department to tap the trees. They are allowed to do it,' But Saruli was rushing to the nearest pine tree. There she found several gashes which had gone dry. At the end of one, there was a conical tin cup, into which the sticky resin fell, drop by drop. She wrenched off the tin cup and threw it away.

"That is what we can do!" She cried triumphantly. Jaman put some clay to seal the gashes.

The other children gathered around curiously. Saruli cried excitedly. "Come on, help to save our forest!" She raced around pulling the tin cups off the trees. And Jaman followed with the clay. The others joined in enthusiastically.

A week passed. The little group managed to remove the tin containers from a large portion of the jungle. Then, one morning, four men entered the forest to collect resin. Saruli's heart thudded suddenly. The showdown had come. But she had to stay calm. She could hear their muttered exclamations of surprise which turned into anger to find the trees devoid of the resin containers.

Finally, they came up to the children who were swarming up around a tree. 'Do you know who has done this?' one of the men demanded. Saruli had seen him around. He was called Lai Singh.

The children looked at each other, not knowing what to say. Then Saruli jumped down from the kafal tree. "We did it," she said.

"Wha-at?" the man seemed unable to understand.

"Yes," Saruli said quietly. 'We threw away the containers'.

You brats! How dare you!" Lal Singh exploded. His companions swore and muttered angrily. "Now we will have to put them again," Lal Singh continued. "Don't you dare touch the trees now?"

He produced a chisel-like tool and began to scrape off the mud plaster the children had applied.

Stop! Saruli cried, hurling herself at him. He pushed her aside roughly but Jaman and the others joined in too.

help from the village. We have got to save the forest!"

Radha ran fast. But the taller man caught up quickly. He was about to grab her. Suddenly, a jeep jerked to an abrupt halt. 'What is going on?' a voice spoke from inside.

Lai Singh sprang forward eagerly. Jaman followed. Then his eye fell on what was written on the number plate. "The D.F.O. Sid" he muttered nervously.

The District Forest Officer jumped out of the jeep. One of the men had Radha by the arm was gesticulating and pointing to the trees. Radha looked terrified!

"What is the meaning of all this?" the D.F.O. asked.

'She is the ring leader,' Lal Singh said accusingly.

"Sir, we are only trying to save our forest ! Saruli said vehemently.

Taken aback by Saruli's impassioned outburst, the D.F.O. followed her to the edge of the forest. He stared at the fallen tree-trunks and frowned.

"It is the resin-tapping, Sir," Saruli repeated. 'if all the trees fall down, what will we do? But the D.F.O. was lost in thought. "I shall have to think about it; he said finally. 'Our Job is to preserve the forests. Tell your contractor to talk to me
Lal Singh's eyes almost fell out with shock, but the children dapped gleefully.
The D.F.O. got into his jeep and drove away.
A month went by. The resin-tappers did not come again and the children
'What are you up to now?' "Diwan Singh asked.'
'answered Saruli.

She smiled happily up at him. Just then, they saw a familiar jeep. °D.F.O. & Weald Diwan Singh.
The D.F.O. got off the jeep and smiled at Saruli 'keep it up,' he patted her back. 'The resin tappers will not trouble you again."

'Thank you, Sir, thank your chanted a chorus of voices. The Jeep sped down the road. A breeze rustled through the trees making them sound like a distant waterfall. Saruli sighed happily. They would continue to hear that sound. They had achieved their — goal. They had saved the forest
Nothing would destroy their forest now .

Characters:

- Saruli= a wiry girl of thirteen years
- Saruli's mother
- Diwan singh =headman of the village
- Contractors= rich, influential people- pay a lot money to tap the trees
- Jaman= friend of saruli
- Childrens
- Lal singh
- Radha
- District forest officer[DFO]

Important lines:**Saruli:**

- Can't someone stop them?
- Run radha go and get help from village
- Saruli pulling around the tin cups off the trees and jaman followed with the clay. Other children joined

Diwan singh:

- The trees have been totally hollowed by the resin tappers.
- First they only made one cut on the trees to tap resin. Now they keep on making gashes till the trees are utterly drained.
- Contractors pay a lot of money to tap the trees
- When I was a boy this was a forest of oak and deodar. The british government cut them down and planted pines.
- Because pine trees can be tapped for resin. But they forget that oaks bring rain and trap the water pines dry out the land.
- Girl, the rains have come. "lets plant the deo dhars."

Jaman:

- Come and play hide and seek.
- The contractors pay money to the forest department to tap the trees. They are allowed to do it.

Lal singh:

- Do you know who has done this?
- You brats , how dare you
- She is the ring leader.

D.F.O:

- What is the meaning of all this.
- Our job is to preserve the forests. Tell your contractor to talk to me.
- The resin tappers will not trouble you again.

Summary:

Saruli live in small hill village. Storm raged the village, the pine trees in the forest fall down. resin tapping made the pine trees weak because the resin tappers repeatedly tapped for resin. The british planted the pine trees for resin. But the native trees of that area are oaks and deodhars. oak and deodhar control soil erosion and trap water. Saruli decided to save the forest with the help of her friends. the D.F.O felt proud of Saruli. During the monsoon, saruli and diwan singh- head of the village planted oak and deodhar.

BRIAN PATTERN'S "YOU CAN'T BE THAT NO YOU CAN'T BE THAT"

I told them:

When I grow up

I'm not going to be a scientist

Or someone who reads the news on TV.

No, a million birds will fly through me.

I'm going to be a tree.

They said:

You can't be that, No, you can't be that.

I told them:

When I grow up. I'm not going to be an airline pilot,

a dancer, a lawyer, or an MC.

No. huge whales will swim In me, I'm going to be an ocean.

They said:

You can't be that No, you can't be that

I told them:

I'm not going to be a DJ,

a computer programmer, a musician, or beautician

No, streams will flow through me. I'll be the home of eagles;

I'll be full of nooks, crannies, valleys, and fountains.

I'm going to be a range of mountains.

They said:

You can't be that. No, you can't be that

I asked them:

Just what do you think I am?

Just a child, they said.

And children always become at least one of the things we want them to be.

They do not understand me.

I'll be a stable if i want, smelling of fresh hay.,

I'll be a lost glade In which unicorns still play.

They do not realize I can fulfill any ambition.
They do not realize among them walks a magician.

Important details:

1. The poet reveals his dreams in this poem.
2. Children can create magic in this world
3. He does not want to become a scientist or news reader, pilot, a dancer, a lawyer, an MC or a DJ, a computer programmer, a musician or a beautician
4. He wants to be a tree so that millions of birds will reside.
5. He wants to be ocean so that the whales can swim freely.
6. He wants to be a mountain so that streams and fountains will flow and give life.
7. Parents think him as a child.
8. Here , magician refer to children.
9. In the heart of every child, there is a imagination to be somebody, something different from what the adults think.