

TRIBHUWAN UNIVERSITY

INSTITUTE OF ENGINEERING

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Department of Electronics and Computer Engineering



SUMMARY ON

- Of Studies
- How Much Land Does a Man Need?
- The Lady With a Pet Dog
- Civil Peace
- The Mother of A traitor
- Knowledge And Wisdom

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OF STUDIES

In an essay "Of Studies" written by Francis Bacon, the author has tried to acme the value and efficacy of the learning and reading. Studies serves for delight, for ornament, and for the ability (judgement and disposition of the business). Although to spend much time in studies is an apathy, the benefits of studying is countless. Crafty man condemn studies; simple men admires it; and wise men use them. He also claims that "Read not to contradict and confute, nor to believe and take granted, not to find talk and discourse; but to weigh and consider."

Bacon tells that studying alone is insufficient, learning must be accompanied by the real life experience. As we all know that reading makes a full man; conference a ready man; and writing an exact man. Thereby if man writes a little; he had need have a great memory; if he discuss little, he had need have a present wit, and if he read a little, he need have much cunning to know that he doth not.

Reading histories makes wise, poets witty; the mathematics subtle; natural philosophy deep; moral grave; logic and rhetoric, argumentative etc. Here Bacon suggests three kinds of books; some to be tested, other to be swallowed and few to be chewed and digested. Thus reading alone is insufficient, it must be followed by learning just as two wheels of a chariot for placing the perfect value of study.

HOW MUCH LAND DOES A MAN NEED?

"How Much Land Does a Man Need?" is a story by Leo Tolstoy in the moral fable tradition. Here the writer exploits his religious experience. It deals with the moral problems in the country life because of the spiritual crisis created by human hunger and temptation. It also suggests that the human desire has no boundary of limitation. Men desire to take the possession of more than they need in benefits of themselves. Greediness has no specific boundary that ultimately leads life to death. This story is based upon his conviction that the while message of Christ is that 'ye resist not evil'.

The protagonist of the story is a peasant named Pahom, who at the beginning can be heard complaining that he doesn't own enough land to satisfy him. He states that "If I had plenty of land I shouldn't feat the devil himself." But the devil had been sitting behind and had heard all that was said. Nevertheless Devil thought of giving enough land to the peasant and by means of the land he would get him into his power. Seeing that the neighbors' were buying the land and the owner had consented to accept one half in cash and to wait a year for other half Pahom was envious and consulting with his wife he came to buy 40 acres land from the lady and was able to pay her debt. Thereby he was the king of his own land and he could grow anything, feed his cattle in pasture etc. But his progress was not liked by the neighbours and they trespassed on his land and threatened him to burn his house as Pahom was over possessive of hos land and argumented with neighbours. He left the village and then went to settle beyond Volga. He bought 125 acres (not altogether but in different fields) besides the use of Communal Pasture. By this he was ten times better off that he had been. He had plenty of arable land and pasturage and could keep as many head of cattle as he liked. Though he had enough production his greed had no boundaries. When he found that Bashkir is selling land he bought 1300 acres of land for 1500 rubles, part in cash and part to be paid later. Also the chief of the Bashkir's decided to give Pahom as much land as he could mark starting from daybreak to sunset provided that start and endpoint should be the same. The Pahom started to mark the land when he realized that he had gone far enough in marking in two sides and it was almost late to return he started to run towards the starting point. As he was in sort of time he ran towards starting point throwing his clothes and boots away. As he reached the starting point he fell down and was dead. His workers buried him and it was only 6ft of land that he needed.

From this story we came to know that the greediness lures only dissatisfaction. The moral of this story is that we should be satisfied with our own deed and what we have is all we needed. Whatever we may earn or however we earn we wouldn't be able to take it when we die. Only 6/7ft of land is sufficient for our body to bury. Conclusively, we should be satisfied of what we have and what we are.

THE LADY WITH A PET DOG

A forty-year-old man named Dmitri Gurov is intrigued by a young woman walking along the sea front of Yalta with her small Pomeranian dog. Dmitri dislikes his shrewish and intelligent wife and, as a result, has numerous love affairs. Although the protagonist disparages women and calls them "the lower race," he secretly acknowledges that he is more at ease in their company than in men's. One day, "the lady with the dog" sits down next to Dmitri to eat in the public gardens. The man pets her dog in order to strike up a conversation. He learns that she is called Anna Sergeyevna, that she is married, and that she has come to Yalta on vacation. Over the next week, Anna and Dmitri see a lot of each other and grow close. The older man is intrigued by the exuberant naïveté of his young partner, yet he also recognizes a trace of sadness in her character. In contrast to the elder women with whom he used to have affairs and who would occasionally display a "rapacious expression" on their beautiful faces, Anna excites Dmitri's desire with her fresh and unaffected nature. In particular, he is drawn by her "diffidence, the angularity of inexperienced youth" that reminds him of his daughter. Every evening the couple observes the sunset from the vantage point over Yalta at Oreanda and are impressed anew by the "beautiful and majestic" scenery. The only things that mar Anna's happiness is the thought that her husband, Von Diderits, will send for her and her fear that she has lost Dmitri's respect by sleeping with him. In the end, Von Diderits sends Anna a letter urging her return, and she leaves Dmitri with something like relief. When parting with Dmitri, Anna states, "It's a good thing I am going away ... it's fate itself!"

The action switches to describe Dmitri's daily routine in Moscow: visiting his clubs, reading newspapers, and working at his bank. Dmitri believes that his memories of Anna will soon wane and that he can continue his everyday routine in peace and satisfaction. However, this does not happen, and soon the protagonist grows to despise the "useless pursuits and conversations" with which he is surrounded. Consequently, Dmitri resolves to visit Anna in her unspecified hometown. The protagonist takes the train to "S—" and arrives only to pace in front of the Von Diderits' residence, futilely hoping that Anna will emerge and speak with him. When this does not happen, Dmitri decides to go to the theater that evening to see a production of the operetta "The Geisha," hoping his lover will also attend. Sure enough, the protagonist sees Anna in the audience watching the show with her obsequious and insincere-looking husband. When Von Diderits leaves the theater to smoke during the interval, Dmitri approaches Anna and confesses his love for her. The young woman tells Dmitri that she has missed him but also berates him for coming to see her. The lovers decide that Anna will visit Dmitri in Moscow, on the excuse that she has to see a gynecologist.

The story concludes with a description of Anna's visits to Moscow and the unbearable strain she feels living this lie. Although Dmitri is perfectly happy with the way things have worked out, he does admit to feeling disconcerted about the implications of falling in love for the first time. He criticizes himself for being an aging, graying old man who seduced women by pretending to be someone he was not. Dmitri comforts Anna as best he can, but he knows that there will be a long way to go before they can be freed from their "intolerable bonds" and live together openly.

CIVIL PEACE

The aftermath of the Nigerian Civil War, which took place from 1967-1970, serves as the historical background for the story "Civil Peace" by Chinua Achebe. Achebe believes that the African story must be told by an African writer.

The story introduces a heroic protagonist, Jonathan Iwegbu, whose optimistic attitude surprises the reader since his country and his family have just survived a terrible civil war. Part of his good natured outlook stems from the survival of his family with the exception of one child. To add to his happiness, he found his old bicycle exactly where he had buried it. The bicycle was his means of family support. The bicycle serves as a taxi which allows Jonathan to make money. Within two weeks, he made 150 pounds. To add to his amazement, Jonathan journeys to Enugu to see if his home is still standing. Expecting the worst, he discovers that it just has minor damage. But two doors down the houses had been destroyed. Again, thank you God. After hiring a carpenter to repair the house, his family moves back in their home.

Jonathan's enthusiasm carries over to his wife, who makes breakfast balls, and children, who pick mangos and sell them to make more money. His entrepreneurial ability enables him to open a bar for soldier and anyone who had money. The joy of life remains with Jonathan throughout the story. He is given back from the government money that he had given to them during the war. That night he is awakened in the middle of the night by armed men. They want his money because they believe that he is wealthy. Using African diction, the men converse. The leader has very poor English skills with a heavy African pronunciation. As the conversation continues, the thief leader uses several kinds of intimidation to convince Jonathan of the necessity of giving him the money. The leader believes that Jonathan has one hundred pounds: "To God who made me; if you come inside and find one hundred pounds, take it and shoot me and shoot my wife and children. I swear to God. The only money I have in this life is this twenty-pound egg-rasher they gave me today..."

Jonathan gives the man the money, and he is gone. In the morning, Jonathan wakes up his family to begin the day again. All of them are busy and ready to move forward with their lives. Jonathan believes that the money was unnecessary, and life will go on. Jonathan's mantra for life is "Nothing puzzles God."

THE MOTHER OF A TRAITOR

"The mother of a traitor" by Axim Gorky is a short story which deals with dual love: love for the country and love for the son. Monna Marinna's son has become enmity towards his own country. He doesn't have any real grudge (Complaint) against the country. However, he wants to destroy the whole city and thus become popular among the citizens. He wants that each citizen and each and every object of the country should know his name and get afraid of him.

He is now the head of the troops who have surrounded the city from all sides and are ready to set fire into it. There is restlessness everywhere in the city. No one is happy. All the people are crying bitterly out of pain. The enemies are giving utmost tortures to the citizens. They have been deprived of all kinds of facilities. The enemies have thrown dead bodies into all the streams that supply water to the city. The citizens have lost all kind of hope of life. Everything spoke to them of death, and not a star was there in the sky to give them consolation. They were also afraid to light the lamps on the houses at night. Monna Marinna herself is not happy with what her son has become. She thinks of her son and her country as a mother and citizen respectively. She had thought previously that her son would become a great leader of the country and would do something for the nation. But, to her great dismay, she has found her son as different and heartless citizen to all the people. He has betrayed his own country and also his own mother. Marinna has equal love for her son and for her native city. But, as a mother her heart is weeping as her son has given suffering to all the citizens.

Every citizen calls her "The mother of the traitor" which gives unbearable pain to her heart. So, she decides to leave the city and goes to her son. She finds her son crazed with the thirst for more glory. She tries to convince her son by telling him that a hero is he who creates life by conquering death. But he answers very arrogantly that the destroyer is as glorious as the builder of the city. He has become so blind for the glory that he remains totally unaffected by her persuasion. Finally, Marinna makes her son take rest in her lap and immediately covers him with her black cloak and then kills him by pushing a knife into his heart. Thus by killing her son, she fulfills her duty as a citizen. But she is also a mother and a mother cannot live her life comfortably by killing her own son. So, she also kills herself with the same knife and fulfills the duty of the mother.

KNOWLEDGE AND WISDOM

Most of the people have the concept that our age exceeds all previous age in knowledge but there has been no correlative increase in wisdom. But the point is that they don't know what wisdom is. In fact, there are several factors that contribute to wisdom. The first one is a sense of proportion that is the capacity to take account of all the important factors in a problem and to attach to each its proper importance. But at present this has become more difficult than it used to be. Suppose for example, that one is engaged in research in scientific medicine. And he doesn't have time to consider the effect which his discoveries or inventions may have outside the field of medicine. Also, suppose he succeeds as modern medicine has succeeded, in greatly lowering the infant death rate, not only in Europe and America but also in Asia and Africa. But this has resulted in making the food supplies inadequate and lowering the standard of life in the most populous part of the world. Another impressive example is: suppose one studies the composition of the atom from a disinterested desire for knowledge and suddenly places in the hands of powerful lunatics the means of destroying the human races. In such ways the pursuit of knowledge may become harmful unless it is combined with wisdom. And wisdom is not necessarily present in specialists in the pursuit of knowledge.

The essence of wisdom is emancipation. We cannot help the egoism of our senses. Sight, sound, touch and emotion are bound up with our own bodies and cannot be made impersonal. An infant feels hunger or discomfort and is unaffected except by his own physical condition. But gradually, as his thoughts and feelings become less personal, he achieves growing wisdom. No one can view world with complete impartiality. But it is possible to make a continual approach towards impartiality, which constitutes growth in wisdom. Bertrand Russell says that wisdom can be taught. It includes a large intellectual element, i.e. moral instruction. He is of the opinion that knowledge and morals should not be too much separated. Even the best technicians should be good citizens. With every increase of knowledge and skill, wisdom becomes more necessary. The world needs wisdom as it has never needed it before, and if knowledge continues to increase the world will need wisdom in the future even more than it does now.