

1 OF STUDIES

- Francis Bacon

Talking about the text

- How many of you have the habit of reading books?
- Do you agree that nowadays majority of the people are losing the habit of reading books? If so, why?
- Do you know there are lots of benefits in studies?
- Do studies cure illness really? If yes, how?

Read the essay to find out.....

Studies serve for delight, for ornament and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business; for expert men can execute, and perhaps judge of particulars, one by one: but the general counsels, and the plots and marshalling of affairs come best from those that are learned. To spend too much time in studies, is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules, is the humour of a scholar: they perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need pruning by study; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men contemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation. Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that would be only in the less important arguments, and the meaner sort of books; else distilled books are, like common distilled waters, flashy things. Reading maketh a full man; conference a ready man; and writing an exact man; and, therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit: and if he read little, he had need have much cunning, to seem to know that he doth not. Histories make men wise; poets witty; the mathematics subtle; natural philosophy deep; moral, grave; logic and rhetoric, able to contend "*Abeunt studia in mores;*" nay, there is no stond or impediment in the wit, but may be wrought out by fit studies: like as diseases of the body may have appropriate exercises;

bowling is good for the stone and reins, shooting for the lungs and breast, gentle walking for the stomach, riding for the head, and the like; so, if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must begin again; if his wit be no apt to distinguish or find differences, let him study the schoolmen, for they are "*Cymini sectores*"; if he be not apt to beat over matters, and to call upon one thing to prove and illustrate another, let him study the lawyer's cases: so every defect of the mind may have a special receipt.

GLOSSARY

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|---------------------------------|-----|--|
| retiring (adj) /'rɪ'taɪərɪŋ/ | : | (M) preferring not to spend time with other people, preferred to be alone (here) |
| | (U) | Mohan's son is a shy, retiring sort of boy. |
| discourse (n) /'dɪskɔ:s/ | : | (M) written or spoken communication or debate. |
| | (U) | Mr Jacob likes to engage in lively discourse with his friends. |
| disposition (n) /dɪspə'zɪʃ(ə)n/ | : | (M) the action of arranging people or things in a particular way. |
| | (U) | Housewives are real financial managers in the disposition of funds given to them by their husbands. |
| counsel (n) /'kaʊns(ə)l/ | : | (M) advice |
| | (U) | We need a wise counsel to develop our business. |
| marshal (v) /'mɑ:ʃ(ə)l/ | : | (M) assemble and arrange in order (here) |
| | (U) | She marshalled her thoughts before answering to the panel. |
| sloth (n) /sləʊθ/ | : | (M) laziness |
| | (U) | Sloth and carelessness are the chief reasons for one's failure in life. |
| affectation (n) /afɛk'teɪʃ(ə)n/ | : | (M) behaviour, speech, or writing that is pretentious and designed to impress |
| | (U) | He speaks clearly and without affectation. |
| pruning (n) /'pru:nɪŋ/ | : | (M) reducing something by removing things that are not necessary |
| | (U) | The government has decided to prune the budget this year to save money from unnecessary expenditure. |

crafty (adj) /'kra:fти/	:	(M) clever, especially in a dishonest or secret way (U) She is an old, crafty woman.
contemn (v) /kən'tem/	:	(M) treat or regard with contempt, dislike (U) The wicked contemn God.
contradict (n) /kɒntrə'dikt/	:	(M) deny or be in conflict with (U) Fact always contradicts fantasy.
confute (n) /kən'fju:t/	:	(M) prove to be wrong (U) He confuted his opponents with facts and logic.
diligence (n) /'dɪlɪdʒ(ə)ns/	:	(M) careful and persistent work (U) The police are pursuing their enquiries with great diligence.
flashy (adj) /'flæʃ.i/	:	(M) lack flavour, tasteless (U) Ravi always had a flashy bike.
witty (adj) /'wɪti/	:	(M) using words in a clever way (U) He was a witty, engaging, clever man who devoted his life to a political philosophy
subtle (adj) /'sʌt(ə)l/	:	(M) sharp (here) (U) Newton has a very subtle mind.
stond (n)	:	(M) (<i>obsolete</i>) stop or hindrance
impediment (n) /im'pedim(ə)nt/	:	(M) a hindrance or obstruction in doing something (U) In a number of developing countries, poverty has been one of the impediments to progress.
wrought(v) /rɔ:t/	:	(M) worked(here) (U) Nowadays one must choose peaceful life, wrought with duty and rest.
reins (n)	:	(M) (<i>archaic</i>) kidneys.
maketh (v)	:	(M) (<i>archaic form of</i>) make
doth (v)	:	(M) (<i>archaic form of</i>) do

- Logic and Rhetoric along with Grammar are the three ancient arts of discourse. Logic means the science of the formal principles of reasoning and Rhetoric aims to study the art of speaking or writing effectively as a means of persuasion.
- In the above essay you see some unintelligible phrases which, perhaps, you have not come across. Such phrases are written in Latin language. Many writers of The English Renaissance period (15th century) (Francis Bacon lived during the period) were masters of Latin and they often used to write many phrases in that language.

Let us look at these phrases used in the text by Bacon.

1. *Abeunt studia in mores* in Latin means “Studies determine character”
2. *Cymini sectores* means “Splitters of cumin”, that is, “hair-splitters.”

About the author

Sir Francis Bacon was a great English philosopher, statesman and a pioneer of modern scientific thought. He is regarded as the Father of English Essay.

Francis Bacon was born on 22 January 1561 in London. He was the son of Sir Nicholas Bacon, keeper of the great seal for Elizabeth I. Bacon studied at Cambridge University and at Gray's Inn and became a member of parliament in 1584. He was knighted in 1603 and was appointed to a succession of posts culminating, like his father, with keeper of the great seal.



Later, he was appointed as Lord Chancellor, the most powerful position in England. Shortly afterwards, he was charged by parliament with accepting bribes, which he admitted. He was fined and imprisoned and then banished from court. But the king later pardoned him. He retired to his home at Gorhambury in Hertfordshire, where he continued to write. He died in London on 9 April 1626.

Bacon's real interests laid in science. He has been called the father of empiricism. His works argued for the possibility of scientific knowledge based only upon inductive reasoning and careful observation of events in nature. He published his ideas in '*Novum Organum*' (1620), an account of the correct method of acquiring natural knowledge. His another work on science is *Advancement of Learning*.

His other popular works include *The New Atlantis*, *Wisdom of the Ancients* and the most adorable *Essays* first published in 1597 and later published by adding some more essays in 1625.

The present essay Of Studies is taken from his book *Essays, or Councils, Civil and Moral*.

About the lesson

In this essay, Bacon explains that there are three uses of studies. Firstly, studies give us delight in our leisure time and in privacy. We can spend our time reading books, which give us both enjoyment and education. Secondly, reading helps us to speak and communicate with people more efficiently. Thirdly, studies help us to deal with our problems of life more effectively. We can make good judgement of matters and issues. Studies help professional experts to deal successfully with particular cases.

Study has some disadvantages. Spending too much time reading books will make a man lazy. Another disadvantage is that those who study too much may make a show of their learning. This affectation should be avoided. Again too much study of books may develop in us a tendency to separate studies from their practical application in day to day life. The scholar should avoid such bad tendencies. This bookish knowledge should be guided by experience of life. Practical experience helps us to apply them to real life situations. There are cunning and crafty people who think that they need not want practical experience of life. Simple people admire book learning. But wise men use studies and apply them to life situations.

Bacon prescribes some rules of study. We should not read just to contradict or argue with others. We should not blindly believe whatever we study in the books. We should keep an open mind. Bacon wants lovers of books to use their critical judgement and to evaluate impartial opinions of the authors.

According to Bacon, all books are not to be read in the same manner. There are different types of books and Bacon tells us how we may approach each type of book. There are some books to be read in parts, so we may skip through the pages. Some books are to be read completely. But these books need not be studied well. We can read them for our curiosity. But some other books are to be studied carefully and digested, because their form and content are very important and useful for us in our practical life. Some books are condensed or abridged like distilled water, bright but tasteless. Such books are to be read by assistants, because the matter is very less.

Now Bacon tells us how studies cure the diseases of our mind. Reading makes a person up-to-date. Every subject has its' own value for the reader. History helps us to enhance our wisdom. Poetry makes us imaginative. The study of mathematics makes men clever and quick in grasping. The study of natural science increases the depth of mind. On the other hand, morality makes men grave and the study of logic and rhetoric enables men to argue well. Thus studies reform our character and make us more civilized. Studies can cure diseases of mind just as physical exercises cure defects of the body. For example bowling is good for kidneys, shooting for the lungs and walking for digestion. Similarly mathematics is a strong cure for mind wandering. Scholastic philosophy is good for muddle thinking. The study of law is an effective medicine for bad memory. Thus every defect of the mind can be cured by the study of the proper subject.

CHECK YOUR UNDERSTANDING

Answer the following questions in a line or two

1. What do studies serve?
2. What are the advantages of studies?
3. How does studies perfect us?

4. Why do crafty men dislike studies?
5. What, according to the writer, makes a man perfect in life?
6. How does mathematics make men subtle?
7. Physical diseases can be cured by the use of perfect medicines. What is the perfect medicine for one's mind?

Answer the following in 10-15 lines each

1. What according to Bacon is the theme 'Of Studies'?
2. How does Bacon emphasize the value of experience?
3. What did Bacon mean in the line "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested?"
4. How do studies cure the diseases of the mind?

Annotations

Annotate the following in 10-15 lines each. A model annotation is given below.

1. Studies serve for delight, for ornament and for ability.

Context The above line is taken from the essay 'Of Studies' written by the great philosopher, statesman and promoter of modern scientific thought, Sir Francis Bacon. He is regarded as the Father of English Essay. In this essay, Bacon points out the purpose of study in a pithy and witty aphoristic style.

Explanation Bacon, at the beginning of the essay, explains the three-fold purpose of study. First it gives us delight in our leisure time and in privacy. We can spend our time reading books, which give us both enjoyment and education. Secondly, reading helps us to speak and communicate with people more efficiently. Even experienced men turn to learned people for advice and guidance. Thirdly, studies help us to deal with our problems of life more effectively. Studies help professional experts to deal successfully with particular cases. The ability of a learned man is seen in his judgment and in the way he carries out his business.

General Relevance Although the essay looks short, every sentence is pregnant with meaning and is capable of being expanded into several sentences. The essay combines wisdom in thoughts with extreme brevity and full of aphorisms.

2. Crafty men contemn studies, simple men admire them, and wise men use them.
3. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.
4. Reading maketh a full man; conference a ready man; and writing an exact man.

SPEAKING SKILLS

Greeting, Taking leave and Introducing

It is important to know how to use English to greet people politely when we meet them and to end the conversation when we take leave of them. Read the following dialogues. You will find people greeting and taking leave of one another and introducing themselves or others.

1. **Mr Swamy and Mr Ramesh meet at the SBI ATM Centre. They stay in the same colony, but do not know each other. They greet each other, exchange a few words and take leave.**

Swamy : Good morning Mr Ramesh!

Ramesh : Good morning Mr Swamy! How are you?

Swamy : I'm very well, thank you and how about you, Mr Ramesh?

Ramesh : I'm fine, thanks! I came here to withdraw money.

Swamy : I want to send money to my son. Bye, Ramesh.

Ramesh : Bye.

2. **It is Sharma's first day at work. He introduces himself to Mr Surya, the Manager of the company.**

Sharma : Good morning Mr Surya. I'm Sharma, the new Public Relation Officer reporting for duty.

Surya : Good morning Sharma! I'm pleased to meet you. Welcome to S.V. Telecom Services. We are glad to have you.

Sharma : Thank you sir! I look forward to working here.

3. **Surya Introduces Sharma, a new PRO to Ashok, Assistant Manager in the company.**

Surya : Ashok, I'd like to introduce Sharma to you. He's the new Public Relation Officer, joined duty in our company today.

Ashok : Hello, Sharma. Glad to meet you. I'm Ashok, Assistant Manager in the company.

Sharma : Glad to meet you too.

4. **Rohitha meets her neighbour Charan at a restaurant. She introduces him to her cousin Yashwanth, who is with her.**

Rohitha : Hi, Charan. What a pleasant surprise!

Charan : Hi, Rohitha, I came to meet my friends here.

Rohitha : Charan, I don't think you've met my cousin Yashwanth. He's come from Bangalore. Yashwanth, this is Charan, our neighbour. He is studying B.Tech at S.V. Engineering College, Tirupati.

Yashwanth : That's nice. Pleased to meet you, Charan.

Charan : Nice to meet you too.

Exercises

1. Look at the following expressions used to greet people and take leave of them. Read each item and repeat it for practice. Note the use of contracted forms such as I'm for I am and you'll for you will.

Good morning, how are you?

I'm very well, thank you. What about you?

I'm fine, thanks.

We haven't met for a long time, have we?

It's a pleasure to see you.

It was nice meeting you, but I'm afraid I have to go now.

I must leave. I hope you'll excuse me.

That's quite all right. I hope we can meet again soon.

Yes, we must./ Yes, I hope so too./ Yes, please do come over.

Good bye, bye!

2. Look at the following more informal expressions used to greet people and take leave of them. Read each item and repeat it for practice.

Hello! What a pleasant surprise!

Good to see you after so long.

Hi! It's great to see you too.

How are you and where have you been?

Just fine, thanks. How are things with you?

Everything's okay, thanks.

We must meet and catch up on what's happening.

Yes, we must do that.

Wish I could have stayed longer, but I must run.

VOCABULARY

Vocabulary plays a very important role in learning a language. The more vocabulary you know the more confident you feel about the language. Increasing your vocabulary does not mean merely learning the definitions of large numbers of obscure words; it does not mean memorizing scores of unrelated terms. What it means is becoming acquainted with ideas, and their verbal symbols which are words. For this we take the help of root words. Root words are the base words which cannot be further divided into words. They give us ideas based on which we can build our vocabulary by using prefixes and suffixes.

Look at this example

Phone is a Greek root word which means sound.

Phone (G) = sound

Microphone = an instrument to intensify slight sounds

Megaphone = a device that makes a very big sound when speaking into it

Telephone = a device that carries sound over long distances

Symphony = group of instruments which sound together

Euphonious = of a good sound

Cacophony = a harsh, unpleasant sound

Phonetics = the study of sounds

Homophone = words that sound the same but are different in meaning and/or spelling

So if you have the idea that the word ‘phone’ means ‘sound’ you can guess the meaning of the words which use it as a root. The other part of the word which we attached to the root at the beginning are called prefixes and those attached at the end are called suffixes. Hence in the above word list micro-, mega-, tele-, sym-, eu-, caco-, homo- are all prefixes and -tics is a suffix. Prefixes and suffixes also have an idea attached to them. For example;

Micro- is a prefix which means small. Now let’s examine these words.

Microorganism = a very small organism

Microbe = a small organism/a germ

Microscope = a device that magnifies the image of small objects

Microcosm = a small (miniature) model of something

Microbiology = the study of very small organisms

Microsurgery = surgery using microscopes and small instruments

Microphone = an instrument to intensify slight sounds

Micrometer = an instrument for measuring minute distances

Microwave = a small radio wave

So let's start.

Ego = I, self

Egoist = who always thinks about self, selfish person

Egotist = always thinks and talks about self, feels superior to others

Egocentric = if you consider yourself the centre of universe, self centered

Egomaniac = thinking about self becomes an obsession, abnormally self absorbed

Superego = the part of yourself (mind) that tells you what is right and what is wrong, the part of the mind that is self-critical

Alter ego = another self, another side of oneself, a second self, a bosom friend

Egoity = the essence of ego, personality

State whether Yes/No

1. Are egomaniacal tendencies a sign of maturity? Yes/ No
2. Microorganisms can be seen with the naked eye. Yes/ No
3. Cacophony is something harsh for ears. Yes/ No
4. Are egocentric people easy to go with? Yes/ No
5. Micrometer can be used to measure roads. Yes/ No
6. Can alter ego be understood as our best friend? Yes/ No
7. Are 'allowed' and 'aloud' homophonous? Yes/ No
8. We can see microbes through a microscope. Yes/ No
9. Euphony is something unpleasant to ears. Yes/ No
10. Are egocentric people easy to get along with? Yes/ No

Match the following

A

1. egoist
2. microwave
3. symphony
4. superego
5. phonetics

B

- a. the scientific study of sound of a language
- b. self-critical conscience
- c. selfish person
- d. small radio wave
- e. harmony in musical sounds

GRAMMAR

Simple present tense

The simple present tense is used to describe **habits, unchanging situations, general truths, and fixed arrangements**. It is simple to form. Just use the base form of the verb: (I take, you take, we take, they take) The third person singular takes an -s at the end. (he takes, she takes)

The simple present tense is used

- To express habits, general truths, repeated actions or unchanging situations, emotions and wishes: **I drink coffee** (habit); **I work in Guntur** (unchanging situation); **Bangalore is a large city.** (general truth)
- To give instructions or directions: **You walk** for two hundred meters, then **you turn left.**
- To express fixed arrangements, present or future: Your exam **starts** at 09.00.
- To express future time, after some conjunctions: *after, when, before, as soon as, until:* **He'll give it to you when you come next Saturday.**

The simple present is not used to express actions happening now.

Examples

■ For habits

He drinks tea at breakfast.

She only eats fish.

They watch television regularly.

■ For repeated actions or events

We catch the bus every morning.

It rains every afternoon in the hot season.

They drive to Kashmir every summer.

■ For general truths

Water freezes at zero degrees.

The Earth revolves around the Sun.

■ For instructions or directions

Open the packet and pour the contents into hot water.

You take the No.6 bus to Nagarjuna Nagar and then the No.10 to Railway station.

■ For fixed arrangements

His mother arrives tomorrow.

Our holiday starts on the 26th March.

■ With future constructions

She'll see you before she leaves.

We'll give it to her when she arrives.

Forming the simple present tense: to like

Affirmative	Interrogative	Negative
I like	Do I like?	I do not like
You like	Do you like?	You do not like
He likes	Does he like?	He does not like
She likes	Does she like?	She does not like
It likes	Does it like?	It does not like
We like	Do we like?	We do not like.
They like	Do they like?	They do not like.

Notes on the simple present, third person singular

- In the third person singular, the verb **always ends in -s**: *he wants, she needs, he gives, she thinks.*
- Negative and question forms use **DOES** (= the third person of the auxiliary 'DO') + the infinitive of the verb. *He wants ice cream. Does he want strawberry? He does not want vanilla.*
- Verbs ending in **-y** : the third person changes the **-y** to **-ies**: *fly --> flies, cry --> cries*
Exception: if there is a vowel before the **-y**: *play --> plays, pray --> prays*
- Add **-es** to verbs ending in: **-ss, -x, -sh, -ch**: *he passes, she catches, he fixes, it pushes*

Examples

- **He goes** to school every morning.
- **She understands** English.
- **It mixes** the sand and the water.
- **He tries** very hard.
- **She enjoys** playing badminton.

1

ON HIS HAVING ARRIVED AT THE AGE OF TWENTY-THREE

- John Milton

Talking about the poem

- Do you come to college in time?
- Do you feel that punctuality is important in our life?
- Have you ever felt that you have wasted time in your life?
- Is time more valuable than money?

Read the poem to find out.....

How soon hath Time, the subtle thief of youth,
 Stol'n on his wing my three-and-twentieth year!
 My hastening days fly on with full career,
 But my late spring no bud or blossom shew'th.

Perhaps my semblance might deceive the truth
 That I to manhood am arriv'd so near;
 And inward ripeness doth much less appear,
 That some more timely-happy spirits endu'th.

Yet be it less or more, or soon or slow,
 It shall be still in strictest measure ev'n
 To that same lot, however mean or high,

Toward which Time leads me, and the will of Heav'n:
 All is, if I have grace to use it so
 As ever in my great Task-Master's eye.

GLOSSARY

subtle (adj) /'sʌtl/	:	(M) not very noticeable or obvious (here)
	:	(U) There is a subtle difference between these two plans.
shew' (v) /ʃeu/	:	(M) An old form of the word 'show'

semblance (n) /'sembləns/	:	(M) The outward appearance, especially when the reality is different.
	(U)	The city has now returned to some semblance of normality after last night's celebrations.
grace(n) /greɪs/	:	(M) the kindness that God shows towards the human race
	(U)	It was only by the grace of God that Mr. Khan has survived from the accident.

Task-Master(n) /ta:sk/ /'ma:stə/: (M) God (here)

About the poet

John Milton, (1608–1674) was born in England. He was an English poet, polemicist, man of letters, and civil servant for the Commonwealth of England under its Council of State and later under Oliver Cromwell. He wrote at a time of religious flux and political upheaval, and is best known for his greatest English epic poem *Paradise Lost* (1667). He is considered as the most significant English author after William Shakespeare.



Milton, at the age of twelve, was sent to St Paul's school. In 1625, he went to Cambridge University and was awarded a BA in 1629 and an MA in 1632. After leaving university, Milton continued studying at home. In 1629 Milton wrote his first successful poem, *On the Morning of Christ's Nativity*. He became blind at the age of 44. Milton has many works to his credit which motivated remarkable writers of England particularly Romantic poets like William Blake, William Wordsworth, John Keats, etc., His popular poems are *Comus*, *Lycidas*, *Paradise Lost*, and *Paradise Regained*. His other works include *Samson Agonistes* (a verse drama) and *Areopagitica* (a prose polemic on freedom of speech and expression). John Milton died on 8 November, 1674 aged 65. He was buried in St Giles Church in Cripplegate, London. Milton is known as the 'Master of Grand Style'.

About the poem

The poem 'On His Having Arrived at the Age of Twenty-Three' is a devotional sonnet written in an autobiographical mode that glorifies God for His blessings upon man. Milton uses this sonnet to symbolize the poet's journey from doubt to self-discovery. This sonnet explores the idea of time as a guide to one's destiny. It is an assertion of faith in God and a wish to be guided by the divine will.

The poet, in the first eight lines, regrets that he has already completed twenty-three years of his age but he could not produce anything worthwhile this time. He calls time a thief of youth, which slowly has taken different phases of life away from him. Here, he personifies time as a bird, which takes his age away on its wings. The poet's late youth bears neither buds

nor blossoms. Here ‘bud’ and ‘blossom’ suggest production by way of writing poetry. He has arrived at manhood but his inner maturity has not yet appeared although some happy spirits are endowed with maturity of thought and talent in time. He has done nothing worthwhile yet.

But in the last six lines, the poet comes to reality that whatever it be, whether his maturity and manhood came soon or late, in full or complete degree, he has dedicated all his energies and talents to the service of God. His maturity is enough to the needs of the lot to which Heaven has destined to him. He reaffirms his dedication to the assignment of God, whether it is high or low, great or small. His first consideration is to direct all his life and energy to the supreme will of God. All is well set in the divine order of things, and so all he had to do is to prove himself worthy of God’s design, if he has the divine grace to use them as they shall be under the observing eye of his great Master.

The sonnet is a beautiful poem of faith and desire to serve God and humanity. The poet shows that the mission of our life is to serve God with all the talents and energies God has given to us.

Sonnet: The word sonnet is derived from the Italian word “sonetto,” which means a “little song” or small lyric. In poetry, a sonnet has 14 lines, and is written in iambic pentameter. Each line has 10 syllables. It has a specific rhyme scheme, and a *volta*, or a specific turn.

The rhyme-scheme of the given poem is ABBA ABBA CDE DCE.

CHECK YOUR UNDERSTANDING

Answer the following questions in a line or two

1. What is the reason behind the poet’s sadness?
2. What does ‘inward ripeness’ mean, according to the poet?
3. Why is dedication necessary in one’s life?
4. What, according to the poet, is the ultimate aim of life in this world?
5. What does the poet truly believe in this poem?

Answer the following in 10-15 lines each

1. ‘Time and tide wait for no man’ is an old saying. Discuss this in the context of the poem “On His Having Arrived at the Age of Twenty-Three.”
2. Attempt a critical appreciation of the poem “On His Having Arrived at the Age of Twenty-Three.”

Annotations

Annotate the following in 10-15 lines each. A model annotation is given below.

- How soon hath Time, the subtle thief of youth,
Stol'n on his wing my three-and-twentieth year!

Context These lines are taken from the sonnet "On His Having Arrived at the Age of Twenty-Three" written by John Milton, "The Master of Grand Style." The poem is an autobiographical one in which the poet says that the mission of our life is to serve God and humanity with all the talents and energies God has given us.

Explanation The poet personifies time as a thief, who has stealthily and quietly taken away his age from him. Now as he has completed twenty three of his age, the poet laments that he has not yet produced much great work. He personifies time as a bird, which takes his age away on its wings. He exclaims that he is growing older rapidly without any notice. He regrets that his prime time of life is being spent on his career and work, where he sees no reason or purpose.

General relevance In the above lines 'time' is compared to a 'thief' and 'a bird with wings'. Such comparison is figuratively called as a Metaphor. The poet feels that time is a guide to reach one's destiny. So everyone should use time properly and reach his/her goal.

- And inward ripeness doth much less appear,
That some more timely-happy spirits endu'th.
- It shall be still in strictest measure ev'n,
To that same lot, however mean or high.
- All is, if I have grace to use it so
As ever in my great task-master's eye.

- Dr Christian Barnard

Talking about the text

- Have you faced any accident and got injuries?
- Do you feel that human sufferings and problems are common?
- Do you believe that God tests people by giving sufferings?
- Do you feel happy with what you have?

Read the essay to find out.....

More and more, as I near the end of my career as a heart surgeon, my thoughts have turned to the consideration of why people should suffer. Suffering seems so cruelly prevalent in the world today. Do you know that of the 125 million children born this year, 12 million are unlikely to reach the age of one and another six million will die before the age of five? And, of the rest, many will end up as mental or physical cripples.

My gloomy thoughts probably stem from an accident I had few years ago. One minute I was crossing the street with my wife after a lovely meal together, and the next minute a car hit me and knocked me into my wife. She was thrown into the other lane and struck by a car coming from the opposite direction. During the next few days in the hospital, I experienced not only agony and fear but also anger. I could not understand why my wife and I had to suffer. I had eleven broken ribs and a perforated lung. My wife had a badly fractured shoulder. Over and over, I asked myself, why should this happen to us? I had work to do, after all; there were patients waiting for me to operate on them. My wife had a young baby who needed her care.

My father, had he still been alive, would have said: "My son, it is God's will. That's the way God tests you. Suffering ennobles you- makes you a better person." But as a doctor, I see nothing noble in a patient's thrashing around in a sweat-soaked bed, mind clouded in agony. Nor can I see any nobility in the crying of a lonely child in a ward at night.

I had my first introduction to the suffering of children when I was a little boy. One day my father showed me a half-eaten, mouldy biscuit with two tiny tooth marks in it. And he told me about my brother, who had died several years earlier. He told me about the suffering of this child, who had been born with an abnormal heart. If he had been born today, probably someone could have corrected that heart problem, but in those days they didn't have sophisticated heart surgery. And this mouldy biscuit was the last biscuit my brother had eaten before his death.

As a doctor, I have always found the suffering of children particularly heartbreaking—especially because of their total trust in doctors and nurses. They believe you are going to help them. If you can't, they accept their fate. They go through mutilating surgery, and afterwards they don't complain. One morning, several years ago, I witnessed what I call the Grand Prix of Cape Town's Red Cross Children's Hospital. It opened my eyes to the fact that I was missing something in all my thinking about suffering – something basic that was full of solace for me.

What happened there that morning was that a nurse had left a breakfast trolley unattended. And very soon this breakfast trolley was commandeered by an intrepid crew of two—a driver and a mechanic. The mechanic provided motor power by galloping along behind the trolley with his head down, while the driver, seated on the lower deck, held on with one hand and steered by scraping his foot on the floor. The choice of roles was easy, because the mechanic was totally blind and the driver had only one arm.

They put on quite a show that day. Judging by the laughter and shouts of encouragement from the rest of the patients, it was much better entertainment than anything anyone puts on at the Indianapolis 500 car race. There was grand finale of scattered plates and silverware before the nurses and ward sister caught up with them, scolded them and put them back to bed.

Let me tell about these two. The mechanic was all of seven years old. One night, when his mother and father were drunk, his mother threw a lantern at his father, missed and the lantern broke over the child's head and shoulders. He suffered severe third-degree burns on the upper part of his body, and lost both his eyes. At the time of the Grand Prix, he was a walking horror with a disfigured face and a long flap of skin hanging from the side of his neck to his body. As the wound healed around the neck, his jaw became gripped in a mass of fibrous tissue. The only way this little boy could open his mouth was to raise his head. When I stopped by to see him after the race, he said, "You know, we won." And he was laughing.

The trolley's driver I know better. A few years earlier I had successfully closed a hole in his heart. He had returned to the hospital because he had a malignant tumor of the bone. A few days before the race, his shoulder and arm were amputated. There was little hope of recovering. After the Grand Prix, he proudly informed me that the race was a success. The only problem was that the trolley's wheels were not properly oiled, but he was a good driver, and he had full confidence in the mechanic.

Suddenly, I realized that these two children had given me a profound lesson in getting on with the business of living. Because the business of living is joy in the real sense of the word, not just something for pleasure, amusement, recreation. The business of living is the celebration of being alive.

I had been looking at suffering from the wrong end. You don't become a better person because you are suffering; but you become a better person because you have experienced

suffering. We can't appreciate light if we haven't known darkness. Nor can we appreciate warmth if we have never suffered cold. These children showed me that it's not what you've lost that's important. What is important is what you have left.

GLOSSARY

Prevalent (adj) /'prevələnt/	:	[M] existing very commonly or happening often
	[U]	These prejudices are particularly prevalent among people living in the North.
Gloomy (adj) /'gluːmi/	:	[M] nearly dark, or badly lit in a way that makes you feel sad.
	[U]	It was a wet and gloomy day.
Stem (verb) /stəm/	:	[M] originate in or be caused by.
	[U]	Many of the problems in schools and colleges stem from rapid expansion.
Agony (noun) /'ægəni/	:	[M] extreme physical or mental pain
	[U]	Jack collapsed in agony on the floor.
Perforate (verb) /'pɜːfəreɪt/	:	[M] pierce and make a hole or holes through something.
	[U]	He was taken to the hospital to undergo an emergency surgery for a perforated stomach ulcer.
Ennoble (verb) /ɪ'nəʊbl/	:	[M] to make somebody a member of the nobility
	[U]	In a strange way, she seemed ennobled by her grief.
Thrashing (noun) /'θræʃɪŋ/	:	[M] an act of hitting somebody very hard, especially with a stick
	[U]	He got a sound thrashing once his father found out.
Mouldy (adj) /'məʊldi/	:	[M] old and not in good condition
	[U]	Strawberries go mouldy very quickly.
Heartbreaking (adj)/'ha:tbreɪkɪŋ/:	[M]	extremely sad.
	[U]	It's heartbreakingly sad to see him wasting his life like this.
Mutilate (verb) /'mu:tɪleɪt/	:	[M] to damage somebody's body very severely, especially by cutting or tearing off part of it
	[U]	The body had been badly mutilated in the accident.

Grand Prix (noun) /¹grɒ̄p̄ri:/ : [M] one of a series of important international races racing cars or motorcycles

Solace (verb) /¹sələs/ : [U] I like watching the grand prix races.

: [M] to make somebody feel better or happier when they are sad or disappointed

Commandeer (v) /¹kɒmən̄d̄r̄(r)/: [M] to take control of a building, a vehicle, etc. for military purposes during a war, or by force for your own use

[U] The soldiers had commandeered the farm and villa five months ago.

Intrepid (adj) /in¹trepɪd/ : [M] very brave; not afraid of danger or difficulties.

[U] A team of intrepid explorers went bravely into the dark cave.

Crew (noun) /kru:/ : [M] all the people working on a ship, plane, etc.

[U] None of the passengers and crew were injured in the accident.

Galloping (adj) /¹gæləpɪŋ/ : [M] increasing or spreading rapidly

[U] Galloping inflation is pushing up prices.

Scraping (noun) /¹skreɪpɪŋ/ : [M] a small amount of something produced by scratching a surface.

[U] All that was left to eat were the scrapings from the bottom of the pan.

Indianapolis (n) /in-dee-uh-nap-uh-lis/: [M] The capital and largest city of the US state of Indiana. It is known for the Indianapolis 500 car race.

Malignant (adj) /mælɪgnənt/ : [M] of a tumour or disease that cannot be controlled and is likely to cause death

[U] The pathologists report said that the tumour was malignant.

Tumour (noun) /¹tju:ma(r)/ : [M] a mass of cells growing in or on a part of the body where they should not usually causing medical problems

[U] A brain tumour is a dangerous disease.

Amputate (verb) /'æmpjuteɪt/ : [M] to cut off somebody's arm, leg, finger or toe in a medical operation

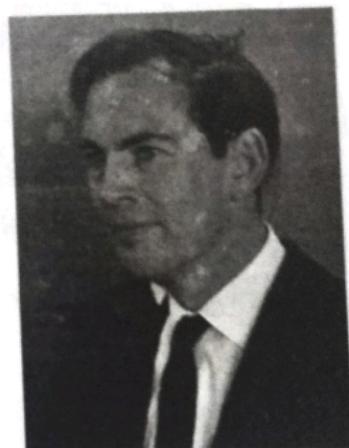
[U] He had to have both legs amputated because they were infected.

Profound (adj) /prə'faʊnd/ : [M] very great; felt or experienced very strongly.

[U] My father's death had a profound effect on all us.

About the author

Christian Barnard (1922-2001) was a South African heart surgeon, who did the world's first successful human heart transplant operation. He was born on 8th November 1930 in Beaufort West, Cape Province, South Africa. His father was a church pastor and his family was not rich. One of his four brothers, Abraham, died of a heart problem at the age of five. He passed matriculation from the Beaufort West High School and got his Bachelor of Medicine of Surgery at the University of Cape Town in 1945. His famous books are *One Life* (1969), *The Second Life* (1993), *The Donor* (1996), and *50 Ways to a Healthy Heart* (2001). The essay "In Celebration of Being Alive" is a story narrated by Christian Barnard about the accident that he had faced along with his wife and the lessons he had learnt from the children in the hospital.



About the lesson

Dr Barnard met with a road accident once. When he was crossing the road along with his wife, a car hit him and knocked him into his wife. She was thrown on the other line and was hit by a car from the opposite direction. Barnard suffered from fractured ribs and a perforated lung. His wife had a fractured shoulder.

When Barnard was in the hospital, he reflected on what his father would have said. "Suffering is God's way of testing, refining, purifying, and ennobling us". Barnard did not see anything noble about a patient suffering or a child crying with pain in a hospital.

One day, Barnard's father showed him a half-eaten biscuit. It was the last one his brother had had before he died of a heart problem. Barnard found the suffering of children miserable. Children implicitly trust doctors and nurses believing that they can help them. Even if they can't help them, they accept their fate.

Several years earlier, Dr Barnard had witnessed what he called a "Grand Prix". Two boys tried to drive the breakfast trolley in the hospital. One of them, a handicapped boy acted as a driver and other one, a blind boy provided the motor power by working as a mechanic. The other patients joined in the fun and play, till the plates were scattered. The mechanic was a seven year old boy. His mother had thrown a lantern at his father. The lantern had missed its mark

and had broken on the boy's head, resulting in severe burns, and loss of eyesight. At that time of the Grand Prix, he was a sight to look at. The driver was another child who had been earlier operated upon by Dr Barnard for a hole in his heart. He was in the hospital now, for a dreadful bone disease. His shoulder and arm had been cut off. There was little hope of his recovery.

Dr Barnard learnt an important lesson about life from these two boys. "The business of living, is the celebration of being alive". He realized that it is not what you have lost that is important, but what you have been left with. Light can't be appreciated without knowing darkness, nor can warmth be, without experiencing coldness.

CHECK YOUR UNDERSTANDING

Answer the following questions in a line or two

1. Why does Dr Barnard state that suffering seems so common?
2. What are the gloomy thoughts of Dr Barnard?
3. Why do you think Dr Barnard talks about the accident ?
4. How would have Dr Barnard's father reacted to the accident ?
5. How was Dr Barnard introduced to the suffering of the children for the first time ?
6. Who were the driver and the mechanic ?
7. What is the Grand Prix ?
8. How had the mechanic lost his eyes ?
9. What is the business of living, according to Barnard ?
10. What did the two children show to Dr Barnard at the end?

Answer the following questions in 10-15 lines each

1. What was the accident that Dr Barnard had? How did he react to the accident?
2. What were the views of Dr Barnard's father about suffering? In what way did Barnard's views differ from his father's?
3. Who were the driver and the mechanic in the Grand Prix held at the Cape Town Red Cross Children's hospital? In what way was the choice of their roles suitable?
4. What lessons did Dr Barnard learn from the two children?

Annotations

Annotate the following in 10-15 lines each. A model annotation is given below

1. My gloomy thoughts probably stem from an accident I had few years ago.

Context These lines are taken from the lesson "In Celebration of Being Alive" written by Dr Christian Barnard. In the essay, Barnard narrates about the accident that he had faced along with his wife and the lessons he had learnt from the children in the hospital.

2

THE TABLES TURNED

- William Wordsworth

Talking about the poem

- Have you been to parks?
- Do you like to see waterfalls and the seas?
- Have you observed birds building their nests?
- Is it possible to learn anything by observing nature?

Read the poem to find out

Up! up! my Friend, and quit your books;
 Or surely you'll grow double:
 Up! up! my Friend, and clear your looks;
 Why all this toil and trouble?

The sun above the mountain's head,
 A freshening lustre mellow
 Through all the long green fields has spread,
 His first sweet evening yellow.

Books! 'tis a dull and endless strife:
 Come, hear the woodland linnet,
 How sweet his music! on my life,
 There's more of wisdom in it.
 And hark! how blithe the throstle sings!
 He, too, is no mean preacher:
 Come forth into the light of things,
 Let Nature be your teacher.

She has a world of ready wealth,
 Our minds and hearts to bless—
 Spontaneous wisdom breathed by health,
 Truth breathed by cheerfulness.

One impulse from a vernal wood
 May teach you more of man,
 Of moral evil and of good,
 Than all the sages can.

Sweet is the lore which Nature brings;
 Our meddling intellect
 Mis-shapes the beauteous forms of things;
 We murder to dissect.

Enough of Science and of Art;
 Close up those barren leaves;
 Come forth, and bring with you a heart
 That watches and receives.

GLOSSARY

- | | | |
|----------------------------|---|--|
| Toil (v) /tɔɪl/ | : | [M] to work very hard and/or for a long time, usually doing han
physical work. |
| | | [U] Hundreds of men toiled for years to build the pyramid. |
| Lustre (n) /'lʌstə(r)/ | : | [M] the shining quality of a surface. |
| | | [U] Her hair lost its lustre as she grew old. |
| Mellow (adj) /'meləʊ/ | : | [M] soft, rich and pleasant. |
| | | [U] The leaves looked golden in the mellow afternoon light. |
| Strife (n) /straɪf/ | : | [M] angry or violent disagreement between two people or groups
of people. |
| | | [U] The country was torn apart by strife. |
| Linnet (n) /'lɪnit/ | : | [M] A small brown and grey bird of the finch family |
| Blithe (adj) /blaið/ | : | [M] showing you do not care or are not anxious about what you
are doing. |
| | | [U] He drove with blithe disregard for the rules of the road and
hence met with an accident. |
| Throstle (n) /'θrɒs(ə)l/ | : | [M] A small medium sized singing bird found in U.K. |
| Preacher (n) /'pri:tʃə(r)/ | : | [M] a person, often a member of the clergy, who gives religious
talks and often performs religious ceremonies. |
| | | [U] In a church, a preacher is famous for her inspiring sermons. |

Impulse (n) /'impʌls/	: [M] a sudden strong wish or need to do something, without stopping to think about the results. [U] He had a sudden impulse to stand up and sing.
Vernal (adj) /'vɜːnl/	: [M] connected with the season of spring. [U] Swans were racing along in the vernal currents.
Sage (n) /seɪdʒ/	: [M] a very wise person, especially as a result of great experience. [U] Valmiki was a famous sage.
Lore (n) /lɔː(r)/	: [M] traditional knowledge and stories about a subject. [U] According to a local lore, water has healing properties.
Meddling (n) /'medlin/	: [M] involvement in something that does not concern you. [U] The government is completely opposed to outside forces meddling in domestic affairs.
Barren (adj) /'bærən/	: [M] waste, not fertile. [U] Plants do not grow in a barren desert.

About the poet

William Wordsworth (1770-1850), a major English Romantic poet, was born in Cumberland, England on April 7, 1770. He started the Romantic Movement in English Literature with the help of Samuel Taylor Coleridge after their joint publication of *Lyrical Ballads* in 1798. With the publication of *Lyrical Ballads*, his literary career was started. This collection also contains the poem *Tintern Abbey*, one of his famous poems. He is best known as nature's poet. He shows his affection and love for nature in his famous poem *I Wandered Lonely as a Cloud*. His other famous works include *London, 1802*, *Ode: Intimations of Immortality*, *Resolution and Independence*, *The Solitary Reaper*, *The World Is Too Much with Us*, and *Character of the Happy Warrior*.



The poem 'The Tables Turned', was first published in *Lyrical Ballads* in 1798. Wordsworth dedicates this poem to his friend and asks him to leave all his books and come out with him to observe and enjoy nature. According to him, nature is filled with knowledge that would offer him peace.

About the poem

In the Poem, 'The Tables Turned' Wordsworth explains his strong faith in nature and is confident that nature is the best teacher rather than books. He strongly believes that a man can only attain knowledge in the circle of nature. He has turned the tables and asked his friend to leave his dull and unfruitful books to observe nature. He feels that books are not a proper source of knowledge. He claims that these books will make him double and lose his reality. He asks his friend why he is facing the struggle and trouble when he has an easy way of achieving knowledge from nature.

The poet feels that nowadays man is very busy with his books and he forgets to go outside and spend some time in nature. The peace and tranquility that nature provides couldn't be found inside the book. Books may provide you with knowledge but this knowledge is of little or no use. Nature is filled with knowledge and it will give you wisdom which is superior to knowledge. The wisdom that you get from nature will always keep you fit and healthy.

According to Wordsworth spending time in nature, will not only provide you with mental peace and health but will also teach you more about humanity, goodness, and evil as well. On the basis of bookish knowledge, we make differences. The poet gives an example of birds that are creatures who lack bookish knowledge but have knowledge of good and evil from nature.

At the end of the poem, the poet asks his friend to leave aside Science and Arts and close these books which are of no use. He asks his friend to come with an open heart that is willing to receive and absorb messages from nature.

CHECK YOUR UNDERSTANDING

Answer the following questions in a line or two

1. Why does the poet ask his friend to quit his books ?
2. How does the poet describe the Sun ?
3. What does the poet ask his friend to listen to ?
4. What is the difference between knowledge and wisdom ?
5. What are the barren leaves in the last stanza ?

3

J C BOSE

Aldous Huxley

Talking about the text

- Are you interested in doing scientific experiments?
- Who are your favourite Indian scientists?
- Do you feel that plants have life?
- Do plants also feel pain as human beings when they are cut?

Read the essay to find out.....

The experimenter's is a curious and special talent. Armed with a tea canister and some wire, with silk, a little sealing wax, and two or three jam-pots, Faraday marched forth against the mysterious powers of electricity. He returned in triumph with their captured secrets. It was just a question of suitably juxtaposing the wax, the glass jars, and the wires. The mysterious powers couldn't help surrendering. So simple – if you happened to be Faraday.

And if you happened to be Sir J C Bose it would be so simple, with a little clockwork, some needles and filaments, to devise machines that would make visible the growth of plants, the pulse of their vegetable 'hearts', the twitching of their nerves, the processes of their digestion. It would be so simple – though it cost even Bose long years of labour to perfect his instruments.

At the Bose Institute in Calcutta, the great experimenter himself was our guide. Through all an afternoon we followed him from marvel to marvel. Ardently and with an enthusiasm, with a copiousness of ideas that were almost too much for his powers of expression and left him impatiently stammering with the effort to elucidate methods, appraise results, unfold implications, he expounded them one by one. We watched the growth of a plant being traced out automatically by a needle on a sheet of smoked glass; we saw its sudden, shuddering reaction to an electric shock. We watched a plant feeding; in the process it was exhaling minute quantities of oxygen. Each time the accumulation of exhaled oxygen reached a certain amount, a little bell, like the bell that warns you when you are nearly at the end of your line of typewriting, automatically rang. When the sun shone on the plant, the bell rang often and regularly. Shaded, the plant stopped feeding; the bell rang only at long intervals, or not at all. A drop of stimulant added to the water in which the plant was standing set the bell wildly tinkling, as though some record breaking typist were at the machine. Near it – for the plant was feeding out of doors – stood a large tree. Sir J. C. Bose told us that it had been brought to the garden from a distance.

Transplanting is generally fatal to a full grown tree; it dies of shock. So would most men if their arms and legs were amputated without an anaesthetic. Bose administered chloroform. The operation was completely successful. Walking the anaesthetized tree immediately took root in its new place and flourished.

But an overdose of chloroform is as fatal to a plant as to a man. In one of the laboratories we were shown the instrument which records the beating of a plant's 'heart'. By a system familiar, but enormously more delicate and sensitive, the minute pulsations, which occur in the layer of tissue immediately beneath the outer rind of the stem, are magnified – literally millions of times – and recorded automatically in a dotted graph on a moving sheet of smoked glass. Bose's instruments have made visible things that it has been hitherto impossible to see, even with the aid of the most powerful microscope. The normal vegetable 'heart beat', as we saw it recording itself point by point on the moving plate, is very slow. It must take the best part of a minute for the pulsating tissue to pass from maximum contraction to maximum expansion. But a grain of caffeine or of camphor affects the plant's 'heart' in exactly the same way as it affects the heart of an animal. The stimulant was added to the plant's water, and almost immediately the undulations of the graph lengthened out under our eyes and, at the same time, came closer together; the pulse of the plant's 'heart' had become more violent and more rapid. After the pick-me-up we administered poison. A mortal dose of chloroform was dropped into the water. The graph became the record of a death agony. As the poison paralyzed the 'heart', the ups and downs of the graph flattened out into a horizontal line half-way between the extremes of undulation. But, so long as any life remained in the plant, this medial line did not run level, but was jagged with sharp irregular ups and downs that represented in a visible symbol the spasms of a murdered creature desperately struggling for life. After a little while, there were no more ups and downs. The line of dots was quite straight. The plant was dead.

The spectacle of a dying animal affects us painfully; we can see its struggles and, sympathetically, something of its pain. The unseen agony of a plant leaves us indifferent. To a being with eyes a million times more sensitive than ours, the struggles of a dying plant would be visible and therefore distressing. Bose's instrument endows us with this more than microscopically acuteness of vision. The poisoned flower manifestly writhes before us. The last moments are so distressingly like those of a man that we are shocked by the newly revealed spectacle of them into a hitherto unfelt sympathy.

Sensitive souls, whom a visit to the slaughter-house has converted to vegetarianism, will be well advised, if they do not want to have their menu still further reduced, to keep clear of the Bose Institute. After watching the murder of a plant, they will probably want to confine themselves to a strictly mineral diet. But the new self-denial would be as vain as the ostrich, the sword-swallowers, the glass eating fakir are as cannibalistic as the frequenters of chophouses, take life as fatally as do the vegetarians. Bose's earlier researches

on metals – researches which show that metals respond to stimuli, are subject to fatigue and react to poisons very much as living vegetable and animal organisms do have deprived the conscientious practitioners of ahimsa of their last hope. They must be cannibals, for the simple reason that everything, including the ‘inanimate’ is alive.

GLOSSARY

Experimenter (n) /ɪk'sperimentə/	: (M) a person who performs a scientific procedure in a laboratory to determine something (U) Each experiment was tested by a trained experimenter.
Canister (n) /'kanɪstə/	: (M) a small vessel, usually of metal, for tea, etc. (U) I have a large canister of tea in the kitchen.
Faraday (n) /'farædeɪ//	: (M) Michael Faraday (1791-1867), English scientist who made major contributions in the field of electricity
Juxtapose (v) /dʒʌkstə'pəʊz/	: (M) Place side by side (U) The juxtaposition of the original painting with the fake clearly showed the differences.
Twitch (v) /twɪtʃ/	: (M) pull with a jerk, move (U) His body twitched and then lay still.
Clockwork (n) /'klɒkwɜ:k/	: (M) a system of springs and wheels that you turn with a key or handle to make some clocks, toys and other devices operate (U) Quartz watches are more accurate than those driven by clockwork.
Copious (adj) /'kəʊpiəs/	: (M) plentiful, abundance (U) He wrote copious notes.
Expound (v) /ɪk'spaʊnd, ɛk'spaʊnd/	: (M) explain, interpret (U) He was expounding a powerful argument.
Shudder(v) /'ʃʌdə/	: (M) shake, shiver (U) She still shuddered at the thought of him.
Exhale (v) /ɪks'heɪl, ɛks'heɪl/	: (M) breathe out (U) She sat back and exhaled deeply.
Anesthetic (n) /'anɪs'θetɪk/	: (M) a substance that induces insensitivity to pain (U) The use of chloroform as an anaesthetic is very popular.

Barometer (n) /bə'rɒmɪtə/

- : (M) An instrument measuring atmospheric pressure
- (U) This survey is considered to be a reliable barometer of public opinion.

Caffeine (n) /'kafi:n/

- : (M) a chemical substance found in coffee and tea plants and is a stimulant of the central nervous system.

Undulations (n) /ʌndjʊ'lɛʃ(ə)n/

- : (M) rise and fall
- (U) The road follows the undulations of the countryside.

Jagged (adj) /'dʒagɪd/

- : (M) rough and with sharp points

(U) The jagged edges gashed their fingers.

- : (M) provide with a quality, ability or asset

(U) He was endowed with tremendous physical strength.

- : (M) clear or obvious to eye or mind

(U) Her manifest charm and proven ability was appreciated by all.

- : (M) make twisting

(U) He writhed in agony on the ground.

- : (M) kill for food

(U) Thousands of calves were exported to the continent for slaughter.

- : (M) self - sacrifice

(U) The farm has been built up over the years by hard work and self-denial.

- : (M) A very large bird from Africa that cannot fly

(U) The ostrich is the flightless swift-running bird.

- : (M) cheap restaurants

- : (M) extreme tiredness resulting from mental or physical illness.

(U) He was nearly dead with fatigue.

- : (M) not alive, lifeless

(U) He looks at me as if I'm an inanimate object.

- : (M) a person who eats the flesh of other human beings.

(U) There are cannibals even today in some parts of the world.

Inanimate (adj) /ɪn'ənimɪt/

Cannibal (n) /kanib(ə)l/



About the author

Aldous Huxley (1894-1963), a well known English writer was born on 26th July 1894 in Godalming, Surrey of England. He had his graduation with English literature from Balliol College. In the beginning of his career, he published short stories and poetry. He worked as an editor for the literary magazine 'Oxford Poetry'. By the end of his life he became an outstanding personality. He was nominated seven times for the Nobel prize in literature. *The Perennial Philosophy* (1945), *The Doors of Perception* (1954), *Brave New World* (1932) and *Island* (1962) are his famous books. The essay 'J C Bose' is taken from his book *Testing Pilate*. In the eassy, he explains the simple instruments which were used by Michael Faraday and Jagadish Chandra Bose in their experiments. He also describes the views and experiments of Bose on plants.



About the lesson

In the essay, J C Bose, Aldous Huxley discusses a serious subject of plant life in a homorous way. He also writes about the experiments of J C Bose in the Bose Institute at Calcutta.

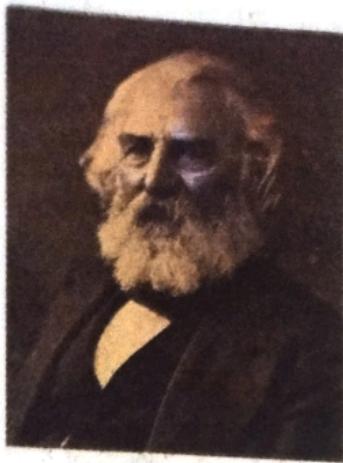
Huxley feels that for the experimentation of science and technology, it is not necessary to have an advanced kind of instrumentation, rather it can be based on the curiosity and special talent of the experimenter. He gives the example of simple instruments such as tea vessel, silk wire, sealing wax and jam pots which were used by Faraday to invent the powers of electricity.

One day, Huxley happened to visit the Bose Institute at Calcutta where he met Sir Jagadish Chandra Bose, a great Indian scientist who proved by experimentation that both animals and plants share much in common and invented the instrument called the crescograph to measure the growth of plants. There, he observed the simple equipment used by Bose to make visible the growth of plants. He felt that the equipment used by Bose was more simple than that used by Faraday. Bose used a little clockwork, some needles and some filaments in his experiment. Huxley observed the experiments made by Bose such as, the growth of a plant being identified automatically with a needle on a sheet of smoked glass, reaction of a plant to an electric shock, feeding of a plant, transplantation of an anaesthetised tree and the recording of heart beats of a plant.

Huxley observed that a tree was transplanted from one place to another place with the help of chloroform. An overdose of chloroform is as deadly to a plant as to a man. He saw a plant dying of it. The plant struggled for life like a dying man would do. The sight of a dying animal is very painful to us. The people with delicate hearts may become vegetarians after observing slaughter houses. But there is life in the vegetables and also in the minerals and metals. When the people do not have anything to eat, they have to eat one another. So the writer says humorously that they must be the man-eaters.

Thus, Huxley explains the wonderful discoveries of Bose about plant life and suggests that a plant is as lively as a human being and that it should be protected and developed in large scale to maintain a healthy atmosphere.

About the poet



Longfellow, Henry Wadsworth, a great American poet born on 27th February, 1807 in Portland, Maine. He was a commanding figure in the cultural life of nineteenth-century America. He became a national literary figure by the 1850s and a world-famous personality by the time of his death in 1882. He was a poet, educator, traveller, a linguist, and a romantic whose poetry was rooted in American life and history. He is said to be the first American poet who didn't try to be just like the British poets.

Longfellow embraced the genre of Transcendentalism and wrote many lyric poems known for their musicality. His famous poems include *Paul Revere's Ride*, *The song of Hiawatha*, and *Evangeline*.

About the poem

The present poem is a simple metaphor where human life is compared to a building and we, the human beings, are the builders. The poem is about how we make every day, how we create our own future; building them out of every hour we live. The premise as a whole is that each day is a block we lay down to build the characteristics of our life. What blocks we lay down is up to us because at the end of the day, our life is based on the blocks we chose. We should watch what we do as it affects our later lives.

The poet advises on how to make each day mean something describing each day as a building block. Once you place your block of yesterday you have to move on and try to make tomorrow's block stronger. You can make the structure the way you want. However, a skyscraper isn't built overnight nor are our lives. It takes time, hard work, resilience, perseverance, commitment, honesty and integrity to build a good and strong character.

Finally the poet says in the last stanza that with all the hard work if we can build a tall building, it is from that higher perspective, from that wiser angle that we can see what's worth building our lives around. It is from that perspective that we can see "the world as one vast plain". We need to build ourselves with such high values that the world and its many differences disappear for us and then we will be able to reach greater heights to the boundless sky.

The poet uses anastrophe to say, "Time is with materials filled" to state that building something worthwhile takes time. Time is also mentioned many times to reiterate that it is imperative to make the most of what time we do have. The poem is so musical with seven syllables in each line. The last word of first line rhymes with the one in the third line and the last word of the second line rhymes with the one in the fourth line in each stanza.

Let us do our work as well,
Both the unseen and the seen;
Make the house, where Gods may dwell,
Beautiful, entire, and clean.

Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky.

GLOSSARY

- | | | |
|-------------------------|---|--|
| Massive (adj.) /'mæsɪv/ | : | (M) very large, heavy and solid
(U) The explosion made a massive hole in the ground. |
| Yawning (v) /jɔ:n/ | : | (M) to open your mouth wide and breathe in deeply through it, usually because you are tired or bored.
(U) We couldn't help yawning during the speech. |
| Wrought (v) /rɔ:t/ | : | (M) {(formal or literary) used only in past tense} caused something to happen, especially a change
(U) The Hud-Hud cyclone wrought havoc in the city of Vizag. |
| Stumble (n) /'stʌmbəl/ | : | (M) a problem or temporary failure when you are on the way to achieve something, an act of falling
(U) After a slight stumble backwards, he regained his balance. |
| Ample (adj., æmpl/ | : | (M) enough or more than enough
(U) There was ample time to reach the airport. |
| Turret (n) /'tʊrət/ | : | (M) a small tower on top of a building, especially a castle
(U) A turret containing a huge bell was added to the castle. |

3

THE BUILDERS

- Henry Wadsworth Longfellow

Talking about the poem

- Who do you think are the builders of our life?
- If we build our own house how careful should we be?
- Compare building a house to building a life. Is it interesting? Let's see after reading the poem.

Read the poem to find out.....

All are architects of Fate,
 Working in these walls of Time;
 Some with massive deeds and great,
 Some with ornaments of rhyme.

Nothing useless is, or low;
 Each thing in its place is best;
 And what seems but idle show
 Strengthens and supports the rest.

For the structure that we raise,
 Time is with materials filled;
 Our to-days and yesterdays
 Are the blocks with which we build.

Truly shape and fashion these;
 Leave no yawning gaps between;
 Think not, because no man sees,
 Such things will remain unseen.

In the elder days of Art,
 Builders wrought with greatest care
 Each minute and unseen part;
 For the Gods see everywhere.