



## SYLLABUS

### Class – B.Com. I Sem.

#### Subject – नैतिक मूल्य और भाषा (Moral Values & Language)

UNIT - I	नैतिक मूल्य – 1. नैतिक मूल्य परिचय एवं वर्गीकरण – डॉ. शशि राय 2. आचरण की सभ्यता – सरदार पूर्ण सिंह
UNIT - II	हिन्दी भाषा – 1. स्वतंत्रता पुकारती (कविता) – जयशंकर प्रसाद, 2. जाग तुझको दूर जाना (कविता) – महादेवी वर्मा 3. उल्लाह (निबंध) – रामचन्द्र शुक्ल 4. शिरीष के फूल (ललित निबंध) – हजारी प्रसाद द्विवेदी 5. वाक्य संरचना और अशुद्धियाँ (संकलित)
UNIT - III	हिन्दी भाषा – 1. नमक का दासगा (कहानी) – प्रेमचन्द्र, 2. हार की जीत (कहानी) – सुदर्शन 3. भगवान बुद्ध (निबंध) – स्वामी विवेकानंद 4. लोकतंत्र एक धर्म है (निबंध) – सर्वपल्ली राधाकृष्णन 5. पर्यायवाची – विलोम शब्द, एकार्थी-अनेकार्थी शब्द, शब्दगुण (संकलित)
UNIT - IV	<b>English Language</b> 1. John Keats: Ode to a Nightingale 2. Rabindra Nath Tagore : Where the Mind is Without Fear 3. Rajgopalachari: Preface to the Mahabharata 4. J.L. Nehru : Tryst with Destiny
UNIT - V	<b>English Language</b> Comprehension / Unseen Passage Composition and Paragraph writing (Based on the expansion of an idea) <b>Basic language skills</b> : vocabulary, synonyms, antonyms, word formation, prefixes, suffixes, confusing words, misused words, similar words with different meanings, proverbs <b>Basic language skills</b> : Grammer and Usage, Tenses, Prepositions, determiners, countable/ uncountable nouns, verbs, articles and adverbs.



## यूनिट-1

### नैतिक मूल्य

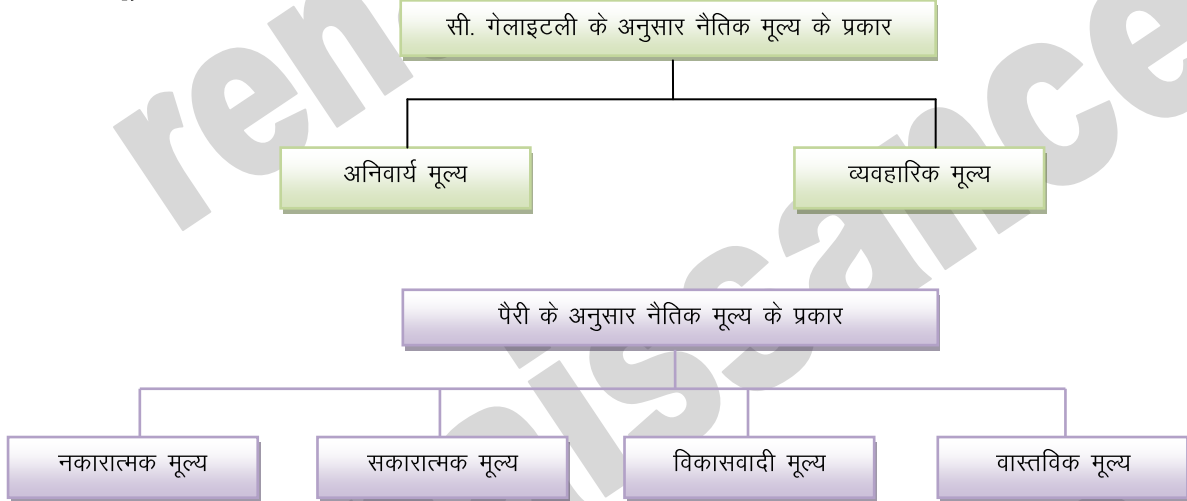
#### 1. नैतिक मूल्य परिचय एवं वर्गीकरण – डॉ. शशि राय

नैतिक मूल्य से आशय – मानवीय आचरण और व्यवहार को समाज के समक्ष उद्घाटित करने का कार्य नैतिक मूल्यों द्वारा ही किया जाता है। नैतिक मूल्य में दया, करुणा, समता, ममता, शील, विवेक, विनम्रता, कर्तव्यनिष्ठा जैसे गुणों का समावेश होता है।

#### विशेषताएँ –

1. नैतिक मूल्य व्यक्तित्व एवं आचरण निर्माण में सहायक होते हैं।
2. एकता की भावना में सहायक।
3. यह एक अमूर्त गुण है।
4. इसके माध्यम से सामाजिक हितों का संरक्षण होता है।
5. इनका हमारी अभिरूचियों से घनिष्ठ संबंध होता है।

#### नैतिक मूल्यों के प्रकार –



#### 2. आचरण की सभ्यता – सरदार पूर्ण सिंह

लेखक सरदार पूर्ण सिंह का जन्म रावलपिंडी पाकिस्तान में हुआ। प्रमुख प्रकाशित निबंध संग्रह है— सच्ची वीरता, आचरण की सभ्यता, मजदूरी और प्रेम, कन्यादान, पवित्रता। आपके निबंधों में उच्चकोटि की भावनात्मकता है। निबंधों की शैली पैनी है व सीधे पाठक के मन को छूती है। लाक्षणिक प्रवाहमयी भाषा है, कहीं-कहीं प्रतीकात्मक बिम्बों का प्रयोग भी किया है।

**सारांश :-** आचरण का अर्थ है—स्वयं द्वारा, स्वयं पर ही अपनाया गया व्यवहार, किन्तु यदि वही क्रिया-कलाप या मनोवृत्ति जब दूसरों के प्रति अपनाया जाए तो उसे व्यवहार कहते हैं। ईमानदारी पूर्वक निभाया गया, अथवा किया गया कार्य, चाहे उच्च हो या निकृष्ट वह शुद्ध आचरण कहलाता है। श्रेष्ठ आचरण से मनुष्य जाति का उद्धार होता है व समाज को नई दिशा मिलती है। मनुष्यत्व की प्राप्ति अच्छे आचरण से ही संभव है। प्रकृति की गोद में हमें श्रेष्ठ आचरण की प्राप्ति सरलता से हो सकती है।

आचरण की सभ्यता द्वारा हमें नयी स्फूर्ति, नयी चेतना, नया जोश, नई अनुभूति की प्राप्ति होती है। विद्या, कला, धन, साहित्य, कविता आदि समस्त चीजों से अधिक प्रकाश और प्रसन्नता आचरण की सभ्यता द्वारा प्राप्त होती है।

आचरण की भाषा मौन होती है। नम्रता, दया, प्रेम, उदारता आदि आचरण के मौन गुण व्याख्यान है। जो कुछ ना बोलते हुए भी अपने मनोभाव प्रकट कर देते हैं। इन्हीं मौन भावों का प्रभाव स्थायी होता है। इसकी सुगंध से



जगत का कल्याण होता है, प्रेम व पवित्रता का विकास होता है। आचरण की भाषा के सामने क्या मातृभाषा, क्या साहित्य भाषा या किसी दे"ी की भाषा सब तुच्छ है। आचरण की भाषा ई"वरीय है यह हृदय में सुन्दरता परो देती है।

आचरण की इस सभ्यता से हैरान, परे"ान, त्रस्त और दुःखी व्यक्ति भी शांत हो जाता है व सुख का अनुभव करता है। कुसंस्कारी व्यक्ति में संस्कारों का प्रवे"ा होता है। आचरण ऊँचे कल"ा वाले हिमालय के समान है जिसे बनने में अनंत काल का समय लगता है। पृथ्वी सूर्य तारे जिनके निर्माण में लम्बा समय लगा, इनमें भी आचरण की झलक मात्र दिखाई देती है, पूर्ण रूप नहीं।

लेखक के अनुसार एक बार उपदे"ा का असर ना पड़े, किन्तु आचरण करता है। यहाँ तक कि धर्म और विद्या रूपी पौधों को सही भूमि व उचित प्रकाश देने का कार्य भी शुद्ध आचरण करता है। यह शुद्ध आचरण प्राप्त करना सहज नहीं है, केवल माला जपने या गंगा नहाने जैसे बाहरी दिखावे से आचरण की शुद्धता प्राप्त नहीं होती। इसे तो जीवनभर त्याग, तपस्या व प्रयत्नों द्वारा प्राप्त किया जाता है। मात्र शब्दों या वाणी जाल द्वारा आचरण की सभ्यता तक नहीं पहुँचा जा सकता, मात्र वेद, पुराणों को पढ़ने या रटने से भी आचरण की शुद्धता प्राप्त नहीं होती आचरण की शुद्धता तो मन वचन व कर्म की शुद्धता द्वारा सतत् साधना द्वारा प्राप्त होती है। यह तो अनगिनत शताब्दियों के परिश्रम का फल है।

प्राकृतिक सभ्यता आने पर ही मानसिक सभ्यता आती है। मानसिक सभ्यता होने पर ही आचरण की सभ्यता प्राप्त होती है। ज्ञानवान की परीक्षा तब तक खत्म नहीं होती जब तक अज्ञानी का आचरण की सभ्यता आने पर संसार में मनुष्यत्व नहीं आ जाता है। चारों ओर प्रका"ामय वातावरण हो जाता है। ब्रह्मनाद सुनाई देने लगता है, नारद की वीणा बजने लगती है और मनुष्य मात्र की जिह्वा पर सरस्वती का निवास हो जाता है।



UNIT-IV

**'Where the Mind is Without Fear'**

**Rabindranath Tagore**

The original poem bears the title 'Prarthana' i.e. prayer. The poem is a prayer to a universal father-figure, presumably, God.

The poem was written by Rabindranath Tagore during the time when India was under the British Rule and people were eagerly waiting to get their freedom from the British Rule. This poem had given a lot of strength to the people who were struggling for India's independence. It is a prayer to the Almighty for a hassle free nation free from any kind of manipulative or corrupted powers.

The poet wishes to be awakened to a heaven where the mind can work fearlessly and the spirit can hold its head high, where one can acquire knowledge in all freedom of choice, where the big world of man is not fragmented or restricted to small mutually exclusive compartments, where everybody speaks his/her heart clear, where actions flow in the form of various streams moving from success to success, where petty conventions do not stagnate the course of judgment, where manhood is not pieced, where God himself leads us in all acts, all thoughts, and all sources of delight. We need a strong motivating slap by God to be elevated to that heaven.

Rabindranath Tagore sketches a moving picture of the nation; he would like India to be. In lines 1-2, the poet pledges to the Almighty that his country should be free from any fear of oppression or forced compulsion. He wants that everyone in his country should be free to hold their heads high in dignity. He dreams of a nation where knowledge or education would be free that is education should not be restricted to the upper class only but everybody should be free to acquire knowledge. There should not be any caste distinctions or gender distinction when it comes to education.

Where the mind is without fear and the head is held high  
Where knowledge is free  
Where the world has not been broken up into fragments  
By narrow domestic walls

Tagore, in his poem 'Where The Mind Is Without Fear' wishes for a world which is not 'fragmented' by prejudices based on caste, creed, color, religion or other baseless superstitions. Prejudices and superstitions should not divide the people in groups and break their unity (line 4). He wants a nation where people are truthful, not superficial and words should come out from the depth of their hearts (line 5). The sixth line of 'Where The Mind Is Without Fear' talks about the poet yearning for a country where people would strive without getting tired to reach perfection leaving behind prejudices and old traditions. In the next line, line 7, Tagore wants the power of reason to dominate the minds of his countrymen, he does not want the 'stream of reason' to be lost amongst outdated customs and traditions and only that can direct the mind towards selfless thoughts and everlasting action

Where words come out from the depth of truth  
Where tireless striving stretches its arms towards perfection  
Where the clear stream of reason has not lost its way  
Into the dreary desert sand of dead habit

In the final line of the poem, Tagore asks the 'Father', presumably God to awaken his country into such a heaven of freedom.

Where the mind is led forward by thee  
Into ever-widening thought and action  
Into that heaven of freedom, my Father, let my country awake.



The poem is patriotic in nature considering the independence and the happiness of the countrymen as the most important factor. If a country lacks such requirements, the countrymen can never be at peace. Consequently, the society will be full of disharmony and social unjust. The poem sends a message that the society should be free from all social evils, only then it can lead to progress. Therefore, Tagore prays to God to create such an ideal society for his motherland. Make sure you go through the critical analysis of Where the Mind is Without Fear.

### **Tryst with Destiny** **Jawaharlal Nehru**

"**Tryst with Destiny**" was a speech made by Jawaharlal Nehru, the first Prime Minister of independent India, to the Indian Constituent Assembly in The Parliament, on the eve of India's Independence, towards midnight on 14 August 1947. It focuses on the aspects that transcend India's history. It is considered to be one of the greatest speeches of all time and to be a landmark oration that captures the essence of the triumphant culmination of the largely non-violent Indian independence struggle against the British Empire in India.

Jawaharlal Nehru was the first prime minister of India. He was a great statesman who is responsible for all the progress of India. As the prime minister of India, Nehru shaped the foreign policy of the country and gave big support for the development of science and technology. Nehru was originally a lawyer but he was also an expert in most other subjects. The people of India respected his vast knowledge and called him 'Pundith Nehru'.

India won Independence from England on the 15th August, 1947. At the very stroke of midnight in the clock, Nehru announced the happy news of the freedom of India to the entire world. During the colorful ceremony held at New Delhi, the flag of England was pulled down and the new tricolor national flag was hoisted. After that, Nehru delivered a historic speech which is known as "Tryst with Destiny".

Nehru began his speech by referring to the pledge made by Indians long years ago to win the freedom for the homeland. Freedom has finally come and the long suppressed soul of the nation is liberated. Nehru asks the people of India to dedicate themselves to the service of India and to the service of the whole mankind.

India emerged as a new nation in the early hours of 15th August, 1947. Behind this success lies the long and great sacrifice done by the freedom fighters of many generations. According to Nehru, the people in India will collect their courage from the principles of the past. The success celebrated on the 15th August is only an opportunity for great successes in future. He asks the people on India to accept this challenge and to serve the future generation of India.

Nehru reminds the people of India that freedom and power bring responsibility. Before 1947, India used to depend upon England for leadership and guidance. After 1947, India is her own master. The country has to take its own decisions, learn from mistakes and move forward. India has to grow into a mature and wise nation and be a model to other nations.

Nehru feels that all Indians should work hard for the development of their dear nation. Doing service to India means doing service to million of poor people who suffer all over the county. Nehru feels that the past is over and it is the future that has to be taken care of. It is for the future generations that we have to dedicate ourselves. Nehru urges the people to labor and to work hard to give reality to the dreams of the nation. Those dreams are not only for India but for the entire world. According to Nehru, all the countries in the world are closely connected. No one can live in isolation. Peace, freedom and



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prosperity are the common property of all humanity. Nehru warns the people that disaster in one part of the world can affect everyone else, because the world cannot be divide into small isolated pieces.

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## Preface To Mahabharat

## Summary

By: C.Rajgopalachari

Mahabharata War was fought around the year 3000 BC . A lot of us who have read or heard stories from this epic must have either scoffed at, or felt fascinated by them. There is no other state in between.

This book is obviously an abridged version of the real epic and omits all sequences which author feels do not contribute significantly to the progression of the central story . I would say this is an excellent book from that perspective that not only does it preserve the original message well but also makes it for a crisp and exemplary reading. At no place does the author get into villain-bashing or hero-worshipping. He gives facts as they were back then and leaves it to you to think and decide.

The villains here are presumably the Kauravas and the heroes are their brethren - the Pandavas . Why? Well, it is all based on whose side Lord Krishna chose to be with, and why.

The book provides all important events from the very inception of the story till the end of the war. It does not mention the famed trip to heaven by the Pandavas after the calamitous war. If you have wanted to read Mahabharata in entirety and have been wary of its size, then this is the book for you. It will not take you more than 2-3 sittings to complete it.

First of all it is an amazing feat to write a book with so many a diverse characters. More so because most characters represent one or the other human aspect in a powerful manifestation. I have done some in-depth reading of various writings on Mahabharata and one point I noted is that the language (Sanskrit) used in the epic is not from the same period. This means that there are verses and texts in the epic which have Sanskrit written in the way Rg Veda was written. The text in other places in the book reflects Sanskrit of a much later period. This proves that there may have been many modifications to the original text later. It helps to keep this in mind when reading the book.

This is a great story of people blinded by hatred, of people bound by duty and hence forced to serve the side they do not necessarily support, of people who have stuck to righteousness when the whole world seems out to harm them, of people who are held captive by desire, by love, by self-respect. This is also the story of Supreme Lord and how He ensured that the side sticking to the path of righteousness wins.

Lord Krishna - The epicenter of the whole story, although never made to appear as one. He has a simple role to play in the whole story - that of a charioteer of Pandava's army's fate. And truly how he does it leaves you dumbfounded. That someone can provide such profound lessons and lead a much weaker side to a victory so convincingly is possible only through a divine intervention. In doing so, the Supreme Lord plays tricks, makes people speak lies, plays with the forces of nature and still sounds truly convincing as to why He did what He did.

Draupadi - The wife of the Pandava brothers. She becomes the reason behind Pandavas pledging to fight Kauravas and wiping them from the face of this earth. She represents the true power of the womenfolk . Can any fury be greater than a woman scorned? And then any greater than Draupadi scorned? Worship will not appease her. The blood of her tormentors will.

Arjuna - The ace warrior and the crown in Pandava's armor. Standing on the line between desire and duty he is the most important character to compare you against. To me he represents true human behavior. He is selectively selfish and gives in into pleasures of life. He also feels sad at the prospect of killing men of tremendous discipline and outstanding characters just because fate has brought them face to face with him in a battlefield. He has his eyes set on his target firmly and is one of the best in his fields.



Bhishma - The grandsire of the two sides. He has an amazing strength of character and is one of the greatest warriors of the age. Such are his arrows and their celestial powers that Pandava army can never imagine of winning the war with him in the way. He is fighting for the Kaurava army as he is bound by his pledge to always protect the kingdom.

Duryodhana - No parent in their right minds would name their son as Dur-yodhana. "Dur" in Sanskrit means bad. So the name should have been Sur-Yodhana, but given his evil ways and haughty mannerism, no wonder his name got changed over a period of time. He represents the other end of spectrum as the Pandava Army does - villainous, cold-blooded and above all full of deceit.

Karna - He is truly a hero worth reckoning. He has a true friend in Duryodhana (the Kaurava prince) and his sense of duty comes from being bound by the sense of friendship and of loyalty even when he knows that all his real brothers are fighting on the opposite side and he has to kill them to ensure victory for his head-strong friend.

Drona - The teacher to the royal clan of Kauravas and Pandavas. He is an ace-archer and his favorite pupil is Arjuna. Such is the largesse and favoritism of this guru towards Arjuna that it makes him pathetically narrow minded and prejudiced towards Arjuna. He also has to fight for Kaurava Army because he is also bound by duty.

There are other characters which are very powerful (Yudhishtra, Bhima, Dushasan, Shakuni, etc) but it is impossible to note them here.

So the stage is set for a war of the magnitude never heard before. On one side is the many times more powerful Kaurava Army with all of the greatest warriors on their side and an army many a time greater in size than the Pandava's. On the other is Pandava Army guided by Lord Krishna who has vowed not to fight in the war at all. This is a weak side with very few individual performers. They cannot really stand the might of Kaurava army on their own. It is the presence of Lord Krishna that makes all the difference (?). He stands well and above - untouched, unaffected, and moulds Pandavas in His clay.

The entire Kaurava army is wiped out with all its greatest warriors slain. Pandavas also suffer humongous losses. The Pandavas victory in no way means that they were always right. In fact all of us have a bit of all these epic characters like Arjuna, Krishna, Duryodhan in us as well

The best lesson we get is that, somewhere we are connected with the divine and have the ability to manifest divine behavior ourselves and also the importance of selfless Karma and the need to fight our own lovely desires.