

# SNEH

# TYPING BOOK

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ENGLISH TYPING

The best book for learning  
Typewriting, Type Examination  
and Competition



Writer :

**Ratnesh Kumar**

Prinipal

Limca Book World Record Holder

SNEH TYPEWRITING & COMPUTER INSTITUTE

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*The best book for learning Typewriting,  
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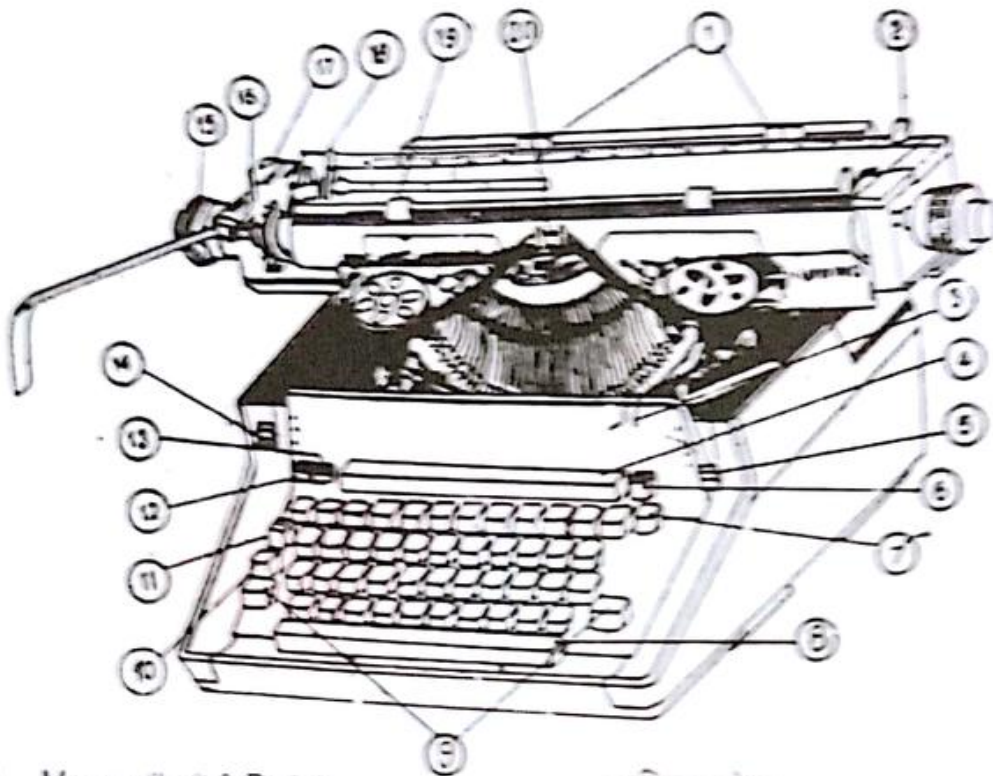
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हाशिया रोक  
 कागज मुक्तक  
 पीठा पुनराव पुडी  
 नज्जावार स्थित छड़  
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 कुलिया मुक्तक  
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 स्पर्श नियंत्रक  
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 पीठा वाहक

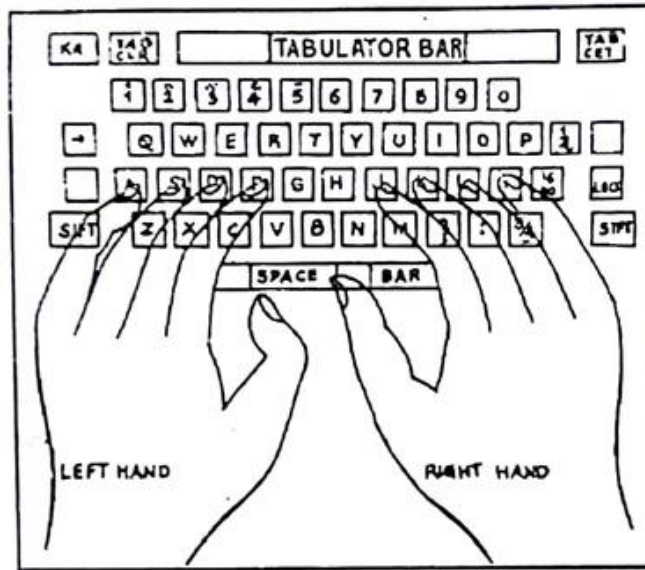
Key Board (बटन तालिका) मशीन के ऊपरी भाग पर जहाँ अक्षर लिखे जाते हैं उसे बटन कहते हैं।

कॉपी १

## टाइपराइटर के मुख्य-मुख्य यन्त्रों की जानकारी

1. **Key Board (बटन तालिका)** : यह मशीन का वह भाग है जिसमें हिन्दी व अंग्रेजी के सभी अक्षर दिए रहते हैं जिनके दबाने से जो कुछ चाहते हैं वह टाइप होता है।
2. **Key Setting (बटन का क्रम)** : 'की बोर्ड' का क्रम देखने में बिल्कुल अटपटा सा लगता है लेकिन वैज्ञानिक दृष्टि से इसका क्रम बहुतायत प्रयोग होने वाले अक्षर व अंगुलियों की चपलता के अनुसार निर्धारित किया गया है।
3. **Type Key (वर्ण बटन)** : प्रत्येक 'टाइप की' में दो अक्षर (ऊपर-नीचे) बने रहते हैं। जरूरत के अनुसार इन्हें इस तरह प्रयोग करते हैं कि कोई असुविधा न हो।
4. **Space Bar (शब्दान्तर छड़)** : यह 'की बोर्ड' के निचले हिस्से में लम्बी पट्टी के शक्ल में होता है। इसका प्रयोग टाइप करते समय दो शब्दों के बीच जगह (Space) छोड़ने के लिए दांये हाथ के अंगूठे द्वारा किया जाता है। सबसे ज्यादा मशीन के इसी हिस्से का प्रयोग होता है।
5. **Shift Key (कल बदल कुन्जी)** : इसका प्रयोग अंग्रेजी के बड़े अक्षर (Capital Letter) तथा हिन्दी के आधे अक्षर को टाइप करने के लिए किया जाता है। 'शिफ्ट की' को दबाकर टाइप के ऊपर धने अक्षरों को टाइप करते हैं।
7. **Back Space Key (पीछे हटाव बटन)** : टाइप करने समय अक्सर कुछ शब्द छूट जाते हैं अथवा अशुद्ध टाइप हो जाते हैं जिन्हें सुधारने के लिए इस बटन को दबाते हैं और पत्रवाहक (Carriage) पीछे की ओर चला जाता है। इस तरह अशुद्धियों को सुधार सकते हैं।
8. **Key Release Lever (चिन्ह मुक्तक)** : प्रायः टाइप करते समय एक साथ दो बटन दब जाने के कारण 'टाइप बार' आपस में फँस जाते हैं इस स्थिति में इस बटन को दबाकर उसे अलग कर लेते हैं।
9. **Carriage (पत्रवाहक)** : यह टाइप मशीन के ऊपरी हिस्से में रहता है इसमें कई तरह के पुंजे आदि बने रहते हैं। इसका मुख्य कार्य कागज को ऊपर नीचे इधर उधर करना रहता है। इसी में कागज चढ़ाकर टाइप करते हैं।
10. **Carriage Release Lever (वाहक मुक्तक)** : इसके प्रयोग में 'कार्रिज' को इधर-उधर आसानी और शीघ्रता पूर्वक कर सकते हैं।
11. **Variable Line Spacer (रेखान्तर परिवर्तक)** : इसका प्रयोग दो लाइनों के बीच जगह (Space) छोड़ने में किया जाता है। यह मशीन के रोलर (जिस पर कागज चढ़ाया जाता है) के बाईं तरफ होता है जिसे दबाने पर वह अन्दर चला जाता है। इसका प्रयोग अधिकतर गस्तियों को सुधारने में किया जाता है।
12. **Paper Release Lever (कागज मुक्तक)** : इसका प्रयोग उस समय किया जाता है जब मशीन पर कागज ठीक ढंग से न चढ़ा हो। इसके आगे खींचने से रोलर ढीला हो जाता है और कागज को सही स्थिति में करके फिर दबे पीछे कर लेते हैं।

अंग्रेजी टंकण सीखने का अभ्यास  
निम्न चित्र के अनुसार उँगलियों को टंकण मशीन पर रखें।



उपरोक्त चित्र के अनुसार बायें हाथ की पहली उँगली से (a), दूसरी से (s), तीसरी से (d) तथा चौथी उँगली से (f), उसी उँगली से (g), एक स्पेस देकर दाएँ हाथ की पहली उँगली से (;), दूसरी से (l), तीसरी से (k) तथा चौथी उँगली से (j), उसी उँगली से (h) अर्थात् asdfg ;lkjh का अभ्यास करें। ध्यान रखें उँगलियों को टाइप करने के पश्चात अपने यथा स्थान पर वापस रख लें।

### EXERCISE - 1

निम्न अभ्यास को याद करें।

as d f g ; l k j h as d f g ; l k j h  
as d f g ; l k j h as d f g ; l k j h

### EXERCISE - 2

प्रत्येक शब्द को दो लाईन टाइप करें।

|      |      |      |       |       |       |       |       |       |
|------|------|------|-------|-------|-------|-------|-------|-------|
| kha  | lal  | sad  | lag   | fad   | add   | dad   | jag   | has   |
| jal  | sag  | ass  | fal   | gas   | kala  | lakh  | glad  | dall  |
| dash | lass | hald | fall  | shah  | dada  | half  | gajk  | jall  |
| lash | hall | alka | glass | falls | kajal | flask | fasla | sadak |

मुख्य पंक्ति के ऊपर लाइन का अभ्यास करने के लिए बायें हाथ की पहली उँगली से (q), दूसरी से (w), तीसरी से (e) तथा चौथी उँगली से (r), उसी उँगली से (t), एक स्पेस देकर दाएँ हाथ की पहली उँगली से (p), दूसरी से (o), तीसरी से (i) तथा चौथी उँगली से (u), उसी उँगली से (y) अर्थात् qwert poiuy का अभ्यास करें। ध्यान रखें प्रत्येक अक्षर टाईप करने के पश्चात उँगलियों को अपने स्थान (मुख्य पंक्ति) पर वापस रख लें।

### EXERCISE - 3

निम्न अभ्यास को याद करें।

|       |       |       |       |
|-------|-------|-------|-------|
| qwert | poiuy | qwert | poiuy |
| qwert | poiuy | qwert | poiuy |

### EXERCISE - 4

प्रत्येक शब्द को दो लाइन टाईप करें।

|          |          |          |         |         |           |         |        |        |
|----------|----------|----------|---------|---------|-----------|---------|--------|--------|
| low      | for      | dog      | how     | our     | huge      | road    | past   | last   |
| less     | fast     | they     | help    | rise    | also      | like    | take   | grow   |
| were     | rate     | ways     | fair    | step    | poor      | look    | play   | july   |
| goes     | work     | type     | keep    | girls   | first     | apart   | total  | their  |
| gopal    | gruop    | would    | works   | years   | house     | large   | great  | while  |
| flood    | petty    | drugs    | quite   | later   | radio     | judged  | fought | result |
| stated   | slowly   | power    | should  | future  | assist    | depart  | people | square |
| flush    | allowed  | history  | equally | desired | figures   | rapidly | short  | true   |
| progress | pleasure | required | super   | feature | seriously | heavy   | yours  |        |

मुख्य पंक्ति के नीचे की लाइन का अभ्यास करने के लिए बायें हाथ की पहली उँगली से (z), दूसरी से (x), तीसरी से (c) तथा चौथी उँगली से (v), उसी उँगली से (b), एक स्पेस देकर दाएँ हाथ की पहली उँगली से (-), दूसरी से (.), तीसरी से (,) तथा चौथी उँगली से (m), उसी उँगली से (n) अर्थात् zxcvb -.,mn का अभ्यास करें। ध्यान रखें प्रत्येक अक्षर टाईप करने के पश्चात उँगलियों को अपने स्थान (मुख्य पंक्ति) पर वापस रख लें।

## EXERCISE - 5

निम्न अभ्यास को याद करें।

|       |        |       |        |
|-------|--------|-------|--------|
| zxcvb | -. ,mn | zxcvb | -. ,mn |
| zxcvb | -. ,mn | zxcvb | -. ,mn |

## EXERCISE - 6

प्रत्येक शब्द को दो लाईन टाइप करें।

|           |           |           |           |            |              |            |             |
|-----------|-----------|-----------|-----------|------------|--------------|------------|-------------|
| but       | may       | can       | now       | lal        | man          | zee        | net         |
| make      | have      | case      | lazy      | soon       | nose         | call       | bag         |
| hand      | drop      | make      | fox       | been       | able         | know       | some        |
| city      | come      | exam      | mama      | about      | begum        | solve      | array       |
| choos     | found     | taken     | state     | place      | quick        | assam      | broke       |
| mango     | nehru     | board     | lazer     | stand      | mother       | border     | voters      |
| become    | chance    | revert    | unable    | nation     | sister       | monkey     | centres     |
| number    | maruti    | million   | country   | problem    | capital      | machine    | zeorox      |
| grounds   | balance   | village   | security  | election   | refugges     | criteria   | implication |
| partition | analessis | programme | abundance | university | organisation | friendship |             |

गिनती का अभ्यास करने के लिए (मुख्य पंक्ति) पर रखे हुए बायें हाथ की पहली उँगली से (1), दूसरी से (2), तीसरी से (3) तथा चौथी उँगली से (4), उसी उँगली से (5), एक स्पेस देकर दाएँ हाथ की पहली उँगली से (0), दूसरी से (9), तीसरी से (8) तथा चौथी उँगली से (7), उसी उँगली से (6) अर्थात् 12345 09876 का अभ्यास करें। ध्यान रखें प्रत्येक अक्षर टाइप करने के पश्चात उँगलियों को अपने यथास्थान (मुख्य पंक्ति) पर वापस रख लें।

## EXERCISE - 7

निम्न अभ्यास को याद करें।

|       |       |       |       |
|-------|-------|-------|-------|
| 12345 | 09876 | 12345 | 09876 |
| 12345 | 09876 | 12345 | 09876 |

## EXERCISE - 8

प्रत्येक शब्द को दो लाइन टाइप करें।

|        |        |        |        |        |        |       |        |
|--------|--------|--------|--------|--------|--------|-------|--------|
| 1175   | 1201   | 493    | 250    | 831    | 784    | 392   | 537    |
| 139    | 150    | 494    | 7194   | 2045   | 4500   | 6946  | 6190   |
| 8401   | 5736   | 9068   | 3757   | 3318   | 0628   | 33617 | 60432  |
| 01901  | 13078  | 064037 | 434128 | 334151 | 037807 | 39056 | 92068  |
| 977840 | 118404 | 143783 | 969047 | 843290 | 850357 | 29411 | 880476 |

## EXERCISE - 9

निम्न को चार पेज टाइप करें।

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.

## EXERCISE - 10

प्रत्येक को चार लाईन टाइप करें।

|                  |                |               |               |               |
|------------------|----------------|---------------|---------------|---------------|
| consequence      | contraceptive  | indebtedness  | legislation   | enlightened   |
| organisations    | quantification | brahmacharya  | intermediate  | vishwakarma   |
| trafficking      | flourishing    | metropolitan  | unobtainable  | agricultural  |
| development      | orientation    | accomplished  | implementing  | unemployment  |
| disappointment   | consequences   | disorganised  | Kajopalachari | ministering   |
| personifications | cheerfulness   | unfortunately | performances  | understanding |

## EXERCISE - 11

**The Quick Brown Fox Jumps Right Over A Lazy Dog.**

## Lésson - 1

It is little difficult to suppress a sense of disquiet over the 12  
Supreme court's directions on police and students union 20  
election reforms. No one will question the urgent need for change, 31  
indeed, a deep an abiding one, in both these institutions. But 42  
perhaps a greater reforms is needed to make our democratic 52  
system work the way it should. In a democratic society, the task of 65  
making laws belongs to elected assemblies, and of executing 74  
them to a government comprising largely of elected legislators. 83  
The courts are meant to interpret laws and rules, not make them. 95  
In recent years, failures of government have led to an 105  
unconscionable and uncomfortable tilt judicial activism that has 113  
undermined the basic balance. 117

The problem with court verdicts is, as Andrew Jackson once 128  
declared in another context, that they require some other 137  
authority to execute them. That institution can only be the 147  
government. weak governments often find courts a convenient 155  
crutch to conduct their work, as did the Delhi government in 166  
pushing for the use of CNG fuel for public transport. But this 178  
doesn't always work. Witness the emerging clash on the issue of 189  
demolitions and sealings. 192

At the same time, however, we cannot but applaud the 202  
proposals mooted by the apex court to reform the police services 213  
and the students' Union elections. But it would have been much 224  
better if the executive had come forward on its proposals. For 235  
example, the sum of Rs. 5,000, proposed as a ceiling for students' 247  
union election, will not even cover the cost of poster paper, paint 258  
and fuel for mid-sized college election. police reforms, too, need 268  
to be viewed through realistic lenses. The reason why the 278

|                                                                  |     |
|------------------------------------------------------------------|-----|
| various police commission recommendations remain                 | 283 |
| unimplemented is because the political class finds it too useful | 293 |
| to control transfers and postings of its personnel.              | 301 |

## Lesson - 2

|                                                                  |    |
|------------------------------------------------------------------|----|
| I have often found that the content of India 360 is              | 11 |
| accentuated by a sense of over righteousness. As I tuned in to   | 23 |
| CNN-IBN on Monday evening, I realised that continuum makes       | 32 |
| me comfortable. Moderated by Sagarika Ghosh, that eternal        | 40 |
| tobacco debate enraged the usual panelists. Ever so often you    | 50 |
| heard the word 'Children' being dropped. The word, I am          | 60 |
| convinced, is perhaps the last and only effective weapon left in | 71 |
| the anti-smoking lobby's arsenal.                                | 75 |

|                                                                       |     |
|-----------------------------------------------------------------------|-----|
| The argument is simple-film an TV personalities should not            | 84  |
| be seen with a stick of nicotine dangling from their lips because     | 95  |
| they are role models who our infants are just waiting to emulate.     | 107 |
| The 'cool' factor forces me to concede some credence to that          | 118 |
| point of view but the proposition that all sale of tobacco should     | 130 |
| be banned because the country's future will blow itself out through   | 141 |
| the proverbial chimney, has left me baffled. Any sane adult is        | 152 |
| aware of the risk that comes with cigarettes but if he chooses to     | 165 |
| challenge fate, that surely should be an option given to him or       | 177 |
| her, on or off screen. If the impressionable child still buys himself | 189 |
| a pack, the buck needs to stop with the parents.                      | 199 |

|                                                                      |     |
|----------------------------------------------------------------------|-----|
| I mull over this point because the debate is symptomatic of          | 210 |
| a larger sanitised utopia, imagined repetitively by the right, Cable | 220 |
| operators in Bombay are refused permission to broadcast              | 228 |
| because some of the movie channels aired disregard the 'A'           | 238 |
| certificate. As a collective society, we seem to have given up all   | 250 |
| hope in responsible parenting that would ensure domestic             | 258 |

censoring. Or in an effort to ensure votes, governmental agencies went to present themselves as being excessively sympathetic toward parents, thereby helping them bypass that uncomfortable stage of strict refusal.

The repressed sadist in me was rather pleased to see Fashion TV throw caution to the wind. Their raunchy Midnight Hot segment has been moved from the obvious midnight slot to 9.30 pm. Dressed in a tantalising negligee, a seemingly French model extolled the virtues of the derriere, which she insisted was far more appealing than the bosom. I was half-expecting to see pictures of the FTV India office being burnt the next day or the channel being pulled down but I am still wondering why neither happened. They were, after all, broad-casting 'pornography', which would obviously entice our offspring to rape. If this argument is considered laughable, then only feminism can explain the furore over the lack of slip and excess of hip. But if we are to advocate the feminist approach, common sense dictates that the first casualty should be the K brand of family dramas, where the length of the blouse-sleeve dictates how good or bad a female character really is.

After a week of trying my best to forsake my addiction to 'Western' channels such as Star World and Movies I have come to the conclusion that in an effort to appeal to the lowest common age denominator, Indian television can best cater to imbeciles or adults with infantile intelligence. Indian comedy has not moved beyond the slapstick and the nation's movie channels get rights to films that just about make the B category. And talking about film, Bollywood seems to have entrenched its tentacles across Indian television. The awful tradition of melodramatic and

multiple zoomins that defined 60s Hindi cinema have recently 557  
 been discovered by the soaps, while the wardrobe of our 567  
 television 'stars' continues to be inspired by Karan Johar's 576  
 candy-flossed dreams. The only difference being that K. Jo can 586  
 afford that Manhattan designed, while Ektaa Kapoor has to settle 596  
 for Andheri darzi. Indian pop also seems to have given up the 608  
 flight and surrendered coveted air space on music channels to 618  
 the likes of Himesh Reshammaiya and Co. The only consolation 628  
 that Gchannel (V) has to offer is the rise of its outrageously funny 641  
 'beauty on duty' Lola kuttu, the only original 'Indian' offering in 652  
 my mind. 654

The one blessing for Indian television comes in the disguise 664  
 of an exhausted national cricket team. The more packed their 674  
 schedule, more the chance of us being collectively entertained 683  
 of equally disheartened. Undeniable proof of the fact television 692  
 is truly a medium for all. 698

### Lesson - 3

This summer the global academia has celebrated, with much 10  
 flourish, the 150th birth anniversary of Sigmund Freud, one of 20  
 the four eponymous individuals who have defined the dominant 29  
 world image in our times-the others being Darwin, Marx 38  
 and Einstein. It is surprising therefore that the huge mass of 49  
 writings published on the occasion, by some of the best known 60  
 academics and Freud scholars, has turned out to be a tame 71  
 affair, perhaps aspects of Freud's worldview have become so 80  
 much a part of our life that his capacity to shock has now 93  
 declined. perhaps the academics and the universities so 101  
 thoroughly dominate the intellectual domain in the west that 110  
 debates on the Freudian heritage have mostly centred on the 120

|                                                                     |     |
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| gradual exit of psychoanalysis from medical schools, its triumphant | 129 |
| entry into literary theory and cultural studies, and its new love   | 140 |
| affair with film studies and popular culture. Certainly I have not  | 151 |
| seen many serious efforts this summer to grapple with the larger    | 162 |
| global significance of psychoanalysis and its fate outside North    | 171 |
| and West Europe.                                                    | 174 |

|                                                                      |     |
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| Those who try to deploy Freud's thought and method to                | 184 |
| map human subjectivities outside the west are likely to have other   | 195 |
| reasons for finding the Summer's fare insipid. Looking back on       | 205 |
| the last 50 years, perhaps the most significant new contribution     | 215 |
| of applied psychoanalysis has been towards our under                 | 223 |
| standing of human violence. When Freud's Interpretation of           | 231 |
| Drears heralded the beginning of the age of Homo Psychologicus,      | 241 |
| it was the theory of psychosexuality that provoked most              | 250 |
| controversy. In the post- World War II era, the focus has shifted to | 262 |
| violence. In the African and Asian colonies, this change took        | 272 |
| place much earlier.                                                  | 275 |

|                                                                 |     |
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| In India, despite the fond belief of many, the theory of        | 286 |
| psychosexuality has never aroused the anxiety that it did in    | 296 |
| fin-de-siecle Vienna or Edwardian England. Not even when        | 304 |
| psychoanalysis first came to India in the 1910s, Puritanism was | 314 |
| not unknown to India, but its main bastion was the urban middle | 326 |
| class. Even there, few found Freud's emphasis on sexuality more | 336 |
| shocking than, say, some of the Tantrick categories and may     | 346 |
| left-handed religious practices and thought.                    | 351 |

|                                                                      |     |
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| Indians in diaspora, perennially waiting to be shocked by            | 360 |
| the irreverence of psychoanalysis, will be very hurt that, in India, | 371 |
| the first generation of applied psychoanalysts did not consider      | 380 |
| very many things sacred enough to be outside the purview of their    | 392 |
| discipline. Their readers were not offended by thier                 | 400 |

audacity either. In the 1930s was published the first 409  
 psychoanalytic essay on Tagore, already India's national poet 417  
 and deified as a timeless genius. No-body was embarrassed, not 427  
 even tagore himself. 430

## Lesson - 4

Indeed, Carl Jung never found the same degree of 09  
 acceptance among Indian psychologists and psychiatrists as 16  
 Freud did. Jung had great admiration for Indian thought and there 27  
 were convergences between his thought and aspects of Indian 36  
 philosophy. He also visited India and was associated with the 46  
 establishment of two university departments of psychology in 54  
 India. But serious intellectuals in India were not collecting 63  
 testimonials for thier culture; they were searching for new 72  
 baselines for social criticism in a society were they and their 83  
 children would have to live. 88

India is not an exception. In Africa, outside the psychiatric 98  
 clinic, the major impact of Freud has been on studies of 109  
 colonialism. The sensitivities of Aime Cesaire, Franz Fanon, 117  
 Octavio Manoni and Albert Memmi all fancophone African 125  
 scholars and none of them an academic were deeply tinged with 136  
 psychoalytic thought. Even when they diffired from each other, 145  
 as Fanon and Manoni did, they shared common categories 154  
 and imageries, As if psychoanlysis was their language of 163  
 self-expression and conversation. 166

Why? After all, Freud has been appropriated rather throughly, 175  
 some would say-by the dominant global culture of knowledge. Is 185  
 there another Freud less digestible, less easy to fit in with the 197  
 regnant ideas of rationality, individuality and dissent? Is there in 207  
 psychoanalysis, beneath the pragmatism of its therapeutics, 214

a persistent negation of the global regime of truth and thus, 225  
an invitation to non-western intellectuals who have lost thier 234  
language of self-articulation? 237

Contrary to appearances, Freud was not a fully assimilated 246  
Ashkenazi; he carried within him the traditions of an East 256  
European Jew. He was a child of the Enlightenment all right, but a 269  
defiant step-child. In a well-known remark on his cultural self, the 280  
unrepentant atheist described himself as 'an author who is 289  
ignorant of the language of holy wirt, who is completely 299  
estranged from the religion of his fathers as well as every other 312  
religion and who cannot take a share feels that he is in his 325  
essential nature a Jew and who has no desire to alter that 337  
nature.' Freud always remained bit of an outsider in the modern 348  
world. 349

Time, familiartiy and changing social mores have taken the 358  
bite out of many once-provocative ideas of Freud. But what 368  
has not dated in his intellectual vision, which grapples with 378  
contemporary evil, without being contaminated by its language 386  
of hatred and without endorsing ideologies of violence promising 395  
to undo the evil. Even in the west, perhaps the greatest gift 407  
of psychoanalysis during the last 50 years has been its insights 418  
into the dispassionate, bureaucratised, machine violence in which 426  
our times have specialised. The 210 million who died in organised 43  
mass violence in the twentieth centuray have best owed on Freud 44  
a new lease of life. 45

## Lesson - 5

Rapidly falling educational standards in India have added to the sorrows of the nation. Passing even the highest examinations even with a good second division is no guarantee that the successful candidate knows anything of the subjects which he had offered. The army of literate illiterates is alarmingly increasing from year to year. In the past people talked of the educated unemployed. Now the problem is of the 'educated' unemployables. These young men hold the highest degrees and are yet unable to read or write correctly, or even tolerably correctly, even ten sentences. What a shocking state of affairs

This tragedy is the result of the neglect of language teaching in our schools and colleges. Today a very large number of language teachers are themselves unable to read or write correctly the language which they are supposed to teach. This is, indeed, intolerable.

What is the remedy? One suggestion which deserves public as well as official attention is the opening of language schools offering concentrated courses in such schools about eighty percent of the teaching class work and home work should be confined to the teaching of English and of the mother tongue. Only about twenty percent of the teaching and the school work should be connected with the other subjects of the students' choice. If there are six periods of teaching every day, only about eight or nine periods a week should be given to non-language subjects. The rest should be given exclusively to a thorough grounding in English and in the mother tongue.

In these language schools there should be no text books of language. Helpful and careful training should be given for at least

four periods a day, preferably a little more, in translation, 286  
 paragraph writing, essay writing, letter writing and 293  
 correspondence, making of summaries or precis, doing unseen 301  
 passages, framing of sentences, correcting of sentences and 309  
 other exercises in composition. Training in dictation will be a very 320  
 important item and every student will have to be carefully trained 330  
 to write correctly to dictation. Let us never forget even for a 342  
 moment that this is an age of written administration. Our 252  
 administration is already on the brink of disaster because of 362  
 inept and incompetent men who do not know how to do writing 374  
 work. We must tighten our standards in writing and reduce to the 386  
 minimum loose ends in written work. Very large numbers of highly 397  
 trained and devoted language teachers will be needed to man 407  
 and equip these language schools. 412

Every student who either wishes to take up service or to 423  
 join university or degree classes should be kept at such schools 434  
 for one to years training before taking up a job or joining degree 447  
 classes. Type-writing and stenography, drafting, preparation of 454  
 reports should also be taught to most, if not to all, students in 467  
 these language schools. Thus and thus alone will the fall in 478  
 educational standards be checked and all round improvement 486  
 effected in our education, as in future most, if not all, Indian 498  
 writers will have been trained in these language schools. 507  
 Incidentally, this will improve the language and the quality of Indian 518  
 literature which today is suffering from a lot of muddled writing. 529  
 Language teaching is the keynote not only to the teaching of 540  
 language and literature, but to the teaching of all subjects of arts 552  
 and science. In these schools students should not only learn to 563  
 write correctly but also to speak correctly. Proper accent, correct 573  
 pronunciation, the culture of the voice for purposes of clear 583

|                                                               |     |
|---------------------------------------------------------------|-----|
| utterance and enunciation should be taught. This done, we can | 593 |
| man our services properly and also send to the universities   | 603 |
| really promising material (from our language schools) for     | 611 |
| undergoing the higher courses of learning.                    | 617 |

## Lesson - 6

|                                                                     |     |
|---------------------------------------------------------------------|-----|
| In India alone the money in banks would run, on a rough             | 12  |
| and ready estimate, into more than several million crores. Let us   | 23  |
| give our attention to the services rendered by the banks. Money     | 34  |
| is safer in the banks than in unprotected houses. Banks create      | 45  |
| and encourage the habit of saving and thoughtful spending           | 54  |
| among the people. Fixed deposits earn a rising scale of interest    | 65  |
| according to the length of the period for which the money is kept   | 78  |
| in the bank. A good bank balance means economic security.           | 88  |
| Banks are of great benefit to governments and to national life.     | 99  |
| Banks help very greatly in capital information. In addition to      | 109 |
| private deposits there is a vast sum of money of firms companies,   | 121 |
| of great industrialists and of the government, deposited in the     | 131 |
| banks.                                                              | 132 |
| How are the banks able to make money and to pay their               | 144 |
| depositors? Suppose a certain house of business has ten lakhs       | 154 |
| of rupees in a certain bank. Suddenly this house of business        | 165 |
| receives a consignment of goods needing an immediate payment        | 174 |
| of fourteen lakhs of rupees. These goods are almost sure            | 184 |
| to be sold out to comparatively small businessmen within twenty     | 194 |
| days for seventeen lakhs of rupees. The bank will advance to the    | 206 |
| house of business four lakhs of rupees in addition to the ten lakhs | 219 |
| which the house of business has to its credit in the bank. Within   | 232 |
| twenty days or so rupees seventeen lakhs will be earned at the      | 244 |

price of the goods bringing a profit of three lakhs. Out of these, let 258  
us say, the bank will charge first of all the four lakhs of its own 273  
money which it has advanced to the house of business. And it 285  
may charge in addition, say, sixty to seventy thousand rupees for 296  
the short-term loan of four lakhs to the house of business which 308  
will in its turn earn a profit of two lakhs and thirty to forty 322  
thousand. That is how the banks keep the wheels of business 333  
going with profits to themselves, to their shareholders and 342  
depositors, and with huge profits to the houses of business. 352

But banks need some sort of centralised control. In our 362  
country this control is exercised by the Reserve Bank of India. 373  
There is a growing demand in the country for greater public 384  
control of the banks. Often the big and powerful shareholders of 395  
a bank use the bank for making unfair gains. If this 409  
could be stopped or curtailed, the government and the nation 419  
would stand to gain considerably. That is why the government of 430  
India took over fourteen major banks under its control. 439

All government or public money is deposited in the banks 449  
and only a part of it remains in the government treasury. The 461  
monthly salaries of public servants, of the police and the army, 472  
and various other six-monthly or annual payments made by the 482  
government involve hundreds of crores of rupees. Banks are the 492  
best repositories and channels for this purpose. The State Bank 502  
of India with its hundreds of branches is seen to be humming 514  
with life and subdued animation every working day of the week. 525  
But on the first of every month which is the pay day, this life and 540  
animation are at the peak. Banks have sometimes their branches 549  
in every country of the world. High-class training in the banking 560

is given by competent institutions. The world Bank is the biggest 571  
banking organisation in the world. All trade and commerce are 581  
able to maintain their speed and efficiency through the numerous 590  
banking establishments functioning all over the world. 597

## Lesson - 7

If some magic hand placed mysterious currency notes worth 09  
one hundred rupees under the pillow of every head of an Indian 21  
family every night, what would be the result? This question was 32  
put to a class of college students and various answers were 43  
forth coming. There would be no poor family in India, was one 55  
answer. People would become lazy and do no work was another 67  
answer. Everybody would start living a life of pleasure and luxury, 79  
was still another answer given. And there was yet another 89  
answer received. And this was to the effect that in that case prices 102  
would shoot up sky high and the result would be general and 114  
country-wide poverty. And this was the only right answer given to 125  
the question. A magic find of currency notes worth one 135  
hundred rupees every morning by nearly fourteen crore heads of 145  
Indian families would cause such an inflation of paper money as 156  
would make prices rise many thousand times within days. 164

Paper currency is not real wealth. If the government does 174  
not have sufficient gold reserve, then the more the paper currency, 184  
the less its value. And this is what inflation means. Another vital 196  
and decisive factor is the ratio or proportion of consumer goods 207  
to the paper money in circulation. More and more paper money 218  
does not necessarily mean more and more goods. If there is no 230  
proportionate rise in the production of goods, the price spiral will 241  
go on rising with every increase in paper currency. So inflation 252  
also means an imbalance or disproportion between the total 261

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| amount of goods and the total amount of circulating money.              | 271 |
| Higher pay or higher wages are no remedy for soaring prices.            | 282 |
| Even from ration shops goods disappear into the black-market.           | 291 |
| Instead of raising wages and salaries or dearness allowances, it        | 301 |
| is far better to freeze prices and hold the price line. But this is not | 316 |
| practical unless the production of necessary goods is adequate          | 325 |
| to meet the demand for them. Production of mass consumption             | 335 |
| goods in necessary quantities is our main problem. Inflation leads      | 345 |
| to a vicious circle. Higher prices, more paper currency, still higher   | 356 |
| prices and so on ad infinitum.                                          | 361 |
| Many factors are involved in breaking the vicious circle of             | 371 |
| inflation and rising prices. Rise in production is only one factor.     | 382 |
| Population control is another vital factor. Planning on many fronts     | 392 |
| and the progressive employment of more and more men and                 | 402 |
| women in economically fruitful work so that per capita                  | 411 |
| production may rise steadily, can act as another check upon             | 421 |
| inflation.                                                              | 422 |
| The all-round purchasing power of more and more families                | 431 |
| and individuals must steadily increase. Economic self-sufficiency       | 438 |
| or near self-sufficiency should be the goal. If paper currency, which   | 449 |
| is at present in circulation, remains nearly the same in quantity       | 460 |
| and nominal value or is only very slightly increased, and if            | 471 |
| the rise in production of consumer goods steadily increases,            | 480 |
| inflation and its evil effects can be counteracted. We should           | 490 |
| explore every avenue for the development of our exports.                | 499 |
| Economic waste and haphazard production should be avoided.              | 507 |
| Our agriculture as well as our industries must be developed in a        | 519 |
| planned manner. Our man-power is still largely idle. If countries       | 529 |
| like Japan and England, far more thickly populated, can keep all        | 540 |

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| their citizens profitably employed and their economy healthy and   | 549 |
| free from inflation, why can't we do likewise with our human and   | 561 |
| material resources? Inflation is like a deadly disease affecting a | 571 |
| nation's economic life. Cure it or perish.                         | 578 |

## Lesson - 8

|                                                                    |    |
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| Some kind of trade and commerce by barter between                  | 09 |
| individuals and tribes prevailed even while civilization was yet   | 18 |
| in its infancy. Who can say when and where the first market made   | 31 |
| its appearance? As the arts of life grew and multiplied, trade and | 43 |
| commerce also developed in various forms and directions. The       | 52 |
| barbarous and savage man entered the feudal age and the            | 62 |
| feudal stage of civilization. The mercantile age succeeded the     | 71 |
| feudal age, resulting in brisker and more varied trade and         | 81 |
| commerce.                                                          | 82 |

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| The closing years of the seventeenth and the opening years      | 92  |
| of the eighteenth century were marked by the Industrial         | 101 |
| Revolution. This meant a simultaneous or a parallel revolution  | 110 |
| in trade and commerce also. England was the first country to    | 121 |
| represent this great change. Within a few decades, France,      | 130 |
| Germany and, on a smaller scale, some other European            | 139 |
| countries, entered the field of world trade and commerce. The   | 149 |
| railway and the steamship and power-driven mills and factories, | 158 |
| incredibly increased the speed, the volume and the variety of   | 168 |
| European trade and commerce. The Capitalistic age had begun.    | 177 |
| Asia which was still in the feudal and mercantile stage of its  | 189 |
| economics was left far behind. As a result of competition       | 199 |
| and conquest Asiatic trade and commerce fell on lean and        | 209 |
| languishing years. Only in the opening years of the twentieth   | 219 |
| century America and Japan entered the field of competition in   | 229 |

the international trade and commerce. It has been said that 239  
capital knows no country. Consequently India which had become 248  
a subject country also stepped into the orbit of mechanised trade 259  
and commerce. But here the pace was slow. All the same, 270  
industrial centers like Bombay, Calcutta, Madras, Ahmedabad, 277  
Kanpur and Tatanagar grew and developed. And now China is 287  
developing very fast. 290

Cheap and quick locomotion, and national and international 298  
banking system and exchange have immensely multiplied the , 306  
pace and the volume of national and international trading and 316  
commercial activities. Even agriculture and cottage industries 323  
have undergone a revolution as a result of scientific and 333  
technological progress. The world of trade and commerce is 342  
moving today with lightning speed. 347

And herein lies the main and decisive difference between 356  
ancient and modern trade and commerce. The difference is 365  
evident in cheap, quick and plentiful production, and in quick 375  
worldwide means of transport. Of course there are checks and 385  
balances introduced from time to time by various countries and 395  
governments in national interest. In ancient trade and commerce, 404  
time was not such a decisive and determining factor, as it is now. 417  
Ancient trade and commerce moved in a leisurely fashion. Now 427  
the speed and mobility of commerical and trading enterprises are 437  
so great that time is of the very essence of the whole things. Goods 451  
and money in modern trade and industry move and circulate with 462  
the rapidity of a fast going railway train. Foresight efficiency, 472  
imagination, constant all-round vigilance, bold but careful 479  
planning, commerical integrity, trade pacts and agreements, both 487  
on private and government levels- all these mark modern trade 496  
and commerce. If modern trade and commerce had the speed of 507

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| the trade and commerce of the earlier centuries, the whole          | 517 |
| fabric of modern business would collapse. The average man of        | 527 |
| today needs hundreds of more things than even the wealthy man       | 538 |
| of bygone ages. But we should see to it that civilization does not  | 551 |
| get out of breath as a result of the high pressure at which work is | 566 |
| being carried on in the present-day sphere of commerce and trade.   | 577 |

## Lesson - 9

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| Democracy is not something readymade and finished. It                 | 08  |
| grows, evolves and passes through stages of failures and              | 17  |
| unsuccesses. Anti-democratic and un-democratic forces are never       | 24  |
| absent from any human society. Man is not a perfectly rational        | 35  |
| animal. Reason and un-reason are in constant conflict.                | 43  |
| All writers on the subject of democracy have dwelt on the             | 54  |
| difficulty against which the aims and ideals of democracy have to     | 65  |
| contest. Socrates and Jesus Christ were victims of a mob-minded       | 75  |
| majority. In India such monstrous and atrocious customs as the        | 85  |
| Sati System, untouchability, the caste system, enjoyed popular        | 93  |
| support for centuries. Rule by a brute majority is not democracy.     | 104 |
| Sidgewick speaks of a democratic minimum, namely those                | 112 |
| irreducible and inviolable natural rights which majority rule         | 120 |
| cannot touch. Democracy is an all-embracing comprehensive             | 127 |
| system, very carefully and understandingly built-up and modified      | 135 |
| or liberalised from time to time. England was a democracy pretty      | 145 |
| old in the 19th century, and yet Macaulay failed to get a Bill passed | 159 |
| against child-labour which he wished to be limited to ten hours a     | 171 |
| day. Monstrous and cruel practices even in England, the mother        | 181 |
| of Parliaments, were legally permitted for decades and centuries.     | 190 |
| The novel of Dickens are an eloquent testimony to the cruelties,      | 201 |

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| to the legalised hardship and injustice under which poor men an       | 212 |
| women and their children suffered in Victorian England.               | 220 |
| Let us consider some of the conditions requisite for the              | 230 |
| success of democracy. Our Indian democracy is among the               | 239 |
| youngest democracies of the world. Since 1947-48 and the first        | 249 |
| general Elections in India, some crying and glaring facts' have       | 259 |
| come to light. Our soldiers in the land, the naval and air forces are | 272 |
| generally very low-paid and not quite well-treated. Our police force  | 282 |
| is discontented, poorly-paid and highly inadequate in number. Our     | 291 |
| teachers, except in a few cases, are neither properly trained nor     | 302 |
| adequately paid. Men appointed as anti-corruption officers are so     | 312 |
| ill-paid that a small bribe makes them connive at food and            | 323 |
| medicine adulteration. Our authorities have woefully failed to hold   | 332 |
| the price-line which is the life-line of the nation and the           | 343 |
| encourager of bribery and corruption. The major part of the money     | 354 |
| allegedly spent in the name of our five-year Plans and other          | 365 |
| public services goes to line the pockets of supervisors and other     | 376 |
| authorities. None is free from and in a position to resist            | 387 |
| temptation. Hegel says, "Wars are the outcome of latent wardom"       | 397 |
| The world is passing through a period of imminent explosion.          | 407 |
| Every one lives under the fear of danger and insecurity. The          | 418 |
| abiding values of life have been allowed to die or almost die.        | 430 |
| Idealisim, novel impulses, sense and sanity have been given the       | 440 |
| go-by. Home-life, the cradle of civilization, is breaking up.         | 449 |
| Inspiring literature and art have been replaced by he literature and  | 460 |
| art of cynicism and denial. The generation is hungry generation       | 470 |
| and therefore an angry generation with a bleak future. The healthy    | 481 |
| restraints of life, the necessary checks and balances of life have    | 492 |
| all but gone.                                                         | 495 |

## Lesson - 10

Pandit Jawahar Lal Nehru on one occasion significantly remarked that England made a success of democracy because the Industrial Revolution in England preceded full democracy by almost a century or more. We in India started the democratic experiment without an Industrial Revolution preceding it. What did he mean to say? The British Industrial Revolution brought prosperity and economic security to ninety per cent of the common population of Britain which helped to make British democracy progressively a success. Our Indian democracy has remained bankrupt and poverty-stricken with about ninety per cent of our people living under the subsistence-level. Not only the peasantry and the labour class but our bureaucracy and the middle classes, too, remain deprived of economic security of democracy in India. When all is said and done the economic forces are the decisive forces.

Should we despair of the success of democracy in India? There are signs of hope that India is becoming change-conscious and change-impelled. Land to the Landless, work to the workless, houses to the houseless, family planning, signs of leftism in Indian Politics, general discontent and unrest cannot go all in vain. World forces and not only country-bound forces are at work all over the globe. If, meanwhile, chaos, confusion, almost total economic breakdown do not overtake us, we can, not unreasonably, hope that India, before the 29th century is over, will have turned the corner. Sidney Web Spoke of the inevitability of gradualness. Rome was not built in a day nor can be so built a democratic India or a new Indian democratic civilization. The Indian people today have shaken off the pathetic contentment of

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| which Montague, the Secretary of State for India, noticed in the  | 282 |
| Indian people in the second decade of the twentieth century.      | 292 |
| India has changed and India is changing. Our people have learnt   | 303 |
| and are learning the great art of being unhappy and discontented; | 314 |
| they have begun to feel and to think. This augurs well for the    | 327 |
| phased success of democracy and for the gradual realization       | 336 |
| of democratic aims and ideals. India is today at the turning of   | 348 |
| the ways.                                                         | 350 |

## Lesson - 11

|                                                                    |     |
|--------------------------------------------------------------------|-----|
| In his book Hind Swaraj written while he was yet in his            | 12  |
| twenties, Mahatma Gandhi says that civilizations are not Eastern   | 21  |
| or Western, but old and new, ancient and modern. But were all      | 33  |
| ancient civilizations alike and are all modern civilizations       | 41  |
| similarly alike? The answer can be both 'yes' and 'no'. Professor  | 52  |
| Toynbee, a world authority on history, has tried to puzzle out the | 64  |
| problem of the survival of the Chinese and Indian civilizations    | 74  |
| when other famous civilization of Babylon and Assyria died long    | 84  |
| ago. Benjamin Kidd, in his thoughtful and thought-provoking        | 92  |
| book, Social Evolution, significantly suggests that Greek and      | 100 |
| Roman civilizations and several other ancient civilizations, while | 108 |
| they had many brilliant and impressive qualities, could not        | 117 |
| survive because their ethical motive power lacked depth and        | 126 |
| dimension. Pundit Jawahar Lal Nehru had acknowledged the           | 134 |
| impressive greatness of Indian Civilization and culture, but, at   | 143 |
| the same time, had pointed out the weakness of Hindu polity. This  | 155 |
| weakness was the omission of a sense of human equality in the      | 167 |
| Hindu social structure.                                            | 170 |
| What is the quality, then, or the characteristic, which we can     | 182 |

call modern in modern civilization? The birth and growth of 192  
science and technology and the increasing use of power-driven 201  
machinery is the most obvious answer. To this may be added the 213  
establishment of democracy which is resulting in the increasing 222  
importance and the value of the individual. 229

Edward Carpenter, in the concluding chapters of his world 238  
famous book, Civilization: Its Cause and Cure, raises the 247  
question why old Civilization die and whether we should fear a 258  
similar death for modern civilization. His answer is No. his 268  
argument is that the death of ancient civilizations was due to the 280  
fact that they were local and limited in their domain, while 291  
modern civilization is rapidly becoming a global civilization. 299

Every civilization has behind it a mental world. We have to 310  
rediscover the mind of ancient India, which gave us the Indian 321  
civilization. If we try to guess at this secret dimension of Indian 333  
civilization. If we try to guess at this secret imension of Indian 345  
civilization we shall discover that the Indian mind had a world 356  
awareness and world feeling and a secret language, which has 366  
enabled India to survive through its trials and tribulations. One 376  
vital and life-infusing quality of this awareness and feeling was a 387  
non-creedal, spiritual, refined and cultured materialism with a 395  
universal human appeal. 398

This goes to explain that vitality of Indian civilization which 408  
is embedded in the blood and bone and woven into the texture of 421  
every Indian, the inalienable sense of oneness with nature, with 431  
the animal kingdom and with all human beings, which is the 442  
richest gift of the Indian Civilization and culture. This also explains 453  
the appeal of home life, domestic relations, social relations, the 463  
poverty of childhood, the goddesshood of womanhood and the 472

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| god-like concept of manhood, which characterize the best Hindu     | 481 |
| thought. The doctrine of truth and Ahimsa are not based on         | 492 |
| muddled sentiments but on an objectivity beyond objectivity.       | 500 |
| But a civilization, while it ought to have a soul and while it     | 513 |
| has to do everything to keep alive that soul in all its freshness, | 526 |
| has to adjust and renovate its external social structure in the    | 537 |
| context of world history.                                          | 541 |

## Lesson - 12

|                                                                       |     |
|-----------------------------------------------------------------------|-----|
| One of the opening passages in Manu Smriti unmistakably               | 09  |
| declares that the laws of its code must be changed from time to       | 22  |
| time reflecting changes in life and society. This adaptability has    | 32  |
| been one of the secrets of the survival of the Hindu civilization     | 44  |
| which today is an amalgam of civilizations, Aryan, Dravidian,         | 53  |
| Muslim, and European. To pick up again the thread of our              | 64  |
| reflections the thought background of Hindu Civilization reached      | 72  |
| its highest point in the Upanishadic age. In one of his most          | 84  |
| illuminating and revealing papers, Tagore calls the message of        | 93  |
| this age as the message of the forest. The <i>Upanishads</i> are also | 105 |
| rightly called the 'Aranyakas', which means 'the forests'.            | 113 |
| This message lost or nearly lost its dynamism for Indians long        | 124 |
| centuries ago.                                                        | 126 |

|                                                                      |     |
|----------------------------------------------------------------------|-----|
| After the Upanishadic Age the movement of Indian                     | 134 |
| history was in reverse gear. It was really not progression but       | 145 |
| retrogression. We began to lapse back into a mindless and            | 155 |
| thoughtless primitivism. India lost the secret of helathy growth and | 165 |
| healthy evolution. Indian began to shrink and wither away though     | 175 |
| it had still immense reserves of strength and richness. Marx,        | 185 |
| writing in 1854, called the Brithshers in India 'unconscious tools   | 195 |
| of history'. In other words, the Brithshers, all unknown to          | 205 |

themselves, challenged India to become true India, to realize 214  
the promise, the possibilities and the potentialities of the 223  
Upanishadic thought. 225

But the history of the West has itself fallen short of its own 238  
promises. Modern European civilization has mischanged its 245  
healthy dynamism for an restlessness, born of the 253  
pseudoenergism of the blind forces of capitalism, 260  
colonialism and imperialism. Unplanned expansion and 266  
overloaded industrialism have resulted in making the machine, 274  
the master of man, who has become a slave of the machine, the 287  
master and controller. The roles have been reversed, with the 297  
resulted that modern Western civilization has begun to suffer 306  
from high blood pressure. A century ago Ruskin had sounded his 317  
warning against such a state of affairs. Tolstoy and Gandhi spoke 328  
in the same vein. Modern civilization was born out of the womb of 341  
ancient civilization, but it seems to have failed itself because it 352  
did not control and harness its own chain reactions which have 363  
turned modern civilization into a Frankenstein. Our ancient 371  
civilization sorely needs the rejuvenating disciplines of the mind 380  
created by modern civilization. But it also needs, while it becomes 391  
modern-minded, to recapture its ancient-souled vision of life. 399

Indian thought and Indian civilization emphasize not so much 408  
the particularism of things, as their universalism. Diversity is only 418  
a mode of unity. Modern civilization today faces the meance of its 430  
own modernity. Let the West give us the mind and the discipline 442  
of the modern civilization and let India in turn give to the West the 456  
ancient-souled vision and wisdom of its thought. This two-ways 466  
traffic between ancient and modern civilizations alone can 474  
restore the equilibrium of the world, which is being shaken to its 486  
roots by the blind forces of soulless modernity. 494

## Lesson - 13

Mankind, ever since there have been civilized communities, 08  
have been confronted with problems of two different kinds. On 18  
the one hand there has been the problem of mastering natural 29  
forces, of acquiring the knowledge and the skill required to 39  
produce tools and weapons and to encourage Nature in the 49  
production of useful animals and plants. This problem, in the 59  
modern world, is dealt with by science and the scientific 69  
technique, and experience has shown that in order to deal with it 81  
adequately it is necessary to train a large number of rather narrow 93  
specialists. 94

But there is a second problem, less precise, and by some 105  
mistakenly regarded as unimportant. I mean the problem of how 115  
best to utilize our command over the forces of nature. This 126  
includes such burning issues as democracy versus dictatorship, 134  
capitalism versus socialism, international government versus 140  
international anarchy, free speculation versus authoritarian 146  
dogma. On such issues the laboratory can give no decisive 156  
guidance. The kind of knowledge that gives most help in solving 167  
such problems is a wide survey of human life, in the past as well 181  
as in the present, and an appreciation of the sources of misery or 194  
contentment as they appear in history. It will be found that increase 206  
of skill has not, of itself, insured any increase of human 217  
happiness or well-being. When men first learnt to cultivate the 227  
soil, they used their knowledge to establish a cruel cult of human 239  
sacrifice. The men who first tamed the horse employed him to 250  
pillage and enslave peaceable populations. When, in the 258  
infancy of the industrial revolution, men discovered how to make 268  
cotton goods by machinery, the results were horrible; Jefferson's 277

movement for the emancipation of slaves in America, which had 287  
 been on the point of success, was killed dead; child labour in 299  
 England was developed to a point of appalling cruelty; and 309  
 ruthless imperialism in Africa was stimulated in the hope that black 320  
 men could be induced to cloth themselves in cotton goods. In our 332  
 own day a combination of scientific genius and technical skill 342  
 has produced the atomic bomb, but having produced it we are all 354  
 terrified, and do not know what to do with it. These 365  
 instances, from widely different periods of history, show that 374  
 something more than skill is required, something which may 383  
 perhaps be called 'wisdom.' This is something that must be 393  
 learnt, if it can be learnt, by means of other studies than those 406  
 required for scientific technique. And it is something more needed 416  
 now than ever before, because the rapid growth of technique has 427  
 made ancient habits of thought and action more inadequate than 437  
 in any earlier time. 441

'Philosophy' means 'love of wisdom', and philosophy in this 450  
 sense is what men must acquire if the new powers invented by 462  
 technicians, and handed over by them to be wielded by ordinary 473  
 men and women, are not to plunge mankind into an appalling 484  
 cataclysm. But the philosophy that should be a part of general 495  
 education is not the same thing as the philosophy of specialists. 506  
 Not only in the philosophy, but in all branches of academic study, 518  
 there is distinction between what has cultural value and what is 529  
 only of professional interest. Historians may debate what 537  
 happened to Sennacherib's unsuccessful expedition of 698 B.C, 545  
 but those who are not historians need not know the difference 556  
 between it and his successful expedition three years earlier. 565  
 Professional Grecians may usefully discuss a disputed reading 573  
 in a play of Aeschylus, but such matters are not for the man who 587

wishes, in spite of a busy life, to acquire some knowledge of what 600  
the Greeks achieved Similarly the men who devote their lives to 611  
philosophy must consider questions that the general educated 619  
public does right to ignore, such as the differences between the 630  
theory of universals in Aquinas and in Duns Scotus, or the 641  
characteristics that a language must have if it is to be able, 653  
without falling into nonsense, to say things about itself. Such 663  
questions belong to the technical aspects of philosophy, and their 673  
discussion cannot form part of its contribution to general culture. 683

## Lesson - 14

Academic education should aim at giving, as a corrective of 10  
the specialization which increase of knowledge has made 18  
unavoidable, as much as time will permit of what has cultural value 30  
in such studies as history, literature, and philosophy. It should be 41  
made easy for a young man who knows no Greek to acquire 53  
through translations some understanding, however inadequate, 59  
of what the Greeks accomplished. Instead of studying the 68  
Anglo-Saxon Kings over and over again at school, some attempt 78  
should be made to give a conspectus of world history, bringings 89  
the problems of our own day into relation with those of Egyptian 101  
priests, Babylonian Kings, and Athenian reformers, as well as 110  
with all the hopes and despairs of the intervening centuries. But 121  
it is only of philosophy, treated from a similar point of view, that I 135  
wish to write. 138

Metaphysics, according to F.H. Bradley, 'is the finding of bad 148  
reasons for what we believe upon instinct.' It is curious to find 160  
this pungent dictum at the beginning of a long book of earnest 172  
and even unctuous metaphysics, which, through much arduous 180  
argumentation, leads up to the final conclusion: 'Outside of spirit 190

there is not, and there cannot be, any reality, and, the more that  
 anything is spiritual, so much the more is it veritably real.' A rare  
 moment of self-knowledge must have inspired the initial  
 aphorism, which was made bearable to its author by its  
 semi-humorous form; but throughout the rest of his labours he  
 allowed himself to be claimed by 'the instinct to find bad reasons'.  
 When he was serious he was sophistical, and a typical  
 philosopher; when he jested, he had insight and uttered  
 unphilosophical truth.

Philosophy has been defined as 'an unusually obstinate  
 attempt to think clearly'; I should define it rather as 'an unusually  
 ingenuous attempt to think fallaciously' The Philosopher's  
 temperament is rare, because it has to combine two somewhat  
 conflicting characteristics: on the one hand a strong desire to  
 believe some general proposition about the universe or human  
 life; on the other hand, inability to believe contentedly except on  
 what appear to be intellectual grounds. The more profound the  
 philosopher, the more intricate and subtle must his fallacies be  
 in order to produce in him the desired state of intellectual  
 acquiescence. That is why philosophy is obscure.

To the completely unintellectual, general doctrines are  
 unimportant; to the man of science, they are hypotheses to be  
 tested by experiment; while to the philosopher they are mental  
 habits which must be justified somehow if he is to find life  
 enduring. The typical philosopher finds certain beliefs  
 emotionally indispensable, but indispensable, difficult; he  
 therefore goes through long chains of reasoning, in the course of  
 which, sooner or later, a momentary lack of vigilance allows a  
 fallacy to pass undetected. After the one false step, his mental  
 agility quickly takes him far into the quagmire of falsehood.

## Lesson - 15

Descartes, the father of modern philosophy, illustrates 07  
perfectly this peculiar mental temper. He would never-so he 16  
assures us-have been led to construct his philosophy if he had 26  
only one teacher, for then he would have believed what he had 38  
been told; but finding that his professors disagreed with each 48  
other, he was forced to conclude that no existing doctrine was 59  
certain. Having a passionate desire for certainty, he set to work 70  
to think out a new method of achieving it. As a first step, he 84  
determined to reject everything that he could bring himself to 94  
doubt. Everyday objects his acquaintance, the streets, the sun 103  
and moon, and so on-might be illusions, for he saw similar things 115  
in dreams, and could not be certain that he was not always 127  
dreaming. The demonstrations in mathematics might be wrong, 135  
since mathematicians sometimes made mistakes. But he could 143  
not bring himself to doubt his own existence, since if he did not 156  
exist he could not doubt. Here at last, therefore, he had an 168  
indubitable basis for reconstruction of the intellectual edifices 176  
which his former scepticism had overthrown. 182

So far, so good. But from this moment his work loses all its 195  
critical acumen, and he accepts a host of scholastic maxims for 206  
which there is nothing to be said except the tradition of the schools. 219  
He believes that he exists, he says, because he sees this very 231  
clearly and very distinctly; he concludes, therefore, that I may 241  
take as a general rule that the things which we conceive very 253  
clearly and very distinctly are all true. 'He then begins to 264  
conceive all sorts of things very clearly and very distinctly,' such 275  
as that an effect cannot have more perfection than its cause. Since 287  
he can form an idea of God that is, of a being more perfect than 302

himself this idea must have had a cause other than himself, 313  
which can only be God; therefore God exists. Since God is good, 325  
He will not perpetually deceive Descartes; therefore the objects 334  
which Descartes sees when awake must really exist. And so on. 345  
All intellectual caution is thrown to the winds, and it might seem 357  
as if the initial scepticism had been merely rhetorical, through I 368  
do not believe that this would be psychologically true. Descartes's 378  
initial doubt was, I believe, as genuine as that of a man who has 392  
lost his way, but was equally intended to be replaced by certainty 404  
at the earliest possible moment. 409

In a man whose reasoning powers are good, fallacious 418  
arguments are evidence of bias. While Descartes is being 427  
sceptical, all that he says is acute and cogent, and even his first 440  
constructive step, the proof of his own existence, has much to 451  
be said in its favour. But everything that follows is loose and 463  
slipshod and hasty, thereby displaying the distorting influence of 472  
desire. Something may be attributed to the need of appearing 482  
orthodox in order to escape persecution, but a more intimate 492  
cause must also have been at work. I do not suppose that he 505  
cared passionately about the reality of sensible objects, or even 515  
of God, but he did care about the truth of mathematics. And this, 528  
in his system, could only be established by first proving the 539  
existence and attributes of the Deity. His system, psychologically, 548  
was as follows: No God; no geometry; but geometry is 558  
delicious; therefore God exists. 562

Lebniz, who invented the phrase that 'this is the best of 573  
all possible worlds,' was a very different kind of man from 584  
Descartes. He was comfortable, not passionate; a professional, 592  
not an amateur. 595

Amp Cottage,  
Wazirpur Road,  
Agra.

The Manager  
Amar Electricals,  
Rawat Para,  
Agra.

Ref.: Your advertisement in "The Indian Express". for the post of 'Purchase Officer'.

Dear Sir,

With reference to above I submit below full particulars of my age, qualifications, experience etc.

Name : Amit  
Fathers Name : Shri Ram Chandra  
Age : 25 years.  
Date of Birth : 1-1-1959  
Caste : Jain  
Nationality : Indian  
Present Address : Mahendra Niwas,  
Wazir Pura, Agra.

Educational Qualification

| Exam passed  | Board/University     | Year | Division |
|--------------|----------------------|------|----------|
| High School  | U.P. Board, Alld.    | 1982 | I        |
| Intermediate | U.P. Board, Alld.    | 1984 | I        |
| B.Com.       | Allahabad University | 1987 | II       |
| M.Com.       | Allahabad University | 1990 | I        |

Experience

: Purchase Officer-Mahendra Gulab Electrical Pvt.  
Ltd., Agra (1981-84)

I hope my application will receive your kind and favorable consideration. I shall be glad to give any other information which you may need at the time of interview.

Hoping to received a favorable response.

Yours Faithfully,

Amit

S/o Shri. Ram Chandra

Date :

पत्र नं. (2)

RAMA BROTHERS  
(General Merchants)  
Crawford Street,  
Bombay.

Ref. No.  
Messars Vardappan  
M.G. Road,  
Calcutta.

Date .....

Dear Sir,

Kindly refer to your Bill No. .... Dated ..... which we have just received from you.

We are very much surprised to see that an extra amount of Rs. 20/- has been charged in the Bill and no reason has been given for the same. We however, presume that this excess charge has been added in the bill by some mistake. We have no alternative other than that of returning the Bill.

You are requested to rectify the mistakes in the Bill or let us know the reason for the extra charges. If the excess amount has been shown owing to some clerical or other mistake, this Bill may kindly be cancelled and a fresh one submitted.

Thanking you,

Yours Faithfully,  
for Rama Brothers

Enclosures : Your bill as stated above.

पत्र नं. (3)

Devendra Steels Pvt. Ltd.  
A.B. Road,  
Ajmer.

General Manager,  
Rajendra & Sons Pvt. Ltd.,  
11, R. Road,  
Agra.

Dear Sir,

With reference to your letter dated ..... we would like to bring to your notice that Shri A.K. Nayyar was in our service from.....to..... He is intelligent and quick. But his services were terminated on.....on account of his irregular attendance and his habit of forming groups in within the staff.

Yours Faithfully,  
For Devendra Steels Pvt. Ltd.  
Samitesh  
Manager.

पत्र नं. (4)

Patel Prakshan  
2/115, Sethi Lane,  
Hyderabad.  
Date : 10.10.07

The Agent Manager  
United Commercial Bank,  
Nizam Road. Hyderabad.

Dear Sir,

Refer to our Current Account No.....with your Bank. We have to inform you that our office has been shifted from the old premises in Rama Rao Road to the address noted above. Our new address may kindly be noted and the old one cancelled. All correspondence with us in future must be made at our new address.

Thanking you.

Yours Faithfully,  
For Patel Prakshan  
Hyderabad.

## व्यापारिक शब्दों का सूक्ष्म रूप (ABBREIATION OF COMMERCIAL TERMS)

| Abbreviation                    | Full word                    |
|---------------------------------|------------------------------|
| A.I.                            | First Class                  |
| A.A.R. }<br>A. a. r. }<br>Ar. } | Against all risks            |
| A/c                             | Account                      |
| A/d }<br>a/d }                  | After date                   |
| Ad. val. }<br>ad. val. }        | Advalorem                    |
| Adv.                            | Advice                       |
| Advt.                           | Advertisement                |
| Acc.                            | Acceptance                   |
| AR.                             | All risks (Marine Insurance) |
| Amt.                            | Amount                       |
| A/S                             | Account Sale                 |
| A/s }<br>a/s }                  |                              |
| @                               | At site                      |
| A.M.                            | At the rate of               |
| a/r                             | Ante Meridian or Before Noon |
| anm.                            | all risks                    |
| B.A.                            | Annum                        |
| B/D                             | Bachelor of art              |
| B/E                             | Band Draft                   |
| B/L                             | Bill of Exchange             |
| B.C.                            | Bill of Lading               |
|                                 | Bill of Collection }         |
|                                 | Before Christ }              |
| B/d                             | Brought Down                 |
| B/R                             | Bills Receivable             |
| B/P                             | Bills Payable                |
| B.Com.                          | Bachelor of Commerce         |
| B/S                             | Balance Sheet                |
| B/N                             | Bank Note                    |
| B/N                             | Bought Note                  |
| B/O                             | Bought Order                 |
| B.O.                            | Buyer's Option               |
| B.S.                            | Bill of Sales                |
| C                               | Cents                        |
| C.A.                            | Chartered Accountant }       |
|                                 | Cost Accountant }            |
| C/A                             | Credit Account               |
| C/A                             | Current Account              |
| C.B.                            | Cash Book                    |
| C.C.S.                          | Consumer Co-operative Store  |
| C/d                             | Carried Down                 |
| C/d                             | Cumulative DDividend         |
| C/I                             | Carried forward              |
| C.I.F.                          | Cost Insurance and Freight   |
| C. & F.                         | Cost and Freight             |
| Co.                             | Company                      |
| C.O.D.                          | <u>Cash and Freight</u>      |
| C.P.                            | Charter Party                |
| C.W.O.                          | Cash with Order              |
| Cd.                             | Cleared                      |

| Abbreviation | Full word                                                 |
|--------------|-----------------------------------------------------------|
| Cr.          | Credit                                                    |
| C.R.         | Co's Risk                                                 |
| d.           | Denaru (Pence)                                            |
|              | Documents Against Acceptance }<br>Days after acceptance } |
| D/A          | Deposit Account                                           |
|              | Delivery                                                  |
| Del.         | Del. Credere                                              |
| Del. Cre.    | Demand Draft }<br>Drawer Deceased }                       |
| D.D.         | Discount                                                  |
|              | Dead Freight                                              |
| Dis.         | Dead letter Office                                        |
| D/F          | Debit Note                                                |
| D.L.O.       | Documents against Payment                                 |
| D.N.         | Debtor                                                    |
| D.P.         | Divident                                                  |
| Dr.          | days after date                                           |
| Div.         | Deposit Receipt                                           |
| d/d          | Dock Warrant                                              |
| D/R          | Debenture                                                 |
| D/W          | Deferred                                                  |
| Deb.         | Delivery order                                            |
| Def.         | Dozen                                                     |
| D/O          | Dead weight                                               |
| Doz.         | Example gratia                                            |
| d/w.         | Enclosure                                                 |
| e.g.         | Endorsement Irregular                                     |
| Encls.       | Without Dividend                                          |
| E.L.         | Errors and Omissions Excepted                             |
| Ex./Div.     | et cetera                                                 |
| E.&O.E.      | Excess Profit Tax                                         |
| Etc., etc.   | Entered                                                   |
| E.P.T.       | Equivalent                                                |
| Entd.        | Equivalent                                                |
| Eq.          | Esquire                                                   |
| Esq.         | Without Interest                                          |
| Ex. Int.     | Free of all average (Marine)                              |
| FAA          | Fair average quality                                      |
| FAQ.         | Free alongside ship                                       |
| FAS.         | Firm offer                                                |
| FO.          | Free on Board                                             |
| F.O.B.       | Free                                                      |
| Franco       | Free from Capture and Seizure                             |
| F.C.S.       | Foreign General Average                                   |
| F.G.A.       | Folio                                                     |
| Fol.         | Free on Rail                                              |
| F.O.R.       | Free on Steamer                                           |
| F.O.S.       | Free Particular Average                                   |
| F.P.A.       | Fire policy                                               |
| FP.          | grams                                                     |
| g            | general average                                           |
| g.a.         | gross weight                                              |
| gr. wt.      | gross                                                     |
| grs.         | General Post Office                                       |
| G.P.O.       | General Mercantile Quality                                |
| G.M.Q.       |                                                           |
| hrs.         |                                                           |

**Abbreviation**

Hon  
Hd. qrs  
i.e.  
id  
in  
int  
IMS  
IB  
IOU  
IPO  
ICS  
Inv  
J. Ac  
Jr  
JV  
Jan  
Km  
K.C.  
Kg  
L.C.  
Ltd.  
L.C.C.  
LLP  
LA

LLB  
MO  
Memo  
MR  
MS  
Mss  
MA  
Max  
m/d  
M/s  
Mfg  
Mr  
Mrs  
MP  
NA  
NA  
NB

NE  
NE  
NO  
Net. wt  
N/S  
No  
NP  
P&L  
PX  
PS  
P.T.O  
pp  
PP  
Prox  
Quotu

**Full word**

hours  
Honourable  
Head quarters  
id est (That is)  
idem  
inch  
Interest  
Indian Medical Service  
Invoice Book  
I owe you  
Indian Postal Order  
Invoice  
Joint Account  
Junior  
Joint Venture  
January  
Kilometre  
Kings Counsel  
Kilogram  
Letter of Credit  
Limited  
London Chamber of Commerce  
Life Insurance Policy  
Letter of Attorney  
Letter of Authority  
Pound  
Bachelor of Legislative Laws  
Money Order  
Memorandum  
Male's Receipt  
Month After Sight  
Manuscripts  
Master of Arts  
Maximum  
Month after date  
Messers, Gentleman  
Manufacturing  
Master  
Mistress  
Member of Parliament  
Non acceptance  
Non Advice  
Nota Bene  
Note Below  
Not Effect  
No Fond  
No Order  
Net weight  
Not Sufficient  
Number  
Notary Public  
Profit & Loss  
Please Exchange  
Post Script  
Please Turn Over  
Pages  
Postage paid  
Next Month  
Quotation

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