

EAST POINT SCHOOL

CLASS VIII ASSIGNMENT 13

English - Poem: Refugee Blues

By: W.H.Auden

Learning Outcomes

Knowledge: To know about the central idea of the chapter ‘CAN WE CHANGE THIS?’

Understanding: To understand the meaning of the difficult words.

Application: To analyze and use critical thinking to read between the lines.

Skill: To summarize the chapter in their own words and answer the questions based on the chapter.

About the poet

W.H Auden was born in the year 1907 in York in England. He was an English American poet applauded especially for his technical and stylistic achievements and for his ability to write in any form of verse. He rose to fame with ‘Poems’ published in the year 1930. His most notable works include ‘Funeral Blues’, ‘September 1, 1939’, ‘The Age of Anxiety’ and ‘For the Time Being’. He won the Pulitzer Prize in Poetry in 1947 for ‘The Age of Anxiety’. Auden died in the 1973 of natural causes.

Title of the poem- Refugee Blues

Refugee is a person who is forced to leave his country in order to escape war, persecution, or natural disaster. The use of the word ‘refugee’ implies that the poem is about a person or a group of people attempting to escape their country, Nazi Germany, but cannot, due to the fact that they do not own passports; leaving them homeless. ‘Blues’ refer to a song of sadness and mourning.

Summary

The poem starts with a narrator, who is later revealed to be a German Jew, describing a large city which is home to ten million people some of whom are well off and live in luxurious large houses while others live in slums and shabby houses. Yet, the narrator tells his companion that there is no place for them. He remembers that they once had a country long ago, and believed it to be their own. But now that country is so distant to them that to see it they have to browse through an atlas and he knows that they can’t go there either.

The narrator then remarks on how every spring the flowers grow anew on the old tree that grows in the village churchyard, and mourns to his companion that old passports can’t renew themselves, remembering how the country where they wanted to go had rejected them saying that they were as good as dead if they didn’t have updated passports. It seems that it is their misfortune that they are still among living, considering his dejected tone as he addresses his companion. He remembers how the people (who were responsible for providing the war refugees homes) had been polite to him, yet couldn’t help him because of the politics and had told him to return next year. Recalling a public meeting that he had attended, he remembers that a person had accused them of trying to steal away the livelihood of the occupants of the city by barging in, and informs his companion that the man had been talking of them.

He thinks that he heard the rumbling of an imminent storm, but it turned out to be Hitler sentencing them all to death. He sees a dog securely wrapped in a warm jacket, and a cat getting inside a car, the door of which had been held open for it and considers them fortunate because they aren't German Jews. He notices the fish swimming freely in the water at the harbour and the birds flying wherever they want in the skies when he goes to the woods. He marvels at them for not having any politicians and wars as they were not human beings. He then tells his companion that he had had a dream in which he saw a magnificent building which could accommodate a thousand people yet there was no place for them in it anywhere. He remembers how when he stood on the plains and looked through the falling snow, he could see a thousand soldiers marching towards them, looking for them, to kill them.

Explanation

<p>Say this city has ten million souls, Some are living in mansions, some are living in holes: Yet there's no place for us, my dear, yet there's no place for us.</p>	<p>The speaker says that the current city he is in has ten million people rich people are living in mansions whereas poor people are living in holes yet there is no place for German Jews.</p>
<p>Once we had a country and we thought it fair, Look in the atlas and you'll find it there: We cannot go there now, my dear, we cannot go there now.</p>	<p>The speaker says that once they lived in a country and believed it to be their own but they were denied their rights. That place is still there in the atlas but the refugee and his companion cannot go there.</p>
<p>In the village churchyard there grows an old yew, Every spring it blossoms anew: Old passports can't do that, my dear, old passports can't do that.</p>	<p>In this stanza, the poet shows the contrast between nature and the refugees as there is always a new hope for natural life. It renews – unlike the refugees. This is a metaphor that captures new life, opportunity and progression. This line indicates the helplessness of the refugees to go back to a safe place because they could not get their passports renewed.</p>
<p>The consul banged the table and said, "If you've got no passport you're officially dead": But we are still alive, my dear, but we are still alive.</p>	<p>In anger, the consul banged the table and said that if the refugee was not having passport then officially he was dead but the refugee and his companion were alive. Even people in authority refused to help and the state didn't really care about the refugees. It also depicts that without passports they were simply nobody.</p>
<p>Went to a committee; they offered me a chair; Asked me politely to return next year: But where shall we go to-day, my dear, but</p>	<p>The refugee went to a committee. They offered him a chair to sit and politely asked him to come next year but they were unable to help him and</p>

where shall we go to-day?

Came to a public meeting; the speaker got up and said;

"If we let them in, they will steal our daily bread":

He was talking of you and me, my dear, he was talking of you and me.

Thought I heard the thunder rumbling in the sky;

It was Hitler over Europe, saying, "They must die":

O we were in his mind, my dear, O we were in his mind.

Saw a poodle in a jacket fastened with a pin,
Saw a door opened and a cat let in:

But they weren't German Jews, my dear, but they weren't German Jews.

Went down the harbour and stood upon the quay,
Saw the fish swimming as if they were free:

Only ten feet away, my dear, only ten feet away.

Walked through a wood, saw the birds in the trees;

They had no politicians and sang at their ease:
They weren't the human race, my dear, they weren't the human race.

Dreamed I saw a building with a thousand floors,

A thousand windows and a thousand doors:
Not one of them was ours, my dear, not one of them was ours.

Stood on a great plain in the falling snow;

the refugee had no place where he could go.

He went to a public meeting and heard the speech of the speaker. This stanza emphasizes that the people were unwilling to help the refugees and felt threatened by them. People were afraid of the couple and thought that they would steal their bread. The impersonal language 'them' also captures the hostility towards the refugees.

This line indicates that the couple was in danger as they heard Hitler addressing his men mentioning that the Jews didn't deserve to live. This threat of death hung over them.

The poet highlights the contrast between the condition of the couple and the animals. The cats were allowed to enter anywhere they wanted but German Jews weren't. Their condition was worse than animals.

The refugee went down the harbour and saw the fish swimming and enjoying their freedom. They were only ten feet away from the refugee but unlike the refugee, they were free.

While walking through the wood, the refugee noticed birds singing freely in the trees because politicians had not made their life hell.

Their condition was better than human beings. In his dream, he saw a building with a thousand rooms but there was not even a single room for German Jews.

This stanza not only gives an image of coldness and death, but also of survival in challenging situations.

The soldiers were not looking for them

<p>Ten thousand soldiers marched to and fro: Looking for you and me, my dear, looking for you and me.</p>	<p>particularly but they were looking for German Jews. Here the speaker wants to highlight the tragedy and fear of the personal experience as well as the collective experience. Here the writer uses hyperbole to show the immense number of soldiers after them and how they were out numbered.</p>
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Poetic Devices

Stanzas: There are a total of 12 stanzas each having 3 lines in the poem.

Rhyme and Rhythm: The rhyme scheme is AAB. The last words of the first two lines of each stanza rhyme with each other.

Imagery: There is some imagery when the speaker speaks of the yew in the churchyard blossoming in spring each year.

Metaphor: The thunder rumbling in the distance is a metaphor for the orders of Hitler which read ‘Kill all Jews.’

Repetition: The last line of each of the 12 stanzas has a part of it repeated in itself. For example, ‘only ten feet away, my dear, only ten feet away.’ This repetition is effective in emphasizing the content of the individual stanzas.

Questions- Answers

Q1. Where did the narrator and his companion want to go? Why were they unable to do so?

Q2. What did the narrator see at the harbour? What did the refugee see in the woods?

Q3. Who was looking for the refugee?

Q4. The poem talks about the human rights violations suffered by a pair of German- Jewish people during the Second World War who are trying to find some refuge. What are the difficulties that they face?

Reference to the Context

I. “Went to a committee; they offered me a chair;”

- a) Who went to the committee?
- b) Why did he go to the committee?
- c) What happened there?

II. Dreamed I saw a building with a thousand floors,

**A thousand windows and a thousand doors:
Not one of them was ours, my dear, not one of
them was ours.:”**

- a) Name the poem and the poet.
- b) What did the refugee see in his dream?
- c) What is the setting of the poem?

ACTIVITY

Each year on June 20 the United Nations, host World Refugee Day in order to draw the public's attention to the millions of refugees worldwide who have been forced to flee their homes due to war, conflict and persecution. On this occasion you are being asked to draw a poster on the condition of refugees and how to help them.

VIDEO LINKS

<https://youtu.be/ADqerQUfnVE>

<https://youtu.be/IfrbQdXVRCs>

MATHEMATICS –Algebraic Expressions and Identities

SUBJECT TEACHER MS. SHIVANGI PANDIT

Please watch this video:

<https://www.youtube.com/watch?v=fzUhMfX2aKg>

Learning Outcomes:

- i) Students will be able to define III and IV algebraic identities.
- ii) Students will be able to apply algebraic identities to solve problems.
- iii) Students will be able to verify the identity $(a-b)^2 = a^2 - 2ab + b^2$ by paper cutting activity.

Activity :

Objective: To verify the identity $(a-b)^2 = a^2 - 2ab + b^2$

Method:

Take a square ABCD of side a. Its area is a^2 . Mark K and F on AB and BC respectively at distance b. Draw lines perpendicular to AB and BC from K and F respectively to meet at E. KBFE is a square with side equal to b. Its area is b^2 .

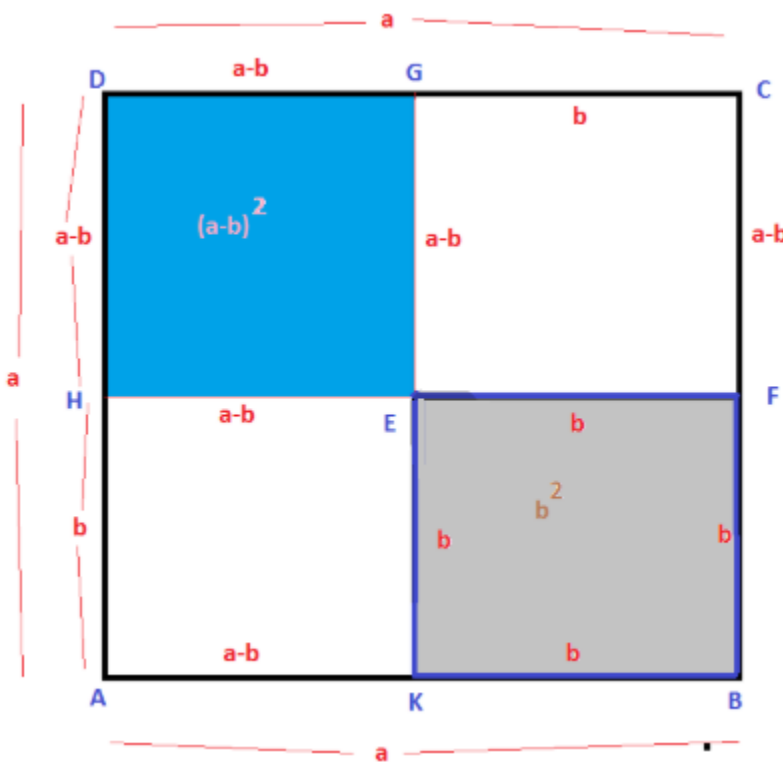
Now mark all sides and segments. $FC = a-b = GE = EH = HD$. So DHEG is a square with side $(a-b)$. Its area is $(a-b)^2$.

There are two rectangles HAKE and GEFC. Each of them has sides $(a-b)$ and b . Their areas are $b(a-b) = ba - b^2$.

Now, Area of ABCD = Area of HAKE + GEFC + KBEF + DHEG

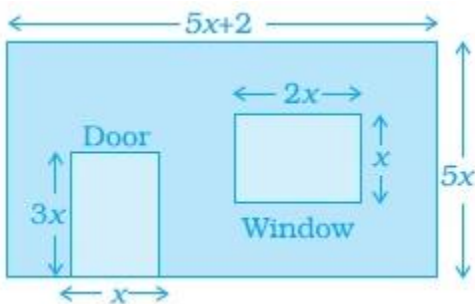
$$a^2 = ba - b^2 + ba - b^2 + b^2 + (a-b)^2 = 2ab - b^2 + (a-b)^2$$

using standard algebra we get, $(a-b)^2 = a^2 + b^2 - 2ab$



Activity based Question:

Q-1) The figure shows the dimensions of the wall having a window and a door of a room. Write an algebraic expression for the area of the wall to be painted.



Standard Identities:

Identity III

$$(a + b)(a - b) = a^2 - b^2$$

$$(a + b)(a - b)$$

$$= a(a - b) + b(a - b)$$

$$= a^2 - ab + ba - b^2$$

$$= a^2 - b^2 \quad (\text{since } ab = ba)$$

Thus,

Identity III

$$a^2 - b^2 = (a + b)(a - b)$$

Example: Using III identity, find:

$$\begin{aligned} \text{(i)} \quad & (2m + n)(2m - n) \\ &= (2m)^2 - n^2 \\ &= 4m^2 - n^2 \end{aligned}$$

$$\begin{aligned} \text{(ii)} \quad & 194 \times 206 \\ &= (200 - 6) \times (200 + 6) \\ &= 200^2 - 6^2 \\ &= 40000 - 36 \\ &= 39964 \end{aligned}$$

Identity IV

$$(x + a)(x + b) = x^2 + (a + b)x + ab$$

$$(x + a)(x + b)$$

$$= x(x + b) + a(x + b)$$

$$= x^2 + bx + ax + ab$$

$$= x^2 + (a + b)x + ab$$

Thus,

Identity IV

$$(x + a)(x + b) = x^2 + (a + b)x + ab$$

Example : Using IV identity ,find:

$$\begin{aligned} \text{(i)} \quad & (p + 3)(p + 2) \\ & = p^2 + (3+2)p + 3 \times 2 \\ & = p^2 + 5p + 6 \end{aligned}$$

$$\begin{aligned} \text{(ii)} \quad & 95 \times 103 \\ & (100 - 5) \times (100 + 3) \\ & = 100^2 + (-5 + 3) \times 100 + (-5) \times 3 \\ & = 10000 - 200 - 15 \\ & = 9785 \end{aligned}$$

Solve the following Questions:

Q. 1 Find the following products:

- (i) $(x + 4)(x + 7)$
- (ii) $(x - 11)(x + 4)$
- (iii) $(x + 7)(x - 5)$
- (iv) $(x - 3)(x - 2)$
- (v) $(y^2 - 4)(y^2 - 3)$

Q. 2 Evaluate the following:

- (i) 102×106
- (ii) 109×107
- (iii) 35×37
- (iv) 53×55

Q. 3 Simplify using suitable identity:

- (i) $(a + 2b)(a - 2b)$
- (ii) $(2x + 3/y)(2x - 3/y)$
- (iii) $(a^2 + bc)(a^2 - bc)$
- (iv) $(2x + 5)^2 - (2x - 5)^2$

Q. 4 Evaluate the following:

- (i) $(82)^2 - (18)^2$
- (ii) $(467)^2 - (33)^2$
- (iii) 197×203
- (iv) 113×87

Chapter 3: Mineral & power resources

Study material

Learning objectives

Students will be able to know about the uses of minerals, distribution of minerals in India & why the conservation of minerals is necessary & what steps we have to take to conserve minerals.

Distribution of Minerals in India:

1. Iron: Jharkhand, Odisha, and Chattisgarh
2. Bauxite: Jharkhand, Odisha, and Chattisgarh
3. Mica: India is the leading producer of mica in the world. Jharkhand, Bihar, Andhra Pradesh are major producing states.
4. Gold: Kolar in Karnataka

Uses of Minerals:

1. Some minerals which are usually hard are used as gems for making jewellery.
2. Copper is used in almost everything from coins to pipes.
3. Silicon is used in almost everything from coins to pipes.
4. Silicon is used in the computer industry which is obtained from quartz.
5. Aluminum is used in automobile, airplanes, bottling industry, building and in kitchen cookware.
6. Mica is used to make electrical appliances and glassmaking industries.
7. Iron and steel is used in every industry

Conservation of Minerals:

1. Minerals are the non-renewable resources.
2. It is necessary to reduce wastage in process of mining.
3. Recycling of metals is the way to conserve mineral resources.
4. over exploitation is harmful for environment as well.

Video Link

<https://www.youtube.com/watch?v=aJ45TdtKQck&feature=youtu.be>

https://www.youtube.com/watch?v=I6UnU5YLm_Y&feature=youtu.be

<https://www.youtube.com/watch?v=zr9HHxXWCj8&feature=youtu.b>

Questions:-

1. Write three uses of minerals.
2. Give the distribution of minerals in India.

Solved question:-

1. Why Quarrying can become a major environmental concern.

Ans. Due to dust raised from the quarrying activities & deforestation quarrying beome a major environmental concern.

Activity

- On an Outline political map of India mark the distribution of iron in Three states (Karnataka, Jharkhand, Chattisgarh).

SCIENCE SUBJECT TEACHER MS. JAISHREE JOSHI / PARUL TYAGI

CHP- METALS AND NON METALS

Objective :- Usefulness in daily life

- Students will learn - Use of metals for making Alloys, Utensils, Ornaments, different electric gadgets, heating element, electric wires.
- Without learning this concept they will not understand
 - which materials the wires are made up of ?
 - composition of fertilizers, medicines, fire crackers, etc.about purification of water.
- -this knowledge is helpful in Steel industry, medicine, chemist, cracker industry, & agriculturist.
 - Effects of metals and non-metals on living systems

CLASS ACTIVITY

1. Have students brainstorm a list of properties for each object.
2. Guide them into understanding that these can be classified as metals and nonmetals.

STUDENT ACTIVITY

REQUIREMENT

Materials required:

- Piece of coal

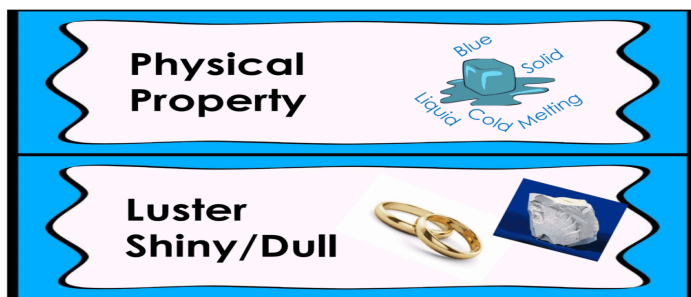
- Iron nails
- Copper wire
- Baking powder
- Hammer
- Wires
- Bulbs
- Battery

1. Hold up a metal object and a nonmetal object. And the students to list differences between the two objects.

2. Hold up two metal objects. And students to list similarities between the two objects.

3. Have students go back to the list created when they brainstormed about the original group of objects you showed them, and come up with a list of properties for metals and a list of properties for nonmetals.

Compare metals, nonmetals, and metalloids using physical properties such as luster, conductivity, or malleability.



The teacher will help to clear any misconceptions about metals, nonmetals, and metalloids. A major misconception is students don't realize that the periodic table organizes metals, nonmetals, and metalloids.

For this they will watch video

<https://youtu.be/Zq6KeXsDVwY>

<https://youtu.be/21RC2CDm9XQ>

Investigate / research on group 11 elements (Copper, gold and silver)

*Origin/history /

*occurrence

*Symbol

*Position periodic table

*How are they used in daily life.

ASSIGNMENT: -

1. Where are metalloids located? Which element is the exception
2. How can we prevent iron objects from Rusting?
3. Why metals are used in making electric wires, geysers, heating element etc.?
4. Why silver articles get blackened after some time ?
5. How displacement reactions are used in metallurgy?
6. Which salts of different metals are used in making medicines, fertilizers, water purifier?
7. Which metal is used for decoration of sweets
8. Give example of Displacement reaction and explain the reaction
9. Identify the things which are made up of metals in your surroundings. Name five metals & five nonmetals which we use in our daily life.
10. What happens when metals react with water?

SANSKRIT

SUBJECT TEACHER MR. SANJAY

For this they will watch video

https://youtu.be/NAXVvPV_SNw

परीक्षोपयोगिनि विविध पत्राणि

1. स्वविद्यालयस्य वार्षिकोत्सवं वर्णयन्तः मित्रं प्रति लिखिते पत्रे मञ्जूषायाः उचितपदानि चित्वा रिक्त स्थानानि पूर्यत-

(अपने विद्यालय के वार्षिक-उत्सव का वर्णन करते हुए मित्र को लिखे गए पत्र में, मञ्जूषा से उचित पद चुनकर रिक्त स्थान भरिए।)

प्रिय (ii)

(i)

तिथि: 30-08-20.....

(iii)

भवतः पत्रं प्राप्तम्। अहं स्वविद्यालयस्य (iv) वर्णयामि। एकमास पूर्वमेव (v) सर्वे

अध्यापकाः (vi) च कार्येषु व्यस्ताः आसन्। शिक्षा निदेशकः कार्यक्रमस्य (vii) आसीत्।

सः (viii) अतीव प्रार्शंसत्, योग्येभ्यः छात्रेभ्यः च (ix) अयच्छत्।

पितृभ्याम् नमः।

भवतः (x)

क, ख, ग

मञ्जूषा-सुहृद्, नमस्ते, कार्यक्रमम्, छात्राः, विद्यालये, अध्यक्षः, पारितोषिकान्, वार्षिकोत्सवम्, परीक्षाभवनम्, सोमेश

णि-

(i) परीक्षाभवनम्

तिथि: 30-08-20.....

प्रिय (ii) सोमेश

(iii) नमस्ते।

भवतः पत्रं प्राप्तम्। अहं स्वविद्यालयस्य (iv) वार्षिकोत्सवम् वर्णयामि। एकमास पूर्वमेव (v) विद्यालये सर्वे अध्यापकाः

(vi) छात्राः च कार्येषु व्यस्ताः आसन्। शिक्षा निदेशकः कार्यक्रमस्य (vii) अध्यक्षः आसीत्। सः (viii) कार्यक्रमम्

अतीव प्रार्शंसत्, योग्येभ्यः छात्रेभ्यः च (ix) पारितोषिकान् अयच्छत्।

पितृभ्याम् नमः।

भवतः (x) सुहृद्

क, ख, ग

भवान् वाराणस्यां स्थितः उमेशः। भवतः मित्रं सोमेन्द्रः प्रयागे वसति। सः नवम कक्षायां प्रथमश्रेण्याम् उत्तीर्णः।

तं प्रति लिखिते वर्धापन पत्रे मञ्जूषायाः उचितपदानि चित्वा रिक्तस्थानानि पूर्यत-

(आप वाराणसी में स्थित उमेश हैं। आपका मित्र सोमेन्द्र प्रयाग में रहता है। वह नवमी कक्षा में प्रथम श्रेणी में उत्तीर्ण

हुआ है। उसके हेतु लिए गए वर्धाई-पत्र में मञ्जूषा से उचित पद चुनकर रिक्त स्थान भरिए।)

लक्ष्मीनारायण संस्कृत विद्यालयः

(i).....

दिनाङ्कः 12-9-20.....

प्रिय मित्र ! (ii).....

नमस्ते।

अत्र कुशलं (iii).....। भवतः पत्रं पठित्वा ज्ञातं यत् भवान् (iv).....प्रथमं स्थानं प्राप्तवान्।

इदं (v).....मम चित्तं प्रफुल्लितम् जातम्। (vi).....एतत् सर्वं तव सतत परिश्रमस्य एव

फलम् अस्ति। मम गृहस्य सर्वेषाम् (vii).....पक्षतः भवते वर्धापनानि। भवान् उत्तरोत्तरं सफलतां प्राप्नोतु

(viii)..... अस्माकं शुभा कामना। मातृपितृचरणेषु (ix).....प्रणामाः। अनुजाय स्नेहराशिः।

हिंदी असाइनमेंट-13

कक्षा 8

पाठ: कबीर की साखियाँ

(उपलब्धकर्ता: मिस सुजाता परमार)

https://youtu.be/hzMRgZ_Nu8I

➤ अधिगम बिंदु :

- कबीरदास के जीवन से परिचय
- भक्तिकाल से परिचित होना
- कबीर की भाषाशैली का ज्ञान
- व्यावहारिक समझ उत्पन्न होना
- जीवनमूल्यों के प्रति सचेत होना

कबीरदास की साखियां – पाठ प्रवेश :

इन साखियों में कबीरदास जी कहते हैं कि हमें सज्जन पुरुष को उसके ज्ञान के आधार पर ही परखना चाहिए। अर्थात् हमें व्यक्ति की पहचान उसके बाहरी रूप से न कर के उसके अंतरिक गुणों के आधार पर करना चाहिए। हमें अगर कोई बुरी बात कह रहा है तो हमें ध्यान नहीं देना चाहिए और उसे पलटकर बुरा भी नहीं कहना चाहिए नहीं तो बात बढ़ती जाती है। अगर एक व्यक्ति गाली देता है और सामने वाला तुरंत जवाब गाली के रूप में देता है तो इस तरह से बात बढ़ जाती है, बिगड़ जाती है। अतः हमें ऐसा नहीं करना चाहिए, उसकी कही हुई बात को तुरंत नज़र अंदाज करके वहीं खत्म कर देना चाहिए। आगे वो कहते हैं कि मनुष्य चंचल स्वभाव का होता है वह माला तो दिनभर फेरता है और प्रभुनाम लेता रहता है किन्तु उसका मन तो कहीं और ही भटक रहा होता है। वह हाथ से माला फेर रहा होता है और प्रभु नाम का नाटक कर रहा होता है लेकिन उसका जो असली मन है वो कहीं और भटक रहा होता है किसी और दिशा में सोच रहा होता है। अर्थात् एकाग्र मन से ईश्वर को याद करने से ही ईश्वर मिलते हैं। अगर आप अपने मन पर लगाम नहीं लगाएँगे उसके भटकने पर रोक नहीं लगाएँगे तो ईश्वर की प्राप्ति नहीं हो सकती।

कबीरदास जी किसी को बड़ा या छोटा न समझने की बात कहते हैं तथा कहते हैं कि हमें छोटा समझकर किसी को दबाना नहीं चाहिए। कई बार छोटी चीजें भी बहुत दुःख दे देती हैं। कबीर जी कहते हैं कि किसी को छोटा या बड़ा नहीं समझना चाहिए। किसी को छोटा समझ कर उसे दबाना नहीं चाहिए कुचलना नहीं चाहिए। कई बार छोटी चीजें भी बहुत दुःख दे देती हैं। जिन्हें हम छोटा समझते हैं, एक दिन वे बहुत बड़े दुःख का कारण भी बन जाती हैं। वह यह भी कहते हैं कि अगर हमारे मन में शांति है तो हमारा कोई दुश्मन नहीं है अगर हम अपना अहंकार छोड़ दे तो सब पर दया कर सकते हैं। इन दोहों में इनकी भाषा सरल और भावपूर्ण है।

यह जो कबीरदास की साखियाँ हैं इनकी भाषा बहुत सरल और भावपूर्ण अर्थात् सबके समझ में आने वाली है और भाव से भरी हुई है

पाठ का सार :

इन दोहों में कबीर मानवीय प्रवर्तियों को प्रस्तुत करते हैं। पहले दोहे में कवि कहते हैं कि मनुष्य की जाति उसके गुणों से बड़ी नहीं होती है। दूसरे में कहते हैं कि अपशब्द के बदले अपशब्द कहना कीचड़ में हाथ डालने जैसा है। तीसरे दोहे में कवि अपने चंचल मन व्यंग कर रहे हैं कि माला और जीभ प्रभु के नाम जपते हैं पर मन अपनी चंचलता का त्याग नहीं करता। चौथे में कहते हैं कि किसी को कमजोर समझकर दबाना नहीं चाहिए क्योंकि कभी-कभी यही हमारे लिए कष्टकारी हो जाता है। जैसे हाथी और चींटी। एक छोटी सी चींटी हाथी को भी बहुत परेशान कर सकती है। पाँचवे दोहे का भाव यह है कि मनुष्य अपनी मानसिक कमजोरियों को दूर करके संसार को खुशहाल और दयावान बना सकता है।

पाठ व्याख्या :

1. जाति न पूछो साधु की, पूछ लीजिए ज्ञान।
मेल करो तरवार का, पड़ा रहन दो म्यान।

साधु: साधू या सज्जन

ज्ञान: जानकारी

मेल: खरीदना

तरवार: तलवार

रहन: रहने

म्यान: जिसमें तलवार रखी जाती है

प्रसंग – प्रस्तुत साखी हमारी हिंदी पाठ्य पुस्तक 'वसंत-3' से ली गई है। इस साखी के कवि "कबीरदास" जी हैं। इसमें कबीर ने मनुष्य को जाति से ऊपर उठकर उसके गुणों की परख पर ध्यान देने के लिए कहा है।

व्याख्या – इसमें कबीरदास जी कहते हैं कि हमें सज्जन पुरुष से उसकी जाति नहीं पूछनी चाहिए अपितु उसका ज्ञान देखना चाहिए अर्थात् मनुष्य को उसकी जाति के आधार पर नहीं उसके ज्ञान के आधार पर परखना चाहिए क्योंकि जब हम तलवार खरीदने जाते हैं तो उसकी कीमत म्यान देखकर नहीं लगाते हैं।

2. आवत गारी एक है, उलटत होइ अनेक।
कह कबीर नहिं उलटिए, वही एक की एक।

आवत: आते हुए

गारी: गाली

उलटत: पलटकर

होइ: होती

अनेक: बहुत सारी

प्रसंग – प्रस्तुत साखी हमारी हिंदी पाठ्य पुस्तक 'वसंत-3' से ली गई है। इस साखी के कवि "कबीरदास" जी हैं। इसमें कबीर ने अपशब्द सुनकर उस पर ध्यान न देने की बात कही है।

व्याख्या – इसमें कबीरदास जी कहते हैं कि जब हमें कोई गाली देता है तब वह एक होती है पर हम पलटकर उसे भी देते हैं तो वो बढ़ते-बढ़ते अनेक हो जाती है इसलिये जब हम उसकी एक गाली पर ही ध्यान नहीं देंगे तो वह वहीं खत्म हो जाएगी अर्थात् वो एक की एक ही रह जायेगी।

3. माला तो कर में फिरै, जीभि फिरै मुख माँहि।
मनुवाँ तो दहुँ दिसि फिरै, यह तौ सुमिरन नाहिं।

माला तो कर: हाथ
फिरै: घूमना
जीभि: जीभ
मुख: मुँह
माँहि: में
मनुवाँ: मन
दहुँ: दसों
दिसि: दिशा
तौ: तो
सुमिरन: स्मरण

प्रसंग – प्रस्तुत साखी हमारी हिंदी पाठ्य पुस्तक 'वसंत-3' से ली गई है। इस साखी के कवि "कबीरदास" जी हैं। इसमें कबीर प्रभुनाम स्मरण पर बल दे रहे हैं।

व्याख्या – इसमें कबीरदास जी कहते हैं कि माला को हाथ में लेकर मनुष्य मन को को घुमाता है जीभ मुख के अंदर घूमती रहती है। परन्तु मनुष्य का चंचल मन सभी दिशाओं में घूमता रहता है। मानव मन गतिशील होता है जो बिना विचारे इधर-उधर घूमता रहता है परन्तु ये भगवान् का नाम क्यों नहीं लेता।

4. कबीर घास न नीदिए, जो पाऊँ तलि होइ।
उड़ि पड़ै जब आँखि मै, खरी दुहेली होइ।

नीदिए: निंदा करना
पाऊँ: पाँव
तलि: नीचे
आँखि: आँख
खरी: कठिन
दुहेली: दुःख देने वाली

प्रसंग – प्रस्तुत साखी हमारी हिंदी पाठ्य पुस्तक 'वसंत-3' से ली गई है। इस साखी के कवि "कबीरदास" जी हैं। इसमें कबीर दास जी छोटे को कमजोर समझकर उसे दबाने वाले को चेतावनी दे रहे हैं।

व्याख्या – इसमें कबीरदास जी कहते हैं कि हमें कभी घास को छोटा समझकर उसे दबाना नहीं चाहिए क्योंकि जब घास का एक छोटा सा तिनका भी आँख में गिर जाता है तो वह बहुत दुख देता है अर्थात् हमें छोटा समझकर किसी पर अत्याचार नहीं करना चाहिए।

5. जग में बैरी कोइ नहीं, जो मन सीतल होय।
या आपा को डारि दे, दया करै सब कोय।

जग: संसार
बैरी: शत्रु
सीतल: शांति
आपा: स्वार्थ

प्रसंग – प्रस्तुत साखी हमारी हिंदी पाठ्य पुस्तक 'वसंत-3' से ली गई है। इस साखी के कवि "कबीरदास" जी हैं। इसमें कबीर दास जी मनुष्य को स्वार्थ त्यागकर दयावान बनने की सीख दे रहे हैं।

व्याख्या – इसमें कबीरदास जी कहते हैं कि मनुष्य का मन अगर शांत है तो संसार में कोई शत्रु नहीं हो सकता। यदि सभी मनुष्य स्वार्थ का त्याग कर दें तो सभी दयावान बन सकते हैं। अर्थात् मनुष्य को अपनी कमजोरियों को दूर करके संसार में प्रेम और दया फैलाना चाहिए।

प्रश्न अभ्यास: पूछे गए प्रश्नों के उत्तर दें।

प्रश्न 1 'तलवार का महत्त्व होता है म्यान का नहीं'- उक्त उदाहरण से कबीर क्या कहना चाहते हैं? स्पष्ट कीजिए।

प्रश्न 2 पाठ की तीसरी साखी-जिसकी एक पंक्ति है 'मनुवाँ तो दहुँ दिसि फिरै, यह तो सुमिरन नाहिं' के द्वारा कबीर क्या कहना चाहते हैं?

प्रश्न 3 कबीर घास की निंदा करने से क्यों मना करते हैं। पढ़े हुए दोहे के आधार पर स्पष्ट कीजिए।

प्रश्न 4 मनुष्य के व्यवहार में ही दूसरों को विरोधी बना लेनेवाले दोष होते हैं। यह भावार्थ किस दोहे से व्यक्त होता है?

➤ **गतिविधि:**

भक्तिकाल से संबंधित किन्ही 2 कवियों के जीवन से संबंधित जानकारी एकत्रित करके उनके द्वारा रचित कोई 3 दोहे अर्थ सहित लिखें।