

**EAST POINT SCHOOL
CLASS-VII
ONLINE CLASSES WORK PLAN (JANUARY WEEK-2)**

ENGLISH

UNIT-5 LIFE'S SIMPLE COMEDIES

SECTION-3

**POEM- GOODBYE PARTY FOR MISS PUSHPA T.S.
BY NISSIM EZEKIEL**

Video Link: <https://www.youtube.com/watch?v=tjzYciUPRHM>

ABOUT THE POET:

Nissim Ezekiel (16 December 1924 – 9 January 2004) was an Indian Jewish poet, actor, playwright, editor and art critic. He was a foundational figure in postcolonial India's literary history, specifically for Indian Poetry in English.

INTRODUCTION:

The poem Goodbye Party for Miss Pushpa T.S, written by Nissim Ezekiel is a satire on the way Indians use the English Language. As English is the second language, there remains a lot of impact of Hindustani when individuals try to talk in English and somehow the cultural and traditional habits are also quite visible in their dialect. Nissim Ezekiel in this poem narrates an incident when a woman (Miss Pushpa) is supposed to leave India and her colleagues have masterminded a “Goodbye Party” for her. The narrator who is likely a man uses Babu English which is quite interesting as he uses the Hindustani dialect and manners in it. The Indianness inherent in the very title of the poem, the occurrence of the initials at the end of the name, a very Indian habit both in speech and writing. Even ‘goodbye party’ seems to be an Indian imitation of ‘birthday party’!

SUMMARY

Stanza-1 Friends,.....bon voyage. The speaker addresses the colleagues and subordinates as friends in a party to bid goodbye to a subordinate He tells them that their dear sister(friend), Miss Pushpa is leaving the country and they all have gathered to bid her good bye.

Stanza-2 You are.....she is feeling. In these lines the speaker starts praising Miss Pushpa’s sweetness which is both internal and external. She is beautiful not only

because of her charms but her honesty. She keeps smiling most of the time. Poet is telling us Miss Pushpa's good and amicable nature. She always puts on a smiling face. It is obvious that Nissim Ezekiel is ridiculing the habitual use of the continuous tense even where it is ungrammatical and inappropriate, and also the use of word, 'smiling' in the lines is more like Indian usage.

Stanza-3 Miss Pushpa is coming..... which place. The speaker continues his address at the Goodbye Party and tells the audience that Miss Pushpa belongs to a reputed family. Her father was a renowned advocate in Bulsar and Surat but he does not remember the correct place.

Stanza-4 Surat? Ah, yes,..... time ago. In these lines the fun is made of the wayward mind of the speaker who forgets the occasion and starts talking about his days in Surat with the family of his uncle's old friend. The speaker is informed by someone in audience that the place was Surat and he remembers and talks about his experience in Surat. The speaker's digression to Miss Pushpa's father, and hanging on it, the speaker's connection to Surat and then to his/her uncle's very old friend and his wife there—are typical of the unprepared, spontaneous speech, characteristic of many Indians who lack propriety in such grave formal functions.

Stanza-5 Lines 26-28 Coming back..... ladies also. After diversion from topic of his speech, the speaker goes back to Miss Pushpa. He says that she is very popular with both men and women. It is obvious in the lines that Nissim Ezekiel is ridiculing the amusing, ungrammatical speech of Indians and their sentimental, exaggerated way of speaking.

Lines 29-34 Wheneversaying no. Praising his subordinate, Miss Pushpa, the speaker goes ahead and praises her good nature. She would never say no to the work assigned to her. This shows that she has a good spirit and her readiness to do any work. She is a willing worker. The unnecessary use of 'just' and 'only' exhibits the speaker's ignorance of the usage of English words, creating laughter and fun.

Lines 35-41 Whatever.....summing up. In the concluding lines, the speaker says that she was always ready to help whenever asked by him or any other colleague. Today the speaker and the other colleagues have gathered to wish her happy journey as she is going abroad to improve her prospects. After this speech is over, the speaker asks other speakers to speak and says that Miss Pushpa will sum up, after the colleagues' speech.

Answer the following questions:

- 1) The poem is _____ to Miss Pushpa T.S. (1)
- a) A welcome speech
 - b) A farewell address
 - c) A lesson in English
 - d) None of the above

- 2) Miss Pushpa was going to _____. (1)

- a) Another city
- b) A different office
- c) A foreign country

3) Miss Pushpa is smiling and smiling because _____.(1)

- a) It's a humorous occasion
- b) She is feeling happy
- c) Somebody cut a joke
- d) Whenever she is free

4) The poem is described as _____ Indian English.(1)

- a) An attempt to ridicule
- b) A satire on
- c) A criticism on
- d) Comment on

5) What do you think is the occasion for the poem? (2)

6) What impression do you get about Miss Pushpa after reading the poem? Or what kind of person do you think is Miss Pushpa?(2)

7) Write in two or three sentences about Miss Pushpa?(2)

8) What traits of Miss Pushpa does the poet appreciate? (2)

ACTIVITY:-

1) The narrator pays a rich tribute to Miss Pushpa T.S. Fill in the table to show what the speaker thinks of her.

PERSONALITY TRAITS	FAMILY BACKGROUND	ATTITUDE

2) Rewrite the poem as a speech. Do not miss the humour.

हिंदी

Video Links:-<https://www.youtube.com/watch?v=ArxGs6Zy5Vk>

<https://www.youtube.com/watch?v=il4GBusZplA>

अधिगम बिंदु

विद्यार्थी समास से अवगत होंगे।

विद्यार्थी पाठ पढ़ते समय बता सकेंगे की समास ये है |

समास का अर्थ 'संक्षिप्त' होता है। समास का तात्पर्य है 'संक्षिप्तीकरण'। दो या दो से अधिक शब्दों से मिलकर बने हुए एक नवीन एवं सार्थक शब्द को समास कहते हैं। कम से कम दो शब्दों में अधिक से अधिक अर्थ प्रकट करना समास का लक्ष्य होता है।

जैसे -

'रसोई के लिए घर' इसे हम 'रसोईघर' भी कह सकते हैं।

सरल भाषा में पहचानने का तरीका =>

पूर्व प्रधान - अव्ययीभाव समास

उत्तर पद प्रधान - तत्पुरुष , कर्मधारय व द्विगु

दोनों पद प्रधान - द्वंद समास

दोनों पद प्रधान - बहुव्रीहि इसमें कोई तीसरा अर्थ प्रधान होता है।

समास के भेद-समास के निम्नलिखित छह भेद होते हैं -

(क) अव्ययीभाव समास

(ख) तत्पुरुष समास

(ग) कर्मधारय समास

(घ) द्विगु समास

(ङ) द्वंद्व समास

(च) बहुव्रीहि समास

समास के भेद

अव्ययीभाव समास

जिस सामासिक पद का **पूर्वपद (पहला पद प्रधान)** प्रधान हो , तथा सामासिक पद अव्यय हो , उसे अव्ययीभाव समास कहते हैं। इस समास में समूचा पद क्रियाविशेषण अव्यय हो जाता है। जैसे **प्रतिदिन , आमरण , यथासंभव** इत्यादि।

आजन्म - जन्म से लेकर

यथास्थान - स्थान के अनुसार

आमरण - मृत्यु तक

अभूतपूर्व - जो पहले नहीं हुआ

निर्भय - बिना भय के
निर्विवाद - बिना विवाद के
निर्विकार - बिना विकार के

2. तत्पुरुष समास

तत्पुरुष समास का उत्तरपद अथवा अंतिम पद प्रधान होता है। ऐसे समास में परायणः प्रथम पद विशेषण तथा द्वितीय पद विशेष्य होते हैं। द्वितीय पद के विशेष्य होने के कारण समास में इसकी प्रधानता होती है।

ऐसे समास तीन प्रकार के हैं तत्पुरुष , कर्मधारय तथा द्विगु।

तत्पुरुष समास के छः भेद हैं -

- कर्म तत्पुरुष
- करण तत्पुरुष
- संप्रदान तत्पुरुष
- अपादान तत्पुरुष
- संबंध तत्पुरुष
- अधिकरण तत्पुरुष

कर्म तत्पुरुष

इसमें कर्म कारक की विभक्ति 'को' का लोप हो जाता है।

सर्वभक्षी - सब का भक्षण करने वाला

यशप्राप्त - यश को प्राप्त

मनोहर - मन को हरने वाला

गिरिधर - गिरी को धारण करने वाला

कठफोड़वा - कांठ को फोड़ने वाला

करण तत्पुरुष

इसमें करण कारक की विभक्ति 'से' , 'के' , 'द्वारा' का लोप हो जाता है। जैसे - रेखा की , रेखा से अंकित।

सूररचित - सूर द्वारा रचित
तुलसीकृत - तुलसी द्वारा रचित
शोकग्रस्त - शोक से ग्रस्त
पर्णकुटीर - पर्ण से बनी कुटीर
रोगातुर - रोग से आतुर
अकाल पीड़ित - अकाल से पीड़ित

संप्रदान तत्पुरुष

इसमें संप्रदान कारक की विभक्ति 'के लिए' लुप्त हो जाती है।
युद्धभूमि - युद्ध के लिए भूमि
रसोईघर - रसोई के लिए घर
सत्याग्रह - सत्य के लिए आग्रह
हथकड़ी - हाथ के लिए कड़ी
देशभक्ति - देश के लिए भक्ति
धर्मशाला - धर्म के लिए शाला

अपादान तत्पुरुष

इसमें अपादान कारक की विभक्ति 'से' लुप्त हो जाती है।
जन्मांध - जन्म से अंधा
कर्महीन - कर्म से हीन
वनरहित - वन से रहित
अन्नहीन - अन्न से हीन
जातिभ्रष्ट - जाति से भ्रष्ट
नेत्रहीन - नेत्र से हीन

देशनिकाला - देश से निकाला

संबंध तत्पुरुष

इसमें संबंध कारक की विभक्ति 'का' , 'के' , 'की' लुप्त हो जाती है।

जलयान - जल का यान

छात्रावास - छात्रावास

चरित्रहीन - चरित्र से हीन

कार्यकर्ता - कार्य का करता

विद्याभ्यास - विद्या अभ्यास

सेनापति - सेना का पति

अधिकरण तत्पुरुष

इसमें अधिकरण कारक की विभक्ति ' में ' , ' पर ' लुप्त हो जाती है।

रणधीर - रण में धीर

क्षणभंगुर - क्षण में भंगुर

पुरुषोत्तम - पुरुषों में उत्तम

आपबीती - आप पर बीती

लोकप्रिय - लोक में प्रिय

कविश्रेष्ठ - कवियों में श्रेष्ठ

3. कर्मधारय समास

जिस तत्पुरुष समास के समस्त पद समान रूप से प्रधान हो , तथा विशेष्य - विशेषण भाव को प्राप्त होते हैं। उनके लिंग , वचन भी समान हो वहां कर्मधारय समास होता है।

आसानी से समझे तो जिस समस्त पद का उत्तर पद प्रधान हो तथा पूर्वपद व उत्तरपद में उपमान - उपमेय तथा विशेषण -विशेष्य संबंध हो कर्मधारय समास कहलाता है।

पहला व बाद का पद दोनों प्रधान हो और उपमान - उपमेय या विशेषण विशेष्य से संबंध हो

अधमरा - आधा है जो मरा

महादेव - महान है जो देव

प्राणप्रिय - प्राणों से प्रिय

मृगनयनी - मृग के समान नयन

विद्यारत्न - विद्या ही रत्न है

चंद्रबदन - चंद्र के समान मुख

श्यामसुंदर - श्याम जो सुंदर है

क्रोधाग्नि - क्रोध रूपी अग्नि

नीलकंठ - नीला है जो कंठ

4. द्विगु समास

जिस समस्त पद का पहला पद (पूर्वपद) संख्यावाचक विशेषण हो वह द्विगु समास कहलाता है। द्विगु समास दो प्रकार के होते हैं १ समाहार द्विगु तथा २ उपपद प्रधान द्विगु समास।

नवरात्रि - नवरात्रियों का समूह

सप्तऋषि - सात ऋषियों का समूह

पंचमढी - पांच मणियों का समूह

त्रिनेत्र - तीन नेत्रों का समाहार

अष्टधातु - आठ धातुओं का समाहार

तिरंगा - तीन रंगों का समूह

सप्ताह - सात दिनों का समूह ।

5. द्वंद समास

द्वंद समास जिस समस्त पदों के दोनों पद प्रधान हो , तथा विग्रह करने पर 'और' , ' अथवा' , 'या' , 'एवं' लगता हो वह द्वंद समास कहलाता है।

अन्न - जल = अन्न और जल

नदी - नाले = नदी और नाले

धन - दौलत = धन दौलत

मार-पीट = मारपीट

आग - पानी = आग और पानी

गुण - दोष = गुण और दोष

पाप - पुण्य = पाप या पुण्य

ऊंच - नीच = ऊंच या नीचे ।

6. बहुव्रीहि समास

जिस पद में कोई पद प्रधान नहीं होता दोनों पद मिलकर किसी तीसरे पद की ओर संकेत करते हैं उसमें बहुव्रीहि होता है।

बहुव्रीहि समास में आए पदों को छोड़कर जब किसी अन्य पदार्थ की प्रधानता हो तब उसे बहुव्रीहि समास कहते हैं। जिस समस्त पद में कोई पद प्रधान नहीं होता , दोनों पद मिलकर किसी तीसरे पद की ओर संकेत करते हैं , उसमें बहुव्रीहि समास होता है। जैसे -

नीलकंठ - नीला है कंठ जिसका अर्थात् शिव इस समास के पदों में कोई भी पद प्रधान नहीं है , बल्कि पूरा पद किसी अन्य पद का विशेषण होता है।

चतुरानन - चार है आनन जिसके अर्थात् ब्रह्मा

चक्रपाणि - चक्र है पाणी में जिसके अर्थात् विष्णु

चतुर्भुज - चार है भुजाएं जिसकी अर्थात् विष्णु

पंकज - पंक में जो पैदा हुआ हो अर्थात् कमल

वीणापाणि - वीणा है कर में जिसके अर्थात् सरस्वती

लंबोदर - लंबा है उद जिसका अर्थात् गणेश।

अभ्यास कार्य

प्रश्न 1 निम्नलिखित समस्त पदों का समास विग्रह करें और भेद का नाम भी लिखिए।

पीतांबर	प्रतिदिन
सुबह शाम	गुल्ली डंडा
देशभक्ति	घुड़सवार
विचार मग्न	असंभव
लाभ हानि	हरि कीर्तन
बेसहारा	महात्मा
बंधन मुक्त	नमक मिर्च
अनपढ़	दुख दर्द

प्रश्न 2- दिए गए समास विग्रहों से समस्त पद बनाइए तथा समास का नाम भी लिखिए।

पाठ के लिए शाला
ध्यान से मग्न
भूख से मरा
देश निकाला
उद्योगपति
आनंद में मग्न
माल के लिए गोदाम
गायों के लिए शाला
आज्ञा के अनुसार
राजनीति का ज्ञाता
रोग से मुक्त
जेब के लिए घड़ी

प्रेम से आतुर
जन्म से अंधा
गिरी में प्रवेश
पर्ण की बनी कुटी
बैल की गाड़ी
विद्या से हिन ।

चित्र वर्णन:-

चित्र को देखकर अपने मन में उभरे विचारों को 25 - 30 शब्दों में लिखिए।



MATHS

(COMPARING QUANTITIES)

GENERAL OBJECTIVES

- 1.Students will be able to convert the fractions into percentages and percentages into fractions.
2. Students will be able to express the ratio as percentages.
- 3.Students will be able to find the increase/ decrease percentages, profit / loss percent
- 4.Students will be able to calculate the simple interest of a given data.

<https://www.bing.com/videos/search?view=detail&mid=4E9396CD3C8B2754B8754E9396CD3C8B2754B875&q=videos+on+chapter-+comparing+quantities+class+7+maths&shtp=GetUrl&shid=8be0a7c0-a8ce-4fdb-ad2b-3abc8ce476d7&shtk=TWF0aHMgO29tcGFvaW5nIFF1YW50aXRpZXMgcGFvdCAxIChJbnRyb2R1Y3Rpb24pIENCU0UgO2xhc3MgNyBNYXRoZW1hdGljcyBWSUk%3D&shdk=TWF0aHMgO29tcGFvaW5nIFF1YW50aXRpZXMgcGFvdCAxIChJbnRyb2R1Y3Rpb24pIENCU0UgO2xhc3MgNyBNYXRoZW1hdGljcyBWSUk%3D&shhk=8q7ifNjsAh7j%2B5uFS4eZVTZ%2F8ZEIkKo%2BEnBqYYBs6bE%3D&form=VDSHOT&shth=OSH.jXjUD3w288hsnIkiptkCMQ>

RATIO

The ratio a is to b as is the fraction a / b , and it is written as $a : b$.

To compare different ratios, firstly convert fractions into like fractions. If like fractions are equal, then the given ratios are said to be equivalent.

e.g. To check $1 : 2$ and $2 : 3$ are equivalent.

$$\frac{1}{2} = \frac{1 \times 3}{2 \times 3} = \frac{3}{6}; \quad \frac{2}{3} = \frac{2 \times 2}{3 \times 2} = \frac{4}{6}$$
$$\therefore \frac{3}{6} < \frac{4}{6} \text{ which means } \frac{1}{2} < \frac{2}{3}$$

Therefore, the ratio $1 : 2$ is not equivalent to the ratio $2 : 3$.

To compare two quantities, units must be the same.

PROPORTION

If the two ratios are equal, the four quantities are called in proportion.

$$a : b = c : d \Rightarrow a : b :: c : d.$$

Percentage-Another way of Comparing Quantities

Percentages are numerators of fractions with denominator 100. They are used for comparisons.

Meaning of Percentage

Percent means 'per hundred'. It is represented by the symbol % and means hundredths too.

Thus, 1% means 1 out of hundred or one-hundredths. It can be written as:

$$1\% = 1 / 100 = 0.01$$

Converting Fractional Numbers to Percentage

Fractional numbers can have different denominators. To compare fractional numbers we need a common denominator and it is more convenient to compare if the denominator is 100. So, we convert the fraction to percentages.

Percentages related to proper fractions are less than 100 whereas percentages related to improper fractions are more than 100.

Converting Decimals to Percentage

We multiply the decimal by 100 and affix percentage symbol.

Ratios to Percents

Sometimes, parts are given to us in the form of ratios and we need to convert those to percentage.

Increase or Decrease as Percent

There are times when we need to know what the increase in a certain quantity or decrease in it is as percent.

For example, if the population of a state is increased from 5,50,000 to 6,05,000, this could more clearly be understood if written as:

The population is increased by 10%.

$$\text{Percentage increase (or decrease)} = \frac{\text{Amount of change (increase or decrease)}}{\text{Original amount (or base)}} \times 100\%$$

- Fractions are converted to percentages by multiply the fraction by 100 and write % sign
e.g. $1 / 4 = 1 / 4 \times 100 = 25\%$
- Decimals are converted to percentages by multiply the decimal number by 100 and shift the decimal point two places to the right side and write % sign.
e.g. $2.42 \times 100 = 242 \%$

Cost Price: The buying price of an item is known as its cost price written in short as CP.

Selling Price: The price at which we sell an item is known as the selling price or in short SP.

Naturally, it is better if we sell the item at a higher price than our buying price.

Profit or Loss: We can decide whether the sale was profitable or not depending on the CP and SP.

If $CP < SP$ then we have gained some amount, that is, we made a profit, **profit = $SP - CP$**

If $CP = SP$ then we are in a **no profit no loss situation**

If $CP > SP$ then we have lost some amount, **Loss = $CP - SP$** .

The profit or loss we find can be converted to a percentage. It is always calculated on the CP.

Charge has given on Borrowed Money or Simple Interest

Principal: The money borrowed is known as **sum borrowed or principal**.

Interest: We have to pay some extra money (or charge) to the bank for the money being used by us for some time. This is known as **interest**.

Amount: We can find the amount we have to pay at the end of the year by adding the above two. That is.

Amount = Principal + Interest = $P + I$

Profit % = $\text{Profit} / CP \times 100$

Loss % = $\text{Loss} / CP \times 100$

$$\text{Simple Interest} = \frac{\text{Principal} \times \text{Rate} \times \text{Time}}{100}$$

Amount = Principal + Interest

$$\text{Percentage Change} = \frac{\text{Amount of change}}{\text{Original Amount or Base}} \times 100$$

WORKSHEET

Q1-10- 1 mark each

15-18-3 Mark each

Q1.Find the ratio of:

(a) 5 km to 400 m

(b) 2 hours to 160 minutes

Q2.State whether the following ratios are equivalent or not?

(a) 2 : 3 and 4 : 5

(b) 1 : 3 and 2 : 6

Q3Compare the following ratios:

3 : 4, 5 : 6 and 3 : 8

Q4.State whether the following ratios are proportional or not:

(i) 20 : 45 and 4 : 9

(ii) 9 : 27 and 33 : 11

Q5.Find the mean proportional between 9 and 16.

Q6.Find:

(i) 36% of 400

(ii) 162 / 3% of 32

Q7. What per cent of 40 kg is 440 g?

Q8. Convert each of the following into the decimal form:

(a) 25.2%

(b) 0.15%

(c) 25%

Q9. What per cent of

(a) 64 is 148.48?

(b) 75 is 1225?

Q10. A machine costs ₹ 7500. Its value decreases by 5% every year due to usage. What will be its price after one year?

Q11. What sum of money lent out at 12 per cent p.a. simple interest would produce ₹ 9000 as interest in 2 years?.

Q12. Rashmi obtains 480 marks out of 600. Rajan obtains 560 marks out of 700. Whose performance is better?

Q13. ₹ 9000 becomes ₹ 18000 at simple interest in 8 years. Find the rate per cent per annum.

Q14. The cost of an object is increased by 12%. If the current cost is ₹ 896, what was its original cost

REAL LIFE EXAMPLES

Q15. Radhika borrowed ₹ 12000 from her friends. Out of which ₹ 4000 were borrowed at 18% and the remaining at 15% rate of interest per annum. What is the total interest after 3 years?

Q16. Bhavya earns ₹ 50,000 per month and spends 80% of it. Due to pay revision, her monthly income increases by 20% but due to price rise, she has to spend 20% more. Find her new savings.

HOTS

Q17. The simple interest on a certain sum at 5% per annum for 3 years and 4 years differ by ₹ 82. Find the sum.

Q18. Rajan's monthly income is 20% more than the monthly income of Sarita. What per cent of Sarita's income is less than Rajan's monthly income?

ACTIVITY

- ❖ Ankita made a table top of 100 different coloured tiles. She counted 16 blue tiles, 33 red tiles, 23 yellow tiles, 28 green tiles separately. Put the above information into tabular

form and find out the fraction and percentages of coloured tiles.

SCIENCE

Chapter- 12 Reproduction In Plants

Objective: Students are able to

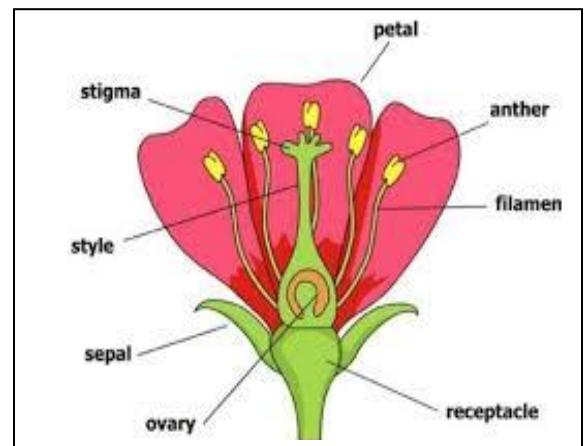
- Describe the mode of sexual reproduction in plants
- Explain the process of fruit and seed formation
- To explain the importance of seed dispersal

Video link: https://youtu.be/jN_LpaWUOm4

<https://youtu.be/bwCpQflmQG4>

Sexual Reproduction in Plants

- Sexual reproduction in plants occurs through the fusion of gametes, which eventually gives rise to seeds that develop into the new plant.
- Flowers are the parts of the plant involved in sexual reproduction.
- The male gamete i.e. pollen grains are produced by anthers while the female gamete i.e. ovule is produced by pistils.
- The male and female gametes meet due to pollination, fuse by fertilization and give rise to a new plant by fruit and seed formation.



Pollination

- Pollination is the process of transferring pollen grains from the anther of the flower to the stigma of the flower.

Zygote

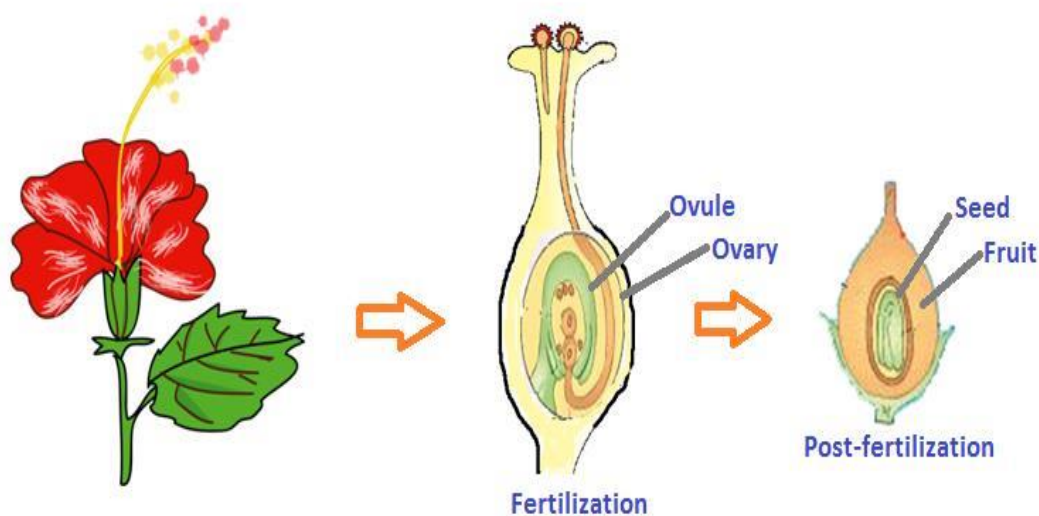
- In sexual reproduction a male and a female gamete fuse to form a zygote.
- This fusion is called as fertilization and the cell formed out of the fusion is called as a zygote.

Embryo

- The zygote further develops to form the embryo.
- In Plants, the embryo further gives rise to shoot system and root system.

Fruits and Seed Formation

- In plants, post fertilisation, the ovary develops into a fruit and other parts of the flower fall off.
- The ripened ovary forms the fruit.
- The ovules form the seeds.



Seed Dispersal

- Seeds and fruits of plants are dispersed away by wind, water and animals.
- The seeds show different characteristics depending on their dispersing agent.

Wind- Seeds are winged and light to get carried by the wind. eg: drumstick.

Water- These seeds or fruits normally develop the ability of floating in the form of fibrous or spongy outer coat, eg: coconut.

Animals- Spiny seeds with hooks that are attached to the animal body and are hence carried to distant places. Eg: Xanthium

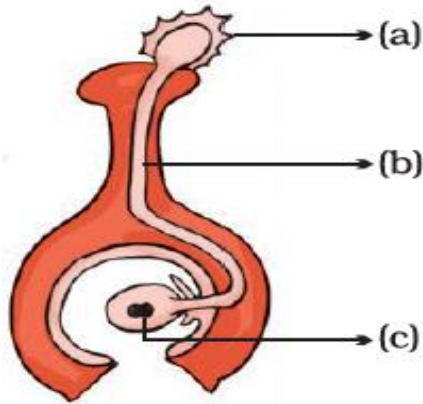
ASSIGNMENT

- Q1. The reproductive part of a plant is the (1M)
- leaf
 - stem
 - root
 - flower
- Q2. The process of fusion of the male and the female gametes is called (1M)
- fertilisation
 - pollination
 - reproduction
 - seed formation
- Q3. Mature ovary forms the (1M)
- seed
 - stamen
 - pistil
 - fruit
- Q4. The fusion of male and female gametes is called (1M)
- ovulation
 - population
 - pollination
 - fertilisation
- Q5. Differentiate between (3M)

- (a) Self-pollination and cross-pollination
- (b) Unisexual and bisexual flower
- (c) Fragmentation and budding

Q6. How does the process of fertilisation take place in flowers? (3M)

Q7. In the Figure below label the parts marked (a), (b) and (c). (3M)



Q8. Coconut is a large and heavy fruit. How is it adapted for dispersal by water? (3M)

ACTIVITY

1. Take a mustard/china rose/petunia flower and separate its reproductive parts. Study the various parts of a stamen and pistil.
2. Why flowers are generally so colourful and fragrant. Is it to attract insects? Find out and discuss in class.

SOCIAL STUDIES

Chapter – 08 History

Devotional Path to the Divine

Objectives

- highlight the major religious ideas and practices that began during this period
 - understand how Kabir challenged formal religions
 - illustrate how traditions preserved in texts and oral traditions are used to reconstruct history
-

VIDEO LINK : - www.youtube.com/watch?v=ubBOwof7vYI

Islam and Sufism:

- (i) Sufis were Muslim mystics. They rejected outward religiosity and emphasized love and devotion to God and compassion towards all fellow human beings.
- (ii) Islam propagated strict monotheism or submission to one God.
- (iii) It also rejected idol worship and considerably simplified rituals of worship into collective prayers.
- (iv) At the same time, Muslim scholars developed a holy law called Shariat. The Sufis often rejected the elaborate rituals and codes of behaviour demanded by Muslim religious scholars.
- (v) Like the saint-poets, the Sufis too composed poems expressing their feelings, and a rich literature in prose, including anecdotes and fables. Among the great Sufis of Central Asia were Ghazzali, Rumi and Sadi.
- (vi) Like the Nathpanthis, Siddhas and Yogis, the Sufis too believed that the heart can be trained to look at the world in a different way.

- They developed elaborate methods of training using zikr (chanting of a name or sacred formula), contemplation (deep reflective thought), sama (singing), raqs (dancing), discussion of parables (a simple story used to illustrate a moral or spiritual lesson), breath control, etc. under the guidance of a master or pir.
- Thus, emerged the silsilas, a genealogy of Sufi teachers, each following a slightly different method (tariqa) of instruction and ritual practice.

(vii) The Chishti silsilah was among the most influential orders. It had a long line of teachers like Khwaja Muinuddin Chishti of Ajmer, Qutbuddin Bakhtiar Kak of Delhi, Baba Farid of Punjab, Khwaja Nizamuddin Auliya of Delhi and Bandanawaz Gisudaraz of Gulbarga.

(viii) The Sufi masters held their assemblies in their khanqahs or hospices.

Devotees of all descriptions including members of the royalty and nobility, and ordinary people flocked to these khanqahs.

(ix) They discussed spiritual matters, sought the blessings of the saints in solving their worldly problems, or simply attended the music and dance sessions.

(x) Often people attributed Sufi masters with miraculous powers that could relieve their illnesses and troubles. The tomb of a Sufi saint became a place of pilgrimage to which thousands of people of all faiths thronged.

New Religious Developments in North India:

(i) The period after the thirteenth century saw a new wave of the bhakti movement in north India. This was an age when Islam, Brahmanical Hinduism, Sufism, various strands of bhakti, and the Nathpanths, Siddhas and Yogis influenced one another.

(ii) Some of them like Kabir and Baba Guru Nanak rejected all orthodox religions. Others like Tulsidas and Surdas accepted existing beliefs and practices but wanted to make these accessible to all.

(iii) Tulsidas conceived of God in the form of Rama. Tulsidas's composition, the Ramcharitmanas, written in Awadhi (a language used in eastern Uttar Pradesh), is important both as an expression of his devotion and as a literary work.

(iv) Surdas was an ardent devotee of Krishna. His compositions, compiled in the Sur sagara, Surasaravali and Sahitya Lahari, express his devotion.

(v) Also contemporary was Shankaradeva of Assam (late fifteenth century) who emphasised devotion to Vishnu, and composed poems and plays in Assamese. He began the practice of

setting up namghars or houses of recitation and prayer, a practice that continues to date.

(vi) This tradition also included saints like Dadu Dayal, Ravidas and Mirabai.

Mirabai was a

Rajput princess married into the royal family of Mewar in the sixteenth century. Mirabai became a disciple of Ravidas, a saint from a caste considered "untouchable". She was devoted to Krishna and composed innumerable bhajans expressing her

intense devotion.

His songs also openly challenged the norms of the “upper” castes and became popular with the masses in Rajasthan and Gujarat.

(vii) A unique feature of most of the saints is that their works were composed in regional languages and could be sung.

- They became immensely popular and were handed down orally from generation to generation.
- Usually the poorest, most deprived communities and women transmitted these songs, often adding their own experiences.

A Closer Look: Kabir:

(i) Kabir, who probably lived in the fifteenth-sixteenth centuries, was one of the most influential saints. He was brought up in a family of Muslim julahas or weavers settled in or near the city of Benares (Varanasi).

(ii) We get to know of his ideas from a vast collection of verses called *sakhis* and *padis* said to have been composed by him and sung by wandering *bhajan* singers. Some of these were later collected and preserved in the *Guru Granth Sahib*, *Panch Vani* and *Bijak*.

(iii) Kabir's teachings were based on a complete rejection of the major religious traditions. His teachings openly ridiculed all forms of external worship of both Brahmanical Hinduism and Islam, the pre-eminence of the priestly classes and the caste system.

(iv) The language of his poetry was a form of spoken Hindi widely understood by ordinary people. He also sometimes used cryptic language, which is difficult to follow.

(v) Kabir believed in a formless Supreme God and preached that the only path to salvation was through *bhakti* or devotion. Kabir drew his followers from among both Hindus and Muslims.

A Closer Look: Baba Guru Nanak:

(i) Guru Nanak (1469-1539), Born at Talwandi (Nankana Sahib in Pakistan), he travelled widely before establishing a centre at Kartarpur (Dera Baba Nanak on the river Ravi).

(ii) Irrespective of their former creed, caste or gender, his followers ate together in the common kitchen (langar). The sacred space thus created by Guru Nanak was known as dharmsal. It is now known as Gurdwara. Before his death in 1539, Guru Nanak appointed one of his followers as his successor. His name was Lehna but he came to be known as Guru Angad, signifying that he was a part of Guru Nanak himself.

(iii) Guru Angad compiled the compositions of Guru Nanak, to which he added his own in a new script known as Gurmukhi. The three successors of Guru Angad also wrote _____ under _____ the name of "Nanak" and all of their compositions were compiled by Guru Arjan in 1604.

(iv) To this compilation were added the writings of other figures like Shaikh Farid, Sant Kabir, Bhagat Namdev and Guru Tegh Bahadur. In 1706 this compilation was authenticated by his son and successor, Guru Gobind Singh. It is now known as Guru Granth Sahib, the holy scripture of the Sikhs.

(v) By the beginning of the seventeenth century, the town of Ramdaspur (Amritsar) had developed around the central Gurdwara called Harmandir Sahib (Golden Temple). It was virtually self-governing and modern historians refer to the early seventeenth century Sikh community as 'a state within the state'.

(vi) The Mughal emperor Jahangir looked upon them as a potential threat and he ordered the execution of Guru Arjan in 1606.

(vii) The Sikh movement began to get politicized in the seventeenth century, a development which culminated in the institution of the Khalsa by Guru Gobind Singh in 1699. The community of the Sikhs, called the Khalsa Panth, became a political entity.

(viii) He himself used the terms nam, dan and insan for the essence of his teaching, which actually meant right worship, welfare of others and purity of

f conduct.

(ix) His teachings are now remembered as nam-japna, kirt-karna and vand-chhakna, which
also underline the importance of right belief and worship, honest living, and helping others.

WORKSHEET

1. What were the major beliefs and practices of the Sufis? (4)
2. What do you mean by Khanqahs? What purpose did it serve? (2)
3. Name any two great Sufis of Central Asia. (1)
4. List out the major ideas expressed by Kabir. How did he express these? (4)
5. Describe the major teachings of Baba Guru Nanak. (4)
6. What did the terms 'nam', 'dan' and 'isnan' mean? (2)

Match the following:

The Buddha	– namghar
Shankaradeva	– worship of Vishnu
NizamuddinAuliya	– questioned social differences
Nayanars	– Sufi saint
Alvars	– worship of Shiva

Fill in the blanks:

- (a) Shankara was an advocate of.....
- (b) Ramanuja was influenced by the
- (c), and were advocates of Virashaivism.
- (d) was an important centre of the Bhakti tradition in Maharashtra.

Activity: - Make a booklet / PowerPoint presentation on Sufism.

विषय - संस्कृत

पुनरावृत्ति (पाठ -6, 8,11)

Link-

<https://youtu.be/ThfzBgOhDY>,<https://youtu.be/9gJVpJCGAXY><https://youtu.be/HnUdzTPUrv4>

आलस्यं हि मनुष्याणां शरीरस्थो महान् रिपुः ।
नास्त्युद्यमसमो बन्धुः कृत्वा यं नावसीदति ॥1॥

मनुष्य के शरीर में रहने वाला आलस्य ही मनुष्य का सबसे महान शत्रु होता है, तथा परिश्रम जैसा कोई मित्र नहीं होता, क्योंकि परिश्रम करने वाला व्यक्ति कभी दुखी नहीं होता, जबकि आलस्य करने वाला व्यक्ति सदैव दुखी रहता है।

श्वः कार्यमद्य कुर्वीत पूर्वाह्ने चापराह्लिकम् ।
नहि प्रतीक्षते मृत्युः कृतमस्य न वा कृतम् ॥2॥

शब्दार्थ → श्वः → कल (kalam) , कार्यमद्य → कार्यम् + अद्य → कार्य को आज
 कुर्वीत → करें , पूर्वाह्ने → दोपहर से पहले , आपराधिकम् → च + आपराधिकम्
 → और दोपहर का , न → नहीं , हि → निश्चित रूप से , प्रतीक्षते → प्रतीक्षा
 करती हैं । कृतम् → किया गया , अस्थ → यह , वा → अथवा
 अन्वयः → श्वः कार्यम् अद्य कुर्वीत , आपराधिकं च पूर्वाह्ने (कुर्वीत) । मृत्युः
 न हि प्रतीक्षते । अस्थ कृतं न वा कृतम् ।
 अर्थान् → आने वाले कल का कार्य आज करें तथा आ दोपहर का कार्य
 सुबह (करें) । मृत्यु निश्चित रूप से प्रतीक्षा नहीं करती हैं ।
 कार्य किया गया अथवा नहीं ।

सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयात् एष धर्मः सनातनः ॥३॥

प्रियं च नानृतं ब्रूयात् एष धर्मः सनातनः ॥३॥

शब्दार्थ → ब्रूयात् → बोलना चाहिए , सत्यमप्रियम् → सत्यम् + अप्रियम् →
 अप्रिय सत्य , च → और , नानृतं → न + अनृतं → असत्य (झूठ) नहीं ,
 एषः → यह , सनातनः → शाश्वत , सदा से चला आ रहा है ।

अन्वयः → सत्यं ब्रूयात् , प्रियं ब्रूयात् । अप्रियं सत्यं न ब्रूयात् । प्रियं च अनृतं
 न ब्रूयात् । एषः सनातनः धर्मः (अस्ति) ।

सरलार्थ → सत्य बोलना चाहिए , प्रिय बोलना चाहिए । अप्रिय सत्य
 नहीं बोलना चाहिए । और प्रिय असत्य नहीं बोलना चाहिए ।
 यह (ही) सनातन धर्म है ।

सर्वदा व्यवहारे स्यात् औदार्यं सत्यता तथा ।

ऋजुता मृदुता चापि कौटिल्यं न कदाचन ॥4॥

शब्दार्थ → सर्वदा → हमेशा, स्यात् → हो, औदार्यम् → उदारता, तथा → वैसे, उस प्रकार
ऋजुता → सरलता, मृदुता → कोमलता, च → और, अपि → भी,
कौटिल्यं → टेढ़ापन (wickedness), कदाचन → कभी नहीं, न → नहीं
अन्वयः → व्यवहारे सर्वदा औदार्यं सत्यता तथा ऋजुता मृदुता च अपि
स्यात्, कदाचन कौटिल्यं न स्यात् ।

सरलार्थ → (मनुष्य के) व्यवहार में हमेशा उदारता, सत्यता (उसी प्रकार)
सरलता और कोमलता भी हों । कुटिलता कभी नहीं हो ।

श्रेष्ठं जनं गुरुं चापि मातरं पितरं तथा ।

मनसा कर्मणा वाचा सेवेत सततं सदा ॥5॥

शब्दार्थ → श्रेष्ठं → सज्जन, जन → लोग, गुरुं → गुरु, चापि → (च + अपि)
और भी, तथा → उस प्रकार, मनसा → मन से, कर्मणा → कर्म से,
वाचा → वाणी से, सततं → निरंतर (लागतार)

अन्वयः → श्रेष्ठं जनं गुरुं मातरं पितरं च अपि सदा मनसा
कर्मणा तथा वाचा सततं सेवेत ।

सरलार्थ → सज्जन, गुरुजन और माता-पिता की भी
हमेशा मन से, कर्म से उसी प्रकार वाणी से निरंतर सेवा करनी
चाहिए ।

मित्रेण कलहं कृत्वा न कदापि सुखी जनः ।

इति ज्ञात्वा प्रयासेन तदेव परिवर्जयेत् ॥6॥

शब्दार्थ → मित्रेण → मित्र के साथ, कलहं → झगड़ा, कृत्वा → करके, न → नहीं,
कदापि → कभी-भी, ज्ञात्वा → जानकर, तदेव → तद् + एव → वह ही, उसे
परिवर्जयेत् → टाल दें ।

अन्वयः → मित्रेण (सह) कलहं कृत्वा जनः कदापि सुखी न भवति ।
इति ज्ञात्वा तदेव प्रयासेन परिवर्जयेत् ।

सरलार्थ → मित्र के साथ झगड़ा करके (कॉर्ड) व्यक्ति कभी भी
सुखी नहीं होगा । यह जानकर उसे (झगड़े को) प्रयास
करने से टाल (छोड़) दें ।

1.

एकपदेन उत्तरत-

- (क) अस्माकं ध्वजे कति वर्णाः सन्ति?
- (ख) त्रिवर्णे ध्वजे शक्त्याः सूचकः कः वर्णः?
- (ग) अशोकचक्रं कस्य द्योतकम् अस्ति?
- (घ) त्रिवर्णः ध्वजः कस्य प्रतीकः?

2.

समुचितमेलनं कृत्वा लिखत-

क

केशरवर्णः
हरितवर्णः
अशोकचक्रम्
त्रिवर्णः ध्वजः
त्रिवर्णध्वजस्य स्वीकरणं

ख

प्रगतेः न्यायस्य च प्रवर्तकम्।
22 जुलाई 1947 तमे वर्षे जातम्।
शौर्यस्य त्यागस्य च सूचकः।
सुषमायाः उर्वरतायाः च सूचकः।
स्वाधीनतायाः राष्ट्रगौरवस्य च प्रतीकः।

3.

प्रश्नानाम् उत्तराणि एकपदेन लिखत-

- (क) वृक्षे का प्रतिवसति स्म?
(ख) वृक्षस्य अधः कः आगतः?
(ग) गजः केन शाखाम् अत्रोटयत्?
(घ) काष्ठकूटः चटकां कस्याः समीपम् अनयत्?
(ङ) मक्षिकायाः मित्रं कः आसीत्?

4.

मञ्जूषातः क्रियापदानि चित्वा रिक्तस्थानानि पूरयत-

करिष्यामि गमिष्यति अनयत् पतिष्यति स्फोटयिष्यति त्रोटयति

- (क) काष्ठकूटः चञ्च्वा गजस्य नयने ।
(ख) मार्गे स्थितः अहमपि शब्दं ।
(ग) तृषार्तः गजः जलाशयं ।
(घ) गजः गर्ते ।
(ङ) काष्ठकूटः तां मक्षिकायाः समीपं ।
(च) गजः शुण्डेन वृक्षशाखाः ।

5.

कोष्ठकात् उचितं पदं चित्वा रिक्तस्थानानि पूरयत-

- (क) बालिका मधुरं गायति। (एकम्, एका, एकः)
(ख) कृषकाः कृषिकर्माणि कुर्वन्ति। (चत्वारः, चतस्रः, चत्वारि)
(ग) पत्राणि सुन्दराणि सन्ति। (ते, ताः, तानि)
(घ) धेनवः दुग्धं । (ददाति, ददति, ददन्ति)
(ङ) वयं संस्कृतम् । (अपठम्, अपठन्, अपठाम)