

PRUDENCE

BOARD OF EDITORS



A Textbook prescribed by S.R.T.M University, Nanded as per CBCS Pattern

PRUDENCE

**Ability Enhancement Compulsory Course (AECC)
for English Communication**

**A Textbook
Prepared as per CBCS Pattern for UG Second Year**

**Prescribed by
Swami Ramanand Teerth Marathwada University, Nanded
Maharashtra, India**

Board of Editors

Dr Mahesh M Nivargi (Chief Editor)

Dr Manisha B Gahelot

Dr Prashant M Mannikar





MACMILLAN

© Macmillan Publishers India Private Ltd, 2019 & The Registrar,
SRTM University, Nanded, M S

All rights reserved under the copyright act. No part of this publication may be reproduced, transcribed, transmitted, stored in a retrieval system or translated into any language or computer language, in any form or by any means, electronic, mechanical, magnetic, optical, chemical, manual, photocopy or otherwise without the prior permission of the copyright owner. Any person who does any unauthorised act in relation to this publication may be liable to criminal prosecution and civil claims for damages.

Prudence, A Textbook of Ability Enhancement Compulsory Course (AECC) for English Communication, developed as per CBCS Pattern and prescribed by Swami Ramanand Teerth Marathwada University, Nanded for UG Second Year

First published 2020

MACMILLAN PUBLISHERS INDIA PRIVATE LIMITED

Delhi Bengaluru Chennai Kolkata Mumbai
Ahmedabad Bhopal Chandigarh Coimbatore
Cuttack Guwahati Hyderabad Jaipur Lucknow Madurai
Nagpur Patna Pune Thiruvananthapuram Visakhapatnam

ISBN: 978-9386263469

Published by Macmillan Publishers India Private Ltd,
21, Patullos Road, Chennai 600002, India

Printed at Shree Maitrey Printech Pvt. Ltd., Noida

This book is meant for educational and learning purposes. The author(s)/ editor(s) of the book has/have taken all reasonable care to ensure that the contents of the book do not violate any copyright or other intellectual property rights of any person in any manner whatsoever. In the event the author(s) has/have been unable to track any source and if any copyright has been inadvertently infringed, please notify the publisher in writing for any corrective action.

Content Developers

Mr Nandkishor M Moghekar Unit I (A)
Assistant Professor, Nagnath Arts, Commerce and Science
College, Aundha Nagnath

Dr Mallikarjun B Karajgi Unit I (B)
Associate Professor, Smt. Sushiladevi Deshmukh Senior
College, Latur

Dr Manisha B Gahelot Unit II (A & B)
Professor, Department of English, People's College, Nanded

Dr Syed Nisar Karim Unit III (A)
Assistant Professor, Azad Mahavidyalaya, Ausa

Mrs Mamata K Jonipelliwar Unit III (B)
Assistant Professor, Baliram Patil College, Kinwat

Dr Datta G Sawant Unit IV (A)
Assistant Professor, Toshniwal Arts, Commerce and Science
College, Sengaon

Dr Vitthal G Gore Unit IV (B)
Assistant Professor, Shri Havagiswami Mahavidyalaya, Udgir

Dr Dnyaneshwar S Choudhari Unit V (A)
Assistant Professor, Maharashtra Mahavidyalaya, Nilanga

Dr Durgesh B Rawande Unit V (B)
Associate Professor, KKM College, Manwath

Dr Sanjay T Haibatpure Unit VI (A)
Assistant Professor, Pandit Deendayal Upadhyaya
Mahavidyalaya, Deoni

Mr Mohammad Nasiruddin Unit VI (B)
Assistant Professor, Shri Renukadevi Arts,
Commerce and Science College, Mahur

Contents

SEMESTER III

Unit I Fiction (Short story)

(A) The Model Millionaire 02
Oscar Wilde

(B) The Lost Child 11
Mulk Raj Anand

Unit II Poetry

(A) The Gift of India 20
Sarojini Naidu

(B) Desiderata 24
Max Ehrmann

Unit III Non-Fictional Prose

(A) At School 30
Subhas Chandra Bose

(B) The Flying Sikh 41
Milkha Singh

Unit IV Grammar/ Communication Skills

(A) Direct-Indirect Narration 52

(B) Writing for the Print Media 62

SEMESTER IV

Unit V Fiction (Short story)

(A) The Remorseful Sinner 71
Leo Tolstoy

(B) The Sniper 78
Liam O'Flaherty

(A) The Remorseful Sinner

Leo Tolstoy

About the Text

Leo Tolstoy's short stories often deal with his moral and spiritual teachings. Moreover, they are the reflections of his spiritual yearnings and religious enquiries. Likewise, this short spiritual tale exemplifies the archaic theme of 'sin, suffering and redemption'. It assumes the form of a parable to explain the Biblical preaching. Here, a person leads a life of sin and debauchery for full seventy years without ever letting remorse enter his soul for his deeds. Finally, when he falls critically ill, he repents for his sins and turns to the God seeking pardon. Perceiving the God as merciful and forgiving, Tolstoy's protagonist argues for his entry into Heaven. Tolstoy skilfully weaves together the Biblical stories to put forward his ideas on religion. Through his protagonist Tolstoy argues that if the nature of the God is merciful and loving, how can He turn away from heaven a fallible human being who is purged of his sins through remorse?

About the Author

Leo Tolstoy (1828-1910) was a Russian short story writer, playwright, philosopher, educationist and one of the greatest novelists in the world. He picks fresh pictures of nature, breathing with life and depicts the characters taken straight from reality. No other writer, living or dead, excels him in deeply probing human consciousness for its overt and covert motives. His great observational powers find their reflection in his surprisingly accurate descriptions of the minute details of everyday life. His works are viewed as the living symbol of the quest for life's meaning. He is often described as the master of realistic fiction for his highly appreciated works *War and Peace* (1869) and *Anna Karenina* (1877). Equally cherished are his works of shorter fiction like *The Death of Ivan Ilych*, *Hadji Murad* and *How Much Land Does a Man Need?*. He exerted a great influence through his philosophical writings upon the great leaders of the twentieth century like Mahatma Gandhi and Martin Luther King Jr.

The Remorseful Sinner

"And he said unto Jesus; Lord, remember me when you come into your Kingdom. And Jesus said to him, verily I say unto thee,

-I am- St. John the Evangelist, the beloved disciple of Christ.
 And the sinner rejoiced and said:
 - Now it is impossible not to admit me: Peter and David will let me in because they know human weakness and the mercy of God. And you will let me in because you have a lot of love in you. Wasn't that you, John the Evangelist, who wrote in his book that 'God is Love, and that anyone who doesn't love, doesn't know God?' Wasn't that you who, in his old age, told people just one word: "Brothers, love one another!" Would you now hate me and send me away? So renounce from what you said, or love me and let me into the Kingdom of Heaven.

And the gates of Heaven got open, and John hugged the repentant sinner and admitted him into the Kingdom of Heaven.

GLOSSARY

Verily: truly

Repent: express sorrow for wrongdoing

Accuser: a person who claims that someone has committed an offence or done something wrong

Apostle: disciple or missionary

Caiphas: the Jewish High Priest who, according to the Gospels, organised a plot to kill Jesus Christ

Prophet: seer or the one who is viewed as an inspired teacher or proclaimer of the will of God

The Wife of Uriah: Bathsheba, the wife of a soldier Uriah the Hittite

The Ammonites: the enemies fighting against King David

Evangelist: a person who seeks to convert others to Christianity through public preaching

Transgressions: offences

Renounce: state publicly that you no longer believe in God's love for mankind

SYNOPSIS

This parabolic tale begins with an epigraph from *The Bible's The Gospels of Luke*. The epigraph refers to an incident happened during the last moments in the life of Jesus Christ before his crucifixion. As the story from *The Gospels* state, there were two people crucified besides Jesus Christ for their crimes. They were the criminals bearing the charges of murder and theft. One of them rebukes the soldiers making fun of Jesus and warns them

of the consequences of punishing an innocent man like Jesus. In repentance, he begs pardon of Jesus Christ for his own crimes before being crucified. The dialogue reported in the epigraph takes place between the thief and Jesus Christ. The remorseful sinner, the thief, is assured by Jesus Christ that, as he has repented and begged pardon for his sins, he will surely get entry into the Kingdom of Heaven.

Tolstoy's story runs on a parallel theme of sin, suffering by remorse, and a final redemption by the merciful God. By quoting *The Gospels of Luke*, Tolstoy underlines the holiness of his argument that every sinner, if remorseful, has at least an opportunity, if not the right, to be pardoned for his sins. The unnamed sinner in the story lives for seventy years of his life without ever bothering about the ethics and morality of his deeds. In the gradual course of time, he falls ill and lays dying. In those last thoughts, he remembers all of his sins and his grievous moral errors. The guilt of his shameful misdeeds overwhelms him. A great sense of sorrow for his life of sin dawns upon him, leaving his soul bare to God. With humility, he begs God that his sins be forgiven. Equating himself with the thief from the Gospels, he appeals for forgiveness for his sins. Suddenly, the soul of the sinner is directly transported to the gates of heaven. He requests that his soul be allowed into Heaven. Though his plea is denied at first, he ultimately gets entry into heaven. Tolstoy argues through the short story that, the prerequisites for a sinner to be pardoned are only 'love towards the God' and 'faith in His mercy'. Tolstoy perceives God as ever kind, forgiving, and merciful. Thereby, he casts off an image of the God as wrathful and punishing.

At the gates of heaven, the sinner listens to the voice of the Accuser charging him of not doing a single good deed in his entire life. He listens to the stern voice of Peter, the first Apostle of Jesus Christ, denying him entry into heaven. Though disheartened, he sets forth the reasons for his petition. The sinner reminds Peter of his own wrongdoings despite the fact that he had listened to the teachings of Jesus Christ from his own lips. The sinner argues that if Peter, the Apostle, has committed errors, then he too is frail. He mentions an incident where Peter failed Jesus Christ. Peter was asked by Jesus Christ to stay awake and pray at night but he could not stay awake. Thus, he couldn't keep his word. He also reminds Peter of one more instance that occurred during the trial of Jesus Christ by Caiaphas, the Jewish High Priest. When

Jesus Christ was invited by the High Priest to the temple for his trials, Peter had followed him in the darkness. Peter was asked by the soldiers sitting by the fire in the courtyard of the temple if he too was with Jesus Christ. Fearful of the punishment, Peter had thrice denied ever knowing Jesus. Peter too had wept in guilt for betraying Jesus Christ. Even after failing and betraying Jesus Christ, Peter was pardoned for his sins. If Peter can have an entry into heaven despite disappointing Jesus Christ, then, the sinner questions, why should he be denied? Now Peter, the first Apostle, has no reason to deny his appeal. But there was no answer and the door to Heaven did not open.

The next voice to answer his knock is that of David, King of Israel. However, David, the King of the United Monarchy of Israel and Judah, objects to his entry into heaven. (It should be noted here that, this is the same David who fought against the giant Goliath in his childhood.). The petitioner begs for pity from King David. Upon outright rejection from him, he reminds King David how he too had once fallen from the grace of God for seducing Bathsheba, the wife of a poor soldier. Her husband Uriah, the Hittite, served in the army of King David. Bathsheba had conceived a child from King David. Upon knowing this, King David plotted to get her husband killed in the battle for Jerusalem by the swords of the enemies—the Ammonites. The petitioner reasons, that if his sins can be pardoned by God then why not his? David is silent. But the door to Heaven does not open.

The sinner knocks again and another Apostle, John the Evangelist, comes to the door and rejects his plea for entry into heaven. The sinner persists. He begs for entry saying that both Peter and King David know man's weaknesses therefore, they had no objections to his entry into heaven. John the Evangelist likewise should place no obstacle as he preaches love. John's teaching asks all god-fearing men to love each other. Then John, the sinner says, should embrace him rather than drive him away with hatred. Hearing this, John the Evangelist gives him entry into the Kingdom of Heaven.

The the sinner, the main character in the story argues with the Apostles and questions their judgment. Like a lawyer, he puts forward logical arguments to weigh his claims. It is notable that in this story the Apostles err in their judgment and the repentant sinner wins the grace of God through his arguments. This short

parable comes to the moral conclusion that love and grace are the true emblems of religion. Mercy far exceeds anger in heart of the God. Tolstoy brings out the notion of God's love and that true sorrow for sins committed is worthy of the grace God. He reminds the reader that 'God is Love, and that anyone who doesn't love, doesn't know God.' Tolstoy preaches mercy over anger and love over hatred.

EXERCISES

I. Answer the following questions in brief.

1. Describe the character of the sinner.
2. Which fallibilities of Peter, the Apostle are mentioned in the short story?
3. Why did King David fall from the grace of the God?
4. Write on the teachings of John, the Apostle.
5. What does Tolstoy emphasise with regard to God?

II. Answer the questions given below in about 300 words each.

1. Explain in detail the arguments of the sinner for his entry into heaven.
2. How does Tolstoy bring forth the image of God as merciful and loving?

III. Classroom activities.

1. Students are encouraged to listen to the recording of short stories online. This short story is also available in audio form on YouTube, search and listen carefully.
2. Organise a Role Play based on this short story.