
PRECIS WRITING- WORKBOOK

MAKE PRÉCIS OF THE FOLLOWING PASSAGES AND GIVE SUITABLE TITLE.

PARAGRAPH 1

Men and women are of equal rank but they are not identical. They are peerless pair being supplementary to one another, each helps the other so that without one the existence of the other cannot be conceived and, therefore it follows as a necessary corollary from these facts that anything that will impair the status of either of them will involve the equal ruin of them both. In framing any scheme of women's education this cardinal truth must be constantly kept in mind. Man is supreme in the outward activities of a married air and therefore it is in the fitness of things that he should have a greater knowledge thereof. On the other hand, noise life is entirely the sphere of woman and, therefore in domestic affairs, in the upbringing and education of children, woman ought to have more knowledge. Not that knowledge should be divided into water tight compartment's or that so that some branches of knowledge should be closed to anyone, but unless courses of instruction are based on discriminating appreciation of these basic principles, the fullest life of man and woman cannot be developed. Among the manifold misfortunes that may befall humanity, the loss of health is one of the severest. All the joys which life can give cannot outweigh the sufferings of the sick. Among the manifold misfortunes that may befall humanity, the loss of health is one of the severest. All the joys which life can give cannot outweigh the sufferings of the sick.

PARAGRAPH 2

Among the manifold misfortunes that may befall humanity, the loss of health is one of the severest. All the joys which life can give cannot outweigh the sufferings of the sick. Give the sick man everything and leave him sufferings and he will feel that half the world is lost to him. Lay him on a soft silken couch; he will nevertheless be under the pressure of his suffering while the miserable beggar, blessed with health, sleeps sweetly on the hard ground. Spend his table with dainty meals and choice drinks, and he will thrust back the hand that proffers them and every the poor man that thoroughly enjoys his dry crust. Surround him with the pomp of kings, let his chair be a throne and his crutch a world saving scepter, he will look with contemptuous eye on marble, on gold and on purple and would deem himself happy, could he enjoy, even was it under a thatched roof, health of the meanest of his servants.

PARAGRAPH 3

Machines have, in fact, become the salves of modern life. They do more and more work that human beings do not want to do themselves. Think for a moment of the extent to which machines do work for you. You wake, perhaps, to the hoot of a siren by a machine in a neighboring factory. You wash in water brought to you by the aid of machinery, heated by machinery and placed in basins for your convenience by a machine. You eat your breakfast quickly cooked for you by machinery, go to school in machines made for saving leg labour. And if you are lucky to be in a very modern school, you enjoy cinema where a machine teaches you or you listen to lessons broadcast by one of the most wonderful machines. So dependent has man become on machines that a

certain writer imagines a time when machines will have acquired a will of their own and become the master of men, doomed once more to slavery.



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PARAGRAPH 4

Certain people consciously or unconsciously cherish the desire that some part of their work and of their accomplishment will outlive their own individual life. The influence which they have exercised on the world in which they lived, the concern which they have built up, the books which they have written, the work they have laid as a part of some scientific edifice, whose completion they themselves will not live to see all such things inspire the people that some aspect of themselves will outlast their own personal existence, the artist bequeaths his pictures, the scholar his contribution of knowledge while poets and composers are primarily concerned that posterity shall take pleasure in their creations. Statesmen envisage that particular agreement in whose development they themselves had played a crucial part will preserve their names for future generations. People are not unconcerned for their posthumous reputation. Many an old person is distinctly preoccupied with this question and keeps a zealous watch to ensure that his achievement are properly quoted and recorded.

PARAGRAPH 5

Several times in the history of the world particular countries and cities or even small groups of people have attained a high degree of civilization. Yet none of these civilizations, important they were, have lasted and one of the reasons why they did not least was that they were confined to a very few people. They were like little oasis of civilization on deserts of barbarism. Now it is no good being civilized if everybody round about you is barbarous, or rather it is some good but it is very risky. For the barbarians are always liable to break in on you, and with their greater numbers and rude vigor scatter your civilization to the winds. Over and over again in history comparatively civilized people dwelling in cities have been conquered in this way by barbarians coming down from the hills and burning and killing and destroying whatever they found in the plains.

PARAGRAPH 6

We live in an age of great hurry and great speed. Men have lost their inward resources. They merely reflect. Like a set of mirrors, opinions which they get a little leisure, they turn to material diversions from outside rather than to inward resources. This internal vacuum is responsible for mental and nervous troubles. The cure for this is not so much treatment by medicine and surgery but a recovery of faith in the ultimate goodness, truth and the decency of things. If we are able to recover that faith, if we are able to live in this world with our consciousness centered in the intimacy of the spirit, many of the problems to which we are subject today may be overcome. Our people were regarded as aspiring after metaphysical insight, but we seem to forget that it never occurred to them to equate eternal life with either the surrender of the mind or the sacrifice of the body. When an Upanishad writer was asked to define what is meant by spiritual life. He gave the answer that it consists of the satisfaction of the mind, the abundance of tranquility of the spirit. Body, mind and spirit must be integrated and they must lead to a harmonious developed life. If we get that, we have life eternal.

PARAGRAPH 7

A keen sense of humor is the hall mark of culture. When a person can crack a joke on himself, he raises himself at one in the estimation of his friends. There are people who can throw jokes at others, but never take one thrown against themselves. This one way traffic is not really a high sense of good humor. It is the essence of hamper that there should be give and takes in the process good humor is often the test of tolerance. A fanatic is incapable of good humor. He is tearing others to pieces fearing of getting himself torn all the time. Good humor defeats itself. If there is malice in it, or is indulged in to hurt others. A joke should never hurt otherwise it is no joke at all. A joke should make the person who makes it and the person who has to take it, laugh together. That is why tolerance and culture are the sources of every good joke.

PARAGRAPH 8

Education ought to teach us how to be in love always and what to be in love with. The great things of history have been done by the great lovers, saints, men of science and artists, and the problem of civilization is to give every man a chance of being a saint, a man of science or an artist. But this problem cannot be solved unless men desire to be saints, men of science and artists. And if they are to desire that continuously they must be taught what it means to be these things. We think of the man of science, or the artist if not of the saint, as a being with peculiar gifts who exercises more precisely and incessantly perhaps, activities which we all ought to exercise. It is a commonplace belief that art has ebbed away out of our ordinary life, out of all the things which we use, and that it is practiced no longer recognize the aesthetic activity as an activity of the spirit and common to all men. We do not know that when a man makes anything he ought to make it beautiful for the sake of doing so, and that when a man buys anything he ought to demand beauty in it for the sake of that beauty in it for the sake of that beauty. We think of beauty if we think of it at all, as a mere source of pleasure, and therefore it means to us an ornament added to things for which we can pay extra as we choose. But neatly is not an ornament to life, or the things made by man. It is an essential part of both.

PARAGRAPH 9

The thing above all that a teacher should Endeavour to produce in his pupils if democracy is to survive, is the kind of tolerance that springs from an Endeavour to understand those who are different from ourselves. It is perhaps a natural impulse to view with horror and disgust all manners and customs different from those to such we are use. Ants and savages put strangers to death. And those who have never traveled either physically

or mentally find it difficult to tolerate the queer ways and outlandish beliefs of other nationals and other times other sees and other political parties. This kind of ignorant intolerance is the antithesis of civilized outlook and is one of the gravest dangers to which our over crowded world is exposed. The educational system, ought to be designed to correct it, but much too little is done in this direction at present. In every country nationalistic feeling is encouraged and school children are taught what they are only too ready to believe, that the inhabitants of other countries are morally and intellectually inferior to those of the country in which the school children happens to reside. In all this the teachers are not to blame. They are not free to teach as they would wish. It is they who know most intimately the needs of the young. It is they who through daily contact have come to care for them. But it is not they who decided what shall be taught or what the methods of instruction are to be.



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PARAGRAPH 10

Almost every country in the world believes that it has some special dispensation from Providence, that it is of the chosen people or race and that others, whether they are good or bad, are somewhat inferior creatures. It is extraordinary now this kind of feeling persists in all nations of East as well as of the West without exception. The nations of the East are strongly entrenched in their own ideas and convictions and sometimes in their own sense of superiority about certain matters. Anyhow in the course of the last two or three hundred years, they have received many knocks on the head and they have been humiliated, and they have been debased and they have been humiliated, and they have been debased and they have been exploited. And so, in spite of their feeling that they were superior in many ways, they were forced to admit that they could be knocked about and exploited. To some extent, this brought a sense of realism to them. There was also an attempt to escape from reality by saying that it was sad that we were not so advanced in material or technical things but that these were after all superficial things. Nevertheless we were superior in essential things, in spiritual things and moral values. I have no doubt that spiritual things and moral values are ultimately more important than other things, but the way one finds escape in the thought that one is spiritually superior simply because one is inferior in a material and physical sense, is surprising. It does not followed by any means. It is an escape from facing up the causes of one's degradation.

PARAGRAPH 11

Discipline is of the utmost importance in student life. If the young students do not obey their superiors and go without discipline, they will be deprived of much of the training they should have at this period and in future they will never be able to extract obedience from other sin the society. Society will never accept them as persons fit for commanding and taking up any responsible positions in life. So it is the bounder. Duty of all the students to observe discipline in the preparatory stage of their life. A college without discipline can never impart suitable education to students. The rule of discipline in the playground and the battle field as well plays a very important role. A team without discipline may not fare well in spite of good players for want of mutual understanding and cooperation. In any army everyone from the rank of the general down to the ranks of an ordinary soldier must observe discipline. In case a soldier does not obey his immediate superior the army becomes a rabble quite unfit for the achievement of the common ends of war. At first sight it may appear to us that discipline takes away individual liberty. But on analysis it is found that it does not do so, for liberty is not license. We find disciplined liberty at the root of all kinds of human happiness.

PARAGRAPH 12

India has witnessed great expansion of educational opportunities since the attainment of independence. However, the disabled children have not yet benefited in any substantial manner from the growth in educational facilities. Education of handicapped children, ultimately become more dependent and non productive. It is therefore believed that scarce national resources should not be wasted on them. Further, it has been our misconceived notion that the education of handicapped children requires highly specialized people and as such, it must essentially be very costly. Maybe, precisely for these wrong notions we have not been able to involve clinical and educational specialization programmers of training and education exclusively meant for handicapped children. It is encouraging to note that the new National Policy on Education has recommended the placement of such children in regular schools so as to provide them integrated education along with normal students. The integrated education will take care of the different needs of various categories and types of disabled children. The objective is to place the disabled children in ordinary schools for imparting education with the help of special teachers, aids and other resources. For fulfilling this objective an array of the necessary infrastructure by way of training of teachers, provision of equipment and book etc are some of the basic pre-requisition. Hopefully, the parents and their handicapped children will be greatly relieved when the latter are transferred to regular schools.

PARAGRAPH 13

One of the pleasantest things in the world is going on a journey but I like to go by myself. I can enjoy society in a room, but out of doors, nature is company enough for me. I am then never less alone than when alone. I cannot see the wit of walking and talking at the same time. When I am in the country, I wish to vegetate like the country. I am not for criticizing hedgerows and black cattle. I go out of town in order to forget the town and all that is in it. There are those who for this purpose go to watering places, and carry the metropolis with them. I like more elbow room and few encumbrances. I like solitude when I do not give myself up to it, for the sake of solitude, nor do I ask for a friend in my retreat. The soul of a journey is liberty, perfect livery to think, feel, and do just as one pleases we go on a journey chiefly to be free of all inconveniences, to leave ourselves behind. It is because I want a little breathing space to music on different matters, that I absent myself from the town for a while without feeling at a loss. The moment I am left to myself, instead of a friend to exchange the same stale topics over again, let me have a trace with this sort of impertinence. Give me the clear blue sky over my head and the green turf beneath my feet, a winging road before me and a three hour's march to dinner and then to thinking.

PARAGRAPH 14

Trees give shade for the benefit of others, and while they themselves stand in the sun and endure the scorching heat, they produce the fruit of which others profit. The character of good men is like that of trees. What is the use of this perishable body if no use is made of it for the benefit of mankind? Sandalwood, the more it is rubbed, the more scent does it yield. Sugarcane, the more it is peeled and cut up into pieces, the more juice does it produce. The men who are noble at heart do not lose their qualities even in losing their lives. What matters whether men praise them or not? What difference does it make whether they die at this moment or whether lives are prolonged? Happen what may, those who tread in the right path will not set foot in any other. Life itself is unprofitable to a man who does not live for others. To live for the mere sake of living one's life is to live the life of dog and crows. Those who lay down their lives for the sake of others will assuredly dwell forever in a world of bliss.

PARAGRAPH 15

It is physically impossible for a well-educated, intellectual, or brave man to make money the chief object of his thoughts just as it is for him to make his dinner the principal object of them. All healthy people like their dinners, but their dinner is not the main object of their lives. So all healthy minded people like making money ought to like it and enjoy the sensation of winning it; it is something better than money. A good soldier, for instance, mainly wishes to do his fighting well. He is glad of his pay—very properly so and justly grumbles when you keep him ten years without it—till, his main mission of life is to win battles, not to be paid for winning them. So of clergymen. The clergyman's object is essentially baptize and preach not to be paid for preaching. So of doctors. They like fees no doubt—ought to like them; yet if they are brave and well-educated the entire object. to their lives is not fees. They on the whole, desire to cure the sick; and if they are good doctors and the choice were fairly to them, would rather cure their patient and lose their fee than kill him and get it. And so with all the other brave and rightly trained men: their work is first, their fee second—very important always; but still second.

PARAGRAPH 16

English education and English language have done immense goods to India, inspite of their glaring drawbacks. The notions of democracy and self-government are the born of English education. Those who fought and died for mother India's freedom were nursed in the cradle of English thought and culture. The West has made contribution to the East. The history of Europe has fired the hearts of our leaders. Our struggle for freedom has been inspired by the struggles for freedom in England, America and France. If our leaders were ignorant of English and if they had not studied this language, how could they have been inspired by these heroic struggles for freedom in other lands? English, therefore, did us great good in the past and if properly studied will do immense good in future. English is spoken throughout the world. For international contact our comrherce and trade, for the development of our practical ideas, for the scientific studies, English-is indispensable "English is very rich in literature," our own literature has been made richer by this foreign language. It will really be a fatal day if we altogether forget Shakespeare, Milton, Keats and Shaw.



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PARAGRAPH 17

When we survey our lives and efforts we soon observe that almost the whole of our actions and desires are bound up with the existence of other human beings. We notice that whole nature resembles that of the social animals. We eat food that others have produced, wear clothes that others have made, live in houses that others have built. The greater part of our knowledge and beliefs has been passed on to us by other people though the medium of a language which others have created. Without language and mental capacities, we would have been poor indeed comparable to higher animals. We have, therefore, to admit that we owe our principal knowledge over the least to the fact of living in human society. The individual if left alone from birth would remain primitive and beast like in his thoughts and feelings to a degree that we can hardly imagine. The individual is what he is and has the significance that he has, not much in virtue of the individuality, but rather as a member of a great human community, which directs his material and spiritual existence from the cradle to grave.

PARAGRAPH 18

These are two considerations which deserve at least a word in any discussion of the future of the Indian theatre. The first is the rapid development of the cinema as a competitive for prophesied favor. At first, in the early flush of cinematic triumph people—some of whom might have been expected to, know better—prophesies the extinction of the theatre. It is now clear that though here and there, temporarily, the theatre may be affected, the cinema cannot hope to replace the stage and elbow it out of existence. Experience in the West has shown that the stage will always be required as a federal studio. For the technique is different and great stage actors have, always, to their disgust, discovered that film acting is at least only second best to them; it cannot mean to them what the stage means. Something is lacking in the human touch. In the theatre heart responds to heart and mind acts on mind in a way unknown to the cinema. Thus there is no danger of extinction to the theatre. On the other hand, the rivalry of the screen ought to and will put theatre to a new test and give it a new stimulus that may well lead to still higher planes of artistic achievement. Finally, a word about a national language spoken, written and thought might do for the theatre in India. With the new awakening in social life the need of a common tongue is being increasingly felt. Much work is being done to bring out a common linguistic medium. The day when, it is accepted will be a great day for the Indian theatre,

as it will be for all art in the country. But the theatre, because its life blood is spoken word, will gain most. With a common tongue, with a live national consciousness, the theatre will become to its own as definite instrument of national unity reflecting the national mind, interpreting the national heart and dreaming national dreams for the future.

PARAGRAPH 19

So far you have been reading solved examples intended to help you understand precis writing. But it is practice alone which would enable you to grasp the technique in proper way. So write the precis of the following paragraphs and give an appropriate title to each. Misers are generally characterized as men without honor or without humanity, who live only to accumulate, and to this passion sacrifices who live only to accumulate, and to this passion sacrifices the most of the joy of abundance, banish every pleasure and make imaginary wants real necessities. But few, very few, correspond to this exaggerated picture; perhaps there is not one in whom all these circumstances are found united. Instead of this we find the sober and the industrious branded by the vain and the idle with the odious appellation: men who by frugality and the idle with the obvious appellation; men who by frugality and labour, raise themselves above their equals and contribute their share of industry to the common stock. Whatever the vain or the ignorant may say, well where it for society had we more of this character among us. In general with these avaricious men we seldom lose in our dealings; but too frequently in our commerce with prodigality.

PARAGRAPH 20

Almost every country in the world believes that it has some special dispensation from Providence, that it is of the chosen people or race and that others, whether they are good or bad, are somewhat inferior creatures. It is extraordinary now this kind of feeling persists in all nations of East as well as of the West without exception. The nations of the East are strongly entrenched in their own ideas and convictions and sometimes in their own sense of superiority about certain matters. Anyhow in the course of the last two or three hundred years, they have received many knocks on the head and they have been humiliated, and they have been debased and they have been humiliated, and they have been debased and they have been exploited. And so, in spite of their feeling that they were superior in many ways, they were forced to admit that they could be knocked about and exploited. To some extent, this brought a sense of realism to them. There was also an attempt to escape from reality by saying that it was sad that we were not so advanced in material or technical things but that these were after all superficial things. Nevertheless we were superior in essential things, in spiritual things and moral values. I have no doubt that spiritual things and moral values are ultimately more important than other things, but the way one finds escape in the thought that one is spiritually superior simply because one is inferior in a material and physical sense is surprising. It does not followed by any means. It is an escape from facing up the causes of one's degradation.

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