

## Precis Examples

### Passage

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.

### Precis Summary

Two things are to be considered when we think of the future of the Indian theatre. The first is the rivalry of cinema. At one time it was thought that the cinema might oust theatre. But now it is admired that the stage must always be there as a feeder for the studio. Besides the great stage actors do not like the inhuman techniques adopted by the cinema. On the other hand, its challenge might make the theatre rise even to greater heights. Secondly, the adoption of a language may do much for the Indian theatre. Such a language is being formed. When adopted, it will enable the stage to keep the cause of national unity by dramatizing the national consciousness.

### Passage

Home is the young, who known "nothing of the world and who would be forlorn and sad, if thrown upon it. It is providential, shelter of the weak and inexperienced, who have to learn as yet to cope with the temptations which lies outside of it. It is the place of training of those who are not only ignorant, but have no yet learnt how to learn, and who have to be taught by careful individual trail, how to set about profiting by the lessons of teacher. And it is the school of elementary studies—not of advances, for such studies alone can make master minds. Moreover, it is the shrine of our best affections, the bosom of our fondest recollections, at spell upon our after life, a stay for world weary mind and soul; wherever we are, till the

end comes. Such are attributes or offices of home, and like to these, in one or other sense or measure, are the attributes and offices of a college in a university.

### **Precis Summary**

Home shelters the young who are weak and unexperienced and unable to face the temptations in life. It is a center of their elementary education and a nursery of sweet affections and pleasant memories. Its magic lasts forever. A weary mind turns to it for rest. Such is the function of a home and in some measure of the university.

### **Sample**

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.

### **Precis Summary**

Being social animals, human beings have their actions and desires bound up with society. In matter of food, clothes, knowledge and belief they are interdependent. They use language created by others. Without language their mental power would not grow. They are superior to beast, because they live in human society. An individual life left alone from birth would grow utterly beast like. So human society and not individuality guides man's material and spiritual existence.