

General instructions:

1. This paper is divided into three sections: A, B and C. All sections are compulsory.
2. Separate instructions are given with each section and questions, wherever necessary. Read these instructions very carefully and follow them faithfully.
3. Do not exceed the prescribed word limit while answering the questions.

SECTION A – READING (Marks 20)

1. Read the passage given below and then answer the questions which follow:

- 1 The raisins sitting in my sweaty palm are getting stickier by the minute. They don't look particularly appealing, but when instructed by my teacher, I take one in my fingers and examine it, I notice that the raisin's skin glistens. Looking closer, I see a small indentation where once it hung from the vine. Eventually I place the raisin in my mouth and roll the wrinkly little shape over and over with my tongue, feeling its texture. After a while, I push it up against my teeth and slice it open. Then, finally, I chew-very slowly.
- 2 I'm eating a raisin. But for the first time in my life, I'm doing it differently. I'm doing it mindfully. This whole experience might seem silly, but we are in the midst of a popular obsession with mindfulness as the secret of health and happiness-and a growing body of evidence suggests it has clear benefits. The class I'm taking is part of a curriculum called Mindfulness Based Stress Reduction (MBSR) developed in 1979 by Jon Kabat-Zinn, an MIT educated scientist.
- 3 The raisin exercise reminds us how hard it has become to think about just one thing at a time. Technology has made it easier than ever to fracture attention into smaller and smaller bits. We answer a colleague's questions from the stands at a child's soccer game; we pay the bills while watching TV; we order groceries while stuck in traffic. In a time when no one seems to have enough time, our devices allow us to be in many places at once-but at the cost of being unable to finally inhabit the place where we actually want to be.
- 4 If distraction is the pre-eminent condition of our age, then mindfulness, in the eyes of its enthusiasts, is the most logical response. Its strength lies in its universality. Though meditation is considered as an essential means to achieve mindfulness, the ultimate goal is simply to give your attention fully to what you're doing. One can work mindfully, parent mindfully and learn mindfully. One can exercise and even eat mindfully. The ability to focus for a few minutes on a single raisin isn't silly if the skills it requires are the keys to survive and succeed in the 21st century. On the contrary, powering down the internal urge to keep in touch with the outside world is not an easy task too.
- 5 Mindfulness teachers say that our ability to recognize that our attention has been diverted is what is important and at the heart of what it means to be mindful. Some of this may sound like a New Age retread of previous prescriptions for stress. Mindfulness is rooted in Eastern Philosophy, specifically Buddhism. Kabat-Zinn and other proponents are careful to avoid any talk of spirituality when espousing mindfulness. Instead they advocate a commonsense approach: think of your attention as a muscle. As with any muscle it makes sense to exercise it(in this case ,with meditation), and like any other muscle, it will strengthen from that exercise. A related and a more powerful factor in winning over sceptics is what science is learning about our brains' ability to adapt and rewire. This phenomenon, known as neuroplasticity, suggests there are concrete and provable benefits to exercise the brain. Precisely because of this scientific component, mindfulness is gaining traction with people who might otherwise find mind-body philosophies a tough sell, and it is growing into a sizable industry.

- (The Art of being Mindful)

- 1.1 Answer the following questions briefly:

(6x1=6)

- a) What makes the writer's experience of 'the eating of raisins' a different one?
- b) How does the author justify the seemingly silly experience?
- c) What is the commonsense approach to mindfulness?
- d) What is meant by 'neuroplasticity'?
- e) What is said to be the popular obsession with mindfulness?
- f) How has mindfulness been defined by the teachers at MBSR ?

- 1.2 Answer the following questions by choosing the correct option:

(6x1=6)

- a) The realization brought about by the raisin exercise is _____.
 - i) the unappealing taste it has
 - ii) the ugly colour it has
 - iii) the difficulty in focusing
 - iv) the distractions all around
- b) The root of mindfulness is based in _____.
 - i) MBSR
 - ii) 21st century
 - iii) Buddhism
 - iv) Jon Kabat-Zinn
- c) The term 'pre-eminent' means
 - i) outdated
 - ii) long-lasting
 - iii) outstanding
 - iv) evident
- d) The term 'indentation' denotes
 - i) space
 - ii) colour
 - iii) joint
 - iv) mark
- e) Find the synonym of the term 'alluring'. (Para 1)
- f) Find the antonym of the term 'attention'. (Para 5)

2. Read the following passage carefully and answer the questions that follow:

For rulers from Jehangir to Jawaharlal Nehru, Kashmir was the heaven on earth. Its allure was irresistible. No wonder, travellers from abroad also felt the same. Across centuries, scores of them arrived in Kashmir and, without exception, went back overwhelmed by its beauty. Francois Bernier was one among them. The French physician came to Kashmir as part of the imperial entourage of Mughal Emperor Aurangzeb via the Mughal Road that connects Shopian in south Kashmir to Poonch and Rajouri in the Jammu region. In the valley, he was surprised to see European flowers and fruits like apple, pear, plum, apricot and walnut. His travelogues are full of praise for Kashmir's beauty.

William Moorcroft, an East India company veterinarian, was the first Englishman to visit Kashmir in 1823. In *Travels in the Himalayan Provinces of Hindustan and the Panjab, 1819-1825*, the travelogue he co-authored with his assistant George Trebeck, he says it is doubtful that if any of the descriptions yet published on Kashmir have conveyed an accurate notion of the country. "In truth, the beauty of Kashmir surpasses all that my imagination had anticipated. It is probably unequalled by any country of the same extent," writes Moorcroft.

Travellers were also enamoured by the splendour of the majestic Shalimar Gardens of the Mughal emperors. Moorcroft writes the garden can be approached from Dal Lake. "The entrance from the lake is through a canal, bordered by a green turf between two poplar rows, leading to a summer house in the middle. The marble used to build the house is far superior to ours." Even today, Kashmir is well known for marble carving and polishing.

Francis Younghusband, a British military explorer, who lived in Kashmir for four years from 1906, also mentions the canal in his book *Kashmir*. "We glided through channels of still, transparent water hedged in by reeds and willows.... Country boats laden with their produce continually pass, usually propelled by some old man or woman squatting at the extreme prow, and balancing with extraordinary confidence and skill. Numerous kingfishers of brilliant sky-blue plumage flash across the water; and gorgeous yellow-golden orioles dart from tree to tree."

In 1895, British Indian civil servant Walter Roper Lawrence published his book *Valley of Kashmir*. For him, Dal Lake is perhaps the most beautiful place in the world. "It is difficult to say when the lake is the most beautiful. In spring, the fresh green tints of the trees and mountain sides are refreshing to the eye. But, it is perhaps in October the colours of the lake are most charming."

On the two ends of the lake are Hari Parbat and Shankaracharya Parbat, the two hills overlooking Srinagar. Between these two lie the capital and a number of Mughal indulgences like the Shalimar Gardens. Bernier says Hari Parbat is an isolated hill with handsome houses on its slopes, with each one having its own garden.

"Opposite to this hill is seen another, on which is erected a small mosque with a garden and an extremely ancient building, which bears evident marks of having been a temple for idols, although it is named Tact-Souliman [Takht-e-Sulaiman]." The hill is called Shankaracharya Parbat to commemorate Adi Shankara's visit to Kashmir as part of his philosophical expedition across India. The Shiva temple atop the hill is managed today by a trust chaired by Karan Singh, MP and son of Maharaja Hari Singh, the last ruler of the princely state of Kashmir.

Beyond the mountains just described arise others of very considerable altitude, whose summits at all times covered with snow, soar above the clouds and ordinary mist, and, like Mount Olympus, are constantly bright and serene.

— Tariq Bhat

- 2.1 On the basis of your reading of the above passage make notes using headings and sub-headings. Use recognisable abbreviations where necessary. (minimum 4) (5)
- 2.2 Make a summary of the above passage in not more than 80 words using the notes made and also suggest a suitable title. (3)

SECTION B - WRITING AND GRAMMAR (30 marks)

3. You are the general manager of a leading industrial concern. You are in need of a chartered accountant for your office. Draft an advertisement in not more than 50 words to be published in the Times of India, New Delhi, under the classified columns. (4)
4. As the head boy/girl of your school write a letter to the principal informing him about a theatre workshop you are intending organize in your school. Also request him to invite the experts from the National School of Drama as resource persons for the workshop. (120 words) (6)
5. On Teachers Day this year the Prime Minister addressed the school students at a grand event in Manekshaw Centre, Delhi. He even answered some pertinent questions posed by these youngsters. As a witness to this event, write an article to be published in your school magazine expressing your opinion about the Prime Minister's address. (150 - 200 words) (10)

6. The following passage has not been edited. There is one error in each line. Write the incorrect words and the correction against the correct blank number in your answer sheet. The first one has been done for you as an example. (4)

Al-Biruni, the medieval Muslim scholar, who hailed from Khwarizm the_____a
 in modern Uzbekistan, was one of the talented, multi-disciplinarian a)_____
 stars of the court of Sultan Mahmud of Ghazni, ruling of the Ghaznavid b)_____
 empire from AD 997 and 1030. His visit to India in 1017 resulted in c)_____
 his landmark 'History of India', a journey that vividly describes the d)_____
 geography and culture of India in an Islamic perspective. Al-Biruni e)_____
 equals Benares in U.P with the pilgrim centres of Kurukshetra, f)_____
 Mathura and Multan, which one could purge the sins of a lifetime. He g)_____
 also describes in great detail a manner of crafting a 'Shivalinga'. h)_____

7. Complete the following extract by filling the most appropriate word in each blank : (4)

The ideals (a) _____ in the Constitution of India and the thrust (b) _____ for the new education policy of the government of India fully (c) _____ with the Jesuit concern for the poor and the under (d) _____. What we aim (e) _____ is an education that will (f) _____ the various sections of the society by (g) _____ educational opportunities to the weaker sections, (h) _____ is the biggest and the most effective single factor for egalitarianism.

8. Re-arrange the following words/phrases to form meaningful sentences: (2)

- a) emotions / the / mould / to / convey / and / our / moods / and / vibrations / have / ability / consciousness / can / musical
 b) stimulation / of / music / and / needs / on / types / can / the mind / which / various / to develop / have / different / effects / grow

SECTION C - LITERATURE (30 Marks)

9. Read the lines given below and answer the questions that follow: (3)

Eternal I rise impalpable out of the land and the
 Bottomless sea,
 Upward to heaven, whence, vaguely form'd, altogether
 changed, and yet the same.

- a) Who is the speaker of these lines?
 b) What does the word 'eternal' denote?
 c) Explain the paradox inherent in the lines 'altogether changed, and yet the same'.

10. Answer the following questions in about 40-50 words each: (3x3=9)

- a) Why did, the author, having known 'the address', wait a long time to go there? What was her intention in doing so?
 b) What were Ranga's views on marriage? What made him marry Ratna?
 c) The story "We Are Not Afraid To Die If We Can All Be Together" isn't just about a voyage. Justify.

11. Answer any one of the following questions in 120-150 words. (6)

King Tut's body had been subjected to repeated scrutiny with seemingly plausible reasons. Does it show the lack of respect for traditions, customs and ancient funerary practices? Reason it out.

(OR)

"King Tut is one of the first mummies to be scanned –in death as in life—". Explain in detail what made him so famous and peculiar both as a king and as a mummy.

12. The ghost in 'the Canterville Ghost', breaks all the traditional notions of a ghost. Discuss. (120-150 words) (6)

13. The Otises, inspite of the warnings given, were unconcerned about the existence of the ghost in the mansion they bought. Justify the statement with reference to the incidents mentioned in the novel. (120-150 words) (6)