# Odisha Judicial Service (Mains) 2022

## General English · compulsory paper

2½ hours · Full marks: 150

The figures in the right-hand margin indicate marks. Answer all questions.

**1.** Translate the following into English : [25]

ପ୍ରାଚୀନ ଇସ୍ରାୟେଲ-ବଂଶ ପ୍ରତି ଯିରୁଶାଲମ ନଗର ଯେ ପ୍ରକାର ଥିଲା, ବର୍ତ୍ତମାନର ପୁରା ସହର ହିନ୍ଦୁମାନଙ୍କ ପ୍ରତି ସେହି ପ୍ରକାର ଅଟେ । ଏହି ସ୍ଥାନରେ ଜଗନ୍ନାଥଦେବଙ୍କ ମନ୍ଦିର ନିର୍ମିତ ରହିଅଛି ଏବଂ ପ୍ରତି ମାଗଣରେ ସ୍ଥାନ ପରିପୂର୍ଣ୍ଣ ହୋଇଅଛି । ଏଠା ଲୋକମାନେ ସତ୍ୟ ପରମେଶ୍ୱରଙ୍କୁ ପୂଜା କରିବା ବଦଳେ ମୂର୍ତ୍ତିକୁ ଦେଉଥାନ୍ତି । ଏହି ଓଡ଼ିଶା ପ୍ରଦେଶ ମନୋହର ଦୃଶ୍ୟ, ବ୍ରାହ୍ମଣ ଏବଂ ମନ୍ଦିରମାନ ହେତୁରୁ ବିଖ୍ୟାତ । କୌଣସି ଏକ ହିନ୍ଦୁ ଗୁରୁ ଓଡ଼ିଶା ବିଷୟରେ ଥରେ ଆପଣା ଛାତ୍ରମାନଙ୍କୁ କହିଥିଲେ, ଜଗତେ ସମସ୍ତ ଦେଶ ମଧ୍ୟରେ ଓଡ଼ିଶା ବିଶେଷଭାବେ ସମ୍ଭ୍ରମ ପାଇବାର ଯୋଗ୍ୟ । ତହିଁର ସ୍ଥାନଗୁଡ଼ିକ ତୀର୍ଥ ଓ ଯାତ୍ରିମାନଙ୍କର ରହିବାର ସ୍ଥଳ । ଅଧିବାସୀମାନେ ଇନ୍ଦ୍ରଭବନରେ ରହିବାପରି ସୁଖରେ ବାସ କରନ୍ତି । ଆଉ ଯେଉଁମାନେ ଏ ଦେଶ କେବେ ଦର୍ଶନ କରନ୍ତି ଓ ଏଥିରେ ପବିତ୍ର ନଦୀମାନଙ୍କରେ ସ୍ନାନ କରନ୍ତି, ପର୍ବତ ପରି ସେମାନଙ୍କ ପାପ ଥିଲେହେଁ ତହିଁରୁ ସେମାନେ ନିଷ୍କୃତି ଲାଭନ୍ତି । ବାଦଶାହା ଆକ୍‌ବରଙ୍କର ସେନାପତି ବିଖ୍ୟାତ ଶିବଇ ଜୟସିଂହ ୧୫୮୦ ମସିହାରେ ଯେତେବେଳେ ଏହି ଦେଶକୁ ଆପଣା ସେନାସହ ଆଗମନ କରିଥିଲେ, ଯେତେବେଳେ ସେ ମହାନଦୀ ନାମକ ଗୋଟିଏ ପବିତ୍ର ନଦୀ, ଅସଂଖ୍ୟ ବ୍ରାହ୍ମଣ, ପ୍ରସ୍ତରନିର୍ମିତ ପ୍ରକାଣ୍ଡ ମନ୍ଦିର ଏବଂ ପୁରାତନ ରାଜଧାନୀ ଭୁବନେଶ୍ୱରର ଆଶ୍ଚର୍ଯ୍ୟ ବିଷୟଗୁଡ଼ିକର ଦର୍ଶନରେ ମୁଗଧ ହୋଇ ଉଚ୍ଚୈଃସ୍ୱରେ କହିଥିଲେ, “ଏହି ଦେଶ ଜୟ, କିବା ମନୁଷ୍ୟର ଅଭିଳାଷ ପୂର୍ଣ୍ଣ କରିବା ଉପଯୋଗୀ ଦେଶ ନୋହି, ବରଂ ସମ୍ପୂର୍ଣ୍ଣରୂପେ ଈଶ୍ୱରଙ୍କ ଅଧିକାରର ଉପଯୋଗୀ ଦେଶ ଅଟେ ।” ସୁତରାଂ ସେ ଓଡ଼ିଶାର କାର୍ଯ୍ୟପ୍ରଣାଳୀରେ ହସ୍ତକ୍ଷେପ ନକରି ଶୀଘ୍ର ହିନ୍ଦୁସ୍ଥାନକୁ ପ୍ରତ୍ୟାବର୍ତ୍ତନ କରିଥିଲେ ।

**2.** Translate the following into Odia : [25]

Sometimes I entertain the notion that it might be a good idea to omit the author's name from the title page of his book. Then the book would be forced to live on the strength of its contents rather than as "another brilliant book by the same author". It might help the author to concentrate on essentials, to make an effort to create something that could have an absolute existence by itself, without reference to the personality of the author. The author might feel free to write what he likes as he likes at that particular moment, without being bound by the image the public has created for itself of him and his work. All reviews, criticisms and evaluations make for self-consciousness. Personally, I should like to be able to say that I never read the reviews of my books, but it would be unnatural not to be interested in the immediate reactions to a new book. And I must admit that as a human being I anxiously await the appearance of at least the reviews printed in the first week of publication of my book, in order to judge whether it will survive or not. After the first week, I gradually lose interest, when I realise that the notices that follow are repetitions and more often than not reproductions of what the publishers themselves have said on the jacket. Total blanking out of an author's name on the title page may not be practical; it might lead to confusion, particularly in our competitive civilisation, where a book buyer is expected to pick out one book rather than another through advertisements, reviews, recommendations and various other devices. Although the author may have no part in the promotion of his book, he should perhaps do nothing to confound it.

**3.** Write a short essay in about 150 words on any one of the following : [50]

(a) Importance of Media in a democracy
(b) Cyber Crime
(c) Artificial Intelligence
(d) Social Media and Law Enforcement
(e) Human Rights
(f) Women's Rights Movements

**4.** Make a précis of the following passage in about 100 (one hundred) words : [25]

On reaching the age of eighty it is reasonable to suppose that the bulk of one's work is done, and that what remains to do will be of less importance. The serious part of my life ever since boyhood has been devoted to two different objects which for a long time remained separate and have only in recent years united into a single whole. I wanted, on the one hand, to find out whether anything could be known; and, on the other hand, to do whatever possible towards creating a happier world. Up to the age of thirty-eight, I gave most of my energies to the first of these tasks. I was troubled by scepticism and unwillingly forced to the conclusion that most of what passes for knowledge is open to reasonable doubt. I wanted certainty in the kind of way in which people want religious faith. I thought that certainty is more likely to be found in mathematics than elsewhere. But I discovered that many mathematical demonstrations, which my teachers expected me to accept, were full of fallacies, and that, if certainty were indeed discoverable in mathematics, it would be in a new kind of mathematics, with more solid foundations than those that had hitherto been thought secure ..... Then came the First World War, and my thoughts became more concentrated on human misery and folly. Neither misery nor folly seems to me any part of the inevitable lot of man. And I am convinced that intelligence, patience, and eloquence can, sooner or later, lead the human race out of its self-imposed tortures provided it does not exterminate itself meanwhile.

On the basis of this belief, I have had always a certain degree of optimism, although, as I have grown older, the optimism has grown more sober and the happy issue more distant. But I remain completely incapable of agreeing with those who accept fatalistically the view that man is born to trouble.

**5.** Read the following passage and answer the questions that follow : 5×5=25

Against this panorama of nations, morals and religions rising and falling, the idea of progress finds itself in dubious shape. Is it only the vain and traditional boast of each 'modern generation'? Since we have admitted no substantial change in man's nature during historic times, all technological advances will have to be written off as merely new means of achieving old ends — the acquisition of goods, the pursuit of one sex by the other (or by the same) the overcoming of competition, the fighting of wars. One of the discouraging discoveries of our disillusioning century is that science is neutral : it will kill for us as readily as it will heal, and will destroy for us more readily than it can build. How inadequate now seems the proud motto of Francis Bacon, 'Knowledge is power'! Sometimes we feel that the Middle Ages and the Renaissance, which stressed mythology and art rather than science and power, may have been wiser than we, who repeatedly enlarge our instrumentalities without improving our purposes.

Our progress in science and technique has involved some tincture of evil with good. Our comforts and conveniences may have weakened our physical stamina and our moral fibre. We have immensely developed our means of locomotion, but some of us use them to facilitate crime and to kill our fellow men or ourselves. We double, triple, centuple and speed, but we shatter our nerves in the process, and are the same trousered apes at two thousand miles an hour as when we had legs. We applaud the cures and incisions of modern medicine if they bring no side effects worse than the malady : we appreciate the assiduity of our physicians in their mad race with the resilience of microbes and the inventiveness of disease; we are grateful for the added years that medical science gives us if they are not a burdensome prolongation of illness, disability and gloom. We have multiplied a hundred times our ability to learn and report the events of the day and the planet, but at times we envy our ancestors, whose peace was only gently disturbed by the news of their village. We have laudably bettered the

conditions of life for skilled workingmen and the middle class, but we have allowed our cities to fester with dark ghettos and slimy slums.

We frolic in our emancipation from theology, but have we developed a natural ethic – a moral code independent of religion – strong enough to keep our instincts of acquisition, pugnacity, and sex from debasing our civilisation into a mire of greed, crime and promiscuity. Have we really outgrown intolerance, or merely transferred it from religious to national, ideological or racial hostilities? Are our manners better than before, or worse? 'Manners' said a nineteenth century traveller, 'get regularly worse as you go from the East to the West : it is bad in Asia, not so good in Europe, and altogether bad in the Western States of America' and now the East imitates the West. Have our laws offered the criminal too much protection against society and the State? Have we given ourselves more freedom than our intelligence can digest? Has all the progress of philosophy since Descartes been a mistake through its failure to recognize the role of myth in the consolation and control of man. 'He that increaseth knowledge increaseth sorrow, and in much wisdom is much grief.'

Questions :

(a) What does the author mean when he says, 'our progress in science and technique has involved some tincture of evil with good'? [5]

(b) Why does the writer feel that we at times envy our ancestors? [5]

(c) Why is the writer not happy about human beings making progress? [5]

(d) Why does the writer feel that people living in the Middle Ages and the Renaissance might have been wiser than us? [5]

(e) Why does the writer think that Francis Bacon's motto 'Knowledge is power' is inadequate? [5]