

ordinary person.

Envy: Fatal to happiness

Envy is an obstacle to happiness in ordinary human nature. It kept a person focused on other's belongings and unsatisfied by what he has. It is harmful not only for sometimes others but for envious himself. If envious is allowed to grab his wants by others this would be a great passion and will destroy all excellence. Why some people have privileges more than others envy has not answer for this. However, it is better to curb it by some alternatives such as admiration and being happy. But these cannot be the perfect and complete solution in this a long process can be resolved only by knowing the cause of envy.

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progress as a delusion because with progress
society flourishes, and becomes more advanced
bringing with it new ways (innovations), ease. But
Confucius believed in backwardness, and artificial
ways of civilization.

Q # 2

Confucius believed in stability and maintenance
of the society rather than craving for more
success. But to stabilize already existing institutions
in this way if society is stabilize it can progress
on the basis of which Chinese occupied few
territories surrounded by this old small territory
& and try successive with this stability.

Q # 3

The author thinks that Confucian system is
appreciative due to its doctrine of stabilize the
society first, and make it strong due to this
reason many invasions on China could not stop
or destroy this ability to survive. They survived
and brought with them art and literature.

Q#4

A The Confucian system was based on the
quality of gentleman. It focuses on to inculcate
quality of gentleman in the people of the society.
It is about discerning ^{self} interest of the people rather
to believe in supernatural entity as it
happens in many other religion. That is why
author said it is a ethical system not
religion.

Q2: Precise

Of all the characteristics of ordinary human nature envy is the most unfortunate; not only does the envious person wish to inflict misfortune and do so whenever he can with impunity, but he is also himself rendered unhappy by envy. Instead of deriving pleasure from what he has, he derives pain from what others have. If he can, he deprives others of their advantages, which to him is as desirable as it would be to secure the same advantages himself. If this passion is allowed to run riot it becomes fatal to all excellence, and even the most useful exercise of exceptional skill. Why should a medical man go to see his patients in a car when the labourer has to walk to his work? Why should the scientific investigator be allowed to spend his time in a warm room when others have to face the inclemency of the elements? Why should a man who possesses some rare talent of great importance to the world be saved from the drudgery of his own housework? To such questions envy finds no answer. Fortunately, however, there is in human nature a compensating passion, namely that of admiration. Whosoever wishes to increase human happiness must wish to increase admiration and to diminish envy. What cure is there for envy? For the saint there is the cure of selflessness, though even in the case of saints envy of other saints is by no means impossible. But, leaving saints out of account, the only cure of envy in the case of ordinary men and women is happiness, and the difficulty is that envy is itself a terrible obstacle to happiness. But the envious man may say: 'What is the good of telling me that the cure of envy is happiness? I cannot find happiness while I continue to feel envy, and you tell me that I cannot cease to be envious until I find happiness.' But real life is never so logical as this. Merely to realize the cause of one's own envious feeling is to take a long step towards curing them.

Q.3 Read the following passage and answer the question that follow. Use your own language.(20)

The civilization of China, as everyone knows, is based upon the teaching of Confucius, who flourished five hundred years before Christ. Like the Greeks and Romans, he did not think of human society as naturally progressive; on the contrary, he believed that in remote antiquity rulers had been wise, and the people had been happy to a degree which the degenerate present could admire but hardly achieve. This, of course, was a delusion. But the practical result was that Confucius, like other teachers of antiquity, aimed at creating a stable society, maintaining a certain level of excellence, but not always striving after new successes. In this he was more successful than any other men who ever lived. His personality has been stamped on Chinese civilization from his day to our own. During his lifetime the Chinese occupied only a small part of present-day China, and were divided into a number of warring states. During the next three hundred years they established themselves throughout what is now China proper, and founded an empire exceeding in territory and population any other that existed until the last fifty years. In spite of barbarian invasions, Mongol and Manchu dynasties, and occasional longer or shorter periods of chaos and civil war, the Confucian system survived, bringing with it art and literature and a civilized way of life. A system which has had this extraordinary power of survival must have great merits, and certainly deserves our respect and consideration. It is not a religion, as we understand the word, because it is not associated with the supernatural or with mystical beliefs. It is a purely ethical system, but its ethics, unlike those of Christianity, are not too exalted for ordinary men to practice. In essence, what Confucius teaches is something very like the old-fashioned ideal of a 'gentleman' as it existed in the eighteenth century. One of his sayings will illustrate this: 'The true gentleman is never contentious ... he courteously salutes his opponents before taking up his position ... so that even when competing he remains a true gentleman'.

Questions:

1. Why do you think the author calls Confucius' belief about the progress of human society as a delusion?
2. How did Confucius' thought affect China to develop into a stable and 'Proper' China?
3. Why does the author think that Confucian system deserves respect and admiration?
4. Why does the author call Confucian system a purely ethical system and not a religion?