

Answer 1:

In this passage principle of life and action has been mentioned. According to that principle each and every thing in this universe is in a constant state of motion. The unvarying uniformity of in the movement of globe, heavenly bodies, reproduction and death of each species is the obvious depiction of this principle.

Answer 2:

The unvarying uniformity in this universe shows that there is only one prime controller. Moreover, the constant and uniform laws of nature are witness that there is one single mover who controls the whole universe. If there were two, they would oppose each other, would fight with each other. There would be no harmony in this universe, or they would

have destroyed the universe.

Answer 3:

According to author this ignorance is invulnerable. The knowledge that he didn't get was not worthy to him.

Moreover, he think that the great Being would overlook his apathy towards knowledge he failed to obtain.

Answer 5:

Yes, I agree with the argument in the passage:

The whole uniformity that we see in the universe is a

witness that there is one prime controller. The single mover is very intelligent and powerful, since it directs so vast and complex universe.

Moreover, the existence of universe and each and everything in it, demonstrates the presence

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of eternal power who created it.

2. Read carefully the passage given below and write your answers to the Questions that follow in clear, correct, and concise language: (20)

Everything is in motion, everything acts and reacts, in nature.

Our sun turns on its axis with a rapidity that astonishes us; other suns turn with the same speed, while countless swarms of planets revolve round them in their orbits, and the blood circulates more than twenty times an hour in the lowliest of our animals. A straw that is borne on the wind tends naturally towards the center of the earth, just as the earth gravitates towards the sun, and the sun towards the earth. The sea owes to the same laws its eternal ebb and flow. In virtue of the same laws the vapors which form our atmosphere rise continually from the earth, and fall again in dew, rain, hail, snow, and thunder. Everything, even death, is active. Corpses are decomposed, transformed into plants, and nourish the living, which in their turn are the food of others. What is the principle of this universal activity? This principle must be unique. The unvarying uniformity of the laws which control the march of the heavenly bodies, the movements of our globe, every species and genus of animal, plant, and mineral, indicates that there is one mover. If there were two, they would either differ, or be opposed to each other, or like each other. If they were different, there would be no harmony; if opposed, things would destroy each other; if like, it would be as if there were only one—a twofold employment. I am encouraged in this belief that there can be but one principle, one single mover, when I observe the constant and uniform laws of the whole of nature. The same gravitation reaches every globe, and causes them to tend towards each other in direct proportion, not to their surfaces, which might be the effect of an impelling fluid, but to their masses. The square of the revolution of every planet is as the cube of its distance from the sun (which proves, one may note, what Plato had somehow divined, that the world is the work of the eternal geometrician). The rays of light are reflected and refracted from end to end of the universe. All the truths of mathematics must be the same on the star Sirius as in our little home. If I glance at the animal world, I find that all quadrupeds, and all wingless bipeds, reproduce their kind by the same process of copulation, and all the females are viviparous. All female birds lay eggs. In each species there is the same manner of reproduction and feeding. Each species of plants has the same basic qualities. Assuredly the oak and the nut have come to no agreement to be born and to grow in the same way, any more than Mars and Saturn have come to an understanding to observe the same laws. There is, therefore, a single, universal, and powerful intelligence, acting always by invariable laws. No one doubts that an armillary sphere, landscapes, drawings of animals, or models in coloured wax, are the work of clever artists. Is it possible for the copyists to be intelligent and the originals not? This seems to me the strongest demonstration; I do not see how it can be assailed. This single mover is very powerful, since it directs so vast and complex a machine. It is very intelligent, since the smallest spring of this machine cannot be equalled by us, who are intelligent beings. It is a necessary being, since without it the machine would not exist. It is eternal, for it cannot be produced from nothing, which, being nothing, can produce nothing; given the existence of something, it is demonstrated that something has existed for all eternity. This sublime truth has become trivial. So great has been the advance of the human mind in our time, in spite of the efforts to brutalise us which the masters of ignorance have made for so many centuries.

I cannot prove synthetically the existence of the principle of action, the prime mover, the Supreme Being, as Dr. Clarke does. If this method were in the power of man, Clarke was, perhaps, worthy to employ it; but analysis seems to me more suitable for our poor ideas. It is only by ascending the stream of eternity that I can attempt to reach its source. Having therefore recognized from movement that there is a mover; having

proved from action that there is a principle of action; I seek the nature of this universal principle. And the first thing I perceive, with secret distress but entire resignation, is that, being an imperceptible part of the great whole; being, as Plato says in the *Timaeus*, a point between two eternities; it will be impossible for me to understand this great whole, which hems me in on every side, and its master.

Yet I am a little reassured on seeing that I am able to measure the distance of the stars, and to recognize the course and the laws which keep them in their orbits. I say to myself: Perhaps, if I use my reason in good faith, I may succeed in discovering some ray of probability to lighten me in the dark night of nature. And if this faint dawn which I seek does not come to me, I shall be consoled to think that my ignorance is invincible; that knowledge which is forbidden me is assuredly useless to me; and that the great Being will not punish me for having sought a knowledge of him and failed to obtain it.

Questions

- i. What is the principle laid down in the passage?
- ii. How does Voltaire establish that there is only one mover?
- iii. What is the consequence of ignorance according to the author?
- iv. Is the approach employed in the passage inductive or deductive?
- v. Do you agree with the argument presented in the passage?

2. Rewrite the first FIVE of the following sentences, making minimum change. (10)

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