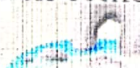




As we see, what decides the purpose of life is simply the programme of the pleasure principle. This principle dominates the operation of the mental apparatus from the start. There can be no doubt about its efficacy, and yet its programme is at loggerheads with the whole world, the macrocosm as much as with the microcosm. There is no possibility at all of its being carried through; all the regulations of the universe run counter to it. One feels inclined to say that the intention that man should be 'happy' is not included in the plan of Creation. What we call happiness in the strictest sense comes from the (preferably sudden) satisfaction of needs which have been dammed up to high degree, and it is from its nature only possible as an episodic phenomenon. When any situation that is desired by the pleasure principle is prolonged, it only produces a feeling of mild contentment. We are so made that we can derive intense enjoyment only from a contrast and very little from a state of things. Thus our possibilities of happiness are already restricted by our constitution. Unhappiness is much less difficult to experience. We are threaten with suffering from three directions: from our own body, which is doomed to decay and dissolution and which cannot even do without pain and anxiety as warning signals; from the external world, which may rage against us with overwhelming and merciless forces of destruction; and finally from our relations to other men. The suffering which comes from this last source is perhaps more painful to us than any

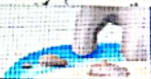


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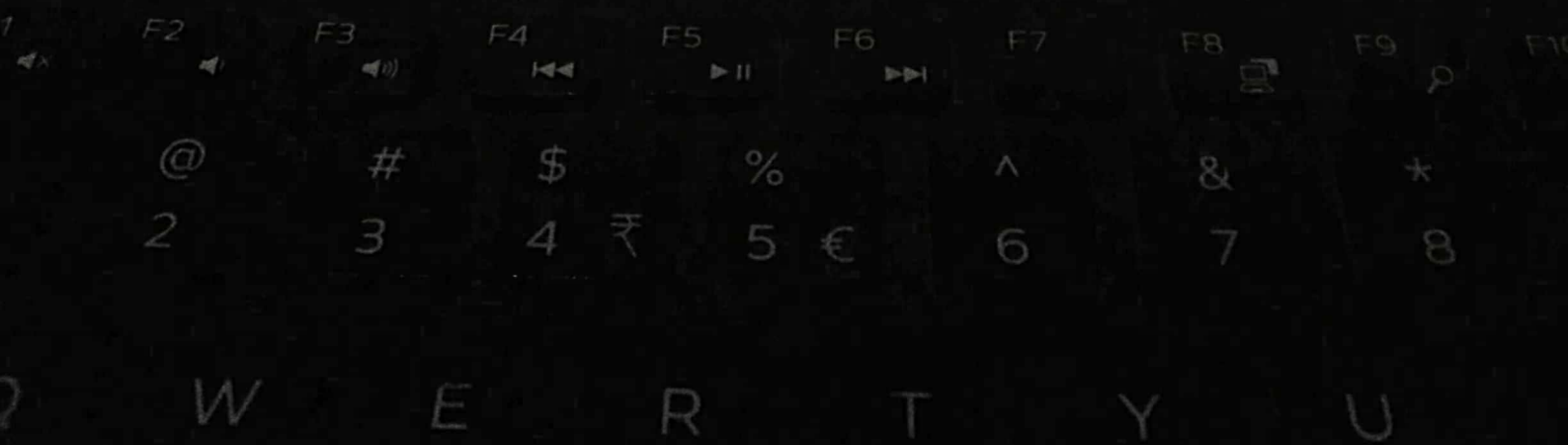
Q No. 9: Translate the following passage into English. (10 Marks)

اسلام میں تعلیم کو خاص اہمیت حاصل ہے۔ کہ اسلام دنیا کا واحد مذہب ہے جو سب سے زیادہ علم و عرفان ہے۔

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Title: Difference between happiness or Unhappiness practices

The pleasure principle which dominates the operation of mental apparatus, decides the purpose of life.

However, its positivity dominates over its negativity. Despite all the trials of countering it by the regulations of the universe, its efficacy cannot be undermined. But sometimes, happiness is not considered the plan of creation. Yet the happiness is advocated by the satisfaction of needs. But the prolonged principle of pleasure provides the mild satisfaction.

17 We consider that, only contrasted thing can render us enough enjoyment. In this way, our set of principles set the possibility of happiness. On the other hand, unhappiness is quite easy than happiness while practicing the pain ^{during} ~~of the~~ dissolution of body, facing the external world's destruction and

through bitter experiences of relations
to others. The last suffering is
more painful because it is more
dependent on fate rather than others.