

Q.3. Read the following passage and answer the questions that follow. Use your own language.

(20)

The civilization of China - as every one 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 the 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 man who ever lived. His personality has been stamped on Chinese Civilization from his day to our own. During his life time, 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, and occasional longer or shorter periods of Chaos and Civil War, the Confucian system survived bringing with it art and literature and a civilised way of life. A system which has had this extra ordinary 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 super natural or with mystical beliefs. It is purely ethical system, but its ethics, unlike those of Christianity, are not too exalted for ordinary men to practise. In essence what Confucius teaches is something is 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? **(04)**
- (2) How did Confucius' thought affect China to develop into a stable and 'Proper' China? **(04)**
- (3) Why does the author think that Confucian system deserves respect and admiration? **(04)**
- (4) Why does the author call Confucian system a purely ethical system and not a religion? **(04)**
- (5) Briefly argue whether you agree or disagree to Confucius' ideal of a gentleman. **(04)**

Q.2 Write a precis of the following passage in about 100 words and suggest a suitable title. (20+5)

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 to 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. Whoever 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 for 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 for 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 causes of one's own envious feeling is to take a long step towards curing them.

2

Envy (2010)

Enviousness a two way sword

The vicious loop of envy among other human attributes remains most disastrous. For the two folded pains it inflicts, one upon "oneself" and other on "others". Seeing others assets while overseeing his own, ventures him on the journey of enviousness. Its concave passion if permits destruction, would destroy everyone for the facilities they have. For its compensation there exists admiration in humans specially in selfless saints. However, it can be proved futile in enviousness with other saints. Dayman can exhibit happiness as a defense against envy which prospects can be a potential gateway but ironic that real life does not magnify the wres like this. Instead man sets the trap of his enviousness by setting apart from his own happiness.

Estimated word count = 345
 Précis count = 115

Date: _____

M T W T F S S
○ ○ ○ ○ ○ ○ ○

Comprehension (2013)

Q no: 2

The civilization of china... he remains a true gentleman.

Title: China Reinvigorating under Confucius' idea

Q no: 1 Confucius' belief about the progress of human society as a delusion:

The author labels confucius' beliefs as delusion pertaining the progress of human society because according to him Confucius' ideas did not view human society from the lens of progression. His faith in the archaic rulers on the basis of purely ethical nature believing that it makes its rulers smart and society happy because of its power of survival. Author perceives this notion as a mere delusion.

Q no: 2: Confucius' thought affecting china into a stable and "proper" society:

Confucius' teachings aimed at the creation of a society which was stable and "proper" in nature, flourishing five hundred years before christ. In this attempt he did not chase success infact maintained a certain level of excellence.

Present day china which evolved from the unplem wars and barbaric invasions into

KING'S
NOTES

a civilized way of life is a visual representation of a stable and proper character.

Q.no: 3

Author's thoughts on Confucian system deserving respect and admiration:

Author opines in the favour of respect and admiration for Confucian's system because of its adaptability and for not being something super natural and mystical. Its potential lies in its pure ethical system which is not something superficial and its ethos is also easily grasped by the ordinary men for practice, unlike christianity.

Q.no: 4: Confucian system a purely ethical and not a religious system:

The bedrock of Confucius' system lies in its doability because it is neither something which is super natural nor is mystical. That is what makes it purely ethical in nature and not religious. Religious preachings are sometimes too exalted for ordinary men and likewise mystical teachings are very unnatural which makes it hard for a lay man to approach it, whereas Confucius system had this extra ordinary power of survival.



Scanned with CamScanner

KING'S
NOTES

Scanned with
CamScanner

Date: _____

M T W T F S S
○ ○ ○ ○ ○ ○ ○

Q no: 5

Briefly agree or disagree to Confucius' ideal of a gentleman

I disagree with the Confucius ideal of a "gentleman" as he stated that the true gentleman is never contentious. As vengeance is naturally embedded in the human nature. Expecting him to defy from his natural instinct by expecting him to "courageously" salute the opponents before the warfare, is equal to making him less of a human. The level of courtesy, Confucius is demanding from the gentleman is nearly impossible for a human to achieve amidst those times of war. Hence the impracticality of an "ideal gentleman" seems more suitable for theory than its in reality.

