

Q.3 Read the following passage carefully and answer the questions that follow: (20)

Self-absorption is of various kinds. We may take the sinner and the narcissist as very common types. When I speak of "the sinner," I do not mean the man who commits sins; sins are committed by everyone or no one. I mean the man who is absorbed in the consciousness of sin. This man is perpetually incurring his own disapproval. He has an image of himself as he thinks, he ought to be, which is in continual conflict with his knowledge of himself as he is. If, in his conscious thought, he has long since discarded the maxims that he was taught at his mother's knee, his sense of sin may be buried deep in his unconscious.

Narcissism is, in a sense, the converse of a habitual sense of sin; it consists in the habit of admiring oneself and wishing to be admired. Up to a point it is, of course, normal, and not to be deplored; it is only in its excesses that it becomes a grave evil. In many women, especially rich society women, the capacity for feeling love is completely dried up, and is replaced by a powerful desire that all men should love them. When a woman of this kind is sure that a man loves her, she has no further use for him. When vanity is carried to this height, there is no genuine interest in any other person, and therefore, no real satisfaction to be obtained from love. The man who is only interested in himself is not admirable, and is not felt to be so. Consequently, the man whose sole concern with the world is that it shall admire him is not likely to achieve his object. But, even if he does, he will not be completely happy, since human instinct is never completely

self-centered, and the narcissist is limiting himself artificially just as truly as is the man dominated by a sense of sin.

External discipline is the only road to happiness for those unfortunates whose self-absorption is too profound to be cured in any other way. External interests, it is true, bring each its own possibility of pain: the world may be plunged in war, knowledge in some direction may be hard to achieve, friends may die. But pains of these kinds do not destroy the essential quality of life, as do those that spring from disgust with self. And every external interest inspires some activity which, so long as the interest remains alive, is a complete preventive of ennui.

Questions:

1. How sense of sin is more damaging than the sin itself? (4)
2. What is common between a sinner and a narcissist? (4)
3. What does the writer mean by the phrase, "human instinct is never completely self-centered"? (4)
4. What is the cure for self-absorption? (4)
5. What kind of people fail to achieve genuine satisfaction from love, and why? (4)

Q No # 3

Ans

"Reading Comprehension"

(I) How sense of sin is more damaging than the sin itself?

Ans: A person who possess sense of sin becomes self-denial of benefits. Moreover, he also dis-approve himself and discard knowledge he possess. However, sin is performed by every one and it is less harmful. Thus, sense of sin is more damaging than sin itself.

(a) What is common between a sinner and a narcissist?

Ans: Limiting oneself to a narrow but conservative idea and self-denial of benefits are the common characteristics of a sinner and a narcissist.

(3) What does the writer mean by the phrase "human instinct is never completely self-centered"?

Ans: According to writer, "human

instinct is never completely self-centered means that there cannot be a complete self-absorption. Therefore, one cannot be absolute self-denial. Moreover, human interests are deeply linked with interests of others.

What is the cure for self-absorption
Ans: External discipline like external interests is the cure for self-absorption. It is because, such interests prevent human from complete self-disapproval.

What kind of people fail to achieve genuine satisfaction from love and why?

Ans: Narcissists fail to achieve the true satisfaction from love. It is because their ability of feeling love is dried-up due to heightened vanity.

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