

As a kind of foot-note I should comment that there are those who doubt whether it is within the power of science to ensure over a prolonged period freedom from destitution and famine for mankind. The argument -is the old one of Maithus that in the race between increasing population and increasing production, population must eventually win. Those of us who decline to accept this pessimistic view recognize the difficulty of the practical problem of meeting the needs of an ever-expanding population. We have, however, greater faith in human resourcefulness. We note that it is not only in the technology of production and medicine that the present generation differs so greatly from the one before. A similar rapid change is likewise occurring the thinking of masses of people. This change is brought about partly by experience with technology by more widespread education. Here lies a new realm in which dramatic advance is being made. The hope for the longer future lies in a growing understanding of the conditions for the good life of man in a world of science and technology, and the acceptance of a morality that is consistent with these conditions. With the widespread thought now being given to such problems by persons whose thinking is schooled to rely on reason and tested fact. It is evident that advance from this angle will also appear. Youth may, for example, consider the sere marks as an effort to see in truer perspective the type of ideals that are appropriate to the age of science. Many are those who are now sharing to this exploration of human values. The great question is whether such understanding of human goals and the corresponding development of morals can be achieved before the forces seen by Maithus, and emphasized so forcefully by recent writers,

overwhelm the efforts of the pioneers in this new and critical field. I do not believe that this is inevitable. Jam confident of man's ability to meet and solve this ethical problem that is so vital to the success of his effort to achieve physical and spiritual freedom. It is relevant that as I analyse the reasons for my faith in man's eventual ability to meet this critical problem. I find that prominent in my mind is the confidence that God who made us holds for us an increasing density, to be achieved through our own efforts in the world setting that he supplies. This observation is significant in the present setting because it is my strong impression that most of those who have the firm faith in man's advancement likewise have a religious basis for their faith. If this impression is valid its consequence is clear. It means that it is men and women of religious faith on whom we must primarily rely to work strongly toward achieving a favourable world society. It means also that those of religious faith because of their faith have a better chance of survival, a fact that has a bearing on the attitude that may be expected in the society of the future.

Sustainable futuristic existence of humanity and role of religious faith.

Author quoted argument of those who suspect that technological force can sustain prolonged human freedom from scarcity of resources. Anciently, Malthus argues that force behind increasing population will remain ahead from productivity of resources. Those who oppose Malthus argument would have concrete reason. However, human greatly have faith in fulfilment of resources because the ^{current} change that ~~has been~~ ~~occurred~~ is not merely due to revolution in production but also human experience and widespread education. Rationally, longer future of mankind lies in better understanding of human friendly conditions and insurance of morality. Moreover, scholars also think that youth of scientific era ^{may} introduce appropriate balance or ideal for longer existence. It is critical that whether human goals encompass forces above mentioned by Malthus. Optimistically, author believes in human ability to achieve prosperous future of humankind. He also analyzes that God who created human and resources will open doors to human efforts for better livelihood. The author strongly agreed that today people who believe in advancement also ~~believe~~ have strong faith. If ~~it is~~ ~~this~~ argument is ^{valid} ~~true~~ then it is dire need to work on religious faith to achieve ^{eternal} ~~long~~ and favourable world society.

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Precis want : 185

Q.3. Read the following passage and answer the questions that follow. Use your own language. **(5x4 = 20)**

Human Beings feel afraid of death just as children feel afraid of darkness; and just as children's fear of darkness is increased by the stories which they have heard about ghosts and thieves, human beings' fear of death is increased by the stories which they have heard about the agony of the dying man. If a human being regards death as a kind of punishment for the sins he has committed and if he looks upon death as a means of making an entry into another world, he is certainly taking a religious and sacred view of death. But if a human being looks upon death as a law of nature and then feels afraid of it, his attitude is one of cowardice. However, even in religious meditation about death there is something a mixture of folly and superstition. Monks have written books in which they have described the painful experience which they underwent by inflicting physical tortures upon themselves as a form of self-purification. Such books may lead one to think that, if the pain of even a finger being squeezed or pressed is unbearable, the pains of death must be indescribably agonizing. Such books thus increase a Man's fear of death.

Seneca, a Roman Philosopher, expressed the view that the circumstances and ceremonies of death frighten people more than death itself would do. A dying man is heard uttering groans; his body is seen undergoing convulsions; his face appears to be absolutely bloodless and pale; at his death his friends begin to weep and his relations put on mourning clothes; various rituals are performed. All these facts make death appear more horrible than it would be otherwise.

Questions:

- (1) What is the difference between human beings' fear of death and children's fear of darkness?
- (2) What is a religious and sacred view of death?
- (3) What are the painful experiences described by the Monks in their books?
- (4) What are the views of Seneca about death?
- (5) What are the facts that make death appear more horrible than it would be otherwise?

Comprehension 2012.

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Question no. 1 what is difference between human's fear of death and children's fear of darkness.

The main character in human's fear of death is human boldness about pain of death and penalty or accountability after death as glorified from stories. While children fear of death encircles the insecurity from ghosts and thieves which is also heightened by stories. Moreover, Psychological trauma behind brain subconscious is same.

2) What is religious and sacred view of death?

The phenomenon in which death is considered as gateway to another world where accountability will happen is referred as religious and sacred view of death. In this regard, reward for deeds will be given and huge penalty will be inflicted on errant entities.

3) What are painful experiences described by the Monks in their books.

Monks have included painful experiences of physical tortures which glorifies the phenomenon of death. They heightened the fear of death by exemplifying pain of death. As part of this, they explain pain of squeezing ^{finger} is unbearable then how torture of death would be.

4) what are the views of Seneca about death?

Seneca, a Roman Philosopher, describes the circumstances and ceremonies that intensify^{more} the fear of death than the actual pain of death. Moreover, he adds the frightening talks that creates more fear and difficulty for dying man.

5). What are the facts that make death appear more horrible than it would be otherwise?

Firstly circumstances and ceremonies of death frighten people more than it would be. Secondly, dying man hears sorrowful talks, his body is seen undergoing changes making him so feeble that he may be unable to breathe. Thirdly, weeping of belongings while explaining pale face of dying man. Additionally, stories ~~and~~ glorifies more fear among masses. ^{hence,} these facts heightened the fear of death to next level.

broken.
is same