

Education ought to teach us how to be in love always and what to be in love with. (The great things of history have been done by the great lovers, saints, men of science and artists, and the problem of civilization is to give every man a chance of being a saint, a man of science or an artist. But this problem cannot be solved unless men desire to be saints, men of science and artists. And if they are to desire that continuously they must be taught what it means to be these things. We think of the man of science, or the artist if not of the saint, as a being with peculiar gifts who exercises more precisely and incessantly perhaps, activities which we all ought to exercise) (It is a commonplace belief that art has ebbed away out of our ordinary life, out of all the things which we use, and that it is practiced no longer recognize the aesthetic activity as an activity of the spirit and common to all men. We do not know that when a man makes anything he ought to make it beautiful for the sake of doing so, and that when a man buys anything he ought to demand beauty in it for the sake of that beauty in it for the sake of that beauty. We think of beauty if we think of it at all, as a mere source of pleasure, and therefore it means to us an ornament added to things for which we can pay extra as we choose. But beauty is not an ornament to life, or the things made by man. It is an essential part of both. The aesthetic activity, when it reveals itself in things made by men, reveals itself in design, just as it reveals itself in the design of all natural things. It shapes objects as the moral activity shapes actions, and we ought to recognize it in objects and value it, as we recognize and value the moral activity in actions. (And as actions empty of the moral activity are distasteful to us, so should objects be that are empty of the aesthetic activity) But this is not so with most of us. As we do not value the aesthetic activity in ourselves, so we do not value it; do not even recognize it or the lack of it, in the work of others. The artist, of whatever kind, is a man so much aware of the beauty of the universe that he must impart the same beauty to whatever he makes. He has exercised his aesthetic activity in the discovery of beauty in the universe before he exercises it in imparting beauty to that which he makes. He has seen things in that relation which is beauty before he can himself produce that relation in his own work, whatever it may be. And just as he sees that relation for its own sake, so he produces it

for its own sake and satisfies the desire of his spirit in doing so. And we should value his work, we should desire that relation in all things made by man if we too had the habit of seeing that relation in the universe, and if we knew that, when we see it, we are exercising an activity of the spirit and satisfying a spiritual desire. And we should know also that work without beauty means unsatisfied spiritual desire in the worker; that it is a waste of life and a common evil and danger, like thought without truth or action without righteousness.



## ACKNOWLEDGING AESTHETICS: ARTISTS VERSUS COMMONERS

Education must teach what and how to love. The lovers, saints, scientists and artists have done wonders in the past. So, everyone must have the opportunity and desire to be like them. Such people are perceived as the gifted ones and their acts must be followed upon. The ordinary people do not exercise art in their own lives. They are unaware that the love for beauty must be present in everyone and it is manifested in everything they make or buy. They think of beauty as an additional thing which gives pleasure while neatness is ~~some~~ compulsory in every act of man. The aesthetics in man-made things are observable in the same way as are in the natural things. They beautify objects. Therefore, their presence must be acknowledged. The ordinary people do not give importance to the existence of aesthetics in their lives and works. On the other hand, an artist recognizes beauty, discovers it and then portrays it in everything he makes. So, people should give importance to his works. He sees and makes things with respect to beauty, in order to satisfy his spiritual desires. Works empty of beauty does not satisfy spiritual desires and thus, are useless and harmful.

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The third great defect of our civilization is that it does not know what to do with its knowledge. Science has given us powers fit for the gods, yet we use them like small children. For example, we do not know how to manage our machines. Machines were made to be man's servants; yet he has grown so dependent on them that they are in a fair way to become his master. Already most men spend most of their lives looking after and waiting upon machines. And the machines are very storm master. They must be fed with coal, and given petrol to drink, and oil to wash with, and they must be kept at the right temperature. And if they do not get their meals when they expect them, they grow sulky and refuse to work, or bust with rage, and blow up, and spread ruin and destruction all around them. So, we have to wait upon them very attentively and do all that we can to keep them in a good temper. Already we find it difficult either to work or play without the machines, and a time may come when they will rule you altogether, just as we rule the animals.

And this brings me to the point at which I asked, "What do we do with all the time which the machines have saved for us, and the new energy they have given us?" On the whole, it must be admitted, we do very little. For the most part we use our time and energy to make more and better machines; but more and better machines will only give us still more time and still more energy, and what are we do with them? The answer, I think, that we should try to become mere civilized. For machines themselves, and the power which the machines have given us, are not civilization but aids to civilization. But you will remember that we agreed at the beginning that being civilized meant making and linking beautiful things. Thinking freely, and living rightly and maintaining justice equally between man and man. Man has a better chance to do these things than he ever had before; he has more time, more energy, less to fear and less to fight against. If he will give his time and energy which his machines have won for him to making more beautiful things, to finding out more and more about the universe, to removing the causes of quarrels between nations, to discovering how to prevent poverty, then I think or civilization would undoubtedly be the greater, as it would be the most lasting that there has ever been.



## EFFICIENTLY UTILISING KNOWLEDGE: KEY TO BECOME CIVILIZED

The inability to appropriately utilize knowledge is the third biggest problem of this civilization. Science has served man with unlimited potential, which he is unable to use properly. The scientific inventions have made people to greatly rely upon them. They have become the masters. Men appear to be their slaves as they take good care of them and cannot live without them. The scientific inventions do save time and energy but man does not fully utilize it, instead, he tries to make more efficient machines with it. The writer argues that with the abundant time and energy, man should try to become civilized. Machines can serve as a tool towards becoming more free, just and peaceful. There are more opportunities for these things than there were in the past. If people spend their time and energy saved by machines in a meaningful way, they can become the best civilization.

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