

**Q.3 Read the following passage carefully and answer the questions that follow:**

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 neatly 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 man, 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 recognise 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 recognise 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 waste of life and a common evil and danger, like thought without truth or action without righteousness.

**Questions:**

- What has been lamented in the text? (4)
- What is the difference between ordinary man and an artist? (4)
- How can we make our lives beautiful and charming? (4)
- What does the writer actually mean when he says, "Beauty is not an ornament to life?" (4)
- Do art and beauty affect out practical life and morals? Justify whether you agree or disagree. (4)

**Q.4 Read the following passage carefully and answer the questions that follow:**

## Comprehension 2017

1) It has been lamented in the text that civilization gives chance to everyone to do great things. Art and beauty <sup>are</sup> the food for spiritual desires and peace. People seek pleasure in beauty and an artist relates the beauty of universe to create that effect in their art.

2) The difference between an ordinary man and an artist is that the ~~latter~~ <sup>former</sup> is not capable of recognizing aesthetic activity within himself or in universe. He does not value it, while an artist closely observes the art and beauty hidden in ~~the~~ natural things and inculcates it into his work of art. **Try to use your own vocabulary as much as possible**

3) Life can be made beautiful and charming by blending the beauty and art of universal things in man-made objects. It helps in fulfilling the spiritual desires. Life becomes more beautiful when art and beauty <sup>are</sup> ~~is~~ observed and inculcated in everything.

4) The writer meant by "Beauty is not an ornament to life" ~~is~~ that the ~~but~~ beauty is not <sup>an</sup> only ornament to life but also to man-made stuff. It means that the aesthetic activity is very important in shaping the objects and ~~it~~ appears in the design of objects, just like in all natural objects.

5) Humans give value to the objects depending upon its art~~s~~ and beauty which shapes the practical life and morals of man. He seeks pleasure through beauty and aesthetics in everything either natural or man-made.

Mistakes identified. Improvement needed.