

Comprehension

Qno:1

The author has lamented the lack of aesthetic spirit in common man's life. Nowadays, it is a misperception that artists have divinely aesthetic spirit. Thus ordinary man is no longer be able to recognize beauty in nature and manmade things.

Due to which he has no spiritual relationship with the universe and his life is full of common evils and harms.

Qno:2

An ordinary man is devoid of aesthetic spirit. He does not even recognize aesthetic activity ^{neither} in the Universe nor in the manmade art. He thinks beauty as a source of pleasure, as ornament to life or art. Contrarily, an artist is much aware of beauty because he has aesthetic spirit. He practices

his aesthetic activity by in the search of beauty in the nature and try to grant it in the things he makes. He does not think beauty as an ornament rather he thinks takes it as an essential part of life.

Qno:3

We can make life beautiful and charming by recognizing aesthetic spirit which is possessed by all men. We should value aesthetic spirit in the nature and art of an artist. This is an activity of satisfying spiritual desire. Thus we can make our life beautiful and attractive.

Qno:4

According to the author, the phrase "Beauty is not an ornament to life," means that Beauty is not a superficial thing which

brings pleasures and happiness.

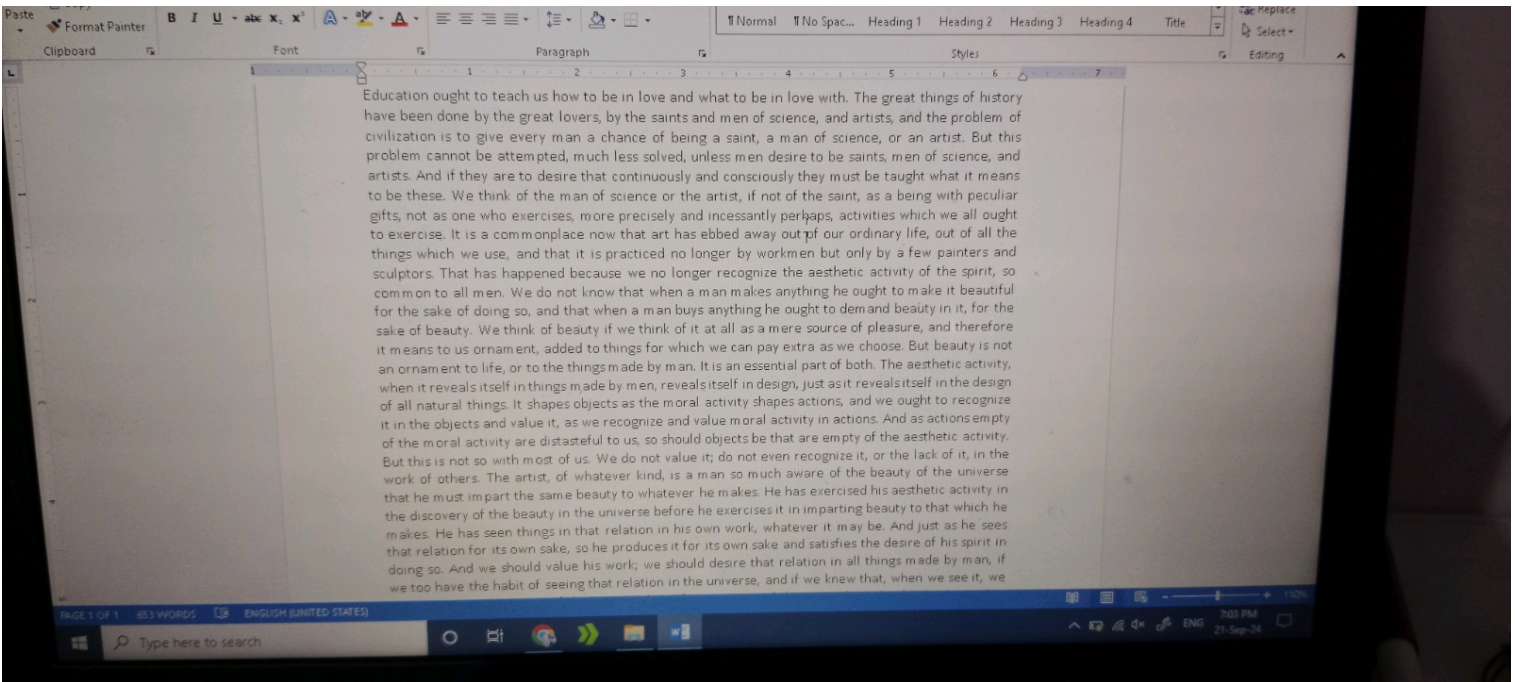
It is a basic part of life and life without beauty is a waste.

Beauty is recognized by aesthetic spirit in the things of arts and nature. Because aesthetic spirit is present in all human beings.

Thus it is not just a superficial decoration.

Qnos

Art and beauty make practical life beautiful and shapes our moral activities. Beauty and art satisfy the spiritual desire of a man because aesthetic spirit is not exclusively possessed by an artist. Thus by satisfying spiritual desires it also shapes our moral activities by inducing values and norms. Therefore life without beauty is a waste and full of harm and evil.



Education ought to teach us how to be in love and what to be in love with. The great things of history have been done by the great lovers, by the saints and 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 attempted, much less solved, unless men desire to be saints, men of science, and artists. And if they are to desire that continuously and consciously they must be taught what it means to be these. We think of the man of science or the artist, if not of the saint, as a being with peculiar gifts, not as one who exercises, more precisely and incessantly perhaps, activities which we all ought to exercise. It is a commonplace now 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 by workmen but only by a few painters and sculptors. That has happened because we no longer recognize the aesthetic activity of the spirit, so 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 beauty. We think of beauty if we think of it at all as a mere source of pleasure, and therefore it means to us ornament, added to things for which we can pay extra as we choose. But beauty is not an ornament to life, or to 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 the objects and value it, as we recognize and value 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. 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 the beauty in the universe before he exercises it in imparting beauty to that which he makes. He has seen things in 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 have the habit of seeing that relation in the universe, and if we knew that, when we see it, we

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Questions

1. What has been lamented in the text?
2. What is the difference between an ordinary man and an artist?
3. 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"?
5. Do art and beauty affect our practical life and morals? Justify whether you agree or disagree.