

## 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 <sup>neither</sup> in the universe nor in the manmade art. He thinks beauty as a source of pleasure, as an 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.

this ans is too long

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 things which

brings pleasures and happiness.

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

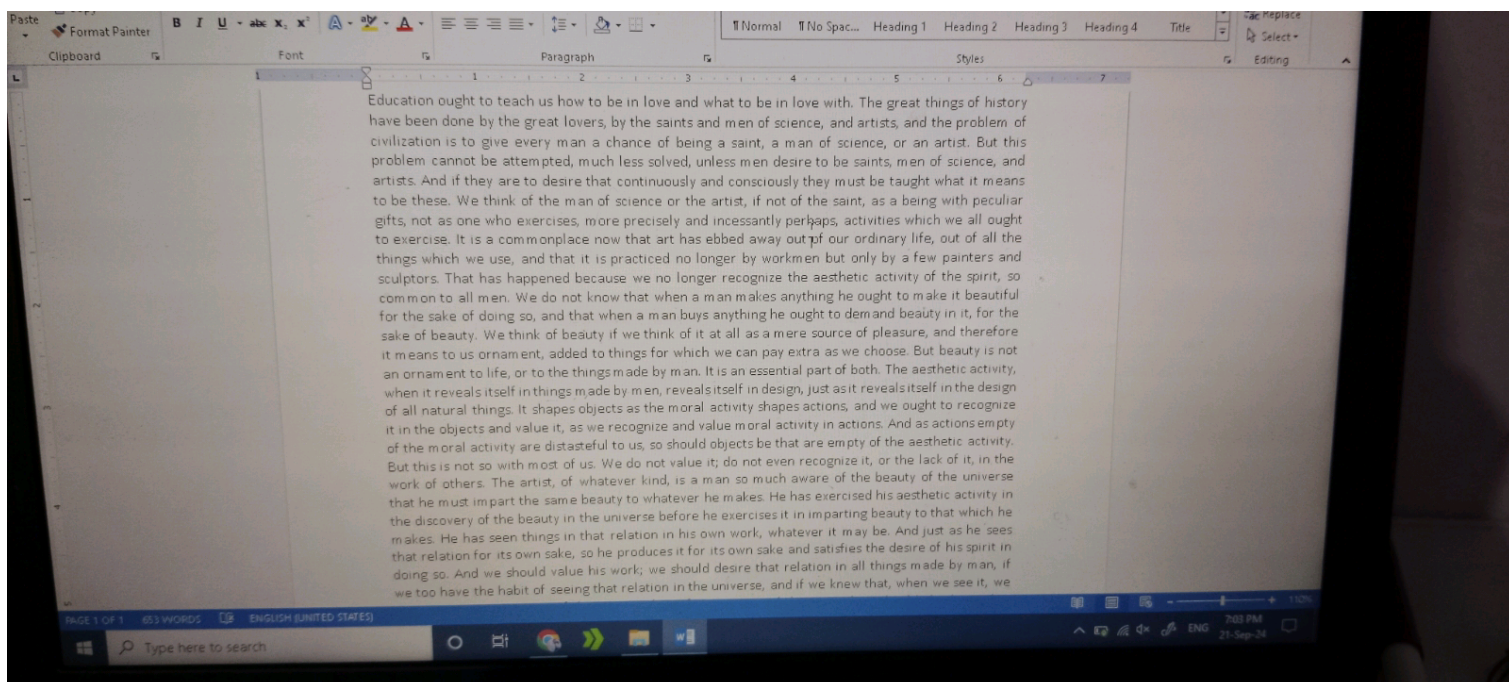
Beauty is recognized by aesthetic spirit in the things of arts and nature. Because aesthetic spirit is present in all human beings.

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.

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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 are exercising an activity of the spirit and satisfying a spiritual desire. And we should also know that work without beauty means unsatisfied spiritual desire in the worker; that it is waste of life and common evil and danger, like thought without truth, or action without righteousness.

#### 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.