

**Q.2** Make a precis of the given passage and suggest a suitable heading.

(20+5)

From Plato to Tolstoi art has been accused of exciting our emotions and thus of disturbing the order and harmony of our moral life. "Poetical imagination, according to Plato, waters our experience of lust and anger, of desire and pain, and makes them grow when they ought to starve with drought. "Tolstoi sees in art a source of infection. "Not only in infection," he says, "a sign of art, but the degree of infectiousness is also the sole measure of excellence in art." But the flaw in this theory is obvious. Tolstoi suppresses a fundamental moment of art, the moment of form. The aesthetic experience – the experience of contemplation – is a different state of mind from the coolness of our theoretical and the sobriety of our moral judgment. It is filled with the liveliest energies of passion, but passion itself is here transformed both in its nature and in its meaning. Wordsworth defines poetry as "emotion recollected in tranquility". But the tranquility we feel in great poetry is not that of recollection. The emotions aroused by the poet do not belong to a remote past. They are "here"-alive and immediate. We are aware of their full strength, but this strength tends in a new direction. It is rather seen than immediately felt. Our passions are no longer dark and impenetrable powers; they become, as it were, transparent. Shakespeare never gives us an aesthetic theory. He does not speculate about the nature of art. Yet in the only passage in which he speaks of the character and function of dramatic art the whole stress is laid upon this point. "The purpose of playing," as Hamlet explains, "both at the first and now, was and is, to hold, as, twere, the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure." But the image of a passion is not the passion itself. The poet who represents a passion does not infect us with this passion. At a Shakespeare play we are

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not infected with the ambition of Macbeth, with the cruelty of Richard III, or with the jealousy of Othello. We are not at the mercy of these emotions; we look through them; we seem to penetrate into their very nature and essence. In this respect Shakespeare's theory of dramatic art, if he had such a theory, is in complete agreement with the conception of the fine arts of the great painters and sculptors.

## Philosophers' and poets' insights on art

Philosophers accuse art due to inciting emotions in human beings. In Plato's view, poeticism amplifies emotions, making them grow when they are suppressed. Tolstol views art as an infection, believing its degree of infectiousness reflects its excellence, but it has defect. There is clear distinction between the experience of reflection and rationality of theoretical thought. Likewise, Wordsworth defines <sup>poetry as</sup> emotion remembered in calm. Such as the emotions expressed in poetry are not from the past because they are alive. Humans

are aware of their strengths,  
which are more easily seen  
than felt. <sup>However,</sup> Shakespear does not  
theorize about art but in  
'Hamlet', the character describes  
art as a reflection of nature  
and reality. The image of reality  
is not reality itself. Humans  
are not affected by the emotions  
or passions of his characters.  
They only observe the nature of  
these emotions. Hence, Shakespear's  
theory of dramatic art is compl-  
ete and aligns with the  
fine arts.

Total words: 427

Summarize words: 152