

Golden Jubilee of India's Independence Series-21



GLOBAL AESTHETICS AND SANSKRIT POETICS

RAMARANJAN MUKHERJI



RASHTRIYA SANSKRIT SANSTHAN

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PREFACE

Thanks to scientific discoveries and technological advancements the world is coming closer and the ideal of *one humanity one nation* is on its way to implementation. The projection made by ancient Indian seers in the dawn of human civilisation in regard to the solidarity of the universe is going to be reaffirmed and placed on a solid foundation by science and technology. The truths arrived at by the seers through experience is going to be re-established once again through scientific methods of investigation by modern science and technology. In the present era natural sciences are combining with the Science of Man in depth to establish eternal truths, that have been visualised by great minds of all nations.

In such a situation it is necessary and quite profitable to analyse the theories adumbrated by saints and scholars of different nations to find out how diverse minds operated in diverse countries and tried to identify eternal truths for guidance of humanity, providing thereby a direction to all human exercises. In the present monograph an attempt has been made to analyse the theories

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Rasa nor do indicate it: but, nevertheless, this implicit idea of paramount importance is not a figment of imagination, since it is experienced by all persons of poetic sensibility. Then again ascribing production of this experience to the thing experienced, *Rasa* is capable of being described as a produced entity and in a similar manner, revelation, as well is capable of being predicated of it, simply because it constitutes the content of a cognition, embracing the *Vibhāvas* and the rest. This cognition, Abhinavagupta continues, is distinct from ordinary knowledge, derived through common instruments of cognition, because whereas in an ordinary knowledge, the instrument of cognition itself is not known, in comprehension of *Rasa*, the process itself does not remain uncomprehended; this is distinct, also from the knowledge relating to self derived by an immature *Yogin*, -knowledge, which is characterised by an idea of difference between the external world, on the one hand, and self, on the other, as also from that derived by a mature *Yogin*, in which concentration on the self is complete: and this is so, because the experience of *Rasa* is marked by effacement of knowledge relating to other knowables and concentration on plurality of objects like the excitants and the ensuents. Carrying this description further, Abhinavagupta maintains that, the cognition of *Rasa* does not take the form of an indeterminate knowledge, because the totality of the excitant, the



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