



Understanding Rasa Aesthetic as a Literary Theory

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Abstract:

The word 'theory' is generally used in the various disciplines of knowledge. It is always read with certain assumption such as, theory as a set of rules, a set of principles or a philosophical foundation of any practical work. Literary theory is the process of understanding the nature of literature, the function of literature, the relation among the language, author, text, reader, history and society. Basically, literary theory is the principles of the interpretation of

literature and literary criticism. Literary criticism is a practice of judging a work of art to interpret, analyze and evaluate it. The chief objective of criticism is to provide a particular judgment. The relationship between literary theory and literary criticism can be defined as; the Literary Theory is bedrock of Literary Criticism. A standard literary theory always incorporates some parameters such as; it is valid,

universal, objective, impartial, practical applicable, double

potential, general applicability, and flexible enough to interpretation and newer needs. Rasa aesthetic begins to identify the reader as a creator of meaning. An ancient Indian Rhetorician Bharata explained different aspects of audience in his notable work, Natyashastra. In which he explained the aesthetic of Rasa. According to him the word Rasa means 'essence' or 'sap'.

Further he explained how this aesthetic pleasure takes place and how rasa develops from the blending of 'vibhav', 'anubhav' and vyabhichyari. The present research paper is an attempt to understand rasa aesthetic as a literary theory.

Key Words: Theory, Literary Theory, Rasa Aesthetic.