

WESTERN AND INDIAN POETICS: AN INTER- DIALOGUE

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Two cultures in the world, within Greece and India began literature and knowledge about two and a half thousand years ago. Within these two cultures, there seems to be a similarity for defining literature. Although many Greek thinkers presented their views on literature, the foundation was laid by Aristotle's book 'Poetics' in the form of a base theory/ creation and a book.

Aristotle spoke in the context of the play. Aristotle provided a solid basis for poetry and a truly new interpretation of the simulation theory. His second important contribution to poetic-classical thinking is his conceptual theory, which, by its establishment, showed the utterly psychological basis of destroying curiosity, terror, etc., causing the reader to lose heart.

Derrida simultaneously acknowledges and rejects the essence of existence by making a powerful critical assessment of the Western contemplation, scattering the inner layers of philosophical texts. Derrida has also emphasized the importance of more closely identifying etymological tricks and metaphors. On the contrary, the literary texts render powerful philosophical interpretations if they try to identify specific arguments, such as the whole of logic.

While discussing the concept, Derrida said that the dissertation is a dual study. It describes one of the methods by which the focal point of the analysis is guided by the argument in the text, and the second uses the arrangement of the concept that the underlying text uses, such as at variance and complementary ones that challenge the strength of management.

Derrida argues by living in a particular philosophical system, but then he pushed forward by the language's ability to find the same arrangement. Christiva's concept of poetic language represents the infinite potentialities of the language, and other linguistic works represent only the partial realization of the possibilities contained in the poetic language. From this point of view, literary behavior is the search for language possibilities.

In Indian poetics, the most work have been done Bharatmuni. Bharatmuni like Aristotle did his work on the play. This similarity is reflected in Western and Indian literary theory. Indian thinkers have talked about idealism while Aristotle speaks of pragmatism. All the western poetry speaks of social experience while all of India's literature emphasizes the analysis of the psyche.

In the West, after Aristotle, criticism systems became prevalent in the 20th century, because in the 20th century after Aristotle, when thinkers encountered science and technology, they changed their thinking style. This is followed by contemplation from two places, one in the United States and the other in Russia. There are two principles that emerge. They have similar issues.

Till now, literature was being explored as to what effect literature has had, but American thought has emphasized that neither the reader, nor the world with which literature is concerned, should focus but content should be emphasized. One of the drawbacks of these American thinkers was that they gave no special place to the experiences of the writers, which means they talk about the form of the text, not about the subject.

On the other hand, the Russian Formalism spoke in a language context. Russian thinkers say that the language of literature should be the subject of study. The author would make an impact by distinguishing words from words in general. This is called strangulation. From this point, Indian thinkers have also introduced the irony in the theory. They also emphasized the metaphorical study of composition. This series contains structuralism. Before Sosior, language study was done by studying three aspects namely, historical, comparative and language fragments. But according to Sosior, there is a structure of language. There is a unit of structure. Find language rules. Then the view of structuralism (combination of elements) is also used for others because of the study of the different elements in the literature for the scientific study of literature. While structuralism creates the sentence as model itself, post-structuralism emphasizes that to read the literature in a lively way, those contexts have to be awakened because every writing is connected to society and can only be understood by associating with that society.

Dryden, for his self-interest, for the first time in the overall tradition of Western poetics, showed literary criticism on the ground of human sensation for the first time. Johnson did not blindly follow the new theories of

the ancient criticism, and took his own path through reason and wisdom. He created new paradigms of criticism while establishing the importance of critical work and drafted a complete code of conduct for critics.

He founded intellectualism for the first time in the field of criticism and created an intellectual and psychological critique. Modern cosmopolitan pioneer Kant sought to find solutions to them by touching the central issues associated with eroticism. The autonomy of art is still an important issue today and of course Kant understood it correctly. Because of his grasp on the realm of art and the truth, he justifies the notion that art should not be viewed by pleasure or usefulness or knowledge.

In Indian poetry, the 'Rasa Sidhant' was supported by thinkers such as Bhatt Naik, Abhinav Gupta, Vishwanath and Jagannath. The acoustic theory of Anand Vardana received strong support from Mammot. Bhamaha's metaphorical theory has received the most support. The names of his supporters include Dandi, Udbhat, Rudratt, Yojraj, Ruyak, Jaidev and Apaidixit. Vamana (Reeti), Kuntak (Vkrokati) and Kashmender (Auchitya) seem to be left alone.

In addition to these supporters, some commentators have made the theory intuitive, accessible, and understandable by writing accurate texts of some kind and also supporting it. For example, Udhata writes a commentary on Yamaha's metaphorical version. Rudhak, writes Mahim Bhatt's anthology, 'Viakti Vivek'. Apaidixit writes an anecdote 'Kavilanand' of Jadeva's book 'Chandralok'. Acharya Mammot, Vishwanath has criticized Mata's meta by writing an annotation of Mammot's treatise 'Kavi-Prakash'. In fact Vishwanath and Jagannath had a two thousand year old poetical thinker.

Indian poetics introduces the Rasa Sidhant, metaphorical theory, acoustic theory, irony, and the ecclesiastical sect. Indian poetry does not owe much any scholar or thinker. Many thinkers contributed to its development. Thus in Indian poetry Bharatmuni, Bhamah, Dandi, Udbhat, Vaman, Rudratt, Anand-Vardhan, Bhatt Naik, Mukul Bhatt, Raj Shekhar, Kuntak, Kasemendar, Dhanamjya, Mehmavat, Bhojraj, Abhinav Gupta, Mammot, Royuk, Jaideva, Viswanath, Apaidixit and Jagannath were the main contributors.

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