

Shri Sami Vivekanand Shikshan Sanstha's
Vivekanand College Kolhapur (Autonomous)
Department of English

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Sample PPTs of

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CATHARSIS

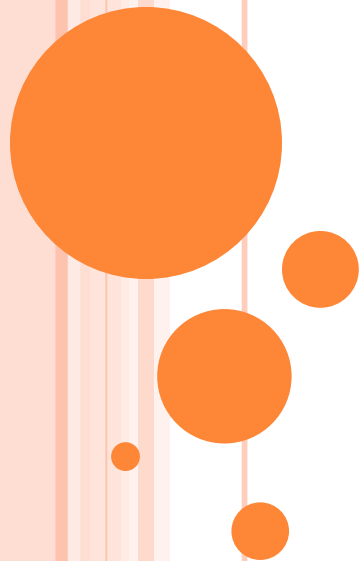
B. A. PART III

LITERARY CRITICISM

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INTRODUCTION

- Chapter VI of the poetics
- Catharsis as the function or final purpose of tragedy .

‘Tragedy through pity and fear effects these emotions .

- Aristotle describes truth as kind of catharsis of pleasures and fears.
- Pleasure – tragedy provides.



PURGATION

- Metaphorical sense
- Plato's charge that poetry waters and feeds the emotion of pity and sympathy.
- In an ideal republic ,ought to be controlled and suppressed.
- Aristotle – tragedy performs a beneficial rather than harmful function.



CATHARSIS

- Catharsis has been taken as a medical metaphor, ‘purgation’, denoting a pathological effect on the soul similar to the effect of medicine on the body.
- This view is borne out by a passage in the Politics where Aristotle refers to religious frenzy being cured by certain tunes which excite religious frenzy.
- Humphrey House rejects the idea of ‘purgation’ and forcefully advocates the ‘purification’ theory which involves moral instruction and learning. It is a kind of ‘moral conditioning’. He points out that, ‘purgation means cleansing.



CONT...

- According to ‘the purification’ theory, Catharsis implies that our emotions are purified of excess and defect, are reduced to intermediate state, trained and directed towards the right objects at the right time.
- The spectator learns the proper use of pity, fear and similar emotions by witnessing tragedy.
- The tragic Catharsis involves not only the idea of emotional relief, but the further idea of purifying the emotions so relieved.”



CONT...

- The basic defect of ‘purgation’ theory and ‘purification’ theory ...
- Occupied with the psychology of the audience.
- Aristotle was writing a treatise not on psychology but on the art of poetry.
- He relates ‘Catharsis’ not to the emotions of the spectators but to the incidents which form the plot of the tragedy. “clarification”



CONT...

- 'Catharsis' means clarification of the essential and universal significance of the incidents depicted, leading to an enhanced understanding of the universal law.
- Governs human life and destiny, and such an understating leads to pleasure of tragedy.
- Catharsis is neither a medical, nor a religious or moral term, but an intellectual term. The term refers to the incidents depicted in the tragedy .



CONT...

- Aristotle's conception of Catharsis is mainly intellectual.
- It is neither didactic nor theoretical, though it may have a residual theological element.
- Not a kind of theological relief



**Father Returning Home by
Dilip Chitre
B. A. Part II
English for Communication**

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Dilip Chitre

- ▶ Dilip Chitre was a noted and influential bilingual poet and translator
- ▶ Worked in Marathi and English
- ▶ *Kavita*, was published in 1960
- ▶ *Kavitenantarchya Kavita* .
- ▶ His collected Marathi poems, *Ekoon Kavita*, appeared in three successive volumes in the nineties.

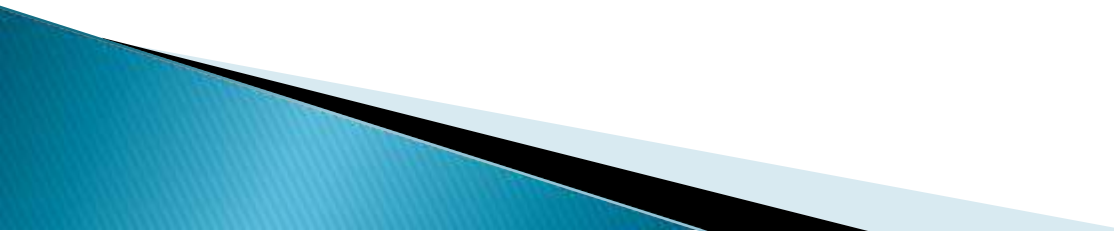
Cont...

- ▶ the first volume winning the prestigious Sahitya Akademi Award in 1994.
- ▶ The year 2008 saw the publication of two important Chitre collections:
- ▶ *Shesha*, a volume of new and selected translations from Marathi, and *As Is Where Is*, a book of new and selected poems in English.
- ▶ *Says Tuka*,

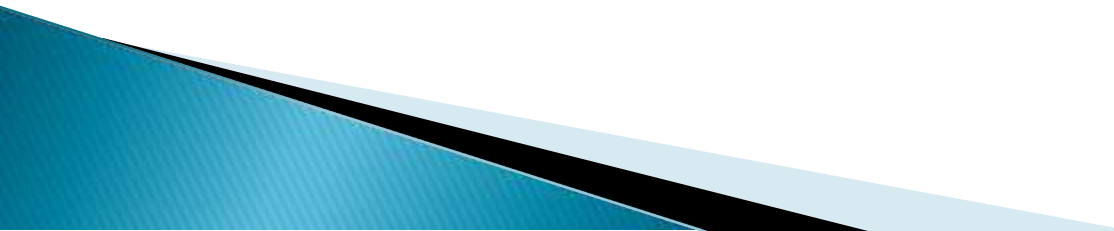
Cont...

- ▶ boredom and alienation in the life of the city dwellers.
 - ▶ the plight of old age.
 - ▶ The pathos of an old father.
 - ▶ description of the mundane routine of the poet's father
 - ▶ no human contact.
- 

Summary

- ▶ The father goes out daily to work.
 - ▶ travelling by the local train.
 - ▶ Father comes back late in the evening.
 - ▶ He has to travel a long distance.
 - ▶ “suburbs slide past” his eyes
- 

Cont...

- ▶ Harsh reality of city, where fathers as bread earners.
 - ▶ Undertake tedious journey.
 - ▶ their workplace and back.
 - ▶ urban experience showing the drab and fatiguing
 - ▶ routine of a daily commuter,
- 

Modern man's estrangement from a man-made

- ▶ estrangement and alienation.
- ▶ Father wears a black coat but chooses to wear traditional chappals even in the rainy season
- ▶ he carries a bag full of books and travels locally by the train.
- ▶ He doesn't share much happiness with his children and remains immersed in his books and radio.
- ▶ keep himself distant from the man-made world and is lost in his own misery and loneliness.
- ▶ He doesn't share the same ideas or the modern world as hi

Cont...

- ▶ fatherly love.
- ▶ Father presented as a symbol of sacrifice
- ▶ the father seems to be going through a lot of hardships in order to provide for his family. He travels in crowded trains
- ▶ walks in muddy roads and drinks plain tea only to be able to provide the best for his children.
- ▶ The children, ungrateful, do not value what their father is doing for them.

Thank You.....



PARADOX
Literary Criticism
(B. A. Part III)



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Paradox as a literary device ..



- A paradox is a device used to force the reader to consider a statement or idea more deeply or critically than at face value.
- It is a statement or idea that seems illogical, but upon further analysis, does make sense.
- illogical statement or pair of statements that requires deeper thought to work them out.
- common paradox in everyday speech is to say "it was the beginning of the end"

Origine...



- paradox is from *Catch-22* by Joseph Heller.
- Catch-22 is now its own term used in pop culture to refer to a paradox that represents a lose-lose situation.
- In the novel, a soldier must 'want' to go on
- Dangerous missions in order to be determined insane
- not go on more dangerous missions,
- he was considered sane and would have to go on said missions.

Cont...



- A paradox is used in literature when a writer brings together contrasting and contradictory elements that reveal a deeper truth.
- paradox is usually something that seems impossible .
- literary device is employed when the writer wants the reader to try looking at a situation from a new perceptive.
- This should help them see events, people, objects, or ideas in a different and even revelatory way.

Common Examples of Paradoxes



- The more you give, the more you get.
- The pen is mightier than the sword.
- The enemy of my enemy is my friend.
- Damned if you do, damned if you don't.
- Less is more.
- The only constant is change.

Animal Farm by George Orwell



- In this famous satirical novel, Orwell presents the story of a farm on which the animals rebel and take over their lives from their human overlords.
- Mimicking the events of the Russian Revolution.
- All animals are equal, but some animals are more equal than others.
- If all “animals are equal,” then one can’t be “more equal.”
- In order to make the other creatures feel heard, but they are going to maintain their rule.

Cont...



- Paradoxes in order to make their readers think more deeply about a situation.
- Paradox was a prominent concern of many new critics.
- Paradox from its limited application to a type of figurative language.
- encompass all surprising deviations from common perceptions or common place opinions.
- Cleanth Brooks claims 'the language of poetry is the language of paradox'.

The best known examples of paradox in English



- 1) Thou art to me a delicious torment.
- 2) Parting is such sweet sorrow.
- 3) To live a life half -dead, a living death.
- 4) And love's the noblest frailty of the mind.
- 5) Man proposes, god disposes.
- 6) So innocent arch, so cunningly simple.
- 7) Do the thing you think you cannot do.
- 8) You're damned if you do and damned if you don't .
- 9) The enemy of my enemy is my friend.
- 10) The beginning of the end .
- 11) If you don't risk anything, you risk everything.

Cont...



- paradox is self-contradictory, it is often used in literature to reveal a truth that is hidden or contradictory.
- paradoxical statement is used to emphasize the speaker's emotional state.



Thank You

THE THEORY OF IMITATION

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CRITICAL BACKGROUND : PLATO'S VIEWS ON IMITATION

- ⦿ Plato's views on Imitation - X of Republic.
- ⦿ Reality is heavenly or transcendental.
- ⦿ Everything on the earth is an imperfect copy or imitation of this higher reality.
- ⦿ For example - A bed made by a carpenter ,for example ,is an imitation of the transcendental eidos (Platonic form)
- ⦿ Bed -remove-bed painted by painter - carpenter's bed .

ARISTOTLE'S REACTION

- Aristotle was no doubt with Plato's views on imitation because he had studied at Plato's academy .
- Aristotle has changed the term that in essence imitation in his theory of poetry became something positive rather than derogatory.

THE PHILOSOPHICAL BASIS OF ARISTOTLE'S CONCEPT OF IMITATION

- ◉ The carpenter 's bed is a creation .
- ◉ Poetry and painting also imitate human beings and their actions.
- ◉ Concrete form through the medium of words or colours .
- ◉ Process of creation that they become imitative arts.

IMITATION AS AN AESTHETIC TERM IN ARISTOTLE

- ◉ Theory of poetry and fine arts
- ◉ Principles of imitation in poetry , formal ,the material ,the efficient and the final.
- ◉ Medium of poetry
- ◉ Language
- ◉ Object of imitation
- ◉ Manner of imitation
- ◉ Dramatic -narrative mode

IMITATION

- ◉ According to Aristotle
- ◉ Imitation has become a creative process.
- ◉ Involving not only a great artistic skill but also a profound understanding of man's inner life as well as of the processes operating in the universe of nature.
- ◉ Poet re-creates through his work ,human life and nature in images .
- ◉ Maker ,logical ,rational and organic and concrete form .
- ◉ Poetry is more philosophical than history and poet is a maker ,creative artist.

THANK YOU ...



Types of Rasa

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Types of Rasa

Bharata's *Natyashastra*

- Eight fundamental feeling or mental states referred to as *Sthayibhavas* which can be experienced by human beings. These are Delight (Riti) laughter (Hasya), Sorrow (Shoka), Anger (Krodha), Heroism (Utsaha), Fear (Bhaya), Disgust (Jugupsa), and Wonder (Vismaya).
- Three interrelated elements
- -Vibhava, Anubhava and Vyabicharibhava and the permanent mood called Sthayibhava.

Navaras

Mental states are eight Rasa:

Erotic – (Shringara)

Comic – (Hasya)

Pathetic – (kruna)

Furious – (Raudra)

Heroic – (Vira)

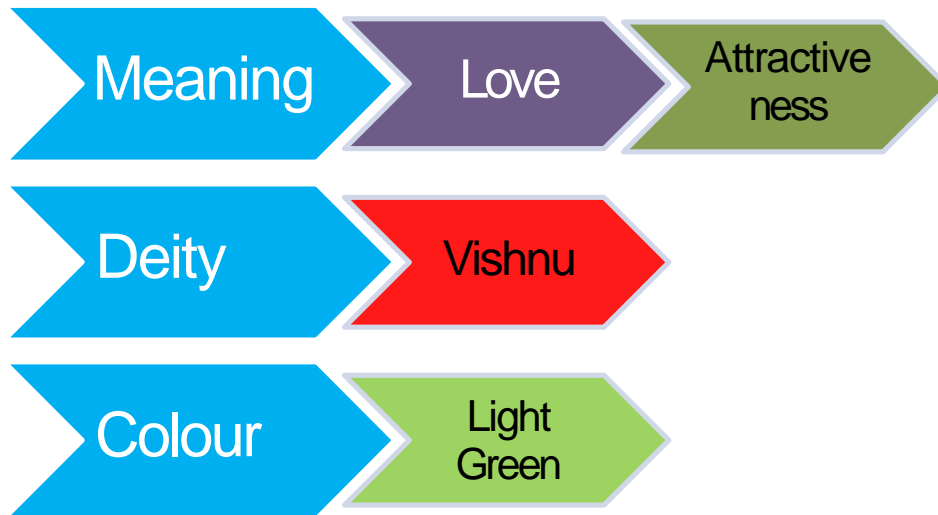
Terrible – (Bhayanaka)

Odious – (Bibhatasa)

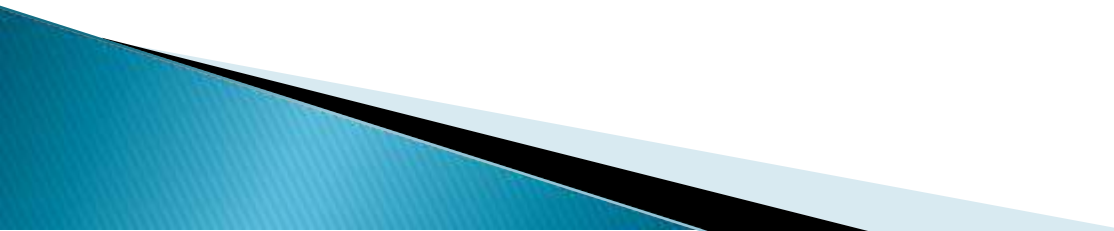
Marvellous – (Adbhuta)

Peaceful – (Shanta)

Shringara



Shringara

- ❑ Dominant state of love and is associated with the
 - ❑ Lord Vishnu.
 - ❑ Erotic Sentiment in union arises from determinants like pleasure of the season the enjoyment of Garlands the company of beloved persons, objects etc...
 - ❑ Movement of eyes, eyebrows, soft and delicate movement of the body, sweet words and similar other things.
- 

Hasya (Comic)

Meaning

Mirth

Laughter

Comedy

Deity

Pramata

Colour

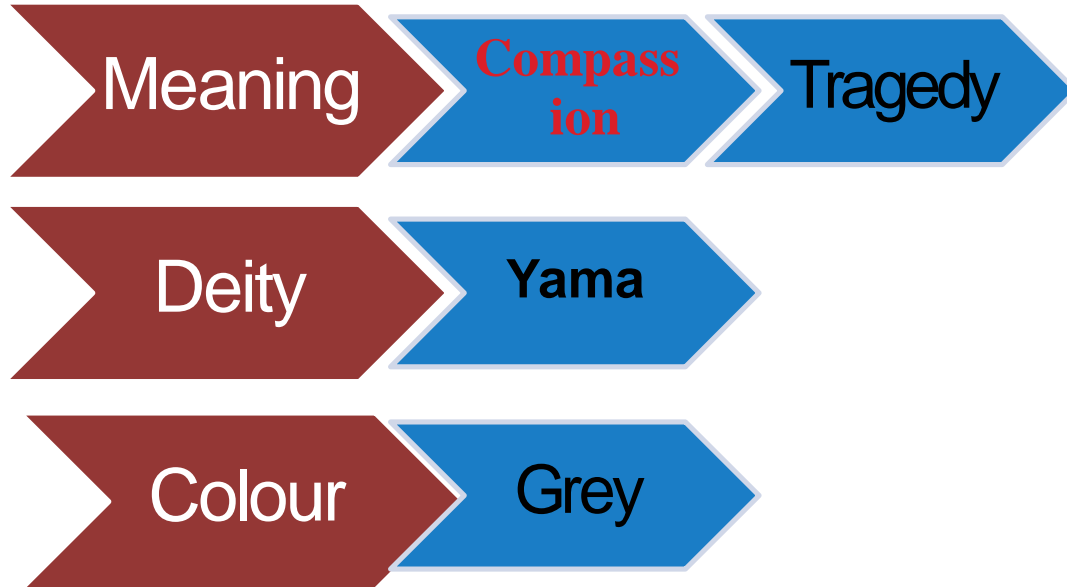
White



Hasaya

- ❑ According to Bharatamuni – Humor arises from the grotesque and custom of others, shameless character craze for sensual; pleasure, mischief, foul words. Physical handicapped accusation of others and the like.”
- ❑ Laughter related to his or her own self its cold self-centered laughter
- ❑ Centered – in – others are of six types:-
 - ▶ (1) Slight smile (smita)
 - ▶ (2) Smile (hasita)
 - ▶ (3) Gentle Laughter (vihasita)
 - ▶ (4) Laughter of Ridicule (uphasita)
 - ▶ (5) Vulgar Laughter (aphasita)
 - ▶ (6) Excessive laughter (atihhasita)

KARUNA



Karuna (Pathos)

- ❑ The pathetic sentiment arises from the dominant state of sorrow.
- ❑ Cause is presented through the separation from dear one, loss of wealth, death, accident or any type of misfortune.
- ❑ Consequences are wailing, shedding of tears, remembering the beloved
- ❑ Pathos in Romeo and Juliet, the death of Juliet create Karuna Rasa.
 - ▶ “Pathos is the very delicate Rasa, during its experience the heart melts a great deal.”

RAUDRA

Meaning

Fury

Deity

Rudra

Colour

Red



Raudra (Furious)

- ❑ Is related to Furious Sentiment is created by striking blows, cutting, mutilation and piercing swords in wars and fights and tumult of the battle and the like.
- ❑ Many critiques say that the furious Sentiment is full of conflict of arms, and in it words movements and deeds are terrible and tearful.
- ❑ Transitory states connected with the furious sentiment are presence of mind determinations energy indignation perception.

VEERA (Heroic)

Meaning

Heroic mood

Deity

Indra

Colour

Golden



Vira

- ❑ Special condition are :- high energy, perseverance, optimising absence of surprise and presence of mind.
- ❑ Heroic sentiment reflects to the superior type of person and has energy or enthusiasm has its basis.
- ❑ Represented with the colour 'yellowish or orange, mixture of both colours'.
- ❑ In theatre represented through firmness, passions, heroism, charity diplomacy and the like.
- ❑ Three kinds (Natyashastra):-,
 - ▶ (1) Valor of Munificence (Danvira)
 - ▶ (2) Valor of virtue (Dharmvira)
 - ▶ (3) Valor of war (Yudhavira)

Bhayānakam

Meaning

Horror

Terror

Deity

Kala

Colour

Black



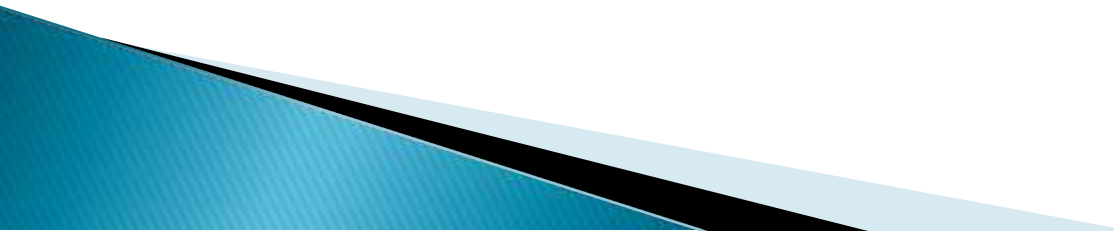
Bhayanakam

- ❑ The Terrible sentiment has its dominant state of fear.
- ❑ Black color refers Bhayanaka Rasa
- ❑ Usually created by fearful atmosphere like Hideous, Noise, side of ghost panic and anxiety due to a timely cry of Jackal or hyena
- ❑ Represented on the stage by swing of the hand and the feet, horripilation, change of colour and loss of voice.
- ❑ According to many critics fear is not natural to Noble character and on contrary what excites fear in ordinary people excites anger in violent.
- ❑ In many horror movies we found Bhayanaka Rasa. When Rama in forest and fight with 'Rakshasa' at that time we fell 'Bhaya'.

BIBHATSYA (Disgust)



Bibhatsaya

- ❑ Is related to Odious sentiments has its basic the dominant state of disgust
 - ❑ It is created by determinants like hearing of unpleasant, offensive, impure and harmful things or sing them or discussing them.
 - ❑ Consequences are such as stopping the movement of all the kinds. Narrowing down of the mouth vomiting.
 - ❑ The emotion evoked by anything that nauseating
 - ❑ It generates revolt or sickens us.
- 

ADBHUTA (Wonder)



Adbhuta

- ❑ Marvellous sentiment .
- ❑ Deity of the sentiment is 'Brahman'. It is created by determinants search as slight of heavenly begins or events attainment of object.
- ❑ In this we found superior mention or temple, and seven storied place and illusory and magical acts.
- ❑ Consequences are 'wide opening of eyes, looking with fixed gas horripilation and tears with joy.
- ❑ Bharatamuni has mentioned this Rasa in his treaties the 'Natyashastra' he elaborately states for each its colour.
- ❑ Adbhuta Rasa is a curiosity of man regarding the creation of the world and all its wonders.

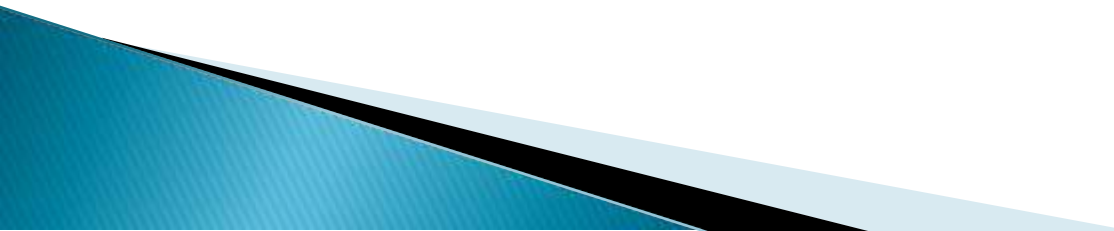
SANTA (Peace)



Santa Rasa

- Santa connotes tranquillity, repose, serenity, the "peace that passes understanding."
- Anandavardhana considered that the dominant rasa of the epic is the santa.

Santa Rasa (I)

- ❑ The santa rasa is the maharasa.
 - ❑ All feelings in aesthetic experience merge out of the santa and are in the end submerged in it.
 - ❑ All rasas are relished in a state of perfect tranquillity born out of the withdrawal of our ego from our practical interests.
 - ❑ When our desire is directed to things not in consciousness the mind is agitated.
- 

Conclusion

- ▶ ‘Rasa’ comes from the ‘Bhava’ and Bhava have no language. In short both are connected with each other.
- ▶ “The term ‘rasa’ has a twofold significance: it means the ‘Aesthetic content of literary art’ and also ‘Aesthetic relish’ which the reader–spectator enjoys.”
- ▶ The sources of origin of the ‘Rasa’ are the four basic sentiments–‘Erotic’, ‘Furious’, ‘Heroic’, ‘Odious’.
- ▶ The Erotic sentiment is light– green (syama), the comic is described as White, the pathetic is Grey (Kapota) and fearful is (Red), the Heroic is yellow–Red (Gaur), Terrible is Black, the Odious is (Blue) and the Marvelous is yellow.
- ▶ The ‘Erotic’ (sentiment) has Vishnu as Deity, the ‘comic’ is pramaatha, the ‘furious’ is Rudra; the pathetic is Yama, Odious is Mahakala, terrible is Kala, the Heroic is Mahendra and the Marvelous has Brahma as it deity.

