

## Aesthetic and beauty: A study of life & nature

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### Abstract

Aesthetic world is a part of an ordinary world because the word 'world' consists of the whole world and not the different kinds of world. A shastra is born when a man starts thinking about his relationship with life and nature, what is its aim and what is the difference between humans and animals. When we will come to know about the relation of man with nature and the world, a bridge will be formed whose basis will be Beauty. Beauty is the bridge between man and God. Beauty is not related to art only, but it is also related to science. We can cite an example of a rainbow because its appearance is artistic, but actually it is a scientific process. It provides happiness to the viewers as a poet will write poetry by being inspired from it and a painter will paint it in his own way. So a rainbow is an inspiration which ends in aesthetic pleasure. Aesthetics or the concept of Beauty in art and literature has possibly been one of the early occupations of human's capacity. Aesthetics is that concept of science which deals with the principles of Beauty. Aesthetics is a philosophical concept that relates itself with the norms of aesthetical knowledge of the world. This knowledge always impresses the artist and makes him aware of his creative activity. Art is a source of one of the most purified divine experiences. When we derive happiness and joy from an art-work, we consider it as an Aesthetic Delight.

**Keywords:** aesthetic, beauty, artist, creative activity, world, delight, art, appreciation

### Introduction

A joy resulted from a thing of Beauty lasts forever and is also helpful in examining minutely the reasons for that joy. As poetry and drama are considered to be the earliest arts, it was quite natural for the science of Aesthetics to get inspired by both poetry and drama. Aesthetics is that field of knowledge dealing with the historically approved significance of the human values, their creation, perception and appreciation. Aesthetics is equally important for an artist as well as for the spectators. The spectators firstly watch an art-work and then study it carefully. Then only they appreciate it. Theoretical progressive awareness is always helpful in appreciating an art-work. A spectator should know the meaning of 'Art' and 'Aesthetics' because it is useful in increasing the capacity to appreciate an art-work. An aesthetic sense (Aesthetics) is necessary to maintain a taste in Art and therefore form through admiration of art. Aesthetics checks our creative view in a similar way as a medicine checks the disease. It signifies that Aesthetics gives more importance to the rules and important qualities of art. But an artist is not bound to these rules. So, an artist is free to select his subject and free to choose his own views. He is left on his own for his poetical expressions. On the other hand, he can't totally leave the rules for the sake of creative activity.

### Objective of study

1. To study the relationship between beauty & aesthetic
2. It's diverse impact on growth of human creativity.

### Discussion

A great artist is he who faces the limit of creative activity and he can't go against all the rules. He favours in modifying the rules in the changing conditions. For example, something that has been kept for centuries in reserve, aesthetics sums up the

experiences of art and supplies a theoretical proof and favours for everything in it which is truly new.

Aesthetics was considered to be the subject of study in very less time and its relation with Beauty was also taken into account. According to Socrates, Aesthetics deals with the beauty and Aesthetics was an originative of the Utilitarian Practice value of an object. We can cite an example of a beautifully made shield. It means that if a shield fails to protect its master from any danger, then it is not beautiful. According to him, only that thing is beautiful which is useful. The end results of Aesthetics are based on practical activities in Art and the explanation of its meaning by history, the theory of Art and Art criticism.

But, Kant believes in the spiritual quality of an object. He considers the utilitarian procedure of an object as different from the spiritual quality of that object. He considers only that thing as beautiful which attracts us without any selfish motive. Due to contrary views of Socrates and Kant, some doubts arise. One believes in the concept of utility regarding the word 'beautiful', while the other relates the word 'beautiful' with the concept of futility. We may conclude that the beautiful things cannot be useless. They provide happiness and joy to our mind and soul.

Aesthetics is the sense of Beauty. So, we will throw some light on the concept of Beauty as Beauty is always Aesthetics. Aesthetic Beauty is not different. Beauty is not there in Morality. Morality is a business between man and society and the relationship between society and man. Society always wants to tie a person in a certain knot. But, a person always wants to be free. Outer beauty i.e. physical beauty does not exist forever, it is temporary, whereas inner beauty, i.e. beauty of the mind exists forever, i.e. permanent.

Trinity is the biggest gift of Indian Aesthetics which is the union of three words – Satyam (Truth) Shivam (Goodness)

Sundram (Beauty). Satyam is the truth. It is not that truth what one thinks about it, but what it truly is. It is not one's idea about it, but its reality. In truth, one becomes invisible as a presence of all that is real in you. By Shivam, we mean Virtue. It means truth in the action, in the life, in the love, in the friendship, in the eyes and in the art of a person. Shivam signifies the action of truth. This truth is the centre of the cyclone. For example, if one experiences the truth, the cyclone around one becomes Shivam. It becomes pure support and approval. Sundram means beauty, not only the physical beauty, i.e. the outer beauty, but also the inner beauty, i.e. the beauty of mind. If a person has good looks, it is not beauty, but has qualities reveal and expose his beauty. Outer beauty does not exist forever, it is temporary, whereas inner beauty exists forever, i.e. permanent as mentioned earlier. Satyam Shivam Sundram (Trinity) are the three different forms of God, i.e. Vishnu, Brahma and Mahesha. The core of Beauty lies in the real image of an expression of Ananda. Ananda is the beginning as well as the end of the world. Ananda is the real beauty. Beauty provides satisfaction to our eyes. It provides relief and peace to our heart and soul. It fascinates our body and mind to its tune. Beauty relates us with ourselves. Beauty is that which impresses us, not attracts us. According to Khalil Gibran in his famous book 'The Prophet', "Beauty is not a need, but an ecstasy. It is a heart enflamed and soul enchanted. It is not the image you would see, nor the song you would hear, but rather an image you see though you close your eyes and a song you hear though you shut your ears."

The qualities of Beauty which make it beautiful are uniqueness, harmony, unity in diversity, symmetry and proportion. The aesthetic delight originates from the newness and uniqueness of the object of Beauty. According to Doctor Posaque, "There is no definition of Beauty which can be said to have met with universal acceptance." He believes that all beauty is with perception or imagination. According to Plato, "Beauty of anything is that in it which compels us to admire and desire it and that is love." The Indian aestheticians consider Beauty as subjective as well as objective. By subjective and objective, they mean that Beauty is neither fully in the mind, nor in the object. An object is the vehicle of Beauty. Beauty is also the reaction of subject or object. In this concern, Herbert Sypney says, "Beauty neither depends upon a person who feels, nor upon an object which can be felt." Beauty is entirely the result of that activity which deals with an adequate power of reasoning.

Beauty needs nothing but itself in order to exist and it needs no decor. Bharthry says, "A thing is beautiful by nature, requires nothing to add to its lusture." Beauty is an end in itself. Its happiness is pure and not mean. Natural Beauty is the real beauty. It is uncomparable, unmeasureable, self-sufficient and self-contained. The question—"What is Beauty?" has not been discussed much. A writer of the 17th century namely Jagannath had written about Aesthetics that the word 'Beautiful' should be used instead of the word 'Beauty'. By 'Beautiful' he meant that Beauty is such a special type of happiness which is different from other kinds of happiness. This special type of happiness meant that we should not be selfish and should control our desires. We should not regret if our desires are not fulfilled. We should forget our personal joy and personal emotion according to this special type of happiness. It was universal. According to

Jagannath, many ordinary experiences are due to Beauty, but aesthetic experience and pleasure are different because special type of feelings are created in us through aesthetic experience which are called 'Rasa' which cannot be obtained from any kind of an ordinary experience.

It is very difficult to explain Beauty, but we can only give some definitions of Beauty. According to Rabindranath Tagore, "Which gives us joy without any sense of utility is the sense of beauty." The natural pleasure can only be obtained if we get the thing of our desire. But, aesthetic pleasure gives us the mental satisfaction. We cannot be sure about the fact that under which circumstances can the aesthetic pleasure be created. A poet always tries to express his ideas just in the same form as he had in his mind and he tries to explain them in new words. In the same way, a painter tries to give an outer form to his inner feelings and expressions. But, he is never satisfied until the outer form resembles its inner form.

When we see same things again and again in Nature, these things go on creating an impression upon our unconscious mind. When we see these same things in the future once again elsewhere, then a special kind of happiness is experienced by us and we are compelled to say—"How beautiful is this!" According to the Indian History, the Natural Beauty is considered as an ideal for the Human Beauty, but the Greeks and Romans take it in a different way. They are totally opposite to the Indian theory of Natural Beauty. The Greeks and the Romans are in favour of the Highest Physical Beauty. The Indian aestheticians lay more stress upon the Divine beauty instead of the Physical Beauty as we find in the Buddha's statues of Gandhara and Mathura. Here, the spirituality is revealed through the drooping eyes of the statues. Art is a source of Aesthetic Pleasure and aesthetic pleasure is an enjoyment of our own capacity in a thing.

Aesthetic world is a part of an ordinary world because the word 'world' consists of the whole world and not the different kinds of world. A shastra is born when a man starts thinking about his relationship with life and nature, what is its aim and what is the difference between humans and animals. When we will come to know about the relation of man with nature and the world, a bridge will be formed whose basis will be Beauty. Beauty is the bridge between man and God. Beauty is not related to art only, but it is also related to science. We can cite an example of a rainbow because its appearance is artistic, but actually it is a scientific process. It provides happiness to the viewers as a poet will write poetry by being inspired from it and a painter will paint it in his own way. So a rainbow is an inspiration which ends in aesthetic pleasure.

As we say that an artistic life is art, but it is not true because life itself is art. Artistic life is not art. When we are familiar with our life, it is artistic and not beautiful. It is Beauty. The difference between 'Beauty' and 'Beautiful' is that beautiful is the quality. Aesthetically, Beauty cannot be measured. Beauty is kind of feeling and it becomes more difficult to know beauty when it comes in our feelings. Sublime beauty never attracts, impresses or excites us. It always inspires us towards a new direction. For example—The Light house is steady. It gives a proper direction to the ships so that they may not be caught in the storm. Beauty is neutral, i.e. it is neither positive, nor negative. A neutral thing will never attract or impress us and will remain constant.

A thing related to Beauty is not only happiness forever, but it also examines and inquires about the reasons of that happiness. Aesthetics must have been inspired from Poetry and Drama as both of them are the earliest arts.

### **Conclusion**

To sum up it can be said that the whole subject matter of Aesthetics is based on the advancement of the human development. While perceiving aesthetics in an object, we perceive the practical importance of aesthetics and the value of aesthetics mankind. We also perceive the spreading of aesthetics during this process. The problem of Beauty is equally older as that of humanity. On first sight, the concept of Beauty seems to be very simple and ordinary. But, actually it is very difficult to understand the real beauty and its nature. Beauty always tries to escape from becoming a scientific process. Different people have given different definitions and views about 'Beauty'. So, Beauty is something above the individual's fancies. There is strong relationship between beauty and aesthetic. It has diverse impact on creativity.

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