

Of Aesthetic

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ABSTRACT

To appreciate aesthetic needs eye. All does not have that very eye. As such all cannot see thereby praise. It offers pleasure. Beauty supplies fresh air. It is, as if, oxygen to the tired nerve. It costs nothing, but cures free of cost. Here lies its beauty.

Keywords: *Aesthetic, philosophy, artistic, beauty, style, perception, emotion, pleasure*

INTRODUCTION

Creative writing is based more on manifestation rather than on expression. It does not inform rather reveals, so it bears no reference. The best creative writing is critical, and the best critical writing is creative. The present article is the outcome of creative writing meant for lay readers. As such free style is the methodology adopted so that pleasure of reading can be enjoyed by the common mass. As you know well that Francis Bacon (1561-1626), the immortal essayist, wrote many essays and notably, *Of Love, Of Friendship, Of Ambition, Of Studies*, etc. The myriad-minded genius rightly pointed out that all the words of the dictionary can be the themes of essays one can write. But little has been done, in this regard since his death, in order to finish his unfinished monumental works. In fact Bacon's way of presentation i.e., his unique style kindled the imagination already in me and encouraged me as well to write essays, in the light of creative writing, thus to get relief through Catharsis.

ARTICLE

Aesthetic is a set of principles influencing artistic style or taste. It is concerned with beauty and the appreciation of beauty. It is having a sense of the beautiful or characterized by a love of beauty. It is pertaining to, involving, or concerned with pure emotion and sensation as opposed to pure intellectuality. It is a theory or idea of what is aesthetically valid.

Aesthetic, originally, relates to perception by the senses. It is generally relating to possessing, or

pretending to, a sense of beauty. It is sensitive to art and beauty. It is artistic or affecting to be artistic. It is in accordance with the principles of good taste. It is the philosophy of the beautiful, especially in art. It is a set of principles of good taste and the appreciation of beauty. It is appreciating beauty and beautiful things. It is pleasing to look at.

Aesthetics is the branch of philosophy dealing with the principles of beauty and artistic taste e.g., the aesthetics of Tolstoy and Croce are entirely different. It is the study of the qualities perceived in works of art, with a view to the abstraction of principles. It, specifically, is the branch of philosophy dealing with art, its creative sources, its forms, and its effects. It is the principles of taste and art. It is the philosophy of the fine arts. It is the study or theory of beauty and of the psychological responses to it. It is the study of the mind and emotions in relation to the sense of beauty.

Aesthete is a person highly sensitive to art and beauty. It is a person who artificially cultivates artistic sensitivity or makes a cult of art and beauty. Sometimes it is used in derogatory sense. Such a person has or claims to have a love and understanding of art and beauty. It is a person who has or affects a high degree of sensitivity toward the beautiful, especially, in art, music, poetry, etc.

Aesthete is a professed disciple of aestheticism. It is one who affects an extravagant love of art. It is a person who has or professes to have a special appreciation of beauty. It is professed admirer of the beautiful. It is studious person.

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Aesthetical is an aesthetic theory of viewpoint. Aesthetician is one devoted to or versed in aesthetics. It is a student of, or expert in, aesthetics.

Aestheticism is the principles of aesthetics. It is the cult of the beautiful, applied especially to a late 19th century movement to bring art into life, which developed into affectation. It is the acceptance of aesthetic standards as of supreme importance. It is an exaggerated devotion to the artistic or beautiful. It is the doctrine that aesthetic principles underlie all human values. It is sensitivity to art and beauty. It is the artificial cultivation of artistic sensitivity.

Aesthetic movement is a literary and artistic movement which flourished in England in the 1880s, devoted to 'art for art's sake', and rejecting the notion that art should have a social or moral purpose. It is just like platonic love which is quite uncommon. One has to overcome sex. Its chief exponents included Wilde, Beerbohm, and Beardsley, and others associated with the journal the Yellow Book. They were heavily influenced by the Pre-Raphaelites and Walter Pater. They were notorious for their dedication to the ideal of beauty, which was often carried to extravagant lengths. Although ridiculed for their affectation of speech and manner and eccentricity of dress, they nevertheless helped to focus on important formal concerns in art.

Aesthete, dilettante, connoisseur, virtuoso are synonymous. Aesthete, although applied to one highly sensitive to art and beauty, is often used derogatorily to connote effete or decadence. A person is laughed at if he proclaims himself as a savor of aesthetic beauty. He rebukes all for becoming less cultured or having less aesthetic essence.

Dilettante refers to one who appreciates art as distinguished from one who creates, it, but is used disparagingly of one who dabbles superficially in the arts.

A connoisseur is one who has expert knowledge or a keen discrimination in matters of art and, by extension, in any matter of taste e.g. a connoisseur of fine foods.

Virtuoso, in this comparison, denotes a collector or connoisseur of art objects, and is sometimes used derogatorily to suggest faddishness.

Aesthetic is an abstract matter. It is a matter of perception. As such, it is intangible. After full meal one can think for it, dream for it. Empty

stomach cannot think of it. It is rather luxury to a poor. If a nation values aesthetic then it is rich both in wealth and culture. Some persons though poor practice or love aesthetic. It proves solvency of the soul. It is the essence of his character.

Beauty is a bio-chemical reaction of brain. It is quite relative. The response towards beauty is unique. As such some one's beauty may not conquer the head and heart of others. However, some beauties are culture free having universal appeal as well e.g., sun rise, sun set, flower, human baby, etc. Face of hero or heroine i.e., their beauty should be culture free. In their selection process beautiful face enjoys advantage. Appreciation of beauty needs enlightenment of the connoisseur.

Beauty is an abstract thing. Nature is always aesthetic to a tender soul. It gives pleasure to eye and ear thereby brain. It satisfies different person differently. All are not equal in taste, so same beauty cannot satisfy all equally. An aesthete may suffer from superiority complex than others who lack in taste and temperament i.e., who is not a worshipper of beauty. Such a person is not a true aesthete. A sincere aesthete will ask a lay man to enjoy the scenic beauty of the nature. Then the inner feelings of the novice will awake and in course of time he will be able to appreciate beauty and enjoy beauty. In this way the population will be enriched with culture.

Aesthetic standards enjoy added value. An aesthetic sense enriches a person. An aesthetic person is honoured everywhere. Aesthetic design gets much demand in the elite society. Some furniture are more aesthetic than practical. The aesthetic of a famous film director remains unchanged since his early films. His show enjoys aesthetic success always.

Aesthetic is related with manner. Elite is the patron of aesthetic essence. It is an outcome of long movement. This sense needs etiquette and culture. Taste and temperament offer it longevity. Sense of wit enriches it. Aesthetic pleasure is alias and akin to intense heavenly delight. It is divine in nature. A sacred soul enjoys that pleasure always. Thus aesthetic acquires immortal divinity.

To appreciate aesthetic needs eye. All does not have that very eye. As such all cannot see thereby praise. It offers pleasure. Beauty supplies fresh air. It is, as if, oxygen to the tired nerve. It costs nothing, but cures free of cost. Here lies its beauty.

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Aesthetic implies positivism. It is manifestation of optimism. Without positivism and optimism one cannot enjoy aesthetic pleasure. It is alias and akin to goodness. It is as if synergy thereby it helps to achieve greatness. It offers peace and happiness. Only a blessed soul can see and enjoy aesthetic. A cursed soul sees the dark side of life only. It seldom sees the sun rise rather sun set always. As such its life is pregnant with negativity and pessimism always. Thus it is deprived from the natural blessing of aesthetic.

CONCLUSION

Aesthetic does not speak for morality or utility. It is far from those things. An aesthetic response

pleases a fiancée. A purely aesthetic reaction lasts long for its virgin uniqueness. Aesthetic theories engage the philosophers since time immemorial. Aesthetic taste isolates a person and crowns with uncommonness. An aesthetic person is honoured everywhere. He is laurelled by the society for the advancement of the civilisation. Such an aesthetic person enjoys immortality. An aesthetic age is memorable in history.

REFERENCES

No reference, since the present article is an outcome of Creative Writing.

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