

Understanding Poetic Creativity Through Kāvyaṁīmāṁsā And Nāṭyaśāstra In The Modern Age Of Artificial Intelligence

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Abstract

The rapid development of artificial intelligence has significantly influenced contemporary literary production and has raised fundamental questions about the nature of creativity, authorship, and artistic expression. This research paper explores the concept of poetic creativity through classical Indian aesthetic theories presented in Kāvyaṁīmāṁsā by Rājaśekhara and Nāṭyaśāstra by Bharata Muni. These foundational works of Sanskrit poetics provide profound insights into the nature of artistic creation, emphasizing concepts such as pratibhā (creative intuition) and rasa (aesthetic emotion).

Classical Indian literary theory views creativity as a deeply human process that emerges from emotional experience, cultural awareness, and imaginative insight. In contrast, modern artificial intelligence systems generate literary texts through computational algorithms, statistical analysis, and machine learning techniques. Although AI technologies are capable of producing stylistically convincing poems, they operate primarily through pattern recognition and data processing rather than genuine emotional or imaginative experience.

This study examines whether machine-generated poetry can replicate the aesthetic principles described in classical Sanskrit poetics. Through qualitative analysis and theoretical comparison, the research argues that while artificial intelligence can imitate poetic form and linguistic style, it lacks the experiential consciousness required for authentic artistic creation. The paper therefore highlights the continuing relevance of Sanskrit aesthetic theories in evaluating creativity within the technological landscape of the twenty-first century.

Key Words : Poetic creativity, Artificial Intelligence, Kāvyaṁīmāṁsā, Nāṭyaśāstra, Sanskrit poetics, Rasa theory, Pratibhā, Machine creativity.

INTRODUCTION Poetic creativity has been a central concern of literary theory across cultures and historical periods. Scholars and philosophers have long attempted to understand how poetry is created, what distinguishes a poet from an ordinary writer, and how literary works evoke emotional responses among readers and audiences. In

the Indian intellectual tradition, classical scholars developed sophisticated theories to explain both the creative process of the poet and the aesthetic experience of the audience.

Two of the most significant contributions to this tradition are *Kāvya-mīmāṃsā* by Rājaśekhara and *Nāṭyaśāstra* by Bharata Muni. These texts are foundational works in the field of Sanskrit poetics and aesthetics. They explore the nature of literary composition, the qualifications of the poet, and the emotional effects of artistic expression.

Kāvya-mīmāṃsā focuses on the conditions necessary for poetic creation and emphasizes the importance of the poet's intellectual training, imagination, and cultural knowledge. Rājaśekhara introduces the concept of *pratibhā*, which refers to the intuitive creative power that enables poets to produce original and meaningful works. According to this perspective, poetic creativity cannot be reduced to mechanical rules or technical skills; rather, it emerges from the inner consciousness and imaginative capacity of the poet.

Similarly, the *Nāṭyaśāstra* offers a comprehensive theory of dramatic performance and aesthetic experience. Its most influential concept is the theory of *rasa*, which explains how emotions are represented in art and experienced by audiences. Bharata Muni argues that artistic works transform individual emotions into universal aesthetic experiences that evoke pleasure, reflection, and emotional engagement among spectators.

In the modern era, technological innovations have introduced new questions about creativity. Artificial intelligence systems are now capable of generating literary texts, including poems, stories, and essays. These systems analyze large datasets of language patterns and generate new compositions through machine learning algorithms. As a result, AI-generated literature has become an increasingly important topic in discussions about creativity and authorship.

This research paper examines poetic creativity by comparing classical Indian aesthetic theories with contemporary developments in artificial intelligence. By analyzing the concepts of *pratibhā* and *rasa*, the study evaluates whether machine-generated literature can replicate the human creative processes described in classical Sanskrit poetics.

LITERATURE REVIEW

The study of Sanskrit poetics has produced an extensive body of scholarly research that highlights the intellectual depth of classical Indian literary theory. Scholars such as P. V. Kane and V. Raghavan have emphasized the philosophical sophistication of Indian aesthetic thought and its relevance to global literary studies.

Rājaśekhara's *Kāvya-mīmāṃsā* occupies a unique position within this tradition because it focuses specifically on the role of the poet in the creative process. Rājaśekhara argues that a true poet must possess *pratibhā*, or creative intuition. This faculty enables the poet to transform ordinary language into artistic expression and to generate imaginative imagery that resonates with readers.

Similarly, Bharata Muni's *Nāṭyaśāstra* provides one of the earliest systematic theories of aesthetic experience. The concept of *rasa* explains how emotions are represented and experienced in artistic performance. According to Bharata, artistic works combine emotional states, expressions, and narrative situations to produce a refined aesthetic experience in the audience.

Modern scholars have continued to explore the significance of these concepts in literary theory. Many critics argue that Sanskrit poetics provides valuable insights into the psychological and emotional dimensions of creativity. Unlike purely formalist approaches to literature, classical Indian theories emphasize the relationship between artistic expression and human experience.

In recent decades, the development of artificial intelligence has generated new discussions about creativity. Researchers in computational creativity have attempted to design algorithms capable of producing artistic works. AI systems can now generate poetry by analyzing linguistic patterns within large datasets of literary texts.

However, critics argue that machine-generated literature differs fundamentally from human creativity. While AI can reproduce stylistic patterns and grammatical structures, it lacks subjective consciousness, emotional awareness, and cultural experience. These limitations raise important questions about the extent to which machines can truly be considered creative.

The comparison between classical Sanskrit poetics and modern AI-generated literature therefore provides an important framework for understanding the nature of creativity in both traditional and technological contexts.

RESEARCH METHODOLOGY

This study adopts a qualitative analytical approach that combines textual interpretation with theoretical comparison. The primary sources for the research are the classical Sanskrit texts *Kāvya-mīmāṃsā* and *Nāṭyaśāstra*. These works are examined in order to understand traditional Indian perspectives on poetic creativity, imagination, and aesthetic experience.

The research also engages with contemporary discussions about artificial intelligence and computational creativity. Scholarly writings on AI-generated literature are analyzed to evaluate how machine learning models produce poetic texts.

The methodology therefore involves comparing two distinct frameworks of creativity: classical aesthetic theory and modern computational technology. Key concepts such as *pratibhā*, *rasa*, imagination, and emotional expression are interpreted within the context of Sanskrit poetics and then compared with the processes underlying AI language models.

This comparative approach allows the study to identify similarities and differences between human creativity and machine-generated literary production. By examining both frameworks together, the research aims to provide a deeper understanding of how creativity operates in different intellectual and technological environments.

DISCUSSION

The comparison between classical Sanskrit poetics and artificial intelligence reveals significant differences in the understanding of creativity. In traditional Indian literary theory, poetic creation is closely connected to human consciousness, emotional experience, and imaginative insight.

The concept of *pratibhā* described by *Rājaśekhara* suggests that creativity arises from an intuitive intellectual faculty that cannot be mechanically reproduced. According to this perspective, the poet must possess originality, imagination, and cultural awareness in order to produce meaningful artistic expression.

Similarly, *Bharata Muni*'s theory of *rasa* emphasizes the emotional impact of literature. A successful literary work evokes aesthetic pleasure by transforming individual emotions into universal artistic experiences. This process requires not only technical skill but also emotional sensitivity and psychological insight.

Artificial intelligence systems, however, operate through entirely different mechanisms. AI-generated poetry is produced through computational models that analyze patterns in large datasets of language. These models generate new texts by predicting probable word sequences based on statistical learning.

Although AI systems can produce poems that appear structurally coherent and stylistically sophisticated, they do not possess emotional consciousness or lived experiences. As a result, their creative outputs are based on imitation rather than genuine imagination.

Nevertheless, AI technologies also offer new possibilities for literary experimentation. Writers can use AI tools to generate ideas, explore alternative stylistic approaches, and experiment with new forms of expression. In this sense, artificial intelligence may function as a collaborative tool rather than a replacement for human creativity.

The comparison therefore highlights an important distinction between imitation and authentic creativity. While machines can replicate linguistic patterns, the deeper aesthetic experience described in Sanskrit poetics remains rooted in human consciousness.

CONCLUSION

This study demonstrates that classical Indian aesthetic theories provide valuable insights into the nature of poetic creativity. Through the concepts of *pratibhā* and *rasa*, texts such as *Kāvyaṁīmāṁsā* and *Nāṭyaśāstra* emphasize the importance of imagination, emotional depth, and aesthetic experience in literary production.

Although artificial intelligence has made remarkable progress in generating literary texts, machine creativity remains fundamentally different from human artistic expression. AI systems can imitate poetic structures and stylistic patterns, but they lack the emotional awareness and experiential knowledge necessary for genuine aesthetic creation.

The continuing relevance of Sanskrit poetics in contemporary discussions of technology highlights the enduring importance of human creativity. By revisiting classical theories in the context of modern artificial intelligence, scholars can develop a deeper understanding of how literature, technology, and human imagination interact in the modern world.

Ultimately, artificial intelligence should be viewed not as a replacement for human poets but as a tool that can assist and expand creative possibilities. The future of literary creativity may therefore lie in the collaboration between human imagination and technological innovation.

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