

Joanna Tuczynska

University of Warsaw, Faculty of Oriental Studies

## **Beyond Metaphor: Sanskrit Theory of *Dhvani* and Cognitive Linguistics.**

keywords: suggestion, metaphor, conceptual integration, cognitive

Sanskrit poetics represents a complex variety of theoretical systems, some of which anticipated contemporary literary and linguistic concepts. Abhinavagupta's Theory of *Rasa-Dhvani* and interconnected Anandavardhana's Theory of *Dhvani* and Bharata's Theory of *Rasa* have already been recognized by scholars as having the potential to be cognitive theories. (Hogan, 1996) However, none of them has been reformulated cognitively. The thesis argues that Anandavardhana's *dhvani* (suggestion) is a linguistic concept that employs cognitive processes of conceptual integration. It can be cognitively defined as the implied contextual meaning, which is the result of multi-layered conceptual blending. The research aims to reconstruct the framework of the *dhvani* concept using the Conceptual Blending Theory (Fauconnier & Turner, 2002) and the Conceptual Metaphor Theory (Lakoff & Johnson, 1980), which can lay the foundation for a cognitive theory of suggestion.

The conceptual structure of *dhvani* will be examined on the example of the Sanskrit Hymns 7.89.2-4 of the R̥gveda, in which two metaphoric images are integrated into the synthetic message. The first one is the mythopoetic context of the word *dṛti*, which literally means "leather container", and metaphorically evokes a cloud. The other image metaphorically conceptualizes emotional lack as physical thirst. Hence, on a metaphorical level, the rain cloud above the sea with the lonely traveller suffering from thirst corresponds to separation.

However, on the level of *dhvani*, the two interconnected images imply an unfulfilled *yajña* (ritual), since the thirst implies digestive fire, which is the inward transference of the external ritualistic fire, the hunger/thirst of which was not satisfied/quenched by the oblation. The rain of the cloud implies the unreleased oblation that causes tension and pain until it is offered in the ritual. Moreover, the expected implied rainfall, which corresponds to releasing an

offering, is an immediate transference of the oblation into God's mercy showered upon the worshipper, as requested in the mantras. Furthermore, intertextually, *dṛti* also refers to the honey bag carried by the gods Ásvins (RV 4.45.3; Bhattacharya 2008, 317), where nectar-honey implies *soma* (ritual intoxicating drink/oblation) and the Sun, and is thus linked to the *Madhu-Vidyā* (honey knowledge). (*Chāndogyopaniṣad* III.1-6)

This analysis reveals a complex amalgamated structure that goes beyond the metaphorical level, which results from the intertextual implications of the mythopoetic language. The metaphorical context activates associations and analogies dormant in the subconscious layers of the human mind being a result of cognitive processes. It is a complex decoding and encoding of human experience into abstract notions, which creates a two-layered cognitive structure in which a metaphorical image is a stimulus for the implicit context, resulting in suggestion. Thus, the following cause-effect relationship is achieved in the conceptual integration network: MC (metaphorical context) activates IC (implied context), which results in SM (suggestive meaning). This cognitive model represents a conceptual framework for the *dhvani* process and lays the foundation for the development of a cognitive theory of suggestion based on Anandavardhana's Theory of *Dhvani*. (487)

Bhattacharya, Dipak. 2008. The Vedic *dṛti* as skin float: AVP 2.19. In *The Journal of the Royal Asiatic Society*, Vol. 18 No. 3, Cambridge: Cambridge University Press.

Fauconnier, Gilles and Mark Turner. 2002. *The Way We Think. Conceptual Blending and the Mind's Hidden Complexities*. New York: Basic Books.

Hogan, Patrick Colm. 1996. Toward a Cognitive Science of Poetics: Anandhavardana, Abhinavagupta, and the Theory of Literature. In M. Paranjabe & S. Visuvalingam (eds.), *Abhinavagupta Reconsiderations*, 2006. New Delhi: Samvad India.

Lakoff, George, Johnson, Mark. 1980. *Metaphors We Live By*. Chicago: The University of Chicago Press.