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Tapan Pandit

PhD Research Scholar,
Department of Sanskrit, SRF,
Calcutta University, West
Bengal, India

Bhaṭṭikāvya in the light of Yamakas

Tapan Pandit

Abstract

Bhaṭṭi is mainly a grammarian poet. But in view of *Kāvyaśāstra* in Sanskrit his contribution is important. In this paper, we shall discuss tenth canto where he used twenty types of *Yamakas* of this epic. Here we observe his extraordinary poetic talent. The poet Bhaṭṭi used different types of *Yamakas*. In this epic which are noticed by the three commentators viz. Mallinātha, Yatiśvara or Jayadeva and Bharatamallika in their commentaries like *Sarvapaṭhina*, *Jayamaṅgalā* and *Mugdhavodhīni* accordingly.

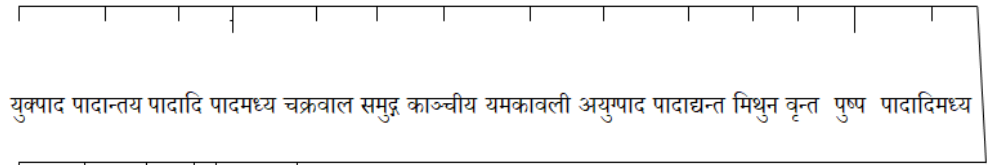
Keyword: *Yamaka*, mallinātha, yatiśvara, jayamaṅgala, bhaṭṭi

Introduction

Bhaṭṭi is mainly a grammarian poet. But in view of *Kāvyaśāstra* in Sanskrit his contribution is important. In this paper we shall discuss tenth canto where he used twenty types of *Yamakas* of this epic. Here we observe his extraordinary poetic talent. The poet Bhaṭṭi used different types of *Yamakas*. In this epic which are noticed by the three commentators viz. Yotiśvara or Jayadeva, Mallinātha, and Bharatamallika in their commentaries *Sarvapaṭhina*, *Jayamaṅgalā* and *Mugdhavodhīni* accordingly.

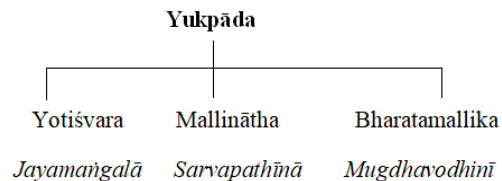
To write a poem a poet selects words with its meanings. To beautify more he uses and arranges selected words by which *śabdālaṅkāra*, *arthālaṅkāra* and *rasa* are created. Word (*śabda*) and meaning (*artha*) make a bridge which coming from the poet touches the readers. While make beautification of sound becomes *śabdālaṅkāra*. While words arranged by a poet beautify the meaning of word it is called *arthālaṅkāra*. *Yamaka* is such a type of *alaṅkāra*. This figure of speech is divided into twenty types viz.

Yamaka



द्विपथ मध्यान्त गर्भ सर्व महा आद्यन्त

1. युक्पादयमक



Corresponding Author:

Tapan Pandit

PhD Research Scholar,
Department of Sanskrit, SRF,
Calcutta University, West
Bengal, India

In the *Bhaṭṭikāvya* we get the verse

“युजोद्वितीयचतुर्थयोः पादयोयमकितत्वात्।

रणपण्डितोऽग्रयविबुधाऽरिपुरे

कलहं स रामसहितः कृतवान्

ज्वलदग्नि रावणगृह च बलात्

कलहंसरामसहितः कृतवान्॥” 10.2 *Bhaṭṭikāvya*

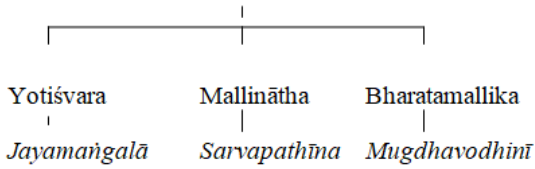
According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhavodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *Yukpādayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “युक्पादयमकमिति युजोः द्वितीयचतुर्थयोः पादयोः यमितत्वात्” Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. युक्पादयमकमिति युजोद्वितीयचतुर्थयोः पादयोयमकितत्वात् तथा च- “द्वितीये च चतुर्थे च यमकं यत्र दृश्यते। युक्पादयमकं तत्तु विज्ञेयं कविपुङ्गवैः॥” Rhetorician Mammaṭa recognizes this figure of speech in his *Kāvyaaprakāśa*.

According to Daṇḍin, it is called *Dvitiyachaturthapādagata*. According to Bhamaha, it is called *pādābhyāsayamaka* Bharata says it is called *vikrāntayamaka*.

2. पादान्तयमक

Pādāntayamaka



In the *Bhaṭṭikāvya* we get the verse

“निखिलाभवनसहसा सहसा

ज्वलनेन पूः प्रभवता भवता।

वनिताजनेन वियता वियता

त्रिपुरापदं नगमिता गमिता॥” 10.3 *Bhaṭṭikāvya*

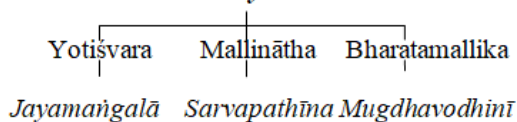
According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhavodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *pādāntayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “पादान्तयमकम् इति पादान्तेषु यमितत्वात्” Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. “पादान्तयमकमिति पादचतुष्टयान्ते यमकितत्वात्”

According to rhetorician Bharata, this verse is called *puṣpayamakam*. But according to Daṇḍin it is example of *Pādāntayamaka*.

3. पादादियमकम्

Pādādiyamaka



In the *Bhaṭṭikāvya* we get the verse

“सरसां सरसां परिमुच्चतनुम्

पततां पततां ककुभो बहुशः

सकलैः सकलैः परितः करुणै

रूदितै रूदितैरिव खं निचितम्॥” 10.4

According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhavodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *pādādiyamaka* occurs here.

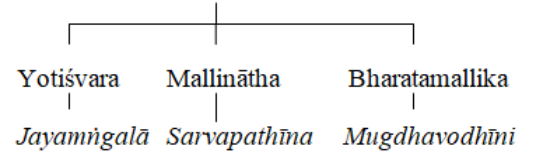
Yotiśvara or Jayadeva defines this figure of speech “पादादियमकम् इति पादानाम् आदां यमितत्वात्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. “पादादियमकमिति चतुर्णां पादानामादौ यमकितत्वात्”

Following to Bharata, we can say it is example of ‘*Sāndaṣṭayamaka*’. According to it is example of *Ādiyayamaka*. According to Daṇḍi it is example of *Ādibhāṅgayamaka*.

4. पादमध्ययमक

Pādamadhyayamaka



In the *Bhaṭṭikāvya* we get the verse

“न च काञ्चन काञ्चनसच्चित्तिं

न कपिः शिखिना शिखिना समयौत् ।

न च नद्रवता द्रवता परितो

हिमहानकृता न कृता क्व च न॥ 10.5

According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhavodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *pādamadhyayamaka* occurs here.

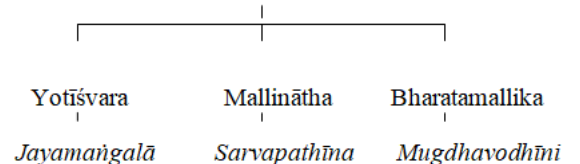
Yotiśvara or Jayadeva defines this figure of speech “पादमध्ययमकमिति पादानां मध्ये यमितत्वात्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. “पादमध्ययमकमिति चतुर्णां पादानां मध्ये यमकितत्वात्”

According to Daṇḍin, it is called *Madhyayamaka*. Bharata and Bhāmaha dose not mentioned it.

5. चक्रवालयमकम्

Chakravālayamaka



In the *Bhaṭṭikāvya* we get the verse

“अवसितं हसितं प्रसितं मुदा

विलसितं हसितं स्मरभासितम्।

न समदाः प्रमदाः हतसम्मदाः

पुरोहितं विहितं न समीहितम्॥ “ 10.6

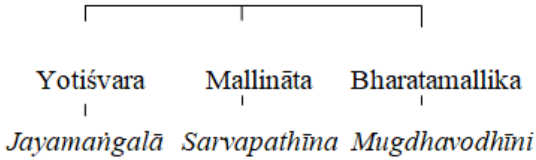
According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhaṅvodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *chakravālayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “चक्रवालयमकम् इति मण्डलाकारेण यमितत्वात्।”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. According to Bharata, it is called *kāñcīyayamaka*.

6. समुद्र यमकम्

Samudgayamaka



In the *Bhaṭṭikāvya* we get the verse

“समिद्धशरणा दीप्ता
देहे लङ्का मतेश्वरा।
समिद्धशरणाऽऽदीप्ता
देहेऽलङ्कामतेश्वरा॥” 10.7

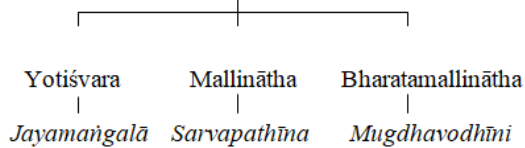
According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhaṅvodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *smudgayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “समुद्रयमकमिति समुद्रगाकारेण यमितत्वात् पादद्वययोर्द्वयद्वयोश्च संपुट वत् सादृश्यम्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. It is supported by Daṇḍin and Bharata.

7. काञ्चीय यमक

Kāñcīyayamaka



In the *Bhaṭṭikāvya* we get the verse

“पिशिताशिनामनुदिश स्फुटता
स्फुटता जगाम परिविह्वलता।
ह्वलता जनेन बहुधा चरितं
चरितं महत्त्वरहितं महता॥” 10.8

According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhaṅvodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *Kāñcīyayamaka* occur here.

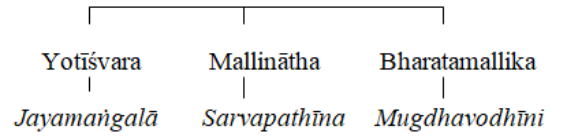
Yotiśvara or Jayadeva defines this figure of speech “काञ्चीययमकमिति रसनाकारेण यमितत्वात्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva.

Daṇḍina calls it संदष्ट यमक, च cp “सन्दष्टयमकस्थानमन्तादी पादयौर्द्वयोः” (See *Kavyādarśa*). According to Mallinātha, the last two lines support the action of the first two. Each great person betrays cowardice in time of difficulty and so did the *Rākṣasas*. Therefore it is an instance of the Rhetoric (अर्थालङ्कार) called अर्थान्तरन्यासा अत्र सामन्येन विशेष समर्थनरूपः अर्थान्तरन्यासः। The general statement (contained in the last two line) support the particular statement (contained in the first two lines). The definition however of “अर्थान्तरन्यास” after Dandin is: - ज्ञेयः सोऽर्थान्तरन्यासो वस्तु प्रस्तुत्य किञ्चन । तत्साधन समर्थस्य न्यासो योऽन्यस्य वस्तुनः”॥

8. यमकावली

Yamakāvalī



In the *Bhaṭṭikāvya* we get the verse

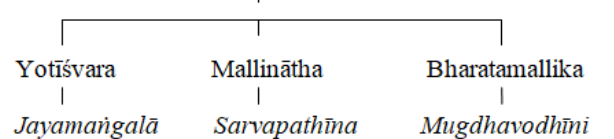
“न गजा नगजा दयिता, दयिता
विगत विगतं ललितं ललितम्
प्रमदा प्रमदाऽऽमहता महता
मरणं मरणं समयात् रामयात्” 10.9

According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhaṅvodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *yamakāvalī* occurs here. Yotiśvara or Jayadeva defines this figure of speech “यमकावली इति यमकमाला”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. Bhāmaha calls it *Āvalī*.

9. अयुक्पादयमकम्-

Ayugmapādayamaka



In the *Bhaṭṭikāvya* we get the verse

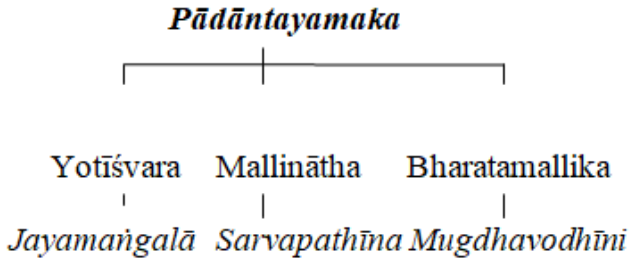
“प्रथमतृतीययोर्यमितत्वात्”।
“न वाणरैः पराक्रान्तां
महद्भिर्भीमविक्रमै
न वानरैः पराक्रान्तां
ददाहनगरीं कपिः॥” 10.10

According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhaṅvodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *Ayukpādayamaka* occur here.

Yotiśvara or Jayadeva defines this figure of speech “अयुक्पादयमकमिति प्रथमतृतीययोर्यमितत्वात्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. Bhāmaha calls it *pādabhyāsayamaka*. Daṇḍin calls it *prathamatrītyāpādagata*.

10. पादादन्त यमकम्



In the *Bhaṭṭikāvya* we get the verse

“द्रुतं द्रुतं वह्निःसमागतं गतं
महीमहीनद्युतिरोचितं चितम्
समं समन्तादपगोपुरं पुरं
परैः परष्यनिराकृतं कृतम्॥” 10.11

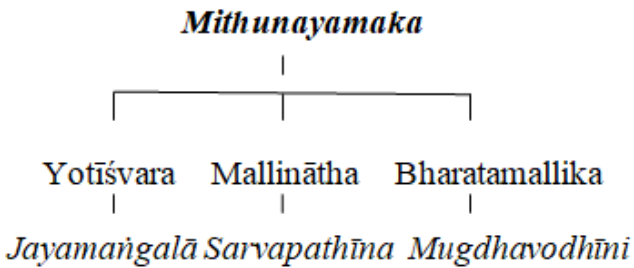
According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhīnā* and *Mugdhavodhīnī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *pādāntayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “पादादन्तयमकम् – पादस्य आदौ अन्ते च यमितत्वात्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva.

Daṇḍin calls it *Ādyantayamaka*.

11. मिथुन यमक



In the *Bhaṭṭikāvya* we get the verse

“नश्यन्ति ददर्श
वृन्दानि कपीन्द्रः
हारीण्यबलानां
हारीण्यबलानाम्॥” 10.11

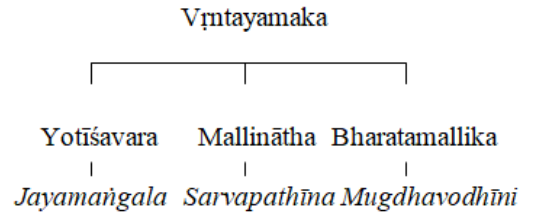
According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhīnā* and *Mugdhavodhīnī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *mithunayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “यमकम् इति पादद्वयस्य चक्रवाकमिथुनवदवस्थितत्वात्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva.

Daṇḍin calls it *trītyācaturthapādagata*.

12. वृत्त यमक



In the *Bhaṭṭikāvya* we get the verse

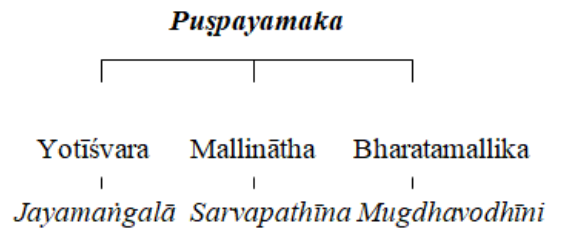
“नारीणामपनुदुर्न देहखेदान्
नाडरीणामऽमलसलिलाहिरण्यवाप्यः
नाडरीणामनलनपरीतपत्रपुष्पान्
नाडरीणमभवदुपेत्य शर्मं वृक्षान्” 10.12

According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhīnā* and *Mugdhavodhīnī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *vṛntayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “यमकम् इति प्रतिपदं पुष्पफलस्यैव मूलेऽवस्थितत्वात्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. Daṇḍin calls it *Ādibhāgayamaka*.

13. पुष्पयमक



In the *Bhaṭṭikāvya* we get the verse

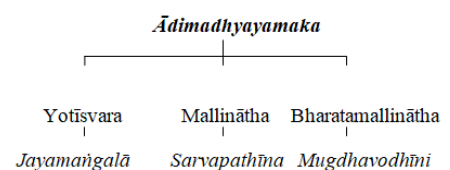
“अथ लुलितपत्रमाल
रुणारानबाणकेशरतमालम्
स वनं विविक्रमाल
सीता द्रष्टुं जगामाऽलम्॥” 10.13

According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhīnā* and *Mugdhavodhīnī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *puṣpayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “पुष्पयमकम् इति यमितत्वात्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. Daṇḍin calls it *Antabhāgayamaka*.

14. आदिमध्य यमक



In the *Bhaṭṭikāvya* we get the verse

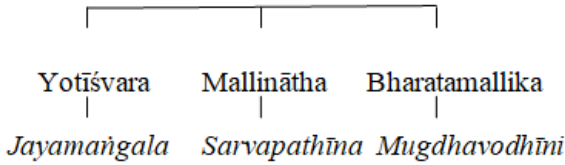
“धनगिरीन्द्रविलङ्घनशालिना
वनगता वनजद्युतिलोचना
जनमता ददृशे जनकाऽऽत्मजा
तरुमृगेण तरुस्थलशायिनी॥” 10.15

According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhavodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *Ādimadhyayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “आदिमध्ययमकम् इति पादानामादौ मध्ये च घन वन जन तरु शब्दानां यमितत्वात्” Bharatamallika supported this and the definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. But Mallinātha calls it *pādādimadhyayamaka*. Daṇḍin calls it *Ādimdhyayamaka*.

15. द्विपथ यमक

Dvipathayamaka



In the *Bhaṭṭikāvya* we get the verse

“कान्ता सहमाना
दुखं च्छभूषा
रामस्य वियुक्ता
कान्ता सहमाना॥” 10.15

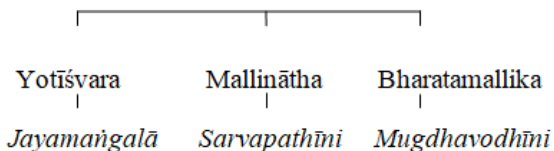
According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhavodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *dvipathayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “विपतयमकम् इति पादद्वयातिक्रमात् विपथेन विमार्गेण यमितत्वात्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. Daṇḍin calls it *prathamācaturthapādagata*.

16. मध्यान्त यमक

Mdhāntayamaka



In the *Bhaṭṭikāvya* we get the verse

“मितमवददुदार तां हनुमान् मुदाऽं
रघुवृषभसकाश यामि देवि! प्रकाशम्।
तव विदितोविषादो दृष्टकृत्स्नाऽऽमिषाद
श्रियमनिशमवन्त पर्वत माल्यवन्तम्॥” 10.16

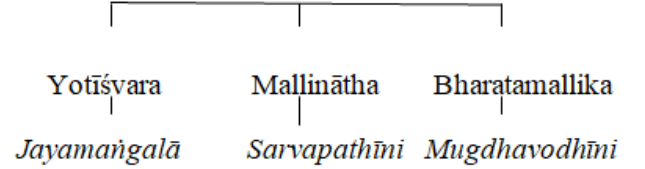
According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhavodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *madhyāntayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “मध्यान्तयमकम् इति पादस्य मध्ये अन्ते च यमितत्वात्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. Daṇḍin supported this.

17. गर्भ यमक

Garvayamaka



In the *Bhaṭṭikāvya* we get the verse

“उदपतद्वियदप्रगमः परै
रुचितमुन्नतिमत्पृथुसत्ववत्।
रुचितमुन्नतिमत्पृथुसत्ववत्
प्रतिविधाय वपुर्भयद द्विषामा॥” 10.17

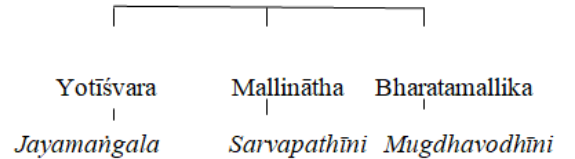
According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhavodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *Garvayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “गर्भयमकम् इति द्वयोः पादयोः मध्ये पादद्वयस्य यमितत्वात्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. Daṇḍin calls it *dviṭīyatrīṭīyapādagata*.

18. सर्व यमक

Sarvayamaka



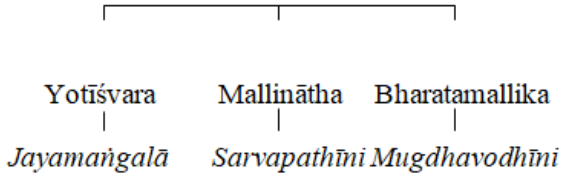
In the *Bhaṭṭikāvya* we get the verse

“बभौ मरुत्वान् विकृतः समुद्रो
बभौ मरुत्वान् विकृतः समुद्रो
बभौ मरुत्वान् विकृतः समुद्रो
बभौ मरुत्वान् विकृतः समुद्रो॥” 10.18

According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhinā* and *Mugdhavodhinī* of the commentators Yotiśvara or Jayadeva, Mallinātha and Bharatamallika *sarvayamaka* occurs here.

Yotiśvara or Jayadeva defines this figure of speech “सर्वयमकम् इति चतुर्णामपि पादानां सदृशत्वात्”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotiśvara or Jayadeva. Daṇḍin calls it *Sarvapaṭhinā pādābhyāsa*. Bharata calls it *Chaturvyavasita*.

19. महायमक**Mahāyamaka**

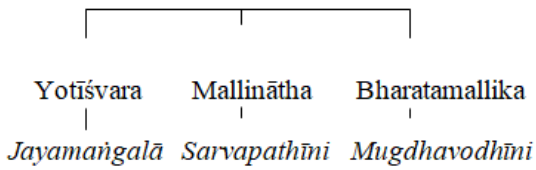
In the *Bhaṭṭikāvya* we get the verse

“अभियाता वरं तुङ्ग भूभूतं रुचिरं पुरा
कर्कशं प्रथितं धाम ससत्त्वं पुष्करेक्षणम्॥” 10.19
अभियाताऽवरं तुङ्ग भूभूतं रुचिरं पुरा
कर्कशं प्रस्थितं धाम ससत्त्वं पुष्करेक्षणम्॥” 10.20

According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhīnī* and *Mugdhaṅgadhīnī* of the commentators Yotīśvara or Jayadeva, Mallinātha and Bharatamallika *mahāyamaka* occurs here.

Yotīśvara or Jayadeva defines this figure of speech “महायमकम् इति श्लोकस्य एकस्य द्वितीयेन श्लोकेन यमितत्वात्।

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotīśvara or Jayadeva. Daṇḍin calls it *Slokābhyāsayamaka*.

20. आद्यन्त यमक**Ādyantayamaka**

In the *Bhaṭṭikāvya* we get the verse

“चित्रं चित्रमिवाऽयातो
विचित्रं तस्य भूभूतम्।
हरयो वेगमासाद्य
संत्रस्ता मुमुहुर्मुहुः॥” 10.21

According to the commentaries *Jayamaṅgalā*, *Sarvapaṭhīnī* and *Mugdhaṅgadhīnī* of the commentators Yotīśvara or Jayadeva, Mallinātha and Bharatamallika *ādyantayamaka* occurs here.

Yotīśvara or Jayadeva defines this figure of speech “आद्यन्तयमकम् इति श्लोकस्य आदौ अन्ते च यमितत्वात्।”

Mallinātha and Bharatamallika supported this. The definition given by Bharatamallika is alike to Yotīśvara or Jayadeva.

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