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Sañcārī bhāva in the *Bhaṭṭikāvya*: A study

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Abstract

In this paper, we have tried to show 'vibhāva', 'anubhāva' and 'sañcārībhāva' applied in the *Bhaṭṭikāvya*, which are supported by the rhetorician like Bharata of *Nāṭyaśāstra*, Bhāmaha, Daṇḍin, Viśvanātha of *Sāhityadarpaṇa* etc.

Keyword: *Vibhāva*, 'anubhāva' and 'sañcārībhāva', Bhāmaha, Daṇḍin

Introduction

In the feature of sentiment, Bharata of *Nāṭyaśāstra* mentions *bhāva*. Bharata of *Nāṭyaśāstra* has mentioned eight '*Sthāyībhāva*', thirty-three '*Vyabhicāribhāva*' and eight '*Sātvikbhāva*'.
“तत्राष्टौभावाःस्थायिनः।त्र्यस्तिंशदव्यभिचारिणः।अष्टौसात्विकाइतिभेदाः”ⁱ।

Here, *Sthāyībhāva* is resolved by *Vibhāva*, *Anubhāva* and *Sañcārībhāva*. This *Sthāyībhāva* is obtained as *Rasa* (sentiment).

(Accessories) 'Sañcārībhāva'

Bharata of *Nāṭyaśāstra* has described '*sañcārībhāva*' (accessories): “व्यभिचारिणइतिकस्मात्।उच्चते-विअभिइत्येतावुपसर्गो।चरइतिगत्यर्थोधातुः।विविधमाभिमुख्येनरसेषुचरन्तीतिव्यभिचारिणः”ⁱⁱ।

Here the means of prefix 'वि' is various and the prefix “Abhi” means is being in front. The '*cara*' roots with 'इन्' suffix means authority. So, the word वि+अभि+चर+इन्=व्यभिचारी means which gives a push (भाव) towards sentiment from different being in front.

According to Viśvanātha of *Sāhityadarpaṇa* '*sañcārībhāva*' (accessories) is-

“विशेषादाभिमुख्येनचरन्तोव्यभिचारिणः।स्थायिन्युन्मग्ननिर्मग्नान्त्रयस्तिंशच्चतद्भिदाः”ⁱⁱⁱ

Eng Tran – The (Accessories) '*sañcārībhāva*' are those that more especially which is the force of the vi co-operatingly – which is here force of the abhi – go along with, - whether immersed in or distinguishable from, - the permanent agency, and thirty - three are kinds there of.

Actually (accessories) '*sañcārī*' means the promoting and serving by concomitance to heighten the flavour that becomes such as just described in.

Which are these? To this Viśvanātha of *Sāhityadarpaṇa* replies -

“निर्वेदावेगदैन्यश्रममदजरताऔग्र्यमोहौविवोधः।स्वप्नापस्मारगर्वामरणमलसतामर्षनिद्रावहित्याः॥

औत्सुक्योन्मादशङ्कास्मृतिमतिसहिताव्याधिसन्त्रासलज्जा।हर्षासूयाविषादाः

सधृत्तिचपलताग्लानिचिन्तावितर्काः”^{iv}॥

Eng Trans - Self-disparagement, Flurry, Depression, Weariness, Intoxication, Stupor, Sternness, Ditrction, Awakening, Dreaming, Dementedness, Arrogance, Death, Indolence, Impatience of opposition, Drowsiness, Dissembling, Longing, Derangement, Apprehension, Recollection, Resolve, Sickness, Alarm, Shame, Joy, Envy, Despondency, Equanimity, Unsteadiness, Debility, painful Reflection, and Debate.

We shall described with these '*sañcārībhāva*' (accessories) in the *Bhaṭṭikāvya* -

(Flurry) आवेगः

About the feature of flurry Viśvanātha of *Sāhityadarpaṇa* says -

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“आवेगःसंभ्रमस्तत्रवर्षजेपिण्डिताङ्गता।
उत्पातजेस्रस्तताङ्गेधूमाद्याकुलताग्निजे।
राजविद्रवजादेस्तुशस्त्रनागादियोजनम्।
गजादेःस्तम्भकुम्भादिपांशवाद्याकुलतानिलात्।
इष्टादर्षाःशुचोऽनिष्टाजेयाश्चान्येयथायथम्॥^{iv}

Eng Trans - ‘Flurry’ (āvega) means disturbance. When it is occasioned by rain, it is shown in the shape of distress in the limbs; when occasioned by some portentous phenomenon, it shows itself as petrification of the limbs; when occasioned by fire, as perplexity about smoke, & c. ; when occasioned by the invasion, & c. of a hostile king, flurry is manifested in the getting ready one’s weapons and elephants, & c. ; when occasioned by wild or excited elephants or the like, it is shown in paralysis, trembling, & c. ; when occasioned by the wind, it appears as perplexity about dust, & c. ; when occasioned by something desirable, it appears as rejoicings; and when occasioned by something undesirable, as grieving; - and so its other modifications are to be understood according to circumstances.

Flurry (āvega) is unexpected anxiety. In addition, it is divided into different parts.

According to Bharata of *Nāṭyaśāstra*, -

आवेगोनामउत्पातवातवर्षाकुञ्जरोद्भ्रमणप्रियश्रवण-
व्यसनाभिघातादिर्विभावैःसमुत्पद्यते।^v

Flurry (āvega) is divided into different parts. Like – “1. उत्पातज-आवेगः 2. वातज-आवेगः 3. अग्निज-आवेगः 4. वर्षज-आवेगः 5. हर्ष-आवेगः 6. अप्रियज-आवेगः 7. शत्रुज-आवेगः 8. कुञ्जरभ्रमज”¹

उत्पातजआवेगः

Bharata of *Nāṭyaśāstra* says in his *Nāṭyaśāstra* -

‘तत्रोत्पातकृतोनामविद्युदुल्कानिर्घातप्रपतनचन्द्रसूर्योपरागकेतुदर्शन
कृतः।तमभीनयेत्सर्वाङ्गस्रस्ततावैमनस्यमुखवैवर्ण्यविषाद-
विस्मयादिभिः’।

‘Utpātjāvega’ in the *Bhaṭṭikāvya*

“राक्षसेन्द्रस्यसंरक्ष्यंमयालव्यमिदंवनम्।इतिसञ्चिन्त्यसदृशनन्दन
स्याऽभनक्कपिः”॥^{vi}

Eng Trans – This grove, worth preserving for Rāvaṇa, should (now) be mowed down by me. ” Having thought thus, the monkey tore down (that grove) which was similar to the Nandana garden (of Indra) .

In this verse, we see that seeing Sītā in Lankā, aggrieved Hanumat was destroying Aśokā garden to realise Rāvaṇa’s power. Demons were feared by Hanumata’s disturbance.

वातजआवेगः

Bharata of *Nāṭyaśāstra* says in his *Nāṭyaśāstra* -

वातकृतंपुनरवकुण्ठनाक्षिपरिमार्जनवस्त्र-सङ्गुहनत्वरितगमनादिभिः।

‘Vātjāvega’ in the *Bhaṭṭikāvya*

“भ्रमिकदम्बसंभिन्नःपवनःशमिनामपि।
क्लमित्वंकुरुतेऽत्यर्थमेघशीकरशीतलः”॥^{vii}

Eng Trans - ‘the whirling wind, mingled with (the fragrance of) kadamva (flowers), and cool with the spray from the clouds causes excessive depression even to the self-controlled’.

In this verse cool with spray from the clouds has created excessive depression of Rāma.

अग्निजआवेगः

Bharata of *Nāṭyaśāstra* says in his *Nāṭyaśāstra* -

‘अग्निकृतंतुधूमाकुलनेत्रताङ्गसङ्कोचनविधूननातिक्रान्तापक्रान्ता
दिभिः’

‘Agnija āvega’ in the *Bhaṭṭikāvya*

“अथसवल्कदुकूलकुथादिभिःपरिगतोज्वलवुद्धतवालधिः।
उदपतद्विवमाकुललोचनेर्नृपिभिःसभयैरभिवीक्षितः॥^{viii}

Eng Trans – Now, wrapped up with bark garments silken cloth matting and other things and watched by the frightened enemies of human beings whose eyes were agitated, he who had raised aloft his burning tail jumped up in the sky.

The emotion of demons was revealed while Hanumat set fire to Lankā. This verse of the *Bhaṭṭikāvya* is an example of **अग्निजआवेगः**.

वर्षजआवेगः

Bharata of *Nāṭyaśāstra* says in his *Nāṭyaśāstra* –

‘वर्षकृतंपुनःसर्वाङ्ग-सम्पिण्डनप्रधाङ्गच्छन्नाश्रयमार्गणादिभिः’।

‘Varṣaja’ āvega’ in the *Bhaṭṭikāvya* –

“संसर्गोपरिदाहीवशीतोऽप्याभातिशीकरः।
सोढुमाक्रीडिनोऽशक्याःशिखिनःपरिवादिनः॥^{ix}

Eng Trans – The spray, though cool, appears to be scorching all over it touches insufferable are the playful peacocks given to clamoring.

Seeing the advent of rainy season Rāma became disappointed for the separation of his beloved Sita.

प्रियजआवेगः

Bharata of *Nāṭyaśāstra* says in his *Nāṭyaśāstra* -

‘प्रियश्रवणकृतंनानामभ्युत्थानालिङ्गनवस्त्राभरणप्रदानाश्रुपुलकितानि
दिभिः’।

‘Priyajaāvega’ in the *Bhaṭṭikāvya* -

“वधेनसंख्येपिशिताशनानांक्षत्रान्तकस्याऽभिभवेनचैव।
आद्यम्भविष्णुर्यशसाकुमारःप्रियभविष्णुर्नसयस्यनाऽऽसीत्॥^x

Eng Trans – There was none to whom prince becoming eminent in fame through the killing of the demons in battle and defeating destroyer of kings did not endear himself. Rāma became amiable to all people in Ayodhyā for his prowess. This verse is an example of ‘*priyaja āvega*’.

अप्रियजआवेगः

Bharata of *Nāṭyaśāstra* says in his *Nāṭyaśāstra* -

‘अप्रियश्रवणकृतं नाम भूमिपतनविषमविवरतनपरिधावनविलाक्रन्दनादिभिः। व्यसनाभिघातजंतु’।

‘Apriyaja āvega’ in the *Bhaṭṭikāvya* –

“आबध्णन्कपिवदनानिसंप्रसादंप्राशंसत्सुरसमितिर्नृपंजितारिम्।
अन्येषां विगतपरिप्लवादिगन्ताः पौलस्त्योऽजुषतशुचं विपन्नबन्धुः ॥^{xi}

Eng Trans - The faces of the monkeys put on great delight, the assembly of gods praised the king who had vanquished the enemy to others the ends of the quarters become free of oppression Vibhīṣaṇa whose brother was dead entertained grief.

Getting news of brother’s death Vibhīṣaṇa became sad. Therefore, **अप्रियजआवेग** is noticed in the verse of the *Bhaṭṭikāvya*.

शत्रुजआवेगः

Bharata of *Nāṭyaśāstra* says in his *Nāṭyaśāstra* -

‘व्यसनाभिघातजंतुसहसापसर्पणशस्त्रचर्मवर्मधारणगजतुरगरथारोहणसम्प्रधारणादिभिः’।

‘Śatruja āvega’ in the *Bhaṭṭikāvya* -

“मण्डलान्याटतांचित्रमच्छिन्तांशस्त्रसंहतीः। जगद्ध्यस्मापयेतांतौ न च वीरावसीदताम् ॥^{xii}

Eng Trans - The two whirled marvelously in circles and cut the volleys of weapons, those warriors dismayed the world and did not exhausted.

Rāma and Rāvaṇa is enemy of each other. Their emotion is ‘*Śatruja-āvega*’ which is revealed in this verse of *Bhaṭṭikāvya*.

(Unsteadiness) चपलताः

Bharata of *Nāṭyaśāstra* the writer of the *Nāṭyaśāstra* says the origin of (unsteadiness) ‘*capalatā*’ comes from anger, envy, malice etc.

According to *Agnipurāṇa* ‘*capalatā*’ is ‘*asthairya*’.

Viśvanātha of *Sāhityadarpaṇa* also says unsteadiness (*capalatā*) is ‘*anavasthiti*’.

“मात्सर्यद्वेषरागादेश्चापल्यं त्वनवस्थितिः। तत्र भर्तसनापारुष्यस्वच्छन्दाचरणादयः” ॥^{xiii}

Eng Trans - ‘Unsteadiness’ is an instability arising from envy, desire, & c, and causing abuse, harsh language, and self-willedness, &c.

(Unsteadiness) ‘Capalatā’ in the *Bhaṭṭikāvya*

“मातामहावासमुपेयिवांसंमोहादपृष्ट्वाभरतंतदानीम्। तत्केकयीसोढुमशक्नुवानाववारामस्यवणप्रयाणम्” ॥^{xiv}

Eng Trans – Unable to tolerate that kekāyī through infatuation without consulting Bharata of *Nāṭyaśāstra* who had at that time gone to his maternal grandfather’s residence chose being Rāma’s departure to the forest.

According to Dhanañjaya, (unsteadiness) ‘*capalatā*’ is produced from malice. In this verse too, we get malice. Therefore, it may be example of (unsteadiness) ‘*capalatā*’.

(Envy) असूयाः

About (envy) ‘*asūyā*’ Bharata of *Nāṭyaśāstra* of *Nāṭyaśāstra* says-

असूयानामनानापराधद्वेषपरैश्वर्यसौभाग्यभेधाविद्यालीलादिभिर्विभावैः समुत्पद्यते” ॥^{xv}

‘*Asūyā*’ (Envy) is produced from many offences like malice to other’s wealth, good-luck etc.

According to Dhanañjaya of *Daśarūpaka* –

“परोत्कर्षाक्षमा असूयागर्वदौर्जन्यमन्युजा” ॥^{xvi}

Viśvanātha of *Sāhityadarpaṇa* of *Sāhityadarpaṇa* says -

“असूयान्यगुणद्वीर्नामौद्धत्वादसूयासहिष्णुता” ॥^{xvii}

Eng Trans - ‘envy’ is impatience of another’s merits and prosperity, arising from pride, and leading to the inveighing against faults, frowns, disrespect, signs of anger, &c.

(Envy) ‘Asūyā’ in the *Bhaṭṭikāvya*

“मातामहावासमुपेयिवांसंमोहादपृष्ट्वाभरतंतदानीम्। तत्केकयीसोढुमशक्नुवानाववारामस्यवणप्रयाणम्” ॥^{xviii}

Eng Trans – Unable to tolerate that, Kekāyī, through infection, without consulting Bharata of *Nāṭyaśāstra* who had at that time gone to his maternal grandfather’s residence, chose being Rāma’s departure to the forest.

In this verse, we see hearing of Rāma’s coronation of a king; kekāyī revealed his impatience due to supreme power. Therefore, this verse may be example of (envy) ‘*asūyā*’ too.

(Sternness) उग्रताः

Bharata of *Nāṭyaśāstra* says about (sternness) ‘*ūgratā*’ -

‘अथोग्रतानामचौर्याभिग्रहाणनृपापराधासत्प्रलापादिभिर्विभावैः समुत्पद्यते’ ॥^{xix}

(Sternness) ‘*Ugratā*’ is produced from theft, plunder, untruthful etc.

According to *Agnipurāṇa* –

‘शोषतो गुल्वागदण्डपारुष्यविदुरुग्रताम्’ ।

Jagannātha says impatience of (opposition) ‘*amarṣa*’ is different from (sternness) ‘*ugratā*’. ‘*Ugratā*’ is unkind but impatience of (opposition) ‘*amarṣa*’ is not unkind. (Resentment) ‘*Krodha*’ is produced from serious offence but (sternness) ‘*ugratā*’ is produced from ordinary verbal offence.

According to Viśvanātha of *Sāhityadarpaṇa* –

‘शौर्यापराधादिभवंभवेच्चण्डत्वमुग्रता। तत्रस्वेदः शिरःकम्पतर्ज्जनाताडनादयः ॥ 3. 149

Eng Trans - Let 'sternness be the harshness which arises from valour, from another's offences, & c. In this case we have perspiration, shaking of the head, revilling, striking, & c.

(Sternness) 'Ugratā' in the Bhaṭṭikāvya

'घानिष्यतेतेनमहान्विपक्षःस्थायिष्यतेतेनरणेपुरस्तात्।मामामहात्म
न्परिभूर्योग्येनमद्विधोनस्यतिभारमग्र्यम्॥ 1. 22 Bhaṭṭikā

Eng Trans – "By him, who will stand at the vanguard in the battlefield, great adversary will be killed. Oh high-souled one, do not disregard me. One like me does not lay the supreme burden upon an unworthy.

In this verse, we observe (sternness) 'ugratā' in Viśvāmitra's speech completely. This (sternness) 'ugratā' is established under hardness, impatient and other sign.

(Intoxication) मदः

Bharata of *Nāṭyaśāstra* says about the feature of (Intoxication) 'mada' as below-

'मदोनाममद्योपयोगादुत्पद्यते'। 7. 38 *Nāṭyaśāstra*

According to 'Agnipurāṇa'-

'मदिराद्युपयोगोत्थंमनसंमोहनंमदः।

Visvanātha of *Sāhityadarpaṇa* says-

'सम्मोहानन्दसम्भेदोमदोमधोपयोगजः'।

Eng Trans - 'Intoxication' is a combination of confusion and delight occasioned by the employment of wine. By this, the best kind of man is put to sleep; while your middling description of man laughs and sings, and he that is of the baser sort talks rudely and blubbers.

(Intoxication) 'Mada' in the Bhaṭṭikāvya

'इन्दुं चषकसंक्रान्तमुपायुङ्क्तयथाऽऽमृतम्।
प्रयुञ्जानःप्रियावाचःसमाजानुरतो जनः'॥ 8. 39

Eng Trans – Employing affable words, the people, fully engrossed in the drinking parties, enjoyed, like nectar, the moon that was reflected in the goblets.

Going to Laṅkā to search Sītā, Hanumat had shown this. It is example of (intoxication) 'Mada bhāva' in the *Bhaṭṭikāvya*.

(Debility) ग्लानिः

Bharata of *Nāṭyaśāstra* says about (debility) 'glāni' in his *Nāṭyaśāstra* –

'ग्लानिर्नामवान्तविरिक्तव्याधितपोनियमोपवासमनस्तापातिशयमद
न-
सेवनातिव्यामाध्वगमनक्षुत्पिपासानिद्राच्छेदादिभिर्विभावैःसमुत्पद्यते
'। 7. 31

Agnipurāṇa says –

'मनःपीडादिजन्माचसादोग्लानिःशरीरगा' ।

According to Viśvanātha of *Sāhityadarpaṇa* -

'स्तादायसमनस्तापक्षुत्पिपासादिसम्भवा।ग्लानिर्निष्प्राणगताकम्मका
श्यांनुत्सादिकृत्' ।

Eng Trans - 'Debility' is an unliveliness resulting from enjoyment, or fatigue, or sorrow, hunger, thirst, & c, and causing trembling, emaciation, inactivity, & c.

(Debility) 'Glāni' in the Bhaṭṭikāvya

'ऐषीःपुनर्जन्मजयायत्वंरूपादिवोधान्न्यवृतचयते।
तत्त्वान्यबुद्धाःप्रतनूनीयेनध्यानं'नृपस्तच्छिवमित्यवादीत्'॥ 1. 18
Bhaṭṭikāvya

Eng Trans - The king spoke thus: "I hope that you are free from hindrances in your meditations intended for the conquest of rebirth which cease after the realization of the form and other things, and through which you grasp the subtlest principles."

From the discussion of the rhetoricians, we normally get the idea that (debility) 'glāni' is mind's languor, which we see in this verse.

(Joy) हर्षः

According to Bharata of *Nāṭyaśāstra* Harṣa is -

'मनोरथलाभेष्टजनसमागमनमनःपरितोषदेवगुरूराजभर्तृप्रसादभोजना
च्छादनलाभोपभोगादिभिर्विभावैःसमुत्पद्यते'।

According to *Agnipurāṇa*, -

'हर्षश्चित्तप्रसन्नता' 3. 27 *Agnipurāṇa*
Ceerfulness of heart is (joy) 'harṣa'.

According to Viśvanātha of *Sāhityadarpaṇa* –

'हर्षस्त्विष्टावाप्तेर्मनःप्रसादोऽश्रुगद्गदादिकरः'। 3. 168

Eng Trans - 'Joy' is mental complacency, on the attainment of a desired object, which occasions tears and sobbing, & c.

(Joy) 'Harṣa' in the Bhaṭṭikāvya

'लब्धांततोविश्वजनीनवृत्तिस्तामात्मनीनामुदवोढरामः।सद्रत्नमुक्ताफ
लभर्मभूषांसम्बंहन्तीरघुवर्ग्यलक्ष्मीम्'॥ 2. 48 *Bhaṭṭikāvya*

Eng Trans – Thereupon, Rāma whose tendency was beneficial to the universe, married whom he had won, who was beneficial to him, who had ornaments of excellent jewels, pearls and gold, and who was highly enhancing the glory of the descendants of Raghu.

In this verse, the motion of (joy) 'harṣa' comes from expectation of success.

According to rhetoricians, in (ensuant) 'anubhāva' of (joy) 'harṣa' we get sweet speech, charity etc. that is expressed in this verse. In this verse we get all features of (joy) 'harṣa'.

Alarm (त्रासः)

According to Bharata of *Nāṭyaśāstra* (alarm) 'Trāsa' is –

'विद्युदुल्काशनिपातनिर्घाताम्बुधरमहासत्त्वपशुरवादिभिर्विभावैरुत्प
द्यते'। 7. 91

According to *Agnipurāṇa* -

‘युद्धेव्याघ्रादिभिस्त्रासोवीप्साचित्तचमत्कृतिः’।

According to Viśvanātha of *Sāhityadarpaṇa* –

‘निर्घातविद्युदुल्काद्यैस्त्रासःकम्पादिकारकः’ । 3. 166

Sāhityadarpaṇa

Eng Trans - ‘Alārm’ occasioned by thunder, lightning, meteors, & c., cause trembling, & c.

(Alarm) ‘*Trāṣa*’ is special work of mind. In (apprehension) ‘*śaṅkā*’ fear is produced from first to last but in (alarm) ‘*trāṣa*’ fear is produced suddenly.

Alarm (*trāṣa*) in the *Bhaṭṭikāvya*

‘अटाट्यमानोऽरण्यानींसीतःसहलक्ष्मणः।

बलादबुभुक्षुणोत्क्षिप्यजह्नेभीमेनरक्षसा’ ॥ 4. 2 *Bhaṭṭikāvya*

Eng Trans – Wandering extensively through that vast forest, along with Sītā and Lakṣmaṇa, Rāma having been picked up, was carried away by a ferocious hungry demon.

In this verse, Virādhā demon created nature of fear in *Daṇḍakāraṇya*. We can say that this verse is example of (alarm) ‘*trāṣa*’.

(Self-disparagement) निर्वेदः

Bharata of *Nāṭyaśāstra* says in his *Nāṭyaśāstra* –

“दारिद्र्यव्याध्यवमानाधिकोपाकृष्टक्रोधताडनेष्टजनवियोगतत्त्वज्ञाना
दिभिर्विभावैःसमुत्पद्यतेस्त्रीनीचकुसत्वानाम्। निर्वेदोनामजायते”।
7. 28

According to Dhanāñjaya –

‘तत्त्वज्ञानापदीर्ष्यादिनिर्वेदःस्वावभाननम्’ ।

‘*Nirveda*’ is produced from *āpadā*, *īrṣā* etc.

According to Hemacandra –

‘रोगाधिकोपताडनदारिद्र्येष्टवियोगावमानतत्त्वज्ञानादिभ्यःस्वावमान
नारूपोनिर्वेदः’।

According to Viśvanātha of *Sāhityadarpaṇa* –

‘तत्त्वज्ञानापदीर्ष्यादेनिर्वेदःस्वावमाननम्।
दैन्यचिन्ताश्रुनिश्वासवैवर्ण्योत्स्वसितादिकृत्’ ॥ 3. 143

Eng Trans - Self disparagement consists in a dis-esteeming of oneself in consequence of arriving at the knowledge of the truth-that the world is an illusion and God alone is the real existence, or depression, painful reflection, tears, sighs of expiration, changes of colour, and sighs of inspiration.

(Self-disparagement) ‘*Nirveda*’ in the *Bhaṭṭikāvya*

‘ततःप्रविव्राजयिषुःकुमारमादिकक्षदस्याभिगमं वनाय।
सौमित्रिसीतानुचरस्यराजासुमन्त्रनेत्रेणरथेनशोचन्’ ॥ 3. 9
Bhaṭṭikāvya

Eng Trans - Then willing to send Rāma into exile the bewailing king ordered his dispatch to the forest with Lakṣmaṇa and Sītā as his followers, in a chariot having Sumantra for its driver.

In this verse, the cause of Daśaratha’s (self-disparagement) ‘*nirveda*’ is Rāma’s separation from him.

(Painful reflection) चिन्ताः

Bharata of *Nāṭyaśāstra* says about this –

ऐश्वर्यभ्रंशेष्टद्रव्यापहारदारिद्र्यादिभिर्विभावैरुत्पद्यते।
तामभिनयेन्निःश्वसितोच्छ्वसितसन्तापध्यानाधोमुखचिन्।

According to Viśvanātha of *Sāhityadarpaṇa* –

‘ध्यानचिन्ताहितानापतेःशून्यताश्वासतापकृत्’ ॥ 3. 174

Eng Trans - ‘Painful reflection’ is meditation arising from the non-possession of a beloved object, producing desolateness, sighs and feverishness.

‘Painful reflection’ in the *Bhaṭṭikāvya*

‘असाक्षुरसंकरुणंरुवन्तोमुहुर्मुहुर्न्यश्वसिषुःकवोष्णम्।
हाराम!हाकष्टमितिब्रुवन्तःपरामुड्यैस्तेन्यवृतन्मनोभिः’ ॥ 3. 17
Bhaṭṭik

Eng Trans – Wailing piteously, they shed tears, repeatedly heaved hot sighs saying, “Alas, Oh Rāma alas they returned with reluctant minds.

In this verse Rāma is a beloved object of Inhabitants of a city. The desolation, sighs were arised from the non-possession of Rāma.

Distraction (मोहः)

Bharata of *Nāṭyaśāstra* says about this –

“दैवोपघातव्यसनाभिघातव्याधिभयावेगपूर्वैरानुस्मरणादिभिर्विभावैः
समुत्पद्यते”। 7. 52

According to Viśvanātha of *Sāhityadarpaṇa* -

मोहोविचितताभीतिदुःखावेगानुचिन्तनैः।
मूर्च्छानाज्ञानपतनभ्रमणादर्शनादिकृत्’ ॥ 3. 150

Eng Trans - By ‘Distraction’ is meant perplexity, arising from fear, or grief, or impetuosity, or painful recollection, - causing giddiness, falls, staggering, failure of sight, & c.

‘Distraction’ in the *Bhaṭṭikāvya*

विचुकुशुभ्रमिपतेर्महिष्यःकेशान्नुलुञ्चुःस्ववपूषिजघ्नुः।विभूषणान्य
न्मुमुचुःक्षमायांपेतुर्बभ्रुर्वलयानिचैव’ ॥ 3. 22 *Bhaṭṭikāvya*

Eng Trans – The queens of King wailed aloud, tore off hair, struck bodies, pulled off ornaments, fell on the ground and even broke their bracelets.

In this verse the queens of Daśaratha wailed aloud and fell on the ground due to daśaratha’s death. In this verse the presentation of painfull recollection and falls. So, it is example of distraction.

(Debate) वितर्कः

Bharata of *Nāṭyaśāstra* says about this –

“वितर्कानामसन्देहविमर्शविप्रतिपत्त्यादिभिर्विभावैरुत्पद्यते”।

According to Viśvanātha of *Sāhityadarpaṇa* –

‘तर्कोविचारःसन्देहाद्भूशिरोऽङ्गुलिनर्तकः। 3. 175

Eng Trans - ‘Debate’ is discussion, originating in doubt, and causing one to shake the brows, the head or the finger.

‘Debate’ in the *Bhāṭṭikāvya*

“तदृष्ट्वाऽऽचिन्तयत्सीताहेतोःकस्यैषरावणः।

अवरूह्यतरोरांदतिवानरविग्रहः॥ 8. 108 *Bhāṭṭikāvya*

Eng Trans - On seeing him, Sītā reflected, “For what purpose is this Rāvaṇa, having descended from the tree, approaching me in monkey form?

In this verse while Hanumat felt down from the tree, Sītā was judging that is it monkey or Rāvaṇa. So, it is example of debate.

(Recollection) स्मृतिः

Bharata of *Nāṭyaśāstra* says about this –

“स्मृतिर्नामसुखदुःखकृतानांभावानामनुस्मरणम्।7.54

“इहाऽऽसिष्टाऽशायिष्ठेहसासखेलमितोऽगमात्”।

According to Viśvanātha of *Sāhityadarpaṇa* –

‘सदृशज्ञानचिन्ताद्यैर्भूसमुन्नयनादिकृत्।

स्मृतिःपूर्वानुभूतार्थविषयज्ञानमुच्यते”॥

Eng trans - “Apprehensive of discovery, at dawn, she long applies the sandalwood unguent to her limbs scratched by her lover; she applies again and again the red dye to her lip wounded by his teeth, - the tender-limbed one all the while stately casting her eyes around.”

(Recollection) in the *Bhāṭṭikāvya*

“अग्लासीत्संस्मरन्निन्त्यंमैथिल्याभरताग्रजः”॥ 6. 12 *Bhāṭṭikāvya*

Eng Trans – Here did she sit, slept here, went gracefully from here! (Thus) remembering Sītā constantly with regret, Rāma waned.

Lamentation of Sītā, coming in determined place Rāma recollected Sītā.

So, it is example of recollection.

(Resolve) मतिः

According to Viśvanātha of *Sāhityadarpaṇa* -

‘नीतिमार्गानुसृत्यादेरर्थनिर्धारणमतिः।

स्मेरताधृतिसन्तोषौवहमानाश्चतद्भवाः॥ 3.164

Eng Trans - ‘Resolve’ consists in making up one’s mind upon a point by attainment to the rules of morality, & c., whence there arise smiles, confidence and delight and self-satisfiedness.

‘Resolve’ in the *Bhāṭṭikāvya*

‘जनानुरागेणयुत्येऽवसादःफलानुबन्धःसुधियाऽऽत्मनोऽपि।

उपेक्षणीयऽभ्युपगम्यसन्धिकामादिषड्वर्गाजिताधिपेन”॥ 12.28

Bhāṭṭikāvya

Eng Trans – “By a king whose understanding is good and who has subdued the group of six defects, such as desire and others, ought, after having contracted a treaty, to be disregarded even one’s decline which is accompanied by the affection of the people and has fruit as its result.

(Arrogance) गर्वः

Bharata of *Nāṭyaśāstra* says about this –

“गर्वोनामऐश्वर्यकुरूपयोवनविद्याबलधनलाभादिभिर्विभावैःसमुत्पद्यते”।

According to Viśvanātha of *Sāhityadarpaṇa* –

‘धृत्यायुधोयावदहंतावदन्यैःकिमायुधैः।

यद्वावसिद्धमस्त्रेणममत्केनसाध्यताम्।

Eng Trans: ‘Arrogance’ is arising from valour, or beauty, or learning, or greatness of family, & c., and leading to acts of disrespect, coquettish displays of the person, immodesty, & c.

Arrogance in the *Bhāṭṭikāvya*

“नाऽभिजातेमहाराज!जेष्यावःशक्षपालितम्।

दृप्तदेवगणाकीर्णमावांसहसुरालयम्”॥ 16. 36*Bhāṭṭikāvya*

Eng Trans – “Oh great king, don’t you have the recollection that we two together conquered the abode of the gods protected by Indra and thronged by haughty hosts of gods? In this verse Indrajit revealed arrogance for his power. He says that we have wined iden of Indra beside it Rama is man of straw. So, it is example of arrogance.

(Equanimity) धृतिः

Bharata of *Nāṭyaśāstra* says about this -

“धृतिर्नामशौर्यविज्ञानश्रुतिविभवशौचाचारगुरुभक्त्यधिकमनोरथार्थलाभक्रीडादिभिर्विभावैःसमुत्पद्यते”।

Viśvanātha of *Sāhityadarpaṇa* says in his *Sāhityadarpaṇa* -

‘जानाभीष्टागमाद्यैस्तुसंपूर्णस्पृहताधृतिः।

सौहित्यवचनोल्लाससहासप्रतिभादिकृत्॥ 3. 171

Eng Trans - But ‘Equanimity’ is complete contentment, arising from true knowledge, or from the arrival of a desired object, & c.; conducing to the production of amiable discourse, to cheerful liveliness, & c.

‘Equanimity’ in the *Bhāṭṭikāvya*

‘प्रस्थास्यमानावुपसेदुषस्तौशोशुच्यमानानिदमूचतुस्तान्।

किंशोचतेहाऽभ्युदयेबताऽस्मान्नियोगलाभेनपितुःकृतार्थान्”॥ 3.12

Bhāṭṭikāvya

Eng Trans – About to set out, the two (Rāma and Lakṣmaṇa) spoke to those that were lamenting continuously. Coming near (they consoled) them thus: “Oh! How strange! Why do you, in this good fortune, lament for us who are content to receive our father’s command.

In this verse we see Rāma feel satisfied due to exile too. Here we get liveness of Rāma. So it is example of Equanimity.

In this way, we see all *Sañcāribhāva* are in the *Bhaṭṭikāvya*, which Bhaṭṭi has presented naturally and beautifully.

ⁱ Nāṭyaśāstra, 17.7

ⁱⁱ Ibid., 7.28

ⁱⁱⁱ Sāhityadarpaṇa, 3.140

^{iv} Ibid., 3.144

^v Nāṭyaśāstra, 7.63

^{vi} Bhaṭṭikāvya, 8.130

^{vii} Ibid., 7.5

^{viii} Ibid., 10.1

^{ix} Ibid, 7.8

^x Ibid., 3.1

^{xi} Ibid., 17.112

^{xii} Ibid., 17.84

^{xiii} Sāhityadarpaṇa, 3.132

^{xiv} Bhaṭṭikāvya, 3.6

^{xv} Nāṭyaśāstra, 7.36

^{xvi} Daśarūpaka, 4.17

^{xvii} Sāhityadarpaṇa, 3.16

^{xviii} Bhaṭṭikāvya, 3.6

^{xix} Nāṭyaśāstra, 7.81

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