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PRATINĀYAKAS OF BHAGAVATAM IN NATYA

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Introduction

'Lubdhō dhiroddhatah stabdhah papakrd vyasani ripuh'.sloka 9 ch 2 Dhananjaya's Dasharoopaka.

Dhanayanja in his Dasharoopaka gives detail qualities of a *PratiNāyaka* as *Dheerodhata*: enemy of a hero who is greedy, brave, arrogant, firm, sinner and adducted.

PratiNāyaka is a compound terms *Prati* and *Nāyaka*. In sanskrit it means the adversary of the hero of any poetic composition. *Prati* as a prefix to noun *Nāyaka* defines the one who is in reversed direction and action, opposite to, in counter and enemy of a *Nāyaka*.

Example ;

Out of the four heroes mentioned in *Nāṭyaśāstra*

Dhiroddhata- brave and arrogant -gods

Dhirodaatta – brave and magnanimous -ministers

Dhiralalita – brave and sportive -kings

Dhirashanta – brave and clam-Brahmins and businessmen.

But *Dhananjaya* in his *Dasharoopaka* explanins *Dhiroddhata* different

The *Dhiroddhata* is considered as *PratiNāyaka* and he promulgated to other dramaturges developing the details to it. *Dhanajaya's Dasaroopaka Dhiroddhata* is mentioned as-

'Darpa-Matsarya-Bhuyistho Maya-Chadma-Parayanah

Dhiroddhata Tv Ahamkarl Calas Cando Vikatthana' -sl 5 ,2 ch DR

This means a violent hero dominated by pride and jealousy, dedicated to magic practices and fraudulent, self confident, fickle, short tempered and self boosting.

Danika's commentary on *Dhananjaya's* specifies *PratiNāyaka* is also called as *Anga Bhoota Nāyaka*, the hero status of character will be maintained throughout the story where as *Pratinaya* has many status which also includes heroic.

One can raise a doubt about the different description mentioned about *Dhirodhata* in *Nāṭyaśāstra* and *Dasharoopaka* with others, here we should understand that in real the gods who were *Dhirodhata* due to some reason takes rebirth on the earth with antihero characters with the purpose to role model the humans the pros and cons of possessing such nature.

The aim of *Natya* is to grandiose the stories of heroes and not the anti heroes because, the core reason of the dance drama is to glorify the right conduct, the good over evil. The message of keeping up the moral values like victory of good over bad from the beginning or victory of good in the end after a lot of hardship. e.g. *Satya Harischandra*, *Bhakta Prahalada*, *Rama*, *Pandavas* .

While we analyse the difference between villain and anti hero, a villain will be strong but does not poses a heroic personality, where as an anti hero is an antagonist, one who has the qualities of a hero but also possess inferior qualities of a villain so a villain is in antihero . Anti-heroes challenge expectations. Though they have moral code which does not match with heroes, they have reasons to behave so.

Comparative difference study has always been one of the scientific way to understand the value of one by studying other, the nature of *PratiNāyaka* can be understood better by knowing the nature of *Nāyaka*.

The difference between the *Bhagavatam Nāyaka* and *Natya Nāyaka* can be pictured as below.-

- In *Bhagavatam PratiNāyaka* is real and always connected to the deeds performed in his previous birth because of which he will be the enemy to lord. In addition, in *Natya* the character just enacts his story.
- *Bhagavatam* as literature is different from other Sanskrit literatures which articulate the *Nāyaka* and *Nayika* emotions and feelings with high importance of grammar and dramaturgy called *Roopakas* where as *Bhagavatamm* purpose is to inculcate devotional feelings in humans.
- Vishnu is the one and only *Nāyaka* with many anti hero in different incarnations.
- *Bhagavatam* is a history which reviles about the universe and revelation and best practices to attain salvation. The *Natya* is one form to bring it forth to common people through attractive skill of arts where the imitation is presented on the real fact.

If *Bhagavatam* is the emotion *Natya* is the pen which expresses it on the stage. The *Nāyakas* are classified on the basis of nature, status, duties, and in relation to women. They are divided in to three sections on the basis of personalities by sage Bharata :- 1) physical, 2) acquired, 3) psychological.

Arts carrying *PratiNāyaka* concept - Our classical ancient art forms as vehicle carried human values and beliefs through the time in memorable. The different ways of art which expresses the core concept of these are sculpture, painting, literature, music and dance dramas. There are many classical dance forms which have originated for the *Bhagavatamm*. The artists who go through *Bhagavatamm* relate their skills and present their thoughts that later took the form of traditions and the major forums of culture.

The *Nāyaka* and *PratiNāyaka* in *Bhagavatamm*:- In *Bhagavatamm* there are 24 incarnations of lord *Vishnu* mentioned who is the whole and sole *Nāyaka*, The purpose of every incarnation is to enlighten the people with universal spiritual knowledge through preaching, demonstration, as divine possession, personification as human by being exemplary among them. In addition, in few incarnations he did not have any dominant anti-hero personalities against him, and in few incarnations perplexing personalities, and in divine possessions like Mohine, venkatesha, vittala, no enemies to fight with, but in few Avatar's faces antiheroes who had the qualities of *PratiNāyaka* as mentioned in the table below:-

Articulation of <i>PratiNāyakain</i> ,	<i>Nāyaka</i>	<i>PratiNāyaka/Dheroddatha/anti hero</i>
<i>Bhagavatamm</i>	<i>Varaha</i> <i>Mathsya</i> <i>Narashima</i> <i>Vamana</i> <i>Parashurama</i> <i>Rama</i> <i>Krishna</i>	<i>Hiranyaksha</i> <i>Hayagreeva demon</i> <i>Hiranyakashipu</i> <i>Bali</i> <i>Sahasrarjuna</i> <i>Ravana</i> <i>Kamsa ,putani and many more.</i>

The exact nature mentioned in the texts of natya about dhirodhata can be seen in the *PratiNāyakas* of *Bhagavatam*.

Hiranyaksha and *Hiranyakashipu* in the previous birth were *Jaya* and *Vijaya* the guardians of *Vaikunta*, with proud attitude did not allow *Brahamaputras* to visit *Vishnu* so in return they were cursed to be born on the earth. As soon as they realised their mistake they were given choice by *Vishnu* to select either three births as his enemy or 7 births as a devotee, *Jaya Vijaya* choose three times birth on earth, so the character had reason to be *PratiNāyaka* .

Hiranyaksha and *Hiranyakashipu* were perverted, arrogant, pride, jealous, dedicated to magic practices, fraudulent self-boosting, short tempered and self-confident.

Bali a very noble king the conqueror of the three world and was a great devotee of lord *Vishnu* like his grandfather *Prahalada*, he had *PratiNāyaka* qualities like pride, self confident, greed but also had a heroic quality of sacrifice.

Kartyaveerarjuna sons out of pride and prestige, greed and jealousy to own the ownership of the sacred cow which of sage *Jamadagni* father of *Parashurama*. He cut off sage's neck when sage was alone in the hermitage doing meditation. This act aroused anger to *Parushurama* and mad him destroy the whole of *kashetriya* dynasties over the world then.

Ravana, *kamsa* and *Putana* belived and was dedicated to magic practices, *Ravana* abducted *Sita* out of greed by committing fraudulent act, he was revengeful and carried activities in line with it.

Kamsa was indeed a fickle minded who took decision based on others suggestion and committed many sneaky acts to kill *krishna*. *Kamsa* committed many sinful evil deeds just for one reason that is to save his life, this clearly say how much ignorant he was about the facts of life and lived 17 years every moment in the fear of death.

Conclusion:

The analysis of *Bhagavatam PratiNāyaka* who has the qualities of an enemy of a hero. *Dheerodhata* in *Bhagavatam* had two main reasons to be born as *PratiNāyaka* – firstly, Carry over deed of previous birth and secondly, the cause of attitude. As mentioned in *Natya* the nature of *Dherodhata* is evident in reference to the *Bhagavatam* anti hears attitude and the reason for it is due to the carryover of their previous birth deeds.