PRATINĀYAKAS OF BHAGAVATAM IN NATYA

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Introduction

‘Lubdho dhirodhatah stabdhah papakrd vyasani ripuh’ sloka 9 ch 2 Dhananjaya’s Dasharoopaka.

Dhananyanja 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
Dhirodhata- 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 explainins Dhirodhata different

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

‘Darpa-Matsarya-Bhuyistho Maya-Chadma-Parayanah
Dhiroddhatas 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 Nātyaśāstra and Dasharooopaka with others, here we shoud 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 into 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, vittal, no enimes to fight with, but in few Avatar’s faces antiheroes who had the qualities of PratiNāyaka as mentioned in the table below:-

<table>
<thead>
<tr>
<th>Articulation of PratiNāyakain, Bhagavatamm</th>
<th>Nāyaka</th>
<th>PratiNāyaka/Dheroddatha/anti hero</th>
</tr>
</thead>
<tbody>
<tr>
<td>Varaha</td>
<td>Hiranyaksha</td>
<td>Hiranyakashipu</td>
</tr>
<tr>
<td>Mathysa</td>
<td>Hayagreeva demon</td>
<td>Bali</td>
</tr>
<tr>
<td>Narashima</td>
<td>Hiranyaksha</td>
<td>Sahasrarjuna</td>
</tr>
<tr>
<td>Vamana</td>
<td>Hayagreeva demon</td>
<td>Ravana</td>
</tr>
<tr>
<td>Parashurama</td>
<td>Hiranyakashipu</td>
<td>Kamsa, putani and many more.</td>
</tr>
<tr>
<td>Rama</td>
<td></td>
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<tr>
<td>Krishna</td>
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The exact nature mentioned in the texts of natya about dhīrodhata can be seen in the PratiNāyakas of Bhagavatam.

Hiranyaksha and Hiranyakashipu in the previous birth were Jaya and Vijaya the guardians of Vaikuntha, with proud attitude did not allow Brahmāputras to visit Vishnu so in return they were cursed to be born on the earth. As soon as they realised there mistake they were given choice by Vishnu to select either three births as his enemy or 7 births as a devotee, Jjaya 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 Parshurama. He cut off sage’s neck when sage was alone in the hermitage doing meditation. This act aroused anger to Parshurama 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 heroes attitude and the reason for it is due to the carryover of their previous birth deeds.