THE NATYAŚĀSTRA

A Treatise on Hindu Dramaturgy and Histrionics

Ascribed to

BHAṆATA - MUNI

Vol. I. (Chapters I-XXVII)

Completely translated for the first time from the original Sanskrit
with an Introduction and Various Notes

by

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CALCUTTA

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23 JUL 1959
Dedicated

to

the memory of

those great scholars of India and the West

who by their indefatigable study and ingenious interpretation of her Religion, Philosophy, Literature and Arts, have demonstrated the high value of India's culture to the World at large and have helped her towards a reawakening and political liberation, and

who by their discovery of the Universal aspect of this culture have made patent India’s spiritual kinship with the other ancient nations of the World and have paved the way for an ultimate triumph of Internationalism.
PREFACE

The preparation of an annotated English translation of the Nātyaśāstra entrusted to me as early as 1944, by the Royal Asiatic Society, has been delayed for various reasons which need not be recounted here in detail. But mention must be made of one important factor of this delay, viz., the inherent difficulty of this very old text which is not yet available in a complete critical edition. From my first serious acquaintance with it in 1925 in connection with the editing of the Abhinayadarpana (Calcutta, 1934) this work has always engaged my attention in the intervals of other duties. But it was only a few years ago, that I came to believe that the entire work could be translated into English. It was, however, only after making some actual progress in translation that I realised the difficulty of the task and understood to some extent at least why no complete translation of this very important text had so far not been made.

However, I considered it a duty to make strenuous efforts and proceeded patiently with the work and finished at last translating the major portion of the Nātyaśāstra. I am now genuinely happy to place it before the scholarly public, not because it could be done in an ideal fashion, but because it could be finished at all.

In handling a difficult old text like this it is natural that one has to offer conclusions and interpretations, here and there, which due to the absence of better materials cannot be placed on surer grounds. But whatever tentative assertions I have made, have been made after the most careful consideration with the expectation that they may prove helpful to others working in this field, and it may be hoped that their number has not been too many, and in a few cases where I myself had any doubt about the interpretation offered, the same has been expressly mentioned in the footnote.

The chapters on music covering a little more than one fourth of the Nātyaśāstra still remain to be done. These when completed will be published in the second volume. As the work on it is progressing very slowly and it cannot be said definitely when it will be finished, it was thought advisable to publish the portion of the translation already prepared. Though the musical terms occurring in the present volume remain undefined, the absence of chapters on music where they have been discussed, will not, it is hoped, seriously interfere with the understanding of the dramaturgy and histrionics treated here.

For information regarding the plan and scope of the present work, the reader is referred to the Introduction, section I.

For the purpose of this volume, works of various scholars have been helpful to the translator and they have been mentioned
in proper places. But among them all, the American Sanskritist Dr. G. C. O. Haas deserves to be specially mentioned; for his plan of the translation of the Daśarūpa, has been adopted in a slightly modified manner in the present work.

I am indebted to Dr. S. K. De, due to whose kindness I could utilise the unpublished portion of the Abinavabhārati. It is also a great pleasure to acknowledge the uniform courtesy of different officers of the Society from 1947-1950, especially Dr. K.N. Bagchi, and Dr. Niharanjan Ray, the General Secretaries and Mr. S. K. Saraswati, the Librarian and Mr. Rakhahari Chatterji, the Superintendent of the office, whose patience I had to tax on different occasions in course of the publication.

I am grateful to my father-in-law Sri Kali Charun Mitra who read the original draft of the first fourteen chapters of the present work and made suggestions regarding the language, and to my esteemed friend Dr. S. N. Ray, M.A., Ph.D. (London) formerly Head of the Department of English in the University of Dacca, for reading the proof of the first twelve formes and also for going through in Mss. the Introduction and for making welcome suggestions.

I wish to mention here very gratefully the debt I owe to Dr. Kalidas Nag in connexion with the preparation and the publication of this work. But for his suggestion to undertake this work it might not have reached at all the stage of publication.

Last but not the least it becomes my most cheerful duty to express my gratitude to Prof. Suniti Kumar Chatterji, who has also helped me otherwise in connexion with this work. This help and his constant encouragement have rendered this work less arduous than it might otherwise have been.

I should here also apologise to the readers for the many misprints that have crept into the volume. They are requested to make kindly, the necessary corrections pointed out in the corrigenda.

25th November, 1950

The Translator
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>Abhi.</td>
<td>Bhāsa’s Abhiśekanāṭaka.</td>
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<tr>
<td>AD.</td>
<td>Nandikeśvara’s Abhinayadarpaṇa.</td>
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<tr>
<td>A. dy.</td>
<td>Arthadyotanika, Rāghavabhaṭṭa’s commentary on Śakuntalā.</td>
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<tr>
<td>Ag., Abhinava</td>
<td>Abhinavagupta or his commentary of the Nāṭyaśāstra.</td>
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<tr>
<td>AMg.</td>
<td>Ardhamāgadhī.</td>
</tr>
<tr>
<td>Avī.</td>
<td>Bhāsa’s Avimāraka.</td>
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<tr>
<td>AŚ.</td>
<td>Kauṭilya’s Arthaśāstra (ed. Jolly).</td>
</tr>
<tr>
<td>B.</td>
<td>Baroda ed. of the Nāṭyaśāstra.</td>
</tr>
<tr>
<td>b.</td>
<td>The second hemistich of a verse.</td>
</tr>
<tr>
<td>Bāla.</td>
<td>Bhāsa’s Bālacarita.</td>
</tr>
<tr>
<td>Bhāmaha.</td>
<td>Bhāmaha’s Kavyālaṃkāra.</td>
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<tr>
<td>BhNC.</td>
<td>Bhāsa-nāṭaka-cakra ed. by C. R. Devadhar</td>
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<tr>
<td>BīP.</td>
<td>Śāradātanaṇya’s Bhāvaprakāśana.</td>
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<tr>
<td>C.</td>
<td>Chowkhamaba (Benares) edition of the Nāṭyaśāstra.</td>
</tr>
<tr>
<td>c.</td>
<td>The third hemistich in a stanza.</td>
</tr>
<tr>
<td>Cāru.</td>
<td>Bhāsa’s Cārudatta.</td>
</tr>
<tr>
<td>CSS.</td>
<td>Chandaḥ-sāra-samgraha.</td>
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<tr>
<td>Daṇḍin.</td>
<td>Daṇḍin’s Kavyādarśa.</td>
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<tr>
<td>def.</td>
<td>Definition or definitions.</td>
</tr>
<tr>
<td>De’s Ms.</td>
<td>The Ms. of the Abhinavagupta’s commentary (Abhinavabhāratī) belonging to Dr. S. K. De.</td>
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<tr>
<td>DR.</td>
<td>Dhanaṅjaya’s Daśarūpa.</td>
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<tr>
<td>Dūtagha.</td>
<td>Bhāsa’s Dūtaghāṭotkaca.</td>
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<tr>
<td>Dūtavā.</td>
<td>Bhāsa’s Dūtavākya.</td>
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<tr>
<td>Ex.</td>
<td>Example or examples.</td>
</tr>
<tr>
<td>Foundation.</td>
<td>Nobel’s Foundation of Indian Poetry.</td>
</tr>
<tr>
<td>G.</td>
<td>J. Grosset’s edition of the Nāṭyaśāstra.</td>
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<td>GOS.</td>
<td>Gaikwar’s Oriental Series.</td>
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<tr>
<td>Haas.</td>
<td>Haas’s translation of the Daśarūpa.</td>
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<tr>
<td>I. Ant.</td>
<td>Indian Antiquary.</td>
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<tr>
<td>IHQ.</td>
<td>Indian Historical Quarterly.</td>
</tr>
<tr>
<td>ID., Ind. Dr.</td>
<td>Sten Konow’s Indische Drama.</td>
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<tr>
<td>Itīhāsa.</td>
<td>Hāldār’s Vyākaraṇa-darśaner Itīhāsa.</td>
</tr>
<tr>
<td>JDL.</td>
<td>Journal of the Dept. of Letters, Calcutta University.</td>
</tr>
<tr>
<td>JK.</td>
<td>Vidyālaṃkāra’s Jīvanīkośa.</td>
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... Kāvyamāla ed. of the Nāṭyaśāstra.
KA.
... Hemacandra's Kāvyānuśasana.
Karpā.
... Bhāsa's Karṇabhāra.
Kavi.
... Ramakrishna Kavi or his commentary to
the ch XVII. of tha NŚ.
KS.
... Vātsyāyana's Kāmasūtra.
Kumāra.
... Kālidāsa's Kūmarasambhava.
Kuṭṭa.
... Dāmodaragupta's Kuṭṭanīmata.
Lēvī.
... Sylvain Lévi's Le Théâtre indien.
Madhyama.
... Bhāsa's Madhyamavīyoga.
Mālati.
... Bhavabhūti's Mālatimādhava.
Mālavī.
... Kālidāsa's Mālīvikāgnimitra.
MG.
... Coomaraswamy's Mirror of Gestures.
Mrčeh.
... Śūdraka's Mrčchakatika.
Mudrā.
... Viśakhadatta's Mudrārākṣasa.
Nāṭakalakṣaṇa, NL.
... Sāgaranandin's Nāṭakalakṣaṇaratnakośa.
ND.
... Rāmacandra and Guṇacandra's Nāṭyadarpaṇa.
NIA.
... New Indo-Aryan.
Nitti-Doloi.
... Nitti-Doloi's Le Grammairiens Prakrit.
NŚ.
... Nāṭyaśāstra.
P.
... Purāṇa.
Pañe.
... Paṅcarātra.
Pāṇi.
... Pāṇini.
Pīṅgala.
... Pāṅgala's Chandahsūtra.
Pischel.
... Pischel's Grammatik der Prakrit-sprachen.
Pr. P.
... Prākṛta-Pāṅgala.
Pr.
... Pratīśākhyā.
Prak.
... Prakarana.
Pratimā.
... Bhāsa's Pratimā-nātaka.
Pratijñā.
... Bhāsa's Pratijñā-yauγandharāyana.
Pū.
... Pāṇiniya-Sīkṣā.
PSM.
... Pāia-sadda-mahanāṇavo.
R., Bām.
... Rāmāyaṇa.
Ratnā.
... Harṣa's Ratnāvali.
RŚ.
... Kālidāsa's Rūtasambhāra.
Śāk.
... Kālidāsa's Abhijñānāśakuntala.
SD.
... Sāhityadarpaṇa.
SR.
... Śāṅgadeva's Samgītaratnākara.
Śṛ. Pr.
... Bhoja's Śṛṅgāraprakāśa.
Śvapna.
... Bhāsa's Śvapavāsavadvatā.
tr. trans.
... translation or translated.
Uttara.
... Uttararāmacarita of Bhavabhūti.
Üru. ... Bhāsa’s Ürubhaṅga.
Vikram. ... Kālidāsa’s Vikramorvaśiṇya.
Winternitz. ... Winternitz’s History of Indian Literature.

N.B. (a) Numerals preceding the paragraphs of the translation relate to the serial number of couplets in the original. When the same number is repeated in two consecutive paragraphs, in the first place it will indicate the first hemistich and in the second the second hemistich. Roman figures relate to the chapter of the NS.

(b) For the manner of referring to dramas, see under the Bhāsa-nāṭaka-cakra in the Bibliography (Original Texts).

(c) In the footnotes to the Introduction long vowels, cerebral sounds and the labial sibilant have been indicated by italics.
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CONTENTS

PREFACE ........................................... VII
LIST OF ABBREVIATIONS AND SYMBOLS .......... IX
BIBLIOGRAPHY ....................................... XII
INTRODUCTION ..................................... XXXVII


III. Literary Structure of the Ancient Indian Drama, p. XLIX; The Ten Types of Play. The Nāṭaka, p. XLIX; (a) Subject-matter and the division into Acts, p. XLIX; (b) Explanatory Devices. p. LI; (i) Introductory Scene, p. LI; (ii) The Intimating Speech, p. LI; (iii) The Supporting Scene, p. LI; (iv) The Transitional Scene, p. LI; (v) The Anticipatory Scene, p. LI; (c) The Plot and its Development, p. LI; The Prakaranā, LII; The Samavakāra, p. LII; The Iñāmra, p. LIII; The Iñima, p. LIII; The Vyāyo, p. LIII; The Utaṅ̄gikāṅka, p. LIII; The Prahasana, p. LIII; The Bhāna, p. LIV; The Vithi, p. LIV. 2. Diction of Play, p. LIV; (a) The Use of Metre, p. LIV; (b) Euphony, p. LIV; (c) Suggestive or Significant Names, p. LV; (d) Variety of Languages Dialects, p. LV.

IV. The Ancient Indian Drama in Practice, p. LV; 1. Occasions for Dramatic Performance, p. LV; 2. The Time for Performance, p. LVI; 3. The Playhouse, p. LVII; 4. The Representation, p. LVIII. (a) The Physical Representation, p. LIXI; (b) The Vocal Representation, p. LIXI; (c) The Costumes and Make-up, p. LXI; (d) The Temperament, p. LXIII.

V. Literature on the Ancient Indian Drama, p. LXIV; 1. The Early Writers. Śilālin and Kṛṣṇaśva, p. LXIV; 2. The Socalled Sons of Bharata (a) Kohala, (b) Dattila, (c) Śākāraṇa (Śākāraṇa, Śālikarṇa), (d) Aṣmākutṭa and Nakhakuṭṭa, (e) Bādarāyaṇa (Bādari), p. LXIV; 3. Sam-


THE NĀTYAŚĀTRA (Translation)
CHAPTER ONE
THE ORIGIN OF DRAMA, Pages 1-17


CHAPTER TWO
DESCRIPTION OF THE PLAYHOUSE, Pages 18-32


CHAPTER THREE
PUJĀ TO THE GODS OF THE STAGE, Pages 33-44

the stage, p. 48; 98-101. Evils following non-consecration of the stage, pp. 43-44.

**CHAPTER FOUR**

**THE CLASS DANCE, Pages 45-75**


**CHAPTER FIVE**

**THE PRELIMINARIES OF A PLAY, Pages 76-99**


Chapter Six

THE SENTIMENTS, pages 100-117


Chapter Seven

THE EMOTIONAL AND OTHER STATES, Pages 118-147.


Chapter Eight

The Gestures of Minor Limbs, Pages 148-167


Chapter Nine

The Gestures of Hands, Pages 170-190

Chapter Ten

The Gestures of Other Limbs, Pages 191-196.


Chapter Eleven

The Cāri Movements, Pages 197-206.


Chapter Twelve

The Mandala Movements, Pages 207-212.

1-5. The Maṇḍalas, p. 207; 6-41. The aerial Maṇḍalas, pp. 207-210; 42-68. The earthy Maṇḍalas, pp. 210-212.

Chapter Thirteen

The Different Gaits, Pages 213-237.


CHAPTER FOURTEEN

THE ZONES AND THE LOCAL USAGES, Pages 238-247


Chapter Fifteen

Rules of Prosody, Pages 248-261


Chapter Sixteen

Metrical Patterns, Pages 262-292

CHAPTER SEVENTEEN
DICTION OF A PLAY, Pages 299-322.


Chapter Eighteen

Rules on the Use of Languages, Pages 323-334


Chapter Nineteen

Modes of Address and Intonation, Pages 335-354


CHAPTER TWENTY

TEN KINDS OF PLAY, Pages 355-379

Samavakāra, p. 366; 68-69. The second and the third acts of the Sama-
vakāra, pp. 366-367; 70. The three kinds of Excitement, p. 367; 71.
Love together with duty, pp. 367; 74. Love together with material gain,
p. 368; 75. Love due to passion, p. 368; 76-77. Metres not allowed in
the Samavakāra, p. 368; 78-83. The Īhāma, pp. 368-369; 84-89. The
Dīma, p. 370; 90-93. The Vyāyoga, p. 370; 94-96. The Utsṛṣṭi-
The Prahasana, p. 372; 103-104. The pure Prahasana, p. 372; 105-107. The
mixed Prahasana, pp. 372-373; 107-111. The Bhuja, p. 373; 112-113.
The Vithi, pp. 373-374; 114-116. Thirteen types of the Vithi, p. 374; 117.
Accidental Interpretation, p. 374; 118. Transference, p. 374; 119.
Ominous Significance, p. 374; 120-121. Incoherent Chatter, p. 375; 122.
Compliment, p. 375; 123. Enigma and Rapartee, p. 375; 124. Outtry-
ing, p. 375; 125. Deception, 375; 126. Declaration, p. 376; 127.
Combination of Words, p. 376; 132-133. The Lāṣy, p. 377; 134-135. The
twelve types of the Lāṣy, p. 377; 136-137. Geyapada, p. 377; 188.
Sthitapiṭhya p. 378; 189. Āśina, p. 378; 140. Uṣpamagāṇḍika, p. 378;
141. Pradhasaka, p. 378; 142 Trīmūḍhaka, p. 378; 143. Saindhavaka,

CHAPTER TWENTYONE

THE LIMBS OF THE JUNCTURES, Pages 380-400

1. The five Junctures of the Plot, p. 380; 2. The two kinds of
Plot; 308; 3-5. Their definition, p. 380; 6-8. The five stages of the
Possibility of Attainment, p. 381; 12. Certainty of Attainment p. 381;
13-15. Attainment of Results, pp. 381-382; 16-17. Play to begin with
the Principal Plot, p. 382; 18-19. Rules about the omission of Junctures,
p. 382; 20-21. The five elements of the Plot, p. 382; 22. The Germ,
Indication, p. 384; 32. The Second Second Indication, p. 384; 33. The
Third Episode Indication, p. 384; 34-35. The Fourth Episode Indication,
p. 385; 36-37. The five Junctures, p. 385; 38. The Opening, p. 385;
39. The Progression, p. 385; 40. The Development, p. 385; 41. The
Pause, pp. 385-386; 42-43. The Conclusion, p. 386; 44-47. Junctures
vary in different types of Drama, p. 386; 48-50. Subjuncture, p. 387;
51. Alternative Junctures, p. 387; 52-53. The sixfold needs of the Limbs

CHAPTER TWENTYTWO

THE STYLES, Pages 401-409


CHAPTER TWENTYTHREE

THE COSTUMES AND MAKE-UP, Pages 410-439


CHAPTER TWENTYFOUR

THE BASIC REPRESENTATION, Pages 440-442


**CHAPTER TWENTY FIVE**

**DEALINGS WITH COURTEZANS, Pages 483-492.**


**CHAPTER TWENTYSIX**

**SPECIAL REPRESENTATION, Pages 493-510.**


CHAPTER TWENTYSEVEN
SUCCESS IN DRAMATIC PRODUCTION, Pages 511-526
1. The Success in dramatic production, p. 511; 2. The two kinds

Chapter Thirty-four

Type of Characters, Pages 527-537

CHAPTER THIRTYFIVE

DISTRIBUTION OF ROLES, Pages 538-532

Chapter Thirty-Six

The Descent of Drama on the Earth, Pages 558-661


Additions and Corrections

p. 562
INTRODUCTION

I. The Present Work

1. General History of the Study

Since the West came to know of the Sanskrit literature through William Jones’s translation of the Śakuntalā, the nature and origin of the ancient Indian theatre have always interested scholars, especially the Sanskritists, all over the world. H. H. Wilson who published in 1826 the first volume of his famous work on the subject deplored that the Nātya-śāstra, mentioned and quoted in several commentaries and other works, had been lost for ever. F. Hall who published in 1865 his edition of the Daśarūpā, a medieval work on the Hindu dramaturgy, did not see any Ms. of the Nātya-śāstra till his work had greatly advanced. And for the time being he printed the relevant chapters of the Nātya-śāstra as an appendix to his Daśarūpā. Later on he undertook to critically edit the Ms. of the Nātya-śāstra he acquired; but this venture was subsequently given up, due perhaps to an insufficiency of materials which consisted of one unique Ms. full of numerous lacunae. But even if the work could not be brought out by Hall, his very important discovery soon helped others to trace similar Ms. elsewhere. And in 1874 Heymann, a German scholar, published on the basis of Ms. discovered up till that date a valuable article on the contents of the Nātya-śāstra. This seems to have been instrumental in attracting competent scholars to the study of this very important text. The French Sanskritist P. Regnaud published in 1880 chapter XVII and in 1884 chapter XV (in part) and the chapter XVI of the Nātya-śāstra. This was soon followed by his publication of chapters VI and VII in 1884. And J. Grosset another French scholar and a pupil of Regnaud, published later on (in 1889) chapter XXVIII of the Nātya-śāstra which treated of the general theory of Hindu music.

1 Sacontals, or the Fatal Ring. Translated from the original Sanskrit and Pracrita, Calcutta 1789.
2 H. H. Wilson, Select Specimens of the Theatre of the Hindus (3 vols), Calcutta, 1826-1827.
4 The Daśarūpā by Dhananjaya (Bibliotheca Indica), Calcutta, 1861-1865.
5 Grosset, Introduction, p. iii. See note 3 above.
8 La métrique de Bharata, texte Sanscrit de deux chapitres du Nātya-śāstra publie pour premiers fois et suivi d’une interpretation francaise, Annales du Musée Guimet, Tome, ii, 1884, pp. 65 ff.
9 Rhetorique sanscrita, Paris, 1814.
10 Contribution à l’étude de la musique hindou, Lyons, 1888.
XXXVIII

But the different chapters of the work and studies on them, which were published up till 1888, though very helpful for the understanding of some aspects of the ancient Indian dramatic works cannot be said to have thrown any considerable light on the exact nature of the ancient Hindu plays, especially the manner of their production on the stage. Sylvain Lévi’s Théatre indien (1890) in which he discussed comprehensively the contribution of his predecessors in the field and added to it greatly by his own researches, made unfortunately no great progress in this specific direction. Though he had access to three more or less complete Ms. of the Nāṭyaśāstra, Lévi does not seem to have made any serious attempt to make a close study of the entire work except its chapters XVII-XX (XVIII-XXII of our text) and XXXIV. The reason for his relative indifference to the contents of the major portion (nearly nine-tenths) of the work seem to be principally the corrupt nature of his Ms. materials. Like his predecessors, Lévi paid greater attention to the study of the literary form of the ancient Hindu plays with the difference that he utilised for the first time the relevant chapters of the Nāṭyaśāstra,¹⁰ to check the accuracy of the statements of later writers on the subject like Dhanañjaya¹³ and Viśvanātha¹⁴ who professed their dependence on the Nāṭyaśāstra. But whatever may be the drawback of Lévi’s magnificent work, it did an excellent service to the history of ancient Indian drama by focussing the attention of scholars on the great importance of the Nāṭyaśāstra. Almost simultaneously two Sanskritists in India as well as one in the West were planning its publication. In 1894 Pandits Shivadatta and Kashinath Pandurang Parab published from Bombay the original Sanskrit text of the work.¹¹ This was followed in 1898 by J. Grosset’s¹⁶ critical edition of its chapters I-XIV based on all the Ms. available up till that date.

Though nearly half a century has passed after the publication of Grosset’s incomplete edition of the Nāṭyaśāstra, it still remains one of the best specimens of modern Western scholarship, and though in the light of the new materials available, it is possible now-a-days to improve upon his readings in a few places, Grosset’s work will surely remain for a long time a landmark in the history of the study of this important text. It is a pity that this very excellent work remains unfinished. But a fact equally deplorable is that it failed to attract sufficient attention of scholars

¹⁰ Chapters XVII-XX (XVIII-XXII of our text).
¹¹ The author of the Desarupa. See above note 4.
¹³ The author of the Sahityadarpasa. See below.
¹⁴ Śri Bhāratamuni-grāvītam, Nāṭyaśāstram, (Kanyamala, 42) Bombay, 1894.
interested in the subject. Incomplete though it was, it nevertheless contained a good portion of the rules regarding the presentation of plays on the stage, and included valuable data on the origin and nature of the ancient Indian drama, but no one seems to have subjected it to the searching study it deserved. Whoever wrote on Hindu plays after Lévi depended more on his work than on the Nāṭyasastra itself, even when this was available (at least in a substantial part) in a critical edition. It may very legitimately be assumed that the reasons which conspired to render the Nāṭyasastra rather unattractive included among other things, the difficulty of this text which was not yet illuminated by a commentary.

Discovery in the early years of the present century of a major portion of a commentary of the Nāṭyasastra by the Kashmirian Abhinavagupta seems to give, however, a new impetus to the study of the work. And it appeared for the time being that the Nāṭyasastra would yield more secrets treasured in the body of its difficult text. But the first volume of the Baroda edition of the work (ch. I-VID) including Abhinava's commentary, disillusioned the expectant scholars. Apart from the question of the merit of this commentary and its relation to the available versions of the Nāṭyasastra, it suffered from a very faulty transmission of the text. Not only did it contain numerous lacunae, but quite a number of its passages were not liable to any definite interpretation due to their obviously vitiated nature. Of this latter condition the learned editor of the commentary says, 'the originals are so incorrect that a scholar friend of mine is probably justified in saying that even if Abhinavagupta descended from the Heave and seen the Mss. he would not easily restore his original reading. It is in fact an impenetrable jungle through which a rough path now has been traced'. The textual condition of Abhinava's commentary on chapters VII-XVIII (VII-XX of our text) published in 1934 was not appreciably better.

But whatever may be the real value of the commentary, the two volumes of the Nāṭyasastra published from Baroda, which were avowedly to give the text supposed to have been taken by Abhinava as the basis of his work, presented also considerable new and valuable materials in the shape of variant readings collated from numerous Mss. of the text as well as from the commentary. These sometimes throw new light on the contents of Nāṭyasastra. A study of these together with a new and more or

11 Dr. S. K. De seems to be the first in announcing the existence of a more or less complete Ms. of Abhinava's commentary, and in recommending its publication. See Skt. Poetics, Vol I. pp. 110-121.
12 Nāṭyasastra with the commentary of Abhinavagupta. Edited with a preface, Appendix and Index by Ramakrishna Kavi. Vol I, Baroda 1928.
less complete (though uncritical) text of the work published from Benares in 1929 would, it is hoped, be considered a desideratum by persons interested in the ancient Indian drama. The present work has been the result of such a study, and in it has been given for the first time a complete annotated translation of the major portion of the Nāṭyaśāstra based on a text reconstructed by the author.

2. The Basic Text

The text of the Nāṭyaśāstra as we have seen is not available in a complete critical edition, and Joanny Grosset’s text (Paris-Lyons, 1898) does not go beyond ch. XIV. Hence the translator had to prepare a critical edition of the remaining chapters before taking up the translation. For this he depended principally upon Ramakrishna Kavi’s incomplete edition (Baroda, 1926, 1934) running up to ch. XVIII (our XX) and including Abhinava’s commentary, as well as the Mirnayasagar and Chowkamba editions (the first, Bombay 1894, and the second, Benares, 1929). As the text of the Nāṭyaśāstra has been available in two distinct recensions, selection of readings involved some difficulty. After the most careful consideration, the translator has thought it prudent to adopt readings from both the recensions, whenever such was felt necessary from the context or for the sake of coherence, and these have been mentioned in the footnotes. But no serious objection may be made against this rather unorthodox procedure, for A. A. Macdonell in his critical text of the Brhaddevatī (Cambridge, Mass. 1904) has actually worked in this manner, and J. Grosset too in his edition does not give unqualified preference to any recension and confesses that due to conditions peculiar to the Nāṭyaśāstra his text has ‘un caractère largement éclectique’ (Introduction, p. xxv) and he further says ‘nous n’avions pas l’ambition chimérique de tendre a la reconstitution du Bharata primitif…….(loc. cit.). Conditions do not seem to have changed much since then.

This edition will be published later on. The following chapters of the N.S. have been translated into French: ch XIV and XV (our XV and XVI) Vayabhinaya by P. Regnaud in his Métrique du Bharata; see note 8 above, ch. XVII (our XVIII) Ihasavidhāna by Luigia Nitti-Dolei in her Les Grammairiens Prakrit. This has been partially (1-24) translated into English by the present writer in his Date of the Bharata-Natyaśāstra, See JDL, 1930, pp. 73f. Chapter XXVIII by J. Grosset in his Contribution a l'étude de la musique hindou; see note 10 above. Besides these, ch. XXVIII by B. Breoler in his Grundelemente der alt-indischen Musik nach dem Bharatiya-natyā-sāstra. Bonn. 1922, and ch. IV by B. V. N. Naidu, P. S. Naidu and O. V. R. Pandal in the Tandavalaṅkaśāstra, Madras, 1938 and chapters I-III translated into Bengali by the late Pandit Asokenath Bhattacharyya in the Vasumati, 1362 B.S.
3. Translation

Though the translation has been made literal as far as possible except that the stock words and phrases introduced to fill up incomplete lines have been mostly omitted, it has been found necessary to add a number of explanatory words [enclosed in rectangular brackets] in order to bring out properly the exact meaning of the condensed Sanskrit original. Technical terms have often been repeated (within curved brackets) in the translation in their basic form, especially where they are explained or defined. In cases where the technical terms could not be literally rendered into English they were treated in two different ways: (1) they were given in romanised form with initial capital letters e.g. Bhāṣa and Vīthi (XX. 107-108, *112-113), Nyāya (XXII. 17-18) etc. (2) Words given as translation have been adopted with a view to indicating as far as possible the exact significance of the original, e.g. State (bhāva) Sentiment (rasa), VI. 33-34. Discovery (prāpti), Persuasion (siddhi), Parallelism (udāhana) (XVII. 1), Prominent Point (bindu), Plot (rastu) (XX.15) etc. Lest these should be taken in their usual English sense they are distinguished by initial capital letters. Constantly occurring optative verbal forms have been mostly ignored. Such verbs as kuryat and bhavet etc. have frequently been rendered by simple 'is' or a similar indicative form. And nouns used in singular number for the sake of metre have been silently rendered by those in plural number and vice versa, when such was considered necessary from the context.

4. Notes to the Translation

Notes added to this volume are generally into three categories. (a) Text-critical. As the basic text is not going to be published immediately, it has been considered necessary to record variant readings. For obvious reasons variants which in the author's opinion are not important have not been generally recorded. (b) Explanatory. These include among other things references to different works on allied subjects and occasional short extracts from the same. Abhinavagupta's commentary naturally occupies a prominent place among such works, and it has very often been quoted and referred to. But this does not mean that the worth of this work should be unduly exaggerated. (c) Materials for Comparative Study. A very old text like the Nāṭyasāstra not illuminated by anything like a complete and lucid commentary, should naturally be studied in comparison with works treating similar topics directly or indirectly. Hence such materials have been carefully collated as far as the resources at the author's disposal permitted.

But even when supplied with these notes, readers of this translation may have some difficulty in reconstructing from the work written in a diffuse manner the picture of the ancient Indian drama in its theatrical as well as literary form, as it existed in the hoary antiquity. To give them some help the theory and practice of the ancient Hindu drama has been briefly discussed below together with other relevant matters.

II. The Ancient Indian Theory of Drama

1. The Meaning of Natya

The word “Nāṭya” has often been translated as ‘drama’ and the plays of ancient India have indeed some points of similarity with those of the Greeks. But on a closer examination of the technique of their production as described in the Nāṭyaśāstra, the Hindu dramas represented by the available specimens, will appear to be considerably different. Unless this important fact is borne in mind any discussion on the subject is liable to create a wrong impression. As early as 1890 Sylvain Lévi (pp. 423-424) noticed that Indian Nāṭya differed from the Greek drama from which the Westerners derived their early conception of the art. Though it is not possible to agree with Lévi on all points about the various aspects of this difference and the causes which he attributed to them, no one can possibly have any serious objection against his finding that, “Le nāṭaka par se nature autant que par son nom se rapproche de la danse scenique; le drame est l’action meme” (loc. cit). Lévi however did not for reasons stated above fully utilize in this connection the Nāṭyaśāstra which contains ample materials for clarifying his conclusion.

The essential nature of the (Nāṭya) derived from its etymology cannot by any means be called fanciful. For in the Harivaṃśa¹ (c. 200 A.C) we meet with an expression like nāṭakam nāmātuh (they danced a play) and the Karpuramaṇjarī² (c. 1000 A.C.) has an expression like saṭṭaṃ naccīdavam (a Saṭṭaka is to be danced or acted).

The terms like rūpaka or rūpa (representation) and prekṣā (spectacle), all denoting dramatic works, also characterise the Hindu dramas and show their difference from the drama of the Greeks who laid emphasis on action and not on the spectacle. Of the six parts of the tragedy, the most typical of the Greek dramatic productions, Aristotle puts emphasis on the fable or the plot and considers decoration to be unimportant. On this point the philosopher says:

“Terror and pity may be raised by decoration—the mere spectacle; but they may also arise from the circumstance of the action itself, which is far

preferable and shows a superior poet. For the fable should be so constructed that without the assistance of the sight its incidents may excite horror and commiseration in those who hear them only; • • • • •

But to produce this effect by means of the decoration discovers want of art in the poet; who must also be supplied with an expensive apparatus” (II. XIII). 8

But in case of the Hindu dramas the decoration (i.e. the costumes and make-up) mostly plays an important part. Equally with five other elements such as gestures and postures (āṅgika), words (vācika), the representation of the Temperament (sattva), it gives the Nāṭya its characteristic form. But in the theatre of the Greeks, it was not the case. In the performance of the tragedies, for example, they did not care much for the spectacle, if the declamation was properly made. For Aristotel himself says that, “the power of tragedy is felt without representation and actors” (II. III). 4

Another peculiarity of the Hindu dramas was their general dependence on dance (गर्त्य), song (गीत), and instrumental music (वाद्य). Though the chorus of the Greek tragedy introduced in it some sort of dance and songs, the function of these elements seem to have been considerably different in the Hindu drama. The ancient Indian play was produced through words, gestures, postures, costume, make-up, songs and dances of actors, and the instrumental music was played during the performance whenever necessary. But these different elements did not play an equal part in all the plays or different types of play. According as the emphasis was to be put on words, music, or dance, a play or its individual part partook of the nature of what the moderns would call ‘drama’, ‘opera’, ‘ballet’ or ‘dramatic spectacle’ 6. Due to this nature the Hindu dramas which connected themselves in many ways with song, dance and instrumental music, had a literary form which was to some extent different from that of the ancient Greeks. But it was not so much due to this literary form as to the technique of their production on the stage that the Hindu dramas received their special character.

After forming a general idea of this Nāṭya, from the various terms used to denote it, one should enquire what the ancient Indian theorists exactly meant by the term (Nāṭya) or what they regarded as being the essence of the dramatic art as opposed to the arts of poetry, fiction or painting. To satisfy, our curiosity on this point the Nāṭyaśāstra gives us the following passage which may pass for a definition of the Nāṭya.

“A mimicry of the exploits of gods, the Asuras, kings as well as of householders in this world, is called drama” (I. 120).

* Poetics (Everyman’s Library), p. 27.

Ibid. p. 17.

This description seems to fall in line with Cicero’s view that “drama is a copy of life, a mirror of custom, a reflection of truth”. In this statement Cicero evidently takes his cue from Aristotle who considered that the art in general consisted of imitation (mimesis). But this does not help us very much to ascertain the nature of drama as an example of ‘imitation’. For the Greek philosopher nowhere defines this very essentially important term. So when he declares that “epic poetry, tragedy, comedy, dythrambic as also for the most part the music of the flute and of the lyre all these are in the most general view of them imitations””, one can at best guess how drama imitates. There seems to be no such difficulty about understanding the view of the Hindu theorists. The Nāṭyaśāstra lays down very elaborate rules as to how the drama is to make mimicry of the exploits of men and their divine or semi-divine counterparts. It is due to rules of representation that the Hindu drama has been called by the later theorists ‘a poem to be seen’ (SD. 270-271). By this term epic or narrative poetry and fiction etc. are at once distinguished from drama which is preminently a spectacle including a mimicry of activities of mortals, gods or demigods. It may now be asked what exactly was meant by the word mimicry (anukarana) used by the Indian theorists. Did this mean a perfect reproduction of the reality? For an answer to this question we are to look into the conventions of the Hindu drama.

2. The Dramatic Conventions

That the Hindu theorists turned their attention very early to the problem of dramatic representation and enquired about the exact place of realism or its absence in connection with the production of a play, is to be seen clearly from their very sensible division of the technical practice into “realistic” (lokadharma, lit. popular) and “conventional” (nāṭyadharma, lit. theatrical”). By the realistic practice, the Nāṭyaśāstra (XIV. 62-76; XXIII. 187-188) means the reproduction of the natural behaviour of men and women on the stage as well as the cases of other natural presentation. But from the very elaborate treatment of the various conventions regarding the use of dance, songs, gestures and speeches etc. by different characters it is obvious that the tradition of the ancient Hindu theatre recognised very early the simple truth that the real art to deserve the name, is bound to allow to itself a certain degree of artificiality which receives its recognition through many conventions. One very patent example of this conventional practice on the stage, is speeches uttered ‘aside’ or as soliloquy. The advocates of extreme realism may find fault with these as unnatural, and the accusation cannot be denied, but on closer examination of circumstances connected with the construction of a play as well as its production on the stage, it will be found that if the spectators are to demand realism very

"Poetics, p. 5"
rigidly then no theatrical performance of any value, may be possible. Neither the Hindus nor the Greeks ran after this kind of absurdity. Critics of ancient Indian dramas will do well to remember this and to take care to understand the scope and necessity of various conventions relating to the production, so that they may better appreciate the art of great play-wrights like Bāṣa, Kālidāsa, Śūdraka and Viśākhadatta.

3. Time and place in Drama

Hindu playwrights, unlike the majority of Greek tragedians, did never make any attempt to restrict the fictional action to a length of time roughly similar to that taken up by the production of a drama on the stage. In developing plots they had not much restriction on the length of time, provided that individual Acts were to include incidents that could take place in course of a single day, and nothing could be put in there to interrupt the routine duties such as saying prayers or taking meals (XX. 23), and the lapse of time between two Acts, which might be a month or a year (but never more than a year)\(^7\) was to be indicated by an Introductory Scene (pravēṣaka) preceding the last one (XX. 27-28).

Similarly there was almost no restriction about the locality to which individual Actors, and gods in their human roles were to be assigned, except that the human characters were always to be placed in India i.e. Bhāratavarṣa (XX. 97).

4. The Unity of Impression

In spite of having no rules restricting the time and place relating to different incidents included in the plot of a drama, the playwright had to be careful about the unity of impression which it was calculated to produce. For this purpose the Nāṭyaśāstra seems to have the following devices:

The Germ (bīja) of the play as well as its Prominent Point (bindu) was always to relate to every Act of the play and the Hero was sometimes to appear in every Act or to be mentioned there (XX. 15, 30).

An Act was not to present too many incidents (XX. 24), and such subsidiary events as might affect the unity of impression on their being directly presented, were merely to be reported in an Introductory Scene. Besides this, short Explanatory Scenes were sometimes put in before an Act to clarify the events occurring in it (XXI. 106-111). All these, not only helped the play to produce an unity of impression but also imparted to its plot a rapidity of movement which is essential for any kind of successful dramatic presentation.

5. Criticism of Drama

Indians from very early times considered plays to be essentially 'spectacle' (prakṣaṇa) or 'things' to be visualised; hence persons attending

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\(^7\) Bhavabhūti however violates the rule in his Uttara, in letting many years pass between Acts I and II.
the performance of a play were always referred to (XXVII. 48-57) as 'spectators' or 'observers' (prakṣaṅka)\(^9\) and never as audience ( śrotr), although there was always the speech element in it, which was a thing to be heard. This disposes of the question of judging the value of a drama except in connection with its production on the stage. This importance of the representational aspect of a play has possibly behind it an historical reason. Though in historical times we find written dramas produced on the stage, this was probably not the case in very early times, and the dialogues which contribute an important part of the drama were often improvised on the stage by the actors\(^9\), and this practice seems to have continued in certain classes of folk-plays till the late medieval times\(^9\). Hence the drama naturally continued to be looked upon by Indians as spectacles even after great playwright creators like Bhāsa, Kālidāsa, Śūdraka, and Bhavabhūti had written their dramas which in spite of their traditional form were literary masterpieces.

Now, dramas being essentially things to be visualised, their judgement should properly rest with the people called upon to witness them. This was not only the ancient Hindu view, even the modern producers, in spite of their enlisting the service of professional (dramatic) critics, depend actually on the opinion of the common people who attend their performance.

The judgement of the drama which is to depend on spectators has been clearly explained in the theory of the Success discussed in the Nāṭyaśāstra (XXVII). In this connection one must remember the medley of persons who usually assemble to witness a dramatic performance and what varying tastes and inclinations they might possess. For, this may give us some guidance as to what value should be put on their judgement which appear to have no chance of unity. In laying down the characteristics of a drama the Nāṭyaśāstra has the following: “This (the Nāṭya) teaches duty to those bent on doing their duty, love to those who are eager for its fulfilment, and it chastises those who are ill-bred or unruly, promotes self-restraint in those who are disciplined, gives courage to cowards, energy to heroic persons, enlightens men of poor intellect and gives wisdom to the learned. This gives diversion to kings, firmness [of mind] to persons afflicted with sorrow, and [hinds of acquiring] wealth to those who are for earning it, and it brings composure to persons agitated in mind. The drama as I

\(^9\) Prakṣa occurring in N.S. III. 99. seems to be the same as 'pekha' mentioned in Pall Brahmajalajnita See Levi. I. p. 54.
\(^9\) The Krasakritana, a collection of Middle Bengali songs on Krama and Radha's love-affairs, seems to have been the musical framework of a drama. We saw in our early boyhood that extemporised dialogues were a special feature of the old type Bengali Yatras. These have totally disappeared now under the influence of modern theatre which depend on thoroughly written plays.
have devised, is a mimicry of actions and conduct of people, which is rich in various emotions and which depicts different situations. This will relate to actions of men good, bad and indifferent, and will give courage, amusement and happiness as well as counsel to them all" (1.108-112).

It may be objected against the foregoing passage that no one play can possibly please all the different types of people. But to take this view of a dramatic performance, is to deny its principal character as a social amusement. For, the love of spectacle is inherent in all normal people and this being so, every one will enjoy a play whatever be its theme, unless it is to contain anything which is anti-social in character. The remarks of the author of the Nātyaśāstra quoted above on the varied profits the spectators will reap from witnessing a performance, merely shows in what diverse ways different types of plays have their special appeal to the multitudinous spectators. And his very detailed treatment of this point, is for the sake of suggesting what various aspects a drama or its performance may have for the spectators. This many-sidedness of an ideal drama has been very aptly summed up by Kālidāsa who says, "The drama, is to provide satisfaction in one [place] to people who may differ a great deal as regards their tastes" (Mālavī. I.4). It is by way of exemplifying the tastes of such persons of different category that the Nātyaśāstra says:

"Young people are pleased to see [the presentation of] love, the learned a reference to some [religious or philosophical] doctrine, the seekers after money topics of wealth, and the passionless in topics of liberation.

Heroic persons are always pleased in the Odious and the Terrible Sentiments, personal combats and battles, and the old people in Purānic legends, and tales of virtue. And common women, children and uncultured persons are always delighted with the Comic Sentiment and remarkable Costumes and Make-up" (XXV. 59-61).

These varying tastes of individual spectators were taken into consideration by the author of the Nātyaśāstra when he formulated his theory of the Success. The Success in dramatic performance was in his opinion of two kinds, divine (daiviki) and human (mānusi) (XXVII. 2). Of these two, the divine Success seems to be related to the deeper aspects of a play and came from spectators of a superior order i.e. persons possessed of culture and education (XXVII. 16-17), and the human Success related to its superficial aspects and came from the average spectators who were ordinary human beings. It is from these latter, who are liable to give expression to their enjoyment or disapproval in the clearest and the most energetic manner, that tumultuous applause and similar other acts proceeded (XXVII. 3, 8-18, 13-14), while the spectators of the superior order gave their appreciation of the deeper and the more subtle aspects of a play (XXVII. 5, 6, 12, 16-17). During the medieval times the approval of the spectators of the latter kind came to be considered appreciation par
XLVIII

excellence and pre-occupied the experts or learned critics. They analysed its process in every detail with the greatest possible care in their zealous adherence of Bharata’s theory of Sentiment (rasa) built upon what may be called a psychological basis.

But in spite of this later development of this aspect of dramatic criticism it never became the preserve of specialists or scholars. Critics never forgot that the drama was basically a social amusement and as such depended a great deal for its success on the average spectator. Even the Natyaśāstra has more than once very clearly said that the ultimate court of appeal concerning the dramatic practice was the people (XX. 125-126). Hence a fixed set of rules, be it of the Natyaveda or the Natyaśāstra was never considered enough for regulating the criticism of a performance. This seems to be the reason why special Assessors appointed to judge the different kinds of action occurring in a play (XXVI. 65-69), decided in co-operation with the select spectators, who among the contestants deserved to be rewarded.

6. The Four Aspects of Drama.

Though the Hindu plays are usually referred to as ‘drama’ all the ten varieties of play (rūpa) described in the Natyaśāstra are not strictly speaking dramas in the modern sense. Due to the peculiar technique of their construction and production they would partially at least partake of the nature of pure drama, opera, ballet or merely dramatic spectacle. To understand this technique one must have knowledge of the Styles (vṛtti) of dramatic production described in the Natyaśāstra (XXII). These being four in number are as follows: the Verbal (bhārata), the Grand (sūtvati), the Energetic (ārābhati) and the Graceful (kaiśikī). The theatrical presentation which is characterised by a preponderating use of speech (in Skt.) and in which male characters are exclusively to be employed, is said to be in the Verbal Style (XXII. 25ff.). This is applicable mainly in the evocation of the Pithetic and the Mervellous Sentiments. The presentation which depends for its effect on various gestures and speeches, display of strength as well as acts showing the rise of the spirits, is considered to be in the Grand Style (XXII. 38 ff). This is applicable to the Heroic, the Mervellous and the Furious Sentiments. The Style which includes the presentation of a bold person speaking many words, practising deception, falsehood and bragging and of falling down, jumping, crossing over, doing deeds of magic and conjuration etc, is called the Energetic one. This is applicable to the Terrible, the Odious and the Furious Sentiments (XXII. 55ff). The presentation which is specially interesting on account of charming costumes worn mostly by female characters and in which many kinds of dancing and singing are included, and the themes acted relate to the practice of love and its
enjoyment, is said to constitute the Graceful Style (XXII, 47ff). It is proper to the Erotic and the Comic Sentiments.

From a careful examination of the foregoing descriptions one will see that the Styles, excepting the Graceful, are not mutually quite exclusive in their application. On analysing the description of different types of play given in the Nātyaśāstra it will be found that the Nāṭaka, the Prakaraṇa, the Samavakāra and the Īhāṃga may include all the Styles in their presentation, while the Dīma, the Vyāyoga, the Prahasana, the Utsṛṣṭikāṅka, the Bhāṣa and the Vīthi, only some of these (XX. 88, 96). Hence one may call into question the soundness of the fourfold theoretical division of the Styles of presentation. But logically defective though this division may appear, it helps one greatly to understand the prevailing character of the performance of a play as it adopts one or more of the Styles, and gives prominence to one or the other. It is a variation of emphasis on these, which is responsible for giving a play the character of a drama (including a dramatic spectacle), an opera or a ballet. Considered from this standpoint, dramas or dramatic spectacles like the Nāṭaka, the Prakaraṇa, the Samavakāra and the Īhāṃga may, in their individual Acts, betray the characteristics of an opera or a ballet. The Prahasana, an one Act drama to be presented with attractive costumes and dance, may however to some extent, partake of the nature of a ballet. The Dīma, the Vīthi, the Bhāṣa, the Vyāyoga and the Utsṛṣṭikāṅka are simple dramas devoid of dance and colourful costumes.

III. Literary Structure of the Drama:

1. Ten Types of Play

The Nāṭaka. To understand the literary structure of the Hindu drama, it will be convenient to take up first of all the Nāṭaka which is the most important of the ten kinds of play described in the Nātyaśāstra1.

(a) Subject-matter and division into Acts.

The Nāṭaka is a play having for its subject-matter a well-known story and for its Hero a celebrated person of exalted nature. It describes the character of a person descending from a royal seer, the divine protection for him, and his many superhuman powers and exploits, such as success in different undertakings and amorous pastimes; and this play should have an appropriate number of Acts (XX. 10-12).

As the exploits of the Hero of the Nāṭaka have been restricted to his success in different undertakings including love-matters, it is a sort of 'comedy', and as such it can never permit the representation of the Hero’s defeat, flight or capture by the enemy or a treaty with him under compul-

1 N.S. ignore the Uparāpakas. For these see SD. NL. and BhP. etc.
sion. Such a representation would negative the subject of the play which is the triumph or the prosperity of the Hero. But all these except his (the Hero’s) death, could be reported in an Introductory Scene which may come before an Act. The presentation of the Hero’s death was for obvious reasons impossible in a comedy.

The first thing that attracts the attention of reader on opening a Nāṭaka, is its Prologue (sthāpanā or prastāvanā). But according to the Nāṭyaśāstra this was a part of the Preliminaries (śūrṇaraśā) and was outside the scope of the play proper (V. 171). That famous playwrights like Bhāsa, Kālidāsa and others wrote it themselves and made it the formal beginning of their dramas, seems to show that they made in this matter an innovation which as great creative geniuses they were fully entitled to.

But unlike the Greek plays the Hindu Nāṭakas are divided into Acts the number of which must not be less than five or more than ten (XX. 57). These Acts, however, are not a set of clearly divided scenes as they usually are in modern western compositions of this category. An Act of the Hindu drama consists of a series of more or less loosely connected scenes which due to its peculiar technique could not be separated from one another. It has three important characteristics.

(i) Only the royal Hero, his queen, minister, and similar other important personages are to be made prominent in it and not any minor character (XX. 18). This rule seems to be meant for securing the unity of impression which has been referred to before.

(ii) It is to include only those incidents which could take place in course of a single day (XX. 23). If it so happens that all the incidents occurring within a single day cannot be accommodated in an Act these surplus events are to be reported in a clearly separated part of it, called the Introductory Scene (praveśaka) where minor characters only can take part (XX. 27, 30). The same should be the method of reporting events that are to be shown as having occurred in the interval between two Acts (XX. 31). Evidently these latter should be of secondary importance for the action of play. But according to the Nāṭyaśāstra these should not cover more than a year (XX. 28). This allowance of a rather long period of time for less important events occurring between two Acts of a Nāṭaka was the means by which the Hindu playwrights imparted speed to the action of the play and compressed the entire plot distributed through many events over days, months and years within its narrow framework suitable for representation within a few hours.

(iii) An Act should not include the representation of events relating to feats of excessive anger, favour and gift, pronouncing a course, running

* See note 2 in IV. below.
away, marriage, a miracle, a battle, loss of kingdom, death and the siege of a city and the like (XX. 20, 21). The purpose of this prohibition was probably that, when elaborately presented in an Act, these might divert much of the spectator's interest from the line of the principal Sentiment which the play was to evoke and might therefore interfere with the unity of impression which it was to make.

(b) Explanatory Devices

(i) The Introductory Scene. It has been shown before how the Hindu playwrights divided the entire action of the Nāṭaka into two sets of events of which the one was more important than the other, and how they represented in its Acts the important set, whereas the less important ones were reported, whenever necessary, in an Introductory Scene giving one the idea of the time that intervened between any two Acts. This Scene is one of the five Explanatory Devices (arthopakṣepaka) which were adopted by the playwright for clarifying the obscurities that were liable to occur due to his extreme condensation of the subject-matter.

The other Explanatory Devices are as follows: The Intimating Speech (cāṅkā), the Supporting Scene (vīśkambha) the Transitional Scene (aṅkivatāra) and the Anticipatory Scene (aṅkāmukha).

(ii) The Intimating Speech. When some points [in the play] are explained by a superior, middling or inferior character from behind the curtain, it is called the Intimating Speech (XXI. 108).

(iii) The Supporting Scene. The Supporting Scene relates to the Opening Juncture only of the Nāṭaka. It is meant for describing some incident or occurrence that is to come immediately after (XXI. 106-107).

(iv) The Transitional Scene. When a scene which occurs between two Acts or is a continuation of an Act and is included in it, relates to the purpose of the Germ of the play, it is called the Transitional Scene (XXI. 112).

(v) The Anticipatory Scene. When the detached beginning of an Act is summarized by a male or a female character, it is called the Anticipatory Scene (XXI. 112).

(c) The Plot and its Development

The Plot or the subject-matter (vastu) of a Nāṭaka may be twofold: "The principal" (ādikārīka) and the "incidental" (prāsaṅgīka). The meaning of the principal Plot is obvious from its name, and an incidental Plot is that in which the characters acting in their own interest incidentally further the purpose of the Hero of the principal Plot (XXI. 2-5).

The exertion of the Hero for the result to be attained, is to be represented through the following five stages (XXI. 8): Beginning (ārmbhā), Effort (prayātā), Possibility of Attainment (prāpti-sambhava).
Certainty of Attainment (niyatāpī) and Attainment of the Result (phalaprāpī). These five stages of the Plot have five corresponding Elements of the Plot (XXI. 20-21) such as, the Germ (bijā), the Prominent Point (bīndu) the Episode (pālakā), the Episodical Incident (prakāri) and the Dénoüement (kārya). Besides these aspects of the action and the Plot of the Niñāka, the elaboration of the latter has been viewed as depending on its division into the following five Junctions which are as follows: the Opening (mukha), the Progression (pratimukha), the Development (garha), the Pause (vimarśa) and the Conclusion (nivāhaya).

And these have been further subdivided and described to give detailed hints as to how the playwright was to produce a manageable play including events supposed to occur during a long period of time.

Kalidāsa’s Śakuntalā and Bhāsa’s Svapna-vāsava-hattā are well-known examples of the Niñāka.

The Prakaraṇa. The second species of Hindu play is the Prakaraṇa which resembles the Niñāka in all respects except that “it takes a rather less elevated range”. Its Plot is to be original and drawn from real life and the most appropriate theme is love. The Hero may be a Brahmin, merchant, minister, priest, an officer of the king or a leader of the army (XX. 49-51). The female characters include a courtesan or a depraved woman of good family (XX. 53). But the courtesan should not meet the Hero when he is in the company of a lady or gentleman of high family, and if the courtesans and respectable ladies must meet on any account they are to keep their language and manners undistorted (XX. 55-56). From these and other features, the Prakaraṇa has been called a bourgeois comedy or comedy of manners of a rank below royalty.

Śūdraka’s Mṛchakatikā and Bhavabhūti’s Mālatimādhava are well-known examples of the Prakaraṇa.

The Samavakāra. The Samavakāra is the dramatic representation of some mythological story which relates to gods and some well-known Asura, who must be its Hero. It should consist of three Acts which are to take for their performance eighteen Nāḍikās (seven hours and twelve minutes). Of these the first Act is to take twelve and the second four and the third two Nāḍikās only. The subject-matter of the Samavakāra should present deception, excitement or love, and the number of characters allowed in it are twelve. And besides this, metres used in it should be of the complex kind (XX. 68-76).

Wilson who did not see the N.S. said, “We may however observe to the honour of the Hindu drama that the parākiya or she who is the wife of another is never to be made the object of dramatic intrigue, a prohibition which could sadly have cooled the imagination and curbed the wit of Dryden and Congreve (Select Specimens of Hindu Theatre, Vol. I. p. xiv).”

No old specimen of this type of drama has reached us. From the
description given in the Nāṭyasāstra it seems that the Samavakāra was
not a fully developed drama, but only a dramatic spectacle on the basis of
a mythological story. It naturally became extinct with the development
and production of fully fledged literary dramas such as those of Bhāsa and
Kālidāsa.

Ihāmṛga. The Ihāmṛga is a play of four Acts in which divine
males are implicated in a fight over divine females. It should be a play
with well-ordered construction in which the Plot of love is to be based on
causus discord among females, carrying them off and oppressing [the
enemies], and when persons intent on killing are on the point of starting a
fight, the impending battle should be avoided by some artifice (XX. 78-82).

No old specimen of this type of play has been found. From the
description given in the Nāṭyasāstra it seems that the Ihāmṛga was a play
of intrigue, in which gods and goddesses only took part.

The Dima. The Dima is a play with a well-constructed Plot and its
Hero should be well-known and of the exalted type. It is to contain all the
Sentiments except the Comic and the Erotic, and should consist of four
Acts only. Incidents depicted in it are mostly earthquake, fall of meteors,
eclipses, battle, personal combat, challenge and angry conflict. It should
abound in deceit, jugglery and energetic activity of many kinds. The
sixteen characters which it must contain are to include different types
such as gods, Nāgas, Rākṣasas, Yakṣas and Piśācas (XX. 84-88).

No old or new example of this type of play has reached us. It seems
that like the Samavakāra this was a dramatic spectacle rather than a
fully fledged drama. With the advent of literary plays of a more developed
kind, it has naturally become extinct.

Vyāyoga. The Vyāyoga is a play with a well-known Hero and a
small number of female characters. The events related in it are to be of
one day's duration. It is to have one Act only and to include battle, per-
sonal combat, challenge and angry conflict (XX. 90-92).

Bhāsa's Madhyama-vyāyoga is a solitary old specimen of this type
of play.

Utsṛṣṭikāṅka. The Utsṛṣṭikāṅka or Aṅka is an one-act play with
a well-known plot, and it includes only human characters. It should
abound in the Pathetic Sentiment and is to treat of women's lamentations
and despondent utterances when battle and violent fighting have ceased, and
its Plot should relate to the downfall of one of the contending characters
(XX. 94-100).

Bhāsa's Urubhaṅga seems to be its solitary specimen. This type
of play may be regarded as a kind of one-act tragedy.

The Prahasana. The Prahasana is a farce or a play in which the
Comic Sentiment predominates, and it too is to consist of one Act only.
The object of laughter is furnished in this, mainly by the improper conduct of various sectarian teachers as well as courtesans and rogues (XX. 102-106).

The Mattavilāsa and the Bhagavadajjukīya are fairly old specimens of this type of play.

The Bhāṇa. The Bhāṇa is an one Act play with a single character who speaks after repeating answers to his questions supposed to be given by a person who remains invisible, throughout. This play in monologue relates to one’s own or another’s adventure. It should always include many movements which are to be acted by a rogue or a Parasite (XX. 108-110). The Bhāṇas included in the collection published under the title Caturbhāṇi seem to be old specimens of this type of play.

The Vithi. The Vithi should be acted by one or two persons. It may contain any of the three kinds of characters superior, middling and inferior (XX. 112-113). It seems to be a kind of a very short one Act play. But one cannot be sure about this; for no specimen of this type of play has come down to us.

2. Diction of a Play

(a) The Use of Metre. One of the first things to receive the attention of the Hindu writers on dramaturgy was the importance of verse in the dramatic dialogue. They discouraged long and frequent prose passages on the ground that these might prove tiresome to spectators (XX. 34). After giving a permanent place to verse in drama the Hindu theorists utilized their detailed knowledge of the structure of metres which varied in casura as well as the number and sequence of syllables or moras in a pāda (XV. 38ff., XIV. 1-86), for heightening the effect of the words used, by putting them in an appropriate metre. In this respect they framed definite rules as to the suitability of particular metres to different Sentiments. For example, the description of any act of boldness in connection with the Heroic and the Purious Sentiments is to be given in the Āryā metre, and compositions meant to express the Erotic Sentiment should be in gentle metres such as Mallini and Mandakranti, and the metres of the Šakkari and the Atidhiṭī types were considered suitable for the Pathetic Sentiment (XVII. 110-112). In this regard the Hindu theorists, and for that matter, the Hindu playwrights anticipated the great Shakespeare who in his immortal plays made “all sorts of experiments in metre”.

(b) Euphony. After considering the use of metres the author of the Nāṭyaśāstra pays attention to euphony and says, “The uneven and even metres which have been described before should be used in composition with agreeable and soft sounds according to the meaning intended.

The playwright should make efforts to use in his composition sweet and agreeable words which can be recited by women.

A play abounding in agreeable sound and sense, and containing no
obscure or difficult words, intelligible to the country people, having a good
collection, fit to be interpreted with dances, developing Sentiments . . . .
becomes fit for representation to spectators" (XVII. 119-122).

c) Suggestive or Significant names. Another important aspect of
the diction was the suggestive or significant names for different characters
in a play. It has been said of Gustave Flaubert that he took quite a long
time to find a name for the prospective hero and heroine of his novels,
and this may appear to be fastidious enough. But on discovering that the
Hindu dramatic theorists centuries ago laid down rules about naming the
created characters (XIX. 30-36), we come to appreciate and admire the
genius of the great French writer.

d) Variety of languages or dialects. The use of Sanskrit along
with different dialects of Prakrit (XVIII. 36-61) must be ascribed to
circumstances in the midst of which the Hindu drama grew up. The
dramas reflect the linguistic condition of the society in which the early
writers of plays lived. As the speech is one of the essential features of a
person's character and social standing, it may profitably be retained unal-
tered from the normal. Even in a modern drama dialects are very often
used though with a very limited purpose.

IV. The Ancient Indian Drama in Practice

1. Occasions for Dramatic Performance

The Hindu drama like similar other forms of ancient art and poetry
seems to have been of religious origin, and it developed probably out of
dances and songs in honour of a deity like Śiva who in later times came to
be styled the great dancer-actor (nārāṇja). As time passed, the dance
with songs gradually assumed the form of regular dramatic spectacles, and
the range of subjects treated was extended beyond the legends connected
with the exploits of a particular deity. It is just possible that this
development of the religious aspect came in course of time to be partially
arrested, and plays began to be composed more with a purely secular
character. And this change considerably loosened its original connexion
with the popular deities. Possibly due to this the Hindu drama in the
historic period of its career, is found to be acted sometimes for moral edifi-
cation as in the case of the Buddhist plays, sometimes for the aesthetic
enjoyment of the elite as in the case of Kālidāsa’s works, and sometimes
honour of a deity as in case of one of Bhavabhinī’s plays. In spite of
various uses, the Hindu drama unlike its modern counterparts did
possibly never become an ordinary amusement of everyday life. It was
mostly on special occasions like a religious festival, a marriage ceremony,
king’s coronation, a friend’s visit that dramatic performances were held
(7, 269 ; AD. 12-14). But among all these occasions religious festivals
were the most common for the performances of drama. It was natural that on such occasions the drama was a popular entertainment as well, the public being then in a holiday mood.

Another fact about the dramatic performances of the Hindus was that these were sometimes held in the form of contests (XXVII. 21-22, 71, 77-79). Different groups of actors vied with one another for the popular appreciation, and reward for their skill in the particular art. This drama, however does not seem to have been a regular feature of the Hindu, as was the case with that of the Greeks, and theatrical troops gave, however, performance usually for money without any spirit of rivalry towards others, and were paid by the rich people or the different guilds.

2. The Time of Performance

Except in the midnight or at noon or at the time of the Sandhya prayers, the Hindu dramas could be performed almost at any part of the day or of the night. But this does not mean that any play could be produced at any allowable time during the twenty-four hours. Though at the command of the patron the Director of a theatrical party could overlook strict rules in this regard, the time of performance was to be regulated according to the nature of the subject-matter of the individual play. For example, a play based on a tale of virtue was to be performed in the forenoon; a performance which was rich in instrumental music, and told a story of strength and energy, was to be held in the afternoon, and a play which related to the Graceful Style, the Erotic Sentiment, and required vocal and instrumental music for its production, was to be performed in the evening; but in case of plays which related to the magnanimity of the Hero and contained mostly the Pathetic Sentiment, performance was to be held in the morning (XXVII. 88-99).

Though in the modern times dramatic performance is mostly held in the evening, the ancient Indian rules regarding the assignment of a play of a particular type to a particular part of the day or of the night need not be considered queer in any way. On the other hand, they appear very much to have been based on a proper understanding of the ever-changeable nature of human personalities. Even if a play based on a tale of virtue or of woe, when properly presented on the stage, could be appreciated at any time, it had better chance of impressing the spectator in the forenoon or in the morning, when after the night's sleep and rest, he could be the most receptive in regard to these Sentiments. That a play including a story of energy and strength can better be assigned to the after-noon is to be explained on the assumption that on taking rest after meals at the completion the morning's activities, one becomes psychologically more competent to appreciate stories of strength and energy presented on the stage. In a similar manner, a play with love as its principal theme (i.e., with
the Erotic Sentiment) may be more effectively presented on the stage in the evening, when after the day's work, one is naturally inclined to enjoy the company of his dear woman, be she his wife or the hetaera.

3. The Playhouse or the Theatre

The Nāṭyaśāstra describes various types of playhouse, and their different parts have been mentioned to some extent in detail. But in the absence of evidence the like of which has been copiously available in case of the Greek theatre, it cannot be said how far the ancient Indian plays were performed in specially constructed theatres. It may be possible that only the kings and very wealthy people owned playhouses constructed according to the Nāṭyaśāstra, while dramatic spectacles meant for the common people were held in the open halls called the Nāṭ-mandir (Nāṭya-mandira) in front of the temples, or in a temporarily devised theatre under the cover a canopy, as in the case of the modern Bengali Yātrās which seem to have some resemblance and connexion with the ancient Indian Nāṭya described in the Śāstra. One remarkable feature of the playhouses described in the Nāṭya-śāstra is that they are of a very moderate size, the largest among them (meant for mortals) being only thirtytwo yards long and sixteen yards board, capable of accommodating about four hundred (400) spectators. This is in sharp contrast with the Athenian theatre which sometimes held as many as fifteen thousand (15,000) people.

The comparative smallness of the ancient Indian theatre was a necessary consequence of the peculiar technique of the dramatic production. For in a larger playhouse the spectators could not all have heard delicate points on which depended in no small measure the success of a performance. The inordinately large Athenian theatre was not much handicapped in this respect, for the Greek drama depended on a considerably different technique.

The Nāṭyaśāstra describes three main types of playhouse: oblong (vibhṛṣa), square (caturāṣra) and triangular (tryasra). These again might be the large, medium or small, with their length respectively as one hundred and eight, sixtyfour, and thirtytwo cubits. This gives altogether nine different varieties of theatres, viz. (i) the large oblong, (ii) the large-square, (iii) the large triangular, (iv) the medium oblong, (v) the medium square (vi) the medium triangular, (vii) the small oblong, (viii) the small square and (ix) the small triangular. These nine types can also be measured in terms of danyas instead of that of cubits. This will give us eighteen different dimensions of playhouse. But the Nāṭya-śāstra is silent about the use of the playhouse measured in terms of danyas, and the playhouse of the largest type measuring 108 cubits in length have been prohibited by the Śāstra for the mortals. And it has been mentioned before that a playhouse more in area than thirtytwo yards long and sixteen
yards broad has been prescribed for them. This should be divided into three parts: (i) the tiring room (*nepathya*) (ii) the stage (*raṅgapātha* or *raṅgaśirṣa*) and (iii) the auditorium (*raṅgamāṇḍala*). Of these the tiringroom would be at one end of the theatre and would measure sixteen yards by four yards. On the two sides of the stage there should be two Mattavāraṇis each occupying an area of four yards by four yards and having four pillars. Thus the area to be occupied by the seats of spectators would be twentyfour yards by sixteen yards.

The tiring room (*nepathya*) was the place in which the actors and the actresses put on the costumes suited to the different roles, and from this place, the tumults, divine voices (*dāivavāsī*) and similar other acts proceeded. This part of the theatre was separated from the stage by two screens over its two doors, Between these two doors the members of the orchestra (*kūlāpa*) were to sit and the direction facing them was to be considered conventionally the east.

4. The Representation

To understand the technique of representation of the Hindu drama one must remember that it avoided stark realism and gave utmost scope to imagination and fancy. The one unmistakable evidence of this is the total absence of any painted scenery from the stage. This is but a negative side of it. If the Hindus avoided bringing in any kind of artificial scenery, they made positive efforts in communicating the meaning of the drama and calling forth the Sentiment (*rasa*) in the spectators through suggestive use of colour in the costume and make up of the actors and rhythmic movements of many kinds which have been summed up in their theory of four representations (*abhinaya*) such as *angika*, *vācika*, *ahārya*, and *sálsvika* (VI.23).

(a) The Physical Representation

Among these, the *āṅgika* should be discussed first. This consists of the use of various, gestures and postures of which the *Nāṭyaśāstra* gives elaborate descriptions. Different limbs have been named and their manifold gestures and movements described, with various significance attached to each one of them (VIII.-XII). For example, the head has thirteen different gestures which are as follows:

Ākampana: Moving the head slowly up and down.

Kampita: when the movements in the Ākampana head are quick and copious. (*Uses*): The Ākampana head is to be applied in giving a hint, teaching questioning, addressing in an ordinary way (lit. naturally), and giving an order.

The Kampita head is applicable (lit. desired) in anger argument understanding, asserting, threatening, sickness and insobriety.

Dhuta and Vidhuta: A slow movement of the head is called the
Dhuta and when this movement is quick it is called Vidhuta. (Uses): The Dhuta head is applicable in unwillingness, sadness, astonishment, confidence, looking side ways, emptiness and forbidding.

The Vidhuta head is applied in an attack of cold, terror, panic, fever and the first stage of drinking (i.e. intoxication).

Parivāhita and Udvāhita: when the head is alternately turned to two sides it is called the Parivāhita, and when it is once turned upwards it is known as the Udvāhita. (Uses): The Parivāhita head is applicable in demonstration, surprise, joy, remembering, intolerance, cogitation, concealment and [amorous] sporting.

The Udvāhita head is to be applied in pride, showing height, looking high up, self-esteem and the like.

Avadhuta: When the head is once turned down it is called the Avadhuta. (Uses): it is to be applied in [communicating] a message involving a deity, conversation and beckoning [one to come near].

Añcita: When the neck is slightly bent on one side the Añcita head is the result. (Uses): It is applicable in sickness, swoon, intoxication anxiety and sorrow.

Nihājcita: when two shoulders are raised up with the neck bent on one side the Nihājcita head is produced. (Uses): It is to be used by women in pride, Amorousness (vilāsa), Light-heartedness (lalita), Affected Indifference (bībboka), Hysterical Mood (kīlabīncita). Silent Expression of Affection (moṭṭāyita), Pretended Anger (kūṭṭamita)\(^1\); Paralysis (stambha) and Jealous Anger (māna).

Parāvṛtta: when the face is turned round, the Parāvṛtta head is the result. (Uses): It is to be used in turning away the face, and looking back and the like.

Utkṣipta: when the face is raised up the Utkṣipta head is the result. (Uses): It is used indicating lofty objects, and application of divine weapons.

Adhogata: The head with the face looking downwards is called the Adhogata. (Uses): It is used in shame, bowing [in salutation] and sorrow.

Parilolita: when the head is moving on all sides, it is called Parilolita. (Uses): It is used in fanting, sickness, power of intoxication, possession by an evil spirit, drowsiness and the like.

The eyes are similarly to have different kinds of glances according to the States (bhāva) and Sentiments (rasa) they are to express. The eyeballs too are liable to similar changes to create impressions of different feelings and emotions, and so have the eyebrows, the nose,

\(^1\) For the definition of all these terms together with the preceding ones see N.S. XXIV. 15, 18-22.
the cheeks, the chin, and the neck. The hands, however, are the most important limbs in the making of gestures. Gestures and movements of hands fall into three classes, viz. single (*asamyuta*), combined (*samyuta*) and dance hands (*nītīa-hasta*). Single-hand gestures and movements relate to one hand only, while combined hands to both the hands. The following are examples of the three kinds of hand gestures:—Patāka (single hand): The fingers extended and close to one another and the thumb bent. Ājali (combined hand) Putting together of the two Patāka hands is called the Ānjali. Caturśra (dance-hand): The Kaṭakāmukha hands held forward eight Āṅgulis apart [from each other] on one's breast, the two shoulders and elbows on the same level. Besides these gestures, the hands have varied movements which are characterised by the following acts: drawing upwards, dragging, drawing out, accepting, killing, beckoning, urging, bringing together, separating, protecting, releasing, throwing, shaking, giving away, threatening, cutting, piercing, squeezing and beating (IX. 161-163).

From the foregoing discussion about the gestures it is apparent that their uses fall into two different categories, viz. realistic and conventional. Of these two types, the gestures used conventionally far outnumber those of the other kind. But this should not appear strange. For the ancient Indian dramatists and theatrical producers were fully conscious of the limited scope of realism in arts of various kinds, and hence they conceived action as something very closely allied to dance. This demanded that while moving on the stage with or without uttering any word, the actors should gesticulate rhythmically, to impart grace and decorative effect to their figure. For this very purpose another set of gestures called Dance-hands (*nītthahasta*) are also to be used. As their name implies these hands were exclusively to be used in dance, but for reasons mentioned above they were sometimes utilized at the time of declamation or recitation. The lower parts of the body down to the feet are also to be similarly used. Among these, the feet are the most important. On them depend the different movements of the entire body as well as the various standing postures. The movements of the feet are of three kinds, viz. ordinary gait, Cāri and Maṇḍala. Of these, the Cāri is a simple movement of the feet (XI.) while Maṇḍala, is a series of such movements considered together (XII.) During the stage fighting the two combatants are to move with Cāris and Maṇḍalas in accompaniment with suitable music. And the gait is very valuable for the representation of different roles. In this matter too convention plays a very considerable part. The Nāṭyaśāstra lays down elaborate rules about the width of footstep and the tempo of the gait for different characters according to their social position, age, sex, health and feeling as well as the peculiar environments in which they might be placed (XIII. 1-157).
(b) The Vocal Representation

The second means of theatrical representation consists of the use of speech. It relates to the proper musical notes (śvarā) voice registers (sthāna), pitch of vowels (varṇa), intonation (kāku), speech-tempo (laya) to be used in reciting or declaiming a passage for the purpose of evoking different Sentiments (rasa) in the spectators. For example to call forth the Comic and The Erotic Sentiments a passage should be recited with the Madhyama and the Pañcama notes, and for the Heroic and the Marvellous Sentiments the Sādja and the Rṣabha would be the suitable notes.

To call a person staying at a distance the voice should proceed from the head register (śiṣras) and when he is at a short distance it should be from the chest (śuras), and for calling a man at one's side the voice from the throat register (kanṭha) would be proper (XIX, 43).

For any speech with the Comic and the Erotic Sentiments the prevailing pitch would be Uddatta (acute) and Svarita (circumflex) while in the Heroic, the Furious and the Marvellous Sentiments it should be Uddatta and Kampita.

In the Comic and the Erotic Sentiments the speech-tempo should be medium, in the Pathetic slow, and in the other Sentiments a quick tempo is appropriate (XIX, 59).

Besides the above aspects of speech, close attention was to be given in observing rhythm and cadence. And the metrical character of any passage in verse was to be fully expressed in its recitation or declamation. For this propose the Nāṭyaśāstra devotes nearly two full chapters (XV, XVI) which discuss prosody and allied topics.

(c) The Costumes and Make-up

One important element in theatrical representation now-a-days is the various stage appliances such as, painted scenery, costumes and make-up. However able the actors and actresses might be in delivering the speeches assigned to their roles, without being placed against properly painted scenery and without having proper costumes and make-up, by their acting and delivery alone they cannot create that kind of stage-illusion which is necessary for the success of a dramatic production. But in the ancient Indian stage there was no painted scenery. Hence the actors had to depend a great deal upon costumes and make-up. By the term Āhāryabhinaya the Hindu theorists understood these two items (XXIII).

Though painted scenery is considered indispensable in the modern theatre, the ancient Indians having a considerably different conception of the drama, did not require its aid for the production of a play. The wall that separated the tiring room (nepathya) and the stage (raigapistha) together with the screens covering the two doors connecting the stage and the tiring room, served as the back-ground to show off to advantage the
figures of the performers. And these, the wall and the screens, possibly did not contain anything other than the usual decorative designs. This simplicity in the character of the scenic apparatus was a necessary concomitant of the peculiar technique of the Hindu drama, and its cause may be looked for in its early history. The introduction of magnificent scenery appears to be a later development in the history of drama. Similarly the back scene of the Shakaspearean stage consisted of a bare wall, and anything in the way of spectacular effect was created by the movements and grouping of actors.

The production of an impression by means of painted scenery would have been alien to the taste of the ancient Hindus who were more or less conscious of the limitation of realism in their various arts. In order to make the spectators visualise the place and time of the dramatic story in hand, the Hindus had a different device. Numerous descriptiions of place and time composed in rhythmic prose and verse, which are scattered over the classical Hindu plays, served very efficiently indeed the purpose of painted scenery. When properly read or sung, these passages very easily created an illusion of the place or the time described. The elaborate description of Vasantasena's magnificent residence in the Mychakatika was calculated to call up vividly its picture before the mind's eye. The same thing may be said of the grand description of the Dantjaka forest in the Uttararâmacarita. This device of making a scene lively, has been utilized by Shakespeare also. In appreciation of his very beautiful description of place and time, one critic says "The plays are full of such descriptive passages as can nullify the achievements of decorators and mechanics." It has already been mentioned that in the Shakespercean stage too painted scenery was unknown.

There being no scenery of any kind in the Hindu theatre which made no effort at realism, the spectators were required to use their imagination to the utmost. The demand on the spectator's imagination made by the ancient Indian producers of plays was further testified by their rules of conventional Zonal division (kaśā-vibhāga) of the stage (XIV. 1-15). Some of these are as follows:

A Zone might change with the actor walking a few steps over the stage. Any ancient Hindu play will furnish numerous examples of this convention. For example in the first Act of the Sakuntala the king appears for the first time at a distance from Kanva's hermitage, but shortly afterwards he enters it by simply taking a few steps over the stage, looking around and saying, "This is the entrance of hermitage and let me enter it".

By the same kind of convention the inside and outside of a house was

* Due to this kind of convention, scenes of the Hindu plays were not clearly separated as they are in a modern drama. This puzzled F. Hall who says:
The rule relating to this was as follows: According to the Zonal division, those who entered the stage earlier should be taken as being inside [a house] while those entering it later are known to be as remaining outside it. He who enters the stage with the intention of seeing them (i.e. those entering earlier) should report himself after turning to the right. To indicate going to a distant locality one is to walk a good few steps over the stage and to indicate going to a place near by, a short walk only is needed, while a walk of medium duration will indicate going to a place of medium distance. But in case a person leaves one country and goes to a distant land, this is to be indicated by closing the Act in which such an event occurs, and mentioning again the same fact in an Explanatory Scene at the beginning of the next Act.

An example of some of these conventional rules occurs in the ninth Act of the Mrçchakatika where Sodhanaka appears first as being at the gate of the court of justice and enters it by making a pantomimic movement; then again he goes out to receive the judge and re-enters the court-room after him by simply walking over the same stage. And when the judge has started work, Sodhanaka again goes out to call for the complainants. This going out also consists of actually walking a few steps over the stage.

Though painted scenery was not in use in the Hindu theatre objects like hills, carriages, aerial cars, elephants etc. were represented on the stage by suggestive models (pusta) of these. According to the Nátyaśāstra the model works were of three kinds, viz. sandhima which was made up of mat, clothes or skins, wrapping cloth, or other materials wrapped round something, and vyājima which was a mechanical contrivance of some kind. From Dhanika, the commentator of the Daśarūpa (II. 67-58), we learn about a model-work of an elephant for the production of the Udayanacarita, and the Mrçchakatika owes its name to the toy cart which plays an indispensable role in the story.

(d) The Temperament

The fourth or the most important means of representation is the Temperament (sattva) or the entire psychological resources of a man (XXIV). The actor or the actress must for the time being feel the States that he or she is to represent, and only then will the Sentiments related to them follow. This kind of representation was indispensable for giving expression to various delicate aspects of men's and women's emotional nature.

So far as is known, Hindu dramas have always been parted into acts; but never have they had scenes. It is somewhat to be wondered at, that the Hindus, with their coordinate love for subdivision, should have left those unvented. (Introduction to Daśarūpa, pp. 28-29. * See note 2 above. *
V. Literature on the Ancient Indian Drama

1. The Early Writers

Silālin and Kṛṣāva. Pāṇini (circa 500 B.C.) refers (IV. 3.110-111) to the Nātāsūtras of Silālin and Kṛṣāva. As the works of these two authors have perished beyond recovery we are not in a position to have any exact idea about their contents. But Lévi and Hillebrandt have taken them to be manuals for actors (nāla) though Weber and Konow have considered these to have been sets of rules for dancers and pantomimists, and Keith has accepted their view. Konow further thinks that the treatises of Silālin and Kṛṣāva were absorbed in the body of the Nāṭyaśāstra (ID. p. 1).

2. The so-called sons of Bharata.

After Silālin and Kṛṣāva come the writers whose names have been included in the list of the one hundred sons of Bharata, given in the extant version of the Nāṭyaśāstra. (I. 26-22). Among these Kohala, Dattila (Dhūrtila), Śālikarna (Śūtakarna), Bādarāyaṇa (Bādari), Nakhakutta and Aśmakuṭṭa have been referred to and quoted by later writers as authorities on dramaturgy and histrionics. Besides these, Vātsya and Śāṇḍilya have been named as authorities on drama by some writers. Such references and quotations are our only source of knowledge of them and their work.

(a) Kohala Among the writers on drama who wrote after Silālin and Kṛṣāva, Kohala seems to be the most important. In the extant version of the Nāṭyaśāstra (XXXVI. 63), it is given in the form of a prophecy that Kohala will discuss in a supplementary treatise all those topics on drama that have not been touched by Bharata. From quotations of his works made by Abhinava and another commentator, as well as from their references to his opinion, it appears that Kohala wrote on dance and dramaturgy as well as histrionics and music.

(b) Dattila, Śāṇḍilya, and Vātsya. Dattila seems to be identical with Dantila or Dhūrtila mentioned in the Nāṭyaśāstra (I. 26). Abhinava too quotes from one Dattiliecyāra and it is likely that he is not other than this Dattila. From these quotations, it appears that he wrote on histrionics and music. Śāṇḍilya and Vātsya mentioned in the Nāṭyaśāstra (XXXVI. 63) along with Dattila (Dhūrtila) are to us nothing but mere names. It is possible that they were writers on some aspects of drama and theatre.

2 BhP. pp. 294, 210, 236° 243, 251.
3 Ag. I. p. 205. Besides this Ag. quotes and refers to Dattila no less than 14 times while commenting on chapter on music. See De's Ms. pp. 544, 573, 576, 580, 581, 586, 590, 621, 645, 626, 633, 631, 649, 642, 644, 650, 653. See also Kulta sl. 123.
(c) Śatakarni (Śatakarniya, Śilikarna). Śatakarni as a proper name is found in inscriptions from the first century B.C. to 149 A.C. Hence it is possible (though not quite certain) that Śatakarni the writer on drama flourished about the first century A.C.* Like kings in later times who were sometimes found to take interest among other subjects in drama and poetries and to write treatises on them, this Śatakarni might well have been a king or a person of royal descent. From the quotations made by later writers5 from him it appears he wrote on dramaturgy.

(d) Āsmakuṭṭa and Nakhakuṭṭa. These two writers from their names appear to have been contemporaries, probably belonged to the same locality. Śāgaraśūndin6 and Viśvanātha7 quote from Nakhakuṭṭa, and Śāgara only is known to have quoted from Āsmakuṭṭa8. From these quotations it appears that Āsmakuṭṭa and Nakhakuṭṭa wrote on dramaturgy.  

(e) Bādariyaṇa (Bādari). Śāgara quotes from Bādariyaṇa twice9 and possibly names him once as Bādari, and from the extracts quoted it seems that this early writer discussed dramaturgy.

3. Samgrahakara

Abhinavagupta once mentioned the Samgraha and once the Samgrahakāra.10 In the Nātyaśāstra (VI. 3, 10) itself also one Samgraha has been mentioned. It seems that the reference is to the identical work. From these facts it appears that the work might have been a compendium treating of dramaturgy as well as histrionics.

4. The Present Text of the Nātyasastra (circa 200 A.C.).11

5. Medieval Writers on Drama

(a) Nandi (Nandikeśvara) Tumburu Viśakhila and Cāriyaṇa. Besides the writers mentioned above Abhinava and Śāradātanaya refer to Nandi or Nandikeśvara12 and the former also names Tumburu13 and Viśakhila14 with occasional reference to their views or actual quotations from them, and Cāriyaṇa has once been quoted by Śāgaranandin.15

(b) Sadāśiva, Padmabhū, Drauhiṇi, Viśa and Nījaneya.

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* Select Inscriptions, pp. 191-207.
* NL. 1101-1102, Rucipati’s Comm. on AR. p. 7.
* NL. 2768-2769, 2904-2905.
* SD. 294, Nakhakuta has also been mentioned by Bahrupa in his Comm. on Dasarupa (Indian and Iranian Studies presented to D. Ross, Bombay, p. 201), p. 201 f.n.
* 83, 437, 2766-2767, 2774-2775.
* NL. 1092-1094, 2770-2771.
* Ag. II. pp. 436, 2770-2771.
* See below sections VI. and VIII.
* Ag. I. p. 171, De's Ms. p. 559. This Nandikeśvara may be identical with the author of the AD.
* Ag. I. pp. 165.
* Ag. I. p. 199 also De's Ms. pp. 547, 561, 573, See also Kutta, sl. 123.
* NL. 362-363.
Abhinava and Śāradātana, while some writers on drama, such as Padmabhinā, Draujñiṣṭha, Vyāsā and Āñjaneṣu, have been named by Śāradātana only. But we are not sure whether they were really old authors or these names have been attached to some late treatises to give them an air of antiquity.

(c) Kātyāyana, Rāhula and Garga. These three writers, quoted by Abhinava and Sāgara may be counted among the medieval writers on drama. From the available extracts from his work Kātyāyana seems to have been a writer on dramaturgy. Rāhula has been twice quoted in Abhinava's commentary, and Sāgara has once referred to his view. From these it appears that Rāhula was a writer on dramaturgy as well as histrionics. Garga as an authority on drama has been mentioned by Sāgarananandin. In the absence of any quotation from him we cannot say what exactly he wrote about.

(d) Śakaligarbha and Ghaṭṭaka. Abhinava mentions among others the names of Śakaligarbha and Ghaṭṭaka. Of these two, Ghaṭṭaka seems to be a contemporary of Śaṅkuka, and as for Śakaligarbha, we have no definite idea about his time. From the references to their views it appears that they wrote on dramaturgy.

(e) Vārtika-kāra Haṭha. Abhinava once quotes from the Vārtikakārti and once from the Vārtika and next time from the Haṭha-vārtika, and besides this he once refers to the views of the Vārtikakārī. Sāgarananandin and Śāradātana refer to one Haṭha-vikrama or Haṭha. It seems possible that they all referred to the same author, and the name of the author of the Vārtika was Haṭha or Haṭha-vikrama. From these quotations and the references it appears that this Vārtika was an original treatise on dramaturgy and histrionics.

(f) Mātṛgupta. Mātṛgupta has been taken to be a commentator of the Nāṭyaśāstra by Sylvaïn Lévi. Though this view has been accepted by authors who have written later on the subject, made from his work by some commentators it appears
that he composed an original work on the subject. It is probable that in this he occasionally explained in prose the view expressed by the author of the Nātyāśāstra. Interpreting in this manner one can understand the words of Sundara-misāra, who, commenting on Bharata's definition of the Benediction (māṇḍa), remarks that 'in explaining this Mātrgupta said etc'. About the time of Mātrgupta, we have no sufficient evidence. All that can be said is that, Abhinava quotes from his work once and hence he was earlier than this great well-known commentator. Besides this Sāgaranandin, who is possibly earlier than Abhinava, names Mātrgupta along with old writers such as Aśmakaṭṭa, Naknakuṭṭa, Garga, and Bādariya (Bādarī); hence it appears that he was not a late writer.

From the meagre information available about him scholars have identified him with the poet of that name living during the reign of Harṣavikramāditya of Kashmir who seems to have been the author of a work on drama called Vārtika. This would roughly place his work at the end of the 4th century A.C. or in the beginning of the 5th. From the extracts made from his works it appears that wrote on dramaturgy and music.

(g) Subandhu. Śaradātmanaya refers to one Subandhu who wrote on dramaturgy. If it is possible to identify him with the famous author of the Vāsavadatta, then he may be placed roughly in the 5th century A.C.

(h) The compilers of the Agnipuruṣa and the Viṣṇudharmottara. The Agnipuruṣa treats of nāṭya, māṇḍa, and rasa, but this treatment depends considerably on the Nātyāśāstra. There is literal borrowing from this work as well as paraphrases of some of its metrical passages in this Purāṇa. This portion of the Agnipuruṣa is usually placed after Daśādīn (circa 7th century). The Viṣṇudharmottara too treats of nāṭa, nāṭya and abhinaya, and this treatment too is dependent on the Nātyāśāstra and does not appear to be earlier than the 8th century.

6. Late writings on Drama

(a) Daśādīna. The Daśarūpa (Daśarūpaka) of Dhanañjaya was composed in the last quarter of the 10th century A.C. during the reign of Muṇja (Vikramarjuna, II) the king of Malava. This work, as its name implies, treats of the ten principal forms of dramatic works (ṛūpas) which constitute the subject-matter of chapter XX of the Nātyāśāstra, but it

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11 For example Sagara, (Nil. 534ff) discusses Mātrgupta's view in his compilation which is written in verse and prose. It seems that this author was his model.


13 Ag. De's Ms. p. 543. Dr. S. K. De thought that Mātrgupta was unknown to Ag. Skt. Poetics, Vol. I. p. 33.

14 See note 23 above.

15 Keith, Skt. Drama, p. 291.

16 BhP. p. 338.

actually brings in a few other relevant matters scattered over other parts of this comprehensive work.

Any careful student of the Nātyaśāstra will easily discover that Dhanāḍayya in restating the principles of dramaturgy in a more concise and systematic form has carried too far the work of his abridgment and left out quite a number of important matters. The special stress which he lays on the literary aspect of drama by his exclusion of its histrionics and other technical sides, very clearly indicates the general decadence of India’s aesthetic culture at the time. With his professed reverence for the rules of the Nātyaśāstra (ascribed to Bharata), he seems to have misunderstood the aims and objects of its author who composed his work for the playwrights as well as the producers of plays.13

But whatever be its limitation, the Daśarūpa, and its commentary Avaloka without which it was only half intelligible, attained in course of time a wide popularity and gradually superseded the Nātyaśāstra which seems to have become very rare with the passage of time. And the Daśarūpa so thoroughly supplanted other dramaturgic works as existed before its time, that with the exception of the Nātyaśāstra it is the most well-known work on the subject and very frequently drawn upon by the commentators of plays as well as later writers on dramaturgy like Viśvanātha.

(b) Nāṭakalakṣaṇa-ratnakāra. Slightly earlier than the Daśarūpa or contemporaneous with it,14 is the Nāṭakalakṣaṇa-ratnakāra (briefly Nāṭakalakṣaṇa) of Sāgaranandin. Till about a quarter of a century ago our only knowledge of the work consisted of a few quotations from it in different commentaries. But in 1922 the late Sylvain Lévi discovered its Ms. in Nepal and published a report on its contents and other relevant matters (Journal Asiatique, 1922, p. 210). Since then the work has been carefully edited by M. Dillon and published (London, 1937). Just like Dhanāḍayya, Sāgaranandin too discusses in his Nāṭakalakṣaṇa, dramaturgy in detail and mentions only incidentally certain topics connected with histrionics. But unlike the Daśarūpa the Nāṭakalakṣaṇa does not treat exclusively of dramaturgy, but refers to histrionics whenever necessary. Though the author professedly depends on no less than seven different authorities such as Harṣa-vikrama, Māṇḍagupta, Garga, Aśmakuṭṭa, Nālayukṣa, Bādarī (Bādarāyaṇa), and Bharata (the mythical author of the Nātyaśāstra) yet his dependence on the last-named one seems to be the greatest. A large number of passages have actually been borrowed by him from the same.15 Besides these borrowings the extent of Sāgaranandin’s

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13 Ag. I. p. 7.
14 See B. Kavi, ‘Date of Sāgar-Nand’ in Indian and Iraanian Studies presented to D. Ross, Bombay, 1939, pp. 198ff.
15 See N.L. pp 143-144.
dependence on the Nātyāśāstra is apparent from his echoing of the numerous passages\(^4\)\(^6\) of the latter.

(c) Nātyadarpana. The Nātyadarpana\(^4\)\(^5\) of Rāmacandra and Guṇacandra is the next important work on dramaturgy after the Daśarūpa. Of the two joint-authors\(^4\)\(^8\) of this text, who were Jains Rāmacandra lived probably between 1100 and 1175 A.C., and he was a disciple of the famous Hemacandra. Rāmacandra wrote a large number of works including many plays. But of Guṇacandra, the collaborator of Rāmacandra, very little is known except that he too was a disciple of Hemacandra. The Nātyadarpana which is divided into four chapters, treats of dramaturgy.

This work has been composed in Anuṣṭup couplets. Its brevity of the treatment is comparable to that of the Daśarūpa, and as in the latter many of its passages cannot be fully understood unless a commentary is consulted. Fortunately for us the joint-authors of the work have left for us a very clearly written and informative vṛtti (gloss). It is evident from the metrical text that the authors had access to the Nātyāśāstra and exploited it very thoroughly. And whatever could not be accommodated in the text has been added in the prose vṛtti which has utilised also Abhinava’s famous commentary. Besides this the authors have occasionally criticised the views of other writers among whom the author of the Daśarūpa figures most prominently.\(^5\)\(^6\) All this has given the Nātyadarpana a unique value and some superiority over the Daśarūpa.

(d) Ruyyaka’s Nātakamimāṁsā. Ruyyaka alias Rucaka,\(^7\) who was a Kashmirian and flourished probably in the 12th century, was a voluminous writer on poetics. It was from one of his works (a commentary of Mahima-bhaṭṭa’s Vyaktiviveka) that we learn of his Nātakamimāṁsā, a work on dramaturgy. No Ms. of this work has so far been discovered.

(e) Bhāva-prakāśana. Śāradātanaya, who seems to have been a Southerner and flourished in the 12th century, wrote the Bhāva-prakāśana\(^3\)\(^3\) which dealt with dramaturgy in greater detail than either the Daśarūpa or the Nātyadarpana. And his work acquires an additional authority from the fact that Śāradātanaya had as his teacher one Divākara who was the Director of a theatre\(^5\)\(^4\) and might be taken as deeply conversant with the theory and practice of Indian drama as it was current in his time. Though Śāradātanaya depends much on earlier authors for the materials of his work, yet his approach to the subject is to some extent original. As the name of his work implies, it deals with the "expression" prakāśa of the

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\(^4\) Printed out by M. Dillon in the margin of NL.
\(^5\) Ed. in G.O.S. Baroda, 1939.  \(^6\) See Introduction of ND. p.3.
\(^7\) But they have also drawn materials from older writers like Kohala, Saubhaka and Ag. See ND. p. 224.  \(^8\) See ND. Introduction p. 3.  \(^7\) Skt. Poetics, p. 190ff.
\(^3\) Ibid. p. 185.  \(^3\) Ed. G.O.S. Baroda, 1939.  \(^3\) BhP. p. 2 also Introduction, p.6.
"State" (bhaṅga). Now the proper expression of the States by the actors according to the Nāṭyasastra gives rise to the Sentiments (rasa). Hence Śāradātānaya begins his work with the description of the States and everything connected with them. Next he passes very naturally to the discussion of the Sentiments. These being thoroughly discussed, he takes up the Heroines of different classes who are the main stay of the Sentiments. The time factor in the plot and the diction of the play which also are means of developing the Sentiments are considered next. Afterwards he analyses the body of the play and its different parts. This brings him to the consideration of the ten major and twenty minor types of play (rūpa), and finally of the miscellaneous matters connected with drama and theatre. To avoid prolixity we desist from giving here any detailed account of its contents which include all possible topics relating to dramaturgy. It may be briefly said that Śāradātānaya's treatment of the subject is in many respects more comprehensive than that of the Daśarūpa, the Nāṭakalakāṣaṇa, and the Nāṭyadarpaṇa. And to attain his object Śāradātānaya has freely referred to the Nāṭyaśāstra5 as well as the works of early writers like Kohala,6 Mātṛgupta,7 Harṣa8 and Subandhu.9 Besides this he has sometimes mentioned authors like Dhvanikṛt, Rudraṭa, Dhanika, Abhinava, Bhoja and, sometimes referred also to their views and criticised these.10 All this adds to the great value of his work.

(f) Sāhityadarpaṇa and Nāṭakaparibhāsa, Viśvanātha Kavirāja, who flourished about the thirteenth century11 was a poet and a scholar and in this latter capacity he wrote among other things the famous Sāhityadrapaṇa which treats all branches of the Skt. literature including drama. It was the sixth chapter of this work dealing with drama on which the early western writers of the ancient Indian drama mostly depended. For his treatment of drama Viśvanātha seems to have utilised the Nāṭyaśāstra,12 the Daśarūpa13 and its commentary Avaloka14 as well as the work of Rudraṭa and others.

Śīṅga-Bhūpala's Nāṭakaparibhāsa is known only in name. But his Rasāyanasudhākara15 also treats of drama towards its end. It seems that no important treatise on drama was written after all these works.

12 Saradatanaya's debt to NŚ has been pointed out by the editor of his work, see Introduction of BhP. pp. 61-67. 14 See above note 1. See above notes 33-37.
13 See above notes 31-33. See above note 41.
15 BhP. pp. 175, 179, 95, 150, 327, 82 160, 194, 313, 12, 152, 194, 213, 216, 242, 245, 251.
17 See SD. Viśvanātha wrongly ascribed to Dhanika what belongs to DR. (III. 32-33). This misled some scholars to believe that Dhanika and Dhanarājya were not different persons. 18 See Skt. Poetics, Vol. I. pp. 242 ff.
VI. The Natyasāstra: The Text and its Commentators

1. Its Author

The Nāṭyaśāstra is commonly attributed to Bharata Muni.\(^1\) But Bharata cannot be taken as its author, for in the Nāṭyaśāstra itself his mythical character is very obvious, and the majority of the Purāṇas are silent about the so-called author of the Nāṭyaśāstra\(^2\), and there is not a single legend about him in any of the extant Purāṇas or the Rāmāyaṇa and the Mahābhārata. The word Bharata which originally meant 'an actor' seems to have given rise to an eponymous author of the Bharataśāstra or the Nāṭyaśāstra (the manual of actors).

2. Its Two Recensions

Whoever might be the author of the Nāṭyaśāstra it is certain that the work itself possesses undoubted signs of great antiquity, and one of these is that its text is available in two distinct recensions. In having two partly divergent recensions the Nāṭyaśāstra can well be compared with works like the Nirukta, the Brhaddevata and the Śakuntala. The editors of these works have differently settled the claims of their shorter and longer recensions. At first sight the tendency would be to accept the shorter recension, as representing the original better, because elaboration would seem in most cases to come later. But opinion is divided in this matter. Pischel regarded the longer recension as being nearer the original\(^3\), Macdonell has also given his verdict in favour of the longer recension\(^4\) but he has not ventured to reject the shorter recension entirely as being late, and Laksman Sarup has definitely suggested that the shorter recension is the earlier one.\(^5\) All these go to show that the problem of the relation between two recensions of any ancient work is not so simple as to be solved off-hand. So in this case also we should not settle the issue with the idea that the longer recension owes its bulk to interpolations.

The text-history of the Nāṭyaśāstra shows that already in the tenth century the work was available in two recensions. Dhanañjaya the author of the Daśarūpa quotes from the shorter recension while Bhoja, who closely follows him, quoted from the longer one.\(^6\) Abhinava in his commentary of the Nāṭyaśāstra, however, used the shorter recension as the basis of his work.\(^7\) It is likely that the long time which passed since then has witnessed at least minor changes, intentional as well as unintentional, in the

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\(^2\) See NSI, 2-3 note 2.
\(^3\) Kalidasa’s Śakuntala, HOS, p. XI.
\(^4\) The Brhaddevata, HOS, Vol. I, p. XVIII-XIX.
\(^5\) Introduction to the Nighantu and Nirukta, p. 39.
\(^7\) See above, note 6.
text of both the recensions. Hence the problem becomes still more difficult.

But a careful examination of the rival recensions may give us some clue to their relative authenticity. Ramakrishna Kavi who has examined no less than forty Mas of the text, is of opinion that the longer recension (which he calls B.) seems to be ancient, although it contains some interpolation (pointed at by him) going back to a time prior to Abhinava.6 Mr. Kavi, however, does not try to explain the origin of the shorter recension which he calls A. This view regarding the relative authenticity of the longer recension seems to possess justification. Reasons supporting it are to be found in the tests differentiating the two recensions, which are as follows:

(i) Chapters XIV and XV of the shorter recension dealing with prosody introduce the later terminology of Pingala (ra, ja, sa, na, and bha ganas etc.) while the longer recension uses terms like lagnu and guru in defining the scheme of metres.

(ii) The shorter recension in its chapter XV gives definitions of metres in Upajati, while the corresponding chapter (XVI) of the longer recension gives them in Anushtub metre and in a different order. Considering the fact that the bulk of the Natyaashastra is written in this (Anushtub) metre the longer recension in this case seems to run closer to the original work.7

Though Ramakrishna Kavi, has overlooked it, there is yet another point which may be said to differentiate the two recensions. The chapter dealing with the Natyaagunas and Alamkuras have nearly forty slokas differently worded in the two recensions. These slokas in the longer recension (ch. XVII) are written in the usual simple language of the Natyaashastra while (ch. XVI) in the shorter recension (the slokas) betray a later polish. The opening stanzas of the chapter (XVI) in the shorter recension are in Upajati metre while in the longer recension (ch. XVII) they are in the sloka metre. This points to the earlier origin of the latter for the bulk of the Natyaashastra as has been pointed out before is composed in the same metre. Now the shorter recension which appears to be of later origin, does not seem to be totally devoid of worth. It appears that this has in certain cases preserved what once existed but are now missing in the longer recension. The cases in which the shorter recension gives in a different language the corresponding passages of the longer recension may be explained by assuming that the passages in question were probably written from memory of the original in the prototype of the recension.

3. Unity of the Natyaashastra

Some scholars have entertained a doubt the unity are authorship of the Natyaashastra. They think that there are indications that "it (the

* See above note 6.  

† See above note 6.
Nāṭyaśāstra) has been subjected to considerable rehandling in later times before it assumed the present shape........

The alleged indications may be summed up as follows:

(i) The colophon at the the end of the KM. text of the Nāṭyaśāstra.
(ii) The mention of Kohala as the future writer on certain topics in the Nāṭyaśāstra (XXXVI. 63). (iii) Bhavabhūti’s reference to Bharata Muni, the so-called author of the Śastra, as the Tauryatrika-sūtrakāra.
(iv) The mention of the sūtra, the bhāṣya and the kārikā as its constituent parts in the Nāṭyaśāstra itself along with the the existence of prose passages in it. As for the first alleged indication Dr. S. K. De has tried to connect the colophon of the Nāṭyaśāstra (samāptaḥ cāyam Nandi-Bharata-saṅgīta-pustakam with the chapter on music only.10 He opines that the Nandi-Bharata of the colophon indicates that the chapters on music (XXVIII-XXXIII) are Bharata’s original teaching on the subject as modified by the doctrine of Nandi. If we could accept the view it would have been easy to believe in the composite authorship of the Nāṭyaśāstra. But this does not seem to be possible for the following considerations:

(a) The colophon in question stands at the end of two Mss. copied from the same original and are missing in all the rest of the available Mss.
(b) The word saṅgīta occurring rarely in the Nāṭyaśāstra includes according to Śūrindraśva (c. 1300 A.C.) gītā (song), vādīya (instrumental music) and nṛtya or nyutta (dance). Hence the colophon may be taken in relation to the entire text and not with the chapters on music alone.
(c) Nandi as a writer or authority on saṅgīta alone has not been mentioned anywhere else.

As for the prediction that Kohala will treat certain topics not discussed in the Nāṭyaśāstra, it may be said that there is nothing in it to show that Kohala is later than the author of this treatise. He was in all likelihood a predecessor or a contemporary of his.

The most important of all the alleged indications of the plural authorship of the Nāṭyaśāstra is the third one. The idea that the work was originally written in prose and was subsequently turned into verse, arose probably from a misunderstanding of the word sūtra. In spite of its traditional definition as alpāksaram asandīgadham sūrṇad vīvatomukham etc. there is nothing in it to show that the sūtra must always be in prose. Indeed the Nāṭyadārpaṇa-sūtra is entirely in verse, and the Saddharmapuṇḍarika-sūtra of the Mahāyāna Buddhists is partly in verse and partly in prose. In the Maṅgalacarana ṣlokas of his commentary Abhinava too mentions the extant Nāṭyaśāstra as the Bharataśāstra. Thus on taking the sūtra in its oldest sense, the theory of the supposed original prose version of the Nāṭyaśāstra falls to the ground. The existence of the prose passages in the Nāṭyaśāstra does not in the least help this theory, and

it may be explained on the assumption that the author found it more convenient to write certain things in prose. All this will remove the difficulty in understanding the words of Bhavabhuti who mentioned Bharata as the śūrākāra.

4. It Scope and Importance

It has already been shown what a great variety of topics the Nāṭyaśāstra discusses in connection with its principal theme, the dramatic art. In sharp contrast with almost all the later writers on the subject its author treats of dramaturgy as well as histrionics. In justification of this twofold aspect of this work Abhinava says that 'it is for the guidance of the producers as well as playwrights'. As the drama in any form is primarily and essentially a spectacular law of its production should be considered indispensable for the playwrights. It is well known fact that many good literary dramas often get rejected by the theatrical directors because of their construction being found unsuitable for successful and profitable representation in the stage. The author of the Nāṭyaśāstra was evidently conscious about this vital connection between the literary and technical aspects of a drama, and treated of both very elaborately. It is a very unique text dealing with every possible aspect of the dramatic theory and practice. It is no wonder therefore that the Nāṭyaśāstra was often quoted or referred to in later treatises on gestures, poetics, music, prosody and even on grammar, besides being often laid under contribution by commentators of different Sanskrit and Prakrit plays. And all the later writers on dramaturgy too depended greatly if not exclusively on this work, and most of them expressly mentioned their debt to the Muni Bharata, the supposed author of the Nāṭyaśāstra.

5. Its Style and Method of Treatment

In style the Nāṭyaśāstra differs very largely from all the later writers on drama who professed adherence to it and formulated their rules in a concise manner. Those latter are sometimes so very brief, that without the help of a commentator they are not easily intelligible. Though some passages remain obscure without a commentary or similar help yet the major portion of the Nāṭyaśāstra is written in a simple language in the Śloka and the Āryā metres. Though composed mainly in verse, a very small number of its passages are in prose. As the work is in the form of dialogue between Bharata, its mythical author, and some ancient sages, it has some similarity with the Purāṇas. One of the charge, brought against the Nāṭyaśāstra is that it is very diffuse. This is true. On a careful examination of his method of treatment it will be found that the author of the Nāṭyaśāstra, like the famous Pāṇini, treated of the subject analytically. He has taken

'\text{Ag. I p. 7.} \quad \text{\textquoteleft \textquoteleft Hām. p. XXVIII.'}
up individual topics and considered them in every possible detail and has found it necessary to repeat things for the completion of the matter in hand. This has given it diffuseness. But the adoption of this method was unavoidable in a technical work which aimed at completeness. This however may be said to have rendered it difficult to some extent. The difficulty with which we moderns are confronted in studying this ancient work, is however primarily due to its discussing an art which has practically gone out of vogue for quite a long time. That the text was transmitted through a defective Ms. tradition is no less responsible for occasional difficulties it presents.

6. The Early Commentators

According to Śāṅgadeva (SR. I. 1. 9) the commentators who set themselves to the task of explaining or elucidating the Nāṭyaśāstra are Lollaṭa, Udhaṭa, Saṅkuka, Abhinavagupta and Kirtidhara. Abhinava in his commentary refers in addition to Bhaṭṭa Yantra and Bhaṭṭa Nāyaka who may be taken as commentators of the Nāṭyaśāstra, and quotes from one Bhūṣya and one Vārtika. The Vārtika however seems to be an independent treatise on drama though the Bhūṣya an old commentary. But in the absence of suitable data our knowledge about the date of these commentators and the nature as well as the value of their work, is very inadequate. We are however discussing below whatever meagre informations may be gathered about them.

(a) Ācārya Kirtidhara and Bhūṣyaṇa Nāyadeva. Abhinava has referred to Kirtidhara only once. But from the special respect shown him by the commentator who calls him ācārya, it appears that Kirtidhara was a very early commentator of the Nāṭyaśāstra, and as such he was possibly anterior to Bhaṭṭa Udhaṭa and hence may be placed in the 6th or the 7th century. And Nāyadeva quoted by Abhinava as the author of the Bharata-Bhūṣya seems to be another early commentator of our text.

(b) Bhaṭṭa Udhaṭa. Bhaṭṭa Udhaṭa’s opinion has been thrice quoted by Abhinava. As his views were controverted by Bhaṭṭa Lollaṭa who flourished in the 8th century it is possible that Udhaṭa was a person of the early 8th or the late 7th century. Though it has been doubted whether Udhaṭa was really a commentator of the Nāṭyaśāstra, from the reference to his work by Abhinava we may be fairly certain in this matter.

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16 He should be distinguished from his namesake who was a king of Mithila in the 12th century (see JASB for 1916, pp. 407 ff.)
17 Ag. II. pp. 70, 441, 451, Deśa. Ms. pp. 392.
(c) **Bhaṭṭa Lollatā.** Bhaṭṭa Lollatā has been referred to as many as eleven times. From these he appears to be a commentator of the Nāṭyaśāstra. As the rasa theory of Saṅkuka was known to have been levelled against Lollatā's view on the same, this latter writer flourished possibly in the middle of the 8th century.

(d) **Śri Saṅkuka.** Abhinavav was referred to Śri-Saṅkuka or Saṅkuka as many as fifteen times. About his time we seem to have some definite information. For he is probably identical with the author of the poem Bhuvanabhuyadaya written during the Kashmirian king Ajitāpiśa whose date is about 818 or 816 A. C.

(c) **Bhaṭṭa Nāyaka.** Bhaṭṭa Nāyaka has been referred to as many as six times by Abhinavav. Besides explaining and elucidating the Nāṭyaśāstra, at least in part, he wrote on the Dhvani theory an independent work named the Hṛdayadarpana. He has been placed between the end of the 9th and the beginning of the 10th century.

(f) **Bhaṭṭa Yantra.** From the single reference to him in Abhinavav's commentary it appears that Bhaṭṭa Yantra was a commentator of the Nāṭyaśāstra. About him nothing more can be said except that he preceded the celebrated commentator.

7. **Bhatta Abhinavagupta**

Among the commentators of the Nāṭyaśāstra, Abhinavagupta or Abhinavav is the most well-known. But his fame rests also on his commentary on the Dhvanyāloka as well as numerous learned treatises on the Kashmir Saivism. From the concluding portion of some of his books we learn a few facts of his family history, and on the strength of these he has been placed between the end of the 10th and the beginning of the 11th century. From the Abhinavabhāratī we learn that his another name was Nāśinālagupta.

Although like any other work of this class it professes to explain the text, Abhinavav's commentary is not always an adequate help for understanding the several difficult passages of the Nāṭyaśāstra. This drawback might be due to its defective text tradition, but a careful study of it will convince any one that all its weak points cannot be explained away on this assumption alone. There are instances of Abhinavav's not being sure about the explanation offered, for example, the word kutapa is once explained as

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four kinds of musical instruments" and next as ‘a group of singers and players of musical instruments’ and then again as ‘four of musical instruments’ while explaining the matavaram he gives four different views and does not give special support to his own preference. Besides this, his explanation in some cases seem to be fanciful. For example, he explains khyalana as (meaning) ‘also fanning by means of a fan made of palmleaf’. This evidently is wrong, for in the same context vyajanakam ‘fanning’ has been mentioned, and khyalana may better be interpreted as ‘drawing patterns or designs’. But such instances are not many. That Abhinava had as the basis of his commentary a defective text of the Nātyaśāstra, is apparent from its published portion, and his text was in places to some extent different from any of the versions that have reached us. It is due to this latter fact that sometimes particular passages of the commentary cannot be connected with any portion of the text (given above the commentary) in the Baroda edition. For example, once Abhinava writes “there are four ca-kāras”, but in the text indicated by the pratika two ca-kāras only are available. And curiously enough a part of this text quoted elsewhere in the commentary corroborates the available reading of the text. In another place of Abhinava’s commentary we have the word ālambhana explained, but we look in vain for it in the text. The same is the case with avayālīreka and āgama occurring in the commentary later on. And some responsibility for its reduced usefulness must be ascribed to the fact that Abhinava had his commentary based on an imperfect text of the Nātyaśāstra.

There is still another reason due to which Abhinava’s work does not prove to be quite adequate for our need. It is probably because he wrote the commentary with a view to help scholars of his time, whose knowledge on many things relating to the Indian drama, theatre and general literature he could easily assume, his commentary sometimes falls short of our needs.

But in spite of these limitations Abhinava’s work has its value. Whenever he has to explain any theory or problem concerning the dramatic art or general aesthetics, he does it very exhaustively by quoting all possible views on the same and often cites examples from a vast number of dramatic and other works some of which have perished. Often he sums up the discussion in a masterly fashion. That he was a voluminous writer on the abstruse philosophical topics gave him some facility in handling such matters. But, for the purpose of reconstructing the theory and practice of the ancient Indian drama, such scholastic discussions are often not of much value, though students of Indian poetics and aesthetics will surely

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Ag. I. p. 73. ** Ag. I. p. 65. ** Ag. I. p. 186.
Ag. I. pp. 64-65. ** Ag. I. p. 41. ** See note 2 on IX 61-64.
Ag. II. p. 34. ** Ag. I. p. 203. ** Ag. II. p 34.
Ag. II. pp. 97, 225.
be profited by their perusal. But it must be said of Abhinava's commentary that it gives considerable help in understanding some difficult passages of the very old obsolete text of the Nātyaśāstra, and for this we should be genuinely grateful to him.

VII. Data of India's Cultural History in the Nātyaśāstra

Besides giving all sorts of information relating to the dramaturgy and histrionics as well as the allied arts of dance and music, the Nātyaśāstra includes considerable other materials for the cultural history of India. The most important among these will be discussed below under their several heads.

1. Language

The Nātyaśāstra gives some description of Pkt. (XVIII. 1-25) and examples of Dhruvā songs in Pkt. (XXXII). From these materials it seems that the Pkt. of the Nātyaśāstra lie mid-way between the Pkt. of the classical dramas and that of Aśvaghoṣa's plays. Besides this there occur in this work (XVIII. 44, 48) some references about the nature of languages used by the ancient tribes like the Barbaras, Kirātas, Andhras, Draṇḍas, Śabaras and Caṇḍālas. There are besides other interesting matters relating to the language used by men of different professions and status in life.

2. Literature

In addition to Prakrit verses given as examples of Dhruvās, the Nātyaśāstra cites numerous poetical stanzas in Skt. as examples of the Benediction and of the different metres (V. 108-112, 130-131: XVI). These are very early specimens of the ancient Indian literature. It is on the testimony of these which are free from the artificiality of the later classical poetry, that P. Regnaud placed the Nātyaśāstra about the beginning of the Christian era (Introduction to Grosset's ed. of the NS p. VII-VIII). The Nātyaśāstra contains also the earliest available discussion on figures of speech (alamkāra), and the method of criticism based on the theory of Sentiments (rasa) which became very popular amongst Indian scholars during the medieval times.

3. Art

In the Viṣṇudharmottara (II. 2. 4) it has been said that the canons of painting are difficult to understand without an acquaintance with the canons of dancing. Now the Hindu drama as we have seen before depends a great deal on dance which is in fact its mainstay. The same work similarly connects the canons of painting with the canons of image-making. Thus the three arts being connected with one another, the Nātyaśāstra receives an additional importance. This view is justified by the fact that the Nātyaśāstra describes various male postures (sthāna) such as Vaiśreva,
Samapāda, Vaiśākha, Maṇḍala, Ādiḥka and Pratyādiḥka (XI. 50-71), and
female postures (sthāna) (XIII. 159-169) such as Āyata, Avalīthā and
Āśvakṛṣṭa. These and the various gestures described in the Nāṭyaśāstra
may also be helpful in studying specimens of the ancient sculpture and
painting. It should be noted in this connection that the Samaratana-
sūtradhāra a medieval encyclopaedic work while describing the rules of
making images describes (ed. GOS. Vol. II. p. 301ff) the hand gestures
etc. almost in the language of the Nāṭyaśāstra.

4. Metrics

Fiftyeight varieties of metre of sama, ardhahasama and viśama types
have been described in the Nāṭyaśāstra (XVI). All these are perhaps
anterior in time to the Chandhah-sūtras of Piṅgala. One important aspect
of this description is that the name of the following metres are different
in the ŚŚ. e.g. Drutavilambita=Harināpana (ŚŚ), Bhanjaṅgprayāta=
Āpraveyā (ŚŚ), Sārveyinā=Padmī (ŚŚ), Mālinī=Vandimukhi (ŚŚ),
Harīnyā=Vṛṣabhā-cītita (ŚŚ), Māndakrāntā=Śrīdharā (ŚŚ), Pīthvā=
Vilambita-gati (ŚŚ), Kusumita-latā-vellītā=Citrālekha (ŚŚ).

5. Poetics

The Nāṭyaśāstra enumerates (XVII. 43-106) four poetic figures
(alamkārā), ten Guṇas and ten faults (dosā) of a composition. In brief
these may be called the earliest writings on poetics. To the theory of
Sentiment (rasa) and the States (bhāva) (VI-VII) also the same remark
applies.

6. Costumes and Ornaments

Detailed descriptions of ornaments, and directions about costumes to
be used by characters in a play according to their social status, profession,
religious faith, and tribal origin etc. are given in the Nāṭyaśāstra (XXIII.
1-67, 110-127). These may throw interesting light on the social life of
the Indian people in the remote past.

7. Mythology

The Nāṭyaśāstra mentions (I-V, XXXIII-XXXIV, XXXVI nu-
merous gods, goddesses, demigods etc. Classified according to the system
adopted by Hopkin in his ‘Epic Mythology’ they are as follows:

(a) Lower Mythology: Serpent, Birds, Water. (b) Spirits: Piṭa, Bhūta, Rākṣasas, Asuras, Daityas, Dānavas, Yaksas, Gumbakas. (c) The
eight great gods: The Sun-God, the Moon-God, the Wind-God, the
Fire-God, the God of death, Varuṇa and Ocean, Indra, the Dikpālas
(World-protector). (d) The Host of Spirits: Gandharvas, Apearsas,
Kāma, Āśvins, Muruts, Rudras, Viśvedevas, Ādityas, (e) Divine Seers:
Bṛhaspati, Nārada, Tumburu. (f) Earthly Rōts and Personages:
Bala (deva), Nahușa, Sanatkumāra. (g) The Three Supreme Deities: Brāhmaṇa, Viṣṇu, Śiva. (h) Lesser God: Kārtikeya. (i) Goddesses: Sarasvatī, Laksīmi, Umā, Pārvatī, Cauḍikā, Siddhi, Meha, Śuṇṭi, Mati, Niyati, Niṛtī. It is probably significant that Ganeśa and the Avatāras of Viṣṇu are absent from this list.

8. Geography.

In its chapters XIV, XVIII and XXIII the Nāṭyaśāstra mentions some geographical names such as Aṅga, Anta (Anti) rghi, Andhra, Avanti, Arvuda, Āvarta, Ānarta, Usānara. Ochra, Kaliṅga, Kāśmīra, Koṣala, Khasa, Tāmralipta, Tosala, Tripura, Dākṣināyya, Dramida, Nēpāla, Paṅcāla, Pulinda (bhūmi), Paunḍra, Prāgyotiṣa, Prāṇṣu-pravyaṭti, Plavanga, Bahirāgiri, Brahmatottara (Suḥmottara), Bhārgava, Magadha, Madraka, Malayataka, Mahāraṣṭra, Mārgava, Mālava, Mahendara, Mōsala, Vaṅga. Vatsa, Vanaṇśa, Vartika (Mārtika), Vāhilaka, Vidīśa, Vidheha, Śurasena, Śilaka, Sindhu, Suraṣṭra, Sauvira, Gaṅga, Cārmavatī, Vetravatī, Mahendrā, Malayā, Sahya, Mekala, Kālapaṇḍara, Himālaya, Vindhyā, Bhūrata.


The names of the following tribes occur in the Nāṭyaśāstra. Čāśi, Kosala, Barbara, Andhra, Dromida, Abhira, Śabarā, Caṇḍila, Saka, Pallava (Pulaiva) and Yavana. From the costumes and colours to be assigned to their body it may be possible to trace them historically.

10. Arś Amatorīa.

The Nāṭyaśāstra mentions Kāmitantra or Kāmatantra (XXV. 38, 53-56) and Kāmasūtra (XXXV. 46). But as it divides women into twenty-four classes, and Nāṭyaśāya's Kāmasūtra into four classes these names do not seem to relate to the Kāmasūtra which probably comes later.

11. Arthasastra.

The Nāṭyaśāstra is of opinion that "The members of the court (sabhāstāra) should be appointed after consulting the views of Bṛhaspati who thinks that the following are the qualities required for this office. "They should be always ready for work, alert, free from indolence, undaunted by hard work, affectionate, forbearing, modest, impartial, skillful, trained in politly and good manners, deeply conversant with the art of argumentation and all other branches of knowledge, and not affected by sexual passion and the like" (XXXIV-87-90). The word sabhastāra which has been translated here as a member of the court, occurs in the Śuṇṭi of Vyāsa who holds that this officer should hold discussion over morals (dharmaśākya) for the edification of those who are present (in court). In Mbh 4.1.24, however sabhastāra appears only as a courtier (sabhya, Nilaṅkaṭha) who is particularly interested in gambling (Jolly, Hindu law and Custom, pp. 287-288).
The description of the king, the senāpati, the amātya and the prājaśvāka as given in the Nāṭyaśāstra (XXXIV. 78-87) might well have been taken from the now lost work of Bhāspati recognised by Kaṇṭhīya as one of his sources. The Nāṭyaśāstra gives besides one interesting information that the inmates of a royal palace included a smātaka (XXXIV. 84-89) and that there was besides a functionary named kumārådhikṣṭā (XXXIV. 76-77). As the definition has been lost, it is not possible to know what his duty was. Can he be identified with the kumārāmātya mentioned in Samudragupta’s inscription?

12. Psychology.

The Nāṭyaśāstra seems to be the first in recognizing the twofold importance of psychology in connexion with the production of a play. Its classification of Heroes and Heroines according to their typical mental and emotional states (XXIV. 210ff., XXXIV. 15ff.) proves its admission of the importance of psychology on the creative side of the dramatic art; for with the complete knowledge of all possible reactions of different objects and incidents upon such Heroes and Heroines, the playwright as well as actors and actresses could attain the greatest possible success in characterization. On the critical side also the importance of psychology was discovered by the Hindu theorists almost simultaneously. It was realised early that no strictly objective standard of beauty ever existed, and the enjoyment of a theatrical production consisted of peculiar reactions which the art of the playwright as well as that of the actors could successfully evoke in spectators of different types. It is on this assumption that the theory of Sentiments and States (VI-VII) important alike for the criticism of the theatre and the belles lettres has been elaborated by the author of the Nāṭyaśāstra. Such a view does not allow any kind of dogmatism in the criticism of art and literature, and will make due allowance for the views of people who may widely differ in their tastes because of their varying cultural equipment.

VIII. The Date of the Nāṭyaśāstra

More than sixteen years ago, a careful investigation of the linguistic, metrical, geographical and ethnographic data, of the evidence to be drawn from the history of poetic and music, of the Kāmaśāstra and the Arthaśāstra, and from inscriptions the present writer came to the conclusion that the available text of the Nāṭyaśāstra existed in the second century after Christ, while the tradition which it recorded may go back to a period as early as 100 B.C. (The Date of Bharata-Nāṭyaśāstra", in the JDL. Vol. XXV. 1934). Since this conclusion was made, a more intensive

1 For a bibliography on the Date of the NS. see this paper p. 1.
LXXXII

study of the text as well as accession of fresh data has confirmed the writer's belief in its soundness. These additional materials are being discussed below.

1. The Geographical Data

Geographical names occur in the Nāṭyaśāstra (XIV. 36ff.) mostly in connexion with pravṛttis or Local Usages which seem to be a later conception and not at all indispensable for understanding the theatrical art as explained in the Nāṭyaśāstra. In fact the authors of the Daśarūpa and the Nāṭakalakṣaṇa, who speak of the vṛttis are absolutely silent on pravṛttis which are connected with them. Considering the fact that these works depend a great deal on the Nāṭyaśāstra their omission of this item may be taken as very significant. Geographical names occurring in connexion with the pravṛttis are found in the Mbh. and some of the Purāṇas, some of these being almost in the same sequence (see D. C. Sircar, "Text of the Puranic Lists of Peoples" in IHQ, Vol. XXI., 1945, pp. 297-314). It seems that some interpolator put them into the text of the Nāṭyaśāstra, for associating it with all the different parts of India, though the original work was an exposition of the dramatic art as it was practised in the northern India especially in the midland only. Hence the geographical data should not be used in determining the date of our text.

2. The Nāṭyaśāstra earlier than Kalidāsa

The argument that a particular dramatist who disregards any rule laid down in the Nāṭyaśāstra, will be earlier than it in time, will reverse the accepted chronological relation between the Nāṭyaśāstra and Kalidāsa.

(a) Though the fact has been overlooked by earlier writers on the subject, Kalidāsa too violates the rules of the Nāṭyaśāstra on the following points:

(i) Though the prescribed rule (XIX. 33) is that the king's wives should be given names connected with the idea of victory, some of Kalidāsa's royal Heroines have been named as follows: Dhūriṇī, Irūvati (Mālavi) Hanaspadikā, Vasumati (Śak).

(ii) It is also in disregard of the rule (XIX. 34) prescribing for the handmaids (presyā) the names of various flowers, that Kalidāsa has Nāgarikā, Madhukarikā, Samābhṛtikā, Nipuṇikā, Candrikā, Kaumudikā (Mālavi), Parabhṛtikā, Caturikā (Śak.) as the names of handmaids in his play. Vakulāvalikā (Mālavi.) is possibly an exception.

(iii) Though the prescribed rule (XIX. 34) is that the names having an idea of auspiciousness, should be given to the menials, Kalidāsa has Raivaṭuka and Sārasaka (Mālavi) as the names of servants.

(iv) The term svāmin has been used by an army-chief (senāpati) in addressing the king (Śak. II) in violation of the prescribed rule that it should be used for the crown-prince (XIX. 12).
LXXXIII

(v) Besides these, Kālidāsa has written elaborate Prologues to his plays, though the Nāṭyaśāstra does not recognize anything of this kind as a part of the play proper. These as well as the departures from the rules in Bhāsa’s play, may be taken as great dramatists’ innovations which as creative geniuses they were fully entitled to.

(b) Besides these there seems to be other facts which probably go to show that Kālidāsa knew the present Nāṭyaśāstra. They are as follows:

(i) Kālidāsa uses the following technical terms of the Nāṭyaśāstra: aṅgahāra, vṛtti, sandhi, prayoga, (Kumāra, VII. 91), aṅga-saṅkha-vacanā-tārayam nyttam (Raghu, XIX. 36), pātra, prāṇika, saṃsthava, aṭadeka, upavahana, sākhā, vastu, māyuri mārjanā (Mālavī.)

(ii) Kālidāsa mentions the mythical Bharata as the director of the celestial theatre (Vikram, III).

(iii) According to Kāṭyayavenna, Kālidāsa in his Mālavī, (I. 4.0 ; 21.0) refers to particular passages in the Nāṭyaśāstra (I. 16-19 ; NŚ (C.) XXX, 92ff.)

3. The Mythological Data

In the paper mentioned in the beginning of this chapter the present writer was mistaken in his interpretation of the word maṃgārīmāṇi which does not mean Gaṇapati as Abhinava the reputed commentator of the Nāṭyaśāstra opines (see notes on III1.8). The absence from the Nāṭyaśāstra of this deity who does not appear in literature before the fourth century speaks indeed for the great antiquity of this work.

4. The Ethnological Data

The Nāṭyaśāstra in one passage (XXIII. 99) names Kirātās, Barbaras and Pulindas together with Andhras, Drāmīlas, Kaśis and Kosalas who were brown (āsrita, lit. not white), and in another passage (XVIII. 46) names Andhras and Drāmīlas together with Barbaras and Kirātās. Āpastamba the author of the Dharmasūtra who lived at the latest in the 300 B.C. belonged to the Andhra land (Jolly, Hindu Law and Custom, p. 6 and also P.V. Kane, Hist. of the Dharmasūtra. Vol. I. p. 45). Hence it may be assumed on the basis of these names that the Nāṭyaśāstra was in all likelihood composed at a time when a section at least of the Andhras and the Drāmīlas (forefathers of the modern Tamils) were still not looked upon as thoroughly civilized. Such a time may not have been much after the beginning of the Christian era.

5. The Epigraphical Data

Sylvain Lévi has discovered parallelism between the Nāṭyaśāstra and the inscriptions of the Indo-Scythian Kṣatrapas like Chastana who are referred to therein as svṣaṃi; a term applicable, according to the Sāstra to
the *yuvārāja* or crown-prince (I. Ant. Vol. XXXIII. pp. 168f). Though M.M.P.V. Kane (Introduction to the SD. p. viii) has differed from him, Lévi's argument does not seem to be without its force. It may not be considered unusual for common persons who are intimate with him to show the future king an exaggerated honour by calling him *svāmin* a term to be formally applied to the reigning monarch only. Besides the argument put forward by Lévi, there may be collected from the inscriptions other facts too which may incline us to take 200-300 A.C. as the time of the compilation of the *Nāṭyaśāstra*. These are as follows:

(a) The word *gāndharva* probably in the sense in which the *Nāṭyaśāstra* uses it (XXXVI. 76) occurs in the Junagarh Rock inscription of Rudradaman, I (150 A.C.). This also mentions terms, like *saughava* and *miyuddha* which we meet in the *Nāṭyaśāstra* probably in the same sense (Junagarh Inscription of Rudradaman I. See Select Inscriptions, pp. 172-173).

(b) The respect for 'Cows and Brahmins' (*go-brāhmaṇa*) which the author of the *Nāṭyaśāstra* shows at the end of his work (XXXVI. 77) has its parallel in the inscription referred to above. And respect for Brahmins also finds expression in more than one inscription belonging to the 3rd century A.C. (*op. cit.* pp. 159, 161, 165)

(c) The three tribal names Śaka, Yavana, and Pahlava appearing in the inscription of Vasistiputra Pulomayi (149 A.C.) occur in the same order in the *Nāṭyaśāstra* (*op. cit.*, p. 197,) and NŚ.

The cumulative effect of all these data seems to be that they may enable us to place the *Nāṭyaśāstra* about 200 A.C., the time of these inscriptions.

6. The *Nāṭyaśāstra* earlier than *Bhasa*

Lack of conformity to the dramaturgic rules of the *Nāṭyaśāstra* has sometimes been cited as an evidence of the antiquity of Bhāsa, the argument being that as he wrote before the rules were formulated, he could not observe them. This view however, seems to be mistaken. For the rules occurring in the *Nāṭyaśāstra* cannot, for obvious reasons, be the author's fabrication without relation to any pre-existing literature.1 If the *Nāṭyaśāstra* was written after Bhāsa's plays, its rules had every chance of having been a generalisation from them as well as from numerous other dramatic works existing at the time, while the contrary being the case (i.e. Bhāsa being later than the *Nāṭyaśāstra*) some novelties are likely to be

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1 F. Hall in his Introduction (p. 12) to the Dasarupa says: At all events, he (Bharata) would hardly have elaborated them (the rules) except as inductions, from actual compositions.
introduced by the dramatist in disregard of the existing rules. It is on this line of argument that the chronological relation between Bhāsa and the Nāṭyāṣastra, will be judged below.

(a) On no less than three points, Bhāsa seems to have disregarded the rules of the Nāṭyāṣastra. These are as follows:

(i) The sūtradhāra (Director) begins the plays, though according to the Nāṭyāṣastra the sthāpaka (Introducer) should perform this function (V. 167).

(ii) In contravention of the rule of the Nāṭyāṣastra (XX. 20) Bhāsa allows death in Act I of Abhiṣeka.

(iii) In the Madhyama-vyāyoga and the Dūtaghottkacā, Bhāsa does not give the usual bharatavākāya (final benediction) and what he gives in its stead, may be an innovation.

Hence it may be assumed that the Nāṭyāṣastra was completed before the advent of Bhāsa.

(b) Besides this, there seems to be some good evidence in his works to show that the dramatist was acquainted with this ancient work on drama. For example, he mentions in a humorous context the Jester confounding the Nāṭyāṣastra (Avī. II 0. 38-39) with the Rāmāyaṇa. Bhāsa's mention of some technical terms as well as the acquaintance which he shows with some special rules of the Nāṭyāṣastra may also be said to strengthen the above assumption.

(i) First, about the technical terms. They are: saucīhāva, prastāvanā, sūtradhāra, prekṣaka, cāri, gati, bhadrāmukha, hāva, bhāva, mārṣa, nāṭakyā, the root patha, rāṅga.

(ii) The hetāra in the Cārudatta (I. 36, 38) says within herself, "I am unworthy of being allowed entrance into the harem" (abhaṁī aham abhantara-pavesassā). This seems to refer to the NŚ. XX. 54. The expression, "by means of a Nāṭaka suitung the time" (kū拉萨vūdhiṇā nāṭañā) in Pratīmā. (I. 4. 7) probably points to NŚ. XXVII. 88ff.

(iii) The vocal skill of the hetēra referred to by the Śakāra (Parasite) in the Cārudatta may also be said to point to the elaborate rules regarding intonation (hāku) in the NŚ. XIX. 37-8.

(iv) Besides these, expressions like "the two feet made facile in dance due to training" (nṛtāgadēśa-nīśada-caraṇau) and "she represents the words with all her limbs" (abhinayati vacāṇaṁ sarvagūṭrāy) in the Cārudatta (I.9.0, 16.0) probably relate to the elaborate discussion on dance and the use of gesture in the Nāṭyāṣastra.

On the basis of all these it may be assumed that Bhāsa was acquainted with the contents of the present text of the Nāṭyāṣastra. Hence
it may be placed in the 2nd century A.C. i.e. one century before the time generally assigned to Bhāsa's works. (Jolly, Introduction to Āś, p. 10, but according to Konow Bhāsa's date may be the 2nd century A.C. See ID. p. 51).

From the foregoing discussions it may be reasonable to assume the existence of the Nāṭyaśāstra in the 2nd century A.C., though it must not be supposed that the work remained uninterfered with by interpolators of later ages. Such an interpolation may exist more or less in all the ancient texts. For example, Aristotle's Poetics too, in its received text, has been suspected to have interpolated passages in it. There are indeed interpolated passages in the Nāṭyaśāstra and some of these have been pointed out and a few more may by some chance be discovered afterwards. But this may not bring down the work as a whole to later times.

1 See notes on XVIII. 6, 48; XX. 63. Besides these cases, the seventeen couplets after XV. 101 and the five couplets after XVI. 169 are spurious. For these do not give any important information regarding the art of the theatre or dramaturgy and may be merely scholastic additions. The passage on pratītya XIV. 36-55 may also be spurious.
THE NĀṬYAŚĀSTRA

CHAPTER ONE

THE ORIGIN OF DRAMA

Salutation

1. With a bow to Pitāmaḥa1 (Brahman) and Maheśvara2 (Śiva) I shall explain the Canons of Drama3 (Nāṭyaśāstra) which were uttered by Brahman.

Sages question.

2-5. Once in the days of yore, high-souled sages such as, Ātreya1 and others who had subdued their senses, approached the pious Bharata2 the master of dramatic art during an intermission of studies (anadhyāya). He (Bharata) then just finished

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1 (B. G. same). 1 Pitāmaḥa (the Grand-father) is a Purānic epithet of the Vedic god Brahman. For, the Pitrīs (the Fathers) such as Aṅgiras, Brāhmaṇa, Dakṣa and Marici and others, whose descendants peopled this earth, were their progeny. In the later literature and religion of India, Brahman gradually recedes in the background and practically vanishes. His place is taken by the extra-Vedic Śiva, and Viśnu in his full-fledged Purānic character.

2 Maheśvara (the Great God) is another name of Śiva who is originally a pre-Vedic deity. Salutation to Śiva along with Brahman, is very rare in Indian literature.

3 By ‘drama’ in this connexion is to be understood any play in its theatrical and literary character. For on this point Ag. (I. p. 7) says that the NS. is meant for the producer (of a play) as well as the poet (=playwright). कौशल्याःकौशलसिंहसंग्रहम् अध्यात्मिकता.

2-5 (B. G. same). 1 Ātreya—There are two Ātreyas. One is a disciple of Yājñavalkya (Mbh.) and another that of Vāmadeva (Brahma P.) See Vidyālankar, sivam-khsya, sub voce.

2 Purānas except the Matsya (24. 28-30) are silent on this Bharata, the authority on the Canons of Drama.
the muttering of prayers (japa) and was surrounded by his sons. The sages respectfully said to him, "O Brahman, how did originate the Nātyaveda\(^3\) similar to the Vedas, which you have properly composed? And for whom is it meant, how many limbs does it possess, what is its extent\(^4\) and how is it to be applied? Please speak to us in detail about it all\(^5\)".

Bharata answers.

6. Hearing these words of the sages, Bharata began in reply to speak thus about the Nātyaveda:

7-12. "Get yourselves cleansed, be attentive and hear about the origin of the Nātyaveda devised by Brahman\(^1\). O Brahmins, in the days of yore when the Golden Age (Kṛta-yuga)\(^6\) passed with the reign of Śvāyambhuva (Manu), and the Silver Age (Tretāyuga) commenced with the career of Vaivasvata Manu, and people became addicted to sensual

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\(^3\) Nātyaveda—The 'Nātyaveda' according to Ag. is a synonym for the 'Nātyaśāstra', and is no Vedic work. He (I. p. 4) says: भरतु स यागस वै: याकःत्यति नायायः; भरतत्याः यावणसामाधवः.

\(^4\) prāmāṇa=extent. Ag. takes the word in the sense of proof (prāmaṇam atra niścaya-janakatvam), but he cites another view as well, which takes the word to mean 'number' and is as follows: भरतु स यागसानां इपकारीह प्रामाणिनिधिनीतानां का संख्यात्ति विभावानविद्वैत्योऽष्ट्र भव रहचते.

\(^5\) From the five questions put in here, it is not to be assumed that the treatment of subjects mentioned will follow the order of these.

6 (B.G. same).

7-12 (B.G. same). \(^1\) The reference here is to the Nātyaveda alleged to have been composed by Brahman in about 36000 ślokas. It is also believed that, later on a shorter work (in 12000 granthas) was based on this great work and it was in the form of a dialogue between Śiva and Pārvatī. This is considered by some to be the Ādībharata or Sadāśiva-bharata. The present NŚ. contains about 12000 granthas and it is supposed to include the views of the authors of the now extinct Nātyaveda (composed by Brahman) as well as of the Ādībharata. See Preface to NŚ. (B.) pp. 6-7. On this point Ag (I. p. 8) says: एतिन धर्मविस्मररतात्तत्तवाचिंतमित्र श्रवणस्त्रायास्त्रायामित्वावदाय सत्यविशेषितपरं तत्तवद्विंद्रिय विशिष्टेण वाचं.

\(^6\) A. K. Coomaraswamy has freely translated 8-17 (The Mirror of Gestures, New York, 1936, p. 16).
pleasures⁵, were under the sway of desire and greed, became infatuated with jealousy and anger and [thus] found their happiness mixed with sorrow, and Jambudvīpa⁶ protected by the Lokapālās (guardians of the worlds) was full of gods, Dānavas, Gandharvas, Yakṣas, Rākṣasas and great Uragas (Nāgas), the gods, with Indra (Mahendra) as their head, (approached) Brahman and spoke to him, 'We want an object of diversion, which must be audible as well as visible⁶. As the Vedas are not to be listened to by those born as Śūdras, be pleased to create another Veda which will belong to all the Colour-groups⁶ (varṇa)'.

13. "Let it be so", said he in reply and then having dismissed the king of gods (Indra) he resorted to yoga (concentration of mind)¹ and recalled to mind the four Vedas.²

14-15. He then thought: "I shall make a fifth¹ Veda on the Nāṭya with the Semi-historical Tales (itiḥāsa),² which will conduce to duty (dharma)³, wealth (artha) as well as fame, will

² grāmyadharma—Ag. explains the word differently and as follows: ग्रायमयद्धर्मसंहितानाविप्लविनिसीतिः पर्यं: अचारयातुपालनस्वयम्.

³ According to ancient Indian geography the earth was divided into seven dvīpas (continents). Jambudvīpa is one of them. It included Bhārata-varṣa or Bharata-varṣa, known at present as 'India'. Viṣṇu P. (ch. l-12). See Winternitz, Hist. of Indian Literature, Vol. I, p. 548.

⁴ On this point Ag. says: इति नित्वं न्यायमिति गुणयतिकथाविनिसीतिः.

⁵ This relates to the four classes such as Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra.

13 (B.G. same). ¹ Yoga has been defined in Patañjali's work as cittavṛtti nirodha. It however begins with the concentration of the mind.

² After 13, B. reads one additional couplet. But G. considers this passage to be spurious and puts it in the footnote.

14-15 (B.G. same). ¹ In the early Indian literature the itiḥāsa alone was considered as the fifth Veda. See Chāndogya Up. VII. 1f. and 7, and Sūtrañipāta, II.7 (sūlañutta). Kautilya's Arthasastra too gives the same position to the itiḥāsas. See Winternitz, Vol. I, p. 313.

³ On itiḥāsa see note below.

⁴ dharma also means virtue, law and custom etc.
contain good counsel and collection [of other materials for human well-being], will give guidance to people of the future as well in all their actions, will be enriched by the teaching of all scriptures (śāstra) and will give a review of all arts and crafts (śilpa).

16. With this resolve the Holy One (bhagavat) from his memory of all the Vedas shaped this Nāṭyaveda compiled from the four of them.

17-18. The recitative (pāthya) he took from the Rgveda, the song from the Sāman, Histrionic Representation (abhinaya) from the Yajus, and Sentiments (rasa) from the Atharvaveda, [and] thus was created the Nāṭyaveda connected with the Vedas principal and subsidiary (vedopveda), by the holy Brahman who knows [them] all.

19-20. After the creation of the Nāṭyaveda Brahman said to Indra (lit. the lord of the gods), “Semi-historical Tales (itihāsa) have been composed by me, you are to get them [dramatized and] acted by gods. Pass on this Nāṭyaveda to those of the gods who are skilful, learned, free from stage-fright and insured to hard work.”

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4 The word śilpa is very often synonymous with kalā. As the 64 kalās enumerated in different works include different arts and crafts, these two words may be translated as ‘arts and crafts’. Śilpa, however, is sometimes to be distinguished from kalā; and then it may mean merely ‘a craft’.

16 (B.G. same).

17-18 (B.G. same). 1 Vedopveda—the Vedas and the Upavedas i.e. the Vedas principal as well as subsidiary. The Vedas are all well-known, and there are at least four Upavedas, one being attached to each of the Vedas. They are as follows: the Āyur-veda (the Science of Medicine) to the Rgveda, Dhanur-veda (the Science of Arms)—to the Yajurveda, Gandharva-veda (Musical Science) to the Sāmaveda, and Sthāpatya-śāstra (the Science of Architecture) to the Atharvaveda.

19-20 (B.G. same). 1 Kaṇṭhīya’s Arthaśāstra in its definition of itihāsa enumerates purāṇa and itivṛtta as belonging to its contents. An itivṛtta, according to Windoritz, can only mean an “historical event” and purāṇa probably means “mythological and legendary lore.” Vol. I, p. 518. Pargiter has, however, extracted solid historical facts from some of the
21-22. At these words of Brahman, Indra bowed to him with folded palms and said in reply, “O the best and holy one, gods are neither able to receive it and maintain it, nor are they fit to understand it and make use of it; they are unfit to do anything with the drama.  

23. The sages (muni) who know the mystery of the Vedas and have fulfilled their vows, are capable of maintaining this (Nāṭyaveda) and putting it into practice.”

The Nāṭyaveda and Bharata’s one hundred sons

24. On these words of Śakra (Indra), Brahman said to me; “O the sinless one, you with your one hundred sons will have to put it (the Nāṭyaveda) to use”.

25. Thus ordered, I learnt the Nāṭyaveda from Brahman extant Purāṇas (See his Ancient Indian Historical Traditions, London, 1929). According to the native Indian tradition itihāsa is said to be an account of events that occurred in the past, carrying in it instructions about duty, wealth, enjoyment of pleasure, and salvation. The traditional śloka is—

The same tradition assigns the position of itihāsa to the Mahābhārata the great Indian epic. It is possibly this itihāsa that has been connected with the Nāṭyaveda by the author of the āśatra. Hence it appears that Oldenberg’s theory about the original connexions between epic and dramatic poetry, is worthy of serious consideration. Nāṭyāyukhyam pañcamam vedam setihāsam karomy aham (15) seems to be very significant. Ag. (I. p. 18) explains setihāsam as itihasadēśakariṣṭam sarprahedam. See Winternitz, Vol. I. pp. 100 ff. 312 n. 2 See note on 14-15 above.  

21-22 (B.G. same). 1 It may be tentatively suggested here that the gods represented the primitive Indo-Aryans who possibly had no drama. On this point see the author’s Prācin Bhārater Nāṭya-kalā (in Bengali), Calcutta, 1945 p. 60 ff.

23 (B.G. same). 1 The word muni is evidently to be derived from the Pkt. root muna ‘to know’ which is most probably not of Indo-European origin.

24 (B.G. same). 1 The Purāṇas and similar other works totally ignore these one hundred sons of Bharata.

25 (B. G. same).
and made my able sons study it as also [ learn ] its proper application.

Names of Bharata's one hundred sons

26-39. 1[Names of my sons are]: Śāṇḍilya, Vātsyā, Kohala, Dattila, Jatila, Ambaṣṭhaka, Taṇḍu, Agniśikha, Saindhava, Puloman, Śāḍvali, Vipula, Kapiṇijali, Bāḍari, Yama, Dhūmaryāa, Jambudvaja, Kākajāṅghla, Svarṇaka, Tāpasa, Kedāra, Śālikarna,4 Dīrghagātṛa, Śālika, Kauṃsa, Taṇḍāya, Pīṇḍala, Cītraka, Bandhula, Bhaktaka, Muṣṭika Saindvāyana Taitila, Bhārgava, Śuci, Bahula Abudha, Budhasena, Paṇḍukarna, Kera, Rūka, Maṇḍaka, Śambura, Vaṇjula, Māgadha, Sarala, Karrt, Ugra, Tucāra, Pārśada, Gautama, Bāḍarayana, Viśāla, Śabala, Sunābhā, Meṣa, Kāliya, Bhramara, Pīṭhamukha Muni, Nakhakutta, Aśmakutta, Śatpada, Uttama, Pāṇada, Upānat, Śruti, Cāsasvara, Agnikūṇḍa, Ājyakūṇḍa, Vitāṇḍya, Taṇḍya, Kartarākṣa, Hiranyākṣa, Kuśala, Duḥsaha,

26-39 (B. same ; G. 26-38).  B. and G. read some of these names differently. Some at least of the so-called sons of Bharata might in fact have been the authors who wrote on dramaturgy, histrionic art, dance and music etc. Śiṅgabhiḍāpala mention the first four. See below notes 2-7.

2 Kohala has again been mentioned in NS. (C.) XXXVI. 65. Ag. has referred to his opinion several times and quoted from his work on nāṭya (Vol. I. pp. 140, 173, 182, 183, 285; Vol. II. pp. 26, 55, 130, 133, 142, 144, 146, 147, 151, 155, 407, 416, 421, 434, 452, 458, 459). Later writers like Dāmodaraṅgupta, Hemacandra, Sārāgadeva, Sāradātanaya and Śiṅgabhiḍāpala acknowledge him as an authority on drama and music. (See S. K. De, Skt. Poetics, p. 25. f.m.)

3 Ag. has quoted a passage from the work of one Dattitilācārya (Vol. I. p. 205). He seems to be identical with this Dattila. See also note 1 above.

4 Śālikarna is probably identical with Śakarāṇa referred to and quoted in the commentary of the Anargharāgaha (p. 7. see Lēvi, II. pp. 27, 65) and the Nāṭakalakṣaṇa. (p. 47, ed. M. Dillon). Cf. Śālivāhana = Śālivāhana.

5 The Nāṭakalakṣaṇa (pp. 46, 114) refers to and quotes from him.

6 The Nāṭakalakṣaṇa (pp. 114, 121) refers to and quotes from this authority. So does SD (295).

7. The Nāṭakalakṣaṇa (pp. 4, 19, 114, 115) refers to and quotes from this authority.
39-40. [Thus] at the command of Brahman and for the benefit of the people I assigned to my sons different roles suitable to them.

Performance begins with three Styles.

41. O Brahmins, I then prepared to give a performance (prayoga) in which was adopted dramatic Styles (ṛtī) such as the Verbal (bhārati),¹ the Grand (sāttvati), and the Energetic (ārabhaṭi).

Need of the Kaiśiki Style

42-43. I [then went² to Brahman and] after bowing, informed him [of my work]. Now Brahman (lit. the guru of gods) told me to include the Graceful (kaiśiki) Style also [in my performance], and he asked me to name materials conducive to its introduction.

43-45. Thus addressed by the master I replied, "Give me materials necessary for putting the Graceful (kaiśiki) Style into practice. At the time of Nilakaṇṭha's¹ (Śiva) dance I have seen his Graceful Style appropriate to the Erotic Sentiment, and this requires

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³ pratykhya (=embracing) has been taken to mean 'going to'.

43-45 (B. same; G. 42-44a). ¹ Śiva is India’s traditional god of dance. See M. Ghosh (ed.) Abhinayadarpana, Calcutta, 1934, English Translation, p. 1.
beautiful dresses and is endowed with gentle Aṅgahāras\(^2\) and has Sentiments (rāsa), States (bhāva)\(^3\) and action as its soul.

Creation of Apsarasas for practising the Kāśīki Style

46-47. This Style cannot be practised properly by men except with the help of women. Then the powerful Lord (Brahman) created from his mind nymphs (apsaras) who were skillful in embellishing the drama\(^1\), and gave them over to me [for helping me] in the performance.

Names of Apsarasas

47-50. [Their names\(^1\) are] Mahējñēśi, Sukeśi, Miśrakeśi, Sulocanā, Saudāmini, Devadattā, Devasena, Manorāmā, Sudāti, Sundari, Vidagdha, Sumālā, Santati, Sunandā, Sumukhi, Māgadhī, Arjuni, Saralā, Keralā, Dhrīti, Nandā, Supuṣkalā and Kalabhā.

Śvāti and Nārada engaged to help Bharata

50-51. And by him (Brahman) Śvāti\(^1\) together with his disciples was employed to play on musical instruments, (lit. drums) and celestial musicians (gandhāra) such as, Nārada\(^1\) and others were engaged in singing songs.\(^2\)

51-53. Thus after comprehending the dramatic art (nātya) which arose out of the Vedas and their [different] limbs, I along with my sons as well as Śvāti and Nārada approached Brahmā (lit. lord of the worlds) with folded palms and

\(^{2}\) For Aṅgahāras see NŚ. IV. 16 ff. Read madrāngahāra for nyāyānga in B. \(^{2}\) For details on States see NŚ. VII.

46-47 (B. same; G. 44b-45). \(^1\) nyāyānikāra here may be taken also to mean nyāyānikāras mentioned in NŚ. XXIV. 4-5.

47-50 (B. 47-50a, G. 46-48). \(^1\) B. and G. read some of the names in a slightly different manner.

50-51 (B. 50b-51a, G. 49). \(^1\) One Śvāti has been mentioned in the Viṣṇu P. Nārada is also a well-known Purānic sage. He is mentioned as a musician in Bhāgavata and Viṣṇu P. See Vidyālankar. J.K., sub voce.

\(^2\) Ag. thinks gīna in this connexion means the playing of stringed instruments and flutes.

51-53 (B. 51b-53a, G. 50-51).
said that the dramatic art (nātya) has been mastered, and prayed for his command.

The Banner Festival of Indra and the first production of a play

53-55. On these words, Brahman said, "A very suitable time for the production of a play has come: the Banner Festival\(^1\) of Indra has just begun; make use of the Nātyaveda now on this occasion".

55-58. I then went to that festival in honour of Indra's victory which took place after the Dānavas and the Asuras (enemies of the gods) were killed. In this festival where jubilant gods assembled in great numbers I performed for their satisfaction the holy\(^1\) Benediction (nāndi) containing blessings with words in their eightfold\(^2\) aspects (astāṅga, lit. of eight limbs). Afterwards I devised an imitation of the situation in which the Daityas were defeated by gods (and), which represented [sometimes] an altercation and tumult and [sometimes] mutual cutting off and piercing [of limbs or bodies].

The pleased gods reward Bharata's party

58-61. Then Brahman as well as the other gods were pleased with the performance and gave us all sorts of gifts\(^1\) as a token of joy that filled their mind. First of all the pleased Indra

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53-55 (B. 53b-55a; G. 52-53). \(^1\) This festival occurred on the twelfth day of the bright half of the moon in the month of Bhādra. It was a very popular festival in ancient India. Āsvaghoṣa mentions it in his kāvyas. Maha, a part of the compound dhvaja-maha is simply a Pkt. form of the word makkha meaning 'sacrifice'; cf. Indra-makka.

55-58 (B. 55b-58a; G. 54-56). \(^1\) Veda-sammita (veda-nirmita, G.) means 'like the Veda' i.e. 'holy'.

\(^2\) The eight aspects of words are noun (nāma), verb (ākhyāta), particle (niḍāla), prefix (upeśarga), compound word (samāsa), secondary suffix (taddhita), euphonic combination (sandhi), nominal and verbal suffixes (vibhakti). See NŚ. XV. 4.

58-61. (B. 58b-61, G. 57-59) \(^1\) Making gifts to dancers, singers and actors at a performance was a very old custom in India. Such gifts were made by rich members of the audience, while the common people enjoyed
(śakra) gave his auspicious banner, then Brahma a Kuṭilaka\(^2\) and Varuṇa a golden pitcher (bhūṣyāra), Śūrya (the sun-god) gave an umbrella, Śiva success (śiddhi), and Vāyu (the wind-god) a fan. Viśṇu gave us a lion-seat (śimhāsana), Kuvera a crown, and the goddess Sarasvatī gave visibility as well as audibility\(^3\).

62-63. 1 The rest of the gods, and the Gandharvas, the Yaksas, the Rākṣasas and the Pannagas (Nāgas) who were present in that assembly and were of different birth and merit, gladly gave my sons speeches suited to their different roles [in the play], States (bhāra)\(^2\), Sentiments (rāsa), [good physical] form, [proper] movement [of limbs] and strength as well as beautiful ornaments.

64-65. Now when the performance relating to the killing of the Daityas and the Dānavas began, the Daityas who came there [uninvited] instigated the Vighnas (malevolent spirits) with Virupakṣa as their leader, said, “Come forward, we shall not tolerate\(^3\) this dramatic performance.”

66. Then the Vighnas (evil spirits) together with the Asuras resorted to supernatural power (mājā) and paralysed the speech, movement as well as memory of the actors.

the performance without any payment. This old custom is now dying out under the influence of modern theatres which realise the price of the entertainment beforehand by selling tickets.

\(^2\) Kuṭilaka.—Ag. takes it to mean ‘a curved stick fit to be used by the Jester.’ But he does not seem to be supported in this by the old dramatic literature. In Kālidāsa’s Mālavī, however occur bhuaṅgama-kūṭila-dvālakālitha and dvalakālitha (ed. Pandit, Bombay, 1889, IV, 150, 160). But it is not clear from the context whether it belonged to the Jester. The NŚ. XXIII 167-170 describes probably this dvalakālitha, but does not connect it with the Jester.

\(^3\) From now on the numbering of couplets is wrong in B.

62-63 (B. same ; G. 60-61). 1 B. reads 63a as बनवन्त: मपाणै असरुवन्त: (बनवन्त: मपाणै असरुवन्त:)विश्ले:। 2 For details on States see NŚ. VI.

64-65 (B. same ; G. 62-63). 1 na kṣamisyūmahe (nettham icchūmahe, B).

66 (B. same ; G. 64).
67-68. Seeing this injury to them,\(^1\) Indra sat in meditation to ascertain the cause of break in the performance and found out that, surrounded on all sides by the Vighnas (evil spirits), the Director (sūtradhāra) together with his associates (actors) had been rendered senseless and inert.

69-70. Then with eyes turning in anger he rose and took up that best banner staff (dhvaja), brilliant with all the jewels set in it. With this Jarjara Indra beat to death the Asuras and the Vighnas who were hanging about the stage [for mischief].

71-73. The Vighnas together with the Dānavas having been slain, all the gods said in joy. "O [Bharata,] you have got a divine weapon with which all destroyers of a play have been made jarjara (beaten to pulp). Hence it will have the name of Jarjara.\(^1\)

73-75. The remaining enemies too who may come to do violence to [actors] will fare like this." To the gods, Indra then said with pleasure, "Let it be so: this Jarjara will be the protection of all actors."

75-76. [And afterwards], when the play was ready and Indra's festival continued in full force, the remaining Vighnas began to create terror for the rest of the actors.

76-78. Having noticed these attempts caused by the insult of the Dāityas\(^1\) I, along with my sons, approached Brahman [and said], "O the holy one and the best of gods, the Vighnas (the evil spirits) are determined to destroy this dramatic performance; so enlighten me about the means of its protection."

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\(^1\) tatra toṣām saḥ (sūtradhārasya, B.G.)

\(^1\) This is evidently an instance of folk-etymology. We read 72b. as, सा तात्मा सरस्वती: घोड़े देव हैं त्रांश्यिकात्: (C.) but B. G. त्रांश्यिकात्यसु वैसी दैवत्याः क्रत्ता: and adds one hemistich as follows:—

73-75 (B. 73b-75, G. 72-78).

75-76 (B. 76, G. 74).

76-78 (B. 77-78; G. 75-78).
78-79. “O the high-souled one,” said Brahman then to Viśvakarman, “build carefully a playhouse of the best type.”

79-81. After constructing it according to this instruction, he (i.e. Viśvakarman) went with folded palms to Brahman’s court [and said], “O god, please have a look at the playhouse which has [just] been made ready.” Then Brahman, along with Indra and all other good (lit. the best) gods, went to have a view of the playhouse.

82-88. On seeing it Brahman said to the rest of gods, “You ought to co-operate in the protection of the playhouse in its several parts [and of the objects relating to dramatic performance]: Candra (the moon-god) to protect the main building; the Lokapālas (guardians of the worlds) its sides, the Maruts its four corners, Varuṇa the space [within the building], Mitra the tiring room (nepathya), Agni its plinth, clouds the musical instruments, deities of four Colour-groups (varṇa) the pillars, the Adityas and the Rudras the space between the pillars, the Bhūtas (spirits) the rows [of seats = dhārani], the Apsarasas its rooms, the Yakṣīṇis the entire house, the ocean-god the ground, Yama the door, the two Nāga kings (Ananta and Vāsuki) the two blades of the door (dvārapatrā), the Rod of Yama the door-frame, Śiva’s Pike the top of the door.

88-93. 1 Niyati and Yama (Mṛtyu) were made two doorkeepers, and Indra himself stayed by the side of the stage. In the

78-79 (B. 79; G. 77). 1 Viśvakarman is the architect of the gods, He is very frequently met with in the Purāṇas. There was also a Vedic deity of this name. See Vidyalankar, J.K. sub voce.

79-81 (B. 81-82; G. 79-80). 1 Kṛtvā yathoktim evam tu gṛham padmodbhavānyā. B. G. read in place of this hemistich a complete ēkola.

82-88 (B. 83-89a; G. 81-87a). 1 Vedikā raṅga-vedikā latra tīkṣṇo
dhiṣṭātētyaśriḥol (Ag.).

2 bhānya iṣi triṇuskare sopakarane (Ag.)
3 Such deities are nowhere to be met with.
4 dvārapatrā (dvera-paṅgore (t.))

88-93 (B. 89b-95a; G. 87b-92a). 1 B. reads a complect between 91a and 91b.
Mattavāraṇī was placed Lightning which was capable of killing Daityas, and the protection of its pillars was entrusted to the very strong Bhūtas, Yakṣas, Piśacas and Guhyakas. In the Jarjara was posted Thunder (vajra) the destroyer of Daityas, and in its sections (parva) were stationed the best and powerful gods. In the topmost section was placed Brahman, in the second Śiva, in the third Viṣṇu, in the fourth Kārtikeya and in the fifth great Nāgas such as, Śeṣa, Vāsuki and Takṣaka."

93-94. Thus for the destruction of the Vighnas, gods were placed in different parts of the Jarjara, and Brahman himself occupied the middle of the stage. It is for this reason¹ that flowers are scattered there [at the beginning of the performance].

95. Denizens of the nether regions such as, the Yakṣas, the Guhyakas and the Pannagas were employed to protect the bottom of the stage.

96. Let Indra protect the actor who assumes the role of the hero, Sarasvatī¹ the actress assuming the role of the heroine, Oṃkāra⁵ the Jester and Śiva the rest of the characters (dramatis personae).

97. He (Brahman) said that the gods who were employed to protect it (i.e. the play) would be its guardian deities.

Brahman pacifies the Vighnas

98-99. In the meanwhile gods in a body said to Brahman, "You should pacify the Vighnas by the conciliatory method (sāman). This (method) is to be applied first, and secondly the making of gifts (dāna); and (these proving futile) one should afterwards create

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¹ See NŚ. V. 74.
² Oṃkāra as a deity is very rarely to be met with.

97 (B. 99 ; G. 96).
dissension [among enemies], and this too proving unsuccessful punitive force (daṇḍa) should be applied [for curbing them].

100. Hearing these words of the gods, Brahman called the evil spirits and said, "Why are you out for spoiling the dramatic performance?"

101-103. Questioned thus by Brahman, Virūpākṣa together with the Daityas and the Vighnas, said these conciliatory words: "The knowledge of the dramatic art (nāṭyaveda) which you have introduced for the first time, at the desire of the gods, has put us in an unfavourable light, and this is done by you for the sake of the gods; this ought not to have not been done by you who is the first progenitor (lit. grand-father) of the world, from whom came out alike gods as well as Daityas."

104-105. These words being uttered by Virūpākṣa, Brahman said, 'Enough of your anger, O Daityas, give up your grievance (lit. sorrow), I have prepared this Nāṭyaveda which will determine the good luck or ill luck of you as well as of the gods, and which will take into account acts and ideas of you as well as of the Daityas.

Characteristic of a drama

106. In it (nāṭya) there is no exclusive representation of you or of the gods: for the drama is a representation of the state of the Three Worlds (bhāvauntkirtana).

107. [In it] sometimes there is [reference to] duty, sometimes to games, sometimes to money, sometimes to peace, and

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Footnotes:
1. This is an ancient Indian political maxim.
2. This name occurs in Rām. and Mbh. and in some Purāṇas, but none can be identified with Virūpākṣa mentioned here. See Vidyālankar, JK. sub voce.
3. For Virūpākṣa, B. reads vighnānim.
4. A.K. Coomaraswamy has freely translated

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106-109. (See MG., New York, 1936, pp. 16-17).
107. (B. 109 ; G. 106).
sometimes laughter is found in it, sometimes fight, sometimes love-making and sometimes killing [of people].

108-109. This teaches duty to those bent on doing their duty, love to those who are eager for its fulfilment, and it chastises those who are ill-bred or unruly, promotes self-restraint in those who are disciplined, gives courage to cowards, energy to heroic persons, enlightens men of poor intellect and gives wisdom to the learned1.

110. This gives diversion to kings, and firmness [of mind] to persons afflicted with sorrow, and [hints of acquiring] money to those who are for earning it, and it brings composure to persons agitated in mind.

111-112. The drama as I have devised, is a mimicry1 of actions and conducts of people, which is rich in various emotions, and which depicts different situations. This will relate to actions of men good, bad and indifferent, and will give courage, amusement and happiness as well as counsel to them all.

113. The drama will thus be instructive1 to all, through actions and States (bhāva) depicted in it, and through Sentiments, arising out of it.

114-115. It will [also] give relief to unlucky persons who are afflicted with sorrow and grief or [over]-work, and will be conducive to observance of duty (dharma) as well as to fame, long life, intellect and general good, and will educate people.

116. There is no wise maxim, no learning, no art or craft, no device, no action that is not found in the drama (nāṭya).

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108-109 (B. 110-111 ; G. 107-101). 1 All these lay stress on the educative aspect of dramatic performances.

110 (B. 112 ; G. 109).

111-112 (B. 113-114 ; G. 110-111). 1 Aristotle also brings in 'imitation' to explain poetry and drama (See Poetics).

113 (B. 115 ; G. 112). 1 See above 108-109 note.

114-115 (B. 116-117 ; G. 113-114).

116 (B. 118 ; G. 118).
117-118. Hence I have devised the drama in which meet all the departments of knowledge, different arts and various actions. So, (O, Daityas) you should not have any anger towards the gods; for a mimicry of the world with its Seven Divisions (saptadvipa) has been made a rule of, in the drama.

119. 1 Stories taken out of Vedic works as well as Semi-historical Tales (itiikāsa) [so embellished that they are] capable of giving pleasure, is called drama (nātya).

120. 1 A mimicry of the exploits of gods, Asuras, kings as well as house-holders in this world, is called drama.

121. And when human nature with its joys and sorrows, is depicted by means of Representation through Gestures, and the like (i.e. Words, Costume, and Temperament or Sātvika) it is called drama. 3

Offering Puja to the gods of the stage

122-123. The Brahman said to all the gods, “Perform duly in the playhouse a ceremony (yajana) with offerings, Homa, 1 Mantras 2, (sacred) plants, Japa 3: and the offerings in it should consist of eatables hard as well as soft (bhōjya and bhakṣya 4).

124. Thus this Veda (i.e. this Nātyaveda) will have a

117-118 (B. 119-120 ; G, 116). 1 According to the Purānic geography the world was divided into seven continents such as Jambu, Plakṣa, Śalāmali, Kuṣa, Kraunche, Śākā and Puṣkara. Each of these continents was further subdivided into nine regions, and Bhārata (India) is a region of the Jambu continent.

119 (123L.-124G ; G, 119) 1 B. reads one couplet more after this.

120 (B. 121b-122a ; G, 117) 1 We read 120b as kītunakaraṇam loke nātyam etad bhaviṣyati; but B. G. differently.

121 (B. 122b-123a ; G, 118).

122-123 (B. 125b-127a ; G, 120-121). 1 homa—offering oblations to gods by throwing ghee into the consecrated fire.

2 mantra—formula of prayer sacred to any deity.

3 Japa—repeating a mantra or muttering it many times.

4 व्यविधालंबनार्थे समाज्यता वेदी, यार धर्मसूक्तिदिविन्य किलादिति.
happy adoration of the world. A dramatic spectacle (presha) should not be held without offering Puja to the stage.

125. He who will hold a dramatic spectacle without offering the Puja, will find his knowledge of the art useless, and he will be reborn as an animal of lower order (tirgaya-goni).

126. Hence [producers of a play] should first of all offer by all means, Puja to the [presiding] deity of the stage, which is similar to the [Vedic] sacrifice.

127. The actor (nartaka) or his wealthy patron (arthaapati) who does not offer this Puja or does not cause it to be offered, will sustain a loss.

128. He who will offer this Puja according to the rules and the observed practice, will attain auspicious wealth and will [in the end] go to heavens."

129. Then Brahman with other gods said to me, "Let it be so, offer Puja to the stage."

Here ends Chapter I of Bharata's Natyashstra, which treats of the Origin of Drama.

124 (B.127b-128a; G.122) 1 preka Pali pokkha occurring in Sikkha padas (c. 600 B. C.).

2 Puja—worshipping a deity with flowers, sweet scent, incense, music and offering of cattles.

125 (B.128b-129a, G.123). 126 (B.129b-130a, G.124).

127 (B.130b-131a, G.125). 128 (B131b-132a, G.126).

129 (B.132b-133, G.127).

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CHAPTER TWO

DESCRIPTION OF THE PLAYHOUSE

Introduction

1-2 On hearing Bharata's words, the sages said, "O the holy one, we would like the hear about the ceremony relating to the stage. And how are the men of future to offer Pūjā in the playhouse or [to know about] the practices related to it, or its accurate description?

3. As the production of a drama begins with the playhouse, you should [first of all] give us its description."

The three types of the playhouse

4. On hearing these words of the sages, Bharata said, "Listen, O sages, about the description of a playhouse and of the Pūjā to be offered in this connexion.

5-6. Creations of gods [observed] in houses and gardens.

1 raïga here means 'the stage.' It may also mean the auditorium as well as the spectators sitting there. So Kālidāsa writes: चरणं रागिनिः आदर्श । जनः रागिनाः। Śak. I. 4. 2. 3 (B.G. same)

4 (B.G. same). Except the cave (c. 200 B.C.) in the Rangarh hill suspected by Th. Bloch (Report of the Archaeological Survey of India, 1909-4, pp.123 ff) to have been the remains of a theatre, there is no other evidence of the existence of a playhouse in ancient India. From the description of the playhouse in the present chapter we learn that it was constructed with brick walls and wooden posts, probably with a thatched bungalow roof. The sangītāśāla (sangītaśāla) mentioned by Kālidāsa in his Mālavī, was possibly something like a playhouse (nātyaśāla). Large open halls called nātmandir often found in front of more recently built temples in Bengal and the neighbouring provinces may be connected with the extinct playhouses. This nāt-mandir or nāt-śāla is often met with in the medieval Bengali literature.

5-6 (B.G. same). Between the two hemistichs of 5, B. reads one more hemistich.

2 This is the reason why no description of a playhouse suitable for the gods has been given in the NS.
are the outcome of their [mere] will but men's [creative] activity
should be carefully guided by rules [laid down in the Śāstras].
Hence, listen about the method of building a playhouse and of the
manner of offering Pūjā at the site [of its construction].

7-8. There are three types of playhouses devised by the
wise Viśvakarman [the heavenly architect] in the treatise on his
art (śāstra). They are oblong (vikṣṛṣṭi),\(^2\) square (caturśra) and
triangular (tryaśra).

. The three sizes of the playhouse

8-11. Their sizes vary: they may be large (īgyaṭṭha), middle-
sized (madhyya) and small (avara). The length (lit. measurement)
of these [three types] fixed in terms of cubits as well as Danḍas, is
one hundred and eight, sixty-four or thirty-two. They\(^2\) should
[respectively] have [sides] one hundred and eight, sixty-four and
thirty-two [cubits or Danḍas]\(^3\) long. The large playhouse is
meant for gods\(^4\) and the middle-sized one for kings, while for
the rest of people, has been prescribed the smallest [theatre].\(^5\)

7-8 (B.G. same).

8-11 (B.G. same). 1 Some are for identifying the oblong, the square
and the triangular types respectively with the large, the middle-sized
and the small playhouses, but Ag. very rightly objects to this. He says.
According Ерішін Еіжік Аіраетінін Еім Еішік Ечі Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еу Еu
THE NATYASASTRA

The table of measurement

12-16. Listen now about the measurement of all these theatres, which has been fixed by Viśvakarman. Units of these measurements\(^1\) are: Aṇu, Raja, Bāla, Liṅgā, Yūkā, Yava, Aṅgula, cubit (hasta) and Dapḍa.

<table>
<thead>
<tr>
<th>Aṅga</th>
<th>Raja</th>
<th>Bāla</th>
<th>Liṅgā</th>
<th>Yūkā</th>
<th>Yava</th>
<th>Aṅgula</th>
<th>Cubit</th>
<th>Dapḍa</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>1</td>
<td>8</td>
<td>1</td>
<td>8</td>
<td>1</td>
<td>24</td>
<td>4</td>
<td></td>
</tr>
</tbody>
</table>

With the preceding table of measurement I shall describe them (i.e. the different classes of playhouses).

The playhouse for mortals

17. An [oblong] playhouse meant for mortals\(^1\) should be made sixtyfour cubits in length and thirtytwo cubits in breadth.

Disadvantage of a too big playhouse

18-19. No one should build a playhouse bigger than the above; for a play [produced] in it (i.e. a bigger house) will not be properly expressive. For anything recited or uttered in too big a playhouse will be losing euphony due to enunciated syllables\(^1\) being indistinct\(^1\) [to spectators not sitting sufficiently close to the stage].

20. [Besides this] when the playhouse is very big, the expression in the face [of actors] on which rests the Representation

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12-16 (B.15-19, G. same). \(^1\) The table of measurement given here agrees substantially with the one given in the Arthaśāstra of Kauṭilya (see IHQ. VIII. p. 482 footnote).

17 (B.20, G. same). \(^1\) A medium oblong playhouse is meant here. It is described in detail later on. See 33-38, 43-45, 63-65 below.

18-19 (B.21-22, G. same). \(^1\) anabhīvyakta-varṇatvād. B. reads anīṣasvāya-dharmatvād. In spite of Ag's acceptance of this reading it may not be considered genuine.
of States and Sentiments, will not be distinctly visible [to all the spectators].

21. Hence it is desirable that playhouses should be of medium size, so that the Recitatives as well as the songs in it, may be more easily heard [by the spectators].

22-23. Creations of gods [observed] in houses and gardens are the outcome of their [mere] will, while men are to make careful efforts in their creations; hence men should not try to rival the creation of gods. I shall now describe the characteristics of a [play] house suitable for human beings.

* Selection of a suitable site

24. The expert [builder] should first of all examine a plot of land and then proceed with a good resolve to measure the site of the building.

25. A builder should erect a playhouse on the soil which is plain, firm, hard, and black or white.

26. It should first of all be cleared and then scratched with a plough, and then bones, pegs, potsersheds in it as well as grass and shrubs growing in it, are to be removed.

Measurement of the site

27a. The ground being cleared one should measure out [the building site].

21 (B.24, G.21) 1 After this B. G. read two more couplets.
22-23 (B. 27-28, G. 24-25). 1 That is, mortals (men) should not build a playhouse of the biggest type which has been prescribed for gods.
24 (B. 29, G. 26).
25 B.30, G.27). 1 Ag. thinks kathinā means anusārā (=fertile).
26 (B. 31, G. 28).
27a (B. 32a, G. 29a). 1 This hemistich is followed in B and G by one couplet which in turn is as follows: The asterisms: Uttaraphalguni (Beta-Leonis), Uttarasiadhā (Tau-Sagittarii), Uttarabhadrapadā (Andromeda), Mr̥gšāras (Lambda-Orionis), Viṣākha (Iota-Libra), Revati (Pisces), Hastā (Coryci), Tisya (Delta-Cancer) and Anurādhā (Delta-Sagittarii) are favourable in connexion with drama.
27-28. Under the asterism Puṣyā (Cancri) he should spread [for measurement] a piece of white string which may be made of cotton, wool, Muṇḍa grass or bark of some tree.

Taking up the string

28-31. Wise people should prepare for this purpose a string which is not liable to break. When the string is broken into two [pieces] the patron¹ [of the dramatic spectacle] will surely die. When it is broken into three a political disorder will occur in the land, and it being broken into four pieces the master of the dramatic art² will perish, while if the string slips out of the hand some other kind of loss will be the result. Hence it is desired that the string should always be taken and held with [great] care. Besides this the measurement of ground for the playhouse should be carefully made.

32-33. And at a favourable moment which occurs in a (happy) Tithi¹ during its good part (su-karaṇa)² he should get the auspicious day declared after the Brahmīs have been satisfied [with gifts]. Then he should spread the string after sprinkling on it the propitiating water.³

The ground plan of the playhouse

33-35. Afterwards he should measure a plot of land sixty-four cubits [long]¹ and divide the same [lengthwise] into two [equal] parts. The part which will be behind him (i.e. at his back) will have to be divided again into two equal halves. Of these halves one [behind him] should be again divided equally into two parts, one of which will be made the stage (caṇḍa-śīrṣa) and the part at back the tiring room (uṇḍapatha).

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¹ svimānāḥ = prekṣāpatēḥ. Ag.
² prayoktaṁ = nityācyasya. (Ag.)
³ G. omits 33a.
⁴ tithi—a lunar day.
⁵ karaṇa—a half of a lunar day, see below 43-45 note.
⁶ See 17 above and the note 1 on it.
The ceremony of laying the foundation

35-37. Having divided the plot of land according to rules laid down before, he should lay in it the foundation of the playhouse. And during this ceremony [of laying the foundation] all the musical instruments such as, conchshell, Dundubhi¹, Mrdanga², and Panava³ should be sounded.

37-38. And from the places for the ceremony, undesirable persons such as heretics, including Śramaṇas¹, men in dark red (kāśāya)² robes as well as men with physical defects, should be turned out.

38-39. *At night, offerings should be made in all the ten directions [to various gods guarding them] and these offerings should consist of sweet scent, flowers, fruits and etables of various other kinds.

39-41. The food-stuff offered in the four [cardinal] directions east, west, south and north, should respectively be of white, blue, yellow and red colour. Offerings preceded by [the muttering.

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1 dundubhi—a kind of drum.
2 mrdanga—a kind of earthen drum.
3 panava—a small drum or tabor.

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1 B reads śramiṇa, but G. śramaya, the word means Jain monks. See NS. XVIII. 36 note 2.
2 kāśāya-vasana—men in kāśāya or robe of dark red colour; such people being Buddhist monks who accepted the vow of celibacy, were considered an evil omen, for they symbolised unproductivity and want of worldly success etc. See also NS. XVIII, 36 note 2.
of] Mantras should be made in [all the ten] different directions to deities presiding over them.

- **41-42.** At [the time of laying] the foundation ghee¹ and Pāyasa² should be offered to Brahmins, Madhuparka³ to the king, and rice with molasses (jūla) to masters [of dramatic art].

42-43. The foundation should be laid during the auspicious part of a happy Tithi under the asterism Mūlā (Lambula-Scorpionis).

Raising pillars of the playhouse

43-45. After it has been laid, walls should be built and these having been completed, pillars within the playhouse should be raised in an [auspicious] Tithi and Karana which are under a good asterism. This [raising of pillars] ought to be made under the asterism Rohini (Ablaberte) or Śrāvaṇa (Aquilla) [which are considered auspicious for the purpose].

45-46. The master [of dramatic art], after he has fasted for three [days and] nights, is to raise the pillars in an auspicious moment at dawn.

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¹ ghee—clarified butter.
² pāyasa—rice cooked in milk with sugar. It is a kind of rice-porridge.
³ madhuparka—"a mixture of honey"; a respectful offering prescribed to be made to an honourable person in Vedic times, and this custom still lingers in ceremonies like marriage. Its ingredients are five: curd (daddhi) ghee (sarpis), water (jala), honey (kṣaudra) and white sugar (sīla).

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The following notes are added for clarification:

43-45 (B.49b-51a, G.45-47). ¹ karana—half of the lunar day (tithi). They are eleven in number viz.—(1) rāya, (2) vīlava, (3) kaukava, (4) taitila, (5) gara, (6) rāyija, (7) vīštī, (8) šakuni, (9) cādapada, (10) māga and (11) kintuguna, and of these the first seven are counted from the second half of the first day of the śukla-pakṣa (bright half of the moon) to the first half of the fourteenth day of the kṛṣṇa-pakṣa (dark half of the moon). They occur eight times in a month. The remaining karanas occur in the remaining duration of tithi and appear only once in a month. See Sūryasiddhānta—II. 67-68.

45-46 (B.51b-52a, G.48).
46-50. In the beginning, the ceremony in connexion with the Brahmin pillar should be performed with completely white articles purified with ghee and mustard seed, and in this ceremony Pâyasa should be distributed [to Brahmins]. In case of the Kśatriya pillar, the ceremony should be performed with cloth, garland and unguent which should all be of red colour, and during the ceremony rice mixed with molasses (gudă) should be given to the twice-born caste. The Vaiśya pillar should be raised in the north-western direction of the playhouse and [at the ceremony of its raising] completely yellow articles should be used and Brahmins should be given rice with ghee. And in case of the Śudra pillar, which is to be raised in the north-eastern direction, articles used in offering should all be of blue colour, and the twice-born caste should be fed with Kṣaru.

50-53. First of all, in case of the Brahmin pillar, white garlands and unguent as well as gold from an ear-ornament should be thrown at its foot, while copper, silver and iron are respectively to be thrown at the feet of the Kśatriya, Vaiśya and Śudra pillars. Besides this, gold should be thrown at the feet of the rest [of pillars].

53-54. The placing of pillars should be preceded by the display of garlands of [green] leaves [of mango trees around them], and the utterance of ‘Let it be well’ (srasti) and ‘Let this be an auspicious day’ (punyāha).

54-57. After pleasing the Brahmins with considerable (anālpa) gift of jewels, cows and cloths, pillars should be raised...
[in such a manner that] they do neither move nor shake nor turn round. 1 Evil consequences that may follow in connexion with the raising of pillars, are as follows: when a pillar [after it has been fixed] moves drought comes, when it turns round fear of death occurs, and when it shakes, fear from an enemy state appears. Hence one should raise a pillar free from these eventualities.

58-60. In case of the holy Brahmin pillar, a cow 2 should be given as fee (daksinā) and in case of the rest [of the pillars] builders should have a feast. And [in this feast food-stuff] purified with Mantra should be given by the wise master of the dramatic art (nātyārāja). Then he should be fed with kṣara2 and salt.

60-63. After all these rules have been put into practice and all the musical instruments have been sounded, one should raise the pillars with the muttering over them of a suitable Mantra [which is as follows]: 'Just as the mount of Meru is unmoved and the Himalaya is very strong, so be thou unmoveable and bring victory to the king.' Thus the experts should build up pillars, doors, walls and the tiring room, according to rules.

The Mattavāraṇī

63-65. On [each] side of the stage (vaiṣṇāpaṭha) should be built the Mattavāraṇī1 and this should be furnished with four pillars and should be equal in length to the stage (vaiṣṇāpaṭha)

54-57 (B.56b-63, G.58-61a).  1 acalitam (B. acalitan)—Though Ag. is supposed to read acalitam he interprets it correctly as vayāyā- kṣiṇyādīnā parivartanam yasya karaṇiyam na bhavati (I. p.60).

58-60 (B. 64-66a, G. 61b-63).  1 This kind of payment is probably a relic of the time when there was no metallic currency.

2 kṣara is made of milk, sesame (tila) and rice. Compare this word with NIA. khicā or khacī (rice and peas boiled together with a few spices).

60-63 (B.66b-62a, G. 64-66)

63-65 (B.69b-71a, G.67-68).  1 matta-vīraṇi— The word does not seem to occur in any Skt. dictionary. There is however a word matta-vīraṇa meaning 'a turret or small room on the top of a large building, a veranda, a pavilion'. In Kīrtiśāmin's commentary to the Amarakośa, matta-vīraṇa has been explained as follows: majaśāmbopīkṛrayah syūt pragriyo
and its plinth should be a cubit and a half high. And the plinth of the auditorium (raṅgamaṇḍala) should be equal in height to that of the two [Mattavāraṇis].

65-67. At the time of building them (the two Mattavāraṇis) garlands, incense, sweet scented, cloths of different colours as well as offerings agreeable to [Bhūtas] should be offered [to them].

And to ensure the good condition of the pillars, one should put a piece of iron below them, and Brahmans should be given food including Kṛṣṇā. The Mattavāraṇis should be built up after observing all these rules.

**The stage**

68. Then one should construct the stage (raṅgapitha)¹

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¹According to a view expressed in the Ag. (I. p. 62) the plinth of the mattavāraṇa is a cubit and a half higher than that of the stage—क्षणानानि वया विलीनारण्य सारं प्रायमित्वाय तथापि: क्षणानां मन्त्रालयेऽ। The plinth of the auditorium is also to be of the same height as that of the mattavāraṇa. But nothing has been said about the height of the plinth of the tiring room. From the use of terms like raṅgwataraṇa (descending into the stage) it would appear that the plinth of the tiring room too, was higher than the stage. Weber however considered that the stage was higher. Indische Studien XIV. p. 225 Keith, Skt. Drama, p. 360. cf. Lévi, Théâtre indien, i. 374, ii. 62.

²B. reads raṅgamanḍalam instead of raṅgamaṇḍalam (G) which is the correct reading. 65-67 (B.71b-73, 69-71a)
after due performance of all the acts prescribed by rules, and the stage (raṇgaśīrir) should include six pieces of wood.

69-71. The tiring room (nepatha) should be furnished with two doors1. In filling up [the ground marked for the stage] the black earth should be used with great care. This earth is to be made free from stone chips, gravel and grass by the use of a plough to which are to be yoked two white draught animals. Those who will do [the ploughing] work should be free from physical defects of all kinds. And the earth should be carried in new baskets by persons free from defective limbs.

72-74. Thus one should carefully construct the plinth of the stage (raṇgaśīrir)1. It must not be [convex] like the back of a tortoise or that of a fish. For a stage (raṇgaṇīkha) the ground which is as level as the surface of a mirror, is commendable. Jewels and precious stones should be laid underneath this (raṇgaśīrir) by expert builders. Diamond is to be put in the east, lapis lazuli in the south, quartz in the west and coral in the north, and in the centre gold.

Decorative work in the stage

75-80. The plinth of the stage having been constructed thus, one should start the wood-work which is based on a carefully thought out (tāka-pratyūka-samyukta)1 [plan], with many artistic


69-71 (B.75-77, G.72b-75a). 1 On this point the Hindu Theatre has a similarity with the Chinese theatre. (See A.K. Coomaraswamy—‘Hindu Theatre” in IHQ. IX, 1933, p. 594).

72-74 (B. 78-80, G.75b-78a). 1 See note 1 on 68. If raṇgaśīrir and raṅgaṇīkha are taken to mean two different parts of the playhouse the interpretation of the passage will lead us to unnecessary difficulty.

75-80 (B.80-86a, G.78b-83). 1 tāka and pratyūka may also be taken as two architectural terms (see Ag. I, p. 63).
pieces such as decorative designs, carved figures of elephants, tigers and snakes. Many wooden statues also should be set up there, and this wood-work [should] include Niryūhas², variously placed mechanized latticed windows, rows (dhārani) of good seats, numerous dove-cots and pillars raised in different parts of the floor³. And the wood-work having been finished, the builders should set out to finish the walls. No pillar, bracket⁴, window, corner or door should face a door⁵.

80-82. The playhouse should be made like a mountain cavern¹ and it should have two floors² [on two different levels] and small windows; And it should be free from wind and should have good acoustic quality. For [in such a playhouse] made free from the interference of wind, voice of actors and singers as

² Niryūha is evidently an architectural term but it does not seem to have been explained clearly in any extant work. Ag's explanation does not give us any light.

³ In the absence of a more detailed description of the different parts of the wood-work, it is not possible to have a clear idea of them. Hence our knowledge of the passage remains incomplete till such a description is available in some authentic work.

⁴ Nāgadanta means 'a bracket'. The word occurs in Vātsyāyana's Kāmasūtra. Nāgadanta-asaktā viṇā (I. 5.4)

⁵ On this passage Ag. (I. p. 64) says: देविसरस संसारारिस निष्पलस्थल-ः प्रसारिता व अक्षेत्रात्.

80-82 (B. 86b, 89a, G. 84-85). The pillars of the playhouse being of wood, the roof was in all probability thatched and in the form of a pyramid with four sides. Probably that was to give it the semblance of a mountain cavern.

² The two floors mentioned here seem to refer to floors of different heights which the auditorium, mallaśārami and the stage had. See 63-65 above and note 2 on it. According to some old commentators dvīrbhumi indicated a two-storied playhouse while others were against such a suggestion. Ag. (I. p. 64) says: द्वीर्भुमि समस्तस्यायानिपरिवर्तनिविष्टिः केतिः। समस्तस्यो वित्वानिवर्तनिविष्टिः नेत्रादारि द्वीर्भुमिः? (7) वित्वानिविष्टिः चेति। रक्षित्यं नामविनिविष्टिः।
well as the sound of musical instruments will be distinctly heard.

82-85. The construction of walls being finished, they should be plastered and carefully white-washed. After they have been smeared [with plaster and lime], made perfectly clean and beautifully plain, painting should be executed on them. In this painting should be depicted creepers, men, women, and their amorous exploits. Thus the architect should construct a playhouse of the oblong (vīrabhā) type.

Description of a square playhouse

86-92. Now I shall speak of the characteristics of that of the square (caturasra) type. A plot of land, thirtytwo cubits in length and breadth, is to be measured out in an auspicious moment, and on it the playhouse should be erected by experts in dramatic art. Rules, definitions and propitiatory ceremonies mentioned before [in case of a playhouse of the oblong type] will also apply in case of that of the square type. It should be made perfectly square and divided into requisite parts by holding the string [of measurement], and its outer walls should be made with strong bricks very thickly set together. And inside the stage and in proper directions [the architect] should raise ten

3 *kulaspa*—This word is explained by Ag. differently in different parts of his comm. Once (I. p. 73) he says *buddhabhāniruddhabhāniruddhabhāniruddha* and next time too (I. p. 169) he says *buddhabhāniruddhabhāniruddha* but in another place (I. p. 65) he says *buddhabhāniruddhabhāniruddha* and this latter view seems to have been repeated in I. p. 214. The first view seems to give the correct interpretation.

4 After B.87 B. repeats 19 (B22) unnecessarily.

82-85 (B.86-92, G.86-89a). 1 *ātmabhogajam* literally means 'due to self-indulgence or enjoyment of the self'. Compare with this description the decorative paintings in the Ajanta caves.

86-92 (B.93-99a, G. 89b-95). 1 *caturasra* gives rise to NIA. *caurās* or *caurās*.

2 The exact nature of this division is not clear from the passage. The view expressed by Ag. (I. p. 66) on this point does not seem to be convincing.
pillars capable of supporting the roof. Outside the pillars, seats should be constructed in the form of a staircase by means of bricks and wood, for the accommodation of the spectators. Successive rows of seats should be made one cubit higher than those preceding them, and the lowest row of seats being one cubit higher than the floor. And all these seats should overlook the stage.

92-95. In the interior of the playhouse six more strong pillars capable of supporting the roof should be raised in suitable positions and with [proper] ceremonies (i.e. with those mentioned before). And in addition to these, eight more pillars should be raised by their side. Then after raising [for the stage or vaṅgatlha] a plinth eight cubits [square, more] pillars should be raised to support the roof of the playhouse. These [pillars] should be fixed to the roof by proper fasteners, and be decorated with figurines of 'woman-with-a-tree' (sālavstrī = sālabhaṅjīkā).

95-100. After all these have been made, one should carefully construct the tiring room (nepathyā). It should have one door leading to the stage through which persons should enter with their face towards [the spectators]. There should also be a second door facing the auditorium (vaṅgatl). The stage [of the square playhouse] should be eight cubits in length and in breadth. It should be furnished with an elevated plinth with plain surface, and its Mattavāraṇi should be made according to the measurement prescribed before (i.e. in case of the oblong type of

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3 The position of these ten pillars and others mentioned afterwards is not clear from the text. Whatever is written on this point in Ag's commentary is equally difficult to understand. Those who are interested in the allegorical view of Ag. may be referred to articles of D. R. Mankad and V. Raghavan (loc. cit.).

92-95 (B.99b-102a, G.96-98). 1 sālavstrī = sāla-bhaṅjīkā (see A. K. Coomaraswamy, 'The Women and tree or sālabha jīkā' in Indian literature in Acta Orientalia, vol. VII. also cf. this author's Yaksas, Part II. p. 11.)

95-100 (B.1026-107 G.99-104). 1 Both the sides are meant. There should be two mattavāraṇis as in the case of an oblong medium, (vīkṛta-madhya) playhouse described before (17, 32-35).
playhouse). The Mattavārānt should be made with four pillars by the side¹ of the plinth [mentioned above]. The stage should be either more elevated than this plinth or equal to it in height. In case of a playhouse of the oblong (vilāṃga) type, it should be higher than the stage, whereas in a playhouse of the square type it should have a height equal to that of the stage. These are the rules according to which a square type playhouse is to be built.

Description of a triangular playhouse

101-104. Now I shall speak about the characteristics of the triangular (trigrama) type of playhouse. By the builders, a playhouse with three corners should be built, and the stage (vaṅgapītha) in it also should be made triangular. In one corner of the playhouse there should be a door, and a second door should be made at the back of the stage (vaṅgapītha). Rules regarding walls and pillars¹ which hold good in case of a playhouse of the square type, will be applicable in case of the triangular type². These are the rules according to which different types of playhouses are to be constructed by the learned. Next I shall describe to you the [propitiatory] Pūjā in this connexion.

Here ends Chapter II of Bharata’s Nātyaśāstra which treats of the Characteristics of a Playhouse.

101-104 (B.108-111, G.104b-108). ¹ It is not clear how the triangular playhouse will have pillars like those of other types.

² No mattavārāṇi has been prescribed in case of the triangular playhouse.
CHAPTER THREE

PUJĀ TO THE GODS OF THE STAGE

Consecration of the playhouse

1-8. In the auspicious playhouse constructed with all the characteristics [mentioned above] cows, and Brahmins muttering [proper Mantras] should be made to dwell for a week. Then the master of the dramatic art who has been initiated [for the purpose] and has put on new cloths, fasted for three days, lived away from his bed-room (lit. the dwelling house), has kept his senses under control and has [thus] become purified, will besprinkle his limbs with water over which purificatory Mantras have been muttered, and consecrate the playhouse. This [consecration] should take place after he has made obeisance to the great god Śiva the lord of all the regions, Brahman who sprung from the lotus, Brahaspati the preceptor of the gods, Viṣṇu, Kārtikeya, Sarasvatt, Laksṇī, Siddhi, Medhā, Smṛti, Mati, Candra (Moon), Sūrya (Sun), Winds, Guardians of all directions, Aśvins, Mṛtra, Agni, and other gods, such as Rudra, Varna¹, Kāla², Kali³, Yama, Niyati, the Sceptre of Yama⁴, Weapons of Viṣṇu⁵, the Lord of the Nāgas (Serpents), the Lord of the birds (Garuḍa), Thunderbolt, Lightning, Seas, Gandharvas, Apsarasas, Sages, Nāṭya-mādīs⁶, Mahāgrāmaṇī (the great leader of Gaṇapās)⁷, Yakṣas, Guhyakas⁸ and the hosts of Bhūtas.

¹ varṇas—No gods called varṇas are to be met with in any other work. They may be taken as deities ruling specially over the four varṇas of people.
² Kāla—There are several legendary heroes (gods, sages and Asuras) of this name, see Vidyalankar, JK. sub voce.
³ Kali—There are many legendary heroes of this name, see JK. sub voce.
⁴ See note 5 below.
⁵ Weapons of Viṣṇu appear as deities in the Act. I of Bhāsa’s Bāla.
⁶ nāṭya-kumārī—Such goddesses are possibly mentioned nowhere else.
⁷ mahāgrāmaṇī—The great leader of Gaṇapās. It is very difficult to accept Ag’s identification of mahāgrāmaṇī with Gaṇapati (mahāgrāmaṇīr gaṇapatiḥ). For in 58 below, occurs the term mahāgaṇeśvara.
9-10. Having made obeisance to these, and other divine sages (devagri), he should with folded palms invoke all the gods to their respective positions, and say, "Ye, holy ones, should take us under your protection during the night, and ye with your followers should offer us assistance in this dramatic performance".

Offering Pūjā to the Jarjara

11-13. Having worshipped [thus] all the gods as well as all the musical instruments (kutapa)\(^1\) he should offer Pūja to the Jarjara\(^2\) for attaining good success at the performance [and pray to it as follows]. "Thou art Indra's weapon killing all the demons; thou hast been fashioned by all the gods, and thou art capable of destroying all the obstacles; bring victory to the king and defeat to his enemies, welfare to cows and Brahmins and progress to dramatic undertakings".

14-15. After proceeding thus according to rules and staying in the playhouse for the night, he (the master of the dramatic art)

\(^{1}\) See below 72-73 note 3. The reading samprayuja in all editions and mss. seems to be wrong. It should be emended as samprapuyja.

\(^{2}\) See 73-81 below.
should begin Pūja as soon as it is morning. This Pūja connected with the stage should take place under the asterism Ādrā (Alpha-Orionis) or Maghā (Regulus) or Yāmyā (Musca) or Pūrvapahlguni (Delta-Leonis) or Pūrvāśādhā (Delta-Sagittarii) or Pūrvabhādra-pādā (Alpha-Pegasi) or Āśleṣā (Hydrae) or Mūla (Lambda-Scorpionis).

16. The stage should be illuminated and the Pūjā of the gods in its connexion should be performed by the master of the dramatic art (aṣṭārya) after he has purified his body, concentrated his mind [to these acts] and initiated himself [to the Pūjā].

Installation of the gods

17. During the concluding moments of the day, which are considered to be hard and full of evils, and are presided over by Bhūtas, one should perform Ācamana\(^1\) and cause the gods to be installed.

18. [Along with these gods] should be [taken] red thread-bangle (pratisarā)\(^1\), the best kind of red sandal, red flowers and red fruits. [With these and] articles such as barley, white mustard, sowned rice, Nāgapuşpa\(^2\) powder and husked saffron (priyaṅgu)\(^2\), the gods should be installed.

The Maṇḍala for installing the gods

20. In this ceremony one should draw in proper place a Maṇḍala\(^3\) according to the manner prescribed.

21. This maṇḍala should be sixteen Taḷas (hasta)\(^2\) square and it should have doors on all its four sides.

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16 (B.17, G.17).
17 (B.18, G.18). \(\text{ācamana—ceremonial rinsing of the mouth by sipping water from the palm of the hand.}
18-20 (B.19-21a, G.19-21a).
\(\text{pratisarā—sūtra-viśirmita granthi-mantah kaikanyaviśčāh, Ag. (l. p. 74).}
\(\text{nāgapurṣpa=the campaka tree (Apte), but Ag. says nāgapurṣpam nāgadantah.}
\(\text{priyaṅgu=saffron, and not the fruit of the priyaṅgu creeper.}
20 (B.21b-G.21b). \(\text{1 See the diagram 1.}
21 (B.22-G.22). \(\text{1 hasta in this passage is to be interpreted as}
22. In its middle should be drawn two lines vertically and horizontally (i.e. parallel to the sides), and in the apartments made by these lines, should be installed the different gods.

23-30. In the middle of this (maṇḍala), should be put Brahman who has lotus as his seat. Then one should first of all put in the east Śiva with his host of Bhūtas, Nārāyaṇa (Viṣṇu), Indra, Skanda (Kārtikeya), Śūrya, Aśvins, Candra, Sarasvati, Lakṣmi, Śraddhā and Medhā, in the south-east Agni, Svāhā, Viśvedevas, Gandharvas, Rudras and Ṛsis, in the south Yama, Mitra with his followers, Pīrās, Piśācas, Uragas and Guhyakas, in the south-west the Rākṣasas and all the Bhūtas, in the west the Seas and Varuṇa, in the north-west the Seven Winds and Garuḍa with other birds, in the north Kuvera, Mothers of the Nātya, Yaksas with their followers, in the north-east leaders of Gaṇas such as Nandin, Brahmarṣis and the host of Bhūtas in their proper places.

31. And [in the eastern] pillar should be placed Sanatkumāra, in the southern one Dakṣa, in the northern one Grāmaṇi (lit. leader of Gaṇas) and in the western one Skanda (Kārtikeya).

32. According to this rule all the gods in their [proper] form and colour should be placed in their respective positions.

Hasta-śūl or śūla i.e. the interval between the tips of the thumb and the middle-finger stretched in opposite directions. [SR. VII. 1046. Otherwise it will be impossible to accommodate the maṇḍala on the stage which is eight cubits wide (See Nś. II. 33-35). The ancient commentators like Śaṅkuka and others pointed out how absurd it would be to take hasta in the passage in the sense of cubit. (see Ag. I. p. 75).] 22 (B.23. G.23).

23.30 (B.24-31, G.24-31). 1 According to Ag. a lotus is to be described in the centre of maṇḍala. 2 For the seven winds see the Vāmanas (see Vidyalankar, J.K. sub voce).

31 (B.32, G.32). 1 Sanatkumāra—one of the great rṣis, and a son of Brahman.

1 Dakṣa—one of the lords of the creation (prajugpati), son of Prajetas. There were other Dakṣas besides. See Vidyalankar, J.K. sub voce.

2 See above 1-8 note 7.
Offering Pūjā to the gods

33. After they have been installed with regular ceremony in suitable places they should be worshipped in a fitting manner.

34. Gods [in general] should be given white\(^1\) garlands and unguents, while Gandharvas, Agni and Sūrya should be given garlands and unguents of red\(^2\) colour.

35. After being treated [thus] in due order and manner they should be worshipped according to rules with suitable offerings.

36-39. [Offerings suitable to different gods and goddesses are as follows]: Brahman Madhuparka\(^3\), Sarasvatt Pāyasa\(^2\), gods like Śiva, Viṣṇu, and Indra sweetmeats. Agni rice cooked with ghee, Candra and Sūrya rice cooked with molasses, Viśvedevas, Gandharvas and sages honey and Pāyasa, Yama and Mitra cakes and sweetmeats, Pitṛs, Piśācas and Uragas ghee and milk, host of Bhūtas rice cooked with meat, wines of different kinds and grams covered with thick milk.

Consecration of the Mattavāraṇī

40-44. Similar shall be the rules regarding the Pūjā in connexion with the Mattavāraṇī. [Offerings to be made to different gods and demigods are as follows]: Rākṣasas half-cooked meat, Dānavas wine and meat, the remaining gods cake and Utkarika\(^3\) and boiled rice, gods of seas and rivers fish and cakes, Varuṇa ghee and Pāyasa; Sages various roots and fruits, the wind god and birds different edible stuff (lit. bhākṣya and bhājiya), Mothers* of the

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33 (B.34, G.34).

34 (B.35, G.35). \(^1\)‘White’ here seems to be the symbol of purity and good grace.

\(^2\)‘Red’ here seems to be the symbol of energy.

35 (B. 35, G.36).


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\(^3\) pāyasa—see above II. 41-42 note 3.

40-44. (B.41 45, G.41-45). \(^1\) See above.

\(^3\) utkarika—a kind of sweetmeat.

* These goddesses seem to have been ignored by the Purānas.
Nāṭya, and Kuvera with his followers eatables including cakes, and Locikaśa.

45. These different kinds of foodstuffs should be offered to them and the Mantras to be uttered at the time of making offering to different gods will be as follows:—

46. (The Mantra for Brahmā) O the god of gods, the most lordly one, the lotus-born one, the grand-father (of the worlds) accept this my offering consecrated by the Mantra.

47. (For Śiva) O the god of gods, the great god, the lord of Gaṇas and the killer of Tripura, accept this my etc.

48. (For Viṣṇu) O Nārāyana, Padmanābha, the best of the gods, with unrestrained movement, accept this my etc.

49. (For Indra) O Purandara, the lord of gods, the thunder bearer, the maker of the hundred exploits, accept this my etc.

50. (For Skanda) O Skanda the leader of the celestial army, the blessed one, the dear son of Śiva, O the six-mouthed one, accept this my etc.

51. (For Sarasvatī) O the goddess of the gods, the very blessed one, the dear wife of Hari, accept this my etc.

52 (For goddesses Lākṣmi, Siddhi, Mātī, Medhā) O Lākṣmi, Siddhi, Mātī and Medhā, ye who are honoured by all the worlds, accept this my etc.

53. (For Mārutas) O Mārutas, you who know the might of all the creatures and are the life of all the world, accept this my etc.

54. (For Rākṣasas) O the great Rākṣasas, the great-souled

locika—This has been read in ms. as lociṇa, ṭopiṇa, lepiṇa. The word seems to be connected with the NIA. luci, loci, from elociṇa, elociṇa.

45 (B.46, G.46) 46 (B.47, G.47).
53 (B.56, G.53).
ones, the sons of Pulastya, born of different causes, accept this my etc.

55. (For Agni) O Agni, the mouth of the gods, the best of the gods, the smoke-banneered one, the eater of things offered in sacrifice, accept this my offering given with love.

56. (For Candra) O Soma, the lord of all the planets, the king of the twice-born ones, the favourite of the world, accept this my etc.

57. (For Sūrya) O the maker of day, the mass of heat, the best among the planets, accept this my etc.

58. (For lords of Gaṇas such as, Nandīvara) O the great lord of Gaṇas, among whom Nandīvara is the foremost, accept this my etc.

59. (For Pitr) I bow to all the Pitr, do ye accept my offering. (For Bhūtas) I always bow to all the Bhūtas who may have a liking for offerings.

60a. (For Kāmapāla) O Kāmapāla, I always bow to thee to whom this offering is made.

60-61. (For Gandharvas) O Gandharvas, amongst whom Nārada, Tumburu and Viśvāvasu are the foremost, accept this my best offering.

61-62. (For Yama and Mitra) O Yama and Mitra, the gods who are adored by all the worlds, accept this my etc.

62-63. (For Nāgas) I bow to all the Pannagas in the nether region, who are devourers of wind, give me success in dramatic production after I have worshipped you.

63-64. (For Varuṇa) O Varuṇa, you who are the lord of all waters and have the swan as your mount, be pleased along with the seas and rivers, after I have worshipped you all.

59 (T.61, G.60a). 1 G. puts one hemistich after 60a without numbering it. 60a (B.62a, G.60b). 60-61 (B.62b-63a, G.61).
63-64 (B.65b-65a, G.64).
64-65. (For Garuḍa) O the son of Vinatā, the high-souled one, the lord, the king of all the birds, accept this my etc.

61-66. (For Kuvera) O the superintendent of [all] wealth, the king of Yakṣas, the guardian of the world, the lord of riches, ye along with Guhyakas and Yakṣas accept this my etc.

66-67. (For mothers of the Nāṭya) O mothers of the Nāṭya such as Brahmī and others, ye be happy and pleased to accept my offering.

67-68. (For others) O weapons of Rudra, ye accept my offerings. O weapons of Viṣṇu, ye too accept [things given by me] out of devotion for Viṣṇu.

68-69. O Yama, the Fate, the dispenser of death to all creatures and the end of all actions, accept my offerings.

69-70. Ye other gods who are occupying the Mattavāraṇī, accept this my etc.

70-71. To all other gods and Gandharvas too who occupy the heavens, the earth, the middle region and the ten directions, these offerings are made (lit. let these be accepted by them).

71-72. Then a [earthen] jar1 full of water with a garland of leaves in its front, should be placed in the middle of the stage, and a piece of gold should be put into it.

72-73. All the musical instruments covered with cloth should be worshipped with [sweet] scent, flowers, garlands, incense and various eatables hard and soft.1

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64-65  B.66b-67a, G.65).
66-67  (B.66b-69a, G.67).
68-69  (B.70b-71a, G.69).
70-71  (B.72b-73a, G.71).
71-72  (B.73b-74a, G.72). 1 For the significance of this jar see below 87-89.
72-73  (B.74b-75a, G.76). 1 This passage with some minor variation has been repeated in B. and G. But this is out of place there. For the order in which musical instruments (kulepa) and the Jarjara should be worshipped see 11-13 above.
Consecration of the Jarjara

73-74. Having worshipped all the gods in due order, and offering Puja to the Jarjara [in the following manner] one should have the obstacles removed.

74-76. [One should fasten a piece of] white cloth at the top [of the Jarjara], blue cloth at the Raudra joint, yellow cloth at the Visnu joint, red cloth at the Skanda joint, and variegated cloth at the lowest joint\(^1\). And garlands, incense and unguents are to be offered to it (the Jarjara) in a fitting manner.

76-77. Having observed all these rites with incense, garlands and unguents one should consecrate\(^1\) the Jarjara with the following Mantra:

77-78. "For putting off obstacles thou hast been made very strong, and as hard as adamantine, by gods such as Brahman."

78-79. Let Brahman with all other gods protect thy topmost part, Hara (Siva) the second part, Janardana (Visnu) the third part, Kumara (Kartikeya) the fourth part, and the great Pannagas the fifth part.

80-81. Let all the gods protect thee, and be thou blessed. Thou, the killer of foes, hast been born under Abhijit (Vega), the best of the asterisms. Bring victory and prosperity to the king!"

Homa or pouring ghee into sacrificial fire

81-82. After the Jarjara has thus been worshipped and all offerings have been made to it, one should with appropriate Mantras perform Homa and pour (ghee) into the sacrificial fire.

82-83. After finishing the Homa he should with the fire lighted [in the place of sacrifice] do the cleaning work (?) which is to enhance the brilliance of the king as well as of the female dancers.

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\(^1\) For identifying the joints see 78-79 below.
83-84. After having illuminated the king and the dancers together with the musical instruments one should sprinkle them again with water sanctified by the Mantra, and say to them:

84-85. "You are born in noble families and adorned with multitudes of qualities, let whatever you have acquired by virtue of birth, be perpetually yours."

85-86. After saying these words for the happiness of the king, the wise man should utter the Benediction for the success of the dramatic production.

86-87. [The Benediction]: Let mothers such as Sarasvati, Dhṛti, Medhā, Hṛt, Śrī, Lakṣmī, and Smṛti protect you and give you success.

Breaking the Jar

87-88. Then after performing Homa according to rules with ghee and the proper Mantra the master of dramatic art should carefully break the jar.

88-89. In case the jar remains unbroken the king (lit. the master) will have a cause of fear from enemies; but when it is broken his enemies will meet with their destruction.

Illumination of the stage

89-90. After the breaking of the jar, the master of the dramatic art should illuminate the auditorium (raṅga) with a lighted lamp.

90-91. Noisily, that is, with roaring, snapping of fingers, jumping and running about, he should cover the auditorium with that lighted lamp [in his hand].

91-92. Then a fight should be caused to be made [on the

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See 23-30 above.

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1 These are the seven Nātya-mātrkās.

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1 dundubhi—a kind of drum.
PUJA TO THE GODS OF THE STAGE

...in accompaniment with the sound of all the musical instruments such as conch-shell, Dundubhi¹, Mrdaṅga² and Paṇava³.

92-93. If the bleeding wounds [resulting from the fight] will be bright and wide, that will be a [good] omen indicating success.

Good results of consecrating the stage

- 93-94. If the stage is properly consecrated it will bring good luck to the king (lit. the master) and to people young and old of the city as well as of the country.

94-95. But when the auditorium is not consecrated in proper manner it will be indifferently held by gods, and there will be an end of the dramatic spectacle, and it will likewise bring evil to the king.

95-96. He who willfully transgresses these rules [of consecration of the stage] and practises [the dramatic art], will soon sustain loss and will be reborn as an animal of lower order.

96-97. Offering worship to the gods of the stage is as meritorious as a [Vedic] sacrifice. No dramatic performance should be made without first worshipping the deities presiding over the stage. When worshipped, they (these gods-) will bring you worship, and honoured they will bring you honour. Hence one should by all efforts offer Pūjā to the gods of the stage.

Evils following non-consecration of the stage

98-99. Never will fire fanned by violent wind burn things so quickly, as defective rites will burn quickly [the master of the dramatic art].

99-100. So the stage should be worshipped by the master of the dramatic art who is purified, disciplined and proficient in

¹ mrdaṅga—a kind of earthen drum.
² paṇava—a kind of drum.

93-94 (B.36b-97a, G.94) 94-95 (B.37b-98a, G.95).
95-96 (B.36b-99a, G.96) 96-98 (B.37b-101a, G.97-98).
98-99 (B.101b-102a, G.99) 99-100 (B.102b-103a, G.100).
the rules of the art and initiated into the practice of it and has quiet of mind.

100-101. He who with an agitated mind places his offering in a wrong place, is liable to expiation like one who pours ghee into the sacrificial fire without proper Mantras. This is the procedure prescribed for worshipping the gods of the stage. It should be followed by producers [of plays] in holding a theatrical show in a newly built playhouse.

Here ends Chapter III of Bharata's Natyasastra, which treats of Pujā to the gods of the stage.

100-101 (B.103b-104a, G.101-102).
CHAPTER FOUR
DESCRIPTION OF THE CLASS DANCE

Brahman writes the first play and gets this performed.

1. After having worshipped [the gods presiding over the stage] I said to Brahman, "Tell me quickly, O the mighty one, which play should be performed?"

2. [In reply] I was told by the Lord, "Perform the Amṛta-maṇthan (the Churning of the Ocean)¹ which is capable of stimulating efforts and of giving pleasure to gods.

3. I have composed this Samavakāra² which is conducive to [the performance of] duties (dharma), to [the fulfillment of] desire (kāma) as well as [to the earning] wealth (artha)."

4. When this Samavakāra was performed, gods and demons were delighted to witness actions and ideas [familiar to them].

5. Now, in course of time Brahman (lit. the lotus-born one) said to me, "We shall present today the play before the great-souled Śiva (lit. the three-eyed one)"

6-7. Then on reaching along with other gods the abode of Śiva (lit. the bull-banneed one) Brahman paid him respects and said, "O the best of the gods, please do me the favour of hearing and seeing the Samavakāra which has been composed by me."

8. "I shall enjoy it," said the lord of gods in reply. Then Brahman asked me to get ready [for the performance].

9-10. "O, the best of the Brahmans, after the Preliminaries connected with the performance had been completed this

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1 (B.G. same)


3 (B.G. same). ¹ See NS. XX. 69 ff.

4 (B.G. same). 5 (B.G. same). 6-7 (B.G. same).

8 (B.G. same). 9-10 (B.G. same).
(Samavakāra named the Amṛtamathana) as well as a Dhima¹ named the Tripuradāha (the Burning of Tripura) was performed in the Himalayan region which consisted of many hills and in which there were many Bhūtas, Gaṇas² and beautiful caves and waterfalls³.

11. Then all the [Bhūtas] and Gaṇas were pleased to see actions and ideas familiar to them, and Śiva too was pleased and said to Brahmān :

12. “O the high-souled one, this drama (nātya) which is conducive to fame, welfare, merit and intellect, has been well-conceived by you.

13-14. Now in the evening, while performing it, I remembered that dance made beautiful by Ángahāras¹ consisting of different Karaṇas². You may utilize these in the Preliminaries (pūrvarūga) of a play.

Two kinds of Preliminaries

14-16. In the application of the Vardhamānaka¹, the Ásārita², the Gita³ and the Mahāgīta you will depict properly the ideas [by means of dance movements]; and the Preliminaries which you have [just] performed are, called “pure” (suddha). [But] when

¹ Dhima—one of the plays of the major type; for its characteristics see Nā. XX. 84 ff.
² Tripuradāha—Śiva killed an Asura (demon) named Tripura by burning him with one of his fiery arrows. Hence he is called Tripurāntaka or Tripurārā. This legend occurs in the Varāha P. See J.K. sub voce.
³ B.G. read bāhucaṭartrumākṣira instead of bāhucaṭadāyudānākṣira.

11 (B.G. same). 12 (B.G. same).

13-14 (B.G. same). ¹ Angahāra—major dance figures which depend on minor dance figures (karaṇas) The word means 'movement of limbs' Ag. (I. p. 91) explains it as मकला इशानारे या संधि निर्धारित्वत्सः शक्ति शक्तिविभागः पिनानोऽविभागः.

² See below 29-30 note 1. For details about the Angahāras see below 16 ff, 72 ff.

² See Nā. V. 21 note 1.
³ See Nā. V. 60-69 note 8.
these dances will be added to them (pure Preliminaries) they will be called "mixed" (citra).

The Aṅgahāras

16-17. To these words of Śiva Brahman said in reply, "O the best of the gods, tell us about the use of the Aṅgahāras."

17-18. Then Śiva (lit. lord of the world) called Taṇḍu and said, "Speak to Bharata about the use of the Aṅgahāras."

18-19. And by Taṇḍu I was told the use of the Aṅgahāras. I shall now speak of them as well as of the various Karaṇas and Recakas.

19-27. The thirtytwo Aṅgahāras are as follows :—Sthira-hasta, Paryastaka, Śucviddha, Apaviddha, Ākṣiptaka, Udghaṭita, Viśkambha, Aparaṁjita, Viśkambhāpasṛta, Māttākṛṣṇa, Svastikarecita, Pārśvasvastika, Vṛṣikā, Bhrāmara, Māttākhaliṇaka, Madvilaśita, Gaṇatimāṇḍala, Paricchinna, Parivṛttarecita, Vaiśākharecita, Parāṅratta, Alātaka, Pārśvāccheda, Vidyudhbrānta, Uddhṛtaka, Āṭṭha, Recita, Ācchurita, Ākṣiptarecita, Sambhrānta, Upasarpita, Ardhanikuttaka.

Uses of the Aṅgahāras

28-29. I shall now speak about their performance dependent on the Karaṇas. [And besides this] "O the best of the Brahmans, I shall tell you about the movements of hands and feet that are proper to the Aṅgahāras.

The Karaṇas

29-30. All the Aṅgahāras consist of Karaṇas; hence I shall mention the names of the latter as well as their descriptions.
30-34. The combined [movement of] hands and feet in dance is called the Kāraṇa: Two Kāraṇas will make one Māṭkā, and two, three, or four Māṭkās will make up one Aṅgahāra. Three Kāraṇas will make a Kalāpaka, four a Śaṇḍaka, and five a Saṃghātaka. Thus, the Aṅgahāras consist of six, seven, eight or nine Kāraṇas. I shall now speak of the hand and feet movements making up these (Kāraṇas).


56. Foot movements which have been prescribed for

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30-34 (B. same, G. 30-33). 'Saṇḍaka'—B.G. read maṇḍaka.
34-55 (B. 34-55a, 56a, G. 34-54)
56 (B. 59, G. 167).
the exercise of Sthānas\(^1\) and Cāris\(^2\), will apply also to these Karaṇas\(^3\).

57. And application of the Nṛttta-hastas\(^1\) which have been prescribed for dance is generally implied in the Karaṇas.

58. The Sthānas, the Cāris and the Nṛttta-hastas mentioned [before] are known as the Mātrkās the variations of which are called the Karaṇas.

59. I shall treat the Cāris suitable for [representing] fight at the time of discussing the foot movements. The master [of dramatic art] should apply them on any occasion according to his histrionic talents.

60. In the Karaṇa the left hand should generally be held on the breast, and the right hand is to follow the [right] foot.

61. Listen [now] about the movement of hands and feet in dance in relation to that of hip, sides, thigh as well as to breast, back and belly\(^1\).

Definition of the Karaṇas.

62. Talapuṣpa-puṭa—Puṣpa-puṭa hand held on the left side, the foot is Agratulāsānācara, the side is Sannata (Nata)\(^4\).

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\(^1\) See NŚ. XI. 49 ff.
\(^2\) See NŚ. XI. 2 ff.
\(^3\) B.G. read one hemistich more before 56a. It does not occur in some ms. Ag. records this fact. Though these 108 Karaṇas constitute general dance, which is sometimes interpolated in the acting to fill up its gaps, they (karaṇas) may be also used to embellish the movement of limbs in fights of any kind. Ag. (I. p. 96) says शमिनय श्रृंग हस्तनिर्माणादित्वादि विद्वानादि तत् भ्रंशने, शब्दार्थार्थिनि तत् प्रलोक्ये; besides this he says tanugatisthidisammilite karaṇam (I. p. 97)
57 (B.171, G.56a, 168).  
58 (B.173, G.170).  
59 (B.56b-57a, G.56).
60 (B.57a-58a or 172, G.169).
61 (B. 58b-59a, G.37).  
62 (B.61, G.59)  
\(^1\) For Nṛttta-hastas see NŚ. IX. 177 ff.
\(^1\) For B.60 (G.58) omitted see NŚ. XI. 90-91.
\(^1\) For the sake of convenience constituent parts of the karaṇas have been separately mentioned without putting them in a cumbersome sentence. This method has been followed by A.K. Coomar- swamy in MG. As the definitions of these parts can be easily traced through the index they have not been referred to in the notes.
63. Vartita—Vyavrīta (= Vyavartita) and Parivartita hands bent at the wrist, then these hands placed on thighs.

64. Valitorn—Śuktendra hands to make Vyavartita and Parivartita K., and thighs are Valita.

65. Apavidha—the (right) hand with Śuktundra gesture to fall on the (right) thigh, the left hand held on the breast.

66. Samanakha—the two Samanakha feet touching each other, two hands hanging down, and the body in natural pose.

67. Līna—the two Patāka hands held together in Añjali pose on the breast, the neck held high, and the shoulder bent.

68. Svastikarecita—two hands with Recita and Āvidhā gesture held together in the form of a Svastika, then separated and held on the hip.

69. Maṇḍalasvastika—two hands moved to unite in the Svastika gesture with their palms turned upwards in a similar manner, and the body in the Maṇḍala Sthāna (posture).

70. Nikūṭaka—each of the hands to be moved up and down alternately between the head and another arm, and the legs also moved in a similar manner.

71. Ardhanikūṭaka—hands with Alapallava gesture bent towards shoulders, and legs moved up and down:

72. Katicchinna—the hip serially in the Chinna pose, two Pallava hands held alternately and repeatedly on the head.

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63 (B.62, G.60) 64 (B.63, G.61) 65 (B.65, G.62)
66 (B.65, G.63). 1 samanakha feet has nowhere else been mentioned in the N Ś. 67 B.66, G.64.
70 (B.69, G.67). 1 nikūṭaka=nikulana. Ag. (I. p. 103) quotes the definition of nikulana from Kohala as follows: unnamanam vinamanam syād aṅgasya nikulānam.
71 (B.70 G.68). 1 For kuṅcita BG. read aṅcita. But Ag. (I. p. 204) read kuṅcita and means by this word the alapallavā gesture.
72 (B.71, G.69).
73. Ardharecita—hand with Śucmukha1 gesture to move freely, feet to move alternately up and down, side in Sannata (i.e. Nata) pose.

74. Vakṣahsvastikā—two legs on each other in the form of a Svastika, the two Recita hands brought together in a similar manner on the breast which is bent (nikuṇḍcita).

75. Unmatta—feet to be Aṅcita and hands to be Recita.

76. Svastika—hands and feet respectively held together in the Svastika form.

77. Prṣṭhasvastikā—two arms after being thrown up and down coming together as a Svastika, two feet also to come together as a Svastika with Apakrānta and Ardhasūc Cārīs.

78. Dikṣvastikā—turning sideways and towards the front in course of a single (lit. connected) movement, and forming Svastika with hands and feet.

79. Alāta—after making Alāta Cārī1 taking down hand from [the level of] the shoulder8, then making Urdbhajānu Cārī8.

80. Kaṭisama—feet to be separated, after the Svastika Karaṇa, of the two hands one to be placed at the navel and the other at the hip, and the sides in the Udvāhita pose.

81. Āksiptarecita—the left hand on the heart, the right hand Recita and thrown up and sideways, and then the two hands to be Recita with Apaviddha (Āviddhaka) gestures.

82. Vikṣiptāksiptaka—hands and feet first thrown up, then again thrown down.

83. Ardhasvastikā—the two feet to make the Svastika, the
right hand making the Karihasta gesture, and the left one lying on the breast.

84. Añcita—in the Ardhasvastika the Karihasta to be alternately in Vyavartita (Vyavṛṭṭa) and Parivartita movement, and then bent upon the tip of the nose.

85. Bhujangaratāsita—the Kuñcita feet to be thrown up, the thighs to have an oblique Nivartana (Nīvṛṭṭa) movement, the hip and the thigh also to have the same movement.

86. Urdhvañām—a Kuñcita foot to be thrown up, and the knee to be held up (lit. stretched) on a level with the breast, and the two hands to be in harmony with the dance.

87. Nikuñcita—feet to be moved as in the Vṛścika K., two hands to be bent at the sides, the right hand to be held at the tip of the nose.

88. Matalli—making a whirling movement while throwing back the two feet (left and right), and moving hands in the Udveṣṭita and Aparaviddha movement.

89. Ardhamatalli—feet to be drawn away from the position in the Skhalita K., left hand Recita, and afterwards to be put on the hip.

90. Recitanikūṭṭita—the right hand to be Recita, left foot Udghaṭṭita (= Nikuṭṭita), and the left hand with Dolā gesture.

84 (B.84, G.81).

85 (B.84, G.82). 1 For nivartayet, B. G. read nivartayet, and for nivrṛṭtam B. vrṛṭtamu and G. vrvrattu. 86 (B.86, G.83).

87 (B.87, G.84). 1 For vṛścika karaṇa, B.G. read vṛścika carana. But NŚ, does not know any carana or cāri of this name, while a K. of this name occurs, and one karaṇa is very often used to define another karaṇa; see texts for 84 above, 103 and 107 below. In all these cases some may read karaṇa instead of carana.

88 (B.88, G.85).

89 (B.89, G.86). 1 skhalitāpasyaṭam piḍān feet drawn away from the position of the skhalita K.

90 (B.90, G.87). 1 According to Ag. udghaṭṭita—nikūṭṭita for which see above 76 note.
91. Pādapaviddhaka—the Kaṭakāmukha hands with their back against the navel, and feet to be in Sūci and [then] the Apakṛanta Cāri

92. Valita—hands to be Apaviddha, feet to be in Sūci Cāri; Trika turned round [in the Bhramari Cāri].

93. Ghūrpita—the left hand in Valita and moved round, the right hand with Dolā gesture, and the two feet to be drawn away from each other from the Svastika position.

94. Lalita—the left hand with Karibasta gesture, the right one to be again turned aside (Apavartita), two feet to be moved up and down.

95. Danḍapakṣa—observing Urdhivajānu Cāri, Latā hands to be placed on the knee.

96. Bhujāṅgastastarecita—the feet to be in Bhujāṅgatatra Cāri, the two hands to be Recita and moved to the left side.

97. Nūpura—the Trika to be gracefully turned round, [in the Bhramari Cāri] the two hands to show respectively Latā and Recita gestures, and the Nūpurapāda Cāri with the feet.

98. Vaiśākharecita—hands and feet to be Recita, so the hip and the neck, and the entire body in Vaiśākha Sthāna (posture).

99. Bhramaraka—Svastika feet in Āskipta Cāri, hands in Udveśṭita movement, and Trika¹ turned round [in the Bhramari Cāri].

100. Catura—the left hand with Aṅcita, (i.e. Alapallava)¹ gesture, the right hand is with Catura gesture, the right feet in Kuṭṭita (i.e. Udghaṭṭita) pose.

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1 (B.91, G.89).
2 (B.92, G.89).
92 (B.93, G.90).¹ For valita. BG read partita.
94 (B.94, G.91).¹ See NŚ. 1X. 191.
95 (B.95, G.92).
96 (B.96, G.93).
97 (B.97, G.94).
98 (B.98, G.95).
99 (B.99, G.96).¹ Trika used here and many times afterwards means the trikāsthi (sacrum) the lowest point in the vertibral column where the two other bones of the legs meet.
100 (B.100, G.97).¹ This is Ag’s interpretation of Aṅcita.

² This is Ag’s interpretation.
101. Bhujangāṅcita—the feet in Bhujangatṛṣita Cārī, the right hand Recita, the left hand with Latā gesture.

102. Daṇḍakarecita—hands and feet to be freely thrown about on all sides like a staff (daṇḍa), and the same hands and feet to be Recita afterwards.

103. Vṛśčikakutṭīta—assuming the Vṛśčika K. and the hands with Nikuṭṭīta movement.¹

104. Katiḥkṛta— the Sūcu Cārī, the right hand with the Apaviddha (Āviddha) gesture and the hip to be moved round.

105. Latāvṛśčika—a foot to be Aṅcita and turned backwards, and the left hand to be with Latā gesture its palm and fingers bent and turned upwards.

106. Chinna—the Alapadma hand to be held on the hip which in Chinna pose, the body in the Vaiśakha Sthāna (posture).

107. Vṛśčikarecita—assuming the Vṛśčika K., the two hands in the form of a Svastika gradually to be Recita and to show Viprakirṇa gesture.

108. Vṛśčika—the two hands bent and held over the shoulders, and a leg bent and turned towards the back.¹

109. Vyamsita—assuming Āṅgka Sthāna, the two hands to be Recita and held on the breast and afterwards moved up and down with Viprakirṇa gesture.

110. Pārsvanikutṭīka—Svastika hands to be held on one side, and the feet to be Nikuṭṭīta.¹

111 Lalatatalaka—after assuming the Vṛśčika K. a mark (tilaka) in the forehead to be made with a great toe.

112. Krantiṣka—bending a Kuṇcita leg behind the back, the Atikṛṣṭa Cārī, then the two hands to be thrown down.

¹ See above 70 note.
113. Kuñcita—a leg to be first Añcita and left hand to be held on the left side with its palm upwards.

114. Cakramaṇḍala—the inner Apaviddha (Aḍḍitā) Čārī with the body bent and held down between the two arms hanging straight.

115. Uromaṇḍala—two feet drawn away from the Svastika position and used in Apaviddha (Aḍḍitā) Čārī and hands in Urōmaṇḍala gesture.

116. Āksipta—hands and feet to be thrown about swiftly in this Karapa.

117. Talavilasita—foot with the toe and the sole turned upwards and held high on the side, and the palm of hands bent.

118. Argala—feet stretched backwards and kept two Tālas and a half apart, and hands moved in conformity with these.

119. Viksipta—hands and feet to be thrown backwards or sideways in the same way.

120. Āvarta—the Kuñcita feet put forward and the two hands moved swiftly to besfit the dance.

121. Dolapāda—the Kuñcita feet thrown up, and two hands swinging from side to side in a manner besfitting the dance.

122. Nivṛttta—hands and feet first thrown out, and the Trika to be turned round and the two hands to be Recita.

123. Vinivṛttta—observing the Sūci Čārī, the Trika to be turned round and hands to be Recita.

124. Pārśvakṛnta—observing the Pārśvakṛnta Čārī, throwing out hands towards the front, and moving them in a manner besfitting the dance.

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113 (B.113, G.110).
114 (B.114, G.111). 1 According to Ag. apa·viddha = aḍḍitā cārī for which see NŚ. XI. 22.
115 (B.115, G.112).
116 (B.116, G.113).
117 (B.117, G.114).
118 (B.118, G.115).
119 (B.119, G.116).
120 (B.120, G.117).
121 (B.121, G.118).
122 (B.122, G.119). 1 For nivṛttta, B. reads nivṛttta.
123 (B.123, O.120).
124 (B.124, O.121).
125. Niśumbhīta—a foot bent towards the back, the breast raised high, and the hand held at the centre of the forehead (tilaka).  
126. Vidyuddhārāṇa—foot turned backwards and the two hands in the Maṇḍalāvīddha gesture stretched very close to the head.  
127. Atikrānta—observing the Atikrānta Cārī, the two hands stretched forward in a manner befitting the dance.  
128. Vivartitaka—hands and feet to be thrown out, the Trika to be turned round and hands to be Recita  
129. Gaṇakṛṣṭita—the left hand bent and brought near the [left] ear, and the right hand in Latā gesture and the feet Dolāpāda Cārī.  
130. Talasaṃśphoṭita—a foot to be swiftly lifted up and put forward, the two hands showing Talasaṃśphoṭita gesture.  
131. Gaṇḍalaputaka—the two feet to be stretched backwards and the two hands—right and left—to be respectively with Latā and Recita gestures, and the breast raised up.  
132. Gaṇḍasūcī—the feet to be in Sūcī position, the side to be Unnata, one hand to be on the breast and the other to bend and touch the cheek.  
133. Parivṛttita—the hands raised in Apaveśṭita gesture, the feet in Śucī position, the Trika is turned round (in the Bhramari Cārī).  
134. Pāśvajānu—one foot in Sama position and the opposite thigh raised, and one Muṣṭi hand on the breast.  
135. Grīhrāvalinaka—one foot stretched backwards and one knee slightly bent and the two arms outstretched.

125 (B.125, G.122).  1 Ag. interprets differently.  
126 (B.126, G.123).  1 Ag. interprets differently.  
130 (B.130, G.127).  1 Ag. interprets the passage, differently.  
136. Sannata—after jumping, the two feet are to be put forward in Svastika form and the two hands to show Sannata (i.e. Dolā) gesture.

137. Sūcit—a Kuṇḍita foot to be raised and put forward on the ground, and the two hands to be in harmony with the performance.

138. Ardhasūcit—the Alapadma hand is held on the head, the right foot is in Sūcit (karaṇa) position.

139. Sūcīviddhā—one foot of Sūcī Karaṇa being put on the heel of another foot, the two hands to be respectively put on the waist and the breast.

140. Apakrānta—after making the Valita thigh, Apakrānta Cārī is to be performed, the two hands to be moved in harmony with the performance.

141. Mayūralalita—after assuming the Vṛścika K. two hands to be Recita, and the Trika to be turned round [in the Bhramari Cārī].

142. Sarpita—the two feet to be moved from the Aṇcita position and the head with Parivāhita gesture, and the two hands are Recita.

143. Daṇḍapāda—after the Nūpura Cārī, Daṇḍapāda Cārī should be observed and the āviddhā (vaktra) hand should be shown quickly.

144. Hariṇapluta—after observing the Atikrānta Cārī one jumps and stops, and then one of the shanks are bent and thrown up.

145. Prǎkhollitaka—after observing the Dolapāda Cārī one is to jump and let the Trika turn round [in the Bhramari Cārī and come at rest].

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136 (B.136, G.133). 1 According to Ag. Sannata = Dolāhasta.
137 (B.137, G.134).
140 (B.140, G.137).
142 (B.142, G.139).
145 (B.145, G.142). 1 Defined nowhere in NŚ.
146. Nitamba—arms to be first thrown up and hands to have their fingers pointing upwards and the Baddhā Cārī to be observed.

147. Skhalita—after observing Dolāpāda Cārī, hands with Recita gesture to be turned round in harmony with this.

148. Krihasta—the left hand is to be placed on the breast, the palm of the other hand to be made Prodveṣṭālala, the feet to be Añcita.

149. Prasarpitaka—one hand to be Recita and the other with Latā gesture, and feet to be Saṃsarpitālala (= Talasañcara).

150. Simhavikriḍita—after observing the Alāta Cārī one is to move swiftly and hands to follow the feet.

151. Simhākarṣita—one foot to be stretched backwards and hands to be bent and turned round in the front and again to be bent.

152. Udvrīṭta—hands, feet and the entire body to be moved violently (lit. thrown up) and then Udvrīṭta Cārī to be observed.

153. Upasṛtaka—observing Akṣipta Cārī and hands in harmony with this Cārī.

154. Talasamghaṭṭita—observe the Dolāpāda Cārī two palms will clash with each other and the left hand to be Recita.

155. Janita—one hand to be on the breasti, the other hanging loosely and observing Talāgrasamasthita (Janita) Cārī.

156. Avahitthaka—after observing Janita K. raising hands with fingers spread out and then letting them fall slowly.

157. Niveṣa—the two hands will be on the breast which should be Nirbhngma and the dancer should assume Maṇḍala Sthāna (posture).

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158. Elakākridita—jumping with Talasaṅcara¹ feet and coming to the ground with the body bent and turned.

159. Urūdvṛtta—a hand made Āvara (Vyavartita) and then bent and placed on the thigh, shanks made āñcita and Udvṛtta.

160. Madaskhalitaka—two hands hanging down, the head assuming the Parivāhita gesture, the right and the left feet to be turned round in Āviddha Čārī.

• 161. Viṣṇukrānta—a foot stretched forward and bent as if on the point of walking, and hands to be Recita.

162. Śambhrānta—a hand with Āvarita (Vyavartita) movement placed on the thigh which is made Āviddha.¹

163. Viṣṇakambha—a hand to be Apavidda,¹ Śuc Čārī, foot to be made Nikuṭṭita and the left hand on the breast.

164. Udghaṭṭa—feet to in Udghaṭṭita¹ movements and hands in Talasamghaṭṭita movement² are to be placed on two sides.

165. Vṛśabhakrīḍita—after observing the Alāta Čārī two hands to be made Recita, and afterwards these should to be made Kuñcita and Añcita.

166. Lolita—hands on the two sides to be Recita and Añcita, and the head Lolita and Vartiţa.

167. Nagāpasarpita—to draw back feet from Svastika position and the head to be Parivāhita and hand to be Recita.

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¹ Same as agratalasaṅcara, see NŚ. X. 46.
² Defined nowhere in NŚ.
168. Śakaṭāśya—beginning with body at rest, advancing with a Talasaṅcarā foot and making the breast Udvaḥita.

169. Gaṅgāvataraṇa—foot with the toes and the sole turned upwards, hands showing Tripatāka with the fingers pointing downwards and the head being Sannata.

The Āṅgahāras

170. I have spoken of one hundred and eight Karaṇas. I shall now describe the different Āṅgahāras.

171-173. Sthirahasta—stretching two arms and throwing them up, taking up Samapāda Sthāna, the left hand stretched upwards from the level of the shoulder, taking up afterwards the Pratyāśēha Sthāna, then observing successively the Nīkuṭṭita, Urūḍvṛttta, Ākṣipta, Svastiṅka, Nītamba, Karihasta and Kaṭiechinna, Karaṇas.

174-176. Paryastaka—observing Talapuṣpaduṭa, Apa-viddha, and Varīḍa Karaṇas, then taking up Pratyāśēha Sthāna, then assuming Nīkuṭṭaka, Urūḍvṛttta, Ākṣipta, Urmapṛḍala, Nītamba, Karihasta, Kaṭiechinna, Karaṇas.

176-178. Śucviddha—after showing Alapallavā (Alapadma) and Śuc (mukha) gestures assuming one after another Vikṣipta, Āvartīta, Nīkuṭṭaka, Urūḍvṛttta, Ākṣipta, Urmapṛḍala, Karihasta, and Kaṭiechinna Karaṇas.

178-180. Apa-viddha—Apa-viddha and Śucviddha Karaṇas, then observing Udveṣṭīta K. with hands and turning the Trika,

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168 (B.168, G.165). 1 See above 168 note. 2 B. reads udghāṭīta.

169 (B.169, G.166). 1 Defined nowhere in NŚ.

2 Defined nowhere in NŚ.

3 For B.170-174 and G.167-170 see 56-61 before.

170 (B.174, G.171). 1 Defined nowhere in NŚ.

171-173 (B.175-177, G.172-174). 1 Definition of the āṅgahāras have been translated like the karaṇas; above see. 62 note. Āṅgahāras are mostly combinations of the karaṇas.


176-178 (B.180b-182a, G.177-179a).

178-180 (B.182b-184a, G.179b-180).
showing with hands Uromaṇḍalaka gestures and assuming Kaṭi-chinna Karapā.


182-184. Udghaṭṭita1—moving Udveṣṭita and Apaviddha (Aviddha) hands and the two feet to be Nikuṭṭita, and again changing them to Uromaṇḍala gesture and then assuming successively Nitamba, Karihasta and Kaṭicchinna Karapās.

184-187. Viṣkambha—hands by turns made Udveṣṭita, feet are successively made Nikuṭṭita and bent, then assuming Urudvṛttta K. hands to be made Caturasra1 and feet Nikuṭṭaka, assuming then Bhujaṅgatrāśita K. hands to be made Udveṣṭita, assuming Chinna and Bhramaraka Karapās while Trika is to be moved, then Karihasta and Kaṭicchinna Karapās to be assumed.

187-190. Aprājita—assuming Daṇḍapāḍa K., hands having Vikṣipta and Ākṣipta2 movement, then assuming Vyamsita K. the left hand moving along with the left foot, then hands being Caturasra and feet having Nikuṭṭaka movement, assuming Bhujaṅgatrāśita K. and hands having Udveṣṭita movement, then assuming successively the two Nikuṭṭakas (i.e. nikuṭṭa and ardhanikuṭṭaka), Ākṣipta, Uromaṇḍala, Karihasta, and Kaṭicchinna Karapās.

190-192. Viṣkambhāpaśāta—assuming Kuṭṭita and Bhujaṅga trāśita Karapās, Recita hand to show the Patāka gesture, then to be assumed successively Ākṣiptaka, Uromaṇḍala, Lata, Kaṭiccheda Karapās.

192-195. Mattākrīḍā—assuming Nūpara K. by turning Tirka, then assuming Bhujaṅgatrāśita K. assuming next Recita K.

182-184 (B.186b-188a, G.183-184). 1 In the definition of aṅgahāra this term has been equated with nyūtti or dance.
184-187 (B.188b-191a, G.185-187). 1 Defined nowhere in NŚ.
187-190 (B.191b-194a, G.188-189). 1 Defined nowhere in NŚ.
190-192 (B.194b-196a, G.190-191).
192-195 (B.196b-199a, G.192-194).
with the right foot, and then assuming successively Ākṣiptaka, Chinnu, Bāhyabhramaṅaka, Uromaṅdala, Nitamba, Karihasta, Kaṭiçechna Kāraṇas.

196-197. Svastikarecita—hands and feet are Recita, then assume Vṛśčika K. and again repeat this movement of the hand and feet, and then Nikuṭṭaka K. and the Lata gesture alternately with the right and the left hand, and then Kaṭiçechna K.

197-200. Pārśvavastika—assuming (Dik-) Svastika from one side and then the Ardhanikuṭṭaka, all these to be repeated on the side, then the Āvṛtta (vyavartita) hand to be placed on the thigh, then to assume successively Urudvṛtta, Ākṣipta, Nitamba, Karihasta and Kaṭiçechna Kāraṇas.

200-202. Vṛśčikāpastras—assuming Vṛśčika K. holding the Lata band to be held on the nose, after moving the same hand in Udveśṭita movement, then assuming successively Nitamba, Karihasta and Kaṭiçechna Kāraṇas.


204-206. Mattaskhalitaka—assuming Matalli K. and moving round the right hand and bending and placing it near the (right) cheek, then assuming (successively) Aṇaviddha. Talasaṃspotita, Karihasta and Kaṭiçechna Kāraṇas.

206-208. Madavilasita—moving with Dolā hands and Svastikāpastras feet, making hands Aṇcita as well as Vaḷita and then assuming successively Taḷasaṃghaṭṭita, Nikuṭṭaka, rudvṛtta, Karihasta and Kaṭiçechna Kāraṇas.

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195-197 (B.199b-201a, G.195-196). 1 In the translation of this K. Ag. has been followed.

197-200 (B.201b-204a, G.197-199). 1 In the translation of this K. I have followed Ag.

200-202 (B.204b-206a, G.200-201).

202-204 (B.206b-208a, G.202-203).

204-206 (B.208b-210a, G.204-205).

206-208 (B.210b-212a, G.206-207).
IV. 293

DESCRIPTION OF THE CLASS DANCE

208-210. Gatimāṇḍala—after assuming Maṇḍala Sthānaka and making the hands Recita and the feet Udghaṭṭita assuming successively Matalli. Ākṣipta, Uromaṇḍala and Kaṭiciecheda Karāṇas.

210-212. Pariccinnna—after the Saṃpāḍa Sthān1 assuming Pariccinnna (i.e. Chinna) K then with Aviddha foot assuming Bāhyā Bhramaṅka1 and with the left foot assuming Śucī K. and than observi′ (successively) Atikrānta, Bhujāṅgatrasita, Karihasta and Kaṭicie.ṇa Karāṇas.

212-216. Parivṛttakarercita—holding on the head hands in loose Svastika form and then after bending the body the left hand to be made Recita, and raising the body, again the same hand to be made Recita, after this hands to show Latā gesture and assuming successively Vṛćcika, Recita, Karihasta Bhujāṅgatrasita, Ākṣiptaka Karāṇas then have Svastika foot; all this to be repeated after turning back completely, then assume (successively) Karihasta.

216-219. Vaiśākharecita—along with body the two hands to be made Recita and all this is to be repeated with the body bent then observe Nūpurpāḍa Cāri and Bhujāṅgatrasita, Recita, Maṇḍalasvastika, afterwards bending shoulder Uruḍvṛttā, Ākṣipta Uromaṇḍala Karihasta2 and Kaṭiciechinn Karāṇas are to be assumed.

219-221. Parāvṛttta—assuming Janīta K. and putting forward a foot, then assuming Alāṭaka K. and turning the Trika, [in the Bhramri Cāri] afterwards the left hand bend and to on the cheek, then assuming Kaṭiciechinna Karāṇa.

208-210 (B.212b-214a, G.208-209).

210-212 (B.214b-216a, G.10-211). 1 According to Ag (I.p.152) bāhyā bhramarakaka seems to mean a cāri of that name. But it seems that by this bhramarakaka, the movement known as bhramari has been meant. See M. Ghosh AD. 289ff. also A. K. Coomaraswamy. MG. p.74.

212-216 (B.216b-220a, G.212-215).


219-221 (B.223b-225a, G.219-220).
221-223. Alātaka—assuming Svāstika, vyāṃsita [in it hands being Recita], Alātaka, Īrdhvajānū, Nikuṭcita, Ardhasūc, Vikṣipta, Udyṛtta, Ākṣipta, Krihasta and Kaṭiṭechna Kāraṇaṣ one after another.

223-225. Pārśvaccheda—holding Nikuṭcita hands on the breast assuming Īrdhvajānū, Ākṣipta, Svāstika Kāraṇaṣ, Trika to be turned round, then Uromaṇḍala, Nitamba, Krihasta and Kaṭiṭechna, Kāraṇaṣ to be assumed.

226-227. Vidyudbhṛṇta—assuming Sūc K. using the left foot first, and Vidyudbhṛṇta K. using the right foot first, then Sūc K. with the right foot moved first, and Vidyudbhṛṇta with the left foot moved first, afterwards assuming Chinna K., and turning round the Trika, then Latā and Kaṭiṭechna Kāraṇaṣ.

227-229. Udyṛtaka—assuming Nūpurapāda Čari hanging the right and the left hands by the side, and with them assuming Vikṣipta K., with these hands assuming [again] Sūc K., and turning round the Trika [in Bhramari Čari] and then assuming Latā and Kaṭiṭechna Kāraṇaṣ.

229-231. Āldha—assuming Vyāṃsita K., striking the hands on the shoulder, and then Nūpura K., with the left foot [moving first], afterwards Alāta and Ākṣiptaka Kāraṇaṣ with the right foot [moving first] and then making Uromaṇḍala gestures with hands and assuming Krihasta and Kaṭiṭechna Kāraṇaṣ.

231-233. Recita—showing Recita hand, bending it on one side and making the [same] Recita movement and then repeating this movement after bending the entire body, assuming successively Nūpurapāda, Bhujāṅgtrāśīta, Recita, Uromaṇḍala and Kaṭiṭechna Kāraṇaṣ.

221-223 (B.225b-227a, G.221-222).
223-225 (B.227b-229a, G.223-224).
227-229 (B.231b-233a, G.227-228).
229-231 (B.233b-235a, G.229-230).
234-235. Ācchurita—assuming Nūpura K. and turning the Trika round, assuming Vyāmsita K. and again turning round the Trika, then assuming successively Ālātaka¹ K. from the left [side] and Süct, Karihasta and Kaṭicchinna Karaṇas.

236-238. Ākṣiptaretica—Svastika feet to be in Recita and so the Svastika hands, then with the same (i.e. Recita) movement they should be separated, and with the same Recita movement they are to be thrown up, then assuming successively Udvṛtta, Ākṣipta, Uromaṇḍala, Nitemba, Karihasta and Kaṭicchinna Karaṇas.

239-241. Sambhārānta—assuming Vikṣipta K. throwing out the left hand with Süct gesture, the right hand placed on the breast, Trika to be turned [in the Bhramari Cārī] then assuming successively Nūpura, Ākṣipta, Ardhasvastika, Nitemba, Karihasta, Uromaṇḍala and Kaṭicchinna Karaṇas.


244-245. Ardhanikutṭaka—observing swiftly Nūpuraṇadīka Cārī, hands to move in harmony with the feet and Trika to turn round [in the Bhramari Cārī], then hands and feet to make Nikutṭita movement, afterwards assuming Uromaṇḍala, Karihasta, Kaṭicchinna and Ardhanikutṭaka Karaṇas.

The Recakas

246. I have spoken of these thirtytwo Āṅgahāras; I shall now describe the four Recakas¹; please listen about them:

247. Among the Recakas the first is that of the foot (pāda),

²³⁴-²³⁵ (B.²³⁸-²³⁹, G.²³³-²³⁴). ¹ Read vāman cūlātakam for pādam cūlātakam in B.
²⁴⁶ (B.²⁵⁰, G.²⁴⁵). ¹ For the relation between Recakas and the Āṅgahāras and the use of the Recakas see Ag.
²⁴⁷ (B.²⁵¹, G.²⁴⁶).
the second is that of the waist (kaṭī), the third is that of the hand (hastā) and the fourth is that of the neck (gravā).

248. The term Recita [relating to a limb] means moving it round separately (i.e. not in any Karaṇa or Čari) or its drawing up or its movement of any kind separately.

249. Pāda-recaka—Going from side to side with wavering feet or with differently moving feet, is called their Recaka.

250. Kaṭi-recaka—Raising up the Trika and the turning of the waist as well as its drawing back, is called the Kaṭi-recaka.

251. Hasta-recaka—Raising up, throwing out, putting forward, turning round and drawing back of the hand is called its Recaka.

252. Grivā-recaka—Raising up, lowering and bending the neck sideways, and other movements of it are called its Recaka.

253-254. Seeing Śaṅkara (Śiva) dance with Recakas and Āṅgahāras, Parvati too performed a Gentle Dance (lit. danced with delicate forms)\(^1\), and this dance was followed by the playing of musical instruments like Mrdaṅga,\(^5\) Bheri, Paṭaha, Bhambhā\(^2\), Dīṇḍima, Gomukha, Paṇava and Dardura.

255. [Besides on this occasion] Maheśvara (Śiva) danced in the evening after the break-up (lit. destruction) of Dakṣa’s sacrifice\(^1\) with different Āṅgahāras and in conformity with proper time beat (tāla) and tempo (lajū).

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248 (B.252, G.247).  
249 (B.253, G.248).  
250 (B.254, G.249).  
251 (B.255, G.250).  
252 (B.256, G.251).  
\(^1\) Read nṛtyanti sma ca pārvatī Ag. I. p. 203.
\(^2\) mṛdaṅga, bheri, paṭaha, bhambhā, dīṇḍima, dardura and paṇava are drums of different sizes and shapes, and made of different materials such as clay, wood etc. Of these bheri, paṇava and gomukha (possibly a horn) have been mentioned in the Bhagavad-gītā, ch. I.13.

255 (B.259, G.254).  
\(^1\) The story of the break-up of Dakṣa’s sacrifice occurs in two different forms in the Bhāgavata and the Varāha P. See JK. under Dakṣa.
256. Gaṇas like Nandin and Bhadramukha seeing then in course of this performance of Śiva, Piṇḍī bandha1 [of different dance forms] gave names to them [and imitated these] well.

257-263. Names of Piṇḍis specially attached to different gods and [goddesses are as follows]: Śiva—Vṛṣa, Nandin - Paṭṭis, Candra (Kāl) - Simhavahini, Viṣṇu - Tārksya, Svayambhu—(Brahman) - Padma (lotus), Śakra (Indra) - Airavata, Manmatha -Jñāna, Kunāra (Kārtikeya) - Śikhi (peacock), Śrī (Lākṣmī) - Ulū (owl), Jāhnavi (Gangā) - Dhāra, Yama - Paśa, Varuṇa - Nadi, Kuvera (Dhanadā) - Yākṣi, Bala (rāma) - Hala (plough), Bhogins (serpents) - Sarpa, Ganeśvaras (the lords of Gaṇas)1 - Dakṣayajñavimardini. The [Piṇḍi] of Śiva, the killer of Andhaka2, will be Raudri in the form of his trident. The Piṇḍis of the remaining gods and goddesses will be similarly named after (lit. marked with) their own banners3.

263-264. After inventing the Recakas, Aṅgahāras and Piṇḍis, Śiva communicated them to the sage Taṇḍu4 who in his turn made out of them dance together with songs and

256 (B.260, G.255). 1 Piṇḍī bandha—Ag. (I. 170-171) explains the words as follows—विञ्जन याज्ञवल्क्यपति रेखायस्य निर्मिति तथा पिद्यं विुस्ये गत्वे कर्षयाः वारः दातदानां निर्मिति | पिद्यं विुस्ये गत्वे। From these quotations it is apparent that Ag. had no definite idea about the piṇḍī bandha or piṇḍi. But the word occurs in the following couplet of a later work on dramaturgy (Bh P. p.264):

From the above quotation the meaning of the word seems to be a term relating to group-dance. For more about piṇḍī bandha see 257-262, 284-285, 291-294 below.

257-262 (B.261-266a, G.256 261). 1 Gāṇeśvari means relating to Gaṇeśvaras or lords of hosts; see above Na. III. 31,58 and III. 1-8 note 7.

2 The story of Śiva's killing the Asura Andhaka occurs, in Rām, Hṛivaṁśa and several Purāṇas. See JK. sub voce.

3 B. omits 263b altogether.

263-264 (B.266b-268a, G.262-263). 1 Taṇḍu's name does not seem to occur in any extant Purāṇa. It is just possible that the name of this muni has been derived from, taṇḍa a non-Aryan word which originally may have meant dance.
instrumental music; and hence this dance is known as Tāṇḍava (i.e. of Taṇḍu’s creation).

The sages speak

265. Use of Gestures etc. (abhinaya) having been devised by the experts, for drawing out the sense [of songs and speeches in a play] what led to the making of dance (nṛtta), and what is its nature?

266. Why is dance made in connexion with the Asārīta songs? It does neither relate to its meaning nor reflect its spirit.

267. [In answer to these questions] it is said that the dance is occasioned by no specific need; it has come into use simply because it creates beauty.

268. As dance is naturally loved by almost all people, it is eulogised as being auspicious.

269. It is eulogised also as being the source of amusement on occasions of marriage, child-birth, reception of a son-in-law, general festivity and attainment of prosperity.

270. Hence the host of Bhūtas have ever praised1 the Pratikṣeṣpas2 which are used in songs and in regulating the division of dances.

271. Śiva (lit. god) too was pleased to say to Taṇḍu, “Perform this dance in connexion with the singing of songs.

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265 (B.266b-269a, G.264). 1 B. reads tasmān nṛtīm for kasman nṛtīm in 265b.

266 (B.269b-270a, G.265).

267 (B.270b-271a, G.266).

268 (B.271b-272a, G.267).

269 (B.272b-273a, G.268).

270 (B.273b-274a, G.269). 1 For prakṛtiṣṭhā, B.G. read pravartitāh, pratiṣṭhā.—Ag. (I. p.182) defines this term as follows:—প্রকৃতিঃ

271 (B.274b-275a, G.270). 1 For taṇṭulak śantoṣāpūrvakam. This variant has been recorded by Ag. (I.181) and it seems to be the correct reading. B.G. read taṇṭuṣṭulak śantoṣāpūrvakam.
272. The Class Dance (tāṇḍava) is mostly to accompany the adoration of gods but its gentler form (sekumāra-prayoga) relates to the Erotic Sentiment.

The Vardhamānaka

273. Now while coming to discuss the Vardhamānaka I shall describe the rules regarding the performance of the Class Dance (tāṇḍava) as it was performed by Taṇḍu.

274. As in its performance Kalā and tempo (laya) attain rcdlink (increment) due to the increment of Aksaras it is called the Vardhamānaka.

The Āsārīta

275. After setting down the musical instruments (knīṭupa) the producers [of plays] should get the Āsārīta performed.

276. Then after the Upohana has been performed to the accompaniment of drums and stringed instruments, a female dancer should enter [the stage] with the playing of drums [only].

277. This playing of the [instrumental] music should be in pure Kraṇḍa and Jāti. And then a Čāri should be performed with steps in accompaniment of music.

278. On entering the stage with flowers in her hands the female dancer should be in the Vaiṣākha Sthāna (posture) and perform all the four Recakas (i.e. those of feet, hand, waist and neck).

272 (B.275b-276a, G.271). The tāṇḍava has been translated by some as ‘wild dance’ (Haas, Dasarāṉa, p.5), but the adjective seems to be misleading. From the present chapter of the NŚ, it appears that the word meant ‘class dance’ which has been codified. It is to be distinguished from the folk dance mentioned in later works. Tāṇḍava was no exclusively male dance. For the illustrations of the karaṇas taken out of old bas reliefs and printed in the Baroda ed. of the NŚ show that these were performed by women as well. These karaṇas were evidently elements of tāṇḍava; lāsyā performed by women was only a gentler form of the tāṇḍava.
279. Then she should go round the stage scattering flowers from her hands to gods, and after bowing to them, she should make use of different gestures (abhīmaṇa).

280. Instrumental music should not be played when there is any song to be delineated by gestures, but at the performance of Āṅgulārās drums must be employed.

281. The playing of drums (lit. instrumental music) during the Class Dance should be Sama, Rakta, Vibhaktā and distinctly heard (spāṛṭta) on account of clear strokes and should be properly following different aspects of the dance.

282. After following the song [with her dance] the dancer should make her exit and others [like her] will enter [the stage] in the same manner.

283. These other women will in due order form Pīḍīs and till all these are formed they will perform the Paryastaka.

284. After forming [Pīḍīs] these women will make their exit, and during the formation of the Pīḍis an instrumental music which has various Oghas and Karaṇas should be played, and it should be similar to the music at the time of the Paryastaka.

285-287. Then this Upohana should be again performed as before and the Āśārita too; a song also should be sung and a female dancer should enter the stage in the manner described before, and she should delineate [the meaning of the song in the second Āśārita by suitable gesture] and translate the subject-matter (vastu) into a dance.

288. After finishing the Āśārita the female dancer should make her exit, and then another female dancer should enter the stage and make a similar performance.

289. Thus at every step the rules of Āśārita should be followed by singers as well as players of the instrumental music.

279 (B.283b–283a, G.278).
280 (B.283b–284a, G.279).
281 (B.284b–285a, G.280).
288 (B.291b–292a, G.287).
290. [During all these performances] the first foot\(^2\) of the song should be sung once, the second twice, the third thrice, and the fourth four times.\(^2\)

291. The Piṅḍas have four varieties Piṅḍi [proper] Śrīkhalikā, Latābandha, and Bhedyaka.\(^1\)

292. The name Piṅḍi or Piṅḍibandha is due to its being a Piṅḍi (lump), a cluster (gulma)\(^1\) is called Śrīkhalikā,\(^2\) and that which is held together [as it were] by a net, is Latābandha,\(^9\) and Bhedyaka\(^4\) is to be the (separate) dance of one individual.

293. The Piṅḍibandha is to be applied in the first (lit. shortest Āsārita), Śrīkhalā at the transition of tempo, the Latābandha in the middle one and the Bhedyaka in the longest (i.e. Āsārita).

289 (B.292b-293a, G.288). \(^1\) Vastu here means padavastu. See above 285-287 note.

\(^2\) These āsāritas were distinguished by the kalās of time they required. According to Ag. (I.185) the shortest āsārīta takes up seventeen kalās, the medium āsārīta thirty-three kalās and the longest āsārīta sixty-five kalās.

290 (B.293b-294a, G.289). \(^1\) It is implied that each each of these groups of songs should be followed by dance of different dancers.

291 (B.294b-295a, G.290). \(^1\) See notes 256 above. In the BhP. (p. 246) occurs the following passage:—

\[\begin{array}{l}
\text{पारशुराम नमः सूक्तिः} \\
\text{मेघश्चेति चतुर्व: स्थिति नातिनिमित्त:} \\
\text{संचास्य दश्यां यस्यामान्यवणी} \\
\text{पराक्रमिको वर्ष्य सः सतो मनः} \\
\text{साक्षीस्मय युवः वै विहन्दः} \\
\end{array}\]

From this it is quite clear that the pindibandha relates to the grouping of dancers. Of these the gulma is a general collective dance, the śrīkhalā is the dance in which partners hold one another's hands, the lalā is the dance of two putting their arms around each other, and the bhedyaka is the dance of each one separately away from the group. The section 292 below does not quite agree with this view.

292 (B.295b-296a, G.291). \(^1\) See above 291 note.

\(^2\) BhP. does not identify the gulma and the śrīkhalikā.

\(^3\) See above 291 note 1.

\(^4\) See above 291 note 1.

\(^5\) See above 291 note 1.

\(^6\) sanṛṭta=ekanṛṭta=ekasya nṛṭta;
294. Origin (of Piṅḍus) is twofold: Yantra and Bhadrāsana.¹ These should be learnt and properly applied by the producers [of plays].

The Chandaka

295. In the Vardhamāna the producer should thus use [dances]. I shall speak again about the rules regarding the performance of songs and Chandakas.

296. I shall now speak of the dance and the instrumental music that should accompany songs consisting of the Vastu¹ as well as of their (Āṅgas). During the performance of this song and music a female dancer should enter the stage; at that time all the drums are to be sounded and all the stringed instruments are to be played with Kṣepa and Pratikṣepa.²

298. First of all, the entire words (vastu) of the song should be represented by gestures, and next the same should be shown by a dance.

299. Directions given above regarding the dance, use of gestures and the instrumental music will apply equally to the subject matter of the songs in the Āsārīta.

300. This is the rule with regard to songs consisting of the Vastu. Now listen to description of songs made by Āṅgas.

301. Rules regarding the dance, use of gestures and the instrumental music which apply to words (of songs) are equally applicable in case of Chandakas which are composed of their Āṅgas.

302. During the Mukha and the Upohana the instrumental music should be played with heavy and light Aksaras by keeping them distinct (lit. separate).

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¹ See above 285-287 note 1.
² For pratiṣeṣa see above 270 note 2.
308. When in course of a song some of its parts are repeated, the parts uttered first should be delineated by gestures and the rest are to be translated into dance.

304-305. When in course of a song some of its parts are repeated it should be followed by the instrumental music which observes the rule of three Pāṇis and three kinds of tempo. On an occasion like this the instrumental music should follow the [proper] tempo.

305-308. The Tattva, the Anugata and the Ogha relate to the Karana. Among these, the Tattva is to be applied in slow tempo, the Anugata in medium tempo and the Ogha in quick tempo. This is the rule regarding the instrumental music. [Different] parts of the song in case of a Chandaka are to be repeated. This is always the rule in [combining] the dance, Gestures and the song. In case of songs composed in one stanza (nibaddha) commencement (graha of the playing of drums) should take place at their end, but in the repetition of the parts [of a large song] such commencement should take place from the beginning.

The Gentle Dance

309. This should be the procedure in performing the Āśārita songs. Now consider [all] that relating to the adoration of gods as the Gentle Dance (suksamāra).

310. The Gentle Dance with the Erotic Sentiment [relates to] a dialogue between a man and a woman when they are in love.

Occasions suited to dance

311. Now listen, O Brahmins, about occasions in plays when dance should be introduced in course of songs.

312. Experts should apply dance when the principal words of a song [in a play] as well as its [ornamental adjunct known as]

<table>
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<tr>
<th>301 (B.304b-305a, G.300)</th>
<th>302 (B.305b-306a, G.301)</th>
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<tbody>
<tr>
<td>303 (B.306b-307a, G.302)</td>
<td>304-305 (B.307b-308a, G.303-304a)</td>
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<td>305-308 (B.308b-311, G.304b-307)</td>
<td>309 (B.312, G.308)</td>
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<td>310 (B.313, G.309)</td>
<td>311 (B.314, G.310)</td>
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</table>
Varṇa\(^1\) comes to a close or when any character attains good fortune [in a play].

313. And dance should take place on an occasion in a play when something connected with love occurs between a married couple, for it (the dance) will be a source of joy.

314. Dance should also take place in any scene of a play when the lover is near and a [suitable] season or the like is visible.

**Occasions when dances are prohibited**

315. But dance should not be applied to the part of a young woman who is enraged (*khaṇḍīta\(^1\)*), deceived (*vipralabdha\(^2\)*), or separated [from her lover] by a quarrel (*kalakāntarīta\(^3\)*).

316. Dance should not be applied also at a time when a dialogue is going on or when the beloved one is not near at hand, or has gone abroad.

317. And besides this when one realises the appearance of one of the seasons or the like from the words of a Messenger, and feels eagerness or anxiety on account of this, no dance should be applied.

318. But if during the performance of any part of the play the heroine is gradually pacified, dance is to be applied till its end.

319. If any part of a play relates to the adoration of any deity one should perform there a dance with energetic Åṅgabāras which Śiva created.

320. And any love-song mentioning relations between men and women should be followed by a dance with delicate Åṅgabāras which Pārvati (lit. the goddess) created.

**Playing of drums**

321. I shall now speak of the rules about the playing of

\(^1\) See NŚ, (C.) XXIX. 19-32.
\(^2\) ibid. 217.
\(^3\) ibid. 215.
drums which should follow four-footed Narkuṭaka,¹ Khaṇjaka² and Parigitaka.

322. Playing of drums should begin with the Sannipāta Graha at a time when a foot of the Dhruvā of the Khaṇja or the Narkuṭa class has been sung.

323. In course of a Dhruvā which consists of even number of feet with equal number of syllables the drum should be played with the Graha by the fore finger after its first foot has been sung.

324. [After performing the Dhruvā song with the playing of drums as directed above] this song should be repeated with proper gestures [to delineate it], and it should be again sung, and at the end of its last foot drum should be played.

When drums are not to be played

325. Drums should not be played at a time when the song or its Varṇas have been finished or it is beginning afresh.

326. During the Antara-mārga which may be made by Trantris or Karaṇas, the Class Dance should be followed by drums as well as the Śuci Cārti.

327. One who will perform well this dance created by Maheśvara (Śiva) will go [at his death] free from all sins to the abode of this deity.

328. These are the rules regarding the Class Dance arising out of its application. Tell me what more I am to speak now about the rules of the Nāṭyaveda.

Here ends Chapter IV of Bharata's Nāṭyaśāstra which treats of the Characteristics of the Class Dance.

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¹ See NŚ. (C.) XXXI. 511: XXXII. 304 ff.
² See NŚ. (C.) XXXI. 511; XXXII. 434. 322 (B.325, G.321).
323 (B.326, G.322).
325 (B.328, G.324).
327 (B.330, G.326).
CHAPTER FIVE
THE PRELIMINARIES OF A PLAY

The Sages question.

1-4. On hearing the words of Bharata who continued the
topic of drama the sages were pleased in mind and said, “We have
heard from you about the origin of drama\(^1\) and the Jarjara\(^2\) as
well as [the means of] stopping obstacles\(^3\), and the worship of
gods\(^4\). Having grasped the meaning we would like to know
in detail (lit. exhaustively), O the very splendid one, about the
Preliminaries with all their characteristics; it behoves you,
O Brahmin, to explain [everything] for our understanding [the
same properly].”

Bharata answers.

5-6. Hearing these words of the sages Bharata spoke thus
about the rules of the Preliminaries: “O the blessed ones, listen to
me. I am speaking about the Preliminaries as well as of the Pādabhāga\(^1\), the Kālās and the Walking-round\(^3\) [which relate to
them].

Preliminaries defined

7. As it is first performed at the beginning (pūrvaṃ) in
the stage (rānga) it is called the (pūrva-rānga)\(^4\) Preliminaries.

Parts of the Preliminaries

8-11. Its different parts which are to be performed in due

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1 See NŚ. I. 13-18.
2 See NŚ. I. 69-73.
3 See I. 54-68.
4 See NŚ. III.

5-6 (B.G. same). 1 pādabhāga—See NŚ. (C.) XXXI. 308-309. This
is a term relating to tāla.

kālau—unit of the time measure in music. See NŚ. (C.) XXXI. 608.
On this Ag. (I. 211) says : कालो भयं \(\) कालिनाओ रागयाम
विड्यामालिकाय | सवा
समान लघुमलासारा मागारा।

3 paripūrta. On this see below 23-24, 65-69.

7 (B.G. same). 1 BhP. defines pūttaṃ as follows: कथापातात् एवंभाषा:
पित्तको दुर्विषा; पूर्व सिंह सुराक्षित । (SR. p. 742)\(^5\) The definition in
the comm. of DR. (III. 2) is corrupt.

8-11 (B.G. same).
order with' the playing of drums and stringed instruments as well as with' Recitatives (pāthya), are as follows: Pratyāhāra¹, Avatarapa², Ārambha³, Āstāvika⁴, Vaktrapāni⁵, Parighaţāna⁶, Saṁghoţana⁷, Mārgsārita⁸, and Āsārita⁹ of the long, the medium and the short types. These songs outside [the performance of a play] are to be sung by persons behind the curtain¹⁰ to the accompaniment of drums and stringed instruments.

- 12-15. Then after removing the curtain¹, dances and recitals² are to be performed with the playing of all musical instruments, and some song of the Madraka³ class is to be sung, or one of the Vardhamānaka⁴ class along with the Class Dance [suitable to it] should be applied, Then should take place [one after another] during the Preliminaries the following:—Utthāpana⁵, Walking round⁶, Benediction⁷, Suşkāpakṛṣṭā⁸, Raṅgadvāra⁹, Čāṛi¹⁰, Mahācāri¹¹, Three Men’s Talk¹² and Laudation¹³.

16. I shall now explain in due order the characteristics of all these which are to be included in the ceremony of the Preliminaries.


¹ From this statement it appears that the first nine items of the preliminaries were performed on the stage covered with a front curtain much like the modern drop curtain. There were besides this, two curtains on two doors of the tiring room. It seems that the front curtain came into regular use in later times and especially at the end of each act. Cf. javanīkāntar used as a synonym of ‘act’ in the KM.

12-15 (B.G. same). ¹ The front curtain; see 8-11 note 10 above.

² Recitals of the Benediction (mānḍī) and the Laudation (prarocanī) etc. ³ madraka—a class of songs.

⁴ Vardhamānaka—a class of songs with dance. See NŚ. (C.) XXXIX.


16 (B.G. same). ¹ It may appear that these items of the Prelimi-
17. Arranging of the musical instruments (kuṭapa) is called the Pratyahāra.

The Avataraṇa
The seating of singers is called the Avataraṇa (lit. coming down).

The Ārambha
18. The commencement of vocal exercise for singing (parigita) is called the Ārambha (lit. beginning).

The Āśravaṇā
Adjusting the musical instruments for playing them in due manner is called the Āśravaṇā.

The Vaktrapāṇi
19. Rehears (lit. dividing) the different styles (rūṭī) of playing musical instruments is called the Vaktrapāṇi.

The Parighatṭaṇa
The strings of instruments are adjusted duly during the Parighatṭaṇa.

1 For the arrangement of the musical instruments see the diagram 2.
2 For the position of singers see diagram 2.
1 āśravaṇā—For details about the performance of this see NŚ. (C.) XXIX. 120 ff.
18 (B.G. same).
19 (B.G. same). 1 paktrāṇi—For details about the performance for this see NŚ. (C.) XXIX. 131 ff.
2 parighatṭaṇā—For the performance of this see NŚ. (C.) XXIX. 142-145.
The Samghotanā

20. The Samghotanā is meant for rehearsing the use of different hand poses [for indicating the time-beat].

The Mārgāśārita

The playing together [in harmony with one another] of drums and stringed instruments is called the Mārgāśārita.

The Āsārita

21. The Āsārita is meant for practising the beat of time-fractions, (kalāpāta).

The Application of songs

And the Application of songs (gitāvidhi) is for singing the glory of gods.

The Uthāpana

22-23. I shall now speak about the Uthāpana (lit. raising) ceremony which is so styled because from this, the reciters of the Benediction start (lit. raise) first of all in the stage the performance [of the play]. Hence the Uthāpana is considered by some to be the beginning [of the performance].

The Walking-round

23-24. The Walking-round (parivartana) is so styled because in it, the guardian deities of different worlds are praised [by the Director] walking all over [the stage].

The Benediction

24-25. The Benediction (nāmla) is so called because it must always include [and invoke] the blessing of gods, Brahmins and kings.

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20 (B.G. same). 1 Samghotanā—For the performance of this see NŚ. (C.) XXIX. 137-141.
2 Mārgāśārita—For the performance of this see NŚ. (C.) XXIX. 145-116.
21 (B.G. same). 3 Āsārita—For the performance of this see NŚ. (C.) XXXI. 59-75. 169-194.
22-23 (B.22-23a, G. 21c-22).
24-25 (B 24b-25a, G.24). 1 For its specimens see below 107 ff.
The Śuṣkāvakraṭa Dhruvā

25-26. When an Avakraṭa Dhruvā is composed with meaningless sounds it is called Śuṣkāvakraṭa, It indicates verses for the Jarjara.

The Raṅgadvāra

26-27. The Raṅgadvāra is so called, because from this part commences the performance which includes Words and Gestures.

The Cāri and the Mahācāri

27-28. The Cāri is so called because it consists of movements depicting the Erotic Sentiment and in the Mahācāri occur movements delineating the Furious Sentiment.

The Three Men’s Talk

28-29. The conversation of the Director (sūtradhāra), an Assistant (pāripārścoka) and the Jester is called the Three Men’s Talk (trigato).

The Laudation

29-30. The address which the Director (lit. the expert) makes suggesting the Denoument of the action (kārya) of the play in hand with [proper] reasoning and arguments is called the Laudation (prarocanā).

The origin of the Bahirgīta and its justification

30-31. I shall now describe in detail the Āsrāvanā which is included in the Bahirgīta and shall speak of its origin as well as its justification.

25-26 (B.26, G.25). 1 see below 113-115.

2 The meaning is not clear. B.G. read between 25b and 25a two prose lines.


28-29 (B’29, G’28). 1 The Jester’s role is assumed by one of the Assistants. See below 70 where two Assistants enter along with the Director. For details of the Three Men’s Talk see below 137-141.

29-30 (B.30, G.29). 1 For details about the Laudation see below 141-142.
31-32. Now when songs in seven forms¹ and in Citra² and Dakṣiṇa³ Mārgas together with the Upohana⁴ and the Nīrgīta⁵ were started by musical experts like Nārada in praise of gods, all the gods and the Dānavas, in the assembly were made to hear the Nīrgīta⁶ performed with proper tempo and time beat⁷.

Daityas and Rākṣasas provoked to jealousy

. 33-34. Now on hearing these happy songs praising the gods, the Daityas and the Rākṣasas were all provoked to jealousy.

34-36. Under these circumstances they pondered [over the matter] and said to one another: "We are glad to hear (lit. accept) this Nīrgīta in accompaniment of the instrumental music, (and not the songs) in seven forms¹ about the exploits of the gods, which they were pleased to hear; we shall hear the Nīrgīta only and shall always be pleased with it. Then these Daityas [and Rākṣasas] pleased with the Nīrgīta urged for its repeated performance”.

The gods approach Nārada to stop the Nīrgīta.

37-38. This enraged the gods who said to Nārada, “These Dānavas and Rākṣasas are pleased with the Nīrgīta only [and do not want anything else i.e. songs]. Hence we wish this performance (of the Nīrgīta) to come to an end. What do you think of this?”

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1. Seven forms means the types of tālas.
2. See Nā. (C.) XXXI. 497 ff.
3. See (C.) XXXI. 412.
4. See (C.) XXXI. 234 ff.
5. Another name for bahirgīta. See below 33-42.
6. nīrgīta—instrumental music.
7. For different aspects of the tāla see Nā. (C.) XXVIII. 15-16 and (C.) XXXI. 33-34 (B.34, G.33).
8. The seven forms—On this Ag. (1. D. 324) says: भानुभूषाकारिनयासुरविधिमीमात्रा निषमयारो: रमयासा पद्मनिर्मित्तप्रविधिः भवती भवतुप
     पद्मनाय निषमयारो: निषमयारोऽपि निषमयारोऽपितविधिः.
Nārada pacifies the gods.

38-41. Hearing these words of the gods Nārada replied, "Let the Nirgita dependent on the music of stringed instruments be not stopped, and this (nirgita) combined with the Upohana and accompanied by the music of stringed instruments will have seven forms. Enraptured (lit. bound down) by this Nirgita the Daityas and the Rākṣasas will not be provoked and they will not create any obstruction [of the performance]."

41-42. This is the called Nirgita to satisfy the vanity of the Daityas while in honour of the gods it is called the Bahirgita.

42-44. This is to be played by experts in the Citravīṇā with metallic strings, and the performance should contain light and heavy syllables (akṣara) and have Varṇas and Alamkāras. It is called the Nirgita because in it there is sung a combination of sounds carrying no sense, and to satisfy the jealousy of the gods it is called the Bahirgita.

The gods are pleased with the Nirgita (Bahirgita).

44-45. The reason behind the Nirgita in its seven forms as well as the Uthāpana and the like, will now be given.

45-54. The Pratyāhāra pleases the Rākṣasas (Yātudbāna) and the Pannagas, while the Apsarasas are delighted with the Avataraṇa. The Gandharvas are pleased when the Ārambha is performed, and in the performance of the Āśravaṇa the Daityas take delight. The Vaktrapāṇi pleases the Dānavas and in the Parighaṭanā the hosts of Rākṣasas are [again] pleased. By the Samghoṭanā Gubjakas are satisfied, while the Mārgāsārita the pleases Yākṣas. When

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37-38 (B.37b-38, G.38b-37).


41-42 (B.42, G.41).

42-44 (B.43-44, G.42-43). ¹ citravīṇā—nātyoparaṇājanārthā yā vīṇā; a kind of vīṇā suitable for being played during the performance of a drama.

² Syllables like ghṛt and dvā are heavy, and syllables like ma, la, ka, la are light.

³ See Nā. (C.) XXIX. 19-23.

⁴ See Nā. (C.) XXIX. 24-75.

44-45 (B.45, G.44).

songs (gilaka) are sung the gods enjoy them, and Rudra with his followers is pleased by the performance of the Vardhamāna. Similarly in the performance of the Walking-round (parivar-tana) Lokapālas (the guardians of the worlds) are delighted, and the Moon-god is pleased with the Benediction. During the singing of the Avakrṣṭā (Dhruvā) Nāgas are pleased, while Śuṣkāvakrṣṭā (Dhruvā) pleases the host of Pitṛs (ancestors). In the Raṅgadvāra Viṣṇu is pleased, while the Jarjara, ceremony pleases the leaders of Vighnas. On the Cārt being performed Umā takes pleasure while on the performance of Mahācāri the Bhūtas are delighted.

55. So much about worshipping the deities in different parts of the Preliminaries (pūrvarāngu) beginning with the Pratyāhāra and ending in the [Mahā] cārt.

56. O the best of Brahmins, in course of describing the different parts of the Preliminaries I have named the gods pleased by them and mentioned [the individual] parts of it in which they take delight.

57-58. The performance of the Preliminaries which means worshipping the gods, is praised by them (i.e. gods) and is conducive to duty (dharma), fame and long life. And this performance whether with or without songs, is meant for pleasing the Daityas and the Dānavas as well as the gods (lit. denizens of the celestial region).

59. I shall now tell you [afterwards] while discussing the rules of Dhruvās the characteristics and function of performances with or without songs (sagīta and nirgīta) as well as of the Vardhamāna.²

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55 (B.58, G.54).
56 (B.57, G.55).
59 (B.61, G.59). ¹ See NS. (C.) XXXII.
² Before this couplet (59) B. reads one additional śloka (B. 60).
The songs in the pure Preliminaries

60-63. After performing the songs (gitaka)\(^1\) and the Vardhamāna\(^2\), one should sing the Utthāpani (Raising) Dhruvā\(^5\) which has in its feet of eleven syllables the first two, the fourth, the eighth and the eleventh as long. It should be [sung in] the Caturasra (Tāla)\(^4\) and [should consist of] four feet and four Sannipatas\(^6\) as well as three kinds of tempo (laya)\(^7\) and three cēsura\(^7\) (yati). Besides this it should consist of four Walking-rounds (parivarta) and of three Pānis\(^8\), and it should be in the Viślokā\(^9\) metre and in the same kind of Tāla,

64. The Tāla in question should consist consecutively of Śamya\(^1\) of two Kalās, Tāla of two Kalās, Śamya of one Kalā and Sannipāta of three Kalās.

The First Walking-round

65. Thus a Sannipāta Tāla of eight Kalās should be observed by the experts. And it is said that a Walking-round is made up of four such Sannipātas.

66. The first Walking-round in the Preliminaries should be made in slow tempo (sthitālaya) and on the termination of the third Sannipāta in it (i.e. the first parivarta) drums should be played.

The second Walking-round

67. On the termination of the first Walking-round the second one (i.e. Walking-round) having commenced in medium

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6 \(^2\) See NŚ. (C.) XXXI. 225 ff.
\(^3\) The term utthāpani dhruvā does not occur in the Dhruvādhyāya NŚ. (C.) XXXII.
\(^4\) See NŚ. (C.) XXXI. 9-11.
\(^6\) See NŚ. (C.) XXXI. 4.
\(^7\) See NŚ. (C.) XXXI. 532-537.
\(^8\) Ag. explains three pānis as samapāni, avara-pāni and uparipāni.
\(^9\) See NŚ. (C.) XXXII. 149.
64 (B.66. G.64). \(^1\) Cf. NŚ. (C.) XXXI. 74.
55 (B.67, G.65).
66 (B.68, G.66).
67 (B.69, G.67).
tempo (laya) the Director [and the two Assistants] should enter [the stage].

68-69. The three should simultaneously enter [the stage] with handfuls of flower-offering. But before that they should get themselves purified, initiated and furnished with charms for protection [against evil spirits]. They should be clad in white, and flowers carried by them should [also] be white, and they should be looking with the Adbhuta glance and be in the Vaiṣṇava Sthāna with Sauṣṭhava of the body.

70. The two Assistants (pāripārāvika) should carry a golden pitcher (ūhrṣṇāra) and the Jarjara, and with them by his side the Director should put forward five steps.

71. These five steps will be for the purpose of worshipping Brahma, and the manner of putting them forward will be described [below] in detail.

72. They should slowly place their two feet three Tālas apart and then raise [them one by one] on each side and again put them down at the same [distance].

73. After going five steps in the manner described above the Director and his two Assistants (lit. others) should perform the Sūci Cāri with left foot moved first and the right foot afterwards.

74. Then the Director should offer flowers in Brahma's circle (Brāhma-maṇḍala) which is another name for the centre of to stage where the deity is supposed to be present.

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1 Entrance of the two Assistants is implied in this passage. See below 68-69.


70 (B.72, G.70). 1 One of the Assistants is to assume the role of the Jester in the Three Men's Talk. See above 28-29, 137-141.

71 (B.73a, G.71). 1 B. omits 71b.

72 (B.74, G.72). 1 tāla—a unit of length. The distance from the tip of the middle finger to the wrist. See NS. III, 21 note.

73 (B.75, G.73). 1 B. viṇṇuṣpadī for pāṇcapadī. 74 (B.76, G.74).
75-77. And afterwards he (i.e. the Director) should respectfully bow to Brahman (lit. Pitāmaha) with Lalita gesture, and to measure the length of time during the salutation he should thrice touch the ground with his hand, and his steps should be [suitably] divided. The second Walking-round which begins with the entrance of the Director and ends with the salutation [to Brahman] and use of gestures [related to it], should be performed in medium tempo (layā).

The third Walking round

77-78. Next during the third Walking-round (parivarta) the Director should go round the Brahman’s circle (i.e. the centre of the stage), perform Ācamana and take up the Jarjara. [The manner of taking it up is as follows :]

78-80. Rising up quickly from [Brahman’s] circle (mandalu) he should perform the Sūct (lit. Vedha) Cāri with this foot (i.e. the right foot) put forward first and the left foot afterwards. And then he should again raise his right foot which was on the side and perform the Sūct (Vedha) Cāri putting forward the left foot first and the right foot afterwards.

80-83. Going round [the centre of the stage] the Director should call the person (i.e. one of the Assistants) who carries the golden pitcher (bhūngara) and perform ablution (śauca) [with water from this vessel]. He should then perform Ācamana and sprinkle himself with water in due order. Thus after performing properly the ablation the Director should carefully take up the Jarjara, the destroyer of obstacles, and this act should be performed along with the beginning of the last Śannipāta [of this second Walking-round].

83-84. The third Walking-round beginning with going

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75-77 (B77-79a, G.74c-76). 1 See NŚ. IX. 201. B reads vandanaḥk-nyānamah for nayānamah.
77-78 (B.79, G.77).
78-80 (B.80-81, G.78-79). 1 According to Ag. (1. p. 233) Vedha = Sūci Cāri.
80-83 (B.82-84, G.80-82). 1 See above 70.
83-84 (B.85, G.88).
round the centre of the stage (i.e. Brāhmaṇaṇḍa) and ending with the taking up of the Jarjara should be performed in a quick tempo.

The fourth Walking-round

84-87. After taking up the Jarjara to ward off evils he should mutter [some Mantras] in eight Kalās. Then he should perform the Śūct (Vedha) Cāri by putting forward the left foot first and the right foot afterwards, and then, move five steps towards the musical instruments. And then again he should observe the Śūct (Vedha) Cāri by putting forward the left foot first and the right foot afterwards. The fourth Walking-round which begins with the taking up of the Jarjara and ends with an approach to the musical instruments should be made in a quick tempo.

87-88. In this [pūrvarāgā which is of the Caturasra type] movements of hand and feet in it will occupy sixteen Kalās while it being of the Tryasra type such movements will occupy Twelve Kalās only.

88-89. [The Director and the two Assistants] should make three salutations by touching the ground, with the hand and before this they are to sprinkle themselves with water, but in case of the Tryasra [Preliminaries such sprinkling] has not been prescribed.

The Parivartani Dhrūvā

89-90. In this manner they should perform the Utthāpana (lit. raising). Then comes the Parivartant (Walking-round) Dhrūvā

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1 See NŚ. III, 23-30 note.
2 B. reads kūloto niḍamāntakaḥ.
3 B. 89, G. 87.
4 B. 90, G. 89. 1 This and the preceding (87-88) passage should properly go after NŚ. 64 for they relate to the Utthāpana which should come before the Walking-round; see before 22-23.
5 B. 91, G. 89. 1 For caturasre, B. G. caturasram.
which should be performed in the Cañurasra (Tāla) and medium tempo and with eight Sannipātas.

90-91. The Dhruvā (song) which has only the last syllable long in its four feet of eleven syllables, is called the Parivartanti (Walking-round) Dhruvā.

91-92. During the singing of this Dhruvā the Director should move leftwards in the Vārtika Mārga with graceful step in accompaniment of instrumental music and should bow to [different] deities in directions belonging to them.

92-93. And during the foot movement [mentioned above] each step of the Director should consist two Kalās, and movement in each direction should consist of two Sannipātas.

93-94. Then he would observe the Śuci (Vedha) Cārī putting forward the left foot first and the right foot afterwards and putting the latter at a distance of two Tālas.

94-95. In this manner he should go five steps with the Atikrānta Cārī and bow to different deities in directions belonging to them.

95-97. First of all he should bow to the eastern direction presided over by (Śakra) Indra, secondly he should bow to the southern direction belonging to Yama. Thirdly he should bow to the western direction ruled by Varuṇa. Fourthly he should bow to the northern direction of which Dhanada (Kuvera) is the protector.

97-98. After bowing to these directions he should perform the Śuci Cārī putting forward the left foot first and the right foot afterwards and begin the Walking-round.

98-99 Then with his face towards the east the Director
should bow to Śiva (Rudra), Brahman and Viṣṇu (Upendra) while going forward three steps by ‘masculine’, ‘feminine’ and ‘neuter’ feet [one after another].

99-100. The right foot is ‘masculine’ and the left foot is ‘feminine’ while the right foot not [much] raised is called ‘neuter’.

100-101. Śiva (Iša) should be bowed to with the masculine foot [put forward first] while in bowing to Brahman the neuter foot [should be so put forward].

The Fourth Man enters.

101-102. The Walking-round should be [finished] thus, and then the Fourth Man (caturtha-kāra) should duly enter [the stage] with flowers [in his hands].

102-103. And he should duly offer Pūjā to the Jarjara and to all the musical instruments (kutapa) as well as to the Director.

103-104. His foot-movements during the Pūjā should be made to accompany the playing of drums, and there should be no song sung then, but only meaningless syllables should be chanted (stobhakriyā).

Singing of the Avakṛṣṭa Dhruvā

104-105. After offering the Pūjā the Fourth Man should make his exit. And then should be sung an Avakṛṣṭa Dhruvā in Caturāṣra (Tāla) and slow tempo (-thita-laya).

105-106. This Dhruvā should abound in heavy syllables and depend on the Sthāyi-varṇa and be made up of eight Kalās, and its Tāla should be Avapāṇika.
106-107. The Avakṛṣṭā Dhruvā is a song consisting of four feet of ten syllables of which the fourth, the fifth, the seventh and the eighth will be short.

The Benediction

107-108. Then the Director will recite in a medium (madhyama) tone the Benediction which should consist of eight or twelve feet (pāda).

108-109. 'These are the specimens of Benediction:

namo’stu sarvadevebhīyo
dvijātibhyah subhāṃ tathā
titaṃ somena vai rājā
ārogyam bhoga eva ca

Tr. Salutation to all the gods. Blessed be the twice born class. May Soma the king attain victory as well as healthy life and [earthly] enjoyment.

109-110. brahmottaram tathaivaśtu
hatā brahmadvīṣas tathā
praśāstvimaṃ mahārajaḥ
prīhiṃ ca sasāgaram

Tr. Let there be an advancement of the cause of the Brahmins, and let their enemies be killed, and let the great king rule this earth together with all the seas.

110-111. rāṣṭram pravardhatām caiva
raṅgaś cāyam samydh yatam
preksākurtur mahān dharma
bhavatu brahmabhipāṭiḥ

Tr. Let this state prosper, and this theatre flourish and let

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1 G. omits this.
2 For different interpretations of pāda see Lévi, pp. 132-133, II. 25-26. Rāgvinabadhata's quotes from Ag. in his Sākuntalaśīkā (p. 6) the following: pataśāgāvābhyāgāvām, pataśāgāvābhyāgāvām or pataśāgāvābhyāgāvām or pataśāgāvābhyāgāvām or pataśāgāvābhyāgāvām. These passages do not occur in the published Abhinavabhārati.
3 See Lévi, p. 133.
the producer of the theatrical show attain virtues proceeding from the Vedic knowledge.

111-112. kävyakartur yaśas cāstu
dharmaś cāpi pravardhatām ∥
ijyayā cánayā nityaṃ
pryantām devatā iti ∥

Tr. Let the playwright (lit. writer of the kārya) attain fame and let his virtue increase, and by this kind of sacrifice (yajña), let the gods be always pleased with him.

112-113. After the recitation of each of such Benedictory poems the two Assistants should loudly and distinctly say, “Let this be so.”

The Śuṣkāvakṛṣṭā Druvā

113-114. The Benediction should thus be performed duly according to the rules [mentioned above]. Then should be sung the Śuṣkāvakṛṣṭā Druvā and verses praising the Jarjara.

114-115. This Druvā should consist of nine long syllables first and then six short syllables followed by three long syllables, e.g.

115-116. digle digle jhanḍe jhanḍe jam
bu ka va li ta ka te te jā.

The Raṅgadvāra

116-118. After properly performing the Śuṣkāvakṛṣṭā Druvā, he (the Director) should recite in a loud tone one Śloka in adoration of the deity in course of whose worship [the dramatic performance is going to be held], and then [another Śloka] paying homage either to the king or to the Brahmans should be sung.

118-119. After reciting the Jarjara, Śloka in what is called the Raṅgadvāra (lit. entry into the performance) he should again read another Śloka to honour the Jarjara.

111-112 (B.118, G 110).
112-113 (B.114, G.111a).
114-115 (B.116, G.113).
116-117 (B.117b-118a, G.115).
118-119 (B.119b-120a, G.117). ¹ Mss. reading is farjarasya vinaśana
The Cārī

119-120. And after the Jarjara has been honoured,¹ he should perform a Cārī and the two Assistants should step backwards.

120-121. Then the Aḍḍitā Dhruvā¹ should be performed with the medium tempo (lāge), Caturasra Tāla and four Sannipātas.

121-122. The Dhruvā (song) which has the first, the fifth and the last syllables long and the remaining syllables short in all its four feet of twelve syllables, is called the Aḍḍitā.

122-123. I shall relate its application according to the procedure adopted by Śiva (Mahēśvara) and Umā when performing it in the past with [the display of] different States (bhāva) and movements.

123-125. After assuming the Avahittha Sthāna (posture),¹ and placing the left hand [first] with its palm downwards on the navel and taking up the Jarjara, by his other hand,² the Director should go five steps, with his left hand showing the Pallava gesture; and while going he should cover one Tāla at each step and move his limbs gracefully.³

125-127. Afterwards he should perform the Sūct Cārī by putting forward his left foot first and the right foot afterwards. Then the Director (lit. the expert one) should recite a Śloka with love as its subject-matter. And after reciting this Cārī Śloka and

(avyānamana). But this gives no relevant meaning. We emend it to jarjanasya vimānamam.

119-122 (B.120b-121a, G.118). ¹ Read mānasīta (B.G. namāsīta).
120-121 (B.121b-122a, G.119). ¹ See below 121-122, also Nos. (C.) XXXII. 10, 357.

121-122 (B.122b-123a, G.120). ¹² Mss. read tattadhyātam. But its meaning is not clear. It is just possible, that the original reading has been changed. We therefore emend this to tatadvṛtam meaning 'held in palm' or 'held by hands.'²

124-127 (B.123b-124a, G.121).

124-125 (B.125b, 126, G.123-123). ¹ Defined in Nos. XIII. 144-165.
124-125 (B.126b, 125a, G.121).
performing the Walking-round, he should with his face towards the front withdraw backwards with steps described before.

The Mahācāri

127-128. 'And after placing the Jarjara in the hands of one of the Assistants he should perform the Mahācāri in accordance with the rules laid down below:

- 128-130. During this Cāri the Dhruvā song should be of the Caturasra type and in quick tempo, and it should have four Sannipātas and eight Kalās. This Dhruvā song should have feet of eleven syllables of which the first, fourth, seventh, tenth and the last are long and the remaining ones short.

130-131. (An example of the Caturasra Dhruvā):

pādātalāhāti-patīta-sailam
ksobbhita-bhūta-samagra-samudrām
śāṅdava-nṛttam idam pralayānte
pāṭu harasya sadā sukhadāyat

Tr. Let the ever-pleasing Class Dance of Hara (Śiva) after the destruction of the world, which smashed the hills by the impact of his feet and agitated the ocean with all creatures living in it, always give you protection.

130-131. Then he should step towards the drums (bhānda) and afterwards perform the Sūci Cāri followed by a change of the Vikṣepa.

132-133. Afterwards he should move his feet gracefully with a quick tempo, and keeping them three Tālas apart, he should go five steps. There again he should perform the Sūci (Vedha) Cāri with his left foot put forward first and the right one afterwards.

134-135. And with the foot movement [described above] he should move backwards with his face towards the front, and again he should go three steps forward in a similar manner, and then he
should again perform the Sūci Cārī with his left foot put forward first and the right foot afterwards.

136-137. Then he should recite a couplet calling up the Furious Sentiment while bringing his feet together, and then after going three steps he should call for the two Assistants, and on their coming up, a Narkutaka Dhruvā should be sung. At the time of singing this Dhruvā he should perform the Sūci (Vedha) Cārī by putting forward the left foot first and the right foot afterwards.

The Three Men’s Talk

137-138. Then in case of a play in the Verbal Style (bhā-, rati vyāti) the Three Men’s Talk (trigvutn) should take place. During it (this Talk) the Jester should suddenly come in and deliver a discourse consisting mostly of irrelevant words to excite the smile of the Director,

138-139. In this discourse should be brought in some controversial topic with an abrupt remark or an enigmatical utterance [of some kind], and questions such as who is [there] and who has won, leading to the plot of the play (lit. the poem), but no unpleasant topic should be brought in.

140-141. In the Three Men’s Talk an Assistant talks with the Jester who finds fault with his words which are, [however,] supported by the Director.

The Laudation

141. Then the Director (lit. an expert) should put in the Laudation and the Invitation [to members of the audience], and for the success of the performance [lit. the stage] the subject of the play should again be mentioned.

142. After putting into practice all these rules, all the three persons (i.e. the Director and the two Assistants) should perform
the Śucī (Vedha) Čārt, and they should go out together while performing any Čārt other than the Āviddha one.

The Tryasra Preliminaries

143-144. Thus, O Brahmins, should be performed the Preliminaries of the Caturasra type; now I shall speak of that of the Tryasra type. Its use is similar and its component parts are the same; the only feature that distinguishes it from the Caturasra one is its abridged measure of Tāla.

145-146. [In it] the Śamā should consist of two Kalaś and the Tāla of one Kala, and again the Śamā is to consist of one Kala and the Śannipāta of two Kalaś. With this kind of measurement of Kala, Tāla and tempo, should be performed the Tryasra Preliminaries which include the Uthāpana and such other items.

147. The Dhruvā (song) which has the fourth, the eighth, the tenth and the last syllables long in all its four feet of twelve syllables, is called the Uthāpana Dhruvā of the Tryasra (type).

148. In the Tryasra Preliminaries an expert dancer should abridge the instrumental music, movements [of persons], Dhruvā songs and their Tāla.

149. The actions and movements [of a dancer] are to be made of two types—elaborate and abridged—according as the instrumental and vocal musics are such.

150-151. It is said that each movement of hands and feet should be of two Kalaś' duration, and in any Walking-round in the Caturasra (Preliminaries) the hands and feet should be moved sixteen times, while in the Tryasra Preliminaries they are to move only twelve times.

151-152. This is the measurement of both (i.e. of hand and foot movements) in the Preliminaries. But in the Walking-round, the foot movement should consist of three steps only, but in bowing
to [the different] directions in the Caturasra Preliminaries one should go five steps.

153. [But all these matters] should be performed in the Tryasra Preliminaries according to the measure of Tāla as the master of the art thinks fit. Hence to avoid repetition no [elaborate] direction about the same has been given [here].

154. O the best of the Brahmins, thus should be performed the pure Preliminaries of the Caturasra and the Tryasra types, which relate to a play depending on the Verbal Style.

The Mixed Preliminaries

155. So much about the pure Preliminaries which I was to describe. I shall now tell you how the producers may turn them to one of the mixed (citra) type.

156-157. After the Uṭṭhāpant (Raising) Dhruvā has been decorated with flowers given by the Fourth Man (catuṭhakāra) and resounded with the well measured loud songs of musical experts, Dundubhis should be played again and again.

158. [And in the mixed Preliminaries thus begun] clusters of white flowers should be scattered all over [the stage], and the Aṅghāras should be performed by [dancers dressed as] goddesses.

159-160. The Class Dance which has been described above with its [Pinjīts], Raccas, Aṅghāras, Nyāsas and Apanyāsas should intervene the separate feet of the Benedictory (nādi) poems (pudra). This rule should be put into practice by those who would turn pure Preliminaries into mixed ones.

161. After the ‘pure’ Preliminaries have been duly made ‘mixed’ [all the dancers dressed as] goddesses should make their exit.

162. After the exit of all the female dancers the other parts of the Preliminaries should be performed.

161 (B.162a, 163a, G.158). 162 (B.163b-164a, G.159).
163. This is the manner in which the pure Preliminaries should be changed into mixed ones. But in the Preliminaries, be they of any type, there should not be too much dance and song.

164. If [in a performance] songs, music and dance continue for too long [a time] they tire out the artists as well as the spectators.

165. Tired [persons] can neither attain nor help to attain a clear impression of the Sentiments and the States, and because of this the rest of the performance (i.e. of the play itself) cannot excite pleasure.¹

166. After performing the Preliminaries, be they Caturasra or Tryasra of the pure or mixed type, the Director along with his Assistants should make their exit from the stage.²

Introduction of the play

167. After the Preliminaries have been duly performed¹ in the manner described, the Introducer (sthāpaka)² should enter [the stage] and he should resemble the Director (sūtradhāra) in every respect (lit. in quality and form).

¹ B. reads one additional couplet after this.
² B. reads three additional couplets (B. 169b-172a) after this.
³ The reading prajuyya in this passage seems to be defective; for the nominative to this prajuyya cannot be sthāpaka (Introducer). Dhanaśayu (c. 10th century) clearly says that the sūtradhāra (the Director) having gone out after the Preliminaries (pūrvarāja), another actor enters to introduce the drama (III. 2). The same is the opinion of Sāradātanaya (c. 1175-1250). See the BhP. p.228, lines 56. Viśvanātha also expressed a similar opinion. See the SD. VI. 26. Hence this passage should be construed somewhat like the well-known proverb rathe ca vīmanam dṛṣṭvā punarjana na vidyate. It seems that Bāṇa cut down the Preliminaries and made an end of the practice of getting the play introduced by the sthāpaka. This assumption will explain why Bāṇa wrote sūtradhāra-kṛtārambhāya etc. (Harṣācarita, Introduction, 15).
⁴ Ag. says sūtradhāra eva sthāpakah, cf. note ¹ above.
168. He should assume the Vaiśāvagrāhasthānī (posture) and the Saunāthava of the body, and on entering the stage he should observe the foot movements which the Director had used.

169. At the entrance of the Introducer the Dhruvā should be made suitable to the occasion (lit. meaning) and it will be either Caturasra or Tryasra and be in medium tempo.

170. Then he should perform a Ādī in praise of gods and Brahmins in accompaniment with the recitation of Ślokas containing sweet words and evoking various Sentiments and States.

171. After thus pleasing the spectators (lit. the stage) he should announce the name of the play-wright (lit. the poet), and then he is to start the Prologue (prastāvāna) which relates to proclaiming the theme of the play (lit. the poem).

172-173. Then by mentioning (lit. having recourse to) a god in a divine play, a man in a human play and a god or a man in [a play] where gods and men meet, he should proclaim in different ways the subject of the play [lit. the poem] by variously alluding to its Opening (mukha) and Germ (bijā).

174. After introducing the play the Introducer (lit. the Brahmin who makes the introduction of the play) should go out [of the stage]. Thus should be performed the Preliminaries according to the rules.

175. If any producer of a play will perform the Preliminaries according to the rules laid down, nothing inauspicious will happen to him and he will [after his death] reach the heavenly region.


168 (B.173b-174a, G.165). 1 See XI. 50-51. 2 See XI. 89b, 91a.
169 (B.174b-175a, G.166).
170 (B.175-176a, G.167).
171 (B.176b-177a, G.168). 1 B. reads one additional hemistich.
174 (B.180, G.171).
175 (B.181, G.172).
176 (B.182, G.173).
177. Fire fanned by a strong wind does not burn [anything] so quickly as does the wrongly made production.

178. In this manner the Preliminaries of two different extents (pramāṇa) should be performed by the people of Avanti, Pañcāla, Dākṣiṇātya and Odra regions.

179. O Brahmins, these are the rules regarding the Preliminaries. Tell me what other rules relating to the Nātyaveda should be discussed now.¹

Here ends Chapter V of Bharata’s Nātyaśāstra which treats of the Preliminaries to the production of a play.

¹ The portion of this chapter after this āloka has not been translated. It is not from the hand of author of the NŚ.
CHAPTER SIX

THE SENTIMENTS

The, sages question.

1-3. After hearing about the rules regarding the Preliminary, the great sages continued their inquiries and said to Bharata, "Answer five of our questions. Explain how the Sentiments enumerated by experts in dramatic art attain their special qualities. And why are the bhūmas (States) so called, and what do they bhūrayanti (make us feel)? Besides these, what are the real meanings of terms such as, Digest (samanṛha)₁ Memorial Verse (kārikā) and Etymology (uṛuktā)"?

Bharata answers.

4. At these words of the sages, Bharata continued speaking and mentioned in reply to their question the distinction between the Sentiments and the States.

5-7. And then he said, "O sages, I shall tell you in detail and in due order about the Digest (samanṛha), the Memorial Verse (kārikā) and the Etymology (uṛuktā). I am not able by any means to exhaust all the topics about drama (nālyā); for science (jñāna),₁ and arts and crafts (āśīpa)² connected with it are repectively manifold and endless in number. And as it is not possible to treat exhaustively (lit. to go to the end of) even one of these subjects which are [vast] like an ocean, there cannot be any question of mastering them all.

8. [Hence] I shall tell you about the Digest on Sentiments, States and such other matters, which has its contents embodied₁

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₁ For a possible chronological implication of samanṛha, kārikā, uṛuktā, sūtra and bhāyā mentioned in this chapter see Skt. Poetics, Vol. I. pp. 28 ff. ₄ (B.G. same).

₂ 1 Ṫīūmāni-yūkaraṇādīśī śāstrāṇī (Ag).
₂ 2 Āśīpaḥ—citrapustādī-karmāṇi (Ag).
₈ (B.G. same). ¹ Read sūtra-gūḍa-hārtha.
in a small number of Sūtras (short rules) but which promotes inference [about the understanding of the subject].

Digest, Memorial Verse and Etymology defined

9. When subjects taught in detail have been compressed and brought together in [a number of] Sūtras and their Bhāsyas (commentary), these latter constitute according to the learned a Digest (samyāraha).

10. The Digest [of the Nātyaveda treats] the Sentiments, the States, the Histrionic Representation (abhinaya), the Practice (dharma), the Styles (vṛtti), the Success (siddhi), the notes (śvara), the instrumental music (ātavāya), songs and the stage.\(^1\)

11. When a rule (lit. meaning) is explained (lit. uttered) briefly in the manner of a Sūtra by means of a minimum (lit. small) number of words it is called the Memorial Verse (kārikā) which shows the meaning [of the rule clearly].\(^1\)

12. The Etymology (nirukta) is that which arises in connexion with various nouns, is helped by dictionaries and rules of grammatical interpretation, includes the meaning of the root involved as well as the reasons modifying it, and is helped by various findings [of Śāstras].

13. When the meaning [of a noun] is established from a consideration of its root [and pratyaya or affix], words expressing [such] meaning in brief are called the Etymology.

14. O the best of the Brahmins, [the subjects included into] the Digest (samyāraha), which I mentioned earlier, will now be discussed in detail with the necessary Memorial Verses (kārikā) and Etymologies connected with them.

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9 (B.G same).
10 (B.G same). \(^1\) B. adds one more couplet after 10.
11 (B.12, G. same). \(^1\) One additional characteristic of the kārikā is that it should be generally composed in metres like āryā or śloka, e.g. the Śāmkhyakārikā.
12 (B.18, G.19).
13 (B.14, G.18).
14 (B.15, G.14).
The eight Sentiments

15. The eight Sentiments (vāsa)\(^1\) recognised in drama are as follows: Erotic (ēpārva), Comic (hāsya), Pathetic (karuṇa), Furious (raudra), Heroic (vīra), Terrible (bhayānaka) Odious (bibhatsa) and Marvellous (adbhuta).\(^9\)

16. These eight are the Sentiments named by Brahman; I shall now speak of the Dominant, the Transitory and the Temperamental States.\(^1\)

The Dominant States

17. The Dominant States (sthānyabhāva)\(^1\) are known to be the following: love, mirth, sorrow, anger, energy, terror, disgust and astonishment.

18-21. The thirtythree Transitory States (vjabhāvyārībhāva)\(^1\) are known to be the following: discouragement, weakness, apprehension, envy, intoxication, weariness, indolence, depression, anxiety, distraction, recollection, contentment, shame, inconstancy, joy, agitation, stupor, arrogance, despair, impatience, sleep, epilepsy, dreaming, awakening, indignation, dissimulation, cruelty, assurance, sickness, insanity, death, fright and deliberation. These are defined by their names.

The eight Temperamental States

22. Paralysis, Perspiration, Horripilation, Change of Voice,

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15 (B.16, G.15). \(^1\) rasa—A. K. Coomaraswamy is for translating the word as 'flavour' (M.G. p. 17).

\(^9\) The later writers on Skt. poetics add one more rasa (śānta) to this number.

16 (B.17, G.16). \(^1\) bhāva—A. B. Keith translates this word as 'feeling' or 'emotion'. See Skt. Drama, p. 31\(^\circ\). A. K. Coomaraswamy and others translate it as 'mood' (loc. cit.). We are with Haas who translates it as 'State.' See DR. p. 108.

17 (B.18, G.17). \(^1\) sthānyabhāva—Keith translates the term as 'dominant emotion' (Skt. Drama) and Haas as 'Permanent State' (DR.) and others as 'permanent mood' (e.g. S. K. De, Skt Poetics, Vol. II. p. 26).

18-21 (B.19-22, G.18-21). \(^1\) These are also known as sādvyābhāva.

20 (B.20, G.20). \(^1\) sādvyā bhāva—The word sādvyāka cannot be
Trembling, Change of Colour, Weeping and Painting are the eight Temperamental States.

The four kinds of Histrionic Representation

23. The four kinds of Histrionic Representation are Gestures (āṅgika), Words (vācika), Dresses and Make-up (āhārya) and the Representation of the Temperament (sāttvika).

The Two Practices

24. The Practice of Representation (dharmi) in a dramatic performance is twofold: realistic (lokadharmī, lit. popular) and conventional (nātyadharmī, lit. theatrical).

The four Styles

And the Verbal (bhārati), the Grand (sāttvati), the Graceful (kuiśiki) and the Energetic (ārāhāt) are the four Styles (vṛtti).

properly translated into English. Keith does not make any such attempt (see Skt. Drama) Haas translates the sāttvika-bhāva as 'Involuntary States'. But this seems to be very misleading, for the NŚ. takes sattva to be connected with manas. (see VI. 94), and most of the later writers follow this work in this respect. So the author of the ND. (III. 153) writes भिन्नेत न वस तत्परः भवेत् प्रेमनीमि सास्त्रिकः मासे नैव न तस्मल्ल एव सन्तेर्द्वेजी नास्ते तथाविनम्. The NŚ. has also a definition of sattva which is as follows: इत्यावरं अंतः मनः (XXIV. 7). The author of the BhP. elaborately defines the term sattva and discusses the psychological process connected with its use; see (pp. 13-14). Viśvanātha in his SD. (164) defines sattva as follows: वस्म नाम शास्त्रभाषामेकाकारी कथास्त्री शास्त्रम.

23 (B.24, G.23). 1 āṅgika—means Gestures of special kind defined in the śūtra; see NŚ. VIII-XII.

2 vācika—means Words suitable for representation of the different States (bhāra) composed by the playwright. See NŚ. XV-XXII.

3 See NŚ. XXIII. 4 See NŚ. XXIV.

24 (B.25-25a, G.24-25a). 1 dharmi—This word has not been very correctly used. But the meaning is clear; for details about dharmi see NŚ. XIII 69-81.

Haas translates vṛttis as Styles of Procedure (DR. p. 67). The four Styles are translated by him as Eloquent (bhārati), Grandiose (sāttvati) Gay (kuiśiki) and Horrid (ārāhāti). We follow Keith's translation (Skt. Drama, p. 326). For details about vṛttis see NŚ. XXII. iff.
The four Local Usages

25-26. Avanti, Daksinaty, Odramagadhi and Pañcalamalihyana are the four Local Usages (pravrtti) in a dramatic performance.

The Success

The Success in the dramatic performance is of two kinds: divine (tairik) and human (maunu).

The Notes

27-29. And [musical] notes such as, Sadja, Rṣaba etc. are seven in number, and they fall into two groups: human (tairikā li. from body) and instrumental (maunāli. from the Vīṇa). The four kinds of musical instruments

The musical instruments are of four kinds: stringed (tata) covered (acanadha), solid (ghanā), and hollow (saṅira). Among these, the stringed (tata) means an instrument with strings, the covered (acanadha) means a drum, the solid (ghanā) a cymbal and the hollow (saṅira) a flute.

The five kinds of Dhruvas

29-30. Songs which relate to Dhruvas are of five kinds:

25-26 (B.26b-27a, G 25b-25a). pravrtti—Haus translates this word as 'Local Characteristics'; (See DR, p 74). The five geographical names (Avanti, Daksinaty, Odura, Magadha and Pañcal) probably show that these were the parts of India where dramatic show was current at the time when tradition recorded in this NŚ, arose. Omission of the north-eastern part of India, including Bengal and Assam, probably shows that at that time these places were still in many respects outside the pale of Aryanised India. And the omission of the north-western India from this list may be explained on the assumption that it being on the way of the new immigrants who frequently poured into this country the formation of any established usage was difficult. For details about pravrttis see NŚ, XIV. 36-56.

2 sidhā (success)—For details about the Success see NŚ, XXVII. 1 ff. 27-29 (B.28b-30, G.27b 29). 1 See NŚ, (C) XXVIII. 19, 11. 2 See NŚ, (C) XXVIII. 1-2.

29-30 (B.31-33a, G.30-31a). 1 See NŚ, (C) XXXII. 334-352.
entering (praveśa), casual (ākṣepa), going out (nisākrama), pleasing (prāsādika) and intermediate (antarā). And the playhouse is of the three types: oblong (vikṣeṣa), square (caturāśra) and triangular (tryaśra)².

31. So much about the Digest on drama giving its contents (lit. meaning by a small number of Sūtras (concise rules). I shall now speak about the contents of the Sūtra-work¹.

The Sentiments explained

In that connexion I shall first of all explain the Sentiments (rasa). No meaning proceeds [from speech] without [any kind of] Sentiment. The Sentiment is produced (rasa-nisāpattih) from a combination (samyoga)² of Determinants (vibhāva), Consequents (ayubhāva) and Transitory States (vibhīcarībvāva). Is there any instance (vyākṣayata) [parallel to it]. [Yes], it is said that, as taste (rasa) results from a combination of various spices, vegetables and other articles³, and as six tastes (rasa) are produced by articles such as, raw sugar or spices or vegetables, so the Dominant States (sthāyibhāva), when they come together with various other States (bhāra) attain the quality of the Sentiment (i.e. become Sentiment)⁴. Now one enquires, "What is the meaning of the word rasa"? It is said in reply to this [that rasa is so called] because it is capable of being tasted (asvādyante). How is rasa tasted? [In reply] it is said that just as well-disposed persons while eating food cooked with many kinds of spices enjoy (asvādayanti) its tastes (ra-sa) and attain pleasure and satisfaction,

¹ B. adds one couplet after 30.

31 (B.33b-34a, G.31b, e). The original of the next passage till the beginning of 33 is in prose.

² The NŚ nowhere explains the terms nisāpatti and samyoga of this definition and does not include the sthāyibhāva in it (the def.). Hence the theory of rasa has come to be interpreted differently in later times by Lollāta, Śaṅkuka, (Bhaṭṭa) Niyaka and Abhinavagupta. For a brief exposition of their views see Viśupada Bhaṭṭācārya—Sāhityanidhiśa (Bengali), Calcutta, 1946, pp. 33 ff.

³ G. adds here one sentence more (tathā...... nisāpattiḥ).

⁴ tatrāha (G. ṛṣaya ucīh).
so the cultured people taste the Dominant States (sthāyī-bhāva) while they see them represented by an expression of the various States with Words, Gestures and the Temperament and derive pleasure and satisfaction. Thus is explained [the Memorial Verse ending with] tasmān nāgayasa iti. For in this connexion there are two traditional couplets:

32-33. Just as connoisseur of cooked food (bhakta) while eating food which has been prepared from various spices and other articles, taste it, so the learned people taste in their mind the Dominant States (such as love, sorrow etc.) when they are represented by an expression of the States with Gestures. Hence these Dominant States in a drama are called the Sentiments.\(^1\)

The relation between the Sentiments and the States.

\(^2\)Now one enquires, “Do the States (bhāva) come out of the Sentiments (rasa) or the Sentiments come out of the States?” On this point, some are of opinion that they arise from their mutual contact. But this is not so. Why?

“It is apparent that the Sentiments arise from the States and not the States from the Sentiments. For [on this point] there are [traditional] couplets such as:

34-35. The States are so called by experts in drama, for they cause to originate (bhāvayanti) the Sentiments in connexion with various modes of dramatic representation. Just as by many articles of various kinds auxiliary cooked food (nyāñjana) is

\(^1\) See below 33-34.


\(^2\) The original of this passage till the beginning of 34 is in prose, but its reading seems to be confused. In the light of the five kārikās that follow one may be justified in changing the order of some sentences and in emending it partially as follows: uchrayā samāśayatma mābhāvikā rāgayaśāgamāmnāpyātī tattvād tattvād. Dhruvāya tadbhava. Imātaṃ kāpy bhāvaśāgamaśāgamaśīvatvātītī. But if it is really an instance of textual corruption it may be said to have been sanctioned by time, for Bhoja who refuted Bharata’s view on bhāvas giving rise to rasaś relied on this text. Cf. V. Raghavan, Sr. Pr. p. 26. 34-35 (B.38-39, G.34-35).
brought forth, so the States along with different kinds of Histrionic Representation will cause the Sentiments to originate.

36. There can be no Sentiment prior to (lit. without) the States and no States without the Sentiments [following it], and during the Histrionic Representation they are produced from their mutual relation.

37. Just as a combination of spices and vegetables imparts good taste to the food cooked, so the States and the Sentiments cause one another to originate (bhāvayanti).

38. Just as a tree grows from a seed, and flowers and fruits [including the seed] from a tree, so the Sentiments are the source (lit. root) of all the States, and likewise the States exist [as the source of all the Sentiments].

The eight Sentiments from the four original ones

Now we shall describe the origins, the colours, the [presiding] deities, and examples of these Sentiments. Sources of these [eight] Sentiments are the four [original] Sentiments e.g. Erotic, Furious, Heroic and Odious.

39. The Comic [Sentiment] arises from the Erotic, the Pathetic from the Furious, the Marvellous from the Heroic, and the Terrible from the Odious.

40-41. A mimicry of the Erotic [Sentiment] is called the Comic, and the result of the Furious Sentiment is the Pathetic, and the result of the Heroic Sentiment is called the Marvellous, and that which is Odious to see results in the Terrible.

42-43. The Erotic Sentiment is light green (āyāma), the Comic Sentiment white, the Pathetic (Sentiment) ash-coloured

38 (B.42, G.38). 1 B adds one prose sentence more after this passage.
* The original of this passage till the beginning of 39 is in prose.
* Bhoja criticises this view of the author of the NŚ. in his Śr. Pr. See Ramaswamy Sastrī Bh. P. Introduction p. 28; V. Raghavan, Śr. Pr., p. 27.
(kapota), the Furious Sentiment red, the Heroic (Sentiment) light orange (gaura), the Terrible (Sentiment) black, the Odious (Sentiment) blue and the Marvellous (Sentiment) yellow.

The presiding deities of the Sentiments

44-45, Viṣṇu is the god of the Erotic, Pramathas of the Comic, Rudra of the Furious, Yama of the Pathetic, Śiva (Mahākāla), of the Odious, Yama (Kāla) of the Terrible, Indra of the Heroic, and Brahma of the Marvellous Sentiments.

Thus have been described the origins, the colours and the deities of these (Sentiments). Now we shall explain the Determinants (vibhāra), the Consequents (anabhāra), the Transitory States (vyabhicāra), their combination, and their definitions and examples.

We shall now enumerate the Dominant States in different Sentiments.

The Erotic Sentiment

Of these, the Erotic (ārya) Sentiment proceeds from the Dominant State of love (rati) and it has as its basis (lit. soul) a bright attire; for whatever in this world is white, pure, bright and beautiful is appreciated in terms of the Dominant State of love (ārya). For example, one who is elegantly dressed is called a lovely person (ārya). Just as persons are named, after the custom of their father or mother, or family, in accordance with the traditional authority, so the Sentiments, the States and other objects connected with drama are given names in pursuance of the custom and the traditional authority. Hence the Erotic Sentiment has been so named on account of its usually being associated with a bright and elegant attire. It owes its origin to men and women and relates to the fulness of youth. It has two bases: union (sambhoga) and separation (vipralambha). Of these two, the Erotic Sentiment in union arises from Determinants like the pleasures of the season, the enjoyment of garlands, unguents, ornaments [the

44-45 (B.49-50, C.44-45). 1 The original of this passage till the beginning of 46, is in prose.
company of) beloved persons, objects [of senses], splendid mansions, going to a garden, and enjoying [oneself] there, seeing the [beloved one], hearing [his or her words], playing and dallying [with him or her]. It should be represented on the stage by Consequents such as clever movement of eyes, eyebrows, glances, soft and delicate movement of limbs, and sweet words and similar other things. Transitory States in it do not include fear, indolence, cruelty and disgust. [The Erotic Sentiment] in separation should be represented on the stage by Consequents such as indifference, langour, fear, jealousy, fatigue, anxiety, yearning, drowsiness, sleep, dreaming awakening, illness, insanity, epilepsy, inactivity, [fainting], death and other conditions.

Now it has been asked, "If the Erotic Sentiment has its origin in love, why does it [sometimes] manifest itself through pathetic conditions?" [In reply to this] it is said, "It has been mentioned before that the Erotic Sentiment has its basis in union as well as in separation. Authorities on ars amatoria (vaiśika-śāstra) have mentioned ten conditions [of the persons separated from their beloved ones, which are pathetic]. We shall discuss them in the chapter on the Common Histronic Representation. The Pathetic Sentiment relates to a condition of despair owing to the affliction under a curse, separation from dear ones, loss of wealth, death or captivity, while the Erotic Sentiment based on separation relates to a condition of retaining optimism arising out of yearning and anxiety. Hence the Pathetic Sentiment, and the Erotic Sentiment in separation differ from each other. And this is the reason why the Erotic Sentiment includes conditions available in all other Sentiments.

46. And the Sentiment called Erotic is rich in pleasure, connected with desired objects, enjoyment of seasons, garlands and similar other things, and it relates to [the union of] man and woman.

There are besides two Āryās related to the preceding Śūtra:
47-48. The Erotic Sentiment arises in connexion with

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2 See Nī. (C.) XXIV.
favourable seasons, garlands, ornaments, enjoyment of the company of beloved ones, music and poetry, and going to the garden and roaming there. It should be represented on the stage by means of serenity of the eyes and the face, sweet and smiling words, satisfaction and delight, and graceful movements of the limbs.

The Comic Sentiment

1Now the Comic (hāsya) Sentiment has as its basis the Dominant emotion of laughter. This is created by Determinants such as showing unseemly dress or ornament, impudence, greediness, quarrel, defective limb, use of irrelevant words, mentioning of different faults, and similar other things. This (the Comic Sentiment) is to be represented on the stage by Consequents like the throbbing of the lips, the nose and the cheek, opening the eyes wide or contracting them, perspiration, colour of the face, and taking hold of the sides. Transitory States in it are indolence, dissimulation, drowsiness, sleep, dreaming, insomnia, envy and the like. This (Sentiment), is of two kinds: self-centered and centered in others. When a person himself laughs it relates to the self-centred (Comic Sentiment), but when he makes others laugh it (the Comic Sentiment therein) is centred in others.

There are two traditional Āryāś here:

49. As this makes one laugh by an exhibition of oddly placed ornaments, uncouth behaviour, words and dress and strange movement of limbs, it is called the Comic Sentiment.

50. As this makes persons laugh by means of uncouth behaviour, words, movement of the limbs and strange dress, it is known as the Comic Sentiment.

51. This Sentiment is mostly to be seen in women and persons of the inferior type, and it has six varieties of which I shall speak presently.

52. They are: Slight Smile (smita), Smile (hasita), Gentle Laughter (vihāsita), Laughter of Redicule (upahāsita), Vulgar

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1 The original of this passage till the beginning of 49 is in prose.

49 (B.58, G.49). 50 (B.59, G.50).
51 (B.60, G.51). 52 (B.61, G.52).
Laughter (*apahaśita*) and Excessive Laughter (*atihaśita*). Two by two they belong respectively to the superior, the middling and the inferior types of persons.

53. To persons of the superior type belong the Slight Smile (*smīta*) and the Smile (*haśita*), to those of the middling type the Gentle Laughter (*vihaśita*) and the Laughter of Ridicule (*upaḥaśita*) to those of the inferior type the Vulgar Laughter (*apaḥaśita*) and the Violent Laughter (*atihaśita*).

There are Ślokas on this subjects:

54. The Slight Smile (*smīta*) of the people of the superior type should be characterised by slightly blown checks und elegant glances, and in it the teeth should not be visible.

55. Their Smile (*haśita*) should be distinguished by blooming eyes, face and cheeks, and in it the teeth should be slightly visible.

Of persons of the middle type

56. The Gentle Laughter (*vihaśita*) should have slight sound, and sweetness, and should be suitable to the occasion and in it the eyes and the cheeks should be contracted and the face joyful.

57. During the Laughter of Ridicule (*upaḥaśita*) the nose should be expanded, the eyes should be squinting, and the shoulder and the head should be bent.

Of persons of the inferior type

58. The laughter on occasions not suitable to it, the laughter with tears in one's eyes, or with the shoulder and the head violently shaking, is called the Vulgar Laughter (*apaḥaśita*).

59. The Excessive Laughter (*atihaśita*) is that in which the eyes are expanded and tearful sound is loud and excessive, and the sides are covered by hands.

60. Comic situations which may arise in the course of a
play, for persons of the superior, middling or inferior type are thus to be given expression to.

61. This Comic Sentiment is of two kinds: self-centred and centred in others; and it relates to the three types of persons: superior, middling and inferior, and has thus [on the whole] six varieties.

The Pathetic Sentiment

Now the Pathetic (karuna) Sentiment arises from the Dominant State of sorrow. It grows from Determinants such as affliction under a curse, separation from dear ones, loss of wealth, death, captivity, flight [from one's own place], [dangerous] accidents or any other misfortune. This is to be represented on the stage by means of Consequents such as, shedding tears, lamentation, dryness of the mouth, change of colour, drooping limbs, being out of breath, loss of memory and the like. Transitory States connected with it are indifference, langour, anxiety, yearning, excitement, delusion, fainting, sadness, dejection, illness, inactivity. insanity, epilepsy, fear, indolence, death, paralysis, tremor, change of colour, weeping, loss of voice and the like.

On this point there are two Āryās:

62. The Pathetic Sentiment arises from seeing the death of a beloved person, or from hearing something very unpleasant and these are its Determinants.

63. This is to be represented on the stage by Consequents like weeping loudly, fainting, lamenting and bewailing, exerting the body or striking it.

The Furious Sentiment.

Now the Furious (raudra) Sentiment has as its basis the Dominant State of anger. It owes its origin to Rākṣasas, Dānavas and haughty men, and is caused by fights. This is created by

61 (B.74, G.61). 1 The original of this passage till the beginning of 62 is in prose.

62 (B.76, G.62).

63 (B.77, G.63). 1 The original of this passage till the beginning of 64 is in prose.
Determinants such as anger, rape, abuse, insult, untrue allegation, exorcizing, threatening, revengefulness, jealousy and the like. Its actions are beating, breaking, crushing, cutting, piercing, taking up arms, hurling of missiles, fighting, drawing of blood, and similar other deeds. This is to be represented on the stage by means of Consequents such as red eyes, knitting of eyebrows, defiance, biting of the lips, movement of the cheeks, pressing one hand with the other, and the like. Transitory States in it are presence of mind, determination, energy, indignation, restlessness, fury, perspiration, trembling, horrification, choking voice and the like.

Now one enquires, "Is it to be assumed from the [above] statement about Rākṣasas that they only give rise to the Furious Sentiment, and that this Sentiment does not relate to others?" [Reply]. "No, in case of others too this Sentiment may arise. [But in case of Rākṣasas] it is to be understood as their special function. They are naturally furious, for they have many arms, many mouths, standing and unkempt hairs of brown colour, and prodigious physical frame of black complexion. Whatever they attempt, be it their speech, movement of limbs or any other effort, is by nature furious. Even in their love-making they are violent. It is to be easily inferred that persons who imitate them give rise to the Furious Sentiment from their fights and battles.

On these points there are two Āryās:

64. The Furious Sentiment is created by striking, cutting, mutilation and piercing in fights, and tumult of the battle and the like.

65. It should be represented on the stage by special acts such as the release of many missiles, cutting off the head, the trunk and the arms.

66. Such is the Furious Sentiment viewed [by experts]; it is full of conflict of arms, and in it words, movements and deeds are terrible and fearful.

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2 G. considers this passage till the end of this sentence as an āryā (G.64).
3 Cf. Bhaṭṭikāvya, VIII. 98.

The Heroic Sentiment

Now the Heroic (vīra) Sentiment, relates to the superior type of persons and has energy as its basis. This is created by Determinants such as presence of mind, perseverance, diplomacy, discipline, military strength, aggressiveness, reputation of might, influence and the like. It is to be represented on the stage by Consequents such as firmness, patience, heroism, charity, diplomacy and the like. Transitory States in it are contentment, judgement, pride, agitation, energy (vega), ferocity, indignation, remembrance, horripilation and the like.

There are two Āryās [on these points]:

67. The Heroic Sentiment arises from energy, perseverance, optimism, absence of surprise, and presence of mind and [such other] special conditions [of the spirit].

68. This Heroic Sentiment is to be properly represented on the stage by firmness, patience, heroism, pride, energy, aggressiveness, influence and censoring words.

The Terrible Sentiment

Now the Terrible (bhayānaka) Sentiment has as its basis the Dominant State of fear. This is created by Determinants like hideous noise, sight of ghosts, panic and anxiety due to [untimely cry of] jackals and owls, staying in an empty house or forest, sight of death or captivity of dear ones, or news of it, or discussion about it. It is to be represented on the stage by Consequents such as trembling of the hands and the feet, horripilation, change of colour and loss of voice. Its Transitory States are paralysis, perspiration, choking voice, horripilation, trembling, loss of voice, change of colour, fear, stupfaction, dejection, agitation, restlessness, inactivity, fear, epilepsy and death and the like.

On these points there are two traditional Āryās:

69. The Terrible Sentiment is created by hideous noise,

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1 The original of this passage till the beginning of 67 is in prose. 67 (B.83, G.68).
• 68 (B.84, G.69). 1 The original of this passage till the beginning of 69 is in prose. 69 (B.86, G.70).
sight of ghosts, battle, entering an empty house or forest, offending one’s superiors or the king.

70. Terror is characterised by looseness of the limbs, the mouth and the eyes, paralysis of the thighs, looking around with uneasiness, dryness of the drooping mouth, palpitation of the heart and horripilation.

71. This is [the character of] natural fear; the artificially shown fear also should be represented by these conditions. But in case of the feigned fear all efforts for its representation should be milder.

72. This Terrible Sentiment should be always represented by tremor of the hands and the feet, paralysis, shaking of the body, palpitation of the heart, dryness of the lips, the mouth, the palate and the throat.

The Odious Sentiment

1 Now the Odious (bibhatsa) Sentiment has as its basis the Dominant State of disgust. It is created by Determinants like hearing of unpleasant, offensive, impure and harmful things or seeing them or discussing them. It is to be represented on the stage by Consequents such as stopping the movement of all the limbs, narrowing down of the mouth, vomiting, spitting, shaking the limbs [in disgust] and the like. Transitory States in it are epilepsy, delusion, agitation, fainting, sickness, death and the like.

On these points there are two traditional Aryās:

73. The Odious Sentiment arises in many ways from disgusting sight, tastes, smell, touch and sound which cause uneasiness.

74. This is to be represented on the stage by narrowing down the mouth and the eyes, covering the nose, bending down the head and walking imperceptibly.

70 (B.87, G.71).
71 (B.88, G.72).
72 (B.89, G.73). ¹ The original of this passage till the beginning of 73, is in prose.
73 (B.92, G.74).
74 (B.93, G.75).
The Marvellous Sentiment

The Marvellous (udbhūta) Sentiment has as its basis the Dominant State of astonishment. It is created by Determinants such as sight of heavenly beings or events, attainment of desired objects, entrance into a superior mansion, temple, audience hall (sāabhā), a seven-storied palace and [seeing] illusory and magical acts. It is to be represented on the stage by Consequents such as wide opening of eyes, looking with fixed gaze, horripilation, tears [of joy] perspiration, joy, uttering words of approbation, making gifts, crying incessantly hā, hā, hā, waving the end of dhotī or sārī, and movement of fingers and the like. Transitory States in it are weeping, paralysis, perspiration, choking voice, horripilation, agitation, hurry, inactivity, death and the like.

On this point there are two traditional Āryās:

75. The Marvellous Sentiment is that which arises from words, character, deed and personal beauty.

76. This is to be represented on the stage by a gesture of feeling [sweet] smell, joyful shaking of limbs, and uttering of hā, hā, hā, sounds, speaking words of approbation, tremor, choking voice, perspiration and the like.

The three kinds of the Erotic, the Comic and the Terrible Sentiments

77. The Erotic Sentiment is of three kinds, viz., of words, dress, and action. And the Comic and the Terrible Sentiments are likewise of three kinds, viz., of limbs, dress and words.

The three kinds of the Pathetic Sentiment

78. The Pathetic Sentiment is of three kinds, viz. that rising from obstruction to lawful deeds, from loss of wealth and from bereavement.

The three kinds of the Heroic Sentiment

79. The Heroic Sentiment is likewise of three kinds, viz.

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1 The original of this passage till the beginning of 75, is in prose.
that arising from making gifts, from doing one's duty (dharma) and from fighting one's enemy.

The three kinds of the Terrible Sentiment

80. The Terrible Sentiment is also of three kinds, viz., feigned fear, fear from a wrong action, and fear from an apprehension of danger.

The three kinds of the Odious Sentiment

81. The Odious Sentiment is of three kinds, viz. nauseating, simple, and exciting. Of these the Sentiment from a sight of stool and worms is nauseating, and the sight of blood and similar objects is exciting.

The three kinds of the Marvellous Sentiment

82. The Marvellous Sentiment is of two kinds, viz. celestial and joyous. Or these the celestial is due to seeing heavenly sights, and the joyous due to joyful happenings.¹

83. These are the eight Sentiments and their definitions, I shall hereafter speak of the characteristics of the States.

Here ends Chapter VI of Bharata’s Nātyaśāstra which treats of the Sentiments.

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80 (B.100, G.81).
81 (B.101, G.82).
82 (B.102, G.83). ¹ B. adds here a spurious passage on śānta rasa.
CHAPTER SEVEN

THE EMOTIONAL AND OTHER STATES

Bhāvas (States) explained

0. Now I shall speak of the bhāvas (States). An enquiry in this connexion is, "Why are the bhāvas (States) so called? Is it because they bhārayanti (pervade) and are hence called bhāvas (States)?" It is said in reply that bhāvas (States) are so called because through Words, Gestures and the Representation of the Temperament, they bhārayanti (infuse) the meaning of the play [into the spectators]. 1 Bhāva is 'cause' or 'instrument', for words such as, bhāvita, rāvita and kṛta are synonymous. An expression like, 'O, all these things are bhāvita (pervaded) by one another's smell or moistened by one another's juice,' is established even amongst the common people. Hence the root bhārvya means 'to pervade'. Ont his point there are the following Ślokas:

1. When the meanings presented by Determinants and Consequents are made to pervade (guṇavāya) [the heart of the spectators] they are called bhāvas (States).

2. As in these the inner idea of the playwright (kavi) is made to pervade [the mind of the spectators] by means of Words, Gestures, colour of the face and the Representation of the Temperament they are called bhāvas (States).

3. As they cause the Sentiments relating to various kinds of Histrionic Representation to pervade [the mind of the spectators], they are called bhāvas (States) by those who produce a drama.

Vibhāvas (Determinants) explained

"Now, why is the word vibhāva used?" [Answer]: "The word vibhāva is used for the sake of clear knowledge. It is

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0 (B.G. same).
1 (B.1-2, G.1). 1 We read bhāva iti kārana(m) sūdhanam yathā etc.
2 (B.3, G.2).
3 (B.4-5, G.3).
synonymous with kāraṇa, nimita and hetu. As Words, Gestures and the Representation of the Temperament are vibhāvyate (determined) by this, it is called vibhāra (Determinant). Vibhāvita (also) means the same thing as vijñāta (clearly known).

On this point there is a Śloka:

4. As many things are vibhāvyate (determined) by this through Words, Gestures and the Representation of the Temperament it is named vibhāra (Determinate).

Anubhāvas (Consequents) explained

"Now, why is the word anubhāra used?" (Answer) "Because the Histrionic Representation by means of Words, Gestures and the Temperament are anubhāvyate (made to be felt) by this, it is called anubhāra (Consequent).

On this point there is a Śloka:

5. As in it the spectators are anubhāvyate [made to feel] things by means of Words and Gestures it is called anubhāra and it relates to words as well as to [gestures and movements of] major and minor limbs.

Now we have explained that the States (bhāra) are related to Determinants (vibhāra) and Consequents (anubhāva). Thus are the States (bhāra) created. Hence we shall discuss the definitions and examples of the States together with their Determinants and Consequents. Of these, the Determinants and the Consequents are well-known among people. They being connected with the human nature, their definitions are not discussed. This is for avoiding prolixity.

On this point there is the Śloka:

6. Determinants and Consequents are known by the wise to be things which are created by human nature and are in accordance with the ways of the world.

The three kinds of States: Dominant, Transitory and Temperamental

Now the Dominant States (sthāyi-bhāra) are eight in number. The Transitory States (rāṇbhiṭāriṇāḥ) are thirtythree and
the Temperamental States are eight in number. These are the three varieties of the States. Hence we are to understand that there are forty-nine States capable of drawing out the Sentiment from the play. The Sentiments arise from them when they are imbued with the quality of universality (सामंत्य, lit. commonness).

On this point there is a Sloka:

7. The State proceeding from the thing which is congenial to the heart is the source of the Sentiment and it pervades the body just as fire spreads over the dry wood.

Difference between the Dominant and the other States

It is said in this connexion: “If the forty-nine States being represented by Determinants (विभावना) and Consequents (अनुभाव) coming into contact with one another become Sentiments when they are imbued with the quality of universality, how is it that Dominant States only are changed into Sentiments (and not Determinants and Consequents)?” [In reply to this] it is said:

“Just as among persons having same characteristics and similar hands, feet and belly, some, due to their birth, [superior] manners, learning and skill in arts and crafts, attain kingship, while others endowed with an inferior intellect become their attendants, in an identical manner, the Dominant States become masters because on them Determinants (विभावना), and Consequents (अनुभाव) and Transitory States (व्याहिकरिन) depend. Similarly some of the other States (e.g. Determinants and Consequents) have the qualities of [king’s] local officers, and [hence] Transitory States (व्याहिकरिन) become attendants to these (Determinants and Consequents) because of their [superior] quality. Now it may be asked, “Is there any parallel instance?” [Answer.] “Just as only a king surrounded by numerous attendants receives this epithet [of king] and not any other man, be he ever so great, so the Dominant States (स्थायी-भाव) only followed by Determinants, Consequents and Transitory States receive the name of Sentiment. [On this point] there is a traditional Sloka:

7 (B.10-11, G.7). 1 विभावनास्य-अनुभाविन: समाजसमावेश अस्थायी-भावाः आत्मानन्दाः कार्यथा मात्र:; तदन्त साधुविरुद्धीस्योर्भु अन्या समाजाः नस्तश्चाविश्वासी विविधान्विताः अनुभाविणी मात्र;.
8. Just as a king is superior to other men, and the preceptor (guru) is superior to his disciples, so the Dominant States (st háyi-bhāva) are superior to the other States (Determinants, Consequents and Transitory States).

The Dominant States

Characteristics of these which are known as the Sentiments have been mentioned before. Now we shall discuss the marks of the States common to them. First of all we shall take up [the case of] the Dominant States (st háyi-bhāva).

Love

Love (råti) which has pleasure as its basis is caused by Determinants like seasons, garlands, unguent, ornaments, dear ones, enjoyment of a superior residential house and absence of opposition [from any one]. It is to be represented on the stage by Consequents such as a smiling face, sweet words, motion of eyebrows, and glances and the like.

There is a Śloka [on this point]

9. Love arises from the attainment of desired objects, because of its agreeableness. It is to be represented on the stage by sweet words accompanied by [suitable] gestures and movements of limbs.

Laughter

Now Laughter (hāsyā) is caused by Determinants such as mimicry of others' actions¹, incoherent talk, obtrusiveness, foolishness and the like. It is to be represented on the stage by means of Smile and the like.

On this point there is a traditional Śloka:

10. Laughter arises from a mimicry of other people's actions. It is to be represented on the stage by the learned with Smile, Laughter and Excessive Laughter.

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8 (B.12-14, G.8).
10 (B.16-17, G.10).

16
Sorrow

Sorrow (śoka) is caused by Determinants such as death of the beloved one, loss of wealth, experience of sorrow due to any one's murder or captivity, and the like. It is to be represented on the stage by Consequents such as shedding tears, lamentation, bewailing, change of colour, loss of voice, looseness of limbs, falling on the ground, crying, deep breathing, paralysis, insanity, death and the like. Weeping in this case is of three kinds: [weeping of joy, [weeping] of affliction and [weeping] due to jealousy. On these points there are traditional Āryās:

11. 1 Weeping in which the cheeks are blooming in joy, the body is horripilating, there are words² of remembrance and tears are not concealed is called weeping of joy.

12. Weeping in which there is a loud sound, copious shedding of tears, uneasiness of the body, want of steady movements and efforts, lamentation after falling on the ground and rolling on the earth is called weeping due to affliction.

13. Loud weeping of women in which the lips and the cheeks are throbbing and the head is shaking, the eyebrows and the glances are moving in anger, is called weeping due to jealousy.

14. Sorrow relates to women, persons of the inferior type, and it has its origin in affliction [of any kind]. With relation to it, persons of the superior and the middling types are distinguished by their patience and those of the inferior type by their weeping.

Anger

Anger (krodha) is caused by Determinants such as insolence, abusive language, quarrel, altercation, opposing [persons or objects] and the like. It is to be represented on the stage by Consequents such as swollen nose, upturned eyes, bitten lips, throbbing cheeks and the like.

11 (B.19, G.11). ¹ B. reads one additional couplet (B.18, before this,
² Read sūtramaraṇāṁ vāganibhūtaśram.
15. Anger is of five kinds, viz., anger caused by enemies, superior persons, lovers, servants, and feigned anger.

On this point there are traditional Āryās:

16. One should show anger against resistance by the enemy with knitting of eyebrows, fierce look, bitten lips, hands clasping each other, and touching one's own head and breast.

17. One should show anger against control by superiors with slightly downcast eyes, wiping off slight perspiration and not expressing any violent movement.

18. One should show one's anger to the beloved woman by a very slight movement [of the body], by shedding tears, and knitting eyebrows and with sidelong glances, and throbbing lips.

19. Anger to one's servants should be represented on the stage by means of threat, rebuke, dilating the eyes and casting contemptuous looks of various kinds.

20. Anger which is artificially shown with a view to the realisation of an ulterior motive and which mostly betrays marks of effort is called feigned anger, and it relates to two² Sentiments.

Energy

Energy (utsāha) relates to persons of the superior type. It is caused by Determinants such as absence of sadness, power, patience, heroism and the like. It is to be represented on the stage by Consequents such as steadiness², munificence, boldness of an undertaking, and the like.

On this point there is a Śloka:

21 (B.32-33, G.20). ¹ Omit śāpada before ēṃnyā.
² Omit kāṭara before durdina.
21. Energy which has effort as its basis and which grows out of alertness and such other qualities, should be represented on the stage by acts of vigilance and the like.

Fear

Fear (bhaya) relates to women and persons of the inferior type. It is caused by Determinants such as acts offending one’s superiors and the king\(^1\), roaming in a forest, seeing an elephant and a snake, staying in an empty house, rebuke [from one’s superiors], \(^2\) a dark rainy night, hearing the hooting of owls and the cry of animals that go out at night, and the like. It is to be represented on the stage by Consequents such as, trembling hands and feet, palpitation of the heart, paralysis, dryness of the mouth, licking the lips, perspiration, tremor, apprehension [of danger], seeking for safety, running away, loud crying and the like.

On this point there are Ślokas:

22. Fear arises from an embarrassment due to offending one’s superiors and the king, seeing terrible objects and hearing awful things.

23. This is to be represented with tremor of the limbs, panic, drying up of the mouth, hurried movement, widely opened eyes and such other gestures and actions.

24. Fear in men arising from terrifying objects should be represented on the stage by actors (lit. dancers) with slackened limbs and suspended movement of the eyes.

There is also an Āryā on this point:

25. This (fear) should be represented on the stage with tremor of hands and feet, and palpitation of the heart, paralysis, licking the lips, drying up of the mouth, loosened limbs and sinking (visanţa) body.

\(^1\) (B.34, G.21).
\(^2\) (B.35, G.22).
\(^3\) (B.36, G.23).
\(^4\) (B.37-38, G.24).
Disgust

Disgust (jugnpūśā) relates to women and persons of the inferior type. It is caused by Determinants such as hearing and unpleasant things, and the like. It is to be represented on the stage by Consequents such as, contracting all the limbs, spitting, narrowing down of the mouth, heartache and the like.

On this point there is a Śloka.

26. Disgust is to be represented on the stage by covering the nose, contracting all the limbs, [general] uneasiness and heartache.

Astonishment

Astonishment (rismāvat) is created by Determinants such as illusion, magic, extraordinary feats of men, great excellence in painting, art-works in parchment¹ and the like. It is to be represented on the stage by Consequents such as wide opening of the eyes, looking without winking of the eyes, [much] movement of the eyebrows, horripilation, moving the head to and fro, the cry of “well, done,” “well done,” and the like.

On this point there is a Śloka:

27. Astonishment arising from joy due to extraordinary acts should be represented by means such as joy tears, fainting and the like.

The Transitory States

The Dominant States¹ are to be known as described here. We shall now explain the Transitory States (vyabhicārī-bhāva). It is questioned, “Why are these called vyabhicārinah?” [In answer] it is said that vi and abhi are prefixes, and the root is cara meaning ‘to go’, ‘to move’. Hence the word vyabhicārinah means ‘those that move in relation to the Sentiments towards different kinds of objects. That is, they carry the Sentiments which are connected with Words, Gestures and the Temperament. It is questioned, “How do they carry [the Sentiments]?” In answer it is said, “It is a popular

¹ Omit parikirtana after śravāṇa.
26 (B.40-41, G.26). ¹ Omit vidyu after śilpa.
27 (B.42-43, G.26). ¹ Omit rasasamjñah (B) after sthāyino bhāvāḥ.
convention to say like this, just as people say, The sun carries this *nakṣatra* (star) or that day. It does not however mean that these are carried on arms or shoulders. The Transitory States should be considered like this. These Transitory States (*nyabhicāribhāva*) as mentioned in the Digest (*sangraha*) are thirtythree in number. We shall describe them now.

Discouragement

Discouragement (*nirvaha*) is caused by Determinants such as, being reduced to poverty\(^2\), getting insulted, abusive language, wrathful beating, loss of beloved persons and the knowledge of the ultimate (lit. essential) truth and the like. It is to be represented on the stage by Determinants such as weeping, sighing, deep breathing, deliberation and the like, on the part of women and persons of the inferior type.

On this point there is a Śloka:

28. Discouragement grows out of being reduced to poverty, and loss of dear ones, and it is to be represented on the stage by deliberation and deep breathing.

On this point there two traditional Āryās:

29. Discouragement arises from loss of dear ones, poverty, disease, envy from seeing the prosperity of others.

30. A discouraged man has the eyes bathed in tears, face and eyes miserable due to heavy breathing and he is like a yogi absorbed in meditation.

Weakness

Weakness (*glāni*) proceeds from Determinants such as vomiting, purgation, sickness, penance, austerities, fasting, mental worry, too much drinking, sexual indulgence, too much exercise, travelling a long way, hunger, thirst, sleeplessness and the like. It is to be represented on the stage by Consequents such as weak voice, lustreless eyes, pale face, slow gait, want of energy, thinness of the body, change of colour and the like.

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\(^2\) Omit *nyādhyavāmade* after *dārśida*.

On this point there are two Āryās:

31. Weakness grows out of vomiting, purgation and sickness, penance, and old age. It is to be represented on the stage by thinness of the body, slow gait and tremor [of the limbs].

32. Weakness is to be represented on the stage by a very weak voice, weakness of the eyesight, poor gait, constant slackness of the limbs.

Apprehension

Apprehension (ṣaṅkā) has doubt as its basis and it relates to to women and persons of the inferior type. It is caused by Determinants such as theft, giving offence to the king and the like. It is to be represented on the stage by Consequents such as constantly looking on, hesitating movement (avakṣayabhūta), dryness of the mouth, licking the lips, change of facial colour, tremor, dry lips, loss of voice and the like.

There is a śloka on these points:

33. Apprehension in the Terrible Sentiment is due to robbery, and the like, and in case of the Erotic Sentiment it is due to [a possible] deception on the part of the lover.

Some authorities prescribe (lit. desire) in this case a concealment of appearance which is to be characterised by [adoption of] clever tricks and gestures.

There are two Āryās in this connexion:

34. Apprehension is of two kinds: viz. that arising from one's ownself and that arising from another person. That arising from one's own self is to be known from one's eyes and efforts.

35. A man with Apprehension has a dark face, a thick and protruding tongue, slightly trembling limbs, and he constantly looks sideways.

Envy

Envy (asūja) is caused by Determinants such as various offences, hatred, other people's wealth, good luck, intelligence,

\[31 \text{ (B.49, G.30).} \quad 32 \text{ (B.50-51, G.31).} \quad 33 \text{ (B.52-53, G.32).} \quad 34 \text{ (B.54, G.33).} \quad 35 \text{ (B.55-56, G.34).}\]
sports, learning and the like. It is to be represented on the stage by Consequents such as finding fault with others, decrying their virtues, not paying any heed to these, remaining with downcast face, knitting eyebrows in disparagement and abusing others in the assembly [of men].

On these points there are two Aryās:

36. Envy arises in a person who is displeased to see other people’s good fortune, wealth, intelligence, and exuberance of sportiveness.

37. It is to be represented by a distorted face, knitting eyebrows, face turned away in jealous anger, decrying other people’s virtues and showing hatred towards them.

Intoxication

Intoxication (madhā) is caused by drinking of liquor and similar other things. It is of three kinds and has five Determinants. There are the following Aryās on this point:

38. Intoxication is of three kinds, viz. light, medium and excessive. It has five causes which should be represented on the stage.

39. While intoxicated some sing, some laugh and some use hot words while other sleep.

40. Among these, persons of the superior type sleep, those of the middling type laugh and sing, and those of the inferior type cry or use hot words.

41. Light intoxication is characterised by smiling face, pleasant feeling, joyful body, slightly faltering words, delicately unsteady gait and relates to persons of the superior type.

42. Medium intoxication is characterised by drunken and rolling eyes, drooping arms or arms restlessly thrown about and irregularly unsteady gait, and relates to persons of the middling type.
43. Excessive intoxication is characterised by loss of memory, and incapacity to walk due to vomiting, hiccup and cough, and a thick protruding tongue and spitting, and relates to persons of the inferior type.

44. A character who drinks on entering the stage is to show that his intoxication is increasing, but the character who enters the stage as drunk should show that his intoxication is decreasing.

45. But the intoxication should be stopped by effort when there is panic, grief and increase of terror due to some cause.

46. On account of these special conditions, intoxication disappears quickly just as grief passes away on hearing the happy news of sudden prosperity.

Weariness

Weariness (srama) is caused by Determinants such as travelling a long way, exercising of the limbs and the like. It is to be represented on the stage by Consequents such as gentle rubbing of the body, deep breathing, contraction of the mouth, belching, massaging of the limbs, very slow gait, contraction of the eyes, making štikāra and the like.

There is an Āryā on this point:

47. Weariness in man is caused by travelling [a long way] and exercising [the limbs], and it is to be represented on the stage by [deep] breathing, tired gait and the like.

Indolence

Indolence (ślasya) is caused by Determinants such as nature, lassitude, sickness satiety, pregnancy and the like. And it relates to women, and men of the inferior type. It is to be represented on the stage by Consequents such as aversion to any kind of work, lying down, sitting, drowsiness, sleep and the like. On this point there is an Āryā:

46 (B.68-69, G.45). 1 We follow the reading of the ms ḍa in B.
47 (B.70-71, G.46). 1 adhvagati for nyttadeव(B).
48. Indolence arising from lassitude as well as nature should be represented on the stage by discontinuance of all activity except taking food.

Dipression

Dipression (dainya) is caused by Determinants such as poverty, mental agony and the like. It is to be represented on the stage by Consequents such as want of self-command, dullness of the body, absent-mindedness, giving up of cleansing [the body] and the like.

There is an Aryā on this point:

49. Dipression of men proceeds from anxiety, eager expectation and misery. Different modes of representing it on the stage includes giving up of cleansing [the body] in any way.

Anxiety

Anxiety (cintā) is caused by Determinants such as loss of wealth, theft of a favourite object, poverty and the like. It is to be represented on the stage by [deep] breathing, sighing, agony, meditation, thinking with a downcast face, thinness of the body and the like.

There are two Aryās on this point:

50. Anxiety of men arises in various ways: from the loss of wealth, theft of a favourite object, and a heart full of expectation.

51. It is to be represented on the stage by sighing, deep breathing, agony, and absent-mindedness, giving up of cleansing [the body] and want of self-command.

Distraction

Distraction (mohā) is caused by Determinants such as accidental injury, adversity, sickness, fear, agitation, remembering past enmity and the like. It is to be represented on the stage by Consequents such as want of movement, [excessive]
movement of [a particular] limb, falling down, reeling, not seeing properly and the like.

There is a Śloka on this point:

52. Due to seeing a robber in an unexpected place or from panic of different kinds distraction occurs to a man when he finds no help [near by].

There is also an Āryā on this point:

53. Distraction occurs due to adversity, accidental injury, memory of past enmity. It is to be represented on the stage by suspension of the activity of all senses.

Recollection

Recollection (smṛti) is remembering every condition of happiness and misery. It is caused by Determinants such as impairment of health, disturbed nightly sleep, seeing and speaking with a level head, thinking, constant practice and the like. It is to be represented on the stage by Consequents such as nodding of the head, looking down, raising up the eyebrows and the like.

On this point there is a Ślokā and an Āryā:

54. One is said to be recollecting something when one remembers past happiness and misery which were either conceived in mind or did actually occur and was forgotten.

55. Recollection arising from impaired health, or relating to the Vedas and Darśanas is to be represented on the stage by raising or nodding of the head and raising the eyebrows.

Contentment

Contentment (ḍṛṣṭi) is caused by [Determinants such as] heroism, spiritual knowledge, learning, wealth, purity, good conduct, devotion to one's superiors, 
\(^1\) getting excessive amount of money, enjoying sports, and the like. It is to be represented on the stage by Consequents such as enjoyment of objects gained, and not

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52 (B.79, G.51). 53 (B.80-81, G.52).
54 (B.82, G.53).
55 (B.83-84, G.54). \(^1\) Omit manoratha (B.G.) after adhika.
grumbling over objects unattained, past, partially enjoyed, lost and the like.

On this point there are two Aryās:

56. Contentment arising from spiritual knowledge, purity, wealth and power, is always to be represented on the stage by an absence of fear, sorrow and sadness.

57. When one enjoys attained objects such as [sweet] sound, touch, taste, form and smell, and is not sorry over their non-attainment one is said to have Contentment.

Shame

Shame (vṛiddā) has improper action as its basis. It is caused by Determinants such as humiliation and repentance on account of transgressing words of superiors or disregarding them, nonfulfilment of vows and the like. It is to be represented on the stage by Consequents such as covered face, thinking with downcast face, drawing lines on the ground, touching clothes and rings, and biting, the nails, and the like.

There are two Aryās on this point:

58. When a man, after he has done anything improper, is seen by those who are pure, he becomes repentant and is ashamed.

59. The ashamed man will cover his face, draw lines on the ground, bite the nails and touch clothes and rings.

Inconstancy

Inconstancy (capalatā) is caused by Determinants such as love, hatred, malice, impatience, jealousy, opposition and the like. It is to be represented on the stage by Consequents such as harsh words, rebuke, beating, killing, taking prisoner, goading and the like.

There are two Aryās on this point.

56 (B.85, G.55).
57 (B.86-87, G.56).
58 (B.88, G.57).
59 (B.89-90, G.58).
60. When a man does anything like killing or imprisoning any one without any forethought he is said to be inconstant because of his not being definite in his action.

Joy

Joy (harṣa) is caused by Determinants such as attainment of the desired object, union with a desired, trusted and beloved person, mental satisfaction, favour of gods, preceptor, king, and husband (or master), receiving [good] food, clothing and money and enjoying them, and the like. It is to be represented on the stage by means of Consequents such as brightness of the face and the eyes, using sweet words, embracing, 1 horripilation, tears, perspiration and the like.

There are two Āryās on this point:

61. Joy is caused to a man when he has attained any object or obtained anything which was unobtainable or has met his beloved one or has his heart's desire fulfilled.

62. It is to be represented on the stage by brightness of the eyes and the face, loving words, embrace, delicate movement of the limbs, and perspiration and the like.

Agitation

Agitation (āvega) is caused by Determinants such as portents, wind or rains, [outbreak] of fire, running about of elephants, hearing very good or very bad news, stroke of adversity and the like. In this connexion portents include [a stroke of] lightning and [falling] of meteors or shooting stars, eclipse of the sun and the moon, and appearance of comets. It is to be represented on the stage by looseness of all the limbs, sadness, distraction of the mind, loss of facial colour, surprise and the like. [Agitation] due to violent winds is to be represented by veiling [the face], rubbing the eyes, collecting [the ends] of clothes [worn], hurried going and the like. [Agitation] due to [heavy] rains is to be represented by lumping

60 (B.91-92, G.59).
61 (B.93, G.60).

1 Omit pulakita after kṣaṇakita (B.G).
together of all the limbs, running, looking for some covered shelter, and the like. [That] due to [an outbreak of] fire is to be represented by eyes troubled with smoke, narrowing down all the limbs, or shaking them, running with wide steps, flight and the like. That due to running about of elephants is to be represented by hurried retreat, unsteady gait, fear, paralysis, tremor, looking back and the like. [That] from hearing something favourable is to be represented by getting up, embracing, giving away clothes and ornaments, weeping, horripilation and the like. That due to hearing anything unpleasant is to be represented by falling down on the ground, lamentation, rolling about [even] on a rough surface, running away, bewailing, weeping and the like. And that due to popular rising (prakrītvyāsana) is to be represented by sudden retreat, taking up weapons and armour, mounting elephants and horses and chariots, striking 1 and the like.

63. Agitation of these eight kinds has hurry as its basis, This is characterised by patience on the part of persons of the superior and the middling types; but agitation of persons of the inferior type is marked by flight.

On this point there are two Āryās:

64. Agitation occurs over an unpleasant report, disregard of instruction, throwing a missile and panic.

65. Agitation due to an unpleasant report has as its Consequents assuming a sad look, and that due to a sudden appearance of enemy is to be represented by clash of weapons.

Stupor

Stupor (jañata) is caused by Determinants such as cessation of all activity, hearing of a much desired thing or a [very] harmful thing, sickness and the like. It is to be represented on the stage by Consequents such as not uttering any word, speaking indistinctly, remaining absolutely silent, looking with steadfast gaze, dependence on others and the like.

1 sampraharana (pradhārana R. G.).
There is an Āryā on this point:

66. A man is called stupid when due to senselessness he cannot distinguish between good and bad as well as happiness and misery, and remains silent and dependent on others.

Arrogance

Arrogance (garva) is caused by Determinants such as kingship, noble birth, personal beauty, youth, learning, power, attainment of wealth and the like. It is to be represented on the stage by Consequents such as contempt\(^1\) for others, harassing people, not giving reply to one’s question, not greeting others, looking to shoulders, roaming at large, contemptuous laughter, harsh words, transgressing commands of the superiors, insulting others and the like.

There is an Āryā on this point:

67. Arrogance of persons of the inferior type due to learning, youth, beauty, royalty and attainment of wealth is to be represented by movement of the eyes and the limbs.

Despair

Despair (risāda) is caused by Determinants such as inability to finish the work undertaken, accidental calamity and the like. It is to be represented on the part of persons of the superior and the middling types by Consequents such as looking for allies, thinking about means, loss of energy, absent-mindedness, deep breathing and the like. And on the part of persons of the inferior type it is to be represented by running away, looking down, drying up of the mouth, licking the corner of the mouth, sleep, deep breathing, meditation and the like.

There are two Āryās on this point:

68. Despair arises from nonfulfillment the work begun, being taken at the time of committing theft, and giving offence to the king and the like.

66 (B.101-102, G.65).\(^1\) Omit asuyā before avajñā.
67 (B.103-104, G.66).
68 (B.105, G.67).
69. In case of persons of the superior and the middling types this is to be represented by thinking about various means, and in case of persons of the inferior type sleep, deep breathing, and meditation are to represent it.

Impatience

Impatience (*natsukya*) is created by Determinants such as separation from beloved persons, remembering them, sight of a garden and the like. It is to be represented on the stage by Consequents such as sighs, thinking with downcast face, sleep, drowsiness, desire for lying down and the like.

There is an अर्यः on this point:

70. Impatience arises from the loss of beloved persons or from remembering them. This is to be represented on the stage by thinking, want of sleep, drowsiness, dullness of the body and desire to lie down and the like.

Sleeping

Sleeping (*nālā*) is caused by Determinants such as weakness, fatigue, intoxication, indolence, [too much] thinking, too much eating, soporific nature and the like. It is to be represented on the stage by Consequents such as heaviness of the face, rolling of the body, rolling of the eyes, yawning, massaging of the body, deep breathing, relaxed body, closing the eyes and the like.

There are two अर्यः on this point:

71. Sleep comes to a man through weakness, fatigue, exertion, [too much] thinking, natural tendency [to sleep] and keeping awake throughout the night.

72. It is to be represented on the stage by Consequents such as heaviness of the face, closing the eyes, or their rolling, stupor, yawning, massaging of the body and the like.
Epilepsy

Epilepsy (apasmāra) is caused by Determinants such as being possessed by a god, a Nāga, a Yakṣa, a Rākṣasa, a Piśāca and the like, and a memory of such beings, eating food left after somebody’s partaking of it, staying in a deserted house, non-observation of proper time [in taking food, in sleeping etc.], derangement of humours (dhātu)¹ and the like. It is to be represented on the stage by Consequents such as throbbing, trembling, running, falling down, perspiration, foaming in the mouth, hiccup, licking [the lips] with the tongue, and the like.

On this point there are two Āryās:

73. Epilepsy occurs in a person when he is possessed by Bhūtās and Piśācas, when he remembers these beings, [eats] Ucchiṣṭa, stays in a deserted house, disregards for proper time [for taking food etc.], and is impure [in body].

74. Falling down suddenly on the ground, trembling, foaming in the mouth, and rising up while senseless, are conditions during Epilepsy.

Dreaming

Dreaming (ṣupta) is caused by Determinants such as interruption of sleep, enjoying objects of senses, infatuation [of any kind], spreading the bed on the ground, dragging the bed over the ground and the like. The dreaming which occurs in sleep is to be represented by Consequents such as deep breathing, dullness of the body, closing the eyes, stupefaction of all the senses, dreams and the like.

There are two Āryās on this point:

75. Dreaming occurs due to interruption of sleep, enjoying objects of senses and infatuation [of any kind]. It is to be

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¹ They are three in number please viz. wind (vīyuḥ), bile (pittā) and phlegm (kapha).

73 (B.113, G.72).¹ That which is left over in one’s plate after he has finished his meal.

represented on the stage by closing the eyes, deep breathing, dreaming dreams and talking while asleep.

76. Dreaming is to be represented on the stage by deep breathing, imperfectly closing eyes, stupefaction of all senses and absence of all activity.

Awakening

Awakening (vibodha) is the break of sleep, and it is caused by Determinants such as digestion of food, bad dreams, loud sound, sensitive touch and the like. It is to be represented on the stage by Consequents such as yawning, rubbing the eyes leaving, the bed, and the like.

There is an Āryā on this point:

77. Awakening is caused by digestion of food, [loud] sound, [sense sensitive] touch and the like. It is to be represented on the stage by yawning, rubbing the face and the eyes, and the like.

Indignation

Indignation (amanśa) is caused to persons abused or insulted by those having superior learning, wealth or power. It is to be represented on the stage by Consequents such as shaking the head, perspiration, thinking and reflecting with a downcast face, determination, looking for ways and means and allies, and the like.

There are two Ślokas on this point:

78. Indignation grows in energetic men who have been abused or insulted in an assembly by those having superior learning and wealth.

79. It is to be represented on the stage by energy, determination, reflection with a downcast face, shaking the head, perspiration and the like.

Dissimulation

Dissimulation (avahittha) is the concealment of appearance. It is caused by Determinants such as shame, fear, defeat, respect,

76 (B.117-118, G.74), 77 (B.119-120, G.75),
78 (B.121, G.76), 79 (B.122-123, G.77),
deceit and the like. It is to be represented on the stage by Consequents such as speaking like another person, looking downwards, break in the speech, feigned patience and the like.

There is a Śloka on this point:

80. Dissimilation is due to boldness, deceit, fear and the like. It is to be represented by carelessness about an action, and not speaking much in reply or in addressing [others].

Cruelty

Cruelty (ugratā) is caused by Determinants such as arrest of robbers, offence to kings, offending words and the like. It is to be represented on the stage by Consequents like killing, imprisoning, beating, rebuking and the like.

There is an Āryā on this point:

81. Cruelty occurs when a robber is arrested or the king is given affence. It is to be represented on the stage by Consequents such as killing, imprisoning, beating, rebuking and the like.

Assurance

Assurance (mati) is caused by Determinants such as thinking about the meaning of many Śāstras and considering the pros and cons of things. It is to be represented on the stage by Consequents such as instructing pupils, ascertainment of [any] meaning, removal of doubt and the like.

There is a Śloka on this point:

82. Assurance comes to men when they are well-versed in the meaning of many Śāstras. It is to be represented on the stage by Consequents such as instructing pupils and explaining the meaning [of Śāstras].

Sickness

Sickness (vyālākā) owes it origin to [an attack of three humours such as] wind (vātā), bile (pitta) and phlegm (kapha).

80 (B.124-125, G.78).
81 (B.126-127, G.79).
82 (B.128-129, G.80).
Fever and similar other illnesses are special varieties of it. Fever is of two kinds, viz. that with a feeling of cold (śita) and that with a feeling of heat (dāho). Fever with a feeling of cold should be represented by Consequents such as shivering, tremor of the entire body, bending [the body], shaking of the jaws, narrowing down the nasal passage, dryness of the mouth, horripilation, lamentation and the like. And that with a feeling of heat, is to be represented by throwing out clothes, the hands and the feet desire [to roll on] the ground, [use of] unguent, desire for coolness, lamentation, crying and the like. The other types of sicknesses are to be represented on the stage by Consequents such as narrowing down the mouth, dullness of the body, [deep] breathing, making [peculiar] sounds, crying, tremor and the like.

There is a Śloka on this point:

83. Sickness in general should be represented on the stage by looseness of the limbs, throwing out the limbs and narrowing down the mouth due to illness.

Insanity

Insanity (unmāda) is caused by Determinants such as death of beloved persons, loss of wealth, accidental hurt, derangement of [the three humours]: wind (vāta), bile (pitta), phlegm (āṣimana), and the like. It is to be represented on the stage by laughing, weeping, crying, talking, lying down, sitting, running, dancing, singing, and reciting [something] without any reason, smearing [the body] with ashes and dust, taking grass, Nirmāyla, soiled cloth, rags, potsherd, earthen tray as decoration [of the body], many other senseless acts, and imitation of others.

There are two Āryās on this point:

84. Insanity occurs owing to death of beloved persons, loss of wealth, accidental hurt, wind (vāta), bile (pitta), phlegm (kapha) derangement of the mind in various ways.

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83 (B.130-131, G.81): Remains of a flower-offering to a deity, which is supposed to purify a person who takes it with reverence.
84 (B.132, G.82).
85. Insanity ie to be represented by laughing, weeping, sitting, running and crying without any reason and [other] senseless acts.

Death

Death (maraṇa) comes through sickness as well as accidental injury. Of these two kinds of death, that from sickness is caused by Determinants such as a malady of the intestine and the liver, colic pain, disturbance of humours, tumours, boils, fever, cholera, and the like. And that due to accidental injury is caused by weapons, snake-bite, taking poison, [attack of] ferocious animals, injury due to falling down from elephant, horse, charriot and other vehicles. I shall now speak of the different methods of their representation on the stage. Death from sickness is to be represented on the stage by Consequents such as looseness of the body, motionlessness of the limbs, closed eyes, hicough, deep breathing, looking for family members, speaking indistinct words and the like.

There is a Śloka on this point :

86. Death due to sickness is to be represented on the stage by one mark viz. loose body and inactive sense organs.

But death due to accidental injury is to be represented on the stage in different ways: e.g. [death due to] wound by weapons is to be represented by Consequents such as suddenly falling down on the ground and the like. In case of snake-bite or taking poison [there is gradual] development of its symptoms which are eight in number, viz. thinness (of the body), tremor, burning sensation, hicough, foam from the mouth breaking of the neck, paralysis and death.

85 (B.133-134, G.83). ¹ Earlier writers on the Hindu drama wrongly believed that NS, excluded scenes of death from the stage. (See Keith, Skt. Drama, pp. 223; also M. Ghosh, "A so-called convention of the Hindu Drama", IHQ, IX. 1933, pp. 981 ff.). Windish thought that Śūdraka in his (Act. VIII) violated a rule in showing the murder of Vasantasenā by Sakāra (Der griechische Einfluss in indische Drama, Berlin, 1882, p. 43).

86 (B.135-136, G.84).
There are two traditional Ślokas on this point:

87-88. The first symptom of the development [of the effect of poison] is thinness of the body, the second tremor, the third a burning sensation, the fourth hiccough, the fifth foaming in the mouth, the sixth breaking of the neck, the seventh paralysis and and the eighth death.

There are besides two Āryās on this point:

89. Death due to [an attack of] ferocious animals, elephant, horse, or falling from chariots and mounts, wound by weapons should be represented by absence of any further movement of the body.

90. Thus death occurs under various conditions. It should be represented by proper words and gestures.

Fright

Fright (irāṣa) is caused by Determinants such as flash of lightning, a meteor, thunder, earthquake, clouds, crying or howling of big animals and the like. It is to be represented on the stage by Consequents such as, shaking of narrow limbs, tremor [of the body], paralysis, horripilation, speaking with a choked voice, talking irrelevantly, and the like.

There is a Śloka on this point:

91. Fright is caused by a very terrible sound and the like. It should be represented on the stage by looseness of limbs and half-shut eyes.

Deliberation

Deliberation (vitarika) is caused by Determinants such as doubt, cogitation, perplexity and the like. It is to be represented on the stage by Consequents such as various discussions, settling the definition, concealment of the counsel and the like.

There is a Śloka on this point:

92. Deliberation which arises from discussions and which has doubt as its basis is to be represented on the stage by movement of the head, the eyebrows and the eyelashes.
These are the thirtythree Transitory States; they are to be produced in a play by men and women of the superior, middling and the inferior types in conformity with [proper] place, time and occasion.

93. These thirtythree are known as the Transitory States. I shall now explain in detail the Temperamental States,

The Temperamental States

Now it may be questioned,

"Are these States (bhāva) called Temperamental because other States (Determinants, Consequents and Transitory States) are said to be without the Temperament?" [In answer] it is said that the Temperament in this connexion is [something] originating in mind. It is caused by the concentrated mind. The Temperament is accomplished by concentration of the mind. Its nature [which includes] paralysis, perspiration, horripilation, tears, loss of colour and the like, cannot be mimicked by an absent-minded man. Hence the Temperament is desired in a play for the purpose of imitating human nature. If the question is, 'Is there any reason in support of this view?' then it may be said that in theatrical practice, situations of happiness as well as misery should so purely accord with the Temperament behind them that they may appear to be realistic (yathāsravājan). How can sorrow which has weeping as its basis be represented on the stage by any one who is not sorry? And how can happiness which has joy as its basis be represented on the stage by any one who is not happy? Hence the Temperament (sattva) being desired (in acting) in connexion with certain States the latter are called Temperamental. The explanation of the Temperament is this, that tears and horripilation should respectively be shown by persons who are not [actually] sorry or happy.

94. The eight Temperamental States are as follows: Paralysis, Perspiration, Horripilation, Change of Voice, Trembling, Change of Colour, Weeping and Fainting.

93 (B.146-147, G.90).
Among these,

Perspiration

95. Perspiration (śvēda) occurs as the result of anger, fear, joy, shame, sorrow, toil, sickness, heat, exercise, fatigue, summer and massage.

Paralysis and Trembling

96. Paralysis (stambha) occurs as being due to joy, fear, sickness, surprise, sadness, intoxication and anger, and Trembling (kauṭīrṇā=ṛpatih) due to cold, fear, joy, anger, touch [of the beloved] and old age.

Weeping

97. Weeping (asura) occurs as being due to joy, indignation, smoke, collyrium, yawning, fear, sorrow, looking with a steadfast gaze, cold and sickness.

Change of Colour and Horripilation

98. Change of Colour (cāgavarṇa) occurs as being due to cold, anger, fear, toil, sickness, fatigue and heat, and Horripilation (romāñca) due to touch, fear, cold joy, anger and sickness.

Change of Voice and Fainting

99. Change of Voice (śavāt-sāla) occurs as being due to fear, joy, anger, fever, sickness and intoxication, and Fainting (pralaya) due to too much toil, swoon, intoxication, sleep, injury, astonishment and the like.

Representation of the Temperamental States

100. These are to be known by the wise as the eight Temperamental States. I shall speak afterwards about actions which will represent these States.

95 (B.149, G.93). 96 (150, G.94).
97 (B.151, B.95). 98 (B.152, G.96).
101. Paralysis should be represented on the stage by being inactive, motionless, smileless, like an inert object, senseless, and stiff-bodied.

102. Perspiration should be represented on the stage by taking up a fan, wiping off sweat as well as looking for breeze.

103. Horripilation should be represented on the stage by repeated thrills, hairs standing on the end, and touching the body.

104. Change of Voice should be represented by broken and choking voice, and Trembling by quivering, throbbing and shivering.

105. Change of Colour should be represented by alteration of colour of the face by putting pressure on the artery, and this is dependant on the limbs.

106. Weeping should be represented on the stage by rubbing the eyes and shedding tears, and Loss of Consciousness by falling on the ground.

Application of the States to the different Sentiments

107. These are the fortynine States (bhāva) of the three kinds mentioned by me. Now you ought to hear of the different Sentiments to which they are applicable.

108. All the (fortynine) States except indolence, cruelty and disgust are applicable to the Erotic Sentiment (lit. raise the Erotic Sentiment by their own name).

109. Weakness, apprehension, envy, weariness, inconstancy, dreaming, sleeping dissimulation are the States applicable to the Comic Sentiment.

110. Discouragement, anxiety, depression, weakness, weeping, stupor and death are the States applicable to the Pathetic Sentiment.
111. Arrogance, envy, energy, agitation, intoxication, anger, inconstancy and cruelty are the States applicable to the Furious Sentiment.

112-113. Presence of mind, energy, agitation, joy, assurance, cruelty, indignation, intoxication, horripilation, change of voice, anger, envy, contentment, arrogance and deliberation are the States applicable to the Heroic Sentiment.

114. Perspiration. trembling, horripilation, choking voice, fear, death, change of colour are the States applicable to the Terrible Sentiment.

115. Epilepsy, insanity, despair, intoxication, death, sickness and fear are the States applicable to the Odoins Sentiment.

116. Paralysis, perspiration, loss of consciousness, horripilation, astonishment, agitation, stupor, joy and fainting are the States applicable to the Marvellous Sentiment.

117. These Tempeamental States which depends on the various kinds of Histrionic Representation are included into all the Sentiments by experts in the production of plays.

118-119. No play in its production can have one Sentiment only. If in an assemblage of the many States, Sentiments, Styles (ṛṣṭī) and Local Usages (pravṛṣṭī) [in the production of a play], any one item has varied representation it should be considered the Dominant Sentiment and the rest the Transitory ones.

120. That which stands on the principal theme [of the play] and is combined with Determinants, Consequents and Transitory States is the Dominant Sentiment.

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2 nāmābhīnayasamārāja B.
118-119 (B.180-181, G.117-118). 1 bahūnām (sarvesām G.). sama-
vēlanām.
2 After this B. reads one additional couplet.
120 (B.183, G.119).
121. ¹This Dominant Sentiment should be represented with an exuberance of the Temperament, but the Transitory States by mere gestures and postures (lit. form), for they are to support the Dominant Sentiment [and as such should not excel² it].

122. [An equally full representation of] a variety [of Sentiments] does not please [the spectators], and such a variety is rare in practical life (lit. amongst people). But a mixture of different Sentiments will however, bring pleasure [to the spectators] when such is carefully represented.

123. In [the production of] a play the Dominant, the Temperamental and the Transitory States which are supporters of the Sentiments and which are accomplished through many objects and ideas, should be assigned to male¹ characters².

124. The Sentiments and the States in plays are thus to be created. One who knows this well will attain the best Success [in the production of a play].

Here ends Chapter VII of Bharata's Nāṭyaśāstra which treats of the Representation of the States.

121 (B.184, G.120). ¹ A disregard of this principle is liable to cause undue prominence to a minor character in a play and thereby to frustrate the principal object of the playwright.

² After this B. reads some additional couplets (B.185-189a) which include a variant of 122 a (B.189a) and 122b (B.186b) and a repetition of 118a (B.186a) and 1186 (B.187a).

122 (B.184 foot-note, 9, G.121).

123 (B.189b-190a, G.123). ¹ puṃsāṅkārṇāh (puṣpāṅkārṇāh B.G.).

² An analysis of the plays of the best kind, known to us seems to explain this rule. For in almost all of them superior roles are assigned to men who can better be made the vehicle of different and complex psychological states.

124 (B.190bc, G.123).
CHAPTER EIGHT

THE GESTURES OF MINOR LIMBS

The sages question.

1-2. Through your kindness we have heard in due order everything relating to the origin of the States (bhāva)\(^1\) and Sentiments (rasa)\(^2\).—We shall now like to know also what the experts say about the different kinds of Histrionic Representation, their meanings and different subdivisions.

3. O the blessed one, you are also to tell us accurately what kinds of Histrionic Representation are to be applied to which [places or occasions] by persons aiming at the Success.

Bharata answers.

4. On these words of the sages, Bharata spoke thus relating to the four kinds of Histrionic Representation.

5. “O sages, I shall now speak to you in detail so that the Histrionic Representation becomes properly explained to you.

We shall speak of [the fact that] the abhinaya (Histrionic Representation) is of four kinds. The question is, “Why is it called the abhinaya?” It is said in reply to this that the abhinaya is derived from the prefix abhi, and the verbal root nī meaning ‘to cause to get’ (to attain), and the suffix ae attached to these two. Hence a [full] answer to this should be made after a consideration of the root and its meaning.

There is a Śloka on this point:

6. As the root nī preceded by abhi means ‘carrying the performances (prayoga) of a play [to the point of direct] ascertaiment

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\(^1\) See NŚ. VIII.  \(^2\) See NŚ. VI.

3 (B.G. same).  4 (B.G. same).

5 (B.5-6, G.5).  \(^1\) This portion till the beginning of 6 is originally in prose.  6 (B.7, G.6).
of its meaning,' so [the word made out of them] becomes abhinaya (carrying towards).

The meaning of abhinaya

7. Abhinaya is so called because in the performance [of a play] it together with the Śākha¹, the Ánga² and the Upānga³ explains the meaning of different [things].

The four kinds of abhinaya

8. O Brahmins, the Histrionic Representation of a play takes place in four ways, and on this (Representation) the plays of different types rest.

9. O Brahmins, this Histrionic Representation is known to be fourfold: Gestures¹ (ānjika), Words (vānika) Dresses and Make-up (abhārya) and the Temperament (sattrika).

The Gesture: its three varieties

10. Of these, the Temperament has been described before, along with the States; now listen first of all about the Gestures (ānjika).

11. The Gesture is of three kinds, viz. that of the limbs (śārīra), that of the face (mukhāja) and that related to [different], movements of the entire body (cṛṣṭākṛta) including the Śākhā, the Ánga and the Upānga.

12. Dramatic performance in its entirety relates to the six limbs including the major and the minor ones such as head, hands, lips, breast, sides and feet.

13. The six major limbs (uṇga) are head, hands, breast, sides, waist and feet, and the (six) minor limbs (uṇāṅga) are eyes, eyebrows, nose, lower lip and chin.

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7 (B.8, G.7). ¹ See 15 below. ² See 13 below. ³ See 13 below.
8 (B.9, G.8).
9 (B.10, G.9). ¹ More properly 'gestures and postures.'
18 (B.14, G.18).
14. Producers of plays should reckon the Šākhā, dance (ārta) and the Ankura as the three aspects of the Histrionic Representation (abhikāyā).

15. The gestures (āngika) are called the Šākhā;¹ pantomiming through them is the Ankura² and that which is based on the Karapās³ and consists of the Aṅgahāras⁴ is called dance (ārta).

16. O Brahmins, listen first of all about the different gestures of the head, which are included in the facial gestures and which support many Sentiments (rasa) and States (bhāva).

   Gestures of the head and their uses ²

17-18. The gesture of the head is of thirteen¹ kinds, viz. Ākampita, Kampita, Dhuta, Vidhuta, Parivāhita, Udvāhita, Avadhuta, Aṇīta, Nihāṇīta, Parāvr̥ttta, Utkṣipta, Adhogata, and Lollita.

19. Ākampita: Moving the head slowly up and down is called the Ākampita.

   Kampita: When the movements in the Ākampita head are quick and copious the same is called Kampita¹.

20. (Uses): The Ākampita head is to be applied in giving a hint, teaching, questioning, addressing in an ordinary way (lit. naturally), and giving an order¹.

14 (B.15, G.14).
15 (B.16, G.15). ¹ Śāṅgadeva defines the Šākhā and Ankura as follows: — Ṛṣabḥaṁ ṛṣabhaṁ vijñāṇaṁ vijñāṇaṁ karmapānaṁ | svarūpaṁ svārojārāstharaṇo vijnāto | vijnātāṁ ca āparesu tāṁ dravyabhātvadannatāḥ | (SR. VII. 37-38).
   From this we learn that the Šākhā means the flourish of the gesticulating hand (kara-pārtaṇā) preceding one’s speech whereas the Ankura means such a flourish following it. ²
   See NŚ. IV. 299 ff. ³
   See NŚ. IV. 170 ff. ⁴
16 (B.17, G.16).
17-18 (B.18-19, G.17-18). ¹ The AD. has nine gestures of the head.
19 (B.20, G.19).
20 (B.21, G.20). ¹ B. reads one additional couplet after this.
21. The Kampita head is applicable (lit. desired) in anger, argument, understanding, asserting, threatening, sickness and intolerance.

22. Dhuta and Vidhuta: A slow movement of the head is called the Dhuta, and when this movement is quick, it is called the Vidhuta.

23. (Uses): The Dhuta head is applicable in unwillingness, sadness, astonishment, confidence, looking sideways, emptiness and forbidding.

24. The Vidhuta head is to be applied in an attack of cold, terror, panic, fever and the first stage of drinking.

25. Parivāhita and Udvāhita: When the head is alternately turned to the two sides it is called Parivāhita, and when it is once turned upwards it is known as Udvāhita.

26. (Uses): The Parivāhita head is applicable in demonstration, surprise, joy, remembering, intolerance, cogitation, concealment and [amorous] sporting.

27. The Udvāhita head is to be applied in pride, showing height, looking high up, self-esteem and the like.

28. Avadhuta: When the head is once turned down it is called Avadhuta. (Uses): It is to be applied in [communicating] a message, invoking [a deity], conversation and beckoning [one to come near].

29. Añcita: When the neck is slightly bent on one side the Añcita head is the result. (Uses): It is applicable in sickness, swoon, intoxication, anxiety and sorrow.

30-31. Nihāñcita: When two shoulders are raised up with

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25 (B.27, G.25). 1 G. reads one additional hemistich between 25a and 25b, and names the head movement as ādhuṭa.
26 (B.28, G.26).
27 (B.29, G.27). 1 B. reads the name as ādhūṭa.
30-31 (B.32-33, G.30-31).
the neck bent on one side the Nilakantha head is produced. (Uses): It is to be used by women in pride, Amorousness (vilasa)\(^1\), Light-heartedness (lalita)\(^2\) Affected Indifference, (bibboka)\(^3\), Hysterical Mood, (kilakikicca)\(^4\), Silent Expression of Affection (mudayita)\(^5\), Pretended anger, (kutumita)\(^6\), Paralysis and Jealous anger (manasa).

32. Paravrita: When the face is turned round, the Paravrita head is the result. (Uses): It is to be used in turning away the face and looking back and the like.

33. Utsipta: When the face is [slightly] raised the Utsipta head is the result. (Uses): It is used in lofty objects and application of divine weapons.

34. Adhogata: The head with the face looking downwards is called Adhogata. (Uses): It is used in shame, bowing [in salutation] and sorrow.

35. Parilotita: When the head is moving on all sides, it is called Parilotita. (Uses): It is used in fainting, sickness, power of intoxication being possessed by an evil spirit, drowsiness and the like\(^1\).

36. Besides these there are many other gestures of the head, which are based on popular acting. These are to be used according to the popular practice (lit. nature).

37. I have spoken about the thirteen gestures of the head. Now I shall discuss the characteristics of the Glances.

The thirty six Glances

38. The Glances expressing the Sentiments\(^1\) are Kanta, Bhayanaaka, Hasya, Karupu, Abdhuta, Raudri, Viru, and Bibhatu.

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1 See NŚ, XXIV, 15.
2 See ibid 22.  
3 See ibid 21.  
4 See ibid 18.  
5 See ibid 19.  
6 See ibid 20.  
32 (B.34, G.32).  
33 (B.35, G.33).  
34 (B.36, G.34).  
35 (B.37, G.35).  
1 B. reads after this an additional couplet.  
36 (B.39, G.36).  
37 (B.40, G.37).  
38 (B.41, G.39). The AD. too has only eight glances, see ed. M. Ghosh, 66-78, and A. K. Coomaraswamy, MG. p. 40. But curiously enough the names of the eight glances in the AD. even if referred by
39. The Glances to be used in the Dominant States are Snidhā, Hṛṣṭā, Dinā, Kruddhā, Drptā, Bhayānvitā, Jugupsitā and Vīśmitā.

40-42. The Glances to be used in the Transitory States such as Śūnya, Malinā, Śrāntā, Lajjānvitā, Glānā, Śaṅkātā, Viśaṇṇā, Muktā, Kuñcītā, Abhitaptā, Jihmā, Lalitā Vitarkitā, Ardhamuklā, Vibhāntā, Vipluta, Ābekara, Vikośā, Trastā and Madirā, make up their number thirty-six.

The Glances to express the Sentiments

43. I shall now explain the characteristics of these Glances in connexion with the various Sentiments and the States, and shall describe their functions.

44. Kāntā: When with a feeling of love a person contracts his eyebrows and casts a sidelong look, he is said to have a Kāntā (pleasing) Glance which has its origin in joy and pleasure. It is used in the Erotic Sentiment.

45. Bhayānakā: The Glance in which the eyelids are drawn up and fixed, and the eyeballs are gleaming and turning up is called Bhayānakā (terrible). It indicates a great fear and is used in the Terrible Sentiment.

46. Hāsyā: In the Hāsyā (smiling) Glance the two eyelids are by turns contracted, and they open with the eyeballs moving and slightly visible; it should be used in representing jugglary.

47. Karuṇā: The Glance in which the upper eyelid has descended, the eyeball is at rest due to mental agony, and the gaze is fixed at the tip of the nose, and there is tear, is called Karuṇā (pathetic).

Coomaraswamy's text to the Bharataśāstra, does not occur in the NŚ, which has no less than thirty-six glances. Besides the eight glances Coomaraswamy's text records (loc. cit.) fortyfour glances which include those mentioned in the NŚ.

40-42 (B.43-45, G.48-42). 1 See note 1 to 38 above.
43 (B.46, G.43).
44 (B.47 G.44).
45-46 (B.48-49a, G.45-46a).
47 (B.49, G.46b).
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48. Adbhutā: The Glance in which eyelashes are slightly curved at the end, eyeballs are raised in wonder, and the eyes are charmingly windened till the end, is called the Adbhutā (of wonder).

49. Raudrī: The pitiless Glance in which the eyeballs are rough, red, raised, and the eyelids are still and the eyebrows knitted, is called Raudrī (cruel), and it is used in the Furious Sentiment.

50. Virā: The Glance which is bright, fully open, agitated, serious, and in which eyeballs are at the centre of the eye (lit. level) is called Virā (heroic), and it is used in the Heroic Sentiment.

51. Bibhattā: The Glance in which the corners of the eyes are nearly covered by eyelids, the eyeballs are disturbed in disgust and the eyelashes are still and close to each other, is called Bibhattā (odious).

The Glances to express the Dominant States

52. The Glances defined here are known to occur in relation to the Sentiments. I shall now explain the Glances relating to the Dominant States.

53. Snigdā: The Glance which is not much widened (lit. medium widened), is sweet, and in which eyeballs are still, and there are tears of joy, is called Snigdā (loving); it is used in love (lit. grows out of love).

54. Hṛṣṭā: The Glance which is moving, slightly bent and in which eyeballs are not wholly visible (lit. entering), and there is winking, is called Hṛṣṭā (joyful); it is used in laughter.

55. Dtnā: The Glance in which the lower eyelid is slightly fallen, eyeballs are slightly swollen, and which is moving very slowly, is called Dtnā (pitiable); it is used in sorrow.

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50 (B.53, G.50).
51 (B.54, G.51). 1 B.G. add after this one couplet defining the śantarasa.
54 (p.9, B.55, G.55).
55 (p.9, B.56, G.56).
56. Kruddhā: The rough Glance in which eyelids are motionless and drawn up, eyeballs are immobile and turned up, and the eyebrows are knitted, is called Kruddhā (angry); it is used in anger.

57. Drptā: The steady and widely opened Glance in which eyeballs are motionless, and which shows forth (lit. emits) prowess is called Drptā (haughty); it is used in energy (lit. grows out of energy).

58. Bhayānvitā: The Glance in which the eyes are widely opened, the eyeballs are mobile in fear and are away from the centre [of the eye], is called Bhayānvitā (awe-stricken); it is used in fear.

59. Jugupsitā: The Glance in which eyelids are contracted but not joined together, and the eyeballs are covered and are turning away from the object coming in view (lit. the place in view) is called Jugupsitā (disgusting); it is used in disgust.

60. Vismitā: The level Glance which is fully blown and in which eyeballs are throughly turned up and the two eyelids are motionless, is called Vismitā (astonished); it is used in astonishment.

The Glances to express the Transitory States

61. These are the Glances relating to the Dominant States, that I have just defined. I shall now explain the characteristics of the Glances in the Transitory States.

62. Šunyā: The Glance which is weak and motionless and in which the eyeballs and the eyelids are in ordinary position (lit. level), and which turns to the space and is not attentive to external objects is called Šunyā (vacant).

63. Malinā: The Glance in which ends of the eyelashes are not shaking and ends of the eyes are pale, and which is characterised very much by half-shut eyelids, is called Malinā (pale).
64. Śrāntā: The resting Glance in which eyelids have been let down due to fatigue, corners of the eyes are narrowed, and the eyeballs are fallen, is called Śrāntā (tired).

65. Lajjānvitā: The Glance in which ends of the eyelashes are slightly bent, the upper eyelid is descending in shyness, the eyeballs are lowered due to shame, is called Lajjānvitā (bashful).

66. Glānā: The languid Glance in which the eyebrows and the eyelashes are slowly moving and eyeballs are covered [under the eyelids] due to fatigue, is called Glānā (lazy).

67. Śaṅkitā: The concealed Glance which is once moved, and once at rest, slightly raised, obliquely open and in which the eyeballs are timid, is Śaṅkitā (apprehensive).

68. Visāppā: The bewildered Glance in which eyelids are drawn wide apart in dejection, and there is no winking and the eyeballs are slightly motionless, is called Visāppā (dejected).

69. Mukulā: The Glance in which eyelashes are slightly trembling, the upper eyelids are of the Mukula type and the eyeballs are opened in happiness, is called Mukulā.

70. Kuṇcitā: The Glance in which ends of eyelashes are bent due to the eyelids being contracted and the eyeballs are also contracted, is called Kuṇcitā (contracted).

71. Abhitaptā: The Glance in which the eyeballs are slowly moving due to the movement of the eyelids, and which indicates much distress and pain, is called Abhitaptā (distressed).

72. Jihmā: The Glance in which the eyelids are hanging down and slightly contracted and the eyeballs are concealed, and which casts itself obliquely and slyly is called Jihmā (crooked).

73. Lalitā: The Glance which is sweet, and contracted at the end [of the eye] and which is smiling and has movement of the eyebrows, and shows signs of love is called Lalitā (amorous).
74. Vitarkita: The Glance in which the eyelids are turned up for guessing, the eyeballs are full blown and moving downwards is called the Vitarkita (conjecturing).

75. Ardhamukulā: The Glance in which owing to joy the eyelids are of the Ardhamukula type, the eyeballs are half-blown and slightly mobile is called Ardhamukulā.

76. Vibhrāntā: The Glance in which the eyeballs are moving, and so are the eyelids, and the middle [of the eye] is wide open and full-blown, is called Vibhrāntā (confused).¹

77. Viplutā: The Glance in which the eyelids [first] tremble and then become motionless and the eyeballs are [again] disturbed, is called Viplutā (disturbed).

78. Ākekara: The Glance in which the eyelids and the corner of the eyes are slightly contracted and joined together and is half-winking, and the eyeballs are repeatedly turning up, is called Ākekara (half-shut).

79. Vikosā: The joyful Glance in which the two eyelids are wide open and there is no winking and the eyeballs are not immobile, is called Vikosā (full-blown).

80. Trastā: The Glance in which the eyelids are drawn up in fear, the eyeballs are trembling and the middle of the eye is full-blown due to panic, is called Trastā (frightened).

81. Madirā: The Glance in which the middle of the eye is rolling, the ends of the eyes are thin, the eyes are bent, and the corners of the eyes are fully widened, is called Madirā (intoxicated). It is to be used in representing light intoxication.

82. In medium intoxication this Glance should have its eyelids slightly contracted, the eyeballs and and the eyelashes slightly mobile.

83. In excessive (lit. the worst) intoxication the Glance

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¹ B.G. read 76b. differently.
should have [either too] much winking or no winking at all, and the eyeballs in it should be slightly visible, and it (the look) should be turned downwards.

84. These are the thirty-six Glances due to the Sentiments and the Dominant States described by me. Now listen about their uses.

Uses of the Glances expressing the Transitory States

85. The Glances due to the Sentiments are to be used in representing them, while Glances due to the Dominant (States) should be used in expressing these. Now listen about the uses of the Glances due to the Transitory States in representing these (States),

86-93. Śunya (vacant)—in anxiety and paralysis (motionlessness).

Malinā (pale)—in discouragement, change of colour.
Śrāntā (tired)—in weariness and depression.
Lajjānvita—(bashful)¹—in shame.
Glānā (lazy)—in epilepsy, sickness and weakness.
Śāṅkitā (apprehensive)—in apprehension.
Visaṅgā (dejected)—in depair.
Mukulā—in sleeping, dreaming and happiness.
Kuñcita (contracted)—in envy, undesirable object, objects visible with difficulty and pain in the eye.

Abhitaptā (distressed)—in discouragement, accidental hurt and distress.

Jihmā (crooked)—in envy, stupor and indolence. Lalitā (amorous)—in contentment and joy.

Vitarkitā (conjecturing)—in recollection and deliberation.

Ardhamukulā—in joy due to an experience of [sweet] smell or touch.

84 (B.85, G.84). ¹ We adopt G's reading.
85 (B.86, G.85).
Vibhrānta (confused)—in agitation, hurry and confusion.

Vipluta (disturbed)—inconstancy, insanity, affliction of misery and death.

Ākekarā (half-shut)—in looking to a distant [object], separation and consecration by sprinkling (prakṣiṭa)\(^1\).

Vikośa (full-blown)—in awakening, arrogance, indignation cruelty and assurance.

Trastā (frightened)—in fright.

Madirā (intoxicated)—in intoxication.

94-95. Here I have finished the proper discription of the thirtysix Glances; now listen about the [additional] Glances, and gestures of the eyeballs, the eyelids and the eyebrows due to the Sentiments and the States.

The eyeballs

95-96. Eyeballs have gestures of nine kinds: Bhramaṇa (moving round), Valana (turning), Pāta=Pātana (relaxing), Calana, (trembling), Sampraveśana, (drawing inside), Vivartana, (turning sideways), Samudvṛttta (raising up), Niṣkrama (going out) and Prākṛta (natural).

96-98. Bhramaṇa (moving round)—turning round the eyeballs at random.

Valana (turning)—moving (the eyeballs) obliquely.

Pātana=Pāta (relaxing)—the relaxation (of the eyeballs).

Calana (trembling)—the tremor (of the eyeballs).

Sampraveśana=Praveśa (drawing inside)—drawing (the eyeballs) in.

Vivartana (turning)—turning the eyeballs sideways in a sidelong glance (koṭākṣa).

\(^1\) B. G. read prakṣiṭaṃ.

94-95 (B.95, G.95).

95-96 (B.96b-97a, G.96). \(^1\) B.G. read one additional couplet after this.

96-98 (B.98b-100a, G.98-100a).
Samudvṛttta (raising up)—the raising up of the eyeballs.

Niṣkrāmāṇa (going out)—going out [as it were of the eyeballs.]

Prākṛta (natural)—eyeballs in the natural (glance.)

Uses of the eyeballs


Bhramaṇa (moving round), Valana (turning) and Samudvṛttta (raising of eyeballs)—in the Heroic and the Furious Sentiments.

Niṣkrāmāṇa (going out), and Valana (turning of the eyeballs)—in the Terrible Sentiment.

Sampravesāṇa (drawing of the eyeball)—in the Comic and the Odious Sentiments.

Pāṭana (relaxed eyeballs) in the Pathetic Sentiment.

Niṣkrāmāṇa (going out of the eyeballs)—in the Marvellous Sentiment.

Prākṛta (natural) eyeballs—in the remaining Sentiments (lit. States).

Vivartana (turning sideways of the eyeballs)—in the Erotic Sentiment.

102. These are the natural gestures of eyeballs based on the popular practice. They are to be applied [suitably] to all the different States.

The additional Glances

103-107. I shall speak about the varieties of Glances in special relation of these (lit. there). These are of eight kinds, viz. Sama (level), Sāci (side-long), Anuvṛttta (inspecting), Ālokita (casual), Vilokita (looking round), Pralokita (carefully looking), Ullokita (looking up), and Avalokita (looking down).

99-101 (B.101b-104a, G.100b-102a).
102 (B.104b-105a, G.102b-104a).
103-107 (B.105b-110a, G.104-109a).
Sama (level)—the eyeballs are in a level position and at rest.
Sāct (side-long)—the eyeballs are covered by eyelashes.
Anuvṛtta (inspecting)—Glance which carefully observes any form.
Alokita (casual)—(the eyeballs) in suddenly seeing any object.
Vilokita (looking round)—(eyeballs) in looking back.
Prālokita (carefully looking)—turning (eyeballs) from side to side.
Ullokita (looking up)—(turning the eyeballs) upwards.
Avalokita (looking down)—(turning the eyeballs) towards the ground.

These are the gestures of the eyeballs in relation to all the Sentiments and the States.

The eyelids

108-111. Now listen about the gestures of the eyelids follow which the movements of eyeballs They are: Unmeṣa (opening), Nimeṣa (closing), Prasṛta (expanding), Kuṇḍita (contracted), Sama (level), Vivartita (raising up), Sphurita (throbbling), Pihita (resting), and Vītāḍita (driven).

Unmeṣa (opening)—separating the eyelids
Nimeṣa (closing)—bringing together the eyelids.
Prasṛta (expanding)—separating the eyelids widely.
Kuṇḍita (contracted)—contracting the eyelids.
Sama (level)—eyelids in a natural position.
Vivartita (raising up)—raising up the eyelids.
Sphurita (throbbling)—when the eyelids are throbbling.
Pihita (resting)—when the eyelids are at rest (lit. closed).
Vītāḍita (driven)—when struck the eyelids are struck accidentally.
Uses of the eyelids

112-115. Now listen about their uses in different Sentiments and States:

Vivartita (raising up)—in anger.
Nimeśa (closing)—in anger.
Unmeśa (opening)—in anger.
Prasrta (expanding)—in objects causing wonder, joy, and heroism.
Kuṇcita (contracted)—in seeing undesired objects. (sweet) scent, flavour and touch.
Sama (level)—in love.
Sphurita (throbbbing)—in jealousy.
Pihita (resting)—in dreaming, fainting, affliction due to storm, hot smoke, rains and collyrium and eye-disease.
Vitāḍita (driven)—in accidental injury.

These are the uses of the eyeballs and the eyelids in expressing the Sentiments and the States.

The eyebrows

116-120. Now, listen about the gestures of eyebrows, which accord with those of the eyeballs and the eyelids. (They) are seven in number and are as follows: Utkṣepa (raising), Pātana (lowering), Bhrukuti (knitting), Catura (clever), Kuṇcita (contracted), Recita (moving) and Sahaja (natural).

Utkṣepa (raising)—raising of eyebrows simultaneously or one by one.
Pātana (lowering)—lowering of eyebrows simultaneously or one by one.
Bhrukuti (knitting) - raising the root of the eyebrows.
Catura (clever)—slightly moving and extending the eyebrows in a pleasing manner.
Kuṇcitā (contracted)—slightly bending of eyebrows one by one or the both at once.

Recitā (moving)—raising of one of the eyebrows in an amorous way.

Sahajā (natural)—the position which the eyebrows maintain by nature.

Uses of the eyebrows

121-125. Now I shall speak about their uses in (expressing) the Sentiments and the States.

Utkṣepa (raising)—in anger, deliberation, passion, sportiveness, in seeing and hearing only one eyebrow is raised, and in surprise, joy and violent anger both the eyebrows are raised up.

Pātana (lowering)—in envy, disgust, smile, and smelling.

Bhrukuṭi (knitting)—in objects of anger, dazzling light.

Catūra (clever)—in love, sportiveness, pleasing (object), (pleasing) touch and awakening.

Kuṇcitā (contracted)—in manifestation of affection, pretended and hysterical mood.

Recitā (moving)—in dance.

Sahajā (natural)—in simple (unāvīldha) conditions.

The nose

126-123. Gestures of the eyebrows have been described; now listen about those of the nose. They are of six kinds: Natā, Mandā, Viṣṇīṣṭā, Socchvāśā, Vikūṇītā and Svābhāvikā.

Natā—lobes are constantly clinging (āśita niṣṭā)

Mandā—lobes are at rest.

Viṣṇīṣṭā—lobes are blown.

Socchvāśā—when air is drawn in.

Vikūṇītā—the contracted nose.

121-125 (B.123b-126, 128-129a, G.122b-127a). ¹ B. reads 124 a differently and one additional hemistich after this.

126-128 (B.129b-132a, G.127b-130a).
Svabhāvikā—the natural nose.

Uses of the nose

129-132. This is the description of the gestures of the nose. Now listen about their uses:

Natā—in slight weeping at intervals.
Mandā—in discouragement, impatience and anxiety.
Viṅgūṭā—in strange smell, breathing, anger and fear.
Socchāsā—in sweet smell and deep breathing.
Vikūpitā—in laughter, disgust and envy.
Svabhāvikā—in the remaining conditions.

The cheeks

132-134. Cheeks are of six kinds: Kṣāma (depressed), Phulla (blown), Pūrṇa (full), Kampita (trembling) and Kuñcitā (contracted) and Sama (natural).

Kṣāma (depressed)—(cheeks are) fallen.
Phulla (blown)—(cheeks are) raised
Pūrṇa (full)—(cheeks are) expanded.
Kampita (trembling)—(cheeks are) throbbing.
Kuñcitā (contracted)—(cheeks are) narrowed down.
Sama (natural) —as (cheeks are) by nature.

Uses of the cheeks

135-137. Cheeks have been described. Now listen about their uses.

Kṣāma (depressed)—in sorrow.
Phulla (blown)—in joy.
Pūrṇa (full)—in energy and arrogance.

129-132 (B.132b, 134-136a, G.130b-133). 1 Instead of 139b, B. reads one couplet slightly different in content.
135-137 (B.139-141a, G.136b-138).
Kampita (trembling)—in anger and joy.
Kuñcita (contracted)—in horripilation (sensitive) touch, cold, fear and fever.
Sama (natural)—in the remaining conditions.

The lower lips

137-139. Gestures of the lips are six in number. (They are): Vivartana (narrowing), Kampana (trembling), Visarga (spreading out), Vinigūhana (concealing), Sandaśṭaka (biting), Samudgaka (contracting).

Vivartana (narrowing)—lips narrowed down.
Kampana (trembling)—throbbing (of lips).
Visarga (spreading out)—to spread out (lips).
Vinigūhana (concealing)—drawing in (of lips).
Sandaśṭaka (biting)—(lips) bitten by teeth,
Samudgaka (contracting)—the contraction of lips and keeping them at rest.

Uses of the lower lips

140-142. These are the gestures of the lips; now listen about their uses.

Vivartana (narrowing)—in envy, pain, contempt, laughter and the like.
Kampana (trembling)—in pain, cold, fear, anger, swiftness and the like.
Visarga (spreading out)—in women’s amors, affected indifference and painting of lips.
Vinigūhana (concealing)—in making efforts.
Sandaśṭaka (biting)—in manifestation of anger.
Samudgaka (contracting)—in pity, kissing and greeting.

137-139 (B.141b-142, G.139-141a).
140-142 (B.144-146, G.141b-144a).
The chin

143-146. So much about the gestures of the lips; now listen about those of the chin; (they are): Kuṭṭana, Khaṇḍana, Chinna, Cukṣita, Lehita, Sama and Daṣṭa.

Kuṭṭana—when the upper teeth are in conflict with the lower ones.

Khaṇḍana—when (the two lips) repeatedly come together with each other.

Chinna—when (the two lips) very closely meet each other.

Cukṣita—when (the two lips) are held widely apart.

Lehita—in licking the (lips) with the tongue.

Sama—when (the two lips) slightly parted from each other.

Daṣṭa—when the lower lip is bitten by the teeth.

Uses of the chin

146-149. Kuṭṭana—in fear, cold, attack of old age, and sickness.

Khaṇḍana—in mutterings prayers (jaṭā), studying, speaking and eating.

Chinna—in sickness, fear, cold, (taking) exercise, and angry look.

Cukṣita—in yawning.

Lehita=Lehana—in greediness.

Sama—in a natural position.

Daṣṭa—in angry efforts.

So much about the gestures of the chin in relation to the teeth, the lips and the tongue.

The mouth

149-156. Gestures of the mouth are: Vidhuta, Vinivṛtta, Nirbhugna, Bhugna, Vivṛta and Udvāhi.

143-146 (B.147-150a, G.144b-147).
146-149 (B.150b-153a, G.147-150a).
149-156 (B.158b-160a, G.150b-157).
.Vidhuta—the obliquely open (mouth).

Vinivṛta—spread out (the mouth).

Nirbhūga—(the mouth) lowered.

Bhūga = Vyābhūga—(the mouth) slightly spread out.

Vivṛta—the mouth with the lips kept apart.

Udvāhi—(the mouth) turned up.

Uses of the mouth

Vinivṛta—in women's envy, jealousy, anger, contempt and bashfulness and the like.

Vidhūta—in restraining, saying 'not so' and the like.

Nirbhūga—in looking into depth and the like.

Bhūga—in being ashamed, discouragement, impatience, anxiety, discipline and consultation. It is natural for the ascetics.

Vivṛta—in laughter, sorrow and fear.

Udvāhi—in sportiveness and pride of women, in saying 'go away', and disregard, in saying 'so indeed' and angry words.

156-157. The experts should also use the mouth in conformity with the varieties of Glances such as Sama and Śaci and the like mentioned by others.

The colour of the face

157-158. The colour of the face according to the circumstances (lit. meaning) is of four kinds: natural (svābhārika) bright (prasānna), reddened (rakta) and dark (syaumā).

Uses of the colour of the face.

159-160. Natural face—in a natural and indifferent (mood).

Bright face—in wonder, laughter and love.

Reddened face—in intoxication and in the Heroic the Terrible and the Pathetic Sentiments.

156-157 (B.160b-161a, G.158).
157-158 (B.161b-162a, G.159).
159-160 (B.162b-164, G.160-162a).
Dark face—in the Terrible and the Odious Sentiments.

161-162. The colour of the face should be thus used to represent the States and the Sentiments. The acting done with the Gestures of the Śākhā, the Aṅga and the Upāṅga is good, but without proper colour of the face it will not be charming (lit.) beautiful.

162-163. Even a few Gestures when combined with the proper colour of the face will double their charm (lit. beauty) just as the moon [rising] at night will.

163-164. Glances too when combined with the proper colour of the face will clearly express the different States and the Sentiments, and on this (i.e. the colour of the face) the Histrionic Representation rests.

164-165. The colour of the face suitable to the representation of the States and the Sentiments, should follow every gestures of the eye (Glance), the eyebrow and the mouth. So much about the colour of the face which is the basis of the States and the Sentiments.

The neck

166-167. I shall now tell you, O Brahmins, about the gestures of the neck. They are of nine kinds: Samā, Natā, Unnatā, Tryasrā, Recitā, Kuścitā, Aṅcitā, Valitā, and Vivṛttā.

Description and uses of the neck gestures


Natā—(neck with) face bent down. (Uses) in wearing (lit. binding) ornaments, putting ones arms round (lit. taking) somebody's neck.

161-162 (B.165b-166a, G.162b-163).  ¹ See 11 and 15 above.
162-163 (B.166-167a, G.164).
163-164 (B.167b-168a, G.165).
164-165 (B.168b-169, G.166-167a).
166-167 (B.170, G.167b-168a).
167-171 (B.171-175, G.168b-173a).
Unnata—neck with the face upturned. (Usa): in looking up.
Tryasra—neck with the face turned sideways. (Usa): in carrying weight on the neck, and sorrow.
Recita—the neck shaken or moved. (Uses): in feeling (bhāva), churning and dance.
Kuñcita—the neck with the head bent down. (Uses): in pressure of weight and in protecting the neck.
Añcita—the neck with the head turned back. (Uses): in hanging (to death), arranging hair and looking very high up.
Vāhita—the neck with the face turned sideways. (Uses): in looking with the neck turned round.
Vivṛttas—neck with the face towards the front. (Usa): in (indicating) going towards one's own place.

172-173. These are the many varieties of the neck gestures according to their [expressing different] customary states of men. Gestures of the neck are all to follow the gestures of the head and the head gestures also are reflected in those of the neck. So much about the description of the gestures of the head and the connected minor limbs (upāṅga) and their uses. Now listen about the gestures of the remaining limbs (aṅga), which I am going to describe.

Here ends Chapter VIII of Bharata’s Nātyaśāstra, which treats of the Gestures of Minor Limbs.

172-173 (B.176-177, G.173b-175).
CHAPTER NINE

THE GESTURES OF HANDS

Bharata speaks

1-3. So much about the minor limbs such as head, eyes, eyebrows, nose, lips and cheeks, and their description that I was to tell you. I shall now define you for the gestures of hands, breast, belly, waist, thighs and feet and [explain] their proper use\(^1\). In this connexion I shall [first of all] explain the gestures of hands and the like, that are used in the production of a play. You are to listen how they are to be applied [in acting].

Sixtyseven gestures of the hand

4-7. Gestures of single hands (\textit{asamyuta-hasta})\(^1\) are twenty-four in number: Patāka, Tripatāka, Kartarīnukha, Ardhaevastra, Arāla, Śukatūṇḍa, Muṣṭi, Śikhara, Kapittha, Kaṭakānukha\(^2\), Śucīyāśya (Śucīnukha), Padmakośa, Sarpaśirāja, Mrgaśirṣa, Kāṅgula, Alapadma (Alapallava), Caturā, Bhramara, Haṃsāśya, Haṃsapakṣa, Sandamśa, Mukula, Urpanābha and Tamravīḍa.

1-3 (B.1, 3, 2, G.1-3). \(^1\) This use relates to the two-fold Practice (realistic and conventional) on the stage (See NŚ. XIV. 62ff). The realistic Practice (\textit{lokadharmi}) in this connexion is of two kinds, viz. (1) that reflecting one’s emotion, as in arrogant reference to one’s own self, this (\textit{patāka}) hand is to be raised on a level with the forehead (IX. 19), (2) that representing the external form of an object, as the use of the Padmakośa hand to represent lotus and similar flowers. The conventional Practice (\textit{gaṇyadharmi}) is likewise of two kinds, viz. (1) that creating an ornamental effect, as the use of the four \textit{karanas} of the hand (See NŚ. IX. 205-211 below), (2) that partially suggesting a popular behaviour, as the use of the \textit{tripatikā} hand to represent words spoken aside (\textit{janamānāsā). See Ag.

4-7 (B.G. some). \(^1\) These hands gestures are ordinarily used singly; but at times two hands showing one of these gestures are used simultaneously. But still these are called single (\textit{asamyuta}) hands. For combined (\textit{samyuta}) hands are so called because they are always to be shown by both the hands; see Ag.

\(^2\) Some mss. read this name as \textit{khaṭakānukha}. Our reading is
8-10. Gestures of combined hands (samyuta-hasta)\(^1\) are thirteen in number: Aṇjali, Kapota, Karkaṭa, Svastika, Kaṭakāvairamānakā, Utṣaṅga, Niṣadha, Dola, Puṣpaputa, Makara, Gajadanta, Avahittha and Vardhamāna.

10-17. Dance-hands (nṛttā-hasta)\(^1\) are Caturasra\(^2\), Udvrṭṭa Talamukha, Svastika, Viprakirṇa, Arālakaṭakāmukha, Āvidhāvaktra, Sūcyāsa, Rucita, Ardharccita, Uttānavaṅcita, Pallava, Nītamba, Keśabandha, Latā, Karilasta, Paksavaṇcita, Paksapradyoṭaka, Gāruḍapakṣa, Daplapakṣa, Urḍhvamaṇḍali, Paśvatamaṇḍali, Uromandaṇḍali, Urṇa-pāṛṣvārdhaṃḍali, Maṭṭikaivaṭika, Nālinipadmakoṣa, Alapallava, Ulbana, Lalita and Valita.

These are the sixtyfour\(^3\) gestures of hands.

Gestures of single hands

17-26. Now listen about their definition and uses.

Paṭāka (flag)—the fingers extended and close against one another, and the thumb bent.

Supported by the AD. (See ed. M. Ghosh, verse 124. A. K. Coomaraswamy MG. p. 50).

8-10 (B.G. same). \(^1\) See note 1 to 4-7 above.

\(^2\) Some mss. read this name as khaṭaka; khaṭakvaṅcana, is the name of a samyuta-hasta in the AD. (ed. M. Ghosh, 187 and A. K. Coomaraswamy, MG. p. 60).

10-17 (B.G. 10b-17a). \(^1\) These gestures (dance hands, nṛttahasta) as their name implies, are ordinarily to be used in dance; but in course of acting too they are often to be used along with other gestures (single and combined) to create an ornamental effect (See note 1 to I-3 above). See Ag.

\(^2\) In the Skt. text these names are given in dual number e.g. our caturasra stands as caturasrau. The reason for this is to be sought in the fact that unlike the single and combined hands which must represent one single idea or object, the hands in the dance-hand gestures are to be individually moved, not for representing any idea or object but for creating an ornamental effect in acting as well as in dance. See Ag.

\(^3\) In actual enumeration hand gestures are sixtyseven in number (single 24, combined 13 and Dance-hands 30). Caturāṣṭhi in the text should be emended to saptāṣṭhi. • 17-26 (B.18-25, 26a, G.18-25. 26a).
(Uses): To represent an administration of blows, scorching heat, urging, attainment of happiness and arrogant reference of one's ownself\(^1\) this hand is to be raised on a level with the forehead. To represent the glare of heat, torrential rain and shower of flowers two Patākā hands with the fingers separated and moving are to be joined together. A shallow pool of water, present of flowers, grass and any design [lit. object] made on the ground are to be represented by two such hands separated from the Svastika position. The same Patākā hands with their fingers pointing downwards are to be used to represent anything closed, made open, protected, covered, dense or private (concealable). This very hand with its fingers pointing downwards and moving up and down, is to express the speedy movement of wind and [ocean waves], [ocean waves] breaking against the shore, and flood. The Recaka of this hand should be used to represent encouragement, many [in number], a great crowd of men, height, beating of drums, and flight of birds upwards. And anything washed, pressed, cleansed, pounded, or holding up a hill or uprooting it, should be represented by the palms of two such hands rubbing each other. This is also the manner of representing man and woman\(^2\).

26-32. Tripatākā (flag with three fingers)—the third finger of the Patākā hand to be bent.

(Uses): It is to be used in representing invocation, descent, bidding goodbye, prohibition, entrance, raising up [anything]\(^1\), bowing [in salutation], comparing\(^2\), suggesting alternatives, touching [the head with] auspicious objects or putting them on the head, putting on a turban or crown and covering the mouth or the ears. This very hand with its fingers pointing downwards and moving up and down is to be used in representing flight of small birds, stream, snake, bees and the like. And with the third finger of the

\(^{1}\) In saying 'I too,' 'of me too,' 'by me too,' in me too' and the like (Ag).

\(^{2}\) Ag. gives detailed rules about the use of the patāka hand in all the cases mentioned above.

26-32 (B.G. 26b-32) \(^{1}\) Ag. thinks that this relates to objects like one's chin.

\(^{2}\) nidārṣanam upamānopaśamayḥahāvam (Ag.).
Tripatāka should be represented wiping off tears, drawing a Tilaka or Patralekha and touching of hairs.

33-38. Two Tripatāka hands held like a Svastika represents adoration of the feet of venerable persons (guru). Two such hands are to meet each other’s end for representing marriage. Separated and moved from this position they indicate a king. When obliquely forming a Svastika they represent planets. To indicate an ascetic they are to be raised with palm turned backwards. To represent a door they are to face each other. Submarine fire, battle and sea monsters are to be indicated by two Tripatāka hands, first raised near one’s face and then moved with the fingers pointing downwards. With these very hands should be indicated jumping of monkeys, waves, wind and women. To show the crescent moon this hand should put forward its thumb, and to indicate a king’s march [against his enemy] this hand should turn itself towards the back.

39-41. Kartamukha (sissors’ blades)—the forefinger of the Tripatāka hand to bend backwards.

(Uses): This [hand with its fingers] pointing downwards will represent showing the way, decorating the feet or dying them, and the crawling [of babies]. With fingers pointing upwards it will represent biting, horn and letters. And when the fingers in it are turned differently (i.e. the middle finger is bent backwards) it will represent falling down, death, transgression, reversion, cogitation and putting [anything] in trust.

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3 rocānulabhakam—touching (the body) with go-rocana or drawing ornamental designs (patralekha) on the body with this substance. Gorocana is a bright yellow pigment prepared from the urine or bile of a cow.

33-38 (B.G. 33-38). 1 This portion does not occur in all mss., and may well have been a later addition.

3 Parents, grand-parents and the spiritual guide etc. are meant by this term.

39-41 (B.G. 39-41). 1 racanam kasturikā dināpatrabhaṅgadikriyā (Ag.). 2 raṇjanam alaktakena (Ag.).

3 Read riṅgana for raṅgana in B.

4 vyatikramaḥ—aparādhaḥ (Ag.). 5 nyāsta-nikṣepana.
42. And with the two such (samyuta) hands or one such (asamyuta) hand should be represented antelope, yak, buffalo, celestial elephant (uṣṇīṣaṣṭaka), bull, gate (yopura) and hill-top.

43-45. Ardhaacandra (crescent moon)—the fingers and the thumb so bent as to make a curve like a bow.

(Uses): With this should be represented young trees, crescent moon, conchshell, jar (kalasha), bracelet, forcible opening, exertion\(^1\), thinness and drinking\(^2\). With this [very] Ardhaacandra hand women should represent girdle, hip, waist, face, Talapatra\(^3\) and earring.

46-52. Arala (bent)—the forefinger curved like a bow, the thumb also curved and the remaining fingers separated and turned upwards.

(Uses): With this should be represented courage, pride, prowess, beauty, contentment, heavenly [objects], poise, act of blessing and other favourable states. And this, again, will represent woman’s gathering of hairs or scattering them and looking carefully over their entire body. The preliminaries to the marriage by bride’s going round the bridegroom\(^1\) and [marital] union\(^2\) are to be represented by two Arala hands moving around each other and their fingers meeting in the form of a Svastika. And with similar hands should be represented circumambulation, round objects, great crowd of men, objects arranged on the ground\(^3\). In calling any one, asking any one not to come in, uprooting anything.

42 (R.G. 42).

43-45 (R.G. 43-45). \(^1\) uṣṇīṣam khaḍam (Ag.).

\(^2\) pūṇam for pūṇam (B.G.).

\(^3\) Mes. read talapatra (tulapatra) meaning a kind of ear-ornament (tulajika or tulajika). It is different kundala from which is also an ear-ornament.

46-52 (B.46-52, G. 46-51, 53). \(^1\) kautukam—vivahat purvabhavi vaddhiwavam oruṇah antarnivuhah (Ag.).

\(^2\) vivahat—agnau sukṣmi pariṣṭihaṇam (Ag.).

\(^3\) Objects such as Alpaṇa and flowers arranged on the ground. For Alpaṇa see L’alpaha by André at Suzanne Karpelles, Paris, 1930 (?)

\(^*\) G. reads after this a couplet defining the Arala hand.
saying too many things, wiping off sweat and enjoying sweet smell, abuse, censure the Tripatāka hands have been prescribed before by me, but women are to use the Arāla hand to represent these.

53-54. Šukatanḍa (parrot’s beak) - the ring-finger (third finger) of the Arāla hand is bent.

(Uses) with this should be represented words such as ‘(It is) not I, ‘(It is) not you, (It is) not to be done; invocation, farewell, and saying ‘Fie (upon you)’ in contempt.

55-56. Muṣṭi (fist) — fingers have their ends [bent] into the palm and the thumb [is set] upon them.

(Uses) It is used to represent beating, exercise\(^1\), exit, pressing\(^2\), shampooing\(^3\), grasping sword and holding clubs and spears.

57-58. Śīkhara (peak) — in this very hand (muṣṭi) the thumb raised.

(Uses) It is used to represent reins, whip, goad, bow, throwing a javelin (towara) or a spike (śakti), painting the two lips and feet and raising up hairs.

59-60. Kapittha (elephant-apple) — the forefinger of the Śīkhara hand to be bent and pressed by the thumb.

(Uses) It is to represent weapons such as sword, bow, discus, javelin (towara), spear (kumbha), mace, spike (śakti), thunderbolt and arrows, true and wholesome deeds.

61-64. Kaṭakāmukha — the ring-finger and the little finger of this Kapittha hand to be raised and bent.

(Uses) It is used to represent sacrifice\(^4\), oblation\(^5\), umbrella, drawing up reins, fan, holding a mirror, drawing

53-56 (B.53-54, G.54-55).

55-56 (B.55-56, G.56-7). \(^1\) Vyāyama according to Ag. means yuddha (fight or duel).

\(^2\) ‘Pressing’ of the teats of cows and buffaloes while milking them ; janapāṭhane—mahāvyāḍidohane (Ag).

\(^3\) Samātiḥana according to Ag. means ṣraddhaṇa.


59-60 (B.59-60, G.60-61).

61-64 (p.41, B.60-63, G.53-65). \(^5\) havyam—ājyūḍyāmukhena (Ag).
[patterns]9, powdering, taking up big sticks, arranging a pearl necklace, taking up garlands, gathering the ends of clothes, churning, drawing out arrows, plucking flowers, wielding a goad, drawing out a goad, string and looking at a woman.

65-71. Śūcinukha—the forefinger of the Kaṭakāmukha hand to be stretched.

(Uses): I shall tell you briefly of its various uses as the forefinger [in it] is raised and bent, moving sideways, shaking, moving up and down, and moving up without any rest. By moving the forefinger upwards [in this hand] are to be represented discus, lightning, banners, blossoms, earring1, zigzag movement, a cry of approbation2, young serpent, young sprout3, incense, lamp, creepers4, Śikhaṇḍa5, falling down, curve and roundness and with the forefinger raised this [hand] again should be used in [representing] stars, nose, [the number] one, club and stick. And [this hand with the forefinger] bent should meet the mouth to represent a being with teeth, and by the circular movement of this hand one should represent the taking away [a man’s] every thing. And the forefinger in this hand should be alternately raised and lowered to represent long study and long day. And the same should be curved, moved up and down near the face to represent a sentence. And to indicate ‘no’ or ‘speak’ the forefinger should be stretched, shaken and moved up.

72-75. This hand should be shaken to represent anger, perspiration, hair, ear-ring, armlet and decoration of the cheeks.

9 khaṇḍanam—drawing decorative patterns or designs on anything. Ag’s explanation of this seems to be wrong. Cf. alakā-tilakā patrīvalī khaṇḍante (draws the alakā-tilakā and patrīvalī) in the Kirtilatī of Vidyāpati. See ed. Haraprasād śāstri, Calcutta, B. S. 1331 (1:24) pp. 13-14; and the root kḥud (to draw) in E. Bengal dialect of Tippera.
65-71 (B.64-71a, G.66-72). 1 karaṇalikā—karaṇāvara (Ag.).
2 Saying ‘well-done’, ‘how beautiful’ etc. 3 palla but B. balyara.
4 The text uses two words valī and latī meaning ‘creepers’. Ag. distinguishes between the two as follows: alavī-prabhārlayo valīyah and dvāksū-prabhārlayo latīyah.
5 śikhaṇḍa—kumārakumāṇa kikāpaksah (Ag.).
72-75 (B.71b-75a, G.73-76).
And to represent pride, 'I am,' enemy, 'Who is this,' and scratching of the ear it should be held near the forehead. [And two Śūctmukha hands] should be united to represent the union [of men], and be separated to indicate separation, and to represent a quarrel the two hands should be crossed, and to show bondage they are to press each other. The two Śūctmukha [hands] facing each other and held separately on the left side will represent the close of the day, and held on the right side they will indicate the close of the night.

76. This hand moved in the front will indicate [any] form, stone, whirlpool, mechanical contrivance and a hill, and to represent the serving up of meals the same movement of the hand pointing downwards is required.

77. To represent Śiva this hand pointing downwards is to be held close to the forehead and to indicate Indra this hand is to be raised [to the forehead] and held across it.

78. By two such hands the orb of the full moon is to be represented, and to indicate the rising of Indra (i.e. raising his banner) it should be held close to the forehead.

79. [This hand] moved all around will represent the orb of the moon, and to indicate Śiva's [third] eye, it should be held on the forehead and [in case of] Indra's [eyes it should be] raised obliquely.

80. Padmakośa (lotus-bud)—the fingers including the thumb to be separated and their ends to bend, but not to meet one another.

81. (Uses): To represent Bilva and Kapittha (elephant-apple) fruits and the breasts of women [this hand is to be used]. But to represent accepting [these fruits] or flesh, this hand should be slightly bent at its end.

82. [This hand] should be held [to represent] offering.
Pūja to a deity, carrying tribute, casket, offering the first funeral cake¹, and a number of flowers, are also to be indicated by the Padmakośa hand.

83. The two such hands with moving fingers meeting at the wrist and turning backwards will represent the full-blown lotus and water-lily.

84. Sarpaśīraḥ (snake-head)—the fingers including the thumb to be close to one another and the palm to be hollowed.

85. (Uses): It is used to represent the offering of water, movement of serpents, pouring water [on anything], challenging [for a duel], motion of the elephant’s frontal globes (kumbha) and the like.

86. Mṛgaśīraḥ (deer-head)—the Sarpaśīraḥ hand with all its fingers pointing downwards, but the thumb and the little finger raised up.

87. (Uses): It is moved to represent here, now, “It is”, to-day, possible, splendour (ullasana), throw of dice, wiping off perspiration and pretended anger.

88. Kaṅgula—The middle and the fore-fingers and the thumb to be separated and the ring finger to be bent but the little finger raised.

89. (Uses): By this are to be represented immature fruits of various kinds and angry words of women.

90. Alapallava (Alapadma)—all fingers turned towards the palm, standing on its side and separated from one another.

91. (Uses): It is to be used for indicating prevention, words like “Who are you,” “It is not”, “nonsense” and a woman’s allusion to herself.

¹ agrapinda-dīna—nūndimukhaśrūddha (Ag.).
88 (B.88, G.89). 1 trteṣṇaṃsthitāḥ=viralāḥ (Ag.).
89 (B.89, G.90).  B. reads one additional couple (B.90) after this.
92. Catura—the four fingers stretched and the thumb bent near the middle finger.

93. (Uses): It is to be applied in representing policy, discipline, penance, cleverness, a young girl, a sick person, spirit, deceit, proper words, welfare, truth and tranquility.

94. By one or two such hands moved round should be represented openness, deliberation, moving, conjecture and shame.

95. By the combined Catura hands are to be represented lotus-petals compared with eyes, and ears of deer.

96-98. Besides these, the Catura hand is to indicate sports, love, brilliance, memory, intelligence, judgement, forgiveness, nutrition, consciousness, hope, affection, reasoning, union, purity, cleverness, favourableness, softness, happiness, character, question, livelihood, propriety, dress, soft grass, a small quantity, wealth, defeat, sexual intercourse, merit and demerit, youth, home, wife and various colours.

99. [To represent] white it (the Catura hand) should be held up; red and yellow are indicated by moving it round, and blue by pressing [one such hand with another].

100. Bhramara (bee)—the middle finger and the thumb crossing each other, the forefinger bent, the remaining two fingers separated and raised.

101. (Uses): It is used to indicate the plucking of flowers with long stems such as lotus and water-lily, and earring.

102. It should fall down with a sound to represent rebuke, pride of power, quickness, beating time and producing confidence.

103. Hamsasya (swan-mouth)—the forefinger, middle finger and the thumb close to one another and the remaining fingers stretched.

103 (B.104, G.104). 'mirantar a iti virulatam nisedhati' (Ag.).
104. (Uses): It with the slightly throbbing end is used to indicate specially, fine, small, loose, lightness, exit, and softness.

105. Hansapaksha (swan-wings)—the three fingers stretched, the little finger raised and the thumb bent.

106-108. (Uses): It is used to indicate pouring libation of water, and it should be held near the cheek to represent acceptance of a gift, Acamana and taking meals by Brahmins, embrace, excessive stupor, torpor, touch, unguent and gentle massage. It may again be used to indicate according to the [prevailing] Sentiment, amorous action of women relating to the region between their breasts, their sorrow and touching of their chin.

109. Sandamsa (pincers)—the forefinger and the thumb of the Arala hand crossed and the palm a little hollowed.

110. The Sandamsa (hand) according to the Sentiments and States, is of three kinds, viz. that [held] in front, that near the mouth and that on one side.

111-115. (Uses): In representing the plucking of flowers, making garlands of them, taking up grass, leaves, hairs or thread and holding or pulling out an arrow or thorn the Sandamsa should be held in one's front. And to represent taking off a flower from its stem, the wick [of a lamp], [collyrium] stick, filling up [any vessel with any thing], in saying 'fie [upon you]', and anger, this should be held near the mouth. To represent the sacred thread, piercing a hole [in pearls and similar objects], bow-string, fineness, arrow, and objects aimed at, yoga, meditation and small quantity [two] such hands should be combined. This shown by the left hand held on one side and slightly turning its tip is used to represent softness, abuse and envy. It is used also to indicate painting, colouring one's eyes, deliberation, stem, drawing Patralekhha and squeezing of lac-dye by women.

116. Mukula (bud)—the fingers bent and close to one another and their tips meeting together in the Hansasisya hand.

117-118. (Uses): It is used to represent the making of offerings in worshipping a deity, bud of a lotus or a water-lily, throwing a kiss (vītacumbarī), contempt, miscellaneous things, taking meals, counting of gold coins, narrowing of the mouth, giving away [anything], quickness and buds of flowers.

119-120. Ur całābha (spider)—the fingers of the Padmañga hand [further] bent.

(Uses): It is used to represent the combing of hair, receiving stolen goods, scratching one's head, skin disease, lions, tigers and such other animals, and taking up [touch]—stone.

121-122. Tāmareca (lit. copper-crest i.e. cock)—the middle finger and the thumb crossed, the fore-finger bent, the remaining [two fingers] at the palm.

(Uses): It should fall down with a sound to represent rebuke, beating time, inspiring confidence, quickness, and making signs.

123. This hand is to be used to indicate small fractions of time such as Kalā, Kāśī, Nimesa and Kṣaṇa as well as talking to a young girl and inviting her.

124. When the fingers in a hand are close to one another, bent and the thumb is set on them, the same is [also] called the Tāmareca hand.

125. By this hand are to be indicated hundred, thousand and lac of gold coins, and when the fingers in it are suddenly made to move freely it will represent sparks or drops.

126. O the best of Brahmins, these are the single hands described by me. Now hear about the combined hands which I am going to describe.

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117-118 (B.118-112, G.118-119). "vītacumbarī vināśikartanaṁ svāhīmani vairiṣṭakaṁ svahāśatāṁ cāva mukulitasaṁ vitā ce cambantita vītacumbaranām (Ag.).

119-120 (B.120-121, G.120-121). Cf. Ag's explanation of cauryagraha.

121-123 (B.129-124, G.129-123).

124 (B.125, G.125).

125 (B.126, G.126).

126 (B.127, G.127).
127. Añjali—Putting together of the two Patāka hands is called Añjali.

(Uses): It is used to greet gods, venerable persons (guru) and friend.

128. In greeting gods it is to be held on the head, in case of venerable persons it is to be held near one’s face, and for greeting the friends it is to be placed on the breast, and in case of the remaining persons there is no fixed rule.

129. Kapota (pigeon)—The two (Añjali) hands meeting on one of their sides will make the Kapota hand. Listen about its uses.

130. (Uses): It is to be used to indicate an approach with inimical attitude, bowing and talking to a venerable person. To indicate cold and fear, women are to hold this hand on their breasts.

131. ‘The hands [showing the Kapota gesture] released after the meeting of fingers will indicate anxious words, or ‘This much can be done’ or ‘Nothing more can be done.’

132. Karkaṭa (crab)—When the fingers of the hands are interlocked the Karkaṭa hand is produced.

133. (Uses): It is used to indicate the bees-wax, massaging of the limbs, yawning just after awakening from sleep, a big body, supporting the chin and holding a conch-shell [for blowing it].

134. Svastika—The two Arāla hands upturned and held together at the wrists will form the Svastika. It is to be used by women.

135. (Uses): When the hands are separated from the Svastika position, it will indicate directions, clouds, the sky, forests, seas, seasons, the earth and similar [other] extensive things.
136. Kaṭakāvardhāmanaka—When one Kaṭakā (mukha) hand is placed on [the wrist of] another Kaṭakā [mukha] hand the Kaṭakāvardhāmanaka hand will be produced.

(Uses): It is to be used in movements connected with love-making and in bowing [to a person].

137. Utsaṅga—When the Arāla hands are contrarily placed and are held upturned and bent, the Utsaṅga hand will be the result.

(Uses): It is used to indicate the feeling of touch.

138. It is also used to indicate anything to be done with great effort, acts, of anger and indignation, squeezing [anything] and women's acts of jealousy.

139-140. Niṣadha—The left hand holding the [right] arm above the elbow and the right hand similarly touching the left arm with a clenched fist will make a Niṣadha hand.¹

141. (Uses): It is to indicate patience, intoxication, pride, elegance, eagerness, valour, arrogance self-conceit, haughtiness motionlessness, steadiness and the like.

142. Dola—When the two shoulders are at ease in a Karāṇa and the two Patāka hands are hanging down the Dola hand is produced.

143. (Uses): It is to be used in indicating hurry, sadness, fainting, fit of intoxication, excitement, state of illness and wound by a weapon.

144. Puṣpaputa—The two Sarpaśiraḥ hands with their fingers close to one another meeting on one side very closely will give rise to the Puṣpaputa hand.

¹ G. omits this passage and 141, and read them differently, but in the footnote to lines 11-16 the definition occurs, and the uses too. B. also gives an additional definition and uses of the Niṣadha in B.141 143.
145. (Uses): It is to be used to indicate the receiving or carrying of rice, fruits, flowers and foods of various kinds and the carrying and removing of water.

146. Makara—When the two Patāka hands with their thumbs raised are turned down and placed on each other the Makara hand is produced.

147. (Uses): It is used to indicate lion, tiger, elephant, crocodile, shark (makara) and fish and other carnivorous animals.

148. Gajadantā—The two Sarpaśira hands touching the opposite arms between the shoulder and the elbow will give rise to the Gajadanta hand.

149. (Uses): It is to be used to indicate the carrying of the groom and the bride, excessive weight, clasping a pillar and uprooting a hill or a block of stone.

150. Avahittha—When the two Śukatumpa hands meet each other on the breast and are bent and then slowly lowered, the Avahittha hands will be the result.

151. (Uses): It is to be used in indicating weakness, sigh, showing one's body, thinness [of the body] and longing [for a beloved person].

152. Vardhamāna—When the Mukula hand is clasped by the Kapittha the result will be the Vardhamāna hand.

153. (Uses): By pressing one hand with the other it is used to indicate grasping, receiving, preserving, convention (or doctrine) truthfulness and abridgement.

154. Or the two Hamsapakṣa hands turned down will be the known as the Vardhamāna. (Uses): It is to be used to represent the opening of objects like latticed windows.

155. The two kinds of hands (single and combined)

146 (B.152, G.146).
148 (B.154, G.148).
150 (B.156, G.150).
147 (B.153, G.147).
149 (B.155, G.149).
151 (B.157, G.151).

152-153. 1 Ms. G. of G. and da of B. read the passages as we do but B. and G. reject this and read them differently.
154 (B.158, G.152).
155 (B.160, G.153).
described briefly may be used elsewhere also in conformity with the rules laid down here.

General rules regarding the use of hand gestures

156. In acting, hand [gestures] should be selected for their form, movement, significance, and class according to the personal judgement [of the actor].

157. There is no gesture (lit. hand) that cannot be used in indicating [some] idea. I have profusely described whatever forms (lit. gestures) are usually seen [to be associated with different ideas].

158. There are besides other popular gestures (lit. hand) connected with other ideas, and they also are to be freely used along with the movements inspired by the Sentiments and the States.

159. These gestures should be used by males as well as females with proper regard to place, occasion, the play undertaken and a suitability of their meaning.

Different movements of hand gestures

160. I shall now describe the varied movements which these gestures (lit. hands) [should] have in connexion with the [different] Sentiments and States.

161-163. [These movements are] : drawing upwards, dragging, drawing out, accepting, killing, beckoning, urging, bringing together, separating, protecting, releasing, throwing, shaking, giving away, threatening, cutting, piercing, squeezing and beating.

164. Hand gestures according to the theory of Histrionic Representation are to have three kinds of general movements, viz. upwards, sideways and downwards.

165. These movements of hands should at the time of their use, be embellished by means of [suitable] expressions in the eyes, the eyebrows and the face.

Spheres of hand gestures

166. The experts are to use the hand gestures according to the popular practice and, in this matter they should have an eye to their movement, object, sphere, quantity, appropriateness and mode.

167. Hand gestures of persons of the superior type should move near their forehead, that of the middling type of persons at about their breasts while the inferior persons [should move their hand gestures in regions] below this.

The quantity of gestures

168. In the superior acting, hand gestures should have scanty movement, in the middling acting medium sort of movement, while the ordinary acting should have profuse movements of hand gestures.

169. To indicate different objects and ideas the hand gestures of persons of the superior and the middling types [in such cases] should conform the definitions given [in the Śāstra] while gestures of the persons of inferior type should follow the popular practice and their [own] natural habit.

170. But when [specially] different occasions or times present themselves, wise people should make different uses of the hand gestures.

171-174. While a person is to represent himself as sad, fainting, terrified, overcome with disgust or sorrow, weak, asleep, handless, inactive, drowsy, inert, sick, attacked with fever, seized with panic, attacked with cold, intoxicated, bewildered, mad, thoughtful, practising austerities, residing in a cold region, prisoner under arrest, running very swiftly, speaking in dream, suddenly moving away and cutting nails he is not to use hand gestures, but he should resort to the representation of the Temperament as well as to the change of voice suitable to the different States and Sentiments.

166 (B.171, G.163).
168 (B.173, G.165).
170 (B.175, G.167).
167 (B.172, G.164).
169 (B.174, G.166).
175. At the time of verbal acting (i.e., when the actor will enunciate his part) the eyes and the look are to be directed to points at which the hand gestures are moving, and there should be proper stops so that the meaning may be [clearly] expressed (lit. seen)\(^1\).

176. The movements of hands in dancing and acting will be of five kinds, viz., palms kept upwards, downwards or oblique, fingers pointing upwards or downwards.

177. These are the hand gestures connected with the various kinds of Histrionic Representations. I shall now speak of Dance-hands (i.e., gestures to be used in dance).

The Dance-hands

178. Caturasra—two Kaṭakāmukha hands held forward eight Āṅgulīs apart [from each other] on one's breast, the two shoulders and elbows on the same level.

179. Udvratta—the two Hamsapakṣa hands waved like a palm-leaf (fan). Its alternative name is the Tālavṛnta (palm-leaf).

180. Talamukha—the two hands from the Caturasra position to be held obliquely facing each other.

181. Svastika—the Talamukha hands crossed at the wrists; but released after this they are called Viprakṛṇa.

182. Arālakaṭakamukha—the two Alapallava (Alapad-maka) hands with palms upwards changed into Padmakoṣa hands. Its another name is Arālakaṭaka.

183. Āviddhavaktraka—The two hands are to have a graceful (kuṭila) movement after touching [successively] the opposite shoulder, elbow and hands, and the palms [of the hands] moved are to turn towards the back.

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175 (B.180, G.172).  
176 (B.182, G.175).  
178 (B.184, G.177).  
180 (B.186, G.179).  
182 (B.188, G.181).  
1. B. repeats here 164 (B.169).

177 (B.183, G.176).

179 (B.185, G.178).

181 (B.187, G.180).

1. B.G. read after this a variant of this definition.

183 (B.190, G.183).
184. Śucimukha—The two Sarpaśirah hands with their thumbs touching middle fingers are to stretch their tips obliquely.

185. Recita—the two Haṃsapakṣa hands swiftly moving with the palms facing upward. This is like the ordinary Recita [of the hands].

186. Ardharecita—The left hand should be as in the Caturasra and the right hand as in the Recita.

187. Uttānavaṅcita—The two Tripatāka hands are slightly bent obliquely and the shoulders and the elbows are moved.

188. Pallava—the two Pataṅka hands joined at the wrist.

Nitamba—the two Pataṅka hands taken out from the shoulder [to the hip].

189. Kesābandha—the two hands moved out from the hair-knot (krośabandha) and held on the sides.

190. Lata—the two hands to be obliquely stretched sideways.

191. Karihasta—the Lata hand held up and swung from side to side and the Tripatāka hand held on the ear.

192. Pakṣavaṅcita—One Tripatāka hand placed on the waist and another on the head.

193. Pakṣapradyotaka—the Pakṣavaṅcita hands changing places (i.e., the hands placed on the waist to be put on the head and vice versa).

194. Dapḍapakṣa—the two Haṃsapakṣa hands moved alternately and then held out like a staff.

195. Urdhvamaṇḍal—the two hands to have circling movement near the upper region (i.e., the upper part of the body).

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184 (B.191, G.184). B.G. read after this a variant of this definition.
185 (B.193, G.186).
186 (B.194, G.187).
187 (B.195, G.188).
188 (B.196, G.189).
189 (B.197, G.190).
190 (B.198, G.191).
191 (B.199, G.192).
192 (B.200, G.193).
193 (B.201, G.194).
194 (B.202; G.195).
195 (B.203, G.196).


Parśvamāṇḍal—*the same movement made on one side.*

196. Uromāṇḍal—*after circling movements one hand to be raised up and the other to hang down, and movements to take place near the breast.*

197. Uraḥparśvārdhamāṇḍala—the Alapallava (Alapadmaka) and Arāla hands moved by turns above the breast and on the sides.

198. Muṣṭikasvastika—the two Kaṭakāmukha hands bent at the wrists and moved round.

199. Nalinipadmakoṣa the hands to be moved by turns with Vyavartita and Parivartita Karaṇa.

200. Allapallava—the two hand to have the Udveṣṭita Karaṇa in their movements.

Ulbana—the two hands to be stretched up and waved.

201. Lalita—two [Ala]-pallava (Alapadmak) hands to be moved above the head.

Valita—the two Latā hands crossed at their elbows.

202. The Dance-hands are to be used in forming Karaṇas and hands such as the Patāka should be used in representing the meaning [of words].

203. [But] sometimes, out of necessity their uses are interchanged, and the names given are due to their predominant use in drama and dance.

204. The Dance-hands are of two kinds: single and combined. I shall now speak of hands in relation to the Karaṇas.¹

The four Karaṇas of the hand

205-206. Instructors of hand gestures are to note carefully the four classes into which all such gestures are grouped. The four classes are: Āveṣṭita, Udveṣṭita, Vyavartita and Parivartita.

¹ This Karaṇa is evidently differently from the K. mentioned in NS. IV. 62ff.
207. Āveṣṭita: When the fingers beginning with the first one (the forefinger) are gradually pointing inwards at the time [the hand] moves round, the Karaṇa [thus produced] is called Āveṣṭita.

208. Udveṣṭita: When the fingers beginning with the first one [forefingers] are gradually pointing outwards at the time [the hand] moves round, the Karaṇa thus produced is called Udveṣṭita.

209. Vyavartita: When fingers beginning with the last one (the little finger) are gradually pointing inwards at the time [the hand] moves round the Karaṇa thus produced is called Vyavartita.

210 Parivartita: When the fingers beginning with the last one (the little finger) are gradually pointing outwards at the time [the hand] moves round, the Karaṇa thus produced, is called Parivartita.

211. Hand gestures in their [various] movements when applied in drama and dance should be followed by Karaṇas having [appropriate expression of] the face, the eyebrows and the eyes.

The movements of arms


214. O Brahmins, I have now finished the brief description of rules regarding the Karaṇas and shall speak afterwards about the movements of the breast, the belly and the sides.

Here ends Chapter IX of Bharata’s Nāṭyaśāstra which treats of the Gestures of Hands.
CHAPTER TEN

THE GESTURES OF OTHER LIMBS

The breast

1. The breast is known to be of five kinds: Ābhugna (slightly bent), Nirbhugna (unbent), Prakampita (shaking), Udvāhita (raised) and Sama (natural).

2. Ābhugna (slightly bent)—(the breast) lowered, back high, shoulders slightly bent and at times loose (not stiff).

3. (Uses): in hurry, despair, fainting, sorrow, fear, sickness, broken heart, touching of cold objects, rains and being ashamed of some act.

4. Nirbhugna (unbent)—(the breast) stiff, back depressed, shoulders not bent and raised.

5. (Uses): in paralysis, having resentment, look of surprise, assertion of truth, mentioning oneself haughtily, and excess of pride.

6. Prakampita (shaken)—the breast incessantly heaved up [and down].

7. (Uses): in laughter, weeping, weariness, panic, [fit of] asthma, hiccough, and misery.

8. Udvāhita (raised)—the breast raised up.

(Uses): in (representing) deep breathing, viewing some lofty [object], and yawning.

9. Sama (natural)—All the limbs being in the Caturasra and with Sauṣṭhuva the breast will be called Sama (natural).

1 (B.IX.223, G.1).  2 (B.IX.224, G.2).
5 (B.IX.227, G.5).  6 (B.IX.229, G.7).
7 (B.IX.228, G.8).  8 (B.IX.231, G.9).
9 (B.IX.232, G.10).
The sides

10. I have properly described the variety of the breast movements. And I shall now define here the two sides.

11. The sides are of five kinds, viz., Nata (bent), Samunnata (raised), Prasārita (extended), Virvartita (turned round) and Apasṛta (drawn away).

12-15. Nata (bent)—the waist slightly bent, one side slightly bent, one shoulder drawn away slightly.

Unnata (raised)—The other side [on the assumption of the Nata position] will be Unnata (raised), [because in relation of it] the waist, the side, the arm and the shoulder will be raised.

Prasārita (stretched)—the stretching of the sides in their (respective) directions.

Virvartita (turned round)—the Trika (sacrum) is to be turned round.

Prasṛta (drawn away)—the side restored to its original position from the Vivartita movement [described above].

These are the definition of the various kinds of sides.

Uses of the sides

16-17. Nata (bent)—in approaching any body.

Unnata (raised)—in going backwards.

Prasārita (stretched)—in joy and the like.

Virvartita (turned round)—in turning about.

Apasṛta (drawn away)—in returning.

These are the uses of sides. Now listen about those of the belly.

The belly

18. The belly is of three kinds: Kṣāma (thin), Khalva (depressed), and Pūrṇa (full). Of these, the thin (belly) is Kṣāma, the bent is Khalva and the full belly is Pūrṇa.

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THE GESTURES OF OTHER LIMBS

Uses of the belly


Khalva (depressed): in sickness, penance (tapas), weariness and hunger.

Pūrṇa (full): in emitting breath, fatness, disease, too much eating and the like.

These are the uses of the belly. Now listen about that of the waist.

The waist

21-24. The waist in dance and drama is of five kinds, viz.

Chinnā (turned aside), Nivṛttā, (turned round), Recitā (moved about), Prakampitā = Kampitā (shaken) and Udvāhitā (raised).

Chinnā (turned aside)—in turning the middle of the waist.

Nivṛttā (turned round)—in turning to the front from the reverse position.

Recitā (moved about)—in moving in all directions.

Prakampitā (shaken)—in obliquely moving up and down.

Udvāhitā (raised)—in raising the two sides of the waist slowly.

These are the movements of the waist. Now listen about their uses.

Uses of the waist


Nivṛttā (turned round): in turning round.

Recitā (moved about): in movements [of the general type].

Prakampitā (shaken): in the walking of hunch-backs and persons of the inferior type.

19-20 (B.IX.242-243a, 244a, G.20-21). 1 B.G. read an additional hemistich between 20a and 20b.
21-24 (B.IX.244b-248a, G.22-25). 1 B.G. read differently.

The thigh

27-30. The thighs have five conditions, viz. Kampana (shaking), Valana (turning), Stambhana (motionlessness), Udvartana (springing up) and Vivartana (turning round).

31. Kampana (shaking)—raising and lowering of heels repeatedly.

Valana (turning)—drawing the knees inwards [while going].
Stambhana (motionlessness)—suspension of movement.
Udvartana (springing up)—drawing the knee inwards (valita) and moving it.
Vivartana (turning round)—drawing the heels inwards.

Uses of the thigh

32. Kampana (shaking): in the frightened movement of persons of the inferior type.

Valana (turning): in the movement of women at ease.
Stambhana (motionlessness): in perturbation and despair.
Udvartana (springing up): in exercising [the limbs] and the Class Dance.
Vivartana (turning round): in going round due to causes like hurry.

33. Similar other [conditions of the thigh] as they are found in popular practice, may be assumed. So much about the description of the thigh. Now listen about the shank.

The shank

34-37. The shank is of five kinds, viz. Āvartita (turned) Nata (bent), Kṣipta (thrown out), Udvāhitā (raised) and Parivṛtta (turned back).

30-32 (B.IX.254-256b, G.31b-33).
33 (B.IX.256b-257a, G.34).
34-37 (B.IX.257b-258a, G.35).
Avarīta (turned)—the left foot turning to the right and the right [one] to the left. ¹

Nata (bent)—the knee bent.

Kṣipta (thrown out)—shank thrown out. ¹

Udvāhita (raised)—raising [a shank] up.

Parivṛtta (turned back)—the turning back [of a shank].

Uses of the shank


Nata (bent): in assuming Sthāna (standing) and Āsana (sitting) postures,

Kṣipta (thrown out): in the exercise [of limbs] and the Class Dance.

Udvāhita (raised): in movements like quick (āvididha) walking.

Parivṛtta (turned back): in Class Dance and the like.

These are the movements of the shank. Now listen about the movement of the feet.

The feet and their uses

41-50. The feet are of five kinds, viz. Udghaṭṭita, Sama, Agratalasañcara, Āncita and Kuñcita.

Udghaṭṭita—standing on the fore part of the feet and then touching the ground with the heels.

(Use): In practice this is to follow the Udghaṭṭita Karanā and this should be applied once or more in the high or medium speed.

Sama (natural)—[feet] naturally placed on an even ground. It relates to representing a natural posture.

(Use): It should be kept still in representing the natural


41-50 (B.I.X.265b-270a, 273b-278a, G.42-45, 47-52). ¹ B. adds three additional couplets after 45, and G. adds one additional couplet after 44.

² B. reads sāhita for kṣāta meaning ‘wound’.
position of the body in connexion with the various Karaṇas, but in the Recaka movement of the feet it should be moved.

Agratalasaṇicara—the heels thrown up, the big toe put forward and the other toes bent.

(Uses): This [is to be used] in urging, breaking, standing posture (sthānaka), kicking, striking the ground, walking, throwing away [something], various Recaka movements and walking on the forepart [of the foot] due to an wound at the heel.

Aṇīcita—the heels on the ground, the forepart of the feet raised and all the toes spread.

(Uses): It is to be applied in representing a movement with wound at the forepart of the foot, turning round in every way, foot being struck [by something] and in various Bhramari movements.

Kuṇīcita—the heels thrown up, toes all bent down and the middle of the feet too bent.

51. (Uses): It is to be used in aristocratic (urdāta) going, turning round to the right and vice versa and the Atikrānta Cāri.

The Cāris

52. Persons practising [the Cāris] should take up simultaneously the movements of the feet, the shanks and the thighs. [For] in the movement of feet are included all the movements of the shanks and the thighs.

53. The thighs follow the way in which the feet are moved, and these two [limbs] constitute together the Cāri of the feet.

54. These are the descriptions and uses of the [various] limbs. I shall now describe the System of the [different] Cāris.

Here ends Chapter X. of Bharata's Nātyaśāstra, which treats of the Gestures of other Limbs

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51 (B.IX.278-279a, G.53). 1 B. reads after this three additional hemistichs which define the Śuci foot as follows: The [right foot with its] heel raised resting on the big toe and the left foot in the natural position constitute the Śuci feet. It is used in dance and playing the Nūpura.


54 (B.IX.283, G.56).
CHAPTER ELEVEN

THE CĀRĪ MOVEMENTS

Definitions

1. As the Cāris prescribed by rules and connected with [different] limbs relate to (vyāyacchante from vyā-yam, stretch out to) one another they constitute (lit. are called) a vyayāma (System).¹

2. Cārī: The movement [mainly] with a single foot, is called the Cārī:

Karaṇa²: The two feet moving [together] is called the Karaṇa.


Maṇḍala: Three or four Khaṇḍas combine to make up the Maṇḍala.

Uses of the Cārī

4. From the Cāris proceed dance as well as movements [in general] and release of missiles; and [the stage] fighting [in general] should be made with the Cāris.

5. Whatever has been described as Histrionic Representation (nāṭya) is included in the Cāris, and no part of it can take place without the same.

6. Hence I shall described the rules of the Cāris which are to be used in dance, ordinary movements and fights [on the stage].

The thirtytwo Cāris

7-9. The following sixteen are the earthly (bhaumī) Cāris: Šamapādā, Sthitāvartā, Šakaṭāśyā, Adhyardhikā, Cāṣagati, Vicyava,

¹ B.G. read one additional couplet before this.
² This karaṇa should be distinguished from that mentioned in NŚ. IV. 30, 34-75, 63ff.
10-12. The aerial (ākāśīlī) Cāris are sixteen in number. They are as follows: Aṭikrāntā, Apakrāntā, Pārśvakrāntā, Udṛṣṭvajānā, Śuci, Nūpuraṇādikā, Dolapādā, Ākṣiptā, Āviddhā, Uḍvṛtta, Vidyuḍbdhrāntā, Alātā, Bhūjaṅgatrasitā, Harināplutā, Daṇḍā and Bhramari.

The earthly Cāris

13. Samapāḍā - the two feet close together, the nails [of the toes] meeting, and standing on the spot.¹

14. Śhhitavārtā - one Agratalasaṅcāra foot drawn up to cross the remaining foot and this movement repeated with another foot after separating the two.

15. Śakaṭāṣyā - the body held upright, one Agratalasaṅcāra foot put forward and the breast being Udvaḥita.

16. Adhyardhikā - the left foot on the back (i.e. heel) of the right one, the latter to be drawn away [a Tāla and half a part].¹

17. Cāṣagati - the right foot put forward and then drawn back and at the same time left foot drawn back and put forward afterwards.

18. Vicvāvā - separating the feet from the Samapāḍā position and striking the ground with their fore part.

19. Ekdakāṅkridā - jumping up and down with the Talasaṅcāra feet.

¹ G. reads these names as Utspanditā, Apaspaditā and Spanditā and B. as Utspaditā, Syandita, and Apaspaditā. I have been taken the root syand as the basis of all these names. Mas. erratically give syand and spand.² See note 1 above.² Ibid.
20. Baddhā—The sideways movement of the thighs when the two shanks are crossed.  

21. Urudvṛttā—the heel of a Talásaṅcarā foot placed outwards, one of the shanks to be slightly bent and the thigh turned up.  

22. Aḍḍātā—one Agratalásaṅcara foot rubbing against the fore part or the back of another foot.  

23. Utsyanditā—the two feet to move gradually sideways (lit. in and out) in the manner of the Recaka.  

24. Janitā—a Muṣṭi hand held on the breast and another hand moved round, and the feet to be Talásaṅcara.  

25. Syanditā—one foot put forward five Tālas away from the other.  

Apasyanditā—the reverse of the Syanditā Cāri (i.e. another foot being put forward five Tālas away from the other).  

26. Saṃsārītā-matalli—going back with a circular movement and the feet being of the Talásaṅcara kind.  

27. Mattali—going back with a circular movement and hands being Udveṣṭita and motionless.  

28. These are the Cāris used in personal combat as well as in the Karaṇās. I shall now describe the aerial Cāris.  

The aerial Cāris  

29. Aṭikṛṇātā—a Kuṇcita foot thrown up, put forward and caused to fall on the ground.  

30. Apakṛṇātā—the Valana posture of the two thighs, a Kuṇcita foot raised and thrown down sideways.  

31. Pārśvākṛṇātā—one foot Kuṇcita and another thrown up and brought near the side.  

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32. Urulvaçāna—throwing up a Kuñcita foot and its knee brought up to the level of the breast, and the remaining knee without movement and then this second foot thrown up in the manner of the first, and the first foot kept motionless.

33. Sūci—a Kuñcita foot thrown up and brought above the knee of the remaining foot and then to let it fall on its fore part.

34. Nūpurapādikā—one Añcita foot raised up and taken behind another foot and then quickly caused to fall on the ground.

35. Dolapādā—one Kuñcita foot thrown up and moved from side to side and then caused to fall on the ground as an Añcita foot.

36. Āksiptā—one Kuñcita foot thrown off and then placing it quickly on an Añcita foot by crossing the shank of the remaining leg.

37. Āviddhā—one Kuñcita foot from the Svastika position stretching and falling on the ground quickly as an Añcita foot.

38. Udvṛttā—the (Kuñcita) foot of the Āvidhha Cāri taken round [the thigh of the remaining leg] and thrown up and then caused to fall [on the ground].

39. Vidyudbhṛntā—one foot turned to the back and after touching its top part to be stretched and the head moved in a circle.

40. Alātā—one foot stretched backwards and then put in and afterwards caused to fall in its heel.

41. Bhujangatrasitā—one Kuñcita foot thrown up and the waist and the knee being turned round and the thigh [of the remaining foot] to be turned round too.

42. Harinaplutā—the foot in the Atikṛnta Cāri to be caused to fall on the ground after a jump and the shank of an Añcita foot to be put in the Kṣiptā posture.
43. *Daṇḍapāda*: the foot in the *Nūpura*—[pādikā] Čārī to be stretched and quickly to turn.

44. *Bhramari*: the foot in the *Atikrāntā* Čārī to be thrown up and the entire body turned round (lit. the Trika turned round) and then the second foot to be moved on its sole.

45. These are the aerial Čāris, consisting of graceful movements of the limbs. These are to be applied in the release of weapons like an arrow and the thunderbolt (*vajra*).

46. O Brahmins, in all these cases the two hands should, according to the circumstances, either precede, go simultaneously with or follow the feet.

47. Where the foot [moves], there the hand [should follow] and where the hand [moves], there the entire body. [Hence] after taking a step, all the minor limbs should be made use of.

48. When in course of a Čārī a foot comes to rest on the ground the [corresponding] hand should be moved round and brought on the waist.

49. I have finished describing the Čāris consisting of graceful movements of the limbs. I shall now speak of the Sthānas (standing posture) to be used in the release of missiles of all kinds.

The Sthānas

50. The six Sthānas (standing posture) for men are Vaiśṇava, Sampāda, Vaiśākha, Maṇḍala, Ādiṭha, and Pratyādiṭha.

51-52. Vaiśṇava—the feet two Tālas and a half apart, one foot in the natural posture and another obliquely placed with toes pointing sideways and the shank bent (*saṅcita*) and limbs with the Sāuṣṭhava. Viṣṇu is the presiding deity of this Sthāna.

53. (Uses): From this Sthāna persons of the superior and the middling types should carry on their ordinary (lit. natural) conversation in connexion with the various duties.
54. It should also be assumed in throwing a disc, holding a bow, in patient and stately movement of the limbs and in anger.

55-57. On being reversed it is to be used in anger of love. And similarly in the administration of rebuke, and in love, distress, apprehension, envy, cruelty, assurance, and recollection, it is to be assumed when the Erotic, the Marvellous, the Odious and the Heroic Sentiments are prominently introduced.

57-58. Šampaḍa—the feet in the natural posture and kept one Tāla apart and the body with the natural Sausthava. Brahman is its presiding deity.

58-60. (Uses): It should be assumed in accepting blessings from the Brahmins\(^1\), and in mimicking birds. The bridegroom at the marriage ceremony, persons in the sky, chariot and aerial car (vimāna), persons of marked sects (liṅgasthā) and persons practising vows are also to assume this.

60-62. Vaiśākха—the two feet three Tālas and a half apart and the thighs without motion; [besides this] the two feet to be obliquely placed pointing sideways. Kārtikeya (Skanda) is its presiding deity.

62-64. (Uses): This Sthāna should be assumed in riding horses, and in exercise, exit [from any place], mimicking large birds, practice of bending the bow and in the Rēcakas [of the feet].

64-65. Maṇḍala: It relates to Indra (i.e. its presiding deity is Indra). In it the feet are four Tālas apart and they are obliquely placed and turned sideways, the waist and the knee are in the natural position.

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57-58 (B.X.59-59, G.58).
58-60 (B.X.59-61, G.59-60). \(^1\) viṣṇuṃga—viṣṇuḥ yon maṅga-laśvaścanūdi (Ag.).
\(^2\) liṅgasthān—śaṁśyāḥ vratasthā ārdhvakāyādi praśnaṅgūḥ (? (Ag.).
64-65 (B.X.65-66, G.65).
65-66. (Uses): The Maṇḍala Sthāna should be assumed in the use of weapons like the bow and the thunderbolt, riding of elephants, and mimicking large birds.

66-67. Ālīḍha: The right foot in the Maṇḍala Sthāna drawn five Tālas apart [from the other foot] will make the Ālīḍha Sthāna. Rudra is its presiding deity.

67-69. (Uses): This Sthāna should be assumed in all acts relating to the Heroic and the Furious Sentiments, duel of wrestlers and in the representation of enemies, an attack [on them], and release of missiles.

69-70. Pratyālīḍha: When the right foot is bent and the left foot is put forward in the Ālīḍha Sthāna the Pratyālīḍha Sthāna will be produced.

70-71. (Uses): The missiles made ready for throwing from the Ālīḍha Sthāna are to be [actually] thrown from the Pratyālīḍha Sthāna. The actor should use various weapons from this Sthāna.

The four Nyāyas in using weapons

71-72. There are four Nyāyas (ways) of using weapons (lit. releasing missiles), viz. Bhārata, Sāttvata, Vārṣagāṇya, and Kaśiṇa.

72-73. In the Bhārata [Nyāya the weapon] should strike (lit. cut) at the waist, in the Sāttvatta at the foot, in the Vārṣaṅgaṇya at the breast and in the Kaśiṇa at the head.

73-74. In these Nyāyas arising out of the various Cāris, the actors should walk about [on the stage] at [the time of] using weapons.

74-75. The Nyāyas (way) are so called¹ because fights [on the stage] are nīgaṇte (carried on) with the Aṅgahāras relating to the Nyāyas and arising out of them.

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¹ prakirtīlāh B. reads pravartīlāh.
75-79. Bhārata: Putting forward the shield with the left
hand and taking the sword (lit. weapon) the actor should walk
about on the stage. Stretching the hand forward fully and then
drawing it back he should move the shield at his back from side to
side and flourish the sword (lit. weapon) around his head, and it
should also be turned round [about the wrist] near the cheek.
And again the hands holding the sword and the shield should be
flourished gracefully around the head.

80-81. Sāttvata: I shall now speak of walking about in
the Sāttvata Nyāya. In it the same flourishing (i.e. as in Bhārata)
of the sword and the shield holds good, but this (the flourishing of
the weapon) should take place at one’s back.

81-82. Vāraṇaganya. The walking about in the Vāraṇaganya
Nyāya will be similar to that in the Sāttvata, and the sword (lit.
weapon) and the shield also should be flourished similarly, but
these should go round the head.

83-84. Kaiśika: The flourishing of the sword (lit. weapon)
near the breast or the shoulder which is to take place in the
Bhārata [Nyaya] will hold good in case of the Kaiśika. But [in
the latter] the sword (lit. weapon) should be made to strike only
after being flourished over the head.

84-85. With these graceful movements of the limbs
weapons like the bow, the thunderbolt and the sword are to be
flourished at the time of their use.

85-87. In the stage-fight there should be no [actual] pier-
cing, cutting or flow of blood and the actual striking. The use of
weapons (lit. release of missiles) should be done with its mimicry,
or the cutting off [of any one’s limb] should be represented,
according rules, by the use of gestures and postures only.

78-80. The exercise should be performed in the Angahāras

81-82 (B.X.82-83, G.82-83) 83-84 (B.X.84-85, G.83-84).
87-88 (B.X.88-89, G.88). 1 B.G. read one additional couplet after
this.
embellished with *the* Sauṣṭhava and accompanied by music with [proper] tempo and Tāla.

The Sauṣṭhava

88-91. *Those performing the exercises [in Aṅgahāras] should take care of the Sauṣṭhava, for the limbs without it (Sauṣṭhava) create no beauty (lit. do not shine) in drama or dance. The Sauṣṭhava of limbs is to be presented by being still, unbent, at ease, not very upright and not much bent. When the waist and the ears as well as the elbow, the shoulder and the head are in their natural position (sāma) and the breast is raised it will be the Sauṣṭhava [of the body].* ¹

The Caturasra

91-92. Caturasara: The Vaiṣṇava Sthāna with the two hands moving about at the waist and the navel together with the breast raised, is called the Caturasra of the limbs.

The four acts relating to the bow

92-93. There are four acts relating to the bow, viz. preparing (parimārjana), taking an arrow (ādāna), taking an aim (sāvithāna) and shooting (mokṣana).

93-94. The preparing (parimārjana) ¹ is the bending [of the bow], taking (yakṣāna) is the pulling out of [the arrow], taking an aim (saundhāna) is to put the arrow to the bow, and shooting (mokṣana) is the release [of the arrow].

The method of exercise

94-95. *One should perform exercise [in the Aṅgahāras and Cāris] on the floor as well as [high up] in the air and should have beforehand get one’s body massaged with the [sesamum] oil or barely gruel.

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¹ B.G. read one additional couplet after this.

94-95 (B.X.97-98, G.97).
95-96. The floor is the proper place (lit. mother) for exercise. Hence one should resort to the floor, and stretching oneself over it one should take exercise.

Health and nourishment of persons taking exercise

96-99. For the strength of body one should take [proper] snuff and get oneself purged [lit. resort to the rule regarding the abdomen], take agreeable food, [meat-] juice and drink. For vitality is dependent on one's nourishment and the exercise is dependent on vitality. Hence one should be careful about one's nourishment. When the body is not cleansed and one is very tired, hungry, thirsty, has drunk too much [water], eaten too much, one should not take exercise. The wise [teacher] should give training in exercise to his pupil who has a graceful body and square breast and is not covered with [much] garment.

100. These are the rules regarding the Cāris in connexion with the exercise of [the limbs]. I shall hereafter speak of the different Maṇḍalas.

Here ends Chapter XI of Bharata's Nātyaśāstra which treats of the Rule of Cāris.

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CHAPTER TWELVE
THE MANDALA MOVEMENTS

The Mandalas

1. I have now properly described the Cāris in connexion with the use of weapons (lit. release of missiles). [Now] learn about the Mandalas arising out of a combination of the Cāris.

2-3. The aerial Mandalas are: Atikrānta, Vicitra, Lalitasaṅcara, Śucividdha, Daṇḍapāda, Viḥṛta, Alāta, Vānaviddha, Lalita and Krānta.1

3-5. The earthly Mandalas are Bhramara, Āskandita, Āvarta, Samotsarita, Edakārkida, Ad[i]ita, Śaktaśya, and Cāṣagata. [Now] listen about their description.2

The aerial Mandalas

6-9. Atikrānta—the right foot [to be moved successively] in the Janitā Cāri and [the Śakaṭāsya Cāri in which the breast is] Udvāhita, the left foot in the Alāta Cāri and the right foot in the Paśvakrānta Cāri. (next) the left foot in the Śuci Cāri and the right foot in the Apakrānta Cāri, [again] the left foot [successively] in the Śuci Cāri and [the Bhramari Cāri by] turning the Trika, (then) the right foot in the Udviṭṭa Cāri and the left foot in the Alāta Cāri which should be changed (lit. divided) to the Bhramari Cāri, again this left foot in the Alāta Cāri and the right foot in the Daṇḍapāda Cāri.

10-13. Vicitra—the right foot [successively to be moved] in the Janitā Cāri and in the Talasaṅcara1 (Nikuṭṭana), manner

1 (B.XI.1, G.1).
2-3 (B.XI.2-3, G.2-3). 1 B. adds one additional hemistich after this.
3-5 (B.XI.4-6, G.3-5). 1 Mss. sometimes gives this name as āspanda which seems to be a corruption for āskandita. See the Cāri of this name XI 7-9.
2 B. reads 5b. differently.
6-9 (B.XI.7, 8b-11, G.6-2). 1 See Ag.
10-13 (B.XI.11b-12a, 13a, 13-15, G.10-13). 1 See Ag.
(then) the left foot in the Śyandītā Cārī, the right foot in the Pārśvakrāntā Cārī, (again) the left foot in the Bhujāṅgatrasītā Cārī and the right foot [successively] in the Atikrāntā and Udvyttā Cāris, (next) the left foot in the Śuci Cārī, the right foot in the Vikṣipta (Āksipta) Cārī and the left foot in the Apakrāntā Cārī.

14-17. Lalitasūrācara—the right foot with the knee raised [to move] in the Śuci Cārī, (next) the left foot in the Apakrānta Cārī and the right one in the Pārśvakrānta Cārī (again) the left foot [successively] in the Śuci and the Bhramari Cāris [this latter by turning round the Trika] and the right foot in the Pārśvakrānta Cārī and the left foot in the Atikrānta Cārī which to be changed (lit. divided) into the Bhramari Cārī.  

18-19. Śucīviddhā—the left foot [to be moved] in the Śuci and the Bhramari Cāris [the latter by turning the Trika round], the right foot in the Pārśvakrānta Cārī the left foot in the Atikrānta Cārī, next the right foot in the Śuci, the left foot in the Apakrānta Cārī and the right foot again in the Pārśvakrānta Cārī.

20-22. Daṇḍapāda—the right foot to be moved in the Janitā and the Daṇḍapāda Cāris, the left foot in the Śuci and the Bhramari Cāris [the latter by turning the Trika], (next) the right foot in the Ūrūdyttā Cārī and the left foot in the Alāta Cārī, (again) the right foot in the Pārśvakrānta Cārī and the left foot [successively] in the Bhujāṅgatrasītā and the Atikrānta Cāris to meet the right foot in the Daṇḍapāda Cārī and the left foot [successively] in the Śuci and the Bhramari Cāris [the latter by turning the Trika].

23-26. Vihṛta—the right foot [to be moved] in the Janitā Cārī (then) its Nikuṭṭana, (next) the left foot in the Śyandītā Cārī and the right foot in the Ūrūdyttā Cārī, (then) the left foot in the Alāta Cārī and the right foot in the Śuci Cārī, again the left

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B. reads one additional hemistich after 10.  
14-17 (B.XI.16-17, 19, G.14-16, 18).  
1 B.G. reads one additional couplet after 16.  
foot in the Pārvvakrānta Cāri and the right foot in the Āksipta and the Bhramari [this by turning the Trika] and the Daṇḍapāda Cāris, (then) the left foot in the Śuci and the Bhramari Cāris [the latter by turning the Trika] again the right foot in the Bhujangastrasita Cāri and the left foot in the Atikrānta Cāri.

27-29. Alāta—the right foot [to be moved] in the Śuci Cāri and the left foot in the Apakrānta Cāri, then the right foot in the Pārvvakrānta Cāri and the left foot in the Alāta Cāri, after moving by turn in the these [two] Cāris six or seven times with graceful steps, again the right foot in the Aprkranāta Cāri and the left foot [successively] in the Atikrānta and the Bhramari Cāris.

30-33. Vāmaviddha—the right foot [to be moved] in the Śuci Cāri, the left foot in the Apakrānta Cāri, (then) the right foot in the Daṇḍapāda Cāri and the left foot in the Śuci Cāri and right foot in the Bhramari [this by turning the Trika] and the Pārvvakrānta, Cāris, (next) the left foot in the Āksipta Cāri and the right foot in the Daṇḍapāda and the Urūdyṛṭta Cāris, (then) the left foot [successively] in the Śuci, the Bhramari [this by turning the Trika] and the Alāta Cāris, (next) the right foot in the Prāsvakrānta Cāri and the left foot in the Atikrānta Cāri.

34-37. Lalita—the right foot [to be moved] in the Śuci Cāri and the left foot in the Apakrānta Cāri, (then) the right foot in the Pārvvakrānta and the Bhujangastrasita Cāris, (then) the left foot in the Atikrānta Cāri and the Urūdyṛṭta Cāris the left foot and the Alāta Cāri, and the right foot in the Pārvvakrānta Cāri, next the left foot in the Atikrānta Cāri with graceful steps.

38-40. Krānta—the right foot [to be moved] in the Śuci Cāri and the left foot in the Apakrānta Cāri, then the right foot in the Pārvvakrānta Cāri and the left foot too in the same Cāri (Pārvvakrama), moving round alternately in these Cāris in all directions, again the left foot in the Śuci Cāri and the right foot in the
Apakrāntā Čārī. This Maṇḍala is prescribed for the natural gait. Hence it is called Krānta i.e. going.

41. These are the aerial Maṇḍalas. Now I shall describe those on the earth.

The earthly Maṇḍalas

42-44. Bhramari—the right foot [to be moved] in the Janitā Čārī and the left foot in the Skanditā (Āskandita) Čārī, then the right foot in the Śakaṭāśyā Čārī and the left foot to be stretched, (next) the right foot in the Bhramari Čārī [by turning the Trika], again the left foot in the Skanditā (Āskandita) Čārī and the right foot in the Śakaṭāśyā Čārī, then the left foot in the Apakrāntā (Apaśarpa) Čārī and the Bhramari Čārī by turning about the back.

45-47. Āskandita—the right foot [to be moved] in the Bhramari Čārī and the left foot in the Āḍhitā and the Bhramari Čārīs [the latter by turning the Trika], then the right foot in the Urūḍvṛttā Čārī and the left foot in the Apakrāntā (Apaśarpa) and the Bhramari Čārīs [the latter by turning the Trika then] the right foot in the Skanditā Čārī, (next) the left foot in the Śakaṭāśyā and the same foot to violently strike the ground.

48-50. Āvarta—the right foot [to be moved] in the Janitā Čārī and the left foot in the Talasaṅca (Nikutāka) Čārī, then the right foot in the Śakaṭāśyā and the Urūḍvṛttā Čārī, (next) the right foot foot the Atikrāntā (Apaśarpa) Čārī turning backwards and the Cāsaṅga Čārī, then the right foot in the Skanditā (Āskandita) Čārī and the left foot in the Śakaṭāśyā Čārī, again the right foot in the Bhramari Čārī with the Trika turned round, and the left foot in the Apakrāntā (Apaśarpa) Čārī.

51-53. Samotsarita—assuming first of all the Samapāda Śthāna, then stretching the two hands with their palms turned upwards, (next) their intermittent Āveṣṭāna and Udveṣṭāna movements, [then putting the left hand] on the waist, the right hand moved in the Āvarta manner [next the right hand to be put on

41 (B.XI.43b-44a, G.41).
42-44 (B.XI.44b-47a, G.42-44).
45-47 (B.XI.47b-50a, G.45-47).
48-50 (B.XI.50b-53a, G.48-50).
on the waist] and the left hand moved in the Āvarita manner, moving round alternately with this Ėri will rise to the Samotsarta Maṇḍala.

54-55. Edakākrīḍita—the two feet on the ground [to be moved successively] in the Suci and the Edakākrīḍita Ėri, (next) the swift moving Bhramari Ėri by turning the Trīka, (then) moving [the feet] round alternately in the Suci and the Āviddhā Ėris. This will give rise to the Khaṇḍa-maṇḍala named Edakākrīḍita.

56-58. Āḍāṭita—the right foot [to be moved] in the Udghaṭita manner and then [simply] moved round, next [to be moved] in the Syandita (Āsyandita) Ėri and the left foot in the Śakaṭāśya Ėri, next the right foot to be moved backwards in the Apakṛntā (Apasarpitā) and the Cāsagati Ėris, (then) the left foot in the Āḍāṭita Ėri and the right foot in the Apakṛntā (Apasarpitā) Ėri. (next), the left foot in the Bhramari Ėri and the right foot in the Syandita (Āsyandita) Ėri and to violently strike the ground.1

59-60. Śakaṭāśya—The right foot [to be moved] in the Jāntī Ėri and next it to move in the Talasanaḍa (Nikūṭṭaka) manner, the same foot in the Śakaṭāśya Ėri and the left foot in the Syandita (Āsyandita) Ėri, moving round in this manner alternately with the Śakaṭāśya Ėri. This Ėri Maṇḍala named the Śakaṭāśya is to be used in fight.

61-62. Adhyardha—the right foot [to be moved successively] in the Jāntī and Syandita Ėris, then the left foot in the Apakṛntā (Apasarpitā) Ėri and the right foot in the Śakaṭāśya Ėri. Moving around alternately in these Ėris, will be the Ėri Maṇḍala named the Adhyardha to be used in personal combat.

63-64. Piṭakaṭṭha.—The right foot [to be moved] in the Suci Ėri and the left foot in the Apakṛnta [then] the right foot in

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54-55 (B.XI.56b-58a, G.54-55). 1 This khaṇḍamāṇḍala seems to be another name for edakākrīḍita.
56-58 (B.XI.58b-61a, G.56-58). 1 āśpholana—padatalena bhumitaṇa (Ag.).
63-64 (B.XI.65b-67a, G.63-64).
the Bhujaṅgatrasitā Cārī and the left foot too in the same Cārī. Thus going round in the Bhujaṅgatrasitā Cārī is known as the Cārī Maṇḍala named the Piṣṭakuṭṭa known to be used in personal combat.

65. Cāṣagata—Going round with feet in the Cāṣagata Cārī is called the Cārī Maṇḍala named Cāṣagata. It to be used in personal combat.

66. Here I have described in brief the Maṇḍalas arising out of the various Cāris. Now I shall describe the Sama Cāris.

67. The use of the Sama Cāris are known as Sama Maṇḍalas. [An actor] using them is to follow the instruction of the master actor (ācāryabuddhi).

68. These Maṇḍalas to be used in fight and personal combat, are to be performed with sportiveness and graceful movements of limbs, and should be accompanied by [suitable] instrumental music.

Here ends Chapter XII of Bharata’s Nātyaśāstra, which treats of the Rules about the Maṇḍalas.

67 (B.XI.69b-70a, G.67). 68 (B.XI.70b-71a, G.68).
CHAPTER THIRTEEN

THE DIFFERENT GAITS

1. So much about the formation of the Maṇḍalas by a combination of the Systems of Cāri (cārī-vaśyāṇa). I shall henceforth describe the Gaits suitable for (lit. existing in) different characters [in a play].

Entrance of dramatis personae

2-3. After the Upavahana in accompaniment of drums and other musical instruments has been performed by observing Kalās suitable to the Mārga [adopted in it], and the Dhruvās [to be sung] at the entrance of dramatis personae, have commenced and the curtain has been drawn away, the actors who are to develop the Sentiments in the various items [of a play] should enter (lit. be made to enter) the stage.

Posture for superior and middling characters at the entrance

4-7. In case of characters of the superior and the middling types [the actor] should assume the Vaiśṇava Sthāna, his breast being raised, Sama and Caturasra, shoulders at rest and not raised very much, the neck as graceful as that of a peacock, the shoulders eight Aṅgulas apart from the ears, the chin four Aṅgulas apart from the breast, and the two hands (the right and the left) respectively at the navel and at the left waist.

The interval of their feet

8-9. [In the posture described above] the interval between the two feet [of the actor] should be two Tālas and a half. Steps

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1 (B.XII.1, G.1). 1 On the Gait Ag. says: "The Gait is to be prescribed with a view to the person, Sentiment, situation, place and occasion".
2-3 (B.XII.2-3, G.2-3). 1. It seems that upavahana gave rise to upohana (Pkt.) which afterwards was adopted in its place; for upohana see Nś. (Ch) XXXI. 235ff. It is defined by Ag. as follows: upohyante samāsa-vyāsataḥ padakalāstalasamabhihitah svavā yasminn ainge tat tathoktum (I.p.186).
4-7 (B.XII.4-7, G.4-7). 8-9 (B.XII.8-9, G.8-9).
that he will take should according to his own measure [of the hand] be four or two Tālas or one Tāla wide.

9-10. In case of [characters such as] gods and kings the steps should be four Tālas wide, of the middling [type of characters] two Tālas, and of women and persons of the inferior type one Tāla wide.

The time for their steps

10-11. [And the time required for the steps should be] four or two Kalās or one Kalā only. [Steps] of the superior [characters] should take four Kalās, those of the middling type two Kalās and those of the inferior type one Kalā only.

The tempo of their Gait

12. An expert in the theatrical art should apply three kinds of tempos—slow, medium and quick—to the Gait [of different characters] according to their nature.

13. The Gait of the superior [characters should be] slow, that of the middling [characters should have] the medium [tempo, while the Gait of the inferior [characters should be] quick and copious. [Thus] should be applied the three tempos according to the spirit [of the different characters].

14. So much about the rules regarding the timing and tempo [of the steps]. O the sinless ones, listen now about the manner of taking steps [suitable to different characters].

The natural Gait

15. In his natural [Gait] a superior [character] is to raise his knee up to the height of the waist and in case of Cāris to be used in fighting the same (i.e. the knee) is to be raised up to the height of the breast.

16-19. With the graceful steps of the Pārvakṛṣṭā Cāri and

13 (B.XII.13, G.13). 1 sattvam—cittavṛttiḥ (Ag.).
in accompaniment of instrumental music he should go five uniform steps, towards the corner of the stage and then he should move in the Süci Cāri by putting forward his left foot first and the right foot afterwards. Then turning round he should go [five similar steps] towards the second corner of [of stage] and then move in the Süci Cāri by putting forward his left foot first and the right foot afterwards. Next time he should [again turn round and] go [five similar steps] towards the musical instruments and then again move in the Süci Cāri by putting forward his left foot first and the right foot afterwards. Thus his movement will consist of twenty-one steps.

20. In an oblong stage the actor (*bharata*) should make elaborate foot movements (lit. coming and going by foot-steps), but in square and triangular stages such movements should respectively be of the Caturasra and the Tryasra types.

21. When [a character] is walking along with his equals, the tempo [of his Gait] will be [according to his own rank in terms] of four or two Kalās or of one Kalā.

22. But when any one is walking accompanied by persons of the middling and the inferior types [the tempo of the Gait of the group] will be in terms of four and two Kalās and one Kalā.

23. The wise actors should make the steps four Talas wide in case of gods, Dānavas Pannagas (Nāga), Yakṣas, kings, and Rākṣasas.

24. All [other] dwellers of the heaven\(^1\) will have steps of medium [width]. But those among them who are haughty\(^2\) should have Gait similar to that of the gods.

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\(^1\) See V. 70-71.  
\(^2\) *vedihāḥ—pārśīṣikṣetre sācīpūdayātāḥ* (Ag.).

20 (B.XII.20, G.20).  
21 (B.XII.21, G.21).

22 (B.XII.22, G.22).  
23 (B.XII.23, G.23).  
24 (B.XII.24, G.24).  
\(^1\) B.G. reads here *daitya* instead of *deva* (god).

\(^2\) *mātaliṇprabhūtāyāḥ* (Ag.).
Gait of kings

The sages question:

25-28. "If the kings are human beings why should they have a Gait similar to that of the gods?" It is said [in reply], "Why should not the kings have Gait suitable for these (i.e., gods)? In drama the characters are of three kinds, viz., divine, semi-divine (lit., divine-human) and human. Of these, the nature of gods is divine, that of the kings is semi-divine and that of the others is known to the people as human. For the kings have been described in the Vedas and the Vedānta (Upaniṣad) as being made up (lit., born) of the parts of [different] gods. Hence there cannot be any fault in kings imitating the gods."

29. This is the rule of the Gait in ordinary walking, but for Gaits in cases of hurry, insanity and anger the rule about its measure will not apply.

Gait under special conditions

30. [In those cases] the producers of plays are to apply to all the different characters, superior, middling and inferior, Gaits as modified by their peculiar condition.

31. Their Gaits should be of the duration of half of four Kalās or half of that (i.e., two Kalās) on attaining conditions other than the normal ones.

32. [The relative position of the different characters as regards the timing of their Gaits is as follows]: While a superior [character] will have a Gait of four Kalās, a middling [character] is to have that of two Kalās and an inferior [character] of one Kalā.

33. When a middling character will have a Gait of a Kalā, an inferior character is to have that of half a Kalā. Thus one should make [in different Gaits under special conditions] a reduction of Kalās.

25-28 (B.XII.25-28, G.25-28). 1 vedādhyāyīmasu=vēdeṣu tathā adhyātmaśāstresu vedāntesu (Ag.).
33 (B.XII.33, G.33). 1 G. read 33 a differently.
34. The Gait of superior persons

is not to be applied to

that of the middling type, and the Gait of the middling
characters

is not to be applied to that of the inferior type.\(^1\)

Tempo of Gaits under special conditions

35-37. In case of an attack of fever, hunger, fatigue, due to

austerities, [excessive] terror,\(^4\) dissimulation, uneasiness, love [in

separation], sorrow and in the sick persons’ walking the Gait should

be of slow tempo lasting more than four Kalças. But in case of

anxiety the Gait should be of four Kalças’ [duration].\(^5\)

37-40. In case of concealed (lit. uneasy) love, panic, fright,

agitation, joy, hurried action, hearing of unwelcome news, haughti-

ness or insult, sight of porentous objects, urgent work, distress,

search for enemies, pursuit of an offender and pursuit by a ferocious

animal, the wise [actor] should have Gaits with steps of two Kalças’
[duration].

Gait in the Erotic Sentiment

41-44. The Gait in ordinary love-making should be graceful.

[The lover] is to enter the stage with the female Messenger (vālī)

showing the way. He is to act his part (lit. meaning connected

with the play) by means of the Sūca\(^3\). He should be adorned with

lovely garments, perfumes, ornaments\(^2\) and garlands of various

sweet-scenting flowers. He should walk with graceful steps in

the Atikrāntā Cāri, and his limbs should have the Saunāthava,

and he should move with proper tempo and Tāla. His hands

should always follow the feet. The former should be raised along

with the falling of the latter and with the raising of the latter the

former should fall (lit. vice versa)\(^4\).

45-48. Now listen about the Gait in case of concealed love.

After dismissing his servants (lit. men) the lover is to walk

34 (BXII.39b-40a, G.34).
41-44 (B.XII.40b-44, G.40b-44a). \(^3\) See NŚ. XXIV.43.
\(^2\) Read hūdayair gandhair tathā vastrair alamkārāiḥ ca.
\(^3\) G. omits 44b. 45-48 (P.XII.45-48a, G.44b-47).
[at night] along with the female Messenger as his guide. He is to put out the lamp. He is to be dressed in [simple] clothes suited to the time day and is to not make his toilet elaborately. In making love secretly a person is to walk with slow and silent steps, and from [any] sounds [heard at the time] he is constantly to look around and tremble in his body and to have a faltering Gait.

Gait in the Terrible Sentiment

48-54. [In treating the Gait] in the Terrible Sentiment I shall speak only with regard to Daityas, Rākṣasas and Nāgas. O Brahmins, the Terrible Sentiment only is dominant in their case. And this Terrible Sentiment is of three kinds, viz. Terrible in make-up, Terrible in limbs and Terrible by nature. [An example of] the Terrible in make-up is [a Rākṣasa] with his body dripping in blood, mouth moistened with it and having pieces of flesh in the hands. An example of the Terrible in limb is a very tall [Rākṣasa] with a prodigious physical frame, many heads, and many hands holding weapons of various kinds. And an example of the Terrible by nature, is a person with red eyes, twowy hair, black complexion and rough voice and a person who is always scolding [others] and who stands with feet four Tālas apart and take steps four Tālas wide. This is the Gait which [characters] resembling them are to have.

Gait in the Odious Sentiment

54-56. The Gait [of a person walking] on the ground which is either a place of cremation or a place gruesome on account of a battle [having taken place there] should be used in acting in connexion with the Odious Sentiment. The feet in the Ēḍakārīḍitā Cāri falling in quick succession sometimes close to and sometimes wide apart from each other, with the hands following them, will constitute the Gait in the Odious Sentiment.

Gait in the Heroic Sentiment

57. The Gait in the Heroic Sentiment should consist of swift footsteps in the various Cāris.

54-56 (B.XII.55-57a, G.54-55).  
57 (B.XII 57b-57a, p145, G.56).
58. In case of mental excitement the Gait should consist of footsteps of proper Kāla and Tāla (kāla) in the Pārśvārāntā, Āviddhā and Śūc Cāris.

Gait in the Marvellous and the Comic Sentiments

59-60. These are the Gaits prescribed for the superior characters. I shall now describe the Gait for the middling and the inferior characters. In their astonishment and joy they are to take swift and short steps in all directions, and in their laughter too they are to take to this and similar foot movements.

Gait in the Pathetic Sentiment

61-63. The Gait in the Pathetic Sentiment should be in slow tempo [and it should be connected with] eyes full of tears, drooping limbs, arms thrown up and down, and loud weeping. And this Gait is also to contain one and a half times more Kālas and is to have repeated foot-movements [of the same kind]. This [Gait] is also to be used in case of women and persons of the inferior type.

63-66. [In connexion with the Pathetic Sentiment] the superior characters should be patient, tearful, heaving deep sighs and looking upwards and [their Gait in conformity with these conditions] is to be of no [regular] measure and [they are] not to have the Sauṣṭhava [of the body]. In case of death of their beloved persons and relatives they are to bend down on their breast in dejection and to become senseless due to grief, and to walk with the feet not raised very high. When too much beaten the shoulder and the arms are to be made drooping and the [entire] body is to be made unsteady (lit. moved round) and walking [should be] by measured steps.

67-69. A [special] Gait is to be assigned to women and persons of the inferior type when they are attacked with cold or are overtaken by a torrential shower. [In such a case] they are to

61-63 (B.XII 60b-62, G.60-62a).
63-66 (B.XII.63-66, G.62b-65). B. reads one additional hemistich after 64.
draw all their limbs together, to shiver greatly, to put their two hands on the breast, to bend their body, and their teeth are to clatter and lips are to throb and the chin is to quiver, and in representing an attack of cold the Gait should be slow.

Gait in the Terrible Sentiment

70-75. In the Terrible [Sentiment] the experts should make the Gait of women, and men of the inferior type who are lacking in spirits, suitable to their nature (lit. in that manner).

[In the Terrible Sentiment] they are to have wide open and moving eyes, the Vidhuta head and the look awe-stricken and turned alternately to sides, and holding the Kapota hand they are to walk with quick steps, trembling body and faltering Gait. This [kind of movement] should be resorted to when a person is pursued [by an enemy], threatened or frightened [by any one]. [And the same rule will apply] when they see anything dreadful or hear any dreadful sound. In the terrified state the Gait suitable for women, and men who are cowards (lit. have renounced prowess) will consist of movement of the feet in the Edakākriditā Cārti falling in quick succession sometimes close to and sometimes at a distance from each other, and the hands are to follow them.

Gait of merchants and ministers

76-78. The Gait of merchants and ministers is to be made natural. They should walk in the Ātikramitā Cārti with steps two Tālas wide. Their [left hand] showing the upturned Kaṭkānukha should be on the navel, and the right [lit. the first hand] showing the upturned Arāla should be on one side away [from the left one]. They should not make their limbs drooping, motionless or excessively moving.

Gait of ascetics and sectarian

79-86. Yatis, Śramanas, those practising austerities and those observing the vow of Brahmacarya are to have a [special]
Gait. [In acting their part] a wise [actor] should have immobile eyes looking only four cubits [in the front], a ready memory, the entire body in steadiness and he is to keep the mind at rest, to assume the marks belonging to his sect and to have modest clothes generally dyed in dark red, and to stand with the Sāmapāda feet and to assume the Sthāna of the same name. Then he should make two Catura hands one of which is to be stretched. And assuming a serene appearance in conformity with the performance he should perform the Ātikrantō (Atikrama) Cāri with natural (lit. not drooping) limbs. The best ascetics of the great vow are to be connected with these qualities or others contrary to them. As for the rest of the ascetics they according to the vow [enjoined by their own sects] are to have a Gait confused or stately or sober or mild. And in case of the ascetics of the Paśupata sect they should walk in the Śakaṭāśyā and Atikρatō Cāris with haughty steps.

Gait of a person in darkness or of a blind man

87. The Gait [of a person] in darkness or the Gait of a blind [man] should consist of the feet drawn over the ground and the hands groping for the way.

Gait of one riding a chariot

88-92. The Gait of a person riding a chariot should consist of simple (cārṇa) steps. From the Sāmapāda Sthāna (posture) he is to make a mimicry of the being carried in a chariot (lit. go the movement of a chariot), and with the one [hand he is to take up] the bow and with the other the pole [of the chariot]. And his charioteer is to remain busy with the whip and the reins, and the draught animals according to the class [of the vehicle] should be represented differently. And with quick and simple steps he is to enter the stage. The Gait of one in a celestial car (vināma) should be made like that of one riding a chariot. One who is about to

^liṅgaṁ i.e. japabhasmakaupinī (Ag.).
^ Gacched—atikramād (B. gacched vyātikramād, G. gacched yatikramād).
88-92 (B.XII.88-92, G.87-91).  ,
mount [these vehicles] is to hold his body up and with opposite of this [motion] one is to make one's discent [from them].

Gait while moving in the sky

92-95. The Gait of a character moving through the sky is to include the aerial Cāris and looking downwards, and [besides this] one is to move [first] from the Sāmapāda Sthāna (posture) with simple steps. The Gait of one who descends from the sky is also to be of this kind. This Gait is to consist of steps straight and wide or high and low, or irregular and round about.

The Gait of a person falling from the sky is to include the Apaviddha arms, scattered ends of clothes and eyes set on the ground [below].

Gait in ascending any lofty palace

96-98. [In a play sometimes] there is necessity of ascending [stair of] a palace, tree or hill or any other high object and descending from them or getting down into a river or some lower region and getting up from it. In ascending [the stairs of] a palace a person should move the feet in the Atikrānta Cāri, and with the body held up he should put forward his steps in [the flight of] stairs. In descending from the same, the body should be slightly bent and one foot should be in the Atikrānta Cāri and the other in the Anicita movement.

98-100. This Gait suited to ascending [the stairs of] a palace should be applied in climbing hills. But in the case of hills the limbs are to be thrown up. The climbing of trees [should be represented] by steps in the Atikrānta, Śuci, Apakrānta and Pārvakrānta Cāris.

Gait in getting down into lower places

101-104. This should also be the Gait in coming down [from the trees] and the same should apply in case of getting down into a river.

92-95 (B.XII.92-95, G.91b-94).
96-98 (B.XII.96-98a, G.95-97). 1 gūtram ānāmya (B. gūtram asyaïca).
99-100 (B.XII.103-104, G.103 104).
The Gait in [case of coming down from the top of] a palace will apply only in crossing [a river].

The Gait of a person moving in the river will be according to the depth (lit. measure) of the water. In shallow water, with the tucking up of one’s clothes, and in the deep [water] with the throwing out of hands one is to move with the fore part of one’s body slightly bent. And in case of a person’s being carried away by the current (lit. water) he is to stretch out his arms one by one to push forward water repeatedly and during this movement all his limbs are to be busily engaged and the mouth filled up [with water].

Gait in travelling by boat

105. The Gait of a person travelling by a boat should be made up of quick steps. According to these rules (lit. this rule) one should observe the various Gaits and movements.

106-107. All these [conveyances] are to be represented (lit. made) by [suggestive] tokens (samjña) only. [If you ask] “why”, [the reply will be the question], “Will the actors (lit. producers) have to die when the character [to be represented] is said to be dead?” The elephant will be represented by taking up a goad, the horse by a bit and the other conveyances by a whip.

Gait in riding a horse

108. The Gait of a person riding a horse will consist of the Vaisākha Sthāna and simple foot steps of the various kinds.

Gait of serpents

109. The Gait of serpents will be by the Svastika feet. [To represent it the actor] is to move in the Pāṇavakrānti Čāri and then make a Recaka of the Svastika feet.

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105 (B.XII.102a, 105b, G.102b, 105a).
106-107 (B.XII.106-107, G.105-106). *G. reads 106b as tasmān nīlā iti prokte kim kartavyam prayoktebhīs.* This passage shows that use of painted scenery was not indispensable in the ancient Indian stage. On this point Ag. says: नेता विजयादिकदिवासीविर रथनलाभासिवावन क(?)हक्षम्। जौधवरथ नामानन्ति हुज्जन।
109 (B.XII.109, G.108).
Gait of a Parasite

110. The Gait of a Parasite (viśa) should be made graceful. [An actor is to represent (lit. go) the Gait of a Parasite by putting forward Ākuñcita (Kuñcita) feet within one Tāla and holding the Kañkāvārdhamāna hands with the proper Sausāthava and letting these hands follow the feet]

Gait of the Kañcukīya

112-113. [The Gait] of the Kañcukīya (armour-bearer)¹ should be made [suitable] to his particular age and condition. When he is not old² his Gait should be as follows: With the feet raised half a Tāla high and simple steps he should walk carrying his limbs like one who is treading (lit. touching) upon mud.

114. But in case of his being [thoroughly] old he should walk with the trembling body and raise the feet slowly and with [every] step he is to take his breadth.

¹ The word kañcukīya (kañcukin) should be translated as ‘armour-bearer’ and not as ‘chamberlain’ which term should be used for saṃnīdatr; see Kauṭilya’s Arthaśāstra (2. 4. 23). BhP. (p. 292) defines the Kuñcukīya as follows:

बहुला राजानि बहुक्रीडापरिवर्तिता:। राजनिष्ठकृपरा कुन्कृता विज्ञान:।
(Passionless Brahmins who have knowledge and wisdom being in charge of (the king’s) armour and crown, and holding the cane-stick (as symbol of their authority), are called Kañcukīyas by the wise).

² a-vyādhasya. This adjective of the kañcukīya contradicts the following (probably very late) definition: व्यायायिणी आदि सम्बन्धितः। नरंकाविहितम्, वाक्यीलाभिधि:। मानवगृहस्थ विनिग्रहण्यो वाक्यसूति।
This passage has been wrongly ascribed to Bharata in Rucipati’s commentary to the Anargharāghava (ed. in Kāvyamālā, p. 109). The kañcukīya in the plays ascribed to Bhūsa (i.e. Svapna, Pratimā, Abhi. Pañca. Dūta. and Bāla.) does not show any trace of old age. The kañcukin in the Śāk deplores the cane-stick which he had taken up as the symbol of his office, has become in old age the support of his body which he could move with difficulty (V.3.). From this it may be assumed that he was appointed before old age came upon him.

144 (B.XII. 144, G 113). ¹ For an old kañcukin see Śāk. loc. cit Mudrā, II, etc, 9 and III. 1.
Gait of emaciated, sick and fatigued persons

115-117. The Gait of an emaciated person should consist of slow steps. And in case of an attack of fever or other illness, or of fatigue due to austerities, or hunger, a person is to walk with lean and depressed belly, feeble voice, depressed cheek, lusterless eyes, slow movement of the hands and the feet, tremor and affliction of the limbs and with [every] step he is to emit breath.

Gait of a person walking a long distance

118. The Gait of a person walking a long distance is to consist of slow steps, narrowing of limbs and the rubbing of the knees.

Gait of a corpulent person

119. A corpulent person is to walk with the feet raised slowly and he is to drag on his body with great effort.

120. A person going with [hurried] steps should be copiously breathing, and be covered with perspiration due to fatigue and his steps should be simple.

Gait of intoxicated persons

121. The Gait of persons with light (lit. young) and medium intoxication will be reeling, with the two feet [sometimes going] backwards.

122. The Gait of persons heavily (lit. worst) intoxicated will consist of unsteady feet, reeling body and staggering steps.

Gait of a lunatic

123-130. The Gait of a lunatic will consist of irregular steps, many Cāris in imitation of [various types of] men. He has unpolished and dishevelled hair and body covered with dust; he talks without any reason and talks too much in an unnatural
manner; sometimes he sings and sometimes laughs and is not ready to accompany [any one]; and he [sometimes] dances in joy and [sometimes makes drumming [with any object he may find before him]. Once he runs swiftly and at other times stands still; [again] sometimes he is seated and sometimes lying down. He is to wear rags of different kinds and to make the public road his irregular dwelling place. A lunatic will be of the above description (lit. this man). His gait will be as follows:

After moving in the Baddhā Čāri he is to cross his feet. The going round in all the four direction with this Čāri he is to perform the Bhramara Mandala outwards and reach one corner of the stage. Then turning the Trika gracefully and holding the Latā hand with irregular movements he is to move with his feet.

Gait of lame men, cripples and dwarfs

131-136. The Gait of lame persons, cripples and dwarfs in connexion with the display of physical defects for the sake of the Comic Sentiment, will be of three kinds. In one [kind of] Gait of lame persons the feet are to remain stiff. In the second one, feet are to be made Agratalasāṅcara and the body is to held up (lit. raised) by the stiff foot. [And in the third] the body is to move on one foot, and to rest on another foot and setting feet in this order [the lame men] are to go. This will be one’s Gait when one has run a thorn in the sole of one’s foot. The Gait of cripples will consist of the Agratalasāṅcara and the Aṅcita feet, the steady body and the Nata shanks. During the Gait of dwarfs all their limbs are to be narrowed down and they should neither move [quickly] nor take [wide] steps.

Gait of the Jester

137-140. The Jester will have the same Gait consisting of simple laughable steps with feet raised high [and put forward]. And his Gait will relate to three kinds of laughter: laughter due to

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1 For trividha G. reads vividha and omits 139b.
2 For vākyakāya B.G. read kāryakāya.
limbs, due to words and due to the costume and make-up. Of these the ugly and big teeth, baldness, hunch on the back, lameness and, distorted face will be objects of laughter due to limbs. When one walks like a crane looking up and looking down and with wide strides, this too becomes an object of laughter due to limbs.

140-141. Talking incoherently, meaninglessly, unnaturally and uttering obscene words are to be known as [objects of] laughter due to words.

141-142. A person covered with tattered clothes or skin, or smeared with ink (or lamp-black), ashes or yellow ochre is [an object of] laughter due to the costume and make-up. Hence the [Jester] after considering the characters [he will be confronting] should carefully (lit. essentially) assume [one or more of] these states.

143-146. The Gait of the Jester should be distinguished according to his different conditions. [For example] in his natural Gait he is to carry the Katihaka (kuṭilā) in his left hand and to show the Catura (gesture) with the right hand. Besides this he is lower by turns one of his sides, head, hands and feet observing proper tempo and Tala. The Gait other than this which is natural, will be abnormal. His Gait on having some food which was difficult to get, will be arrested.

Gait of the menials

146-148. The Gait to represent the walking of servants of lower order or other persons of the inferior type should be as follows: in the walking of servants, one of their sides or head or a hand or a foot is to be lowered and their eyes are to move to [different] objects.

\[^2\] For vakavat G. reads khagavat.

140-141 (B.XII.140b-141a, G.139). ¹ For vākyahāsyam B.G. reads kānyahāsyam.

141-142 (B.XII.141b-142, G.140-141a).

143-146 (B.XII.143-146a, G.141b-144). ¹ B. reads 146a as alabhahābhād bhuktasya etc.

146-148 (B.XII.146b-147, G.145-146).
Gait of the Śakāra

148-149. The Gait of the Śakāra will consist of proud but ordinary steps, and while walking he will touch his clothes and ornaments and often look at them, and from the unnatural motion of his body his garlands, and suspended parts of the clothes are to move to and fro.

Gait of lowly persons

150. Persons of inferior birth are to walk with eyes looking around, protecting their limbs from the contact of other people.

Gait of the Mleccha tribes

151. The Gait and movements of the men of different Mleccha tribes such as the Pulindas and the Śabaras should be made according to the lands they inhabit.

Gait of birds

152. The Gait of birds, beasts of prey and other animals is to be made according to the character natural to them.

Gait of lions, bears and monkeys

153. The Gait of lions, bears and monkeys is to be made [like that] which was assumed by the lord Viṣṇu incarnated as the Man-lion. [It is as described below].

154-155. [In this Gait] after assuming theĀḍhānā Sthāna (posture) with limbs conforming to it, that is, one hand on the knee and the other on the breast, one is to look all around and put one's chin on one's shoulder and to walk with feet placed five Talas apart.

156. The Gait should be applied to [represent] lions and such other animals at the time of personal combat as well as in entering the stage.

148-149 (B.XII.149-150a, G.147) 1 G. omits 141a.
150 (B.XII.150b-151a, G.148).
151 (B.XII. 151b-152a, G.149).
152 (B.XII.152b-153a, G.150).
153 (B.XII.153b-154a, G.151).
154-155 (B.XII.154b-155a, G.152-153).
156 (B.XII.156b-157a, G.154). 1 Lions etc. here indicate actors with the mask of these animals.
157. As for the rest of animals the Gait and the Sthāna (posture) for them when entering the stage or carrying any one or anything on the back should be made suitable to the occasion.

158. These [different] Gaits are thus to be used by wise [actors]. The Gaits that have not been described by me, are to be adopted from [the practice of] people.

Walking postures of women

159-160. I shall now speak of the Gaits and movements of women. The Sthāna (posture) of women in walking and speaking [to others] will be Āyata, Āvahittha and Āśvakraṅta.

160-161. Āyata: In the Āyata Sthāna (posture) the right foot will be Sama, the left (lit. the other at-the side) foot Tryāṣra (obliquely placed) and the left waist raised.

161-164 (Uses): This Sthāna is to be used in invocation, dismissal, observing carefully, thinking and dissimulation. And first appearance on the stage, scattering handfuls of flowers on the stage, anger due to jealous love, twisting the forefinger, prohibition, pride, profundity, silence, fit of resentment (māna) and looking to the horizon are also to be represented from this Sthāna.

164-165. Āvahittha: The left foot will be Sama and the right (lit. the other at the side) foot Tryāṣra (obliquely placed) and the left waist raised up.

165-167. (Uses): This Sthāna is known (lit. remembered) as natural for women during conversation [with anyone], in determination, satisfaction and conjecture. In representing

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157 (B.XII.157b-158a, G.155). 158 (B.XII.158b-159a, G.156).
159-160 (B.XII.159b-160, G.156c-157). 1 B. reads five additional hemistichs after this.
160-161 (B.XII.163b-164a, G.158).
161-164 (B.XII.164b-167a, G.159-161).
164-165 (B.XII.167b-168a, G.162) 1 B.G. read two additional couplets after this.
165-167 (B.XII.171b-172a, 170b 171a, G.165-166).
anxiety, amorousness, sportiveness, grace, the Erotic and the like [Sentiments] and looking towards the way of someone [coming or going] this Sthāna is to be used.

167-168. Āsvakṛānta: The Sthāna in which one foot is raised and the other is resting on its fore-part and [ready for] the Sūct or the Āviddhā Āṛt is called Āsvakṛānta
d.

168-169. (Uses): This Sthāna is to be assumed in taking hold of the branch of a tree, plucking a cluster [of flowers] or in the taking of rest by goddesses or women for any purposes.

169-171. The Sthāna will be [maintained by a dancer] till any movement begins. For during a dance the Sthāna is at an end when the Āṛt has begun (lit., is present). This is the rule of the Sthāna for women and for men as well. I shall now describe women’s Gait in relation to their nature.

Gait of young women

171-176. [Such a Gait will serially include the following Sthāna and movements]: The Avalīththa Sthāna, the left hand pointing downwards, the right hand with the Kaṭakāmukha gesture placed on the navel, the right foot raised gracefully up one Tāla and thrown on the left one and simultaneously with that the left hand with the Latā gesture placed on the navel and the right side bent, placing the right hand on the hip and the Udvēṣṭita movement of the left hand, then the left foot put forward, the right hand with the Latā gesture, [After assuming this Sthāna and movements] they are to walk five steps with the body slightly bent and the head gracefully held in the Udvāhita posture.

176-177. The rules for going about on the stage which have been prescribed for men will apply also for women.

167-168 (B.XII.172b-173a, G-167). 1 B. reads two additional couplets after this.
Gait of young women

177-179. The steps of women should not be made of six or eight Kalās duration. Such a step will be irksome for them. This will be the Gait of women in their youth. I shall speak [now] about the Gait of women who are aged (sthāvīyasī).

Gait of aged women

179-181. After assuming the Avalīthāa Sthāna and putting the left hand on the waist and the right hand with the Arāla gesture upturned, placed between the navel and the breasts, they are to walk gradually with their body neither relaxed nor stiff nor [much] moved about.

Gait of handmaids

181-183. The Gait of hand-maids should be made bewildered (vahīrāntā). They are to walk with slightly raised body and flourishing arms, after assuming the Avalīthāa Sthāna with the left hand pointing downwards and the right hand showing the Kaṭākānukha hand held on the navel.

Gait of half-women

183-184. The Gait of the half-women, an admixture of that of men and of woman will consist of stately but graceful movement of limbs and playful steps (lit. feet).

184-186. The time required for the Gait which has been prescribed for persons of the superior type will be halved in case of women and the inferior types of men. And the Gait [prescribed for persons] of the superior, the middling and the inferior types will apply in case of women [of those types] except for the footsteps which will be graceful [for the latter].

177-179 (B.XII.184b-186a, G.177-178). 1 R.G. read sthānīyā yā striyaśa tāsām for sthāvīyasinām elāsām. The word sthāvīyas may well be a comparative degree form of sthāvira. Cf. dānyas for dūra.
179-181 (B.XII.186b-188a, G.179-180).
181-183 (B.XII.188b-190a, G.181-182).
183-184 (B.XII.190b-191a, G.183).
184-186 (B.XII.191b-193a, G.184-185).
Gait of children

186-187. The Gait of children will be according to their will and no Saṃsthava and [fixed] measurement will be required.

Gait of hermaphrodites

187-188. The third type of persons will be hermaphrodites in whose case women's Gait to the exclusion of their [partial] male character, should be applied.

Gait in the change of role

188-189. A change [of their role] by men, women and hermaphrodites should be represented by assumption on their part of Gaits suitable to those [new roles] to the exclusion of their own [original] character.

Gait of persons in disguise

189-191. For disguise, sports or deception [of others] a woman assumes the role of a man, and a man that of a woman. [In such cases] the woman should play the role of a man with patient and liberal spirit and intelligence, and with acts as well as dress, words and movement suitable to that [character].

191-192. To play the role of a woman a man is to wear her clothes, speak like her and look at things and abstain from looking at these as she does, and is to assume a delicate and slow Gait.

Gait of the tribal women

192-193. Women of inferior birth and of the Pulinda and the Śabara tribes are to have Gaits natural to their community.

Gait of women ascetics

193-194. In case of observing a vow or practising austerities or bearing the mark [of religious sects.] or staying in the sky the Saṃapada Cāri is to be used [as their Gait].
194-195. An expert in dramatic art should not assign the energetic Ângahāras, Čāris and Maṇḍalas to women.

Sitting postures for men and women

195-199. Sitting posture (sthāna) for men and women should be made conforming to (lit. combined with) the different States which they are in, and similar should be their postures while in bed.

Sitting at ease

196-197. In sitting at ease the two feet are at rest (viṣkaṁshita) and kept doubled up (uñcita), the Trika is slightly raised, and the two hands are put on the thighs on the two sides.

Sitting in a thinking mood

197-198. When a person is to assume [deep] thinking, [from the easy sitting posture] he is to stretch slightly one of his feet, and the other foot is to rest on the seat and the head is to bend on one side.

Sitting in sorrow

198-199. When a person is in [deep] sorrow, [from the easy sitting posture] he is to put up his hands for supporting the chin, or his head is to rest on the shoulder, and he is [to look like] one whose mind and the sense-organs are not working (lit. lost).

Sitting in fainting and intoxication

199-200. When a person is fainting or is intoxicated, tired, weakened or sad, [from the easy sitting posture] he is to stretch his arms loosely and to sit depending on [some] support.
Sitting in shame and sleep etc.

200-201. When a person is ill, ashamed, asleep or in meditation he is to lump together his limbs between legs and knees.

Sitting on ceremonial occasions

201-202. In offering a libation of water to the spirits of diseased parents, muttering of Mantras, saying the Sandhyā prayers and making Ācamana, one is to assume the sitting posture with the hump raised, in which the hip and the heels come together.

Sitting in pacifying a beloved woman

202-203. In appeasing [the anger of] a beloved woman and pouring ghee into the sacrificial fire and doing similar other acts, a person is to put one of his stretched knees on the ground [from the sitting posture mentioned above].

Sitting in worshipping a deity

203-206. Downcast face and the sitting posture with the two knees on the ground (i.e. kneeling down) is to be assumed in adoring a deity, pacifying the angry [superiors], bitterly crying for sorrow, seeing a dead body, the fear of persons of low spirits, the begging of something by lowly persons and servants, and, attendance during the Homa and the sacrificial work. Asecetics (munis) while practising austerities are [also] to assume this sitting posture (lit. rule about sitting).

Seats for different characters

206-207. Now the seats (lit. rules regarding the seats) for males and females in a drama are twofold: public (bāhyā) and private (ābhyantrī). [These two terms] public and private relate to the royalty (lit. the king).

200-201 (B.XII.207b-208a, G.200).
201-202 (B.XII.208b-209a, G.201).
202-203 (B.XII.209b-210a, G.202).
206-207 (B.XII.213b-214a, G.206).
Seats for male characters

208-210. O Brahmins, gods and kings are to be given the Lion-seat (i.e. throne), the priests and the ministers the cane-seat, the commander of the army and the crown-prince the Mūndā-seat, the Brahmins the wooden seat and the other princes the carpet-seat. This rule of seats should be observed in the royal court.

Seats for female characters

210-214. I shall now speak of the rule of seats for women. The chief queen should be given the Lion-seat, the female relatives and wives of the king other than the chief queen the Mūndā-seat, the wives of priests and ministers the cane-seat, the concubines [of the king] the seat consisting of cloth, skin or carpet, the wives of Brahmins and female ascetics the seat made of wood (putula), the wives of Vaiṣyas the seat of pillow (cushion), and for the remaining women the ground will be the seat. So much about the rule of seats in the inner apartments as well as in public places. While residing in one's own house one can take any seat according to one's liking.

Seats for ascetics and sectarian

215. The seats for the ascetics should be according to the rules [of the order] they are observing. For the members of different sects with special marks the seats will be according to their vows.

216. While pouring ghee into the sacrificial fire or doing the sacrificial duty in general or offering a libation of water to the departed parents one is to sit on a Vṛṣṭī, Mūndā-seat or cane-seat.

² mundāsana is probably nothing other than Bengali modā.
210-214 (B.XII.217b-221, G.210b-214).
215 (B.XII.222, G.215). ¹ For example, some have tiger-skin as their seat, some deer-skin or a piece of woolen blanket.
216 (B.XII.223, G.216). ¹ a seat made of kuśa grass (Apte).
General rules about seats

217. Other local people (sthānāya) who are of [high] birth and possess [great] learning should be honoured by the king by [an offer of suitable] seats.

218. To his equals he (i.e. the king) the is to offer seats equal in height to that of his own, to persons of medium importance, the seats of middling height, and to persons who are superior to him, should be given a more elevated seat, while the lowly persons are to be seated on the ground.

219. Before the preceptor, the king or the spiritual guide (guru) wise persons are to sit on the ground or on an wooden seat.

220. Sitting together with the spiritual guide, the preceptor or the king in a boat, on an elephant or in a chariot, is allowed (lit. not to be objected to).

Lying-down postures

221. Postures in the bed are known (lit. proclaimed) as Ākuṇēcita, Sama, Prasārita, Vivartita, Udvāhita and Natu.

222. Ākuṇēcita: Lying down with limbs narrowed down and the two knees sticking to the bed is called the Ākuṇēcita posture. It is to be used in representing persons attacked with cold.

223. Sama: Lying down with the face upwards and the hands free and turning downwards is called the Sama posture. It is the posture in deep sleep.

224. Prasārita: Lying down with one arm as the pillow and the knees stretched, is called the Prasārita posture. It is to be used to represent one enjoying a sleep of happiness.

225. Vivartita: Lying down with the face downwards is called the Vivartita posture. It is to be assumed in [representing,
wound from any weapon, death, vomiting, intoxication and lunacy.

226. Udvāhita: Lying down with the head resting on the hand and making a movement of the knee, is called the Udvāhita posture. It is to be used in sports and on entrance of the master.

227. Nāta: Lying down with the legs (lit. shanks) slightly stretched and the two hands loosely resting is called the Nāta posture. It is to be used in laziness, fatigue and distress.

228. This is the [rule of] Gait and movements I was to tell you. Whatever remains unsaid should be devised according to the demand of circumstances. I shall hereafter speak about the division of the stage into Zones in connexion with going about on it.

Here ends Chapter XIII of Bharata’s Nātyaśāstra which treats of the Gaits and other Movements.

CHAPTER FOURTEEN
THE ZONES AND THE LOCAL USAGES ETC.

1. One should fix the Zones [of the stage] after knowing the division of the three [kinds of] playhouse, that have been mentioned before by me.

The arrangement of drums

2. The producer [of a play] should arrange the drums between the two doors of the tiring room, which I have described before.

The Zonal division

3. The Zonal division\(^1\) is to be indicated by going about on the stage. [When one is in a particular] Zone [of the stage, it] will change [lit. be another] with his walking out of it.

Utility of the Zonal division

1-6. [It is] from the [convention of] the Zonal division that one is to know [whether the place in which the scene has been laid] is a house, a city, a garden, a pleasure resort, a river, a hermitage, a forest, the earth, the sea, [any part of] the Three worlds, any one of the Seven great divisions of the earth or its continents, any of the different mountains, the sky (lit. light), the [surface of the] earth or the nether world (\textit{vāsādala}), the places of rest, cities or palaces of the Daityas\(^3\).

7. The Zones should be fixed with reference to places such as a city, a forest, a continent or a mountain in which the scenes have been laid (lit. the event occurs).

\(^1\) (B.XIII.1, G.1). \(^2\) See NŚ, II. 63ff.
\(^3\) (B.XIII.3, G.3). As modern devise of the change of scenes was absent in the ancient Hindu theatre, the convention of the Zonal division indicated the locality in which different characters met.

4-6 (B.XIII.4-6, G.4-6). \(^1\) B. reads \textit{dālīyanāgūlayas} for \textit{dālīyūnām ālayas}.

7 (B.XIII.7, G.7).
8. [The Zonal] division should relate to location inside, outside or in the middle and to a place far or near.

9. According to the convention of the Zonal division those who have entered [the stage] earlier, should be taken as being inside [a house], while those entering it later are to be known as remaining outside it.

10. He who enters the stage with the intention of seeing them (i.e. those entering earlier) should report himself turning to the right.

The east on the stage

11. The direction which the drums and the two doors of the tiring room face, should always be considered as the east in course of the dramatic performance.

The rule of exit

12. If any person will go out from the place (lit. there i.e. inside the house) on any business he is to make his exit by the very door he used when entering.

13. If after going out he is to re-enter that house he will make his exit [if necessary] by the door through which the men who enter later came.

14-15. If out of necessity he goes along with latter, [re-] enters the house with the latter, or by himself alone, another Zone should be prescribed for the two. This other Zone will be indicated by their [order in] walking.

Indication of rank in group walking

16. With the equals, one is to walk side by side and with one's inferiors one is to walk surrounded [by the latter], and handmaids are to be known by their walking before [the master].
Indicating distance great, small and medium

17. The same place if much walked over will be taken as a distant land. And near by lands or lands of medium distance are to be indicated likewise (in the same principle).¹

Movement of gods and demigods

18-20. According to the various needs of the plot (lit. play) gods and demigods are to move to cities, forests, seas or mountains through the sky, by an aerial car, by their occult power or by different other acts. But while in disguise in a play they (i.e. gods and demigods) are to move on the ground, so that they may be visible like human beings (lit. through human causes).¹

Movement of men in Bhāratavarṣa

21. The gods and demigods can at their will move to any of [the nine divisions [of the Jambudvīpa], but it is prescribed that men are to move in Bhārata [varṣa] (India) alone.

Departure for a distance place

22. If a person departs on business to a distant place this is to be indicated by closing the Act [with his departing] and mentioning again this fact in an Introductory Scene (pravṛṣṭa).

Time allowed for the events of an Act

23. To indicate the attainment of an object one is to traverse a measure of distance. But in case of failure in this matter (lit. in non-attainment of the object) the Act should be brought to an end.

24. [Incidents in a play occurring for] a Kṣaṇa, a Mūhurta, a Yāma and a day are to be accommodated in an Act in pursuance of the Germ (vijeta) [of the play].

25. But a month or a year is [to be considered] finished with the end of an Act; and events occurring more than one year after, should not be put in an Act.

¹ For an example of this see Uttara I.
² G. add one couplet after this.
26. The Zones of the stage [and allied conventions] concerning the movements of men are thus to be observed in a play in connexion with Bhāratavarṣa (India). Now listen about that of gods and demigods.

27-32. Yakṣas, Guhyakas, the followers of Kuvera, (lit. the giver of wealth), Rākṣasas, Bhūtas and Pīścas who live on the best mountain Kailāsa included in the Himalayas, are known as dwellers of the latter mountain. Gandharvas, Apsarasas and Gaṇas are known to live on the Hemakūṭa. On the Niṣadhās live all the Nāgas (serpents) such as Śeṣa, Vāsuki and Takṣaka. The thirty-three groups of gods dwell on the great Meru, and Siddhas and Brahmāris on the Blue [Mountain] full of lapis lazuli. The White Mountain is the abode of Daityas and Dānavas, while Pītrs resort to the Śrīgavat [mountain]. These are the best mountains where gods and demigods dwell. With reference to the Zonal division they should be placed in Jambudvipa [where these mountains exist].

Movements of gods

32-35. Their exploits should be represented (lit. made) according to their habits and powers, but their costumes and make-up should be like that of human beings. All the conditions of gods are to be made human. Hence they should not be represented (lit. made) as wimpless [which they traditionally are]. For the States and the Sentiments [in a play] depend on Glances. And the States are [first] indicated by Glances and then represented by gestures and postures (lit. by limbs). This is all about the Zonal division.

The four Local usages

36. I shall now resume the description of the Local Usages (prārtti) which according to the experts in drama are four: Āvanti Dākṣinātyā, Pāncāli and Oḍhra-Māgadhī.

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36 (B.XIII.36b-38, G.37b-38). 1 The passage following this till the beginning of 37 is in prose.
Now comes the question: Why is [it called] pravṛtti (report) [of the Local Usages]? [In answer to this] it is said that pravṛtti is so called because it informs [one] about the Local Usages regarding costumes, languages, manners and professions in different countries of the world. Vṛtti and pravṛtti mean ‘information’. There are many countries in this world. Hence it is asked, “How a fourfold division of these (i.e. the four pravṛttis) [can be] proper? And an observance of all these pravṛttis possess [some] common characteristics.” [In reply] it has been said, “It is true that their observance has [some] common characteristics; but as people have different native countries, costumes, languages and manners, I have prescribed a fourfold classification of the dramatic performance which is attached to four different Styles according to the preference of [different] people. [Hence] countries are connected with the performance which relate to the Styles such as the Verbal (bhārati) the Grand (sāttvāti), the Graceful (kaiśikā) and the Violent (ārabhati). And from these [countries] arise the four pravṛttis (Local Usages) and also the [entire] performance including them.

The Dākṣiṇātyā Local Usage

Now [it is said] in that connexion (lit. there) that the Southern [countries] favour various kind of dances, songs and instrumental music, an abundance of the Graceful (kaiśikā) Style and clever and graceful gestures. They are as follows:

37 Countries adjacent to mountains named the Mahendra, the Malaya, the Sahya, the Mekala and the Kālapañjara, are known as the Dākṣiṇāpātha (Deccan).

38–39 [But] Kosala, Tosala, Kalinga, Yavana, Khasa, and countries like Dramiḍa, Andhra, Mahārāṣṭra, Vaiṅga and Vana-

37 (B.XII.39, G.39). 1 Kālapa jara seems to be same as modern Kāli jara (=Kālapi jara); pāñjara is a variant of pāñjara; see Pāia-saddhamaṇḍava, sub voce.


* Andhra-Mahārāṣṭra may also be taken: as the name of the great Andhra empire (mahā-rāṣṭra).
vāsika which lie between the Southern Ocean and the Vindhya [mountain] are always to take to the Dākṣiṇātīya Local Usages².

The Āvanti Local Usage

40-41. Āvanti, Vidiśa, Saurāṣṭra, Mālava, Sindhu, Sauvira, Arvudeya¹ Daśarṣa, Tripura, and Mṛttikāvat always take to the Āvanti Local Usage².

42. The performance [of a play] by [people of] these [countries] should depend on the Grand (śālīvatī) and the Graceful [kaiśikī] Styles and [such a procedure] should be adopted by the producers.

The Oḍhra-Māgadhi Local Usage

43-45. Eastern¹ [countries such as] Aṅga, Vaṅga, Kaliṅga², Vatsa, Oḍhra (Odra), Māgadh, Pundra, Nepāla, Aṃtargīra, Bahirgīra, Plavanagama, Malada³, Mallavartaka,⁴ Brahmmottara,⁵ Bhārgava,⁶ Mārgava,⁷ Prājyotisā, Pulinda, Videha and Tāmralipiṣṭa, adopt the Local Usage known as the Oḍhra-Māgadhī. In relation to other countries too known in the Purāṇas as belonging to the East the Oḍhra-Māgadhī Local Usage is applied.

³. Geographical names mentioned in this passage and the passages that follow, are mostly to be met with in the Purāṇas (sometimes with variant readings). For a discussion on the same see Dines Chandra Sircar, 'Text of the Puranic Lists of Peoples' (IHQ. Vol. XXI. 1945 pp. 297-314).

40-41 (B.XIII.42-43, G.42-43). ¹ Arvuda or modern Abu in Rajputana is probably meant by this name.

42 (B.XIII.44, G.44).


² The twofold mention of Kāliṅga requires an explanation. It is possible that the two different Usages were current in this region.

³ Maladā be may modern Maldah District of Bengal.

⁴ Mallavartaka may be modern Mallabhūm (Bankura in Bengal).

⁵ For Brahmmottara see Viśvabhiṣṭa Patrika, Vol. IV. pp, 250ff.

⁶ Bhārgava remains unidentified.

⁷ Mārgava remains unidentified.

46 (B.XIII.48, G.48).
The Pāñcāla-Madhyaṃā Local Usage

47-48. Countries such as Pāñcāla, Śūrasena, Kāśmīra, Hastināpura, Vālhiika, Śākala\(^1\), Madra and Uśīnara which are contiguous either to the Himalayas or to the Northern bank of the Ganges, take to the Pāñcāla-madhyaṃā Local Usage.\(^/\)

49. In this Usage the Grand (sālvati) and the Violent (ārubhāti) Styles are known [to predominate]. The application of these [means] paucity of song and excessive movement and extraordinary Gaits and steps.

The twofold entrance in observing Local Usages

50. Going about on the stage in [observing] Local Usages, will be in two ways, viz. by entering from the right and by entering from the left.

51. In the Āvanti and the Dāksinātyā Local Usage the going about [on the stage] will be from the right, and in the Pāñcālī and the Oḍhra-Māgadhi it will be from the left.

52. In case of the Āvanti and the Dāksinātyā Local Usages the door to be used in entering should be the Northern one, while in case of the Pāñcālī and Oḍhra-Māgadhi Local Usages the Southern door should be used.

53. But in view of the special assembly, place, occasion and expression of meaning these rules may be combined (lit. be made into one).

54. Experts should apply to plays the Local Usages which have been prescribed before for different countries.

55. In musical plays (gānakādi) these rules should be simplified. One should produce them (lit. practice those acts) in disregard of the multiplicity of Local Usages.

\(^{1}\) The reading Śalyaka of some ms. may be a variant of Śālvaka. As in the Purāṇas an expression like śalvōḥ śākalavāsināḥ is met with. Śalvas or Śālvakas might have been the name of a tribe residing in the ancient Śākala region.
The two general types of plays

56. The production of a play in conformity with the rules of dramatic practice is of two types: delicate (ṣukumāra) and violent (āviddhā).

The violent types

57-58. The play which requires violent (āridhāha) gestures and movements (aṅghāra) to represent, cutting, piercing and challenging, and contains the use of magic and occult powers as well as artificial objects and make-up, and has more men and less women [among its dramatis personae] and applies [in its production] mostly the Grand and the Violent Styles, is of the violent type.

59. According to the [expert] producers, [plays of] the Dīna, the Samavākāra, the Vyāyoga and the Ihamga [classes] are known to be of the violent type.

60. Production of plays of this type should be made by [an impersonation of] gods, Dānavas and Rakṣasas who are majestic and haughty, and have herorism, energy and strength.

The delicate type

61. The Nāṭaka, the Prakaraṇa, Vithī and the Aṅka are plays of the delicate type, and they depend [for their production] on an impersonation of human beings only.

The two Practices

62. I shall now define (lit. relate the charactéristics of) the two Practices (dharma) which have been mentioned before.

The realistic Practice

63-64. If a play depends on natural behaviour [in its characters] and is simple and not artificial, and has in its [plot]
professions and activities of the people and has [simple acting and] no playful flourish of limbs and depends on men and women of different types, it is called realistic (lokañāhārma)\(^1\).

The conventional Practice

65-66 If a play contains speech, activity, beings and states of the extraordinary kind, and requires acting with playful flourish of limbs and possesses characteristics of dance, and requires conventional enunciation, and is dependent on emotionally carried persons (lit.) characters it is to be known as conventional (nātyādhārma)\(^3\).

67. If anything used by (lit. among) people, appears (lit. set foot)\(^4\) in a play (lit here) as endowed with a corporal from and speech\(^5\) the practice is [also] called conventional (nātyādhārma)\(^3\).

68. [The practice in a play according to which persons are supposed] not to hear words uttered in proximity, or to hear what has not been uttered at all, is [also] called conventional.

69. If objects like a hill, conveyance, aerial car, shield, armour, weapon or banner-staff are made to appear on the stage (lit. are used) in [human] form, it is known as an [instance of] the conventional Practice.

70. If after appearing in a role, one assumes a different role [in the same play], on account of his being an expert in both the cases or being the sole actor available for both the roles, it is known to be an instance of the conventional Practice.

71. If after a person has been employed (lit. being) in the role of a woman for whom marital connexion with a particular character is forbidden by the Śāstras, is made to appear in the

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65-67 (B.XIII.75, G.70). \(^1\) padam ; G. reads bhadram.

\(^2\) mūrtimat sāhśēhāsam (B. mūrtimat sāhśilāsam).

\(^3\) An instance of this is the personification of the Bhramaśāpa in Māyāpuṣpaka (Ag.).

68 (B.XIII.76, G.71). \(^1\) For āsannoktam, G. reads atroktam casva.

69 (B.XIII.77, G.72). \(^1\) G. omits two couplets (70 and 71) after this.

70 (B.XIII.78) 71 (B.XIII.79).
role of another woman with whom such connexion is permitted, it becomes an instance of conventional practice. The same will be the result if the situation in the above case is reversed.

72. That, [in a play instead of simple walking] one dances or goes with graceful movement of the limbs as well as with similarly made steps is known as conventional Practice.

73. If the [ordinary] human nature which has acts of joys and sorrows as its essence (lit. soul) is represented by (lit. combined with) [special] gestures it becomes [an instance of] the conventional Practice.

74. The Zonal division which includes (lit. depends on) many rules, is also [an instance of] the conventional Practice.

75. A play should always be produced with the conventional movement [of limbs], for without the [use of] Gestures [by the actors] no pleasure occurs [to the spectators].

76. All the States are natural to all [persons] and all the gestures [in connexion with them are used] from necessity (artha-tathā); [hence] a decorative movements of limbs [in producing a play] has been considered as [an instance of] the conventional Practice.

77. So much about the Zonal Division, [the two] Practices and the [four] Local Usages. Experts in dramatic production should know these and put them properly into practice.

78. I have described here the Histrionic Representation by means of the Śākhā and the Aṅgahāra. I shall afterwards speak about such Representation depending on Words which consist of vowel and consonantal sounds.

Here ends Chapter XIV of Bharata's Nāṭyaśāstra which treats of the Local Usages and the Practices.

72 (B.XIII.80, G.73).
73 (B.XIII.81, G.74). ¹ B reads one additional couplet after this.
74 (B.XIII.82, G.75). ¹ B. reads one additional couplet after this.
75 (B.XIII.84, G.76). 76 (B.XIII.85, G.77).
77 (B.XIII.86, G.78). 78 (B.XIII.87, G.79),
CHAPTER FIFTEEN

RULES OF PROSODY

The actor's speech

1. Of the best of Brahmans, I shall now speak about the nature (lit. characteristics of) the Verbal Representation which has been mentioned before and which relates to (lit. arises from) vowels and consonants.

Importance of speech in drama

2. One should take care of words. For these are known as the body of the dramatic art (nāṭya). And Gestures, Costumes and Make-up and the Temperamental (sātvika) acting [merely] clarify the meaning of words.

3. In this world (lit. here) the Śāstras are made up of words and rest on words; hence there is nothing beyond words, and words are at the source of everything.

4. The Verbal representation is related to [a knowledge of] nouns (nāma), verbs (ākhyata), particle (uipa), preposition (upasarga), nominal suffix (tadbhuita) compound words (samāsa), euphonic combination (smruti) and case-endings (vibhakti).

The two kinds of recitation

5. The Recitation (pāṭhya) [in a play] is known to be of two kinds: Sanskritic and Prakritic. I shall speak of their difference in due order.

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I (C.I; B.XIV.1). 1 For the four kinds of Histrionic Representation which includes the Verbal one see NS. VI. 23.

2 (C.I; B.XIV.2). 1 This rule applies to the actors as well as to the play-wright. On this Ag. says: Tiviṇa वैविक्त न विन्यास निर्मितवां न्यायप्रमेयायति.

3 (C.3; B.XIV.3). 1 This view is also held by Bhatphari (circa 600 A.C.) in his Vākyapadīya (Āgamañāda); See B. p. 224, foot note.

4. (C.4; B.XIV.4). 5 (C.5; B.XIV.5).
Different aspects of Recitation

6-7. [They consist of] vowels, consonants, euphonic combination, case-endings, nouns, verbs, prepositions, particles and nominal suffixes. The Sanskrit Recitation is characterised by [a due regard to] these aspects and compound words, and includes various verbal roots. Now listen about its application.

The speech-sounds

8 The fourteen sounds beginning with a and ending in au, are known as vowels, and the group of sounds beginning with ka and ending in ha are known as consonants.

Vowels are fourteen in number. A, ā, i, ì, u, ū, ŋ, ñ, ē, ai, o and au are to be known as the vowels.

The group of letters beginning with ka, are consonants. Ka, kha, ga, gha, ūa, ca, cha, ja, jha, ūa, ā, ŋa, ūa, ā, dha, pha, ba, bha, ma, va, ra, la, va, ūa, sa and ha [constitute] the group of consonants.

Consonants: their articulation

9. The first two sounds of each group [of the stop consonants] are known as unvoiced (aghosa) and the rest [of the group] are called voiced (ghosa).

6-7 (C.6-7; B.XIV.6-7). 1 Read nūnādhitu-samārayam, C.

8 (C.8; B.XIV.8). 1 Different Śikṣās and Prātiṣākhya enumerates vowels differently. According to the Ps. they are 22 in number, while the Atharva, Taittiriya, and Vājasaneyi, Prātiṣākhya and the Rktra Vāyākaraṇa (Sāmayeda Pr.) give their number respectively as 13, 13, 16, 23 and 23. See Ps. (ed. Manomohan Ghosh) p.51.

2 Ps. counts anusvāra, visarga, jibvāmūliya and upadhmāniya among consonants. See ed. Ghosh, p. 50.

3 B. reads after this a couplet (B.10) from Ps. see ibid, p. 59. Not occurring in most of the ms. this may be taken as spurious. This is followed in B. by a prose passage which also seems to be spurious. The same is our view about the couplet B.11 which follow this prose passage. The substance of this couplet (B.11) occurs in 9 below.

9 (C.9 ; B.XIV.12). 1 In C. this couplet occurs after 8 and before the prose passage that follows it.
10. These\(^1\) [consonants] are to be classified into (lit. known as) voiced and unvoiced, velar, labial, dental, lingual (jih\(v\)ya)\(^2\), nasal, sibilant, palatal and Visarjanīya.

11. In these groups [of consonants] ga, gha, Ṇa, ja, jha, Ṇ, ṁa, ṃa, da, dha na, ba bha, ma, ya, ra, la and va are voiced, while ka, kha, ca, cha, ta, tha, ta, tha, pa, pha, śa, śa, sa and ha are unvoiced.

12-14. Ka, kha, ca, cha, and Ṇa, are velar (kanḍhastha)\(^3\) ca, cha, ja, jha, Ṇa, i, i, ya and śa palatal, ta, tha, Ṇa, dha, na, ra, and śa cacuminal (mūrdhanya), ta, tha, da, dha, na, la, and sa dental, pa, pha, ba, bha, and ma labial; a and ha are from the throat (kanḍhastha), o and au are throat-labial (kanḍhyogha-sthāna)\(^4\), e and ai, throat-palatal (kanṭha-tālāvṛtya).

14-15. The Visarjanīya is from the throat, and ka and [kha] are from the root of the tongue\(^5\). The place of articulation for pa and pha are lips, and the same will be for the closed (aṅvṛtya) vowels u and u\(^2\).

15-16. [The group of sounds] beginning with ka and ending in ma are called stops (sparśa), śa, śa sa, and ha are open

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10 (C.10; B.XIV.18). 1 Read the first hemistich as रन्म वाष्पोधिषयः.

2 The jih\(v\)ya does not seem to occur in any well-known grammatical work. This is perhaps synonymous with mūrdhanya; for in the production of mūrdhanya sounds jih\(v\)ā (tongue) plays the most important part. The Taittirīya Pr. describes the manner of their production as follows: Jih\(v\)āgrenā prātiveṣya mūrdhāni ta-vargasya (II.37). Curiously enough this term has never again been used in the NŚ.

11 (C.11; B.XIV.14).

12-14 (C.12-14a; B.XIV.15, 15 of p.230 and 16). 1 For different traditional views about the places of articulation of consonants see Paś. p. 62. Read 11b as follows: —कष्टवर्तविक्रम-गृही। प्रवृत्ति वाष्पोधिषयः.

2 Read 12a as follows: —कष्टवर्तविक्रम: कष्टवर्तविक्रमगृहीं मन्त्रालयम। प्रवृत्ति वाष्पोधिषयः.

3 Read 13b as follows: —कष्टवर्तविक्रम: शुच्युटपविक्रम त्रिवृत्ति वाष्पोधिषयः.

4 Read 14a as follows: चेत चेत वाष्पोधिषय: शेत शेत कष्टवर्तविक्रम.

14-15 (C.14b-15a, B.XIV.16b-17a). 1 See note 1 to 12-14 above.

2 Read 14b-15a, as follows: कष्टविक्रम: शेत शेत शेत। प्रवृत्ति वाष्पोधिषयः शेत।

15-16 (C.15b-16a, B.XIV.17b-18a). 1 C. sanvṛtāh for sanvṛtājāh.
(vivṛta) while semivowels (añca-tha) are closed (samvṛta), ṇa, ṇa, na and ma are nasal [sounds].

16-17. Śa, śa, and sa and ha are sibilants (nṣman, lit. hot); ya, ra, la and va are semivowels (añca-tha, lit. intermediate), ḥka from the root of the tongue (jihṛāṇiṇīya) and ḫpa from the Upadhma (upadhmaṇīya).

17-18. Ka, ca, ṭa, ta and ṭa are [simply] uttered (svarīta), and kha, cha, ṭha, tha and pha are uttered [markedly] from the throat, and ga, gha, ja, jha, ḍa, ḍhā, ḍa, ḍha, and ba, bha from the throat as well as the breast (kunāhorasya). *1*

18-19. The Visarjanīya should be known as a sound from [the root of] the tongue. *2* These are the consonants which have been briefly defined by me. I shall now discuss the vowels with reference to their use in words.

Vowels: their quantity

20. *1* Of the above mentioned fourteen *2* vowels ten constitute homogenous pairs (somāma), of which the first ones are short and the second ones long.

The four kinds of word

21. *1* Constituted with vowels and consonants [described above] the words include verbs (ākhyāta), nouns (nāma), roots (dhatu), prepositions (upasarga) and particles (nipāta), nominal affixes (tadāhita), euphonic combinations (sandhi) and case-terminations (vibhakti).

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18-17 (C.16b-17a; B.XIV.18b-19a).

17-18 (C.17b-18a, B.XIV.19b-20a). *1* Read this couplet as follows: वष्णुपर्व: सवरिता: स: दर्धवत्र: सुवचा विफां:। वष्णुवर्यानं वियधानं गण्डकंमेनवर्मणं तु प्रदेशः।

18-19 (C.18b-19; B.XIV.20b-21). *1* See note 1 to 12-14 above. Read 18b as follows: येवो विक्रमोदति विड्यामुबंबितो वर्षः:। See the foot-note in B. under 20b.

20 (C.20; B.XIV.22b-23a). *1* B. reads one additional hemistich (B 22a), before this.

2 About the number of vowels see 8 note 1 above.

21 (C.21; B. foot note 4 in p. 231).
22. The characteristics of vocables have been mentioned in detail by the ancient masters. I shall again discuss those characteristics briefly when an occasion will arise

The noun

23. The noun has its functions determined by the case-endings such as 'su' and the like, and by special meanings derived therefrom; and it is of five kinds and has a basic meaning (prātipadikārtha) and gender.

24. It (the noun) is known to be of seven classes and has six cases, and [sometimes] it is well-established (prāhita) and

22 (C.22; B. foot-note 5 in p. 231).
23 (C.25; B XIV.28). 1 This couplet has evidently been misplaced in C. as well as B. Begin it as svādyāyā.
2 The second hemistich should be emended as follows: dhālakārṇikālākārṇi-ēṃ eṣaḥ eva NAME PRATHA.
3 The five kinds of noun have been enumerated as follows: dhālakārṇi eṣaḥ eva NAME PRATHA Goyicandra, Sanatkāpattasāra-vivaraṇa (Ref. Haldar, Itibāsa, p. 174).
4 There is a difference of opinion about the number of basic meanings (prātipadikārtha) of a word. According to Pāṇini they are two: characteristics of a species (jātī) and object (dvaya). Kātyāyana adds one more to the number which is gender (liṅga). But Vyāharpāti—a rather less known ancient authority—took their number to be four. According to him they are: characteristics of a species, object, gender, and number (samkhya). Patañjali however considered them to be five in number, e.g. characteristics of a species, object, gender, number and case (kāraka) (Haldar, Itibāsa p. 447-48).
24 (C.23; B.XIV.25b-26a). 1 The seven classes probably relate to the seven groups of case-endings.

2 The words prāhita and sūdhyā as grammatical terms are scarce-ly well-known. Prāhita seems to relate the well-known words as a whole, which cannot be conveniently analysed into component parts. (Upādi derivation should in this connexion be considered as the most artificial). It may be in contrast to these that the words which can be built up from the verbal roots and affixes etc. are known as sūdhyā (to be, made). These two terms may therefore be taken as synonymous with rūsha and vaugika respectively.
[sometimes] is to be constituted (sa śh yā)² [and when combined with different case-endings] it may imply a indication (nīrdeśa)², giving to (sa mpradāna), taking away (aśraddhāna) and the like.

25. The verbs relate to actions occurring in the present and the past time and the like; they are sometimes well-established (pratīkta)² and sometimes to be constituted (sa śh yā)², are distinguished and divided according to number and person.

The verb

26. [A collection of] five hundred roots divided into twenty-five classes are to be known as verbs (a śh yā) in connexion with the Recitation, and they add to the meaning of the nouns³.

27. Those that upaprjānti (modify) the meaning of the verbal roots in connexion with the meaning of basic words¹ are for that [very] reason called upasarga (preposition) in the science of grammar (sa mpradāna-sāstra).

³ Nīrdeśa seems to to relate nominatives; for it is one of the meanings of the case-endings. Enumerating these some grammarian says:

and

25 (C.24; B.XIV.26b and cf. 29b). ¹ Read the couplet as follows:—

B. 27a seems to be corrupt and redundant.

2 In case of verbs pratīkta seems to relate to irregular froms like paśya in place of dī, and sa śh yā to regularly constructed ones. See also note 1 to 24 above.

26 (C.26a; B.XIV.27b, 29a). ¹ C. omits 26a and gives only 26b as C. 26a. There are different number of roots in lists (Dhātupātha) attached to different grammatical works. It is not known which give their number as five hundred. Dhanapāla (970 A.C.), in his commentary to Jaina Śākaṭāyana's Dhātupātha says on the subject as follows:

27 (C.26, B.XIV.30). ¹ This definition of the upasarga follows Śākaṭāyana's view on the subject as expressed in the Nirukta (I. 1.3-4). According to this authority upasargas have no independant meaning and
The particle

28. As they nipatanti (come together) with declined words (pada) to strengthen their basic meaning, root, metre or etymology, they are called nipatas (particles).

The affixes

29. As it distinguishes ideas (pratyaya) and develops the meaning [of a root] by intensifying it or combining [it with another] or [pointing out] its essential quality (sutra), it is called pratyaya (affix).

The nominal affix

30. As it develops the meanings [of a word] by an elision [of some of its parts], a separation of its root and affix, or their combination and by pointing out the abstract notion [indicated by it], it is called taddhita (nominal affix).

they are merely auxiliary words modifying the meaning of the verbal roots. On the different ways in which such modification takes place one grammarian says: कविविशिष्टवाच ज्ञाताय ज्ञाताय ज्ञाताय। निजिक निजी मूलवाचिता। Haldar, Itihāsa, p. 346.

28 (C.27; B.XIV.31). According to Pāṇini indeclinables (avyaya) of the ca-group are particles (nipāta). See I. 5.57. According to Patañjali nipātas do the function of case-endings and intonation (svara = pitch accent). He says: वक्रक्ष्याष्ट्रसाधीतर्याय अवर्गीय तद्वितत्त्वम्।...on P.III.4.2. The author of the Kāśikā too accepts this view in his comments on P.I. 4.57.

2 Cae, vai, in, and hi are instances of such nipātas.

3 It is not clear now nipātas, strengthen the etymology given here. Probably the reading here is corrupt.

29 (C.28; B.XIV.32). Such an elaborate definition of the pratyaya does not appear to occur in any exact grammatical work. Ag. seems to trace it to the Aindra school of grammarians. The meaning of the definition is not quite clear. According to the common interpretation the pratyaya means that which helps to develop a meaning from root (वैवाचिता: नौविनन्त्र व ज्ञातः).

30 (C.29; B.XIV.33). This definition of the taddhita does not seem to occur in any well-known grammatical work. It describes the process through which the taddhita suffix will transform a word.
The case-ending

31. As they *vibhajanti* (distinguish between) the meanings of an inflected word or words with reference to their roots or gender, they are called *vibhakti* (case-endings).

The euphonic combination

32. Where separated vowels or consonants *sandhiyate* (combine)¹ by coming together² (*yogntah*) in a word or words it is called [an instance of] *sandhi* (euphonic combination).

33. As due to the meeting of two sounds (lit. letters) or of two words, their sequence (*krama*)³ *sandhiyate* (result in a combination), it is called *sandhi* (euphonic combination).

The compound words

34. The Samāsā (compound word) which combine¹ many words to express a single meaning an I suppresses affixes, has been described by the experts to be of six kinds such as Tatpuṇaṣa and the like.

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1 (C.30; B.XIV.34). ¹ This definition follows the etymological sense of the term (*vibhakti*). Durgasīthaka of the Kalāpa school says the case-endings are so called because of their giving distinctive meaning to a word (पद्यम विमलधार विमलित). See Haldar, Itihās, p. 169).

2 (B.XIV.35). C. omits this. Read *vīśīṣṭa* for *vīśīṣṭa*. ¹ The *sandhi* is strictly speaking, not merely a combination of two sounds (vowels or consonants), in a great number of cases their mutual phonetic influence constitutes a *sandhi*. This is of five kinds, and relate to *savara*-s, *vyañjana*-s, *prakṛti*-s, *anuvāra*-s, and *visarga*-s.

3 This ‘coming together’ depends on the shortness of duration which separate the utterance of the two sounds. According to the ancient authorities *sandhi* will take place when this duration will not be more than half a *mātrī*. It is for this reason that the two hemistichs in a couplet are never combined.

4 (C.31; B.XIV.36). ¹ C. reads 33a, as *वदः जोः* समिः: पद्यम विमलधार विमलित (Haldar, Itihās p. 166).

5 (C.32; B.XIV.37). ¹ Reads *samharat samūsopī* (B.) for *samhārantī samkṣepāt* (C.).
35. Observing such rules of grammar (śabda-vidhāna) one should compose series of inflected words (pada) combined in verse or in prose, which have the quality of suggesting extensive meaning (lit. extensiveness).²

Two kinds of word

36. Padas are inflected words¹ and are of two kinds, viz. those used in verse, and those in prose. Now listen² [first] about the characteristics of words used in prose.

Words in prose

37. Words used in prose are not schematically combined, have not the number of their syllables regulated, and they contain as many syllables as are required to express the meaning [in view].³

Words in verse

38. Words used in verse consist of schematically combined, syllables which have caesura and stops¹ and which have their number regulated.²

Syllabic metres

39. Thus arises a Rhythm-type (chandraḥ) called Vṛtta (syllabic metre) made up of four feet⁴ which expresses different ideas and consists of [short and long] syllables.

Rhythm types

40. Rhythm-types in feet are twenty-six in number. Syllabic metres with these Rhythm-types are of three kinds, viz. even (ṣama), semi-even (artha-sama) and uneven (viṣama).

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¹ Read the couplet as follows: —एष्म: मधविद्वान विलासवाहाराय
dvam. पदर्म: नर्तक: कण्णिख्यातु च एव च.
² (C.34; B.XIV.39). ¹ C. vibhajyapadam for vibhaktyantam; C. bahir-bodhata for samvibodhata.
³ (C.35; B.XIV.40). ¹ B. anibaddhapadam chandas for anibad-dhapadavnda; C. arthopadaksarayulam and B. ² system for arthapadeśyarayulam.
4 (C.36; B.XIV.41). ¹ C. padaccheśa for yathīcheda.
⁵ (C.37; B.XIV.42). ¹ B. pramūya-niyatātmakam for pramūya-niyalakeśaram; Read pūdāir-varṇair for pūdāir-varṇair.
⁶ (C.38; B.XIV.43).
41-42. This Rhythm-type which assumes the form of different syllabic metres, is the body of words. There is no word, without rhythm and no rhythm without word. Combined with each other they are known to illuminate the drama.

Twentysix Rhythm-types

43-49. [The Rhythm-type] with one syllable [in a foot] is called Ukta, with two syllables is Atyukta, with three syllables Madhya, with four syllables Pratişṭhā, with five syllables Supratīṣṭhā, with six syllables Gāyatri, with seven syllables Uṣṇik, with eight syllables Anuṣṭup, with nine syllables Bṛhatī, with ten syllables Paṅkti, with eleven syllables Triṣṭup, with twelve syllables Jagati, with thirteen syllables Atijagati, with fourteen syllables Śakkari, with fifteen syllables AtīŚakkari, with sixteen syllables Āsti, with seventeen syllables Atyāsti, with eighteen syllables Dhṛti, with nineteen syllables Atidhṛti, with twenty syllables Kṛti, with twentyone syllables Prakṛti, with twentytwo syllables Ākṛti, with twentythree syllables Vikṛti, with twentyfour syllables Saṃkṛti, with twentyfive syllables Atikṛti, and with twentysix syllables Utkṛti.

Possible metrical patterns

49-51. Those containing more syllables than these are known as Mālā-vṛttas. And the Rhythm-types being of many different varieties, metrical patterns according to the experts¹ are innumerable. The extent of these such as Gāyatri and the like, is being given [below] But all of them are not in use.

51-76. [Possible] metrical patterns of the Gāyatri [type] are sixtyfour, of the Uṣṇik one hundred and twenty-eight, of the Anuṣṭup two hundred and fiftysix, of the Bṛhatī five hundred and twelve, of the Paṅkti one thousand and twentyfour, of the Triṣṭup two thousand and forty-eight, of the Jagati four thousand

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¹ Also called abhikṛti.
and ninety-two, of the Śakkāra sixteen thousand three hundred and eighty-four, of the Atisakkāra thirty-two thousand seven hundred and sixty-eight, of the Aṣṭi sixty-five thousand five hundred and thirty-six, of the Atyaṣṭi one lac thirty-one thousand and seventy-two, of the Dḥṛti two lacs sixty-two thousand one hundred and forty-four, of the Atidhrī five lacs twenty-four thousand two hundred and eighty-eight, of the Kṛti ten lacs forty-eight thousand five hundred and seventy-six, of the Prakṛti twenty lacs ninety-seven thousand one hundred and fifty-two, of the Ākṛti\(^1\) forty-one lacs ninety-four thousand three hundred and four, of the Vīkṛti eighty-three lacs eighty thousand six hundred and eight, of the Saṃkṛti one crore sixty-seven lacs seventy-seven thousand two hundred and sixteen, of the Abhikṛti (Atikṛti) three crores thirty-five lacs fifty-four thousand four hundred and thirty-two, of the Utkṛti six crores seventy-one lacs eight thousand eight hundred and sixty-four.

77-79. Adding together all these numbers of different metrical patterns we find their total as thirteen crores forty-two lacs seventeen thousand seven hundred and twenty-six.\(^1\)

Another method of defining metres

79-81. I have told you about the even metres by counting [their numbers]. You should also know how the triads which make up the syllabic metres. Whether these are one, twenty, thousand or a crore, this is the rule for the formation of all the syllabic metres or metres in general.

81-82. Triads are eight in number and have their own definitions. Three syllables heavy or light, or heavy and light make up a triad which is considered a part of each metrical pattern.

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\(^1\) Ślokas giving the numbers of metres of the ākṛti, vikṛti, saṃkṛti, abhikṛti (atikṛti) and uktkṛti classes seems to be corrupt in C.

77-79 (C.80b-92a; B.XIV.80-82a). \(^1\) Readings of B. and C. do not literally agree.

79-81 (C.82-84a; B. foot note 4 in p. 241). \(^1\) C. omits 79b.

81-82 (C.84b-85; B.XIV.83b-84).
83-84. [Of these eight triads] bha contains two light syllables preceded by a heavy one (\(\text{-} \text{A} \text{-}\)), ma three heavy syllables (\(\text{-} \text{A} \text{-}\)), ja two light syllables separated by a heavy syllable (\(\text{A} \text{-} \text{A}\)), sa two light syllables followed by a heavy syllable (\(\text{A} \text{A} \text{-}\)) ra two heavy syllables separated by a light one (\(\text{-} \text{A} \text{-}\)), ta two heavy syllables followed by a light one (\(\text{-} \text{A} \text{-}\)), ya two heavy syllables preceded by a light one and (\(\text{A} \text{-} \text{A}\)), na three light syllables (\(\text{A} \text{-} \text{A}\)).

85-86. These are the eight triads having their origin in Brahman. For the sake of brevity or for the sake of metre they are used in works on prosody, with or without [inherent] vowels (i. e. a).\(^1\)

86-87 A single heavy syllable should be known as ga and such a light syllable as la.

Separation of two words [in speaking a verse] required by rules [of metre] is called caesura (yatī).

87-88. A heavy syllable is that which ends in a long or prolated (pluta) vowel, Anusvāra, Visarga or comes after a conjunct consonant or sometimes occurs at the end [of a hemistich].

88-89. Rules regarding the metre, relate to a regular couplet (sampat), stop, foot, deities, location, syllables, colour, pitch and hyper-metric pattern.

The regular couplet

89-90. A couplet in which the number of syllables is neither in excess nor wanting is called a regular one (sampat).

The stop

90-91. The stop (virāma) occurs when the meaning has been finally expressed.

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83-84 (C.86-87; B.XIV.85-86).
85-86 (C.88-89a; B.XIV.87, 88b). \(^1\) B. reads one additional hemistich between 85b and 86a.
86-87 (C.89b-90a; B.XIV.89).
87-88 (C.90b-91a; B.XIV.90).
88-89 (C.48; B.XIV.102).
89-90 (C.49, B.XIV.103).
90-91 (C.50; B.XIV.104).
The Foot

The foot (pada) arises from the root padā, and it means one quarter [of a couplet].

The presiding deities of metres

91-92. Agni and the like presiding over different metres are their deities.

Location

Location is of two kinds, viz, that relating to the body and that to a [particular] region.

Quantity of syllables

93. Syllables are of the three kinds, viz. short, long and prolated (pāla).

Colours of metres

Metres have colours like white and the like.

Pitch of vowels

94-95. The pitch of vowels is of three kinds, viz. high, low and medium. I shall speak about their character in connexion with the rules of Dhruvā's Rules [about their use] relate to the occasion and the meaning [of thing sung or recited].

Three kinds of syllabic meters

95-97. Syllabic metres are of three kinds, viz. even (sama), semi-even (ardha-sama) and uneven visama).

If the number of syllables in a foot of any metre is deficient or in excess by one, it is respectively called Nivṛt or Bhurik. If the deficiency or excess is of two syllables, then such a metre is respectively called either Svārāt or Vīrāt.

91-92 (C.51; B.XIV.105).

93 C.55b-54a, B.XIV. (107b-108a). This couplet is preceded by in B. three hemistichs which do not occur in some versions, and which seem to be irrelevant. 94-95 (C.53b-54a, B.XIV.108b-109).

95-97 (C.54b-58a, B.XIV.110-112a).
98. All the syllabic metres fall into three classes such as divine, human and semi-divine.

99. Gāyatrī, Uṣṇik, Anuṣṭup, Brhaṭi, Triṣṭup and Jagāti belong to the first or the divine (divya) class.

100. Atijagāti, Śukkāri, Atiśākkarā, Aṣṭi, Atyaśṭi, Dhṛti and Atidhṛti belong to the next (i.e. human) class.

101. Kṛti, Prakṛti, Vyākṛti (Ākṛti), Vikṛti, Samkṛti, Abhikṛti (Atikṛti) and Utkṛti belong to the semi-divine class.

102. O the best of Brahmins, now listen about the metrical patterns which are to be used in plays and which are included in the Rhythm-types described by me.

Here ends Chapter XV of Bharata’s Nāṭyaśāstra which treats of the Rules of Prosody.

98 (C.91b-92a, B.XIV.112b-113a).
99 (C.92b-93a, B.XIV.113b-114a).
100 (83b-94a, B.XIV.114b-115a).
101 (C.94b-95a, B.XIV.115b-116a). ¹ The seventeen couplets after this (C.101a-118a B.XIV, 116b-132a) seem to be spurious. For a discussion on this point see the Introduction.
102 (C.118-119, B.XIV,13; -134). ¹ Some versions of the NS. read this couplet as the beginning of the next chapter.
CHAPTER SIXTEEN

METRICAL PATTERNS

Tanu-mdhyā

1. 1Tanu-mdhyā is a variety [of metres] of the Gāyatri class. [In each of its feet] the first two and the last two syllables are heavy 2.

Example:

2. santyakta-vibhūsaḥ bhraṣṭānjanena-netrāḥ
   hastārtpitaganḍā kim tvām tanu-mdhyāḥ

O fair lady (lit. slim-waisted one), why 1 have you cast off your ornaments, why are your eyes without collyrium and why are you resting the cheek on the palm of your hand?

Makaraka-śīrṣā

3. [Of the same class is] Makaraka-śīrṣā which has [in each of its feet] the first four syllables light and the last two heavy 1.

Example:

4. svayam upayāntam bhajasi na kāntam
   bhayakari kim tvām makaraka-śīrṣāḥ

You are not greeting the beloved one who has come to you of his own accord. O terrible one, why 1 are you so dull-headed 2.

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1 (C.8; B.XV.2). 1 This is preceded in B. and C. by a couplet which rightly belongs to the Chapter XV. (XIV. in B.)

2 Scheme (− − , , − − ). The definition of this metre is also its example though an independent example also follows. Such is the case with many other metres defined in the Nī diagnosed by Pr. P. Vr. R. and Srv.


3 (C.4, B.XV.4). 1 Scheme ( , , − − ). This is called śāśivadana by Pr. P. Vr. R. and Srv.

4 (C.5, B.XV.5). 1 See above 2 note 1.

2 Makarakaśīra—having a head (i.e. brain) like that of a makara.
5. [The metre with] the feet of six syllables of which the second and the fifth are light and the rest heavy, is called Mālatī.  

Example:

6. śobhate baddhayā satpadāviddhayā
mālatimālayā mānīni lilayā

The offended woman wearing the Mālatī garland in which the bees are clinging looks charming.

Mālinī

7. [The metre with] the feet of six syllables of which the second one is light [and the rest heavy] is called Mālinī.  

Example:

8. snāna-gandha-sragbhīr vastra-bhūṣāyogaiḥ
yaktam evaisā tvaṁ mālinī prakhāyataḥ

By your perfumed bath, [wearing of] garlands, [good] dress and ornaments you are clearly recognised as the wife of a garland-maker.

Uddhata

9. [The metre with] the feet of seven syllables of which the second, the fourth and the fifth are light [and the rest heavy] is called Uddhata.

The allusion is perhaps to the foolish makara in the Vānara-makara-kathā in the Pāñcāntāntra, IV. which really believed that the monkey had left its heart behind in the tree on the river-bank. Hence I translate the word as “dull-headed one.”

5-6. (B.XV.9-10). 1 Scheme (− ○ −, − ○ −) C. omits this metre.

7 (C.6, B.XV.6-7). 1 Scheme (− ○ −, − − −). This is quite different from the metre Mālinī defined by Piṅgala and his followers. The NŚ. calls this second Mālinī (with 15 syllables in each pāda) Nāndimukhi. See below 73-74.

8 (C.7, B.XV.8).

9 (C.8, B.XV.11-12). 1 Scheme (− ○ −, ○ ○ − − −).

10 (C.9, B.XV.13).
10. danta-kunta-krṣānakīṃ vyākulālaka-sobham ।
śaṃsaṭṭiva tavāyaṃ nirdayayaṃ rata-yuddham ॥

Your face which bears the marks of spear-like teeth [of the beloved] and is strewn over with your dishevelled hair, indicates indeed an unrelenting fight of love.

Bhramara-mālikā

11. [The metre with] the feet of seven syllables of which the first two and the last two are heavy [and the rest light] is called Bhramara-mālikā1.

Example:

12. nānā-kusuma-citra prapaṭe surabhi-māse ।
esā bhrumati māttā kānte bhrumara-mālā ॥

O beloved one, this being the month of Caitra which is variegated with different flowers, cluster of bees are flying about intoxicated [with their smell].

Simha-lekhā

13. [The metre with] the feet of eight syllables of which the first, the third, the fifth, the seventh and the last [the eighth] are heavy [and the rest light] is called Simha-lekhā1.

Example:

14. yat tvayā hy aneka-bhāvaiś cēṣṭitam rahah sangātri ।
tan mano mama praviṣṭam vyttam atra simha-lekham ॥

That you have planned the love's embrace in various ways, O fair-limbed one, has been inscribed in my mind with the scratch of a lion's claws1.

Matta-cēṣṭīta

15. [The metre with] the feet of eight syllables of which the

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11 (C.10, B.XV.14-15). 1 Scheme (ᔯ-𑀮, 𑀳-𑀂-𑀇-)।
12 (C.11, B.XV.16).
13 (C.12, B.XV.19). ¹ Scheme (𑀷-𑀂-𑀮-𑀅, 𑀅-𑀠-) C. gives the name as Simhālīla.
14 (C.13, B.XV.17-18). ¹ The translation follows Ag.
15 (C.14, B.XV.20, 21). ¹ Scheme (𑀅-𑀦-𑀅-𑀂-𑀂-𑀅). This metre is named as Pramāṇīka in Pr. P.
second, the fourth, the sixth and the eighth are heavy [and the rest light] is called Matta-cesṭita.\footnote{1}

Example:

16. caravaghurpitěkaṃ vilambitākulaḷakaṃ
    asamsthitaḥ padaiḥ priyā karoti matta-cesṭitam

The beloved one with her eyes restless and rolling, hairs hanging down dishevelled, and footsteps unsteady, is behaving like a person who is intoxicated.

Vidyul-lekha

17. [The metre with] the feet of eight syllables of which all are heavy, is called Vidyul-lekha.\footnote{1}

Example:

18. sāṃbho-bhārair ānardadbhiḥ sūmāmbhodair vyāpte vyomnī
dāityāṃśa-spardhiny esa dikuṣa bhrāntā vidyul-lekha

The sky being overcast with dark clouds which are roaring and are laden with masses of water, a flash of lightning which rivals the sun-beam is running in [different] directions.

Citta-vilasita

19. [The metre with] the feet of eight syllables of which the fifth, the seventh and the last are heavy [and the rest light] is called Citta-vilasita.\footnote{1}

Example:

20. smita-vaśa-viprakāśair dasana-padair amibhiḥ
    varatanu pūṛṇa-candraṃ tava mukham āvṛpoti

O fair lady (lit. fair limbed one)\footnote{4}, your face with the teeth

\footnote{16} (C.15, B.XV.22).
\footnote{17} (C.16, B.XV.23, 24). \footnote{1} Scheme (−−−, −−−, −−). B. gives the name as Vidyun-mālā. This is the name in Piṅgala and Śr. B.
\footnote{18} (C.17, B.XV.25).
\footnote{19} (B.XV.26). \footnote{1} Scheme (○○○, ○−○, −−). C. omits this metre.
\footnote{20} (B.XV.27). \footnote{1} This mode of addressing a beloved woman is as old as the time of Patañjali who quotes the fragment of a poem as follows: varatanu sampravadanti kukkuṭah (Ref. Apte's Guide to Skt. § 319).

34
revealed on account of your smile, outshines (lit. covers) the full moon.

Madhukari

21. [The metre which has] the feet of nine syllables of which the last three are heavy [and the rest light] is called Madhukari.¹

Example:

22. kusumitam abhipāyantī
vividha-taruganaś channam śvanam atiśaya-gandhādhyām
bhramati madhukari hrṣṭā ॥

Seeing the woodland covered with various trees full of flowers and rich in exuberence of [pleasant] odour, the female bee is flying about in delight.

Kuvalaya-mālā

23. [The metre which has] the feet of ten syllables of which the first and the last three are heavy [and the rest light] is called Kuvalaya-mālā.²

Example:

24. asmiṁs te śirasi tadā kānte
vaidūrya-sphaṭika-suvarṇādhyāṁ
śobhāṁ svāṁ na vahati tāṁ
- buddhā susṭiśā kuvalaya-mālīyaṁ ॥

O dear one, this well-made garland of Kuvalaya flowers fastened at that time on your head which has been richly decorated with lapis lazuli, quartz and gold, does not bear [any more] its natural beauty.

Mayūrasāriṇī

25. [The metre which has] the feet of ten syllables of

¹ C.18, B.XV.28, 29. This metre is called Bhujagaśāṁbhṛtā (ṣyuntā, vṛtā) by Piṅgala and his followers.
² C.19, B.XV.30. This metre is called Paṇava by Piṅgala and his followers.
³ C.20, B.XV.31, 32. This metre is called Kuvalaya by Piṅgala and his followers.
⁴ C.21, B.XV.33. Kuvalaya is a blue aquatic flower of the of the lotus class.
⁵ C.22, B.XV.34, 35.
which the second, the fourth, the sixth and the eighth are light [and the rest heavy] is called Mayūrasāriṇī¹.

Example:

26. naive. te'st'ī saṃgamo maṇuśaīr
   nāsti kāmabhoga-cīhṃam anyat 1
   garbhīṇīva drīyase hy anārye
   kim mayūra-sāriṇī tvam evam 1
   O ignoble one, you have no union with men, neither have you any sign of love's enjoyment. Still you look like one who is enceinte. You indeed behave like a pea-hen.¹

Dodhaka

27. [The metre with] the feet of eleven syllables of which the first, the fourth, the seventh the tenth and the last are heavy [and the rest light] is called Dodhaka.¹

Example:

28. praskhalitāgrapada-pravicāram
   matta-vighūrṇīta-gātra-vilāsam 1
   paśya vilāsini kuṇjaram etaṃ
   dodhaka-viṭṭam ayaṃ prakaroti 1
   O merry lady, look at this elephant which with its faltering steps of the front legs, and with the body playfully moved about [as if in] intoxication, is imitating the manner of a calf (?)¹

Moṭaka

29. [The metre with] the feet of eleven syllables of which the first two, fifth, the eighth, and the last are heavy [and the rest light] is called Moṭaka.

¹ Scheme (− ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ − ◻ -
Example:
30. eso'nbuda-nisvana-tulya-ravah
   kstibh skhalamana-vilamba-gatih
   srutvā ghana-garjitaṁ adri-tate
   vikśan prati moṭayati dviradah

This elephant bearing the clouds roaring in the mountain valley, is trumpeting in excitement as loudly as the [rain] clouds and is rushing with faltering steps to the trees.

Indra-vajrā

31. [The metre with] the feet of eleven syllables of which
the third, the sixth, the seventh and the ninth are light, [and
the rest heavy] is called Indra-vajrā.

Example:
32. tvam durpirikṣyā duratiprasāda
   duḥkhaika-sādhyā kaṭhinaika-bhāvā
   sarvāyav avasthitu ca kāma-tantre
   yogyāsi kim vā balumendravajrā

You are hard to be looked at, difficult to be pleased and won over, and you have an unmixed (lit, one) hard feeling, in the practice of love, you are unfit (ayogā) at every stage; and in short you are [like] the thunder-bolt of Indra.

Upendravajrā

33. [The metre with] the feet of eleven syllables of which
the first, the third, the sixth, the seventh, the ninth are light [and
the rest heavy] is called Upendravajrā.

Example:
34. priye śriyā varṇa-viśoṣaṇena
   smitena kāntyā sukumār-bhāvā
   ami guṇā rūpa-guṇānurūpā
   bhavanti te kim tvam upendravajrā

30 (C.27, B.XV.41).
31 (C.28, B.XV.42). 1 Scheme (− − 0, − − 0, 0 − 0, − −).
32 (C.29, B.XV.43).
33 (C.30, B.XV.44). 1 Scheme (0 − 0, − − 0, 0 − 0, − −).
34 (C.31, B.XV.45).
O beloved one, due to your beauty, the special colours [of your dress], smile, grace and delicate bearing, these qualities of yours have matched the qualities of the [beautiful] form. Are you the bow of Indra? ¹

Rathōddhatā

35. [The metre with] the feet of eleven syllables of which the first, the third, the seventh, the ninth and the last are heavy [and the rest light] is called Rathōddhatā¹.

Example:

36. kim tvayā subhaṭa dīrā-varjitaṁ
nātmāna na suhṛdāṁ priyam kṛtam i
yat palāyana-parāyaṇasya tc
yāti dhūlir adhunā rathōddhatā ii

O good soldier, why have you left the battle-field completely. You have done neither any good to yourself nor to your friends, for while running away [from the battle-field] the dust [in your road] rises now [as if] scattered by chariot. ¹

Svāgatā

37. [The metre with] the feet of eleven syllables of which the first, the third, the seventh and the tenth and the last are heavy [and the rest light] is called Svāgatā¹.

Example:

38. adya me saphalam āyata-netre
jīvitam madana-saṃśraya-bhāvam i
āgatāsi bhavanaṁ mama yasmāt
svāgatāṁ tava varōru niṣida ii

Today the two large eyes of mine have attained their object and so has my life and love, because you have come to my house; O fair lady, you are welcome, please be seated.

¹ Uśandra-vajramū indra-dhanusā upamitam etc. (Ag.).
35 (C.32, B.XV.46). ¹ Scheme (− O −, O O O, − O −, O −)
36 (C.33, B.XV.47). ¹ B. gives an additional example of this metre (B.XV.49).
37 (C.34, B.XV.49). ¹ Scheme (− O −, O O O, − O O, − −).
Śālinī

39. [The metre with] the feet of eleven syllables of which the sixth and ninth are light [and the rest heavy] is called Śālinī.¹

Example:

40. duḥšalam va nirguṇam pāpakam vā
   loke dhairyād apiyaṁ na braviṣī  
   āryaṁ śilaṁ sādhvī he te'nūrṛtam
   mādhuryāḍhyā sarvathā śālinī tvam  

On account of your patience with the people you do not, utter a harsh word to any one who has bad manners or is without any merit or is wicked. O good lady, you have followed a noble manner, you are a housewife full of sweetness in every respect.

Toṭaka

41. [The metre with] the feet of twelve syllables of which the third, the sixth, the ninth and the last, are heavy [and the rest light] is called Toṭaka.²

42. kim idaṁ kapaṭāśraya-durviṣaham
    bahu-sāthyam athōlana-rūkṣa-katham  
    svajana-priya-sajjana-bhedakaram
    nanu toṭaka-vrīttaṁ idaṁ kuruse  

Why is this crooked and insufferable conduct full of villainy, and unambiguous (lit. direct) and harsh words hurting the relations, dear ones and [other] good people? You are indeed behaving like a cutter.

Kumudanibhā

43. [The metre with] the feet of twelve syllables of which

---

¹ Scheme (---, --, --, --, --).
² Scheme (O O -, O O -, O O -, O O -).
the first four, the, eighth and the tenth are light [and the rest heavy] is called Kumudanibhā।

Example:

44. kumudanibhā tvam kāma-bāṇa-viḍḍhā
kīm asi-natabhrūḥ sīta-vāta-dagdhā ।
mṛdu-nalinivāpāṇḍu-vaktār-śobhā
katham api jātā agrataḥ sakhīnām ॥

O fair-eyed damsel, being like a Kumuda flower why have you been struck with cupid’s arrow and why do you appear pale before your friends like a delicate Nalini blasted by the cold wind.

Candra-lekhā

45. [The metre with] the feet of twelve syllables of which the first five, the seventh and the tenth as are light [and the rest heavy] and the caesura falls after the first five syllables, is called Candra-lekhā।

Example:

46. vaktraṃ sanmyaṃ te padma-patrāyatakasam
kāmasyāvasaṃ svabhruvoś cāvabhāsā ।
kāmasyāpidam kāmam āhartukāmaṃ
kāntyā tvāṃ kānte candra-lekhēva bhāsi ॥

O beloved one, your sweet face with eyes as large as lotus-petals and the splendour of your eyebrows, are the abode of love, and they are ready to bring love even to the god of love; you shine as it were like a phase of the moon.

Pramitākṣarā

47. [The metre with] the feet of twelve syllables of which

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1 Scheme (₀ ₀ ₀, ₀ - -, - ₀ ₀, ₀ ₀ ₀). B. gives another metre of this name with a different scheme (- ₀ - , ₀ - -, ₀ ₀ ₀, ₀ - -) and an example of this (B.XV.56-58).

44 (C.41, B.XV.60).
45 (C.42, B.XV.61). । Scheme (- - -, - - -, ₀ - -, ₀ - -).
the third, the fifth, the ninth and the last are heavy [and the rest light] is called Pramitākarsā₁.

Example:

48. smita-bhāṣīṇī hy acapalāparusā
    nībhṛṭapavāda-vimukhi satatam  
    yadi kasya cid yuvatir asti sukhā 
    pramitākṣarā sa hi punāḥ jayati ॥

If any one has a pleasing young wife with restrained speech, who is always smiling and averse to speaking ill of him [even] secretly, and is never fickle or harsh, that person verily thrives.

Vamśasthā

49. [The metre with] the feet of twelve syllables of which the second, the fourth, the fifth, the eighth, the tenth and the last are heavy [and the rest light] is called Vamśasthā.₁

Example:

50. na me priyā yad bhūmāṇa-varjītā 
    kṛtāpriyā te pāruṣābhībhiṣapaih ॥
    tathā ca paśyāmy abham adya vygrahām 
    dhruvāṁ hi vamśastha-gatiḥ karisyati ॥

You are not dear to me, for you are wanting in esteem [for me] and your harsh words [also] have made you displeasing [to me]. So I see that the natural habit will surely bring a quarrel today.

Hariṇa-plutā

51. [The metre with] feet of twelve syllables of which the fourth, the seventh, the tenth and the last are heavy [and the rest light] is called Hariṇa-plutā.₁

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₁ Scheme (ο ο - ο - ο - ο ο - ο - ο - ο - ο -). 
48 (C.45, B.XV.64).
50 (C.47, B.XV.67).
51 (C.48, B.XV.68). ₁ Scheme (ο ο ο - ο - ο - ο - ο - ο - ο - ο - ο - ο -). This is called Druta-vilambita by Piṅgala and his followers.
Example:

52. paruṣa-vākyā-kaśābhīhata tvayā
    bhaya-vilokana-pārśvā-nirikṣaṇā
dvaranauḥ pratata-pluta-sarpaṇair
    anukaroti gatair hariṇa-plutam

The fair lady (lit. fair-limbed one), smitten by the whip of your harsh words, and looking in fear to her sides and running away continuously with quick steps is imitating by her movements a deer’s gallop.

Kāmadattā

53. [A metre with] the feet of twelve syllables of which the seventh, the ninth, the eleventh and, the last are heavy [and the rest light] is called Kāmadattā.

Example:

54. karaja-pada-viḥūṣita yathā tvam
    sudati daśana-viṣātādharā ca
    gatir api caraṇāvalagna-mandā
tvam asi mṛga-samākṣi kāmadattā

O fair lady, you have been adorned with the marks of nails, your lips have been bitten by teeth and your gait also is faltering and slow. It seems, O deer-eyed one, that you have given [yourself up] to [the enjoyment of] love.

Aprameyā

55. [The metre with] the feet of twelve syllables of which the first, the fourth, the seventh and tenth are light [and the rest heavy] is called Aprameyā.

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53 (C.50, B.XV.70). 1 Scheme (O O O, O O, - O -, O - -). C. calls this Kāma-mattā.
54 (C.51, B.XV.71). Sudati—O fair-toothed one.
55 (C.52, B.XV.72). 1 Scheme (O - -, O --, O --, O - -). This is called Bhujāṅga-prayaṭa by Piṅgala and his followers.
Example:

56. na te kā cid anyā samā drṣyate stṛ
dṛ-loke viśāṭa gupair advityaiḥ 1
trilokyāṁ guṇāgryāṁ samāḥṛtya sarvāṁ
javat āprameyaiś srṣṭaṁ vidhātāṁ ॥

Nowhere amongst the mortals (lit. in this world) is to be seen a woman who is your equal, and is distinguished by singular accomplishments. The creator has made you matchless by putting together [in you] all the best virtues of the three worlds.

Padmini

57. [The metre with] the feet of twelve syllables of which the second, the fifth, the eighth and the eleventh are light [and the rest heavy] is called Padmini 1.

Example:

deha-toyāśayā vaktra-padmōjīvalā
netra-bhrāgākulā danta-hamsauḥ smitā ॥
kośa-patrae-chadā: cakravāka-stant
padminīva priye bhāsī me sarvadā ॥

58. O dear lady, you always appear to me like a lotus-lake, for your body is a pool of water which shines by the lotus-face, and your eyes are the restless bees [there] and you smile with the swan-like teeth and your hairs are [the lotus] leaves, and the breasts are like the Cukra-vākas 1 [swimming there].

Paṭuvṛtta

59. [The metre with] the feet twelve syllables of which the first six and the tenth are light [and the rest heavy] is called Paṭuvṛtta 1.

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56 (C.53, B.XV.73).
57 (C.54, B.XV.74, 75). 1 Scheme (- ø -, ø ø -, ø - ø, - ø -).
This is called Sragvini by Piṅgala and his followers.
58 (C.55, BXV.76). 1 B. gives a second example (B.XV.77) which seems to be a variant of this.
59 (C.56, B.XV.78, 79). 1 Scheme. (ø ø ø, ø ø ø, - ø -, ø - ø).
This is called Paṭa by Piṅgala and his followers.
Example:

60. upavana-salilānāṁ bala-padmaṁ
    brhamara-parabhirānāṁ kaṇṭha-māliṁḥ ।
    samada-gati-vilasaṁ kāminīnām
    kathayati pāṭuvṛttam madhu-māsāḥ ॥

The month of Caitra (lit. honey-month) with lotus-buds in the garden-lakes, songs of bees and cuckoos and the playful movements of intoxicated women, is announcing its smart manners\(^1\).

Prabhāvatī

61. [The metre with] the feet of twelve syllables of which the second, the fourth and the ninth the eleventh and the last are heavy [and the rest light] is called Prabhāvatī.\(^1\)

Example:

62. katham uv idam kamala-viśala-loke
    graham ghanaiḥ pihita-kare niśākare ।
    acintayanty abhinava-varṣa-vidyutat
    tvam āgatā sutanu yathā prabhāvatī ॥

O fair one, with eyes as large as a lotus, how have you come like a radiant being to this house [of mine] when the rays of the moon have been covered by clouds and you have not cared for the impending (lit. new) rains and the lightning?

Praharsṣiṇī

63. [The metre with the] feet of thirteen syllables of which the first three, the eighth, the tenth and the twelfth and the last are heavy [and the rest light] is called Praharsṣiṇī\(^1\).

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60 (C.57, B.XV.80). \(^1\) I am not certain about the exact meaning of the term pāṭuvṛttam. One ms. gives it as pāṭuvṛttta (see B.) which I adopt.

61 (C.58, B.XV.81). \(^1\) Scheme (\(\bigcup - \bigcup, - \bigcup \bigcup, \bigcup \bigcup \bigcup, \bigcup, - \bigcup\)).

62 (C.59, B.XV.82).

63 (C.60, B.XV.83). \(^1\) Scheme (\(- - \bigcup, \bigcup \bigcup \bigcup, \bigcup \bigcup \bigcup, - \bigcup, - \bigcup, - \bigcup\)).
Example:

64. bhāvasthāir madhura-kathāiḥ subhāṣītais tvam
   sūtopa-skalita-vilambita-gataī ca
   sobhādhyair harasi manāmsi kāmukānām
   suvyaktam hy atijagati prahāρṣiṇī ca II

[O fair one], by your loving and sweet words, witty sayings, beautiful, majestic, faltering and slow steps, you captivate the mind of lovers. It is apparent that you are enrapturing beyond [anything else in] this world.

Matta-mayūra

65. [The metre with] the feet of thirteen syllables of which the sixth, the seventh, the tenth and the eleventh are light [and the rest heavy] is called Matta-mayūra1.

Example:

66. vidyūn-naddhiḥ sēndra-ilhanur-dyotita-dehā
   vātoddhātaḥ śveta-balakā-kṛta-sobhāḥ I
   ete meghā garjita-nādōjvala-cīlāh
   prāvṛt-kālaṁ matta-mayūram katthayati II

These clouds [characterised] by a thundering noise and brilliant signs containing lightning and rainbow, moved about by the wind, and adorned with white cranes speaks of the [arrival of the] rainy season which maddens the peacocks.

Vasanta-tilakā

67. [The metre with] the feet of fourteen syllables of which the first two, the fourth, the eighth and the eleventh and the thirteenth and the last are heavy [and the rest light] is called Vasanta-tilakā1.

64 (C.61, B.XV.84).
65 (C.62, B.XV.85). 1 Scheme (– – –, – – O, O – O, O O –, –).
66 (C.63, B.XV.86).
67 (C.64, B.XV.87). 1 Scheme (– – O, – O O, O – O, O – O, – –).
Example:

68. citrair vasanta-kusumaiḥ kr̥ta-keśa-hastā
    srag-dāma-mālya-racanā-suvibhūṣitāṅgi
    nānāvatamsaka-vibhūṣita-karpaṇpaśa
    sākṣād vasanta-tilakēva vibhāti nāri

This well-dressed woman who has adorned her braid of hairs with the many-coloured vernal flowers, and the rest of her body with various types of flower-garlands and her ears with various ornaments, looks indeed like the decoration (tilaka) on the forehead [of the goddess] of spring.

Asambaḍhā

69. [The metre with the] feet of thirteen syllable, of which the first five and the last three are heavy, [and the rest light] is called Asambaḍhā.

Example:

70. māni lokajñaiḥ śrūta-bala-kula-śilādiyo
    yasmin sammānaṁ na sadṛṣaṁ anupaśyed dhi
    gacce tam tyaktvā druta-gatir aparām desaṁ
    kirpa nānārthaṁ avanir'iyam asambaḍhā

A proud person who knows the world and is learned, strong, of high birth and character, must leave [a country] in which he does not find adequate honour, and quickly goes to a different country; for this world is scattered over with wealth of many kinds and offers no obstruction [to such a person].

Śarabhā

71. [The metre with the] feet of fourteen syllables of which the first four, the tenth, the eleventh the thirteenth and the last are heavy [and the rest light] is called Śarabhā.

68 (C.65, B.XV.88). 1 Sraṇ and mālya are used here probably to indicate two different kinds of garlands.
69 (C.66, B.XV.89). 1 Scheme (- - - , - - O , O O O , O O - - , - - ).
70 (C.87, B.XV.90).
Example

72. esa kāntā vrajaṭi lalitaṁ vepamāṇā
gulmac-channaṁ vanam uru-nagaiḥ sampraviddham
hā hā kaśtam kim idam iti no vedmi mūḍho
vyaktaṁ krodhāc-charabha-lalitaṁ kartu-kāmā

This beloved lady goes trembling in a graceful manner to the forest covered with shrubs and interspersed with high hills. Ah, what a pity, the fool that I am, I could not understand that due to anger she is openly playing the graceful role of an young elephant.

Nandimukhi

73. [The metre with] the feet of fifteen syllables of which the first six, the tenth, and the thirteenth are light [and the rest heavy] is called Nandimukhi.¹

Example:

74. na khala tava kṣaṇīt krodha-tāmrayatākṣaṁ
bhrukaṭi-valita-bhaṅgaṁ dṛṣṭa-pūrvaṁ mayāsyam
kim iha bahubhir uktair ya mamaisa hrīsthā
tvam asī madhura-vākyā devi nandimukhiva

Never before have I seen your face with eyes red in anger and with eyebrows curved in frowning; O lady, what more shall I say? Are you the [same] sweet-tongued one who resides in my heart and is like Nandimukhi?

Gaja-vilasita

75. [The metre with] the feet of sixteen syllables of which the first, the fourth, the sixth and the last are heavy [and the rest light] is called Gaja-vilasita.

72 (C.69, B.XV.92).
73 (C.70, B.XV.93). ¹ Scheme (O O O, O O O, − − −, O − −, O − −). This is called Malini by Piṅgala and his followers.
74 (C.71, B.XV.94).
75 (C.72, B.XV.95, 96). ¹ Scheme (− O O, − O −, O O O, O O O, O O O, O O O, −). This is called Rṣabha-gaja-vilasita by Piṅgala and his followers.
Example:

76. toyādhariṇā sudhira-ghanā-paṭu-paṭaha-ravaiṇ
tsarja-kadamba-nīpa-kuṭaja-kusuma-surabhim 1
kandala-sendragopaka-racitam avanitalam
vikṣya karoty asau vṛṣabha-gaja-vilasitakam 2

On seeing the surface of the earth adorned with the Kandala and
the Indragopa, and perfumed with the flowers of Sāl, Kadamba 1, Nīpa 2, and Kuṭaja, which open at the loud and clear
drum-like peals of thunder (lit. sounds of the clouds) this [man]
imitates the sportful movement of a bull-elephant.

Pravara-lalita

77. [The metre with the] feet of sixteen syllables of which
of the second, third, the fourth, the fifth, the sixth, the twelfth, the thirteenth, the fifteenth and the last are heavy [and the rest light]
is called Pravara-lalita. 3

Example:

78. nakẖāḷiḏhaṃ gātraṃ daśana-khacitam cōṣṭha gandhaṃ
sirah pusopnīśrāṃ pravilulita-kosālakāntam 1
gatiḥ khinnā ceṇaṃ vadanam api saṃbhrānta-netram
aho slāghyaṃ vṛttam pravara-lalitam kāma-cesṭam 2

Her body has been scratched by nails, and lips and the
cheeks are bitten by teeth, the head is set with flowers, hairs
have their ends dishevelled, and her gait is languid, and the eyes
are restless. Ah, a very grace-ful exploit of love, has taken place
in a praiseworthy manner.

Śikhariṇī

79. [The metre with] the feet of seventeen syllables of which
the second, the third, the fourth, the fifth, and sixth, the twelfth,

78 (C.73, B.XV.97). 1 Kadamba and nīpa are usually considered
synonymous. It is just possible that there are two different trees with
these two names and later writers have ignored the difference which
may be very slight. It may be noted here that the Concise Oxford Diction-
ary defines nīpa as a 'kind of E. Indian palm'.

3 See note 1 above.
77 (C.74, B.XV.98, 99). 1 Scheme (O - , - - , - ) . 79 (C.75, B.XV.100).
79 (C.76, B.XV.101, 102).
the thirteenth and the last are heavy [and the rest light] is called Śikharīṇī.\footnote{Scheme (O - - - , O O O, O O O, O O -).}

\textbf{Example :}

80. mahānadyābhoge puliman īva te bhāti jagahanāṁ
tathāsyaṁ netrabhyāṁ bhramara-sahitaṁ pañkajam īva
tanī-sparśaṁ cāyam sutanu sukumāro na paruṣaḥ
tanābhīyaṁ tuṅgābhīyaṁ śikhari-nibhā bhāst dayite \footnote{Scheme (O O O, O O - , - - - , - - - , O O - , O O - , O -).} \footnote{This is called Hariṇī by Piṅgala and his followers.}

Your hip is like the sand-bank at the margin of a river, your face together with the eyes, is like a lotus with the bees, the touch of your body is soft and not rough; with your two elevated breasts you look like a hill with [two] peaks, O dear one.

\textit{Vṛṣabha-ceṣṭīta}

81. [The metre with the] feet of seventeen syllables of which the first five, the eleventh, the thirteenth, the fourteenth and the sixteenth are light [and the rest heavy] is called Vṛṣabha-ceṣṭīta.\footnote{Scheme (O O O, O O - , - - - , - - - , O O - , O O - , O -).}

\textbf{Example :}

82. jahada-nimādaṁ śrutvā garjan madoccaya-darpitah
vilikhati mahāṁ śringākṣepair vṛṣah pratinardya ca
sva-yuvati-vṛtto gosṭhād gosṭham prayaṁ ca nīrīhayo
vṛṣabha-lalitaṁ citraṁ vṛttām karoti ca sādyāc

On hearing the thundering noise of the clouds the bull maddened with an excess of rut, is striking the earth with its horns and is bellowing in reply. And then, surrounded by young females of its class it goes fearlessly from one cow-pen to another and has the various sportive exploits on the green \textit{pasture}.

\textit{Śridhara}

83. [The metre with] the feet of seventeen syllables of which the first four, the tenth, the eleventh, the thirteenth,
the fourteenth and the last are heavy [and the rest light] is called Śridharā.  

Example:

84.

snānais cūrṇaīḥ sukha-surabhībir gaṇḍa-lepaiś ca dhūpaiḥ
puṣpaiḥ cānyaīḥ śirasi-racitair vastra-yogaiś ca tais taih t
nānā-raṭnaiḥ kanaka-racitair aṅga-sambhoga-samsthair
vyakaṃ kānte kamala-nilayā śridharēvati bhāsi #

O beloved one, by your bathing, powders, pleasantly fragrant paste smeared on your cheek, the [hair-perfuming] incense, flowers set on the hair (lit. head), various clothes and many jewels combined with gold worn on the limbs, you shine indeed very much like the lotus-dwelling [one] who is the goddess of beauty.

Vanṣa-patra-patita

85. [The metre with] the feet of seventeen syllables of which the first, the fourth, the tenth and the last are heavy [and the rest light] is called the Vanṣa-patra-patita.  

Example:

86. eṣa gajo’dri-mastaka-tate kalabha-parivṛttaḥ
krīḍati vṛkṣa-galma-galane kusuma-bharā-nate t
megha-ravāṃ niśamya muditaḥ pavana-java-samah
sandari vaṃsa-patra-patitaṃ punar api kurute #

O fair lady, this elephant which surrounded by young ones is playing near the peak of the hill in the thick forest of trees and shrubs bent with flowers, is delighted to hear, the roaring of clouds and is moreover causing, like the wind, the bamboo leaves to fall [on the ground].

Vilambita-gati

87. [The metre with the] feet of seventeen syllables of which the second, the sixth, the eighth, the twelfth, the fourteenth,

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1 Scheme (−−−, −ΟΟΟ, ΟΟΟΟ, −Ο−, −Ο, −). This is called Mandākrāntā by Piṅgala and his followers.

84 (C.81, B.XV.110).

85 (C.82, B.XV.111).  

86 (C.83, B.XV.112).  

87 (C.84, B.XV.113-114, 115),
the fifteenth and the last are heavy [and the rest light] is called Vílambitagati.¹

Example:

88. vighūrṇita-vílocanā prthu-víkíra-hārā punaḥ
pralamba-raśanā calat-skhalita-pada-manda-kramā
d na ma priyaṁ idaṁ jaṁsya bahumāna-rāgena yan
madena vívaśa vílambita-gatiḥ kriṭā tvam priye

O beloved one, your eyes are rolling, the large necklace is displaced, the girdle is hanging loose, and your slow steps are faltering; I indeed like this your slow gait that you assume out of overwhelming pride due to this man’s love and respect [for you].

Citra-lekhā

89. [The metre with the] feet of eighteen syllables of which the first five, the eleventh, the twelfth, the fourteenth, the fifteenth, the seventeenth and the last are heavy [and the rest light] is called Citra-lekhā.¹

Example:

90.
nānā-ratnadhyair bhuhbhir adhikam bhūsaṇair aṅga-saṃsthah
nānā-gandhādhnyair madana-jaṇanair aṅga-rāgaiś ca hṛdayaiḥ
d kesaś saṇārdhraśa kuṣuma-ra𝑐aṭaiś vastra-rāgaiś ca tais taiḥ
kānte saṃkṣepat kim iha bahunā citra-lekhēva bhāsi

O beloved one, you shine very much with the many be-jewelled ornaments worn in your limbs, various pleasant cosmetics rich in passion-inspiring scents, hairs clean after bath and decorated with flowers, and varied colours of your clothes. What shall I say more? To be brief, you appear like a painted picture.

¹ Scheme (Ο - Ο, Ο Ο - Ο, Ο - Ο, Ο Ο - , Ο - , Ο - Ο, Ο - ). This is called Prithvi by Piṅgala and his followers.
88 (C.85, B.XV.116). ¹ lit. Is it not dear to me?
89 (C.16, B.XV.117). ¹ Scheme (- - - , - - Ο, Ο Ο Ο, Ο - Ο, Ο - , Ο - Ο, Ο - - ). This is called Kusumita-latā-vellittā by Piṅgala and his followers.
90 (C.87, B.XV.118).
Śārdūla-vikrīḍita

91-92. [The metre with] the feet of nineteen syllables of which the first three, the sixth, the eighth, the twelfth, the thirteenth, the fourteenth, the sixteenth, the seventeenth and the last are heavy [and the rest light] is called Śārdūlavikrīḍita.¹

Example:

93.

नाना-शस्त्राः-सताघनी-मोराः-हताः प्रभुर्ष्टा-सर्वायुष्धाः
निर्भर्षिताः-पदा-भालु-वदनाः निर्भर्षितस्याः सत्रावः
धार्योत्साह-परंक्रम-प्रभुर्ष्टिब्धिः तास्त तैर विचित्र-गृहाः
व्रततः ते रिपु-घाटी भाटी समारे सांरु-विक्रिदताम. II

The enemies have been repelled after [some of them have been] killed with various weapons, Śatāghni and Tomara and [some have] their bellies, arms, feet and face pierced and [some have] lost all their weapons. Your enemy-killing exploits in battle comparable to the tiger's, sports and characterised by virtues such as, patience, energy and valour, are splendid.¹

Suvadanā

94-95. [The metre with the] feet of twenty syllables of which the first four, the sixth, the seventh, the fourteenth, the fifteenth, the sixteenth and the last are heavy [and the rest light] is called Suvadanā.¹

Example:

96.

नेत्रेः लिण्णांसंते- कमल-दल-निब्बे भ्रु-कपा-रुचीरे
गुप्तोऽश्चां-पिन-मद्य-सा-सहित-ग्वान-स्निग्ध-हि कार्पा
अंसा-प्रलाम्ब-एत्यमाने अपि नाथम् गोपণ सुरुचिः
व्यक्तेः स्तम्भ मर्याद-लोक-वारातनु विहितस्येकाः सुवदनाः II

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¹ Scheme (− − , − − − , − − − , − − − , − − − − ).
² B. gives an additional example of this (B.XV.123).
³ Scheme (− − − − , − − − − , − − − − , − − − − , − − − − , − − − − , − − − − ).
⁴ Scheme (− − − − , − − − − , − − − − , − − − − ).
⁵ B. gives another example of this (B.XV.127).

91-92 (C.88-89, B.XV.119, 120, 121).
93 (C.90, B.XV.122).
94-95 (C.91-92, B.XV.124-125, 126).
96 (C.93, B.XV.127).
Your eyes are like lotus-petals, beautiful with the bow-like
eyebrows and their ends are playfully lazy; the cheeks and lips
are plump in their middle, the teeth are all equal, in a line, thickly
set and shining, the ears are hanging down as far as the shoulders,
the chin is bent and the nose is beautiful, O fair lady, in this
mortal world you are indeed the only fair-faced woman whose face
has been [carefully] fashioned.

Sragdhāra

97-98. [The metre with] the feet of twentyone syllables of
which the first four, the sixth, the seventh, the fourteenth, the
fifteenth, the seventeenth, the eighteenth, the twentieth and the last
are heavy [and the rest light] is called Sragdhāra.1

Example:

99.
cutāvokāravindaiḥ kuruva-tilakaiḥ karpiśāraviḥ śīrśāiḥ
punnaiguḥ pārijātair vakula-kuvālayaiḥ kīṃśukaiḥ sātimuktaiḥ īr
etair nīnā-prakāraivekusuma-surabhībhir viprakārapaie ca tais tair
vāsantaie puṣpa-vṛṇdaiḥ nāravara vasudhā sragdhārewadēya bhāti ī

O king (lit. best among men), due to the many and various
sweet smelling vernal flowers such as, Cūta, Āśoka, Aravinda,
Kuravaka, Tilaka, Karpiśāra, Śīrśa, Punnaga, Pārijata, Vakula,
Kuvalaya, Kīṃśuka and Ātimukta, this earth looks today like a
woman wearing [many] garlands of flowers.

Madraka

100-101. [The metre with] the feet of twentytwo syllables
of which the first, the fourth, the sixth, the tenth, the twelfth, the
sixteenth, the eighteenth, and the last are heavy [and the rest light] is called Madraka.1

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97-98 (C.94-95, B.XV.128-129, 130). 1 Scheme (— — — — — — — — — — — — — — — — — — — — — — —).
99 (C.96, B.XV.131).

Example:

102.
udyatam eka-hasta-caranaṃ dvitiya-kara-recitaṃ suvinataṃ
vaṃśa-mādaṅga-vādyā-madhurāṃ vicitra-karaṇān-vitam bahu-vidham
madrakam etad adya subhagair vidagdha-gati-cēṣṭīrāh su-lalitair
nṛtyasi vibhramākula-padaṃ vivikta-vasu-bhāvitaṃ gāśi-mukhi

O fair lady (lit. moon-faced one), you are dancing today in accompaniment of sweet sounds of flutes and drums. You are dancing with one of your hands raised up and another bent, and your feet are restless in a hurry. And you are making happy, clever and graceful movements in pursuance of many and various Kāraṇas, and this dance is imbued with a distinct Sentiment (rasa).

Āśvalalita

103–104. [The metre with] the feet of twenty-three syllables of which the fifth, the seventh, the eleventh, the thirteenth, the seventeenth, the nineteenth and the last are heavy [and the rest light] is called Āśvalalita.¹

Example:

105. vividha-turaṅga-nāga-ratha-yauḍha-
śaṅkulaṃ alaṃ bālaṃ samuditaṃ
śa-ra-sata-sakti-kunta-parighā-si-
yastī-vitam bahu-praharaṇaṃ
ripu-sata-mukta-śastra-rava-bhita-
śaṅkita-bhaṭaṃ bhayaṅkulam idaṃ
kṛtam abhivikṣya samyuga-mukha
samipṣita-guṇaṃ tva-yāśvalalitam

[Even after] seeing this completely assembled army consisting of many horses, elephants, chariots and fighters, the manfold assaults spread by hundreds of arrows, darts, javelins, clubs and swords, and the foot-soldiers terrified and afraid on account of the

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noise of released missiles, and the terror-stricken directions, you have practised in the forefront of the battle the sportful movements of a horse, the merit of which is very much desired [by people].

Megha-mālā

106-107. [The metre with] the feet of twenty-four syllables of which the first six, the eighth, the eleventh, the fourteenth, the seventeenth, the twentieth and the twenty-third are light [and the rest heavy] is called Megha-māla.¹

Example:

108. pavana vala-samāhata tivra-gambhirā-nādā balākāvalī-mekhalā
ksitidhara-sadīścīcā-rūpā mahānīla-
dhumājanabhāmbu-garbhidvalā
dura-patyā-dhanur-ujjvala-baddha-kakṣyā
taṇṭi-dyotā-sannāha-pattōjjvala-
gagana-tala-visāriṇī prāvṛṣekyā
drīlam megha-mālā 'dhikatam sōbhate' ॥

The sky-covering mass of clouds of the rainy season, having deep and piercing sounds, wearing a flight of cranes as their girdle, carrying in their womb water of deep blue colour comparable to that of smoke and collyrium, girding the waist with the rainbow as the belt, having their armour-plates illumined by the flash of lightning looks indeed very beautiful.

Krauṇḍa-pāḍī

109-110. [The metre with] the feet of twenty-five syllables of which the first, the fourth, the fifth, the sixth, the ninth, the tenth, and the last are heavy [and the rest light] is called Krauṇḍa-pāḍī.¹

106-107 (C.103-104, B.XV.140-141, 142). ¹ Scheme (○ ○ ○, ○ ○ ○, ○ ○ ○, ○ ○ ○, ○ ○ ○, ○ ○ ○, ○ ○ ○, ○ ○ ○).

108 (C.105, B.XV.143).

109-110 (C.108-107, B.XV.144-145, 146). ¹ Scheme (○ ○ ○, ○ ○ ○, ○ ○ ○, ○ ○ ○, ○ ○ ○, ○ ○ ○, ○ ○ ○, ○ ○ ○).
Example:

111. yah kilā dākṣaṁ vidrūta-somāṁ kratuvarām
    a-cāmasam apagata-kalāsāṁ
    pāṭita-yūpāṁ kṣipta-cāsālaṁ vicayanām
    a-samidham a-paśukam acarukam ī
    kārmuka-muktenāsū cākāra vyapagata-
    suragaṇa-pitṛ-gaṇam īṣunā
    nityam asau te daitya-gaṇāṁ pradhānaṁ
    makham iva ripu-gaṇam akhilam ī

Let Śiva (lit. the foe of the demons) who by arrows discharged from his bow quickly spilled the Soma-juice, threw away the Camasa, broke the Kalaśa, felled the Yūpa, dislodged the Cašāla, put out the fire, destroyed the fuel, scared away the [sacrificial] animals, spilled the Caru and put the gods and the Fiṣśis to flight in Dakṣa’s great sacrifice, always destroy all your enemies like the same (sacrifice).¹

Bhujāṅga-viṣṛmbhita

112-113. [The metre with] the feet of twentysix syllables of which the first eight, the nineteenth, twentyfirst, twentyfourth and the last are heavy [and the rest light] is called Bhujāṅga-viṣṛmbhita.¹

Example:

114. rūpōpetāṁ devaiḥ sṛṣṭām samadā-gaja-
    vilasita-gatīṁ nirikṣaya tilottamāṁ
    prādakṣiṇyāt prūptām draṣṭum bahu-vadanaṁ
    acala-nayanāṁ śirāḥ kṛta-vān harāh ī
    dirghaṁ niḥśvasyāntar-gūḍhaṁ stana-vadana-
    jaghna-rucirāṁ nirikṣyā tathā punah
    pṛṣṭhe nyastam devendreṇa pravaramaṇi
    kaṇaka-valayāṁ bhujāṅga-viṣṛmbhitam ī

¹ B. gives one additional example (B.XV.148) which occurs in Häliyadha’s commentary to Piṅgala.

112-113 (C.109-II0, B.XV.149-150). ¹ Scheme (− − − − − − −  − − − −),
O O O O, O O O O, O O O O, O O − O, O O − O, O − O,
Seeing the beautiful Tilottama created by the gods with the gait of an elephant in rut, while she came to circumambulate him, Siva fixed all the eyes on her and kept his heads and mouths motionless. And then the lord of gods (Siva) on seeing her who was beautiful on account of her breasts, face and the hip, sighed silently and put away on his back the golden bangles set with the best of jewels in which snakes were yawning.

The uneven and the semi-even metres

115. These are, O the best of Brahmins, the even metres I mentioned [before]. Now listen about the uneven and the semi-even metres.

116. The metres of which the feet belong to different, metrical types and are dissimilar, are called uneven (visama).

117-118. The metres in which the two [alternate] feet are similar while the two [contiguous] feet are not similar, are called semi-even (ardha-sama). And the metre in which all the feet are dissimilar is called uneven. The semieven metre is to have its even and odd feet dissimilar and the first of such groups of feet may be shorter or longer than the rest or one of them may be longer and the other shorter than the rest.

Even metres

119. An even metre is defined by defining one of its feet while uneven metre requires the definition of all its feet. And from a definition of the two feet the semi-even metre is known. This is the division of feet [in different semi-even metres].

120. I have described the even metres with reference to their divisions of feet. Now I shall describe the characteristics of the uneven metres in terms of triads, (i.e. yantras).
Pathyā

121. If [in Anuṣṭup] the first foot contains sa, sa, ga, ga, and the second sa, ra, la, ga and such will be the remaining even and odd feet, it is called Pathyā.

Example:

122. priya-daivata-mitrāsī priya-saṁbandhi-bāndhavā:1

priya-dāna-ratāḥ pathyā dayite2 tvām priyāsī me
d

You respect the gods and the friends, you love the matrimonial relations and the kinsmen, you are disposed to make affectionate gifts and you are agreeable, O beloved one, you are dear to me.

Uneven Pathyā

123. [The Anuṣṭup metre of which] the first foot contains ma, ra, ga, ga, the second ya, sa, la, ga, the third ra, bha, la, ga and the fourth ja, sa, la, ga [is called an all-uneven (sarva-viṣama) Pathyā].

Example:

124. naivācāro, na te mitraṁ na sambandhi-guṇa-kriyā3 sarvathā sarva-viṣama pathyā na bhavasi priye
d

O dear one, you have no [good] conduct, no friend and you have no good action towards the relatives and are in every way very rough; so you are not agreeable.

121 (C.120, B.XV.162). 1 C. gives the correct reading yugmaujakaṁ ‘even and odd’ (feet).

2 (I & III) O O -, O O -, - - and (II & IV) O O -, - -, O -

122 (C.121, B.XV.163). 1 C. daivata for sambandhi.

3 C. varā for ratā.


Inverted Pathyā

125. These are the characteristics of the first and the third feet\(^1\). They being inverted i.e. the second and the fourth being of this description, the metre will be called the inverted Pathyā.

Example:

126. kṛtena ramaṇasya kim sakhi roṣena te' pyartham
    viparitā na pathyāsi tvam jade kena mohitā\(^1\)

What is the use of this anger shown to your beloved one? [It seems that] you are foolish and have been deluded by somebody and have been upset, [so] you are not agreeable.

Capalā

127. [The metre with the feet of eight syllable of which] the fourth, the fifth and the sixth [in the hemistictis] are short, is called Anuṣṭup Capalā.\(^1\)

Examples:

128.

na khalv asyāḥ priyatamaḥ śrotavyāṁ vyāhṛtam sakhyā
    nāradasya pratikṛtiḥ kathyate capalā hi yām

[He] is not this girl's dearest one. This [information] to be heard [privately] was proclaimed loudly by the female friend. This fickle woman is indeed [to be] called an image of Nārada (the deity of quarrel).

Vipulā

129. [If a metre with the feet of eight syllables has] the seventh syllable short in its second and the fourth feet, it is

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125 (C.122, B.XV.166). \(^1\) A passage before this seems to be lost. C. reads yugmayor—of the two even (feet). B. has ayujor—of the two odd (feet).

126 (C.123, B.XV.167). \(^1\) We adopt B's reading. (I) ॐ - ॐ, ॐ ॐ - ॐ, (II) ॐ ॐ - ॐ ॐ - ॐ, (III) ॐ ॐ - ॐ, (IV) ॐ ॐ - ॐ.

127 (C.124, B.XV.168). \(^1\) C. vipulā for capalā.

called [Anuṣṭup] Vipulā. According to some the seventh syllable in all the feet will be short in [such] Vipulā.

Example:

130. samskṛtā vajravān-madhyā hema-kumbhā-nibhā-stanī !
vipulāsi priye śrṇvyām pūrṇa-chandra-nibhanaṇaṁ "

O dear one, you are thin [in body], your waist is slender in the middle like a Vajra, your breasts are like golden pitchers, your hips are large and your face is like the full moon.

131. gāṅgēva tvam meghāgamy śplāvita-vasundharaṁ !
kula-vṛkṣān ārujati sravanti vipulācalatī "

You are like the Ganges at the advent of the rains, flooding the earth, destroying the trees on the bank and flowing down from a high mountain

132. The feet of Pathyā are thus of various types; in the remaining [types of Anuṣṭup] even and odd feet may be made up with other triads (trikā)4.

133. In this metre a triad ending in a heavy syllable (i.e. ma, ra, ya, sa) or consisting of light syllables (i.e. na) is never to occur (lit. desired) after the first syllable while after the fourth syllable a short syllable must occur (lit. is prescribed).

134. If in the feet of a Pathyā there are three heavy syllables at the end it is called [Anuṣṭup] Vaktra.

Example:

135. danta-kṣatādharām subhru jāgara-gāṇa-netrāntam !
rati-sambhoga-khinnam te darśaniya-taram vaktram "

O fair lady, the lips being bitten by teeth, eyes being languid due to keeping awake, your face has become more charming, after its exhaustion in love’s enjoyment.

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1 Saitava—mentioned in Piṅgala and Agnī P. See CSS. p. 38.
130 (C.127, B.XV.171).
132 (C.129, B.XV.174). 1 We follow B. 133 (C.130, B.XV.175).
136. These are all-uneven metres of the Anuśṭup class. The authorities differ from one another as regards [the arrangement of] the triads and syllables.¹

Vānavāsikā

137. The metre which has its feet consisting of sixteen Mātrās as parts of Gāthā to be divided into four sections in terms of triads and the part of a triad, is called Vānavāsikā.²

Example:

138. asaṃthita-padā suvīvalāṅgi
mada-skhalita-ceṣṭita-manojāḥ
kva yāsyasi varoru surata-kāle
viṣamā kim vānavāsikā tvam ?

O fair lady, your gait is unsteady, limbs are agitated, and your faltering movements due to ardent passion are charming. Where are you going at the time of love's enjoyment? Are you a perverse woman of Vānavāsī?

Ketumati

139. The metre of which the first and the third feet consist of sa, ja, sa, ga and the second and the fourth bha, m, m, ga, is called Ketumati.¹

Example:

140. sphuritādbharam cakita-netraṃ
rakta-kapalam ambuja-dalākṣam
kim idaṃ ruṣapahṛta-śobhaṃ
ketumati-samaṇaṃ vada mukhaṃ te ?

Your lips are throbbing, the eyes which are like lotus-petals are trembling and the cheeks are red. Tell me why has your face robbed of its beauty by anger, become like Ketumati (flame)?

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136 (B.XV.178). ¹ C. omit this.
137 (C.146, B.XV.179). ² Pingalas calls this Mātrāsamaka. His Vānavāsikā is simply a variety of this. See CSS. p. 21.
138 (C.147, B.XV.180).
139 (C.140, B.XV.181). ¹ Scheme: (I & III) O O ~, O ~ O, O O ~, ~ (II & IV) O O ~, O ~ O, O O O, ~ ~
140 (C.141, B.XV.182).
Aparavaktra

141. In the metre called Aparavaktra the first and the third feet consist of na, na, ra, la, ga and the second and the fourth of na, ja, ja, ra.¹

Example:

142. sutanu jala-parita locanam
    jalada-niruddham ivendu-mandalam।
    kim idam aparavaktram eva te
    sasti-vadane'dya mukham para'n-mukham॥

O fair lady (lit. moon-faced one) why are your eyes full of tears and why do you look like like the orb of the moon obscured by the clouds and why has your face turned today like some one else’s face?

Puspitâgrâ

143. In Puspitâgrâ metre the first and the third feet consist of na, na, ra, ya, and the second and the fourth of na, ja, ja, ra, ga.¹

Example:

144. pavana-rayâ-vidhûta-câru-sâkham
    pramudita-kokila-kaňtha-nâda-ramyam।
    madhukara-parigtyam-na-sabdam
    varatanu pâsya vana'n supspitâgram॥

O fair lady, look at the top of the blossoming forest in which the wind is shaking the beautiful branches of trees, the gladdenèd cuckoos are singing with sweet voice and the bees are humming all around.

Udgatâ

145. In Udgatâ metre the first foot consists of sa, ja, sa,


142 (C.132, B.XV.177).
143 (C.144, B.XV.186).
144 (C.145, B.XV.187).
145 (C.135, B.XV.188).
la, the second of na, sa, ja, ga, the third of bha, na, ja, la, ga and
the fourth of sa, ja, sa, ja, ga.

Example:

146. tava rama-nājir atibhāti
sutanu madanasya manjarīṁ
nābbhi-kamala-vivarātpattita-
bhramarāvalīva kusumāṁ samudgāṭaṁ

O fair one, the hairs which rise from the hollow of your
lotus-like navel are comparable with a swarm of bees coming out
of flowers and they exceed in beauty Cupid’s blossoms.

Lalitā

147. The metre Lalitā has its first foot consisting of sa,
ja, sa, la the second foot of na, sa, ja, ga, the third foot of na, na,
sa, sa, and the fourth foot of sa, ja, sa, ja, ga.¹

Example:

148.

lalitā kula-bhramita căru-vasana-kara-căru-pallavā
pravikaśita kamala-kānti mukhipravibhāsi-devi surata-sramāturā

O lady, hurriedly but gracefully moving the beautiful
clothes and the delicate hands and having a blooming lotus-like
face you look charming after the fatigue of love’s sports.

149. These are the syllabic metres of the even and uneven
types, to be used in dramas and poems.

150. There are besides many other syllabic metres which
have been mentioned here collectively. They are not to be used
because they do not embellish [a composition].

¹ Scheme (I) O O O O, O O O, O O O, O O O, O O O
(II) O O O, O O O, O O O, O O O, O O O
(III) O O O, O O O, O O O, O O O
(IV) O O O, O O O, O O O, O O O, O O O

146 (C.136, B.XV.189).

147 (C.137, B.XV.190).

1 Scheme (I & II) same as in Udgātā. (III)
O O O, O O O, O O O, O O O, O O O
(IV) O O O, O O O, O O O, O O O, O O O, O O O
Piṅgala’s Lalitā has the fourth foot similar to that of Udgātā

148 (C.133, B.XV.191).

151. The syllabic metres forbidden hereafter may be used in songs. I shall describe their varieties while treating the Dhruvas.

Āryā metres

152. This is the definition of various syllabic metres briefly treated by me. Next I shall give the definition of the Āryās.

153. The Āryās are of five types, viz., Pathyā, Vipulī, Capalā, Mukha-capalā, and Jaghana-capalā.

154. I shall speak about their caesura and division of Mātrās and their varieties depending on Gaṇas which have been prescribed as characteristics of these.

155. In these metres the caesura marks the division [of feet]; the Gaṇa consists of four Mātrās, the second and the fourth (lit., the last) feet are the even ones, and the first and the third (lit., the rest) odd ones.

156. [In an Āryā] the odd Gaṇas consisting of four Mātrās should have no ja and the even Gaṇas may be of any type according to the choice [of the poet].

156 a. The eighth Gaṇa in every Āryā is to be known as half a Gaṇa (i.e. two Mātrās).

157. The sixth Gaṇa may be of two alternative types and the eighth will consist of one [syllable]. The sixth Gaṇa in the second hemistich will consist of one Mātrā only. ¹

158. In one alternative is that the sixth Gaṇa will be ja, (ो - ऊ) and in the other it will consist of four short syllables, (ो ऊ ऊ ऊ) and these relate to the caesura (yati).

¹ Read 157b (with C) as प्रथमः दोष एकानां: दोष च चम्पे.

151 (C.150, BXV.194). 152 (C.151, BXV.195).
155 (C.154, BXV.198). 156 (C.155, BXV.199, 211, 211a).
157 (C.156, BXV.200, 208b-209a).
159. The caesura may occur when the second la after the fifth Gapa has been completed or it may occur from the first syllable [of the sixth Gapa], or after the fifth Gapa [has been completed].

Pathyā-Āryā and Vipulā-Āryā

160. The Āryā metre of which the caesura occurs after the three Gapas (lit. feet are made up of three Gapas) is called Pathyā. The Vipula Āryā is different from this, only because it observes no caesura (yati) of any kind [within its hemistichs].

Examples:

Pathyā Āryā

161.
rakta-mṛdu-padma-netrāsita-dirgha-bahula-mṛdu-[kuṭi]-keśī
kasya tu pṛthu-mṛdu-jaghanā tanu-bhelvamsōdari [na] pathyā ?
To whom is not agreeable a woman with lovely and lotus-like soft eyes, copious long, black and [curled] hairs, large and soft hip, slim arms and abdomen ?

Vipulā Āryā

162. vipula-jaghaṇa-vadana-stana-nayanais
tāmrāindharaṅgā-kara-caraṇaiḥ ?
āyata-nāśa-gaṇḍair lalita-
caraṇaiḥ śubhā kanyā ?
A maiden is auspicious when her hip, face, breasts and eyes are large, lips, palm and feet are red and nose, cheeks, forehead and ears are prominent.

Capalā Āryā

163. In the Capalā (Āryā) the second and the fourth

Footnotes:
159 (C.158, B.XV.202, 210b). 1 Read 159 as विन्निय मवविवि; द्वारां द्वेशमे

160 (C.159, B.XV.203). 1 Read the couplet as विन्नि मववि; द्वारां द्वेशमे द्वारां द्वेशमे

161 (C.160, B.XV. 213).

162 (B.XV.214). 163 (B.XV.215, 204).
Gaṇas in each hemistich are to consist of a ja (lit. Gaṇa with a heavy syllable in the middle).

Example:

164. 1udbhātr-gāminī paraśa-bhāṣīḥ kāma-cihna-kṛta-veśāḥ  
2yā nāti-māṃsa-yuktā surā-priyā sarvatas ca paśā "

The woman who goes defying her husband, speaks harshly, has erotic signs in her dress, is not very fleshy and is fond of meat, is inconstant in every respect.

Mukha-capalā and Jaghana-capalā Āryā

165. When the definition of a Capalā applies to the first hemistich [only] of an Āryā it is called the Mukha-capalā. And when the same applies to the second hemistich [only] it is called Jaghana-capalā.

Examples:

Mukha-capalā Āryā

166. āryā mukhe tu capalā tathāpi caryā na me yataḥ sā tu  
dakṣā grha-kṛtyaṃ tathā daṁkhe bhavati duḥkhārtā "

My lady is talkative, but still her conduct [in general] is not bad, for she is an expert in my household work, and in my misery she feels miserable.

Jaghana-capalā Āryā

167. vara-mrga-nayane capalāśi  
varūra sāsāṅka-darpaṇa-nībhāṣye  
kāmasya sūrabhūtena  
pūrṇa-mada-cāru-jaghanena "

O fair lady with the eyes of the best deer, and a face like the moon or the mirror, by your hips which constitute the best prize of love and which are charming on account of your swelling passion, you are [marked as] faithless (lit. inconstant).

164 (B.XV.216). 1 B. reads udbhata.

2 B. reads jānāti, for yā nāti. Prof. S. P. Bhattacharya suggested this emendation.

168. When the two hemistichs of a Capalā have the same characteristics it is called the all-round Capalā.

169. This metre is known have thirty Mātr.ś in its first hemistich and twenty-seven in the second.

170. Following these rules (lit. thus) one should compose plays (lit. poetical composition) utilising (lit. having) therein different metrical patterns belonging to (lit. arising from) different Rhythm-types, and such plays are to have the thirty-six characteristic marks (lakṣaṇa).

Here ends Chapter XVI. of Bharata’s Nāṭyaśāstra which treats of the Metrical Patterns.

168 (B.XV.320; C.162b-163a).

169 (B.XV.305, 201; C.163b-164a). 1 The five couplets after this (B.XV.222-226) are corrupt and appear to be spurious. These will be discussed in the Introduction.

170 (C.166b-169, B.XV.227).
CHAPTER SEVENTEEN

DICTION OF A PLAY

Thirtysix marks of a good play

1-5. The thirtysix characteristic marks (laksana)\(^1\) of a good dramatic composition (kavya)\(^2\) are as follows: Ornateness (bhūṣanā), Compactness (aksara-samyakāta), Brilliance (śāhā), Parallelism (nīdharatā), Causation (hetu), Hesitation (samśaya), Favourable Precedent (dvīṭanta), Discovery (prāpti), Fancy (abhiprāya), Unfavourable Precedent (nīdarsana), Convincing Explanation (virkata), Persuasion, (sidhī), Distinction (visēṣa).

1-5 (C.1-5, B. p.348-350, XVI.1-5). \(^1\) About the significance of the term laksana, the commentators of the NS, are not at all unanimous. Ag. mentions no less than ten different views on the subject. Evidently some of these are far-fetched and off the mark. It seems that laksana in this connexion is comparable to the same word occurring in the compound word mahāpuruṣa-laksana (characteristic marks of a superman). According to one view this laksana differs from the alamkāra (ornament) and the guṇa (qualities) of a person as figures of speech (alamkāra) and excellences (guṇa) of a composition differ from its characteristic marks (laksana). The composition in this connexion is evidently a dramatic one though some of the commentators think otherwise. For a discussion on the position of laksanas in the history of the Alamkāra literature see S. K. De, Skt. Poetics, II. pp. 4-5; see also Ramakrishna Kavi, (B.II pp. 348 349) and V. Raghavan’s paper on Laksanas in the Journal of Oriental Research, Vol. VI. pp. 70, 71, 81, 82. Mss. of the NS. fall into two distinct recensions as regards the text treating the thirty-six laksanas. One recension followed by older commentators, and late writers like Viśvanātha, and Śiṅgabhipāla, uses Amuṣṭup verses for the enumeration of laksanas We have adopted this as the basis of our translation. The second recension which seems to be later, has been followed by commentators like Kirtiśarva, Abhinavagupta and late writers like Dhanasraya and others. This greatly varies from the other recension with which it has not more than seventeen names (of laksanas) in common, and among these, definitions of eight only are similar in both the recensions.

2 Kavya in this connexion means the drīya-kavya or dramatic composition.

**Ornateness**

6. 1To adorn the composition with many figures of speech (*āḷamkāra*) and *Gaṇas* as if with ornaments, for creating manifold meanings is called Ornateness (*bhūṣaṇa*, lit. ornament) 2.  

**Compactness**

7. 1When an wonderful sense is expressed by means of a small number of syllables with *double entendre*, it is called the mark named Compactness (*aṅgara-saṃghāta*, lit. assemblage of syllables) 2.

3 Emend *saṃksobho* to *saṃkṣepo*. See below 38 note 1.

6 (C.6; B.p 350, XVI.6) 1 A close study of Ag’s commentary on passages dealing with *lakṣaṇas* is liable to give one an impression that the exact meaning of some of the terms at least relating to this subject, has been to some extent lost, and various explanations have been partly based on guess. But in the absence of anything better we are to depend on them though very cautiously. Definitions of various *lakṣaṇas* are mostly not at all clear without examples which have been very liberally given by Ag. To avoid proximity we refrain from quoting them here. Interested persons may see them in the Baroda ed. of the Nā. (Vol. II pp. 294ff.). For an example of *bhūṣaṇa*. See Kavi. As any old commentary to these (Nā.) passages dealing with *lakṣaṇas*, has not come down to us, we used in this connexion the one prepared by M. Ramakrishna Kavi. See B. II pp. 348ff. (Referred to as Kavi).

7 (C.7; B.p.350, XVI.7). 1 See Kavi.
Brilliance

8. If a charming and novel meaning [arises] when a less known object is referred to by likening it to a well-known one, and a wonderful sense is expressed through *double entendre* it is called Brilliance (śobhā, lit. beauty).

Parallelism

9. When by words expressing similar circumstances a suggestion is cleverly made to accomplish an object, it is called Parallelism (udāhāraṇa, lit. example).

Causation

10. When brief and pleasing words by the force of their [tactful] use achieve the desired object, it is called [an instance of] Causation (hetu).

Hesitation

11. When due to many considerations a sentence is brought to an end without fully communicating the essential theme [in view], it is [an instance of] Hesitation (samēṣya, lit. doubt).

Favourable Precedent

12. That which supporting the case in hand is an example of its reason and is pleasing to all people, is a Precedent Favourable to the speaker (dṛṣṭānta, lit. example).

8 (C.8; B.p 350, XVI.8). 1 C. yatra sīśṭam viśiśṭyarthe for yatra sīśṭi viśiśtrāthā. See Kavi.

9 (C.9; B.p 351, XVI.9). 1 C. tvalpārtha for tulyārtha. Cf. SD.438 Ag’s definition in trans. is as follows. When from the occurrence (lit. sight) of a single word good many unmentioned ones can be inferred (lit. accomplished) it is called Sample (udāhāraṇa).

10 (C.10; B.p 352, XVI.10). 1 Cf. SD. 439. Ag. reads this definition as follows: वषेनाम भविष्यानि नित्याधीनविभिन्न (B.XVI.14). Its meaning is not clear, Ag.’s explanation does not seem to be convincing. Possibly there is textual corruption in this.


12 (C.12; B.p 352, XVI.12). 1 C. paksapaksārtha for yastu aksārtan. Cf. SD. 341. Ag.’s text in translation is as follows: That a
Discovery

13. When on seeing some indications, the existence of something is assumed it becomes [an instance of] Discovery (prāpāti, lit. attainment)\(^1\) which is included among the marks of a [good] drama.

Fancy

14. When an idea interesting to people [but] hitherto non-existent, is conceived on the basis of similarity [of two objects], it is [an instance of] Fancy (abhīprāya, lit. belief)\(^1\)

Unfavourable Precedent

15. When well-known instance are mentioned for rejecting the contrary view it is [an instance of] Unfavourable Precedent (nādārāṇa, lit example)\(^1\)

Convincing Explanation

16. Words that are spoken in support of the meaning of some faultless statement made before, constitute Convincing Explanation (airukta, lit etymology)\(^1\).

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\(^1\) Cf. SD. 446, Ag. similar (B.XVI.32).

\(^2\) Cf. SD. 445, Ag. reads this as a variant of yuktī (B.XVI.36) which in translation is as follows: The meaning which is made up only of many mutually compatible objects combining with one another, is called Combination (yukti). Cf. SD. 501.

\(^3\) Cf. SD. 471.

\(^4\) Cf. SD. 433. Ag.'s text in translation is as follows: Explanation (airukta) is two kinds: factual and non-factual. [Of these] the factual [explanation] is that which is well-known (lit. accomplished before), and the non-factual is that which has not been so (lit. not accomplished):
17. When name of great persons are mentioned with a view to accomplish the object aimed at, it is [an instance of] Persuasion (siddhi, lit. success)².

Distinction

18. When after mentioning many well-known great objects something is said distinguishing a thing from them, it is [an instance of] Distinction (vīśeṣaṇa)¹.

Accusation of Virtues

19. When virtues are mentioned with sweet words of harsh import¹ which carry the contrary implication, it is [an instance of] Accusation of Virtues (guṇāṭīpāta, lit. opposition of virtue)².

Excellence

20. When after enumerating the qualities available in common men, one mentions some special qualities, it is [an instance of] Excellence (atiśaya)¹.

Inference from Similitude

21. When an object directly perceived is inferred from a metaphor or simile applied in an identical sense, it is [an instance of]...
of] Inference from Similitude (tulya-tarka, lit. reasoning from the comparables).  

Multiplex Predication

22. When a number of words are used along with a number of other words to form different groups for the same purpose, it becomes [an instance of] Multiplex Predication (padoccaya).

Description

23. When any object or incident directly seen or not, is described in harmony with locality, time or from related to it, it becomes [an instance of] Description (diṣṭa).

Pointed Utterance

24. When one says something of his own on the basis of Śāstras and thereby pleases the learned, it is a Pointed Utterance (upadiṣṭa, lit. utterance).

Deliberation

25. That which establishes something not directly perceived and is in harmony with the meaning expressed earlier.

\[1\] Cf. SD. 442. Ag. reads this as a variant of the definition of Exhortation (B.XVI.19) which in translation is as follows: To say something very pointedly through suggesting one’s own idea by means of likening it to others’ actions, is called Exhortation (ākraṇa). Cf. SD. 472.

22 (C.22; B.p.356, XVI.22). \[1\] Cf. SD. 443. Ag.’s reading in translation is as follows: When anything is described as possessing different aspects by means of many words of similar import, it is [an instance of] Multiplex Predication (padoccaya) which puts together many objects.

23 (C.23; B.p. 356, XVI.23). \[1\] BC. diṣṭa for diṣṭa Cf. SD. 448. Ag. reads this as a variant of sūrijpya (B.XVI.15) which is different from XVI.35 and is as follows:

\[2\] Cf. SD. 449; Ag. reads this as a variant of Argumentation (upapatti; B.XVI.35). The definition in translation is as follows: When faults discovered are explained away as being otherwise it is called Argumentation (upapatti) in connexion with drama. Cf. SD. 482.

25 (C.25; B.p. 357, XVI.25). \[1\] C. pūrvedēśā for pūrvidāya; B. anekopādi for anekāpoha. Cf. SD. 447. Ag.’s reading of the definition in
includes much elimination of errors (apōha), is called Deliberation (vicāra).

**Inversion**

26. When due to seeing [something] an alteration of Deliberation, takes place on account of a doubt, it is called Inversion (viparyayā).\(^1\)

**Slip of Tongue**

27. Manifold deviation of proud and similar other persons from the intended words to something else is called Slip of Tongue (bhramā, lit. lapse).\(^1\)

**Mediation**

28. [Words] which please the two persons with mutually opposed resolution and [are aimed at] accomplishing some object, constitute Mediation (anunaya, lit imploring).\(^1\)

**Series of Offers**

29. When for the purpose of accomplishing an object one (lit. learned men) suggests to a person his many needs [which may be fulfilled], it is [an instance of] Series of Offers (mālā, lit. garland).\(^1\)

translation as follows: Deliberation (vicāra) is the critical examination of many things (under B.XVI.33).

26 (C.26; B.p. 357, XVI.26). \(^1\) B. diṣṭopadiṣṭayoh for diṣṭopayogataḥ Cf. SD. 456. Ag. reads this as a variant of the def. of Wrong Perception (mithyādhyāvasiṣya B.XVI,16) which in translation is as follows: When in place of a non-existent object one takes for certain something similar to it, it becomes an instance of] Wrong Perception (mithyādhyāvasiṣya).

27 (C.27; B.p.358, XVI.27). \(^1\) Imeud diṣṭuddhibhir to diṣṭudinām Cf. diṣṭudinām bharad bhramā śuṣcayād anyatarad vacah. SD. 455. Ag. reads this as a variant of the def. of Witty Compliment (priyavacana) which in trans. is as follows: That which is apparently liable to provoke anger but brings joy in the end and includes a blessing, is called Witty Compliment (priyavacana = priokti) B.XVI.29.

28 (C.28; B.p.358, XVI.28). \(^1\) Cf. SD. 458 Ag. reads this as a variant of the def. of Subservience (anuvṛtti) which in trans. is as follows: To follow with a purpose another person as a matter of courtesy, love or favour, is called Subservience (anuvṛtti) B.XVI.34. Ag. reads this differently. Cf. SD. 494.

29 (C.29; B.p.359, XVI.39). \(^1\) Cf. SD. 459.
Clever Manners

30. When one attends another person with a happy and pleased face, [sweet] speech and [agreeable] movements, it [is an instance of] Clever Manners (dākṣīṇya).¹

Censure

31. If any one mentions [someone’s faults and explain them as merits, or decries his merits and calls them faults, it becomes [an instance of] Censure (garhaṇa)².

Presumption

32. When from a sweetly-worded mention of something, some other object is to be understood, it is [an instance of] Presumption (athāyattī).³

Celebrity

33. That which is expressed with excellent words mentioning many well-known exploits, gives rise to Celebrity (prasadilhi)⁴.

Interrogation

34. When by courteous (lit. proceeding from courtesy)¹ words one questions oneself or another [imaginary person] it is [an instance of] Interrogation (pracchā).

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¹ Cf. SD. 457. Ag. reads this as a variant of the def. of Clever Request (yācā) which in translation is as follows: Words which are apparently liable to provoke anger, but bring joy in the end and turn favourable are called Clever Request (yācā). See B. XVI. 22 Cf. SD. 496.

² Cf. SD. 461. Ag. reads this as a variant of the def. of Deceit (kāpaṭasamghāta) (B.XVI.30) which in translation is as follows: Application of some stratagem for the deception or defeat of others, is called Deceit (kāpaṭa). When two or three (stratagems) are applied together it becomes a Multiple Deceit (kāpaṭa-samghāta) Cf. SD. 473.

³ Cf. SD. 460. Ag. reads as a variant of the def. of Embellishment (kārya, B.XVI.37) which in translation is as follows: When defects of an object are explained as merits or merits are derived from the defects it is [an instance of ] Embellishment (kārya).

⁴ Cf. SD. 463. Ag. reads this as a variant of the def. of Submission (anumiti, B.XVI.38) which in translation is as follows: Sweet words which are uttered, to please one after forgiving one’s singular offence due to anger, is called submission (anumiti). See also under B.XVI. 21.

⁵ Emend ākārod (ākārod C) to ācārod
Identity

35. When from seeing or hearing something [suddenly] one is confused by its suspected identity [with another it is an instance of] Identity (sārūpya)¹.

Indirect Expression of Desire

36. Expressing one's secret desire of the heart² by a pretence of referring to somebody else's condition, is called Indirect Expression of Desire (maṇavartha, lit. object of the mind).

Wit

37. Words which are addressed in a [clever] manner by expert disputants and which relate to accomplishment of similar objects³, constitute Wit (leśṭhi).²

Concealment

38. When being faultless one declares to be taking upon oneself various faults of another, it [is an instance of] Concealment (saṃkṣepa, lit. taking away)¹

Cf. abhyarthanaṁparair vākyair, SD. 462. Ag. (B.XVI.24) reads this identically.

35 (C.35; B.p.361, XVI.35). ¹ Cf. SD. 464. Ag. reads this as a variant of the def. of Wounded Self-respect (abhimāna, B.XVI.8) which in translation is as follows: When one is not pacified even when one is consoled by means of many words and acts, it is [an instance of] Wounded Self-respect (abhimāna). Cf. SD. 493.

36 (C.36; B.p. 362, XVI.36). ¹ Cf. SD. 468. C. hṛdayārthasya for hṛdayasthasya Ag. reads this in substantially identical manner (B.XVI.20).

37 (C.37; B.363, XVI.37). ¹ C. sadyārthā-viniścapanah for dhinispattyā, Cf. SD. 467, Ag. reads this as a variant of the def. of Obstruction (pratideśha B.XVI.23) which in translation is as follows: When one sets out to do something contrary to another's desire and is opposed by clever persons (lit. those who know the business) it is called Obstruction (pratideśha).

38 (C.38; B.p.363, XVI.38). ¹ Emend tu kṣobha to saṃkṣepa. C. tu doṣa) Cf. SD. 466, saṃkṣepa yat tu saṃkṣepād utmānāyathe pravṛtiyate. Ag. reads this as a variant of the def. of paridevam (parāvīdanam of Bhoja, pariviḍa of Śāradātānaya, parivedana of Sarveśavara) See B.XVI.39 foot note (๑). The meaning of its def. is pot clear.
Enumeration of Merits

39. When merits of men who excel others in qualities in this world, are ascribed to one single person it [is and instance of] Enumeration of Merits (guna-kirtana)².

Semi-uttered Expression

40. When from the mere commencement of a subject the rest of it is comprehended without being actually expressed in words¹ it [is an instance of] Semi-uttered Expression (unukta-siddhi, lit. unuttered achievement)².

Compliment

41. When words are uttered in a pleasant mood to honour an honourable person and to express joy [for his acts] it [is an instance of] Compliment (priyokti, lit. pleasing utterance)⁴.

42. These thirtysix characteristic marks of a dramatic (lit. poetical) composition conducing to the object in view (i.e. writing plays) will beautify a play (lit. composition)¹ and [hence they] should be properly used according to the Sentiment² [introduced in it].

Four figures of speech

43. Four figures of speech available in drama¹ are: Simile (upanā), Metaphor (rupaka), Condensed Expression (vipaka, lit. lamp) and Yamaka.

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39 (C.39; B.p.363, XVI.39). ¹ Cf. SD.A67. Ag. reads this def. in translation as follows: When a proclamation of various qualities of a person takes place, but his faults are not given out, it is [called an instance of] Enumeration of Merits (guna-kirtana). See B. XVI. 9.

40 (C.40; B.pp. 363-64, XVI.40). ¹ C. vijayāsa for vinānukta. Cf. SD. 469. Ag. reads this as a variant of the def. paridevama etc. (see 38 note above).

41 (C.41; B.p.364, XVI.41). ¹ Cf. SD. 470. Ag. reads this differently, see above 27 note 1.

42 (C.42; B.p.364, XVI.42).
¹ C. kavyasam sodāharaśāni for prabandhaśobhākāraśāni, C. balinu-rūpam (rasinurūpam), C. for yatārasāni.

43 (C.48; B.XVI.40). ¹ B. reads the second hemistich as kāvyasy etc. khyalamkārāvatvāraṇāt parikśītiḥ.
Simile

44. When in a poetical composition anything is compared on the basis of some similarity it is [an instance of] Simile (upamā). It relates to quality and form.

Number of objects compared

45-49. This comparison may be of one with one or many, or of many with one, or of many with many. (Examples of these are as follows): your face is like the moon (one compared with one); stars shine like the moon (many compared with one), having an eye like that of a hawk, a peacock and a vulture (one compared with many); and elephants are like clouds (many compared with many).

Five kinds of simile

50. Simile is of five kinds, viz. [that of] praise (prāşamsā), [that of] censure (nimulā), [that of] conceit (kalpitā), [that of] uniqueness (sastrā, lit. similar looking) and [that of] partial likeness (kincit sastrā).

Simile of praise

51. The king was pleased to see that large-eyed lady just as the sages are pleased to see the success incarnate after it has been achieved with austerity.

Simile of censure

52. The woman clung to that rough-looking person devoid of all good qualities just as a creeper clings round a thorny tree which has been [partially] burnt by the forest-fire.

Simile of conceit

53. The Elephants exuding ichor and moving slowly with gracefulness look like mobile mountains.

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44 (C.44; B.XVI.41).
45-49 (C.45-49; B.XVI.42-45). ekasyānekaśīṣayā should be emended to anekasy ekaviśayā (47b).
2 tulyukṣa (ms. na in B.) for tulyūrtha (B. C.).
50 (C.50; B.XVI.46).
51 (C.51; B.XVI.47).
52 (C.52; B.XVI.48). Read kanyākinaṁ for kaññhagataṁ, C.
53 (C.53; B.XVI.49).
Simile of uniqueness

54. What you have done today to satisfy someone else’s desire, is comparable only to your [other] superhuman\(^1\) deeds.

Simile of partial likeness

55. Here is come my lady friend whose face is like the full moon, eyes are like the petals of a blue lotus and the gait is like that of an elephant in rut.

56. These briefly are the varieties of similes. Those not described here are to be gathered from [different] poetical works and from the popular speech (lit. the people).

Condensed Expression

57. When words agreeing with different [sets of] words are combined into one sentence by way of illuminating them together it is [an instance of] Condensed Expression (dīpaka, lit. light)\(^1\).

Example:

58. In that region (lit. there) fulness (lit. want of emptiness) was always effected\(^1\) by swans in the lakes, by flowers in the trees, intoxicated bees in the lotuses and by friendly groups [of men and women] in the parks and the gardens.

Metaphor

59. An image of slight likeness which is conceived due to indecision [from objects] characterised by similar limbs, is called Metaphor (vīṭaka)\(^4\).

Example:

60. The pool of water and women, with their lotus-faces, Kumuda-smiles, beautiful and open Nilotpala-eyes and swans cackling around, seem to be talking to one another.

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54 (C.54; B.XVI.50). \(^1\) Read atimūnusa for iti mūnusa. B.
55 (C.55; B.XVI.51).
56 (C.56; B.XVI.52).
57 (C.60; B.XVI.53). \(^1\) B. gives an additional def. (XVI.54).
58 (C.61; B.XVI.55). \(^1\) The plain meaning is that the lakes were full of swans, the trees full of flowers, lotuses full of bees, and the parks and gardens full of friendly groups of people.
59 (C.58; B.XVI.56). \(^1\) (B.XVI.57) and (C.57) give a second def. which does not appear in all mss.
60 (C.59; B.XVI.58).
Yamaka

61. Repetition of words at the beginning of the feet and the other places constitute Yamaka (lit. twin). Listen to their characteristics which I am going to tell [you].

Ten kinds of Yamaka

62-64. Yamakas are of the ten kinds: Pādānta Yamaka, Kañci Yamaka, Samudga Yamaka, Vikrānta Yamaka, Cakravāla Yamaka, and Sandaśa Yamaka, Pāḍādi Yamaka, Āmṛedita Yamaka, Catur-ryavasita Yamaka and Mālā Yamaka.

Pādānta Yamaka

65. When similar syllables occur at the end of all the four feet they constitute Pādānta Yamaka.

Example:

66. dīna-ksayāt saṁhṛta-raśmi-mañḍalam
    diviva lagnam taṇaniya-mañḍalam
    vibhāti tāmraṁ divi sūrya-mañḍalam
    yathā tarunyāḥ stana-bhūra-mañḍalam

At the decline of the day, the reddish (lit. copper-coloured) orb of the sun shorn of its cluster of rays, shining like a golden disc in the heavens, looks like a big round breast of a maiden.

Kañci Yamaka

67. Two similar words occurring at the beginning and at the end of each foot constitute Kañci Yamaka.

61 (C.62; B.XVI.59). ¹ For an old definition of Yamaka see Bhāmaha, II. 17.

62-64 (C.63-65; B.XVI.60-62). ¹ Bhāmaha mentions a fivefold division of Yamaka See II. 9. He seems to have known the tenfold division of the NŚ, and is of opinion that his fivefold division includes at least Sandaśa and Samudga Yamakas. See II. 10.

65 (C.66; B.XVI.63).

66 (C.67; B.XVI.64). ¹ B. gives an additional def. (B.XVI.65).

67 (C.68; B.XVI.66).
Example:

68. yāmāyāmāś candravatīnām dravatīnām
    vyaktāvyaktā sara-janīnām rajanīnām ।
    phulle phulle sa-bhramare vābhramare vā
    rāma'rāma vismayate ca smayate ca।

The length of hours (yāma) of the moon-lit nights, passing swiftly in the company of young women are scarcely perceived.

Flowers having blown whether with or without bees, the fair lady looks at them admiringly, and the park smiles [with their beauty].

Samudga Yamaka

69. When the same hemistich by its repetition completes the verse it is [an instance of] Samudga Yamaka.

Example:

70. ketaki-kusuma-pāḍura-dantaḥ
    sobhate pravara-kānana-hasti ।
    ketaki-kusuma-pāḍura-dantaḥ
    sobhate pravara-kānana-hasti ॥

The very big wild elephant with its tusks as pale-white as Ketaki flowers, looks beautiful; and the elephant-like large forest looks beautiful with Ketaki flowers as its pale-white tusks.

Vikrānta Yamaka

71. When two alternate feet are similar, it is [an instance of] Vikrānta Yamaka.

72. sa pūrvaṁ vārapo bhūtvā dviśṛṣṭa īva parvataḥ ।
    abhavad danta-vāikalyāḍ-viśṛṣṭa īva parvataḥ ॥

Formerly being an elephant comparable to a two-peaked mountain, [now] its two tusks being broken it has become like a mountain without any peak.

68 (C.69; B.XVI.67).

69 (C.70; B.XVI.68). 1 Read yāmapyāmap for yāman yāman (B) and māpayāmap (C). This Yamaka occurs in Bhāmaha, II. 10, and Daśādī, III.53-54.

70 (C.71; B.XVI.69).

71 (C.72; B.XVI.70). 72 (C.73; B.XVI.71).
Cakravāla Yāmaka

73. When the word at the end of a foot is similar to the word at the beginning of the next foot it is [an instance of] Cakravāla Yāmaka¹.

Example:

74. śaras¹ tathā satrubhir āhata hatā
     hatāś ca bhuyas tv anupuṇākhagaiḥ khagaiḥ 1
     khagaiḥ ca sarvair yudhi sañcitāś citāś
citādhīrūdhā niḥatās talaś talaś. 2

Thus they were killed after being struck by arrows of the enemies as well as by birds of prey flying closely behind such missiles; the battle-field was swamped with such birds by which dead bodies placed on the funeral pyre were being pounced upon with their [sharp] talons.²

Sandāṣṭa Yāmaka

75. When the two words at the beginning of a foot are similar, it is [an instance of] Sandāṣṭa Yāmaka.¹

Example:

76. paśya paśya me ramaṇasyā guṇān
     yena yena vaśagāṁ karoti mām 1
     yena yena hi mamaiti darśanaṁ
tenā tena vaśagāṁ karoti mām 2

Look at the qualities of my lover, by which he makes me bow to him, and he charms me by those qualities with which he comes to my view.

Pādādi Yāmaka

77. When the same word occurs at the beginning of each foot, it is [an instance of] Pādādi Yāmaka.

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73 (C.73; B.XVI.72). ¹ B. has an additional definition (B.XVI.73) of of Cakravāla Yāmaka.

74 (C.73; B.XVI.74). ¹ Emend śarīas to sarāis.

75 (C.76; B.XVI.75). ¹ This term occurs in Bhāṣā, II.10, and Dayān, III.51-52. But the latter’s def. is different.

76 (C.77; B.XVI.76).

77 (C.77; B.XVI.77).
Example:
78. viśṇuḥ srjati bhūtāni viśṇuḥ saṃpharate prajāḥ
   viśṇuḥ prasūte traślokṣya viśṇuḥ lokādhi-daivaṭaṁ

Viśṇu creates all living beings; Viśṇu destroys all creatures; Viśṇu creates (lit. gives birth to) the three worlds and Viṣṇu is the over-lord of [all] the worlds.

Āmṛedīta Yamaka

79. When the last words of a foot are reduplicated, it becomes [an instance of] Āmṛedīta Yamaka.

Example:
80. viṃrbhitaṁ niḥśvasaṁ mulaṁ mulaḥ
   kathāṁ vidihaṁ-svaraṁ pade pade
   yathā ca te dhyānam idam punah punah
   dhruvaṁ gataṁ tām1 rajanī vinā vinā

[You had] deep repeated sighs, [you] remembered [her] as you uttered her name frequently and thus as [you were] in constant meditation [of her] your [sad] night passed without her.2

Catur-vyayavasī Yamaka

81. When all the feet consist of similar syllables it is [an instance of] Catur-vyayavasī Yamaka.

Example:
82. vāraṇānām ayam eva kalo vāraṇānām ayam eva kālaṁ
   vāraṇānām ayam eva kalo vā raṇānām ayam eva kālaṁ

This is the time of the Vāraṇa [flower]; this is the season when the elephants (vāraṇu) are free from disease. This is the time [for] the enemies to come; or this is the time for [going to] battle.

Mālā Yamaka

83. When one consonant with different vowels occurs in various words it is [an instance of] Mālā Yamaka.

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78 (C.78; B.XVI.78).
79 (C.79; B.XVI.79).
80 (C.80; B.XVI.80). 1 Emend te to tēn̄.
     * The trans. is not very literal.
81 (C.81; B.XVI.81).
82 (C.82; B.XVI.82).
83 (C.83; B.XVI.83).
Example:

84. halī bali māli sūli khelī lali jalt
balo banca-λolákso mušali tv abhirakṣatu

Let the strong Balarāma, the garlanded Balarāma, who
holds a a spike, is sportive, faltering [in gait] and is full of
Sentiment, and Balarāma who is high in strength and who
has his eyes rolling and who holds a club, protect you.

85. asau hi rāmā rati-vigraha-priyā
rāhā-pragālīhā ramanaṁ raho-gataṁ
ratena rātrau ramayet parena vā
no cead udesyaty aruṇah puro ripuḥ

This beautiful woman who is fond of love's fight and is
unashamed in it, will secretly please her lover at night with the
best embrace, till the sun will rise in the east as her enemy.

86. sa puṣkarākṣah kṣatajokṣitākṣah
kṣarat kṣatebhyaḥ kṣatajaṁ durikṣam
kṣatair gavākṣair iva sampṛtāṅgaḥ
sākṣat sahasrākṣa ivāvabhāti

The lotus-eyed one having his eyes bathed in blood, letting
fall from his wounds awful blood and [having his body] covered
with window-like wounds looked like the thousand-eyed god
(Indra) in person.

87. A play (lit poetical work) should be composed by
[introducing] these [characteristic] marks after considering their
objects and functions. I shall speak hereafter about faults (dosa)
in such works.

Ten faults

88. Faults in a play (lit. poetical work) may be of ten kinds
such as, Circumlocution (yādhartha), Superfluous Expression
(arthaṁtara), Want of Significance (arthaṁna), Defective Signi-
ficance (bhinnārtha), Tautology (ekārtha), Want of Synthesis

84 (C.84; B.XVI.84).
85 (C.85; B.XVI.85).
86 (C.86; B.XVI.86).
87 (C.87; B.XVI.87).
88 (C.88; B.XVI.88).
Logical Defect (uttāpyata), Metrical Defect (visama), Hiatus (visandhi) and Slang (abdayantā). 

Circumlocution

89. Mentioning [anything] by means of a [manufactured] synonym, is to cause Circumlocution (guḍhārtha, lit. hidden meaning).

Superfluous Expression

When anything not to be mentioned is described it is [a case of] Superfluous Expression (arthaśāta). 

Want of Significance

90. An expression which is irrelevant or which remains incomplete is [an instance of] Want of Significance (arthaśakta).

Defective Significance

Defective Significance (bhinnārtha, lit. broken meaning) includes an expression which is not refined, or is worthy of a rustic.

91. When the intended sense is changed into another sense it is also called Defective Significance.

Tautology

92. Tautology (ekārtha), means [indiscriminating] use of [many] words for a single purpose.

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1 For a discussion of the faults in Nā, see S. K. De, Skt. Poetics, II, pp. 19.

89 (C.89; B.XVI.89). 1 An example of such a synonym is Ekādhika-nava-vimuna for Daśaratha, Cf. Bhāma (1.37.) seems to be using guḍhāśab ṛddhihāma in an identical sense. See 1. 45-46. S. K. De translates this term as “use of difficult expressions” (loc cit).

2 An example of such an expression is विज्ञानोपसंद विज्ञान स तनुस मुख।

“The beautiful lady’s look injects (lit. spreads) indeed love as well as anxiety and insensibility. Here “anxiety and insensibility” are superfluous, for love includes these two states of the mind (Ag.).

90 (C.90; B.XVI.90). 1 An example of such an expression is समारता (राक्रिया) अवयवं मनो इ सुभाव गृहमुदगिनि. To say that a मुगल्य heroin can be samara-catura (expert in love) as well, is incoherent. (Ag.).

2 The example of sūvāsena is स नृत्यका भवनवासन भवनवयं धरण,.

3 For mahātma bhūgyavāvāt may be construed as mahātma abhūgya-

वावात and thereby its meaning may remain incomplete or undecided with out a reference to the context. 91 (C.91; B.XVI.91).

92 (C.92; B.XVI.92). 1 An example of Tautology (ekārtha) is kundendu-hāra-hara-hosa-sitam. White like a Kunda flower, the moon
Want of Synthesis

[When a sentence is] completed within [each] foot [of a verse] it [is an instance of] Want of Synthesis (abhiplutartha).²

Logical Defect

93. Anything devoid of reasoning is an example of Logical Defect (nyāgād-apeta).¹

Metrical Defect

Lapse in the metrical structure is called Metrical Defect (viśama, lit. unevenness).

Hiatus

94. When words [which should combine in Sandhi] are kept separate it is [an instance of] Hiatus (visandhi).

Slang

When a sound or accent is dropped it is an instance of slang (sabdācayata, lit. lapse in a word).¹

Guṇas

95. These are the faults of a poetical work properly described by me. Guṇas (merit) are their negation and are characterised by sweetness and depth of meaning.¹

The ten Guṇas

96. The ten Guṇas are: Synthesis (śleṣa, lit. union), Perspicuity (prasaṅga), Smoothness (samatā), Concentration (samādhi), and the laughter of Śiva. Any one simile would have been enough. Each simile here serves the same purpose and hence Tantology has occurred (Ag.). See Bhāmaha, IV. 12.

² Read samūpyate (ms. na. in B.) for samasyate. An example of this is न रजा गोविन्दजङ्गल; मन, इहॅ उद्भूतिमयम्। सर्वदिना नम्नशी बोलेस सामान्यकारस। Here all the four feet contain four complete sentences which are not connected with one another by sense.

93 (C.93; B.XVI.93). ¹ nyāgād-apeta = dēṣakūla-viruddham etc. (Ag.) ‘defying the limitation of place and time’. Bhāmaha’s dēṣa-sūla-kūla-lokanuyāgamū-virodhistā (IV.28ff) seems to be included in this.

94 (C.94; B.XVI.94). ¹ Such dropping occurred probably due to the Prakritic habit in speech.

95 (C.95; B.XVI.95). ¹ Vāmanama holds the opposite view (gūnavibhāryaysātmīno dosah II. 1.1) and according to him Guṇas are positive entities (kāra-śobhīyāḥ karitra dharmā guṇāḥ, III, 1. 1).

96 (C.96; B.XVI.96). ¹ Bhāmaha, III. 1. 4., and Daṇḍin, IV.41-94.
Sweetness (mādhurya), Grandeur (ojās), Agreeableness (naukumārya, lit. delicacy), Directness of Expression (artha-vyakti, lit. expression of meaning), Exaltedness (udāra, lit. deep) and Loveliness (kānti).

Synthesis

97. Union of words connected through meanings intended is called Synthesis (śleṣa)\(^1\).

Perspicuity

98. Where the unexpressed word or sense is comprehended through a use of easily understood words and sense, it is [an instance of] Perspicuity (prāśaḍa)\(^1\).

Smoothness

99. When a composition does not contain too many un-compounded words, redundant expressions and words difficult to understand it is [an instance of] Smoothness (samatā)\(^1\).

Concentration

100. Possessing some special sense which the men of genius can find out in a composition (lit. here) is called Concentration (samādhi)\(^1\).

have ten Gūnas and name them similarly But their descriptions are different. Cf. De, Skt. Poeties, II. pp.15ff. Nobel, Foundations, pp. 104ff.

97 (C.97; B.XVI.97). \(^1\) Cf. Vāmana, III. I. 11; Dāḍhīn I. 43-44.

BC. give another description (C.98, B.XVI.98) of this Gūna, which in translation is as follows : 1 [composition] which is, imbued with deep logic but from its nature is [very] plain and is very well-knit-together is called Compact (śīṣṭā).

98 (C.99; B.XVI.99). \(^1\) Cf. Vāmana III. I. 6; Dāḍhīn I.45.

99 (C.100; B.XVI. 100). \(^1\) Cf. Vāmana III. I.12; Dāḍhīn I.47-50.

(B.XVI.101) and C. (100) gives an additional description of this Gūna which in translation is as follows : When alamkiras and gūnas match and illuminate one another it is called [an instance of] Smoothness (samatā).

100 (C.p.212 f.n. 1, B.XVI.102). \(^1\) Cf. Vāmana, III. I.13; Dāḍhīn I. 98-94. B.(XVI.103) and C (101) gives an additional description of samādhi, which in translation is as follows : Careful condensation of meanings suggested by and derived from similes, is called Concentration (samādhi).
DICTION OF A PLAY

Sweetness

101. When a sentence heard or uttered many times does not tire or disgust [Anyone], it [is an instance of] Sweetness (mādhurya)\(^1\).

Grandeur

102. When a composition consists of a use of many and varied compound words exalted [in sense] and agreeable [in sound], it is [an instance of] Grandeur (oja)\(^1\).

Agreeableness

103. When a composition consists of words easy to pronounce, euphonically combined, and giving agreeable impression [even when treating some unpleasant topic], it is [an instance of] Agreeableness (sukumārya)\(^1\).

Directness of Expression

104. If any subject (lit. action) relating to the [common] events occurring in the world gets expressed by means of well-known predicates, it becomes [an instance of] Direct Expression (artha-nyakti)\(^1\).

Exaltedness

105. When in a composition superhuman characters are

101 (C.102; B.XVI.104). \(^1\) Cf. Vāmana III. 1. 11-21; Dayādin I. 51-53.

102 (C.p.212, f. n. 2; B.XVI.105). \(^1\) Cf. Vāmana III.1.5; Dayādin I.80-85. B. (XVI.106) and C. (103) gives a second definition of this Guṇa which in translation is as follows: If a [composition otherwise] censured and deficient in quality reflects an exalted sense through its words and is rich in sound and sense it becomes [an instance of] Grandeur (oja). Hemacandra utilised this definition (Ch. IV.)

103 (C.104; B.XVI.107). \(^1\) Cf. Vāmana III. 1. 22; Dayādin calls this sukumārata.

104 (C.p.212, f. n. 3; B.XVI.108). \(^1\) C. suprasiddhadhātunā for suprasiddhābhādhyāna, (B.XVI.109) and C,(105), gives a second definition of this Guṇa, which in translation is as follows: When the meaning of a composition can be grasped by the penetrating mind just after its recital (lit. use) it is [an instance of] Directness of Expression (artha-nyakti). 105 (C.p.212, f. n. 4; B.XVI.101).
described in relation to the Erotic and the Marvellous Sentiments and the various States, it is [an instance of] Exaltedness (udāṭa)\(^1\).

106. That which [in a composition] while describing the sportive movement of [a character] delights the ear and the mind just as the moon [pleases us], is [an instance of] Loveliness (kānti)\(^1\).

Aṣṭākāras, and Guṇas according to Sentiments

107. These are the figures of speech, faults and Guṇas [available in a poetical composition]; I shall now describe their application in connexion with different Sentiments.

Sounds and Figures of Speech according to Sentiments

108. The poetical composition in connexion with the Heroic, the Furious and the Marvellous Sentiments should consist mostly of light syllables and should include similes and metaphors.

109-110. In the Odious and the Pathetic Sentiments it (the composition) should be similar except that it should consist mostly of heavy syllables.

Metres according to Sentiments: in the Heroic and the Furious Sentiments

Whenever any act of boldness is described (lit. occurs) in connexion with the Heroic and the Furious Sentiments, it (the composition) should be in the Āryā metre and should have metaphor and Condensed Expression in it.

In the Erotic Sentiment

In the Erotic Sentiment the composition should be in gentle metres.

\(^1\) Cf. Vāmana, III. 1. 33; Dāyāḍī, I. 76-78. B(XVI. III.) and C(106) give along with this a definition of the Guṇa named udāra. In translation it is as follows: *When the composition includes witty and graceful words having many special senses which are marvellous, it is [an instance of] Exaltedness (udāṭa).*

106 (C,p.212 f. n. 5; B.XVI.112). \(^1\) Cf. Vāmana, III. 1. 25; Dāyāḍī, I. 85-88. C (107), gives an additional definition of this Guṇa, which in translation is as follows; *When a composition gives delight to the ears as well as to the mind on account of its well-pulled-together words, it is [an instance of] Loveliness (kānti).*


109-110 (C.110-111; B.XVI.115-116).
In the Heroic Sentiment

111-112. In the Heroic Sentiment the poetical composition should have gradation [of sounds] and it should be in metres of the Jagati, Atijagati and Śaṅkṛti types. In the description of battles and tumults Utkṛti has been prescribed by the experts.

In the Pathetic Sentiment.

Śakkari and Atidhṛti would be the proper metres in the Pathetic Sentiment...

In the Heroic and the Furious Sentiments

113. The metres prescribed for the Heroic Sentiment may be applied in the Furious Sentiment as well; and as for metres in the rest of the cases (i.e., those not mentioned) they should be made suitable to the meaning intended.

Vowel-length in different Sentiments and States

114. In connexion with the drama the poets should use short, long and prolated (pluta) vowels for representing different Sentiments and States.

115. In the intonation [in Recitation] a vowel consisting of one Mātra is short, of two Mātrās is long and of three Mātrās is prolated (pluta).

Uses of the prolated vowel

116. In remembering anything, in [expressing] indignation¹, in lamenting or in the reading of Brahmins the prolated (pluta) vowels occur.

117. [Syllables concerned in these connexions] will be ‘a’ for remembering, ‘u’ for indignation, ‘hā’ for lamentation and ‘om’ for the reading of Brahmins.

111-112 (C.112-113; B.XVI.117-118).
113 (C.114; B.XVI.119).
114 (C.115; B.XVI.122). ¹ C. kāvyam viṣṇeyam for kāryam kaviḥhir.
115 (C.116; B.XVI.123).
116 (C.117; B.XVI.124). ¹ C. smṛte castrayute for smṛte caṣṭuyite.
117 (C.118; B.XVI.125).
118. Besides these, other syllables in a play (lit. poetical composition) should also be made short, long or prolated (piḷota) according to the Sentiments and States [they are to express].

119. The uneven and uneven metres which have been described before should also be used in composition with agreeable and soft sounds according to the meaning [intended].

120. The playwright should make efforts to use in his composition sweet and agreeable words which can be recited by women. For, furnished with these (i.e. such words) a play will appear very much beautiful just as lotus-lake [will appear] adorned with swans.

121. With harsh words such as ceṣāḍita, delicate dramatic art does not appear beautiful just as a public woman does not appear well by the side of Brahmins who are clad in Hru-skin, and are annointed with ghee and who carry the skin of black antelopes and have the Akṣa-mālā [in their hands].

122. A play abounding in agreeable sounds and senses, containing no obscure and difficult words, intelligible to country-people having a [good] construction, fit to be interpreted with (lit. fit for) dances, developing Sentiments by many [characters] and having suitable Junctures (sandhi) and their [proper] unions, becomes fit for presentation to the spectators.

Here ends chapter XVII of Bharata’s Nāṭyāsāstra
which treats of the Characteristics of a good play in connexion with the Verbal Representation.

118 (C.119; B.XVI.128).
119 (C.120; B.XVI.120). ¹ B. reads 120a as yac chandah pūrvam evoktam visamārdhasam samam. B. sabdais tat kūryam tu rasinugam for kūryās te’arthasāṃugāḥ.
120 (C.121; B.XVI.121). ¹ The word ceṣāḍita occurs in the Avi. (III.18) ascribed to Bhāsa. (See A.D. Pusalker, Bhāsa, Lahore, 1940, p.131).
121 (C.122; B.XVI.127).
122 (C.123; B.XVI.128). ¹ C. budhajanaśukhayogam yuktim.
² B. bahukṣṭarasamārgam for bahurasakṣṭamārgam, C.
CHAPTER EIGHTEEN
RULES ON THE USE OF LANGUAGES

The Prakrit Recitation

1. Thus I have spoken in brief of the Sanskrit Recitation. Now I shall speak of the characteristics of the Prakrit Recitation.

2. The former (lit. this) [when] changed and devoid of the quality of polish, is called the Prakrit Recitation, and it has as its chief feature changes due to different conditions.

Three kinds of the Pkt. Recitation

3. In connexion with the dramatic representation, it (the Pkt. Recitation) is of three kinds, viz, that with the same words [as in Sanskrit] (samāna-ābida), that with corrupt (vibhrāṣṭa) words and that with words of indigenous origin (deśī).

4. A sentence containing words like kamala, amala, reṇu, taraṇga, bolu, sakila and the like are used in the Prakrit composition [in the same manner] as in Sanskrit.

5. Sounds which change their combined form or vowels or sustain loss and that often in the middle of a word are corrupt (vibhrāṣṭa).

1 (C.1; B.XVI.1). 1 For an English translation (with the text and notes) of XVIII.1-24, see M. Ghosh, “Date of the Bharata Nāyakāstra”, JDL, Vol. XXV. (1933). For a French translation (together with the romanised text) of this chapter see L. Nitti-Dolci, Les Grammairiens Prakrits, 1988, pp. 64-76.

2 samāṣṭah (C. divijottamah).

3 (C.3; B.XVII.2). 1 Cf. Nitti-Dolci, p.70.


5 (C.5; B.XVII.5b-6a). 1 Cf. Nitti-Dolci, p.70.

C; yānty apadaṇḍau prayas, B. for gacchanti padanyastā, C.

B. reads one additional couplet after 5.
Vowels and simple consonants

6. Sounds following e and o (i.e., ai and au) and the Anusvāra [in the alphabet] do not occur in Prakrit. And such is the case with sounds between va and sa (i.e., śa and śa) and the final sounds in the ka, ca and ta groups (i.e., ṃa, ṇa, na).¹

7. Ka, ga, ta, da, ya, and va are dropped [in Prakrit] and the meaning is carried by the [remaining] vowels, and kha, gha, tha, dha and bha become ha without giving up the meaning of the word.

8. In Prakrit ra does neither precede nor follow [a consonantal sound] except in cases of bhadrā, vodra, hradā, candra and the like.¹

9. Kha, gha, tha, dha and bha always become ha in words such as mukha, megha, kathā and vaṭhu prabhūta.¹ And as for ka, ga, ta, da, ya² and va, the vowel³ following them always represents them.

10. Sa it should be known, always become cha in words such as satpāda.¹ The final syllable of kīla should be va and the word khalu should become khru.

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⁶(C. 6-8; B.XVII.7). ¹ This together with three following couplets are written not in Skt. but in Prakrit. Hence they seem very much to be an interpolation. The first of these occurs as a quotation (without the author's name) in a late metrical work edited by M.H.D. Velankar (Annals of the Bhandarkar Inst. XIV. 1932-33, pp. 1-38, citation, Nitti-Dolci, p.71).

⁷(C.6-8; BXVIL.8).


⁹(C.6-8; B.XVII.10). ¹ Evidently hard aspirates in case of other words did not change. Ag's. example of such words are khetra, parigha, attha. This speaks of the high antiquity of the Pkt. of the NS.

³ The non-aspirate consonants mentioned here are to be understood as devoid of the inherent vowel 'a'.

³ The word saro (=svarūḥ) here means "vowel" and not "sound". Cf. Nitti-Dolci p.71.

¹⁰(C.9; B.XVII.11). ¹ Ag. is silent about this satpadūdi gaṇa.
11. Ta becomes da in words such as bhata, kuti and tata, and sa and so always become sa, e.g. visa (vista) and samkā (sănka).

12. In words such as itara and the like ta standing not in the beginning of a word becomes an indistinctly pronounced da.1 Da in words such as vādayā and taqāya becomes la.

13. Tha in words such as satha, pātha, pāthi and the like become ḍha, and na becomes ṇa everywhere in pronunciation.1


15. One is to know paruṣa as pharusa, for pa becomes pha [in it], and mrga will be changed to mao while mṛta will also be mao.1

16. An employed in words like ansadha etc. will change to o, and ca in words such as pracaya, acira and acala etc. will change into ya.1

17. Thus [change] the sounds in Prakrit when they are not mutually connected (i.e. they are simple). Now I shall describe the change of conjunct sounds.

Conjunct consonants

18. Śca, pṣa, tsa and thya change into (c)ra, bhya, hya and dhya into (j)ja, sṭa into śha, sṭa into śtha, sma into mha, kṣya and sṇa into ṇha, and kṣa into (k)kha.

11 (C.I.10; B.VII.12).
12 (C.I.11; B.XVII.13). 1 This indistinctly pronounced da is perhaps a spirantised da. Ag, thinks that it is somewhat like a la. (भाषाओ लघुग्रह वचार्योऽनिक लघुग्रह चतुर्वर्तो भाषान्तर चतुर्वर्तो)
13 (C.I.12; B.XVII.14 f.n.). 1 B. reads the first hemistich as follows: वर्तनस्य च नाचे बाह्यवचा नन्द पराग तथा and C. too differently. Dha in vardhana (i.e. in combination with ra) changes into ḍha.
14 (C.I.12b-13a, B.XVII.15).
15 (C.I.13b 14a B.XVII.16). 1 The word maa (maya) from mṛta as well as mrga had its spirantised da reduced to ya-śruti which however was not shown in writing during the early days of this phonetic change (See IHQ. VIII. 1833; suppl. p. 14-15).
16 (C.I.14b-15a; B.XVII.17). 1 This ya-śruti for ca did not probably at once lead to its graphic elimination.
17 (C.I.15b-16a; B.XVII.18). 18 (C.I.16b-18a; B.XVII.19.)
19. Āścarya will be acchariya and niścaya nicchaya, uṣṭha uccūha and pathya, paccha.¹
20. Tukhyam becomes tujjhām, maḥyam mājjhāṃ, vindhya vīmīja, daṣṭa doṭha and hasta hāṭha.
21. Gṛīma becomes gimha, ṭalāṇa sanja, usṣa upha; jaka jalkha, paryoṅka pallāṃka.
22. There is metathesis in the group hma occurring in words such as brahma etc., and in hṛhaspiti [the group spa] becomes pha, yatī becomes jannī, bhīma bhīmha.
23. Ka and similar other letters (sound) while on the top of another letter (sound) will have to be disjointed in their pronunciation¹.
24. Thus are to be learnt the pronunciation of Prakrit and Sanskrit. I shall discuss hereafter the classification of regional languages (desī-bhāṣā).
25. The [languages] to be used in drama are of four types in which Recitation should be either of the refined (samśkrita) or of the vulgar (prākrita) kind.

Four types of languages

26. The Super-human Language (nīta-bhāṣā), the Noble Language (ārya-bhāṣā)¹ the Common Language (jāti-bhāṣā) and the Language of Other Animals (yonyantari bhāṣā)² are the [four] languages occurring in plays.

¹ B. reads one additional hemistich between 19a and 19b.
² C. reads jātyantari and yonyantari.
The Superhuman and the Noble Languages

27. The Superhuman Language is for the gods, and the Noble language for the kings. These have the quality of refinement (samskāra) and are current over the seven great divisions (dvīpa) of the world.

The Common Language

28. The Common Language prescribed for use [on the stage] has various forms. It contains [many] words of Barbarian (mleccha) origin and is spoken in Bhārata-varṣa [only].

The Animal Language

29. The Language of Other Animals have their origin in animals domestic or wild and in birds of various species, and it follows the Conventional Parctice (nāṭya-dharmi).

Two kinds of Recitation

30. The Recitation in the Common language which relates to the four castes, is of two kinds, viz, vulgar (prākya) and refined (samskṛta).

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27 (C.26b-27a; B.XVII.28b-29a). 1 The atibhāṣā and āryabhāṣā are possibly the dialects of the pure Indo-Aryan speech. It should be noted that "samskṛta" (Sanskrit) as the name of a language is absent here. Bhoja takes ati-, ārya- and jatī-bhāṣas respectively as ērauta (Vedic), ārya (Puranic) and laukika (literary) speeches. See Śr Pr, pp191ff.

2 Read samskāraguṇa for samskāra-pāhya (the ms. bha in B).

3 Read saaptadvāpa-pratiṣṭhita for samyāmyāya pratiṣṭhita (the ms. bha in B).

28 (C.26b-27a; B.XVII.29b-30a). 1 Read vividha-jātibhāṣā ; vividha (ca, da in B.) for devidha.

4 The common speech or the speech of the commoners is distinguished here from that of the priests and the nobility by describing it as containing words of Barbarian (mleccha) origin. These words seem to have been none other than vocables of the Dravidian and Austro-Vedic languages. They entered Indo-Aryan pretty early in its history. See S. K. Chatterji, Origin and Development of the Bengali Language, Calcutta, 1926 pp. 48,178.

29 (C.27b-29a; B.XVII.30b-31a). 1 Neither the NŚ. nor "any extant drama gives us any specimen of the conventional language of lower animals, which is to be used in the stage.

30 (C.28b-29a; B.XVII.31b-32a).
Occasion for Skt. Recitation

31. In case of the self-controlled (āhīra) Heroes of the vehement (uddhata), the light-hearted (lakīta), the exalted (udātta), and the calm (pratāpta) types, the Recitation should be in Sanskrit.

Occasion for Pkt. Recitation

32. Heroes of all these classes are to use Prakrit when the occasion demands that. ¹

33. In case of even a superior preson intoxicated with the kingship (or wealth) or overwhelmed with poverty no Sanskrit should be used. ²

34. To persons in disguise¹, Jain monks², ascetics³, religious mendicants⁴ and jugglers should be assigned the Prakrit Recitation.

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¹ C. 29b-30a; B.XVII.32b-33a.
² C.30b-31a; B.XVII.36b-34a. ¹ As Arjuna disguised as Bhānanā. ³ (C.31b-32a; B.XVII.34b-35a). ¹ We follow C. text.
² No extant drama seems to furnish any illustration of this rule. B. reads one additional hemistic before this.

34 (C.32b-33a; B.XVII.36). ¹ vyājālāda-pravāṣṭiṇām—persons in disguise of different kinds of professional and religious mendicants etc. See Kauṭilya’s Arthasastra. An example of this is Indra in the guise of a Brahmin speaking Pkt. in Kāraṇa, ascribed to Bhāṣa. Nitti-Dolci takes this expression as an adjective of śramanāṇām etc. But it need not be construed like this. This part of the rule seems to relate to Skt. speaking characters assuming disguise. Virāḍagupta (Mudrā II.) assuming the guise of a snake-charmer, is an example of such characters. And so are Yaugandharayaṇa and Ramaṇvān in the Pratijñānā (III) ascribed to Bhāṣa.

² Śramanā (Pkt. samāya). The word is to be taken to mean here a Jain monk. Cf. Jādi vattham avanemi samanagā homi, Avi. (V.) ascribed to Bhāṣa; śramana was sometimes used also in connexion with the Buddhists. See below 36.

³ tapasvin.—It appears that the author of the NŚ. meant by this term ascetics in general. Though we find Brahmin ascetics in ancient literature, the institution of asceticism was most probably of non-Aryan origin. This seems to be justification of assigning Prakritic Recitation to all the ascetics irrespective of their sectarian affiliation.

⁴ bhikṣu.—religious mendicant in general. It should not be restricted to Buddhists alone. The alternative name of the Bhrama-sātra is the Bhikṣu-sātra.
35. Similarly Prakrit should be assigned to children, persons possessed of spirits of lower order, women in feminine character persons of low birth, lunatics and phallus-worshippers.

Exception to the rule for Pkt. Recitation

36. But to itinerent recluses, sages, Buddhists; pure Śrotriyas and others who have received instruction [in the Vedas] and wear costumes suitable to their position (liṅgasthā) should be assigned Sanskritic Recitation.

35 (C.33b-34a; B.XVII.37 f.n. 9). B.’s reading in translation is as follows: Similarly Pkt. should be assigned to Śaiva teachers, lunatics, children, persons possessed of spirits of lower order, women, persons of low birth and hermaphrodites (B.XVII.37).

9 In a queen’s role a woman may sometimes speak Skt. See 38-39 below. The parivārikā in the Mālavī speaks Skt.

9 salīṅga.—This possibly means the member of a sect which like the Liṅgāyets wears a phallus suspended from their neck.

36 (C.34b-35a; B.XVII.38). parivāj—a person of the fourth āśrama. A recluse belonging to the Vedic community.

4 muni.—This word, probably of non-Indo-Aryan origin meant in all likelihood “wise man.” See NŚ. I. 23 note 1. In the ancient world, wisdom was usually associated with religious and spiritual elevation. This might have been the reason why the word was applied to persons like Vasiṣṭha and Nārada.

9 śākyā.—a follower of the Buddha. There is nothing very astonishing in Skt. being assigned to Buddhist monks. Buddhist teachers like Aśvaghōsa, Nāgārjuna, Āryadeva, Vasubandhu were almost all great Sanskritists, and the Mahāyāna literature was written in Sanskrit of corrupt as well as of pure variety. This might have been the general linguistic condition before the schism arose among the Buddhists. In Aśvaghōsa’s Śāriputra-parakaraṇa Buddha and his disciples speak Sanskrit (Keith, Skt. Drama p.82). Aśvaghōsa assigns Skt. to a āramaṇa, as well (loc. cit.). This āramaṇa was possibly a Buddhist; see 34 f.n.

4 cokṣa (caikṣa, C.) śrotṛiyeṣu—for the pure śrotṛiya or a learned Brahman. The adjective “pure” (cokṣa) used with śrotṛiya is possibly to separate him from an apostate who might have entered Jain or any other heterodox fold and was at liberty to use Pkt.

5 śāṅkha liṅgasthāḥ—religious mendicants who have received instruction (in Vedas).
37. Sanskrit Recitation is to be assigned to queens, courtesans\(^1\), female artistes to suit special times and situations in which they may speak.

38-39. As matters relating to peace and war, the auspicious and inauspicious movements of planets and stars and cries of birds concern the well-being or distress of the king these are to be known by the queen, and for this reason she is to be assigned Sanskrit Recitation in connexion with these (lit. in that time)\(^1\).

40. For the pleasure of all kinds of people, and in connexion with the practice of arts, the courtesans are to be assigned Sanskrit Recitation which can be easily managed.

41. For learning the practice of arts and for amusing the king the female artiste has been prescribed to use Sanskrit in dramatic works\(^1\).

42. The pure speech of the Apsarasas\(^1\) is that which has been sanctioned by the tradition (i.e. Sanskrit), because of their association with the gods; the popular usage conforms to this [rule].

43. One may however at one’s pleasure assign Prakritic Recitation to Apsarasas [while they move] on the earth. [But to the Apsarasas in the role of] wife of a mortal also [the same] should be assigned when an occasion (lit. reasons and need) will occur\(^5\).

44. In the production of a play their [native] language should not be assigned to tribes such as, Barbaras, Kirātas, Andhras and Dramidas\(^1\).

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\(^{1}\) An example of this is Vasantisena speaking Skt. (Mṛcch. IV.).

\(^{2}\) This rule cannot possibly be illustrated by any extant drama.

\(^{3}\) There is possibly no example of this in any extant drama.

\(^{4}\) No play with an Apsaras speaking Skt. is available. All the Apsarasas in Vikram, speak Pkt.

\(^{5}\) Read mārusīṃham (ca in B) for mārusīṇām. Urvasī is an example of an Apsaras who became the wife of a mortal. (Vikram).

\(^{6}\) See No. XXIII. 99 notes.
45. To pure tribes of these names, should be assigned dialects current in Śaurasena.

46. The producer of plays may however at their option use local dialects; for plays may be written in different regions [for local production].

Seven major dialects

47. The Seven [major] dialects (bhāṣā) are as follows: Māgadhī, Āvantī [Āvantijā], Prācyā, Śauraseni (Śūraseni), Ardhamāgadhī, Bāhlika, Dakṣinātyāः.

48. In the dramatic composition there are, besides, many less important dialects (vibhāṣā)¹ such as the speeches of the Śakāra, Ābhiras, Caṇḍalas, Śabaras, Dramiḍas², Oḍras³ and the lowly speech of the foresters.

Uses of major dialects

49. [Of these] Māgadhī is assigned to guards (lit. inmates) of the royal harem¹, and Ardhamāgadhī to menials, princes and leaders' of merchants' guilds².

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45 (C.43b-44a; B.XVII.47). 46 (C.44b-45a; B.XVII.48).
47 (C.45b-46a; B.XVII.49). ¹ Māgadhī, Śauraseni and Ardhamāgadhī are well-known. But any old and authentic description of Āvantī, Prācyā, Bāhlika and Dakṣinātyā Pkt. seems to be non-existent. According to Prthvīḍhara a very late authority, Mṛcch. contains the specimens of Āvantī and Prācyā only. It is to be noted that the present list does not include Mahāraṣṭrī. See M. Ghosh. "Mahāraṣṭrī a late phase of Śauraseni", JDL.
48 (C.46b-47a; B.XVII.50). ¹ By the word vibhāṣā Prthvīḍhara understands vibhāṣā bhāṣa hinapātra-prayojatyāvaḥ hināḥ. See Pischel, Grammatik, §§ 3-5. No old and authentic specimen of the vibhāṣās has reached us. According to Prthvīḍhara the Mṛcch. contains Śakāri and Caṇḍalī besides Dhakkī which last the NS. does not know.
² It is curious that after forbidding the use of languages like Dramiḍa (Dramila) in 44 above, the author is including it among the dialects that can be allowed in dramatic works. One possible explanation of this anomaly may be that here we meet with a late interpolation, and passages from 48-51 belong to a later stratum of the text.
³ Read dravīḍodraṣṭah for dravīḍanāḍhraṣṭah, B; dravīḍodraṣṭah, "C. See 55 note 1.
49 (C.47b-48a; B.XVII.51). ¹ For a list of such persons see DR. II.74.
² According to Pischel this passage assigns AMg. to servants,
50. Prācyā is the language of the Jester¹ and the like; and Āvanti is of the rogues (ihārāta)². The Heroines, and their female friends are also to speak Śauraseni when not in any difficulty.

51. To soldiers, gamesters, police chief of the city and the like should be assigned Dākṣiṇāyā¹, and Bāhliki is the native speech of the Khasas who belong to the north,

Uses of minor dialects

52. Śākārī should be assigned to the Śakāra and the Śakas and other groups of the same nature¹, and Cāpḍālī to the Pulkasas and the like.²

53. To charcoal-makers, hunters and those who earn their

Rajputs (ṛṣaṭāṭra) and leaders of merchants' guild (śṛṣṭhi). See Grammatik § 17. But no extant drama seems to illustrate this rule. For Candaśa who is a śṛṣṭhi, does not speak AMg. (Madra, I) while Indra in the disguise of a Brahmīn speaks this dialect of Pkt. (Kṛṣṇa, ascribed to Bhāṣa).

50 (C.49b-50a: B.XVII.52).¹ According to Pṛthvīdhara Vidūṣaka in the Mṛceh. speaks Prācyā the sole characteristic of which is abundance of pleonastic ka. See Pischel, Grammatik, Grammatik § 22.

² C. ṛṣṭyā bhāṣā for dhūrtaṇim apy. According to Pṛthvīdhara the two policemen Viraka and Candaśaka in the Mṛceh. (VI.) speak Āvanti. But according to the latter's own admission he was a Southerner and a man of Kṛṣṇa. No old and authentic description of this dialect is available, see Pischel, Grammatik § 26.

51 (C.49b-50a: B.XVII.53).¹ Candaśaka's language in Mṛceh. in spite of Pṛthvīdhara's testimony to the contrary may be taken as a specimen of Dākṣiṇāyā. See 50 note 2 above. No old and authentic description of this dialect is available. Cf. Pischel, Grammatik § 24.

52 (C.50b-51a; B.XVII.54).¹ śākārāṇīṃ śākādānāṃ for śākara-raghosakādānām (B), and śākarāṇīṃ śākādānāṃ (C). According to Pṛthvīdhara Śakāra in Mṛceh. speaks Śakārī dialect. Cf. Pischel, Grammatik, § 24.

² Pṛthvīdhara thinks that Cāpḍālas in Mṛceh (V.) speak the Cāpḍālī dialect. Cf. Pischel, Grammatik, § 25.

53 (C.51b-52a; B.XVII.55).¹ B. śākara-bhāṣā for śākara-bhāṣā. This dialect seems to have been the patent of the modern Sora language.
livelihood by [collecting] wood and leaves should be assigned Sābarī¹ as well as the speech of forest-dwellers.

54. For those who live in places where elephants, horses, goats, sheep, camels or cows are kept [in large numbers] Ābhīrī¹ or Sābarī¹ has been prescribed, and for forest-dwellers and the like, Drāvidī³ [is the language].

55. Oḍrī is to be assigned to diggers of subterranean passages, prison-warders, grooms for horses¹; and Heroes and others like them while in difficulty are also to use Māgadhi for self-protection.

Distinguishing features of various local dialects

56. ¹To the regions [of India] that lie between the Ganges and the sea, should be applied a dialect abounding in a²

57. To the regions that lie between the Vindhyas and the sea should be assigned a language abounding in na¹ (or ta).

58. Regions like Surāṣṭra and Avanti lying on the north of the Vetravati one should assign a language abounding ca¹.

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¹ See 54 note 3.
² See 53 note 1.
³ Drāvidī dialect is not available in any extant drama. It is possible that it was not a pure Dravidian speech (See 44 above). Possibly a Middle Indo-Aryan dialect in which Dravidian phonetic and lexical influence predominated was meant by this. Its habitat was in all likelihood some region of North India. Cf. Nitti-Dolci, p. 120-122.

55 (C.54b-55a; B.XVII.57). ¹ Emend oṣṭrikārārasākṣātām (oṣṭha in B) into oṣṭri kāruśvarākṣātām (C. oṣṭrikānāu ca rakṣātām and B. sandhikāruśvarākṣātām); for Oḍrī Pkt. see 48 note 3, and Nitti-Dolci, pp. 120 f.n. 4 and 122.

56 (C.55b-56a; B.XVII.59). ¹ B. again reads 44 after 55.
² This “a” is perhaps termination of the nominative singular the a-bases in AMg.

57 (C.58; B.XVII.60). ¹ This relates to a dialect of Pkt. which changes na always into na. Though according to some grammarians Pkt. is always to change na into nə, it seems that such was not strictly the case with all its dialects. For example in the so-called Jain Pkt. (AMg. of Hemacandra) has initial n and intervocal mn.

58 (C.56b-57a; B.XVII.61). ¹ It seems that at the time of the
59. To people who live in the Himalayas, Sindhu and Sauvitra a language abounding in " should be assigned.¹

60. To those who live on the bank of the Carmaṇvati river and around the Arvuda mountain a language abounding in o¹ (or te) should be assigned.

61. These are the rules regarding the assignment of dialects in plays. Whatever has been omitted [here] should be gathered by the wise from the popular usage.

Here ends Chapter XVIII of Bharata's Natyaśāstra which treats of the Rules regarding the Use of Languages.

¹ This " perhaps relates to a close pronunciation of the o vowel.  

60 (C. omits this; B.XVII.63). ¹ This o perhaps relates to an open pronunciation of the u vowel.

61 (C.53b-59; B.XVII.64).
CHAPTER NINETEEN

MODES OF ADDRESS AND INTONATION

Different modes of address

1-2. These are, O the best of Brahmans, the rules on the use of languages [in a drama]. Now listen about the rules of popular modes of address or the manner in which persons of equal, superior or inferior status in a play are to be addressed by those of the superior, the medium or the inferior class. 

Modes of addressing males: addressing great sages

3. As the great sages are adorable (lit. god) even to the gods they are to be addressed as “holy one” (bhagavan) and their wives are also to be similarly addressed. 

Addressing gods, sectarian teachers and learned men

4. Gods, persons wearing sectarian teacher’s dress and persons observing varied vows are to be addressed as “holy one” (bhagavan) by men as well as women.

1-2 (C.1-2, B.XVII.65-66). 1 This manner of addressing different persons includes referring to them before their own selves or before others e.g., In Śak. (I), Dusyanta is referred to by his charioteer as āyusman and then he is addressed in the same term (Yathājñāpayati āyusman, āyusman paśya paśya).

2 Rules given hereafter do not cover all the numerous and different cases occurring in the extant dramatic literature in Skt. and Pkt.

3 (C.3; B.XVII.67). 1 Ex. Kāśyapa (Kaṇva) addressed by his disciple (Śak. IV.) Māricā by Dusyanta (ibid. VII) and Rāvaṇa in ascetic’s disguise by Rāma (Pratimā. V).

2 No ex. of this seems to be available in any extant drama.

4 (C.4; BXVII.68). 1 Ex.: Agni (Abhi. VI) & Varuṇa (ibid. IV).

2 Ex. (Rāvaṇa disguised as an ascetic addressed by Rāma (Pratimā. V.). The Jester in Pratijñā (III) addressing the Jain monk (āramaṇaka) as bhaavam (bhagavan) to create laughter; bhadanta would have been the proper term in this case. See below 15.

3 Read here nānāvratadharma (bha in B) for nānāśrutadharma (B) and nānāśrutidharma (C). Ascetics belonging to minor heterodox sects
Addressing the Brahmin

5. The Brahmin is to be addressed as “noble one” (ārya). ¹

Addressing the king

And the king [is to be addressed as “great king” (mahārāja). ²

Addressing the teacher

The teacher [is to be addressed] as “professor” (acārya). ³

Addressing an old man

And an old man [is to be addressed] as “father” (tāto). ⁴

Brahmins addressing the king

6. Brahmins may address the kings at their pleasure, by their names. This should be tolerated, for the Brahmins are to be adored by the kings.

Brahmins addressing ministers

7. A minister is to be addressed by Brahmins as “Counsellor” (amārya) or “minister” (saṅiva), ¹ and by other persons, inferior to them (i.e. Brahmins) he [is] always [to be addressed] as “sir” (ārya). ²

Addressing the equals

8. One is to accost one’s equals by the name with which they are styled. ³

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¹ Ex. Sumantra addressing Daśaratha (Pratimā, II), and Vibhiṣaṇa addressing Rāvaṇa (Abhiseka II).
² Ex. Cāṇakya addressed by his disciple (Mudrā, I).
³ Ex. Bharata addressing Sumantra the old charioter (Pratimā, VI).
⁴ Ex. Indra disguised as a Brahmin addressing Kṛṣṇa (Kṛṣṇa), Cf. Cāṇakya addressing Candragupta mostly as Vṛṣala (or Śudra) in Mudrā.
⁵ Ex. The door-keeper (pratihāri) addressing Yaugandharāyaṇa (Pratijāti, I). But curiously enough Rākṣasa has been addressed not as ‘Ārya’ but as ‘Amātya’ (counsellor) by the door-keeper, and by his friend Virādha-gupta too he is addressed likewise (Mudrā, II).
⁶ Ex. Cāṇakya addressing Rākṣasa and vice versa (Mudrā, VII).
Privileged inferiors addressing superiors

A superior person may however be addressed (or referred to)\(^2\) by name by inferior persons when the latter are privileged to do so\(^5\).

Addressing employees, artisans and artists

9. Men and women in one’s employment\(^1\), and artisans and artists\(^2\) are to be addressed as such (i.e. according to their status)\(^8\).

Addressing persons of respect

10. A respected person is to be addressed as ‘honoured sir’ (bhāna), and a person of slightly less so as “comrade (mārṣaka or mārṣa)\(^1\).

Addressing persons of equal status

A person of equal status should be addressed as ‘brother’ (rāyasya)\(^2\) and a low person as ‘hey man’ (haṃ-ho)\(^3\)

The charioteer addressing the chariot-rider

11. The chariot-rider should always be addressed by the charioteer as “long-lived one” (ājusmān)\(^1\).

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\(^2\) B. saparivaram, so also Ag.

\(^3\) Ex. Hamsaka referring to Yaugandharīyaṇa before the latter. (Pratijñā, I. 13.14). See above note 1.

\(^9\) (C.9; B.XVII.73). 1 Yaugandharīyaṇa addressing Śālaka by name (Pratijñā, I. 2.4) and the hero Cārudatta addressing the maid-servant Radanikā (Cāru, I. 21.15).

\(^2\) Ag. explains kūraka and sīlpi as follows: कुरकोः सुधकरः; सिल्पिनिवासकारस्तः; artisans are those that build stripas and the like objects, artists are painters and the like.

\(^3\) Ex. The king addressing Haradatta one of the teachers of dramatic art (Mālavi, II. 12.4).

10 (C.10; B.XVII.74). 1 Ex. pūripāśviṇa addressing sūtradhāra as bhāva, and sūtra\(^2\) addressing pūripāśviṇa as mūrṣa (Abhi. I. 1.6,8). Śākara once addressing vīṇa as bhāva and next time as mūtīṣa (mūrṣa) in Cāru, I.17.3; 26.3). The word mūrṣaka does not seem to occur any extant drama while mūrṣa occurs very often. See Uttara. (I. 4.7) and Mālavi (I. 1.3).

\(^2\) Ex. Siddhārthaka and Samiddhārthaka addressing each other (Mudrā. VI. 2. 14, 16).

\(^3\) Ex. Cāṇaka’s spy addressing his disciple as haṃ-ho bāmhaṇa, (Mudrā. I. 18.4).

11 (C.11; B.XVII.75). 1 Ex. Duṣyaṇa’s priest addressing the two
Addressing an ascetic or a person with beatitude

An ascetic or a person who has attained beatitude (prājñā) is to be addressed as “blessed one” (sādhu).\(^2\)

Addressing princes

12. The crown-prince is to be addressed as “sire” (svāmin),\(^1\) and other princes as “young master” (bhṛtya-dāraka).\(^2\)

Addressing inferior persons

Inferior persons are to be addressed as “pleasing one” (saumya),\(^3\) “auspicious-looking one” (bhadra-mukha)\(^4\) and such terms should be preceded by ‘O’ (hṛ).\(^5\)

disciples of Kāśyapa (Kanya) and Gautami tapasvināḥ (Śāk. V. 11. 6).

\(^1\) The word sādhu as a form of address does not seem to occur in any extant drama.

12 (C.12; B.XVII.76). \(^1\) No example of this rule seems to be available in any extant drama. On the other hand svāmin is very often used in addressing a king. Ex. Yaugandharīyāṇa addressing the king Udāyana (Śvapna. VI. 17.1). Kauṭājayana and Būttika addressing the king Kuntibhoja (Avi. I. 5.3; 8.5). On the use of the word svāmin in inscriptions see Sylvaïn Lévi, Journal Asiatique, Ser. 9, XIX.95ff. I. Ant. Vol. XXXIII. p. 163. Sitā’s maid addresses Rāma as bhītā (Pratimā. I. 9.2). The door-keeper (pratikārya) refers to the crown-prince Rāma as bhāliddarassā rimassā (Pratimā. I. 2.9), and not as sūmiassā rimassā,

\(^2\) The word has been used with reference to the crown prince in Pratimā. (loc. cit. I). In referring to other princes playwrights use the word kunāra. In Pratimā. (III. 14.12) Bharata has been addressed with this term. In Mudrā. (IV. 12.5) Malayaketū has been addressed similarly. Avimāraṇa, the lover of Kuraṅgī is addressed as bhāliddarasa by her maid (Avi. III. 17.2).

\(^3\) This use of the term saumya does not seem to occur in extant drama, and bhādara appears to have taken its place, e.g. Bharata addressing the messenger (bhata) in Pratimā (III.4.2). Dasyunta addresses his chief of the army (senāpati) similarly. (Śāk. II. 5.4).

\(^4\) Ex. Rākṣasa’s spy (purusya) addressing his door-keeper (Mudrā. IV. 8.2). In Abū, (VI. 31.1) Agni (god of fire) addresses Rima as bhādra-mukha though earlier, (VI. 36.7) he says: na me namashirun kartum arhati devēsāḥ. The Jester addresses the czapellas as bhō bhaddamukha (Mṛcch. X. 23.3).

\(^5\) It does not seem to occur before these terms in any extant drama.
Addressing persons by their occupation or birth

13. In a play a person is to be addressed by a term appropriate to his birth or to the vocation, art or learning practised by him.¹

Addressing a son or a disciple

14. A disciple or a son is to be addressed by the guru or the father as “child” (matso)¹ “son” (putraka)², “father” (tāta)³ or by his own name or clan-name (gotra)⁴.

Addressing Buddhist and Jain Monks

15. Buddhist and Jain (nirgrantha) monks are to be addressed as “blessed sir” (bhadanta)¹.

Addressing persons of other sects

Persons of other sects² are to be addressed by terms enjoined by their own rules³.

People addressing the king

16. The king is to be addressed by his servants as well as

¹ (C.13; B.XVII.77). Not many examples of this rule seem to be available in any extant drama. In Mṛch. (X. 20.1) Cārudatta’s son addressing the Cauḍilas as are caṇḍilā may be an example of this.


³ Ex. The form putraka does not seem to occur in any extant play. The form usually available form is putra. Droṇa addressing Durvodhana as putra (Pañca I. 23.3). Durvodhana addressing his son similarly (Uru. I. 42.3).

⁴ No example of this seems to be available in any extant drama.

⁵ Ex. Vāli addressing Aṅgada by name (Abhi. I. 25.2). Kāśyapa (Kānya) addressing Śārāgarava by name (Śak. IV. 16.1). Instances of a son or a disciple addressed by clan-name (gotra) do not seem to occur in any extant drama.

⁶ (C.16; B.XVII.79). Ex. Kṣapaṇaka addressed by Rākṣasa and Siddhārthaka as bhadanta (Mudrā IV. 18.2; V. 2.1). A Buddhist monk is very rarely met with in extant dramas. Aśvaghoṣa’s drama included such a character, but one cannot say from the fragments how he was addressed. (See Keith, Skt. Dr. p. 92)

⁷ According to Ag. one is to understand by ‘other sects’ Pāśupatas and the like.

⁸ An example of such a rule is a term like bhāpuṣan or bhāsarvaṇā used in addressing Pāśupata teachers (Ag.).

¹ (C.16; B.XVII.80),
his subjects as "lord" (deva), but when he is an overlord [of other kings] he is always [to be addressed] by his servants as "sire" (bhātā).

Sages addressing the king

17-18. The king is to be addressed by sages (rāj) as "king" (rājan) or by the patronymic term.

The Jester addressing the king

And he should be addressed as "friend" (cavayā) or "king" (rājan) by the Jester (vidūṣaka).

Jester addressing the queen and her maids

The queen and her maids are to be addressed by him as "lady" (bhavatī).

The king addressing the Jester

The Jester is to be addressed by the king by his name or as "friend" (cavayā).

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1 Ex. The Kañcukin addressing the king (Mudrā. III. 10.3). Gaṇḍāsa addressing the king (Mālavī. I. 12. 8). Vibhiṣāṇa refers to Rāma as deva (Abhī. VI. 20.3) when he is not yet a king; besides this the same Vibhiṣāṇa addresses Rāvaṇa as mahāroja (Abhī. III. 15.1). See also 12 note 1.

2 Ex. Yavanikā addressing the king Dusyanta (Śak. VI. 24.10). But in Bāla. (III. 3.1) the cowherds address Saṅkarasāṇa as bhātā, and Nanda-gopa too addresses Vasudeva likewise (Bāla. I. 19. 30).

17-18 (C. 17-18; B. XVII. 81-82). Ex. Bhagavān (Yudhiṣthīra) addressing the king Virūṇa (Pañca. II. 14.2).

3 No ex. of this seems to occur in extant dramas. Nārada addresses the two kings simply as Kuntibhoja and Sauvīrājā in Avī (VI. 20. 8, 12).

4 Ex. The Jester in Śak. (II. 2.1) and Mālavī. (V. 3.18).

5 No example of this seems to occur in any extant drama. In Ratnā (I. 16.35) the Jester once addresses the king as bhātā.

Bhavatī in the Jester’s speech would be bhuḍi. Ex. The Jester addressing the queen’s maid in Svapna. (IV. 0.28) also addressing the queen (Mālavī. IV. 4.23.) and addressing the queen’s maid Susāngatī (Ratnā. IV. 0.30).

6 Examples are easily available. See Svapna, Śak. Vikram. etc. The Jester is addressed also as sākhe. See Mālavī. (IV. 1.1 and Vikram. II. 18.11. etc.) and as bhadra (Vikram. II. 18.15).
Women addressing their husband

19. By all women in their youth the husband should be addressed as a “noble one's son” (ärya-putra)¹, but in other cases, the husband is to be addressed simply as “noble one” (ärya)², and in case of his being a king he may be addressed as “great king” (mahäräja)³ also.

Addressing the elder and the younger brothers

20. The elder brother should be addressed as “noble one” (ärya)¹ and the younger brother like one's son ².

These are the modes of address to be used to male characters in a play.

Modes of addressing women

21. I shall now speak of the modes of address to be used to female characters in a play.

Addressing female ascetics and goddesses

Female ascetics and goddesses are to be addressed as “holy lady” (bhagavati)¹.

Addressing wives of senior persons, and elderly ladies

22. Wives of respectable seniors, and other elderly ladies (sthäáiyä) are to be addressed as “lady” (bhavati)¹.

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19 (C.19; B.XVII.83). ¹ Examples are easily procurable; see Śak, Mālavi, Svapna etc.
² Ex. Nați in the prologue (prastävanä) addressing the sūtradhära her husband (Cäru. and Muderä).
³ Ex. Gandhärä addressing Dhräträstra (UU. I. 38.2). Urväsi refers to the king likewise (Vikram. IV. 39.2).  
20 (C.20; B.XVII. 84a 85a). ¹ Ex. Lakṣmaṇa addressing Räma (Pratimä. I. 21.2). Sahadeva addressing Bhäma (Veçi. I.19.12). ² Usual from in such a case is vatsa; but the younger brother is also sometimes differently addressed, e.g. by name of the mother as Saunitre, (Pratimä. I. 21.1), Kaikeyimäta,b (ibid. IV. 2.21). See above 14 and 4.

21 (C.21; B.XVII.85a-86a). ¹ The king addressing the priyäjukä (Mälavi. I. 14.3) ; the Kaśicukin addressing the female ascetic (līpasi) in Vikram. (V. 9.2).

22. (C. 22; B. XVII 86b-87a). ¹ Ex. Sumantra addressing the widowed wives of Daśaratha as bhavatyah (Pratimä. III. 12.2). The Kaśicukin addressing the Pratihäri in Svapna. (VI. 6.6).
THE NATYASASTRA

Addressing an accessible woman and an old lady

An accessible woman (gamyā)² is to be addressed as “gentlewoman” (bhadrī)³ and an old lady as “mother” (amba)⁴.

Addressing king’s wives

23. In a play king’s wives are to be addressed by their servants and attendants as “mistress” (bhattinī), “madam” (svāmini)¹ and “lady” (devi)².

24. [Of these,] the term “lady” (devi)¹ should be applied to the chief queen (mahisī) by her servants as well as by the king. The remaining [wives of the king] are to be addressed [simply] as “mistress” (bhattinī) and “madam” (svāmini)³.

Addressing unmarried princesses

25. Unmarried princesses are to be addressed by their handmaids as “young mistress” (bharti-dārikā)⁴.

² gamyā— not within the prohibited degree of sexual relationship.
³ Ex. Avimaraaka addressing Kuraṅgikā (Avi. III. 19.0). Dusyanta addressing Priyamvādā (Šak. I. 22.6). But the king addresses Citralekhā as bhadrnamukki (Vikram. II. 15.9) as well as bhadr (ibid. III. 15.0).
⁴ Ex. The king. Urvaśī and their son addressing the female ascetic. (Vikram. V. 12.3,5,18).

23 (C. 23; B. XVII. 87b-88a). ¹ Ex. (i) bhattinī. Nipunikā addressing the queen (Vikram II. 19-19); Kaṅcanamālā addressing the queen (Ratnā I. 18.11). But in Pratīṇā (I. 5.4) the maid (ceti) addresses Sītā who is not yet a queen, as bhattinī. (ii) Svāmini as a term of address to the queen does not seem to occur in any extant drama.
² Ex. The maid (ceti) addressing the queen Bhānumati (Veṇi. II. 2.14).

24 (C.24; B. XVII. 88b-89a). ¹ See above 23 note 2. For an example of king addressing the queen as devi see Pratīṇā. II. 10.12.
³ The term bhoginī meant those who were merely an object of enjoyment i.e. those who were not dharma-patnis (wives eligible to take part in religious rites).
⁴ No example of svāmini being used in addressing such a wife seems to occur in any extant drama. In Mālavī. IV. 17.8 Nipunikā addressing Irāvati the second wife of Agnimitra uses the term bhattinī the very term to be used rightly for the chief queen Dhārīṇī.

25 (C.25; B. XVII. 90b-90a). ¹ Ex. The maid (ceti) addressing Padmāvati (Svapna. I. 15.11) and Kuraṅgī (Avi. III. 0.45).
Addressing a sister

An elder sister is to be addressed as “sister” (bhagīṇī)\(^2\) and an younger sister as ‘child” (vāṣe)\(^3\).

Addressing a Brahmin lady, a nun or a female ascetic

26. A Brahmin lady, a nun (tiṅgasthā) or a female ascetic (vratīṇī) is to be addressed as “noble lady” (ārye)\(^1\).

Addressing one’s wife

A wife is to be addressed as “noble lady” (ārye)\(^2\) or by referring to her father’s\(^3\) or son’s\(^4\) name.

Women addressing their equals

27. Women friends among their equals are to be accosted by one another with the word “hallo” (hālā)\(^5\).

Addressing a handmaid

By a superior woman a handmaid (prerīṇā) is to be accosted with the word “hey child” (ham-je)\(^2\).

Addressing a courtezan

28. A courtezan is to be addressed by her attendents as Ajjukā\(^6\), and when she is an old woman she is to be addressed by other charactors in a play as Āttā\(^3\).

\(^2\) This mode of address does not seem to occur in any extant drama. cf. Karp. I. p. 18.

\(^3\) Ex. Yaugandharāyāna in the role of an elder brother addresses the queen who is playing the role of his younger sister as vāṣe (Pratīṇā. I. 9.11). C. om. 25n.

\(^2\) (C. 25b-26a; B. XVII. 90b-91a). No ex. of this rule seems to be available in any extant drama. Parivrājikā in Mālavi (I) and the female ascetic in Vikram (V) could have been addresses as ārye instead of as bhagavatī. In Madhyama. Ghaṭokae addresses the wife of the Brahmin as bhavatī.

\(^2\) Ex. Sūtradhāra addressing his wife (Mṛch. I Malati. I)

\(^3\) e.g. Mātharapaturī (Māṭhara’s daughter). No example seems to occur in any extant drama.

\(^4\) e.g. Somaśarman-janani (Somaśarman’s mother). No example seems to occur in any extant drama.

\(^1\) For ex. see Sāk. Vikram etc.

\(^2\) Ex. Sītā addressing her maid (Pratīṇā. I. 4.21), Irivatī addressing Nipunīkā (Mālavi. III. 14.1).

\(^1\) Read the hemistich 28a as वा लभ ह्वा वा लभाम्या प्रतिनिधिन प.
Addressing wife in love-making

29. In love-making the wife may be accosted as "my dear" (*priye)\(^1\) by all except the king. But priests' and merchants' wives are always to be addressed as "noble lady" (*ārye)\(^2\).

Giving names to different characters in a play

30. The playwrights should always assign significant names [to characters] which are not well-known and which have been created [by them]\(^3\).

Name of Brahmins and Kṣatriyas

31. Of these, Brahmins and Kṣatriyas in a play should, be given, according to their clan or profession, names ending in *ṣarman* or *varman*\(^1\).

Naming merchants

32. The names of merchants\(^1\) should and in *datta*\(^2\).

Naming warriors

To warriors should be given names indicating much valour.\(^3\)

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\(^1\) Ex. the heterae (*gaṇikā*) addressed by her maid (Caru. II. 0.6).
\(^2\) The word *ajjukā* (*āryakī, OIA) "madam" afterwards came to mean 'heterae' as in the title of the Prahāsaṇa Bhagavadajjukīyam by Baudhāyana Kavi
\(^3\) No example of this seems to be available in any extant drama. But the word occurs in the form of *alātī* in Myceh. (IV.30).

29 (C.28b-59a, B. XVII. 93b 94a.). *Śakuntalā* is addressed as *priye* by Duryodana (Śāk. VII. 20.6), but the occasion is strictly not one of love-making (*śṛṅgāra*); Udayana while lamenting for Vāsavadattā says *hū priye, hū priya-śiye* etc. (Śrāpan. I. 12.53).

No example seems to be available in any extant drama.

30. (C.29b-30a: B.XVII. 94b-95a.). No example of such names seems to occur in any extant drama.

31 (C.30b-31a; B.XVII. 95b-96a.). No example of such names seems to occur in any extant drama.

32 (C.31b-32a; B.XVII. 96b, 97b.). Ex. Cārvadatta the hero of Bhāsa's play of the same name.

B. reads after this one additional hemistich which in translation is as follows: The name of Kāpālikas should end in *ghanța*. The interpolator had evidently Bhavabhūti's Aghoraghaṇța (Malati) in mind.

\(^3\) Ex. Virasena in Māḷavi. (I.8.1).
Naming king's wives

33. The king's wives should be given names [which are connected] with the idea of victory (vijaya)\(^1\).

Naming courtesans

Names of courtesans should end in \(dattā\)^2, \(mitrā\)^3 and \(senā\)^4.

Naming hand-maids

34. In a play hand-maids should be given the names of various flowers\(^1\).

Naming menials

Names of menials should bear the meaning of auspiciousness\(^2\).

Naming superior persons

35. To superior persons should be given names of deep significance so that their deeds may be in harmony with such names\(^1\).

Naming other persons

36. The rest of persons\(^1\) should be given names suitable to to their birth and profession.

Names [that are to be given] to men and women [in a play] have been properly described [by me].

37a. Names in a play should always be made in this manner by the playwright.

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33 (C. 32b-33; B.XVII. 98). \(^1\) No example of this seems to occur in any extant drama.

^2 No example seems to occur in any old drama. And the name Vasavadattā for the queen in several dramas seems to be a clear violation of the rule (See Svapna. Ratnā, etc.).

^3 No example seems to occur in any old drama.

^4 Ex. Vasantasonā in Bhāsa's Čāru. and Śudraka's Mṛcch. 34 (C.33b-34a; B.XVII. 99). \(^1\) Nalinikā in Avi. (II) and Padminikā in Svapna (V) seems to be rare examples of this.

^2 Ex. Jayasonā the servant (bhāta) of the king (Avi. I).

35 (C.34b-35a; B.XVII 100). \(^1\) No example seems to occur in any extant play.

36 (C.35b-36a; B.XVII. 101). \(^1\) E.g. Brahmačāri (Svapna. I), Viśa (Čāru.) Devakusika, and Sudhākūra (Pratimū. IV.) etc.

37a (C. 36b; B. XVII. 102a).
37-38. After knowing exhaustively everything about the rules of language in a drama, one should practise Recitation which is to have six Alamkāras.

Qualities of Recitation

I shall now describe the qualities of Recitation. In it there are seven notes (srava), three voice registers (sthāna), four Varṇas (lit. manner of uttering notes), two ways of intonation (kāku), six Alamkāras and six limbs (aṅga). I shall now explain their characteristics.

The seven notes (srava) are: Śadja, Rṣabha, Gāndhāra, Madhyama, Paścama, Dhaivata and Niśāda. These are to be made suitable to different Sentiments.

Seven notes to suit different Sentiments

38-40. In the Comic and the Erotic Sentiments the notes should be made Madhyama and Paścama. Similarly in the Heroic, the Furious and the Marvellous Sentiments they should be made Śadja, and Rṣabha. In the Pathetic Sentiment the notes should be Gāndhāra and Niśāda, and in the Odious and the Terrible Sentiments they should be Dhaivata.

Uses of the three voice registers

There are three voice registers (sthāna): the breast (aṅga) the throat (kanya) and the head (sīrā).

40-41. In the human body as well as in the Vini notes and their pitches proceed from the three registers: the breast, the throat and the head.

41-42. In calling one who is at a distance, notes proceeding from the head register should be used, but for calling one who is not at a great distance, notes from the throat register is to be used, while for a person who is by one’s side, notes from the breast [will be proper].

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37-38 (C. and prose 37a; B.XVII. 102b, 103a). ¹ It will be apparent from the notes given above that the rules regarding forms of address have very often been overlooked in extant dramas.

² The text from here till the beginning of 38-40 is in prose.

38-40 (C.38-39; B.XVII. 103b, 104-105a).

40-41 (C.40. 41a; B.XVII. 105b-106).

41-42 (C.41b-43a; B.XVII.107).
42-43. At the time of Recitation, a sentence begun with notes from the breast should be raised to notes of the head register and at its close it should be brought down to notes of the throat.

Uses of the four accents

43. In Recitation the four accents will be: acute (udātta) grave (anudātta), circumflex (svarita) and quivering (kampita).

Recitation in circumflex and acute accents is suitable to the Comic and the Erotic Sentiments, acute and quivering accent is suitable to the Heroic, the Furious and the Marvellous Sentiments, while grave, circumflex and quivering accents are appropriate to the Pathetic, the Odious and the Terrible Sentiments.

Two ways of intonation

There are two ways of intonation, e.g., one entailing expectation (sākāṅkṣa) and another entailing no expectation (nīvākāṅkṣa). These relate to the sentence uttered.

44. A sentence which has not completely expressed its [intended] meaning, is said to be entailing an expectation (sākāṅkṣa) and a sentence which has completely expressed such a sense, is said to be entailing no expectation (nīvākāṅkṣa).

Now, entailing an expectation relates to [the utterance of a sentence] of which the meaning has not been completely expressed and which has notes from the throat and the breast, and begins with a high pitch (tāra) and ends in a low pitch (maṇḍra) and has not completed its Varṣa or Aṅkāra.

And, entailing no expectation relates to [the utterance of a sentence] the meaning of which has not been completely expressed and which has notes from the head and begins with a low pitch (maṇḍra) and ends with a high pitch (tāra) and has completed its Varṣa and Aṅkāra.

42-43 (C.42b-43a; B.XVII.408).

43 (C. 43b, 43c; B. XVII. 109-110). The text from here till the beginning of 44 is in prose.

44 (C. 44; B. XVII. III). The text from here till the beginning of 45 is in prose.
The six Alamkāras

45. The six Alamkāras of the [note in] Recitation are that it may be high (ucca), excited (dīpta), grave (mandra), low (uca), fast (druta), and slow (vilambita). Now listen about their characteristics.

Uses of the six Alamkāras

\(^3\)The high (ucca) note proceeds from the head register and is of high pitch (tāra); it is to be used in speaking to anyone at a distance, in rejoinder, confusion, in calling anyone from a distance, in terrifying anyone, in affliction and the like.

The excited (dīpta) note proceeds from the head register and is of extra high pitch (tāntara); it is to be used in reproach, quarrel, discussion, indignation, abusive speech, defiance, anger, valour, pride, sharp and harsh words, rebuke, lamentation\(^4\) and the like.

The grave (mandra) note proceeds from the breast register and is to be used in despondency, weakness, anxiety, impatience, low-spiritedness, sickness, deep wound from weapons, fainting, intoxication, communicating secret words\(^5\) and the like.

The low (uca) note proceeds from the breast register but has a very low pitch (mandra-tāra) sound; it is to be used in natural speaking, sickness\(^6\), weariness due to austerities and walking a distance, panic, falling down, fainting and the like.

The fast (druta) note proceeds from the throat register and is swift; it is to be used in women’s soothing children (lālana) refusal of lover’s overture (manmaṇa)\(^6\), fear, cold, fever, panic\(^7\), agitation, secret emergent (ālyayika), act, pain and the like.

\(^{46}\) (C.45; B.XVII. 112-114). \(^1\) The text from here till the beginning of 46 is in prose.

\(^3\) C. om. \(^5\) krondita, \(^8\) nirbhartsana.

\(^4\) B. inserts krija after vyadhi.

\(^5\) C. om. guhyārtharacana.

\(^6\) After vyadhi read lapa-patthesranta-trasta.

\(^6\) C. skhala-tellana-madana for lālana-manmana. On the meaning of lālana (lālana) and manmana there is no unanimity. We follow Ag’s upādhyāya, who says manmana asbhavati maśaṁchidhaṁ ganalāyanti, suṣṭhitam pravartanāḥ stavaṁnīrāśiḥ pa (Ag).

\(^7\) After trīs (trastā, C.) read yastoūdhyayika (gūḍha) kārvavedānādīṣa.
The slow (vilambita) note proceeds from the throat register and is of slightly low pitch (mandra)⁸; it is to be used in love⁹, deliberation, discrimination, jealous anger, envy, saying something which cannot be expressed adequately, bashfulness, anxiety, threatening, surprise, censuring, prolonged sickness,¹⁰ squeezing and the like. [On this subject] there are the following traditional couplets:

46-48. To suit various Sentiments the intonation (kāku) should always be made high (nīca), excited (dīptā), and fast (dṛnta) in a rejoinder, confusion, harsh reproach, representing sharpness and roughness, agitation, weeping, challenging one who is not present (lit. away from the view) threatening and terrifying [anyone], calling one who is at a distance, and rebuking [anyone].

49-50. Intonation should be made grave (mandra) and low (nīca) in sickness, fever, grief, hunger, thirst, observation of a lesser vow (niyama), deliberation, deep wound from a weapon, communicating confidential words, anxiety and state of austerities.

51. Intonation should be made grave (mandra) and fast (dṛnta) in women's soothing children (lalla)¹¹, refusal to love's overture (mannama)², panic and attack of cold.

52-55. The intonation should be made slow (vilambita), excited (dīptā) and of low pitch (mandra) in following an object lost after being seen, hearing anything untoward about a desired object or person, communicating something desired, mental deliberation, lunacy, envy, censure, saying something which cannot be adequately expressed [by words], telling stories, rejoinder, confusion, an action involving excess, wounded¹² and diseased limb, misery, grief, surprise jealous anger, joy and lamentation.

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56. Grave (manda) and slow (vilambita) intonations have been prescribed for words containing pleasant sense and bringing in happiness.

57.Exited (dipta) and high (uoca) intonations have been prescribed for words which express sharpness and roughness. Thus the Recitation should be made to have to different intonations (lit. shelter) by the producers.

Intonation in different Sentiments

58-59. Slow intonation is desired in the Comic, the Erotic, and the Pathetic Sentiments. In the Heroic, the Furious and the Marvellous Sentiments the excited intonation is praised. Fast and low intonations have been prescribed in the Terrible and the Odious Sentiments. Thus the intonation should be made to follow the States (bhūva) and the Sentiments.

Six limbs of enunciation

1 Now there are six limbs [of enunciation] such as Separation (viccheda), Presentation (arpāṇa), Closure (visarga), Continuity (anubandha), Brilliance (dipana) and Calming (praśamanā).

Of these, Separation (viccheda) is due to pause (virāma). Presentation (arpāṇa) means reciting something by filling up the auditorium with graceful modulation of voice. Closure (visarga) means the finishing of a sentence. Continuity (anubandha) means the absence of separation between words [in a sense group] or not taking breath while uttering them. Brilliance (dipana) means the gradually augmented notes which proceed from the three voice registers (sthāna), and Calming (praśamanā) means lowering the notes of high pitch (tāra) without making them discordant.

Now about their uses in connexion with different Sentiments.

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56 (C.54; B.XVII.126). 1 B. reads one additional couplet before this.
57 (C.55, B.XVII.127). 1 C. reads three additional hemistiches after this.
58-59. (C.57b, 58; B.XVII. 128-131). 1 The text from here till the beginning of 60 is in prose.

2 B. līlāyamānāmādhanavālguṇā for līlāvarna.
3 B. padāntaresu vicchedah for "areṣvavicchedah."
In the Comic and the Erotic Sentiments the enunciation should include Presentation, Separation Brilliance and Calming.

In the Pathetic Sentiment it should include Brilliance and Calming.

In the Heroic the Furious and the Marvellous Sentiments it should abound in Separation, Calming, Brilliance and Continuity.

In the Odious and the Terrible Sentiments it should include Closure and Separation.

All these are to be applied through notes of high (tāra), low (madhya) and medium (madhya) pitch proceeding [from the three voice registers]. In addressing one at distance the notes should be made of high pitch (tāra) from the head; the person addressed being not at a great distance the notes should be made of medium pitch (madhya) from the throat, and to speak to one at one's side notes should be made of low pitch (madhya) from the breast. But one should not proceed to the high pitch (tāra) from the low (madhya) one, and from the low pitch to the high one. The three kinds of tempo (laya) of these notes are to be utilised in different Sentiments. In the Comic and Erotic Sentiments the tempo should be medium, in the Pathetic it should be slow and in the Heroic, the Furious, the Marvellous, the Odious and Terrible Sentiments quick.

Pause defined

Now, Pause (cīrāma) in connexion with enunciation is due to the completion of sense and is to depend on the situation (lit. practical), and not on metre. Why? Because it is found in practice that there occurs pause even after one, two three or four syllables, e.g.

60. kim gaccha mā viśa sudurjana vāritōsi
kāryaṁ tvayā nama ma sarva-janopabhuṭa

What [is the matter]? Be off. Don't enter. You are prohibited

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4 B. adds aukākeśyām after hācyā-śrīgārayor.
5 C. vākyam for pākyam.
6 The text here is in prose.
60 (C. 59; B.XVII. 182). 1 B. bhuktam C. bhuktah.
[to enter]. O very wicked man, the enjoyed-by-all, I have nothing to do with you®.

Use of Pause

Thus in a play (lit. poetical composition) occur words containing small number of syllables in cases of Sūṇa® and Aṅkura® [which are connected with Pause].

Hence, care should be taken about Pause. Why? Because [an observation of] Pause clears the meaning. There is a couplet [on this subject]:

61. In the [Verbal] Representation (abhinaya) the producers should always take care about Pause; for, on it depends the meaning [of words uttered].

Hands in connexion with Alayākāras and Pause

62. Keeping the eyes fixed in the direction in which the two hands move one should make the Verbal Representation by observing proper Pauses for indicating the [intended] meaning.

63-64. In the Heroic and the Furious [Sentiments] the hands are mostly occupied with the weapons, in the Odious they are bent due to contempt, in the Comic they are to point to [something], in the Pathetic they are to hang down and in the Marvellous they are to remain motionless due to surprise.

65. On similar other occasions too, the meaning should be made clear by means of Alayākāras and Pauses.

66-67. Pauses which are prescribed in a verse require Alayākāras. Pause should be observed after a word, when the meaning or the breath (prāṇa) requires it. And when words and syllables are combined into a [big] compound or [the utterance is] quick, or confusion about different meanings is liable to arise, Pause should be observed at the end of a foot or as required by the breath. In the remaining cases Pause should depend on the meaning.

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3 See NŚ. XXIV. 43. 4 See NŚ. XXIV. 44.
61 (C.60; B.XVII. 133). 62 (C.61; B.XVII. 134).
63-64 (C.62-63; B.XVII. 135-136). 65 (C.64; B.XVII.137).
66-67 (C.65-67; B.XVII. 138-140a).
Here one should know about Drawn-out Syllables (kṣṛṣṭā-kṣara) in connexion with the States and the Sentiments. e.g.

The Drawn-out Syllables and their use

68-69. The consonant ending in a long vowel like ā, e, ai, or au is known as a Drawn-out Syllable. In sadness, argumentation, questioning or indignation such a syllable should take (lit. be pronounced in) one Kalā time.

70. As for the rest of the syllables they may be pronounced with Pause required by their meaning, and such a Pause may be one, two, three, four, five or six Kalās' duration.

71. The Pause being of great duration (vilambita) the syllable pronounced will always be [rendered] long. But its duration should not be more than six Kalās.

72. Or, taking account of the practice as required by some cause, or of the act on one should observe Pause in a verse to suit the State or the Sentiment [involved].

73 In verse, Pauses arising from the foot-division [only] are recognized; but the position of these may be varied [on the stage] by the experts to suit the meaning [of a passage].

74. But [while observing Pause as directed above] one should not creat (lit. pronounce) ungrammatical words (apākādala) or spoil the metre, and one should not pause too long except in places of caesura, and in [uttering words expressing] sorrow one should not make the intonation excited (ūti)².

75. One should recite a dramatic composition (kāvyā) which is free from literary defects (kāvyā-dosa), possesses best characteristics and has [literary] qualities, and in such a Recitation

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¹ The text here is in prose. We follow B.'s text.
² C. mukṣīṣṭā for kṛṣṭā-ksara.
² C. padiṇām for kādāṇām.
³ 72 (C. 71c-72a; B.XVII. 144). 73 (72b-73a; B.XVII. 145). 74 (C.73b, 74a; B.XVII. 146). ¹ C. repeats 77a before this.
³ 75 (C. 75; B.XVII. 147).
one should observe proper rules relating to the utterance of notes and their Alamkāras.

76. Alamkāras and Pauses that have been prescribed in case of Sanskrit Recitation should all be observed in un-Sanskritic (Prakritic) Recitation of women as well.

77. Thus in the representation of the ten kinds of dramatic works (rāṣṭra) producers should prepare Recitation subject to an observance of proper notes, Kalā, time (tālā) and tempo (lāya).

78. Rules of intonation have been described [by me] in proper sequence. I shall describe hereafter the ten kinds of dramatic work.

Here ends Chapter XIX of Bharata’s Nātyaśāstra which treats of the Display of Intonation in Connexion with the Verbal Representation.

76 (C. 76; B.XVII. 148).
77 (C. 77; B.XVII.149).
78 (C. 78; B. XVII 150)
CHAPTER TWENTY

TEN KINDS OF PLAY

1. I shall now describe the tenfold\(^1\) division of plays together with their names, functions and modes of production.

2-3. For their definition (lakṣaṇa) plays are known to be of ten kinds such as Nāṭaka,\(^1\) Prakaraṇa, Aṅka (Uṣṇīṣkāṅka)\(^2\), Vyāyoga, Bhāna, Samavakāra, Vithi, Prahasana, Dīma\(^3\), and Iḥāṃrga. I shall describe their characteristics in detail (lit. from the beginning).

4. Styles (ṛṣṭi)\(^4\) are known as the constituent elements of all dramatic works (lit. poems). Considering their production the ten kinds of play are considered to have proceeded from these.

5. Just as the Jātis\(^1\) and the Śrutis\(^2\) of notes constitute a scale (grāma)\(^3\), so varieties of Styles make up the dramatic composition (lāṅga-laṅkha).

6. Just as the Śadja\(^1\) and the Madhyama\(^2\) scales include all the notes, so these two [kinds of] dramatic compositions (Nāṭaka and Prakaraṇa) are made up of all the Styles.

7. The Nāṭaka and the Prakaraṇa are to be known as made up of all the Styles and they utilise all the different modes of constructions\(^3\).

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1 (C.1; B.XVIII. 1). \(^1\) Old writers on the subject like Kohala mention additional types of play such as Saṭṭaka, Toṭaka and Rāsaka (Ag.). Bhoja ignores the Toṭaka and recognises only twelve kinds of play including the Nāṭikā mentioned in the NŚ. (See, V. Raghavan, Sr. Pr. p. 27).

2-3 (C. 2-3; B.XVIII. 2-3). \(^1\) This word is sometimes loosely used as a synonym of rūpa or rūpaka.

2 To distinguish it from aṅka meaning “an Act”, it it also called Uṣṇīṣkāṅka.

3 It is evidently a non-Aryan word.

4 (C.4; B.XVIII. 4). \(^1\) See NŚ. XXII.

5 (C. 5; B.XVIII. 5). \(^1\) See NŚ. (C.) XXVIII. 36ff. \(^2\) Ibid. \(^3\) Ibid.

6 (C. 6; B.XVIII. 6) \(^1\) See NŚ. XXVIII. 22ff. \(^2\) Ibid.

7 (C. 7; B.XVIII.7). \(^1\) It seems that 6 and 7 have taken each other’s place.
8-9. Plays of the Vithi, the Samavakāra, the Ihbārga, the Uṣṭriktāka (Annka), the Vyāyogya, the Bhāpa, the Prahāsana and the Dima classes should be made devoid of the Graceful Style. I shall hereafter describe the different methods of constructing plays.

The Nāṭaka

10-11. [A play] which has for its subject-matter a well-known story\(^1\), for its Hero a celebrated person of exalted nature (udāta)\(^2\) or which describes the character of a person descending from a royal seer\(^3\), divine protection [for him], his many superhuman powers\(^4\) and exploits such as, success [in different undertakings] and amorous pastimes, and which has appropriate number of (lit. richly furnished which) Acts (aṅkā)\(^5\) and Introductory Scenes (praveśaka), is called a Nāṭaka.\(^6\)

12. Character of kings, their acts and movements representing many States and Sentiments and arising from (lit. made by) their joys and sorrows [when described in a play] is styled a Nāṭaka.

The Act

13. After considering the denouement (kāvya) suitable to the particular stage [of the plot] an Act should be constructed by expanding the Turning point (bhūta) [of the play]. It should be furnished with a group (grāva) [of characters].\(^1\)

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8-9 (C. 8-9; B.XVIII. 8-9).

10-11 (C. 10-11; B.XVIII. 10-11). ¹ It must occur in some form in a Purāṇa, Itihāsa (Rīm. and Mbh.) or any other celebrated work (e.g. Bīhatkathā).

² Rāma, Kṛṣṇa and Udayana are examples of such persons. This and the other conditions mentioned in the note above exclude living persons as Heroes of the Nāṭakas. Cf. ND, p. 27.

³ Janaka and Viśvāmitra are examples of such persons.

⁴ Divine personages may be introduced in a Nāṭaka only as Heroes of an Episode (patūkā) or Episodical Incident (prakari). See Ag. and ND, (loc. cit).

⁵ For the description of Act (aṅkā) see below 13-15. 23.

⁶ For a description of the Introductory Scene (praveśaka) see below 19-21; 27-35.

12 (C.12; B.XVIII. 12).

13 (C.13; B.XVIII. 13). ¹ C. reads this couplet differently.
14. The Aṅka (Act) is a *ṛuḍhi* (traditional) word. As, by means of the States and the Sentiments it causes the meanings [of plays] to *ṛuḥa* (to grow) through [an adherence to] some [technical] rules, it is called an Aṅka (Act)\(^2\).

15. An Act should be brought to a close by (lit. in) a division of the play, and no final disposal of the Germ (*bija*) should be made in it.\(^1\) And the Turning Point (*bindu*)\(^2\) of (lit. arising from) a play should again and again (lit. always) be made to occur (lit. pervade) in the plot (*vastu*).

16. That [part of the play] where a [particular] meaning is fully expressed, but where the Germ (*bija*) is not\(^1\) finally disposed of, is always to be known as an Act which slightly attaches itself to the Turning Point (*bindu*).

17. An Act which relates to the direct exploits of the persons (lit. Heroes) mentioned [before] and their various States, should not be made too long\(^1\).

18. It should also be known that the Act is to contain the various Sentiments arising from [words and deeds of] the queen\(^1\) of the Hero, his superiors,\(^2\) priest, minister and leader of the army (*sūrthavāḥa*)\(^3\).

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14 (C.14; B.XVIII. 14). \(^1\) the root *ruḥ*—to grow.

2 This is an instance folk-etymology and does not help us at all to understand the real meaning of the word.

15 (C.15; B.XVIII. 15). \(^1\) From the Turning Points, the plot attains rapid a movement, and due to these the dramatic situations arise.

2 C. om. *kārya* after *aṅka-samāptiḥ* and reads *kāryacchedo na* for *kāryacchedo na*, C. *kāryaccheda*, B. Sugaranandin’s explanation of this is far-fetched (See NL, p. 11).

16 (C.16; B.XVIII. 16). \(^1\) Emend *ca* into *na*. Such an emendation seems to be necessary from the special meaning of the word *bija*. Cf. *sarvacchāṁ aṅkānām yo’riho bhijalakṣāyah* (Ag).

17 (C17; B.XVIII. 17). \(^1\) Sugaranandin reads this differently. See NL, p. 11.

18 (C.18; B.XVIII. 18). \(^1\) Queens include his concubines and the *mahādevi* (chief queen) (Ag).

\(^2\) Superiors include his parents and teachers (Ag).

\(^3\) *Sūrthavāhātra senāpatiḥ*, (Ag): In extant dramas *senāpati* seldom appears.
Incidents not directly presentable in an Act

19. Feats of anger, favour, grief, pronouncing a curse, running away, marriage, commencement of some miracle and its actual appearance, should not be made directly visible in an Act.

20. A battle, loss of a kingdom, death, and siege of a city being not directly visible in an Act, should be presented by Introductory Scenes (pravātaka).

21. In an Act or in an Introductory Scene of the Nāṭaka or the Prakarana there should be no killing of a person who is known as the Hero.

22. His flight, treaty or capture should always be indicated by means of special indications (lit. poetical passages) and the Introductory Scenes will refer to such incidents (lit. acts).

23. An Act should cover incidents that can take place in course of a single day; it should relate to the Germ of the play and should proceed without a hindrance of the routine duties.

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19 (C.20; B.XVIII.20). B. and C. read before this one additional couplet which in trans. is “The number of Acts in the Nāṭaka and the Prakarana should not be less than five and more than ten (read pāṇcaparī dasū para in the text).” But in view of the couplets 25 and 57 below, this seems to be superfluous.

2. aike apratyakṣajāni = aike + apratyakṣajāni (aika-pratyakṣa, C.). See An. R. commentary (p.53) where we have श्रृणुदेणमणि कावि नदिक्षा न खु: see also 20 below.

20 (C.21; B.XVIII.38). This clearly shows that death scenes were not prohibited on the ancient Indian stage. See NŚ. VII.85, note 1.


21 (C.22; B.XVIII.39). A misunderstanding of this rule as adopted in SD. (274) has given rise to the belief of modern scholars that the ancient Indian drama did not permit death-scenes on the stage. See Keith, Skt. Dr. p.293, 354; Haas, DR. p.93.

22 (C.23; B.XVIII.40). B. reads yoijah for nityam, and kānyākleśair bahubhir yathārasam nitya-tattvajñāniḥ as 29b.

23 (C.24; B.XVIII.21). B. apravittam for apravittah. Sāgarnaṇḍin reads it with a slight difference. He quotes also other views about the duration of incidents presented in an Act. See NL (p.13).
24. A wise playwright should not put in [too] many incidents in a single Act\(^1\). And incidents in it should be depicted without a hindrance of the routine duties\(^2\).

25. Persons who will enter the stage in an Act (lit. there) will go out after performing things connected with the Germ and the meaning of the play, and [they are to create] the proper Sentiments.

26. Knowing the length of a day which is divided into Kṣapās\(^1\), Yāmas\(^2\) and Muhūrtas\(^3\) one should distribute all the different incidents in a play to different acts.

The Introductory Scene

27. When incidents that are to be finished in course of a [single] day, cannot be accommodated in an Act they should be presented in Introductory Scenes after closing the [same] Act.

28. [Incidents] that may take place in course of a month or a year, are also to be presented [similarly] after closing the Act\(^4\); but [incidents covering] more than a year should never be treated [in such a manner].\(^2\)

29. When in an Act any person goes out on business to a distant land, it should be brought to a close [at that point] as perscribed before.

30. With an Act of the Nāṭaka and the Prakaraṇa the Hero should be closely associated. And an Introductory Scène\(^1\) should be made up\(^2\) of a conversation of attendants.

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\(^{24}\) (C.25; B.XVIII.22). \(^1\) Read ekūkē na instead of ekūkēna (B.C.). The controversy over the reading is anterior to the time of Ag. (See Ag.).

\(^{25}\) (C.26; B.XVIII.23). \(^{26}\) (C.27; B.XVIII 25).

\(^{27}\) (C.28; B.XVIII.26). \(^{28}\) (C.29, B.XVIII.31). \(^1\) Ex. Avi, II, Vikram, V.

\(^{29}\) (C.30; B.XVIII.32).

\(^{30}\) (C.31; B.XVIII.38). \(^{1}\) B. viśnirah for kartanyah. C. praveśak for praveśako.
31. An Introductory Scene in the Nātaka and the Prakaraṇa should be made to relate to the essentials of the Turning Points (bindu) and follow the preceding (lit. another) Act.

32. It (the Introductory Scene) should not consist of exploits of the superior and the middling characters, and there should be no exalted speech in it. And in practice it should adopt speeches and manners of the common people.

33. An Introductory Scene may have many purposes. [For example], it may indicate the advent or passage of time, change of the Sentiments or the beginning [of an Act] or the denouement (kārya).

34. Incidents which depend on many persons are to be compressed by means of Introductory Scenes or in Junctures (saudhī). For a play containing [too] many prose passages it will be tiresome [to the actors] at [the time of] the production [of the play].

35. When a particular item cannot be completely presented in an Act lest it should be too large for [successful] production, its account should be compressed in a few words and put in an Introductory Scene.

The Explanatory Scene

36. In the Nātaka the Explanatory Scene (vishambhaka) should always be made up with the middling characters and it

31 (C.32; B-XVIII.33). 1 C. bhavati kārycam for sanyvidhānyād.
32 (C.33; B.XVIII.34).
33 (C.34; B.XVIII.35). 1 Read 33a as ज्ञानीसाधनसिद्धेः ज्ञानविद्यर्थेऽपि-विवेच्यायाः, ("को आवाहितम्, B.").
3 B. reads the first hemistich with the change accepted by Ag. The passage in B. in trans. will be as follows: An Introductory Scene may have many purposes. For example, it may indicate the advent or passage of time, or present some explanation or other aspects of planning the denouement (kārya).

34 (C.35; B.XVIII.36). 1 For bahuśūrṇapadādīr yuktam. C. reads bahu-śūrṇa-pādāyātītam. 35 (C.36; B.XVIII.37).
36 (C.37; B.XVIII.54). 1 This is meant that superior characters do not appear in an Explanatory Scene. See below 37 note.
should be concise and follow the polished style of speaking (samskṛta-vacanā).  

37. It should be of two kinds: pure (śuddha) and mixed (śamlīrṇa). Of these, the pure is made up with the middling characters, and the mixed with the inferior and the middling characters.

38. In the Nāṭaka and the Prakaraṇa an Explanatory Scene between two Acts or at the beginning of an Act, should always include the middling and the inferior characters.

Number of dramatis personae

39. The Nāṭaka and the Prakaraṇa should not be made to contain a great number of attendants [to the Hero]. The Hero’s attendants (lit. men of work) in such plays (lit. there) should [at most] be four or five.

40. Plays of the Vyāyoga, the Iḥārṇga, the Samavakāra, and the Dīma classes should be made to have ten or twelve characters.

Introducing chariots and palaces on the stage

41. A chariot, an elephant, a horse and a palace should not be presented on the stage. These should be provided [in a play] by means of appearance and costumes [of men concerned] and [their] Gaits and movements (gati-vicāra).

37 (C.38; B.XVIII.55). 1 Ex. Pratijñā II. Sāk. III.
2 Ex. Pratīmā II, Vikram III.
38 (C.39). 1 The exact significance of this rule is not clear. It possibly means to say that plays other than of the Nāṭaka and the Prakaraṇa types, will not allow an Explanatory Scene of the mixed kind. An example of such a scene probably occurs in the Pañca of Bhāsa, which does not fall into any of the known types of drama. See Pusalker, Bhāsa, pp. 209ff.
39 (C.40; B.XVIII.41). 1 This rule is possibly meant for avoiding the practical difficulty of producing a drama with too many characters.
40 (C.41). 1 C. gives it in a mutilated form. Its second hemistich should be read as daśābhīḥ dvīdaśābhīr vā kāvyāyī....
41 (C.42). 1 This couplet should be read na g āśṭakarṇa kāyā śvē rṣyajñijī- 

विद्यानाम। ते विद्यानां विद्यानिध्विषो न नितिविषयः। 2

2 See NŚ. XXIII. 6-9. 2 See NŚ. XII.
42. But an elephant, a horse, a palace, a hill or any conveyance as well as imitation weapons may be presented (lit. made) by means of model-work by those who know the rules [for their construction].

Introducing an army on the stage

43. If due to any reason a detachment of an army is to be introduced on the stage (lit. here), only five (lit. four) or six persons are to make their appearance (lit. going).

44. [In a play an army] should be made to appear as consisting of a small number of men, representing mounts and travelling requisites, and it should move slowly. For in the military role (kṣatra) of the actors, [actual] rules of polity do not apply.

45. In the composition of a play Denouement should be made [like] the tip of the cow’s tail, and all the exalted situations (lit. states) should be put at the end.

46-47. At the conclusion of all the plays which contain various States and Sentiments, experts should always introduce the Marvellous Sentiment. Thus I have briefly but properly spoken about the characteristics of the Nāṭaka. I shall hereafter describe the Prakaraṇa by mentioning its characteristics.

The Prakaraṇa

48. The play (lit. where) in which the writer prakaraṇe (devises) by his own genius an original plot with its Hero, and works up its elaboration (ṣatīra), is called the Prakaraṇa.

42 (C.42). ¹ See above 41 note 2.
43 (C.44). ¹ Emend karuṇopapaṇḍu into kāruṇopā.
44 (C.45). ¹ Emend kartavyamātra into kartavyam śatra.
45 (C.46; B.XVIII.42). ¹ The exact significance of this expression as well as the implication of the entire rule is not clear. Ag, however quotes two different views on the subject but none of them seems to be convincing.
46-47 (C.47-49; B.XVIII.43-44). ¹ This is mostly to be done by causing unexpected things to happen. The sudden revelation of Āvantikā as Vāsavadattā in Bhāsa’s Svapna. (VI) and the dramatic reunion of Śakuntalā with Duṣyanta in Śāk. (VII) are examples of this rule.
48 (C.49; B.XVIII.45). ¹ From this it may be assumed that once there were Prakaraṇas in which the plot was not wholly original, i.e. the
49. When a playwright constructs a play with an original (lit. invented) Germ and a plot which is not connected with Rṣis' works\(^1\) and which that play has gathered from some other works and has some marvellous qualities in it, the same is also called the Prakaraṇa.

50. The plot and its elaboration as the basis of the Sentiments,\(^1\) which have been prescribed in case of the Nāṭaka are also to be applied with [the the detail of] their characteristics to the Prakaraṇa in all its Junctures (sandhi)\(^2\).

51. The varied exploits\(^1\) of Brahmans, merchants, ministers, priests, officers [of the king] and leaders of the army [when presented in a play] are to be known as the Prakaraṇa\(^2\).

52. The Prakaraṇa should be known as not made up with an exalted Hero. And it does not contain the character of any god, has no story of king's enjoyment, and it is connected with the men outside [the royal palace].

53. The play of the Prakaraṇa type should include [in some cases] servants, parasites (vītā) and heads of the merchants' guild, [as characters and should contain incidents arising from] the conduct of courtiers as well as exploits of deprived women of good family.

\(^{1}\) The types of characters mentioned in the rule are mostly absent in the scanty number of extant plays of this type. The Pratijñā is an example of a Prak. having ministers as its Hero.

\(^{2}\) Rām and Mbh. are examples of such works.

49 (C,50; B,XVIII.46). 50 (C,51; B,XVIII.47). 51 (C,51; B,XVIII.48). 52 (C,53; B,XVIII.49). 53 (C,54; B,XVIII.50). 54 (C,55; B,XVIII.51).
caravan stay in their family circle, no courtesan should be brought in there.¹

55. [In the Prakaraṇa] when a person is in the company of a courtesan there should not be [at the same time] his meeting with any respectable woman (lit. woman of good family), and while he is with a person of high family no courtesan should meet him then.

56. If out of necessity (lit. reason) there occurs a meeting of courtesans and respectable ladies in [any scene of] a Prakaraṇa their language and manners should be kept undistorted.

57. In the Nāṭaka and the Prakaraṇa the playwrights should have the number of Acts as not less than five and not more than ten¹; and this should be furnished with the various Sentiments and the States².

58. After considering the need and action of the plot one should place between two Acts the Introductory Scenes which are to compress the events in the Junctures (sāndhi)¹.

The Nāṭikā

59. In a play of the Nāṭikā (Nāṭi) class producers are to recognise a more or less well-known variety of these two (the Nāṭaka and the Prakaraṇa)¹.

¹ See 56 below.
55 (C.56; B.XVIII.52).
56 (C.57; B.XVIII.53). ¹ The nature of the necessity, and the language which the author of the Nāṭ. had in view in formulating this rule, has probably been indicated in the following couplet: भिन्नादिविकृतम् अविविक्कमाप्तम्। भावसागारं वेद्या संज्ञानि दुःखान्तिष्ठः। Bh. P. 242
57 (C.58; B.XVIII.29). ¹ Read daśā pari for daśāparī.
58 (C.59; B.XVIII.59). ¹ Read this couplet as follows: क्षणास्वयं/क्षणास्वयं। तीर्थविविकितव तीर्थविविकित Pharmacy भाषिष्यदार्शन भाषिष्यदार्शन। Cf. DR. I.118 (ed. Haas, pp. 34-35) and SD. 302. The Introductory Scene cannot be placed in the beginning of a play and it must be in 1kt.
59 (C.60a-61b; B.XVIII.57). ¹ Read mālīsanjñārāte kāve for nāṭakāyoge prakaraṇe. See Avaloka on DR. (ed. Nimayasagar) III.43. Description of the Nāṭikā given here (59-63) has been rightly suspected as an interpolation, though Keith is for rejecting this suspicion. See Skt. Dr. p. 349.
60. Different in origin from the [two types of plays] the Nāṭaka and the Prakarāṇa, its plot should be invented, the Hero should be a king and it should be based on [an incident relating to music or affairs of the harem].

61. And it contains an abundance of female characters, has four Acts, graceful gestures as its soul; well-arranged constituents, many dances, songs and recitations, and love’s enjoyment are its chief features.

62. The Nāṭika should be known also to contain [a display of] royal manners, [fit of] anger, its pacification, and [acts of] deceit (dámhla), and to have the Hero, his queen, the female Messenger and the attendants [as its dramatis personae].

63. The characteristics of the Nāṭaka and the Prakarāṇa have been briefly described by me. I shall now speak about the characteristics of the Samavakāra.

The Samavakāra

64-65. It should have the [exploits of] gods as its subject matter (vījya) and an Asura as a well-known and exalted character.

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60 (C.60b-61a; B.XVIII.58). 1 Keith seems to be in error about the nature of the subject matter (plot) of the Prak. See Skt. Dr. p. 349. Justification for calling the Pratijñā a Nāṭikā may be found in the fact that its plot is based on musical lessons given by Udayana to Vāsavadattā and it has four Acts. But according to its Prologue it is a Prakarāṇa. See Pasuker, Bhāsa, pp. 271-272.

61 (C.62; B.XVIII.59). 1 But for this feature of having four Acts only, the Mālavī may be considered a Nāṭikā. See Keith. Skt. Dr. p. 350. Ratnā is a well-known example of the four Act Nāṭikā.

62 (C.63; B.XVIII.60). 1 C. kumopacāra for rājopacāra.

2 B. krodhadamśhāsanuyuktas for krodhasaṃyaṃta cātri.

3 C. reads 62b as नायक्षेत्री भारी इन्द्रधनुषा नायिका योग.

63 (C.65; B.XVIII.62). 1 B.C. read one additional couplet (C.64; B.XVIII.61) on the basis of two mss. It does not give any new information.

2 C. Prakarāṇanāṭaka-nāṭi-lakṣaṇam uktam for "nāṭaka-lakṣaṇam uktam vīṣṇu. Evidently the interpolator who is responsible for the description of the Nāṭi (Nāṭikā) inserted nāṭi in the reading of C. See above 59 note.

64-65 (C.66-67; B.XVIII.63-64). 1 No old specimen of this type
as its Hero, and it is to consist of three Acts [presenting] the three kinds of deception, the three kinds of excitements or the three kinds of love. [Besides this] it should have as many as twelve *dramatis personae* and a duration (lit. length) of eighteen Nādiṅkās. I shall now speak about the rule regarding the number of Nādiṅkās to be allotted to the different Acts.

66. A Nādiṅkā should be known as the half of the Muhūrta which is a [well-known] measure of time. The Acts in a Samavakāra should be measured according to the directions given in terms of this Nādiṅkā.

The first act of the Samavakāra

67. The first Act [of the Samavakāra] should have a duration of twelve Nādiṅkās and it is to contain laughter, excitement, deception or a Vīthi.

The second and the third acts of the Samavakāra

68. The second Act also should be similar [except that] it is to have a duration of four Nādiṅkās. And the third Act, which will bring the plot to a close will have a duration of two Nādiṅkās only.

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of drama is available. Samudramantaka by Vatsarāja (13th century) is a very late work. See Keith, Skt. Dr., p. 267. Bhāsa’s Pañca is not a Samav. Cf. Mankad, Types of Skt. Dr. p. 58; Pusalkar, Bhāsa, pp. 292-210.

1 It does not seem likely that any one play of this type will include all three objects (deception, excitement and love) in their three varieties.

2 As the topics (and hence the Acts) in the Samavakāra are to be loosely related (see 69 below); this limitation has been placed on the time lest it should be made too long.

66 (C.72a, 68b, BXVII.67). 1 *nādiṅkā=24* minutes. See below 67 note.

*a mukūrta* = a period of 48 minutes. See below 66 note 1. Curiously enough Sāradātmanāya thinks that *nādiṅkā* is one fourth of a mukūrta. See BiP, p. 249.

67 (C.70; B.XVII.65). 1 12 *nādiṅkās (nādiṅs)=4* hours and 48 minutes.

68 (C.71; B.XVII.66). 1 4 *nādiṅkās=1* hour 36 minutes.

2 *2 nādiṅkās=48* minutes.
69. In composing the Samvakāra different Acts should be made to have different topics. And topics in the Samvakāra are to be loosely related to one another.

The three kinds of Excitement

70. Excitement (vidrāma) is known to be of three kinds such as being due to battle and flood (lit. water), storm (lit. wind) and fire, or big elephant at large, and siege to a city.

Three kinds of Deception

71. Deception (kapāti) is known to be of three kinds such as being due to a devised plan, accident or [the stratagem of] the enemy. It creates joy or sorrow [to persons].

Three kinds of Love

72. In this connexion (lit here) three kinds of love to be presented through different actions are: that in relation to duty (dharma), that actuated by material gain (artha) and that actuated by passion (kāma).

Love together with duty

73. When in [discharging] the duty one attains one's [much] desired well-being accomplished in many ways and in this connexion means like observing vows, austerities and penance are adopted, it is to be known as love in relation to duty (dharma-śrīgāra).

69 (C.72b, 73; B.XVIII.69). Before this B. reads one additional couplet (B.69) which does not give any important information and has the support of two ms. only. In C. this occurs after C. 68.

2 From this it appears that Samav. was not a play of the regular type and belonged to a very early stage of evolution of Indian drama.

71 (C.75; B.XVIII.71). 1 C. yastu gatikrama, for vastugatakrama.

72 (C.76; B.XVIII.72). 1 C. reads 72b as विभिन्नविभिन्नप्रकति दोनो चामाद-वास्तुका.

73 (C.77; B.XVIII.73). B. reads 73a as यवनत् चामाद्वापक्षमाकस्ातं भवति बतान वर्तम.

2 C. prati for vrata.
Love together with material gain

74. Love in which attainment of material gain occurs in various ways\(^1\) is called Love in relation to material gain (\textit{arthasaśyāyāra}) or it may be that love in which the enjoyment of pleasure with women is for the purpose of some material gain.

Love due to passion

75. Love actuated by passion (\textit{kāma-śyāyāra}) includes the seduction of a maiden and it causes, and also secret or excited intercourse\(^3\) of a man with a woman.

Metres not allowed in the Samavākāra

76. In the Samavākāra the playwright should make proper use metres other than \textit{Uṣṇik} and \textit{Gāyatrī} etc. which are of complex construction\(^3\).

77. In this manner an expert should compose a Samavākāra which will be the source of various Sentiments\(^5\). I shall hereafter speak about the characteristics of the Iḥāmṛga.

The Iḥāmṛga

78. It (Iḥāmṛga) has as its \textit{dramatis personae} divine males who are implicated in fights about divine females. It should be constructed with a well-arranged plot and should be convincing\(^1\).

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74 (C.78; B.XVIII.74). \(^1\) Read 74a as चर्चायित देवीदैत्या सताति कौरव-पदरः (ms. ca B.).

75 (C.79; B.XVIII.75). \(^1\) Read 76a as कामाधिकृतमें वा सताति चणिमालीयु द्रम्या न विगतं साहित्यं वा निलक्ष्यं साहित्यं न विगतम् काम पदरम् (ms. ya, na, pha, bhi in B.).

76 (C.80; B.XVIII.76). \(^1\) Read this couplet as follows:—विन्देन सावतान्य-नामादिः। कतरिक श्रवणितार्मा सताति सतातार्मा करतिः सतातु स्थितादिः। The reading accepted by Ag. seems to be corrupt. For \textit{Uṣṇik} and \textit{Gāyatrī} type of metres cannot by any means be considered as being of complex construction (\textit{bandhakulis}). Our emendation has the support of ms. \textit{cha} in B. Udbhāta (the noted commentator of the \textit{Nāḍī}) too thinks that the rule prescribes complex metres such as \textit{Srāgīharā} for the Samav. See Ag.

\(^3\) Lengthy, semi-even and uneven types of metres.

77 (C.81; B.XVIII.77). \(^1\) C. \textit{suṣkhalvesamāsīrṇayāḥ} for \textit{nūnīrassa-samāśrayaḥ}.

78 (C.82; B.XVIII.78). \(^1\) C. \textit{Viprātyaya} for \textit{viprātyaya}. No old specimen of this type of drama is available. \textit{Rukmiṇīharaya} by \textit{Vatsaraṇa} is an artificial production of a very late period (12th century).
79. It is to abound in vehement (uddhata) Heroes and to have its construction dependent on feminine anger which is to give rise to commotion (saṃkṣobha), excitement (vidrava) and angry conflict (saṃyheṣa).

80. The Īlāmṛga should be a play with well-ordered construction in which the plot of love is to be based on causing discord among females, carrying them off and oppressing [the enemies].

81. All that are to be made [available] in the Vyāyoga—its male characters, Styles and Sentiments—should be brought in the Īlāmṛga also, except that the latter is to include (lit. have connexion with) the goddesses (lit. divine females) only¹ as its female characters.

82. [In the Īlāmṛga] when persons intent on killing¹ is on the point of killing, [the impending] battle should be avoided by some artifice.

83. O Brahmins, the characteristics of the Īlāmṛga have been briefly mentioned by me. I shall speak hereafter on the characteristics of the Ṣima.

The Ṣima

84. The Ṣima should be constructed with a well-known plot, and its Hero should be well-known and of the exalted (udāta) type. It is to contain the six Sentiments and to consist of four Acts only¹.

85-86. It should contain all the Sentiments except the Erotic and the Comic, a plot (kāvyayoni) with exciting Sentiments and various States, and it is [also] to include incidents such as an

(See Keith, Skt. Dr. p. 366). Two other late specimens of this kind are Krśnamiśra’s Vira-vijaya and Kṛṣṇa Avadhūta’s Sarva-vinoda-nāṭaka. (See Sten know, ID. p. 114).

79 (C.83; B.XVIII.79). 80 (C.84a, 85a; B.XVIII.80).
81 (C.85b-86a; B.XVIII.81) ¹ See below 90-93.
82 (C.84b, 86b; B.XVIII.82). ¹ C. vadhopiyudārayo for vadhopiyudagro.
83 (C.87; B.XVIII.83).
84 (C.88; B.XVIII.84). ¹ No old example of this type of drama is available.
85-86 (C.89-90; B.XVIII.85-86).
earthquake, fall of meteors, an eclipse of the sun or the moon, battle, personal combat, challenge, and angry conflict.

87-88. The Dima should abound in deceit and jugglery and should have the energetic activity of many persons, and dissension (bheda) among themselves, and it is to include sixteen characters which may be gods, Nāgas, Rākṣasas, Yakṣas and Piśacās, and [besides this] the play is to be carefully made in the Grand and the Energetic Styles and is to have many States to support it.

89. The Dima has been described by me in all its characteristics. I shall speak now about the characteristics of the Vyāyoga.

The Vyāyoga

90. The Vyāyoga should be constructed by experts with one well-known Hero as its basis, and it should include a small number of female characters and [the events related in it] will be of one day's duration only.

91. Many males are to take part in it as in the Śamavakāra, but it is not to have the latter's length, for it is to have only one Act (āṅka).

92-93. It should have a royal sage as its Hero and not a divine personage, and it should include battle, personal combat, challenge and angry conflict. Thus the Vyāyoga should be made with exciting Sentiments as its basis. I shall now speak of the characteristics of the Utsṛṣṭikāṅka (Āṅka).

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1 C. reads 86a as विचारते त्रिविठिमयो धिमालमो मन्यत्योः निम्न्योः.
2 C. yuddha-praharana for yuddha-udharana.
3 87-88 (91-92); B. XVIII. 87-88. 1 B. bīhu-pustotthānayoga for bahu-puruçothāna-bhedā.
4 C. taijñir-mānmāraya-viśeṣena for mānmāraya-bhūvasampanna.
5 89 (93); B. XVIII. 89).
7 91 (C.95; B.XVIII.91). 92-93 (C.96-97; B.XVIII.92-93).
The Uṣṭṣṭiṅka

94. The Plot in it is [usually to be] well-known, but it may sometimes be otherwise, and it is to be furnished with male characters other than those who are divine.

95-96. The Uṣṭṣṭiṅka should abound in the Pathetic Sentiment; it will treat women's lamentations and despondent utterances at a time when battle and violent fighting has ceased; it should include bewildered movements [of mourners] and it must be devoid of the Grand, the Energetic and the Graceful Styles and its Plot should relate to one's fall (lit. end of the rise).

Scenes with celestial Heroes

97. [Scenes of] all the plays which have celestial Heroes, and which [treat] a battle, capture and killing [of enemies], should be laid in Bhārata-varṣa.

98. Of all the Varṣas (sub-continents) prescribed for the gods why is Bhārata-varṣa chosen [in this connexion]? Because the entire land here is charming, sweet-smelling and of golden colour.

99-100. [But scenes of their] garden party (lit. going to a garden), sport, pastime and enjoying the company of females, are always to be laid in the other Varṣas; for there is neither any sorrow nor any grief there. Their enjoyments should take place in the mountains which are connected with those Varṣas in the Purānic accounts, but their [other] deeds should begin here (i.e. in Bhārata-varṣa).

94 (C.91; B. XVIII.94). 1 Bhāsa's Uru. is a solitary example of this type of drama. See Pusalkar, Bhāsa, pp. 199, 200. Keith seems to be in error when he says that a play within a play is often called an Aṅka. See Skt. Dr. p. 268.

95-96 (C.99-100; B. XVIII.95-96). 1 C. kartruyo abhyadayāntas tajñāiḥ for kāryaḥ kāryavādhiñāiḥ.

97 (C.101; B. XVIII.97). 1 This and three following couplets (97-100) seem to be more relevant after NŚ. XIV. 26 which treats similar topics.

98 (C.102; B. XVIII.98). 1 C. tasāūl for kasmāl.

99-100 (C.103-104; B. XVIII.99-100).
101. The characteristics of an Utsṛṣṭikāṅka (Aṅka) have been exhaustively explained by me. I shall now speak of the Prahasana with its characteristics.

The Prahasana

102. The Prahasana should be known to be of two kinds: pure and mixed. I shall separately treat their characteristics.

The pure Prahasana

103-104. The Prahasana is known as pure (śuddha) when it contains comic disputations by Śaiva gurus (bhagavad) and Brahmins, abounds in jocular remarks by persons of ill repute, and gives uniformly to the plot a realistic picture of the language and the conduct of all these in passages describing their special States.

The mixed Prahasana

105. That Prahasana is called mixed in which courtzans, servants, eunuchs, parasites (cīta) rogues and unchaste women appear with their inmodest appearance, dress and movements.

101 (C.105; B.XVIII.101).
102 (C.106; B.XVIII.102). śaṅkhādirā’s Lataka-ñela (12th century), Jyotirīśvara’s Dhūṛtā-sāmāgama (15th century) and Jagadīśvara’s Hāṣyārāgava (date uncertain), etc. are very late works (See Keith Skt. Dr. pp. 261-262). The Matta-vilāsa of Mahārāja-vikrama-varma (620 A.C.) and the Bhagavad-ājukīya ascribed to Baudhāyana Kavi, are fairly old specimens of the Prahasana, See Keith Skt. Dr. pp. 182-183. Bhagavad-ājukīya ed. P. Anujan Achan, Cochin, 1925.
103-104 (C.107-108; B.XVIII.103-104). The word bhagavad relates primarily to a Śaiva saint. It is in this sense that the word has been used in the Prahasana named Bhagavad-ājukīya and this speaks for the antiquity of this work (See above 102 note). A Śaiva saint appears in the Matta-vilāsa, the Dhūṛtā-nartaka and the Hāṣyā-cādamani. Both these Prahasanas one are however late. See Keith, Skt. Dr. pp. 182, 262, 265. For some aspects of the Śaiva tenets see Karpūramañjari, ed M. Gharb, pp, LXIII-LXIV.

2 C. reads 108a nāśe. 3 C. reads 108a nāśe. 4 C. reads 108a nāśe. 5 Prahasanas named in note 1 above may be taken as specimens of the pure variety.
105 (C.109; B.XVIII.105). Prahasanas like the Dhūṛtā-sāmāgama and the Hāṣyārāgava may be taken as specimens of the mixed variety. See Keith, Skt. Dr. pp. 260-262.
106-107. Some popular topic [of scandal] or incident of hypocrisy should be introduced in the Prahasana through the disputations of pretenders. The Prahasana should include [any of] the types of the Vithi it may properly require¹.

The Bhāṇa

107-108. I shall now speak of the characteristics of the Bhāṇa. The Bhāṇa is to be acted by a single character, and it is of two kinds: that [with one's] recounting of one's own experience and that [with one's] describing someone else's acts².

109. [The Bhāṇa which is to include] somebody else's words addressed to oneself, should be acted by means of replies in course of Conversations with Imaginary Persons (ākāśa-bhāṣita) in accompaniment of [suitable] movement of the limbs.

110. The Bhāṇa should include characters of rogues and parasites (cīte) and treat their different conditions, and it is always to consist of one Act and should include many movements which are to be acted by a rogue (dīhārta) or a parasite.

111. All the characteristics of the Bhāṇa have been described by me according to the tradition (āguna). I shall [now] speak of the characteristics of the Vithi in due order.

The Vithi

112-113. The Vithi is to be acted by two persons or one. And it is to include characters of the superior, the middling or the

¹ C. reads 107a as चालस्यावास्वादिशिष्टो मीरश्च मन्त्रायनहसि.
² See below 112-129.
³ Emond vividha into dvividha (ms. cha in B.).
110 (C.114; B.XVIII.110).
111 (C.115; B.XVIII.111).
112-113 (C.116-117; B.XVIII.112b-113a, 112a and its f. n. 2).
inferior type, and it may contain [any of] the Sentiments, and it may include [any of] the thirteen types. I shall now speak of the characteristics of all these.

Thirteen types of the Vithī

114-115. The thirteen types ¹ of the Vithī are: Accidental Interpretation (udghātyaka), Transference (avaśayāna), Ominous Significance (avaśayānta), Incoherent Chatter (ulasalapāra), Compliment (pyarpura), Enigma (vāli = vālikā) Repartee (rakṣbali), Outwitting (udhikāla), Deception (chala), Declaration (vyāhara), Crushing (vyākara), Three Men’s Talk (trīyaka), and Undue Combination of Words (yanḍa).

116. [Any of these] thirteen types is always to be attached to the Vithī. I shall now speak of their characteristics in due order.

Accidental Interpretation

117. If, in order to explain them men connect words of obscure meaning with words other than [those intended by the speaker] it becomes Accidental Interpretation (udghātyaka) ¹.

Transference

118. When [anything] occurring in [relation to] something, will be made to accomplish something else, it becomes [an instance of] Transference (avaśayāna) ¹.

Ominous significance

119. That one attaches (lit. creates) out of misunderstanding an auspicious or inauspicious meaning (lit. auspicious or inauspicious rise) to the words (lit. meaning) mentioned, is [an instance of] Ominous Significance (avaśayānta) ¹.

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¹ Aūga in this connexion has been translated as ‘division’ (Has, DR. p. 84). But ‘types’ seems to be a more suitable word. 116 (C.120; B.XVIII.I.115a).

¹ Haas translates the word as ‘Abrupt Dialogue’ (DR. p.81). For an example see SD. 228; cf. Ag. DR. (III. 13-14) seems to define it differently.

¹ Haas translates it as ‘Continuance’ (See p. 85). For an ex. See SD. 292; Ag. Cf. DR.III. 14b-15a.

¹ The spelling avasyandita though accepted by SD. and DR. seems to be wrong (See Ag.). Haas
120. When an irrelevant question (lit. sentence) is followed by [an equally] irrelevant answer, it is [an instance of] Incoherent Chatter (vasat-pralāpa). |  
121. When to a foolish person a learned man speaks the right words, but his words are not listened to, it is [an instance of] Incoherent Chatter. |

Compliment

122. When comic and untrue words purporting to be mutual praise of two persons, are uttered in the interest of one [of them] it is [an instance of] Compliment (prapāñca).

Enigma and Repartee

123. An enigmatical remark that gives rise to laughter (lit. followed by laughter) is called an Enigma (vālikā). Repartee vākkelī = vākkelikā) arises from a single or twofold reply.

Outvying

124. When somebody else’s words and those of one’s own SELF, in course of a dialogue, lead to their mutual modification, it is [an instance of] Outvying (adhivāla).

Deception

125. When after alluring one by replies, something opposite is done (lit. takes place) through those very replies being considered meaningless, it is [an instance of] Deception (cchala).

translates the word as 'Re-interpretation' (pp. 84, 87) probably under the influence of the SD. (528). DR. (III. 19a) has a different definition. For an example see Ag.

120 (C.124). 1 We accept the reading of mss. dā and ḍā in B. (under 119) which has the support of DR. III. 20 and SD. 539. Ag. differs and accepts the reading of 121 below. See Haas, p. 87.

121 (C.125; B.XVIII.119). 1 See 120 note and Ag.

122 (C.126; B.XVIII.123b-121a). 1 See Haas, p. 85; SD. 522. DR. III. 15b.

123 (C.127; B.XVIII.118a, 120a). 1 See Haas, pp. 87; SD. 529.

See Haas, p.86, SD. 525.

124 (C.128; B.XVIII.122b-123a). 1 See Haas, p. 86; SD. 526.

125 (C.129; B.XVII. 123b) 1 See DR. 17a; Haas, p. 96; SD. gives two def. of this including the present one; see 524-525.
Declaration

126. If anything [liable to occur] is described vividly in the presence of the Hero and is similarly made to happen [there] without any fear, it is [an instance of] Declaration (syahāra)¹.

Crushing

127. That due to an altercation one represents [another’s] merits as demerits by [showing] cause [for it] and vice versa, is called Crushing (mpdava)¹.

Three Men’s Talk

128. When exalted words with the Comic Sentiment are shared by three [characters] it should be known as Three Men’s Talk (trigato)¹.

Undue Combination of Words

129. Undue combination of words (garudy) according to the wise, occurs due to excitement, confusion, quarrel, reviling and many people’s abusive words³.

130-131. If in a play any of these thirteen types¹ with clear meanings, occur and they possess all the characters Sentiments and States prescribed for them by the Śāstra it is called the Vithi. It may be acted by one or two persons².

¹DR. III. 20b and SD. 531. Haas translates the term as ‘Humorous Speech’. See p. 86.
²DR. III. 21a; SD. 532. Haas translates the term as ‘Mildness’; see p. 88.
³DR. III. 16 and SD. 523 define this differently and they agree with the reading of B. Our reading is supported by the bh ms. in B. Haas translates the term as ‘Abrupt Remark’. See p. 84.
⁴C. sarambha for sanrambha
⁵C. bandhaviudam for vibudayuklarn.
⁶DR. III. 18b and SD. 527 seem to def. it differently. Haas translates the term as ‘Abrupt Remark’ see p. 87.
— (C.130; B.XVIII. foot notes to 125a).
— (C.131; B.XVII.121b-122a).
¹Dr. III. 16 and SD. 523 define this differently and they agree with the reading of B. Our reading is supported by the bh ms. in B. Haas translates the term as ‘Abrupt Remark’. See p. 84.
— (C.132; B.XVIII. foot note to 124).
— (C.133; B.XVII.125b-126a).
— (C.134-135).
The Lāśya

132. [Similar] other limbs are attached to the Nāṭaka in connexion with the performance of the Lāśya, and they owe their origin to this (i.e. Nāṭaka), and are to be acted like the Bhāṇa by a single person.

133. The Lāśya has a form similar that of the Bhāṇa and it is to be acted by one person. Its theme is to be inferred like that of the Prakaraṇa and should relate to [loving] intimacy [with any one].

The twelve types of the Lāśya

134-135. The [twelve] types of the Lāśya are: Geyapada, Sthitapāthya, Āsina, Puṣpaganḍikā, Pracchedaka, Trimūḍha, Saindhava, Dvimūḍhaka, Utamottamaka, Vicitrapada, Uktapratyukta and Bhāvita (Bhāva).

Geyapada

136. When [the Heroine] is seated on her seat surrounded with stringed instruments and drums near her, and singers are singing [before her] without any accompaniment of these, it is called the Geyapada (simple song).

132 (C.136 K.XVIII. 169). 1 Lāśyāṅga is an one act play which requires lāśya or a gentle form of dance for its representation; for this term may be interpreted as lāśyam aṅgam yasyaḥ saḥ (that which has lāśya as its principal element). The ten lāśyāṅgas seem to be only so many varieties of the Lāśya. These are not its 'elements' as some scholars are apt to consider.

2 The word viṭṭhaṅga also may be similarly interpreted. Viṭṭha seems to be nothing but a particular kind of one act play (defined in 112 above) and viṭṭhaṅga may therefore be translated as 'a play of the Viṭṭha type'.

133 (C.137 ; K. XVII. 182). 1 See above 132 note; lāśya used in this passage means merely lāśyāṅga.

134-135 (C.138-139 ; K. XVIII. 171). 1 SD. (504) gives only ten and BhP. (p. 245-246) eleven lāśyāṅgas, but DR. (III. 52-53) gives their number as ten but does not define them.

136 (C.14) ; K. XVIII. 172). 1 See SD. 505. The seating posture included in this and some of the other varieties of the lāśya need not appear to be puzzling. For the Gentle Dance in this connexion did not imply the movement of the entire body. See Gilbert Murray, Euripides and His Age, London, 1946, p. 150.

48
137. If a woman sings in a standing posture a song dealing with the praise of her beloved and delineates the same with the gestures of her different limbs, it is called the Geyapada.

Sthitapāthya

138. If a separated woman burning with the fire of love, recites anything in Prakrit while seated on her seat, it is an instance of the Sthita-pāthya.

Āśīna

139. When one sits without making any toilet and is overcome with anxiety and sorrow, and looks with oblique glances it is an instance of the Āśīna.

Puspagandikā

140. When a woman in the guise of a man recites something sweetly in Sanskrit for the pleasure of her female friends, it is an instance of the Puspagandikā

Prachchedaka

141. When a separated woman pained by the moon-light prepares to go to her beloved even if he has done her wrong, it is an instance of the Prachchedaka.

Trimūḍhaka

142. A play adorned with even metres and abounding in manly States and composed of words which are neither harsh nor large, is called the Trimūḍhaka.

Saṁdhavaka

143. When one represents a lover who has failed to keep his tryst and is using Prakrit to express his grief through well-performed Karṇas, it is an instance of the Saṁdhavaka.

137 (C.141). 1 See above 136 note 1.
139 (C.143 ; K. XVIII. 174). 1 SD. 507 ; see above 136 note 1. The Gentle Dance (liṣya) in this connexion will consist of slowly moving glances only. Cf. BhP. p. 245, l.19-20. 2 Read aprasādhitā gātra.
140 (C.144). 1 Cf. SD. 507 ; see above 136 note 1. Cf. K. XVIII. 175, BhP. p. 245, l. 21-22.
141 (C.145 ; K. XVII. 176). 1 The def. given in SD. (507) is different. SD. reads the term as Trigūḍhaka. Cf. BhP. p. 246 l. 1-2.
142 (C.146 ; K. XVIII. 177). 1 See BhP. p. 246, l. 3-4.
TEN KINDS OF PLAY

Dvīmuḍhaka

144. Delineating a song of the Caturasra type which has an auspicious meaning and which treats (lit. has) clear States and Sentiments, with the pretension of efforts, is called the Dvīmuḍhaka.

Uttamottamaka

145. The Uttamottamaka is composed in various kinds of Ślokas; it includes various Sentiments and is adorned with the condition of Passion (ḥelā).

Vicītrapada

146. If any woman burning with the fire of love soothes her mind by seeing the portrait [of her lover] it is [an instance of] the Vicītrapada.

Uktā-pratyukta

147. The Uktā-pratyukta is a combination of speeches and counter-speeches due to anger or pleasure, and it [sometimes] contains words of censure. It is to be set to music.

Bhāvita

148. If a woman who is burning with the fire of love after seeing her beloved in a dream, expresses [her] different States, it is [an instance of] the Bhāvita.

149. These are the characteristics of the [different] types of Lāśya growing out of anger or pleasure, that I had to tell you in detail. If anything more has not been said, it has been due to the fact that nothing more is required in this context.

150. The rules regarding the ten kinds of play with their characteristics, have been stated by me. I shall now speak about their bodies and the Junctures with their characteristics.

Here ends chapter XX of Bharata's Nāṭyaśāstra, which treats of the Ten Kinds of Play.

146 (C.150; K. p. 207. f. u. 12). ¹ SD. and BhP. omit this.
CHAPTER TWENTYONE

THE LIMBS OF THE JUNCTURES

The five Junctures of the Plot

1. The Plot (āśvāṣṭā) has been called the body of the drama (lit. poem). It is known to be divided into five Junctures (sāmālāḥī). The two kinds of Plot

2. The Plot is of two kinds: Principal (āvāhikārīka) and Subsidiary (prāśānīgaṁ). Their definition

3. The [assemblage of] acts which are fabricated with a view to (lit. by reason of) the attainment of [some particular] result, is to be known as the Principal Plot. [Acts] other than these constitute the Subsidiary Plot.

4-5. The attainment of the result and its exaltation which the ingenuity of the playwright (lit. poet) plans by means of the associated characters (lit. Heroes) acting in a regular manner (lit. resorting to rules), constitute the Principal Plot on account of an attainment of the result. And any incident (lit. anything) mentioned for helping any other [incident] in it, is called the Subsidiary Plot.

The five stages of the Action

6. The exertion of the Hero (lit. one who strives) towards the result to be attained, is known to have five stages occurring in due order.

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1 (C.1 ; K. XIX. 1). 1 Also called vastu. Cf. DR. I. 11, SD. 294-295.
2 See DR. I. 22-23, SD. 330 and NL. 459 read vihāgaṁ samprakalpiṁ for vihāgaṁ etc. See NL. 216-217.
2 (C.2 ; K. XIX. 2). 1 See DR. I. 11, SD. 295 and NL. 218 219.
3 (C.3 ; K. XIX. 3). 1 Cf. DR.I. 12-13, SD. 296-297; NL. 223-224.
4 See above note 1.
4-5 (C.4-5 ; K. XIX. 4-5). 1 See above 3 note 1 and NL. 228-229.
2 See above note 1.
6 (C.7). 1 C. reads one additional couplet (C. 6) before this. Cf. NL. 55-56.
7. These five stages of the Action are known to arise in the Nāsaka and the Prakaraṇa. [Their] Fruition (phala-yoga) relates to duty (dharma), enjoyment of pleasure (kāma) and wealth (artha).¹

8. They are: Beginning (prārambhā), Effort (prayatna), Possibility of Attainment (prāpti-sambhara), Certainty of Attainment (niyata phala-prāpti) and Attainment of the Result (phala-prāpti).

   Beginning

9. That part of the play (lit. composition) which merely records eagerness about the final attainment of the result with reference to the Germ (viṣṇa), is called the Beginning (ārambhā).

   Effort

10. [Heroic’s] striving towards an attainment of the Result when the same is not in view, and showing further eagerness [about it], is called the Efforts (prayatna).

   Possibility of Attainment

11. When the attainment of the object is slightly suggested by an idea, it is to be known as the Possibility of Attainment (prāpti-sambhara).

   Certainty of Attainment

12. When one visualises in idea a sure attainment of the result, it is called Certainty of Attainment (niyata phala-prāpti).

   Attainment of the Result

13. When the intended result appears in full at the end of events [of a play] and corresponds to them, it is called Attainment of the Result (phala-yoga).

14. These are the five successive stages of every action begun by persons looking for results.

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¹ K. omits this.
15. Putting together all these naturally different stages which come together [in a play] for the production of the result conduces towards the fruition.

Play to begin with the Principal Plot

16. The Principal Plot which has been described before should be taken up at the Beginning [of a play], for it is to attain fruition.

17. The Plot should either have all the Junctures (sandhi) or lack some of them. The [general] rule requires that all the Junctures should occur in it, but due to a [special] reason some of them may be left out (lit. absent).

Rules about the omission of Junctures

18. If one Juncture is to be omitted then the fourth one goes; in case of an omission of the two Junctures, the third and the fourth are to be left out, and in case of the three to be omitted, the second, the third and the fourth should be given up.

19. In case of the Subsidiary Plot this rule will not apply; for it is to serve the purpose of another [Plot]. Any event can be introduced in this [Subsidiary Plot] without violating the rule.

The five Elements of the Plot

20. The five stages of the plot such as the Beginning (ārambha)¹ etc. have five corresponding Elements of the Plot (artha-prakṛti)².

21. The Germ (bijā), the Prominent Point (bihāvā), the Episode (patākā), the Episodical Incident (prakārī) and the Dénouement (kārya) are the five Elements of the Plot (artha-prakṛti), which should be reckoned and applied in proper manner.

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¹ See NL. 442ff.
² See DR. I. 19; SD. 324 NL. 57-58.
³ See DR. I. 18; SD. 317; NL. 134-135.
⁴ See above 20 note 2.
The Germ

22. That which scattered in a small measure, expands itself in various ways and ends in fruition, is called the Germ (bija) of the Plot.

The Prominent Point

23. That which sustains the continuity (lit. non-separation) till the end of the play even when the chief object [of the play] is [for the time being] suspended, is called the Prominent Point (bindu).

The Episode

24. The event which is introduced in the interest of the Principal [Plot] and is treated like it, is called an Episode (pataka).

The Episodical Incident

25. When merely the result of such an event is presented for the purpose of another (i.e. the Principal Plot) and it has no Secondary Juncture (aumhandha), it is called the Episodical Incident (prakari).

The Dénouement

26. The efforts made for the purpose of the Principal Plot introduced [in play] by the experts, is called the Dénouement (kayya).

27. Among these [Elements] that which has others for its support (lit. purpose) and to which the rest are taken as subordinate, should be made prominent (lit. chief) and not the remaining ones.

22 (C.23 ; K. XIX. 21). 1 Cf. DR. I. 17; SD. 318; NL. 136-137.
23 (C.24 ; N.XIX. 22). 1 cf. DR. I. 17; SD. 319; NL. giving a second view about the meaning of the bindu says.—चभी तु यही नात्साध्य वैतकिरित्सामवत्नानाशी— यह राधामुनि केवलिः । प्रवः स्वतः भास्वताः । वेष्या च वैररिति त्रिपदीयेति वधभुम। उत्साहे च नाग-मने जोमुखादिअसा स्वर्धे कौललमिति। स च कायम समाविष्ट वाद्य प्रवैलिन्यम् (159ff. 173ff.). There is a third view also ; see NL. 183ff.
24 (C.25 ; K.XIX. 23). 1 Cf. DR. I. 13; SD. 320; NL. gives also a second view about the meaning of the patakā as follows: चभी देवरामयोक्षरितिन्तु युक्तामुनि ध्येयम् (195ff.)
25 (C.26 ; K. XIX. 24). 1 As opposed to this, the patakā possesses continuity. Amudhakha nairantarasyena pravartanam (NL. 204).
27 (C.28 ; K. XIX. 26). 1 Cf. NL. 234ff.
Secondary Juncture in the Episode

28. One or more Junctures should be applied in an Episode (पत्कथा). As these serve the purpose of the Principal [Plot] they called Secondary Junctures (अनुबंधन).

Limit of the Episode

29. The Episode should come to an end either at the Development (गर्भन) or at the Pause (विमवर्ष). Why? Because its treatment is for the purpose of something else (i.e. the Principal Plot).

The Episode Indication

30. When some matter being taken in hand (lit. already thought about), another matter of similar nature (lit. characteristics) is suggested through an accidental idea (गणनक-भाव), it is called Episode Indication (पत्कथा-शाहन).

The First Episode Indication

31. The sudden development of a novel meaning (वर्तसाम-पत्ति) due to an indirect suggestion, is called the First Episode Indication

The Second Episode Indication

. 32. Words completely carrying double meaning and expressed in a poetic language, are called the Second Episode Indication.

The Third Episode Indication

33. That which suggests with courtesy the object [of a play] in a subtle manner and in the form of a dialogue, is called the Third Episode Indication.

28 (C.29 ; K. XIX. 27). 1 Some read anubandha as anusanādhī; cf. DR. III. 26-27.

29 (C.30 ; K. XIX. 28). 1 Emend tasmāt into kasmāt.

30 (C.31 ; K. XIX. 29). 1 DR.(I. 14) merely defines the term and ignores its varieties. But SD. (298-299) follows NŚ. and defines them. See NL. 1000-1001. Sāgaranandān says that these should not be applied to the last Juncture (निर्वाहना).

31 (C.32 ; K. XIX. 30). 1 Emend guṇavatīyupā into guṇa-vitīyupā.

32 (C.33 ; K. XIX. 31). 1 Emend vacasātiśaya into vacah śitiśaya.

33 (C.34 ; K. XIX. 32). 1 See SD. 302; NL. 1021-1022.
THE LIMBS OF THE JUNCTURES

The Fourth Episode Indication

34. Words with a double meaning expressed in a well-knit poetic language and having a reference to something [other than what appears at first sight] is called the Fourth Episode Indication.

35. The poetical composition meant to be acted should have the five Junctures (sawūthi) and four Episode Indications (patakā-sthānaka)\(^1\). I shall next speak of the Junctures.

The five Junctures

36. The five Junctures in a drama are the Opening (mukha), the Progression (pratimukha), the Development (garbhā), the Pause (vimārśa) and the Conclusion (nirvāhana)\(^1\).

37. The Principal [Plot] is known to be consisting of the five Junctures (sawūthi). The remaining Junctures are to be supported by the Junctures of the Principal [Plot]\(^1\).

The Opening

38. That part of a play, in which the creation of the Germ (bijā) as the source of many objects and Sentiments takes place, is called in consideration of its body the Opening (mukha, lit. face)\(^1\).

The Progression

39. Uncovering of the Germ placed at the Opening after it has sometimes been perceptible and sometimes been lost, is called the Progression (pratimukha).

The Development

40. The sprouting of the Germ, its attainment or non-attainment and search for it, is called the Development (garbhā)\(^1\).

The Pause

41. One's pause (vimārśa, lit. deliberation) over the Germ (bijā) that has sprouted in the Development (garbhā) on account

\(^1\) See SD. 398; NL. 1033.

\(^1\) See DR. I. 23-24; SD. 331-332; NL. 458.

\(^1\) These relate to the Subsidiary Plot.

\(^1\) See DR. I. 24-25; SD.333; NL. 536f. quotes NŚ.

\(^1\) Cf. DR. I. 30; SD. 334; NL. 684f.

\(^1\) Cf. DR. I. 36; SD. 335; NL. 710f.
of some temptation, anger or distress, is called the Juncture of that name (i.e. Pause)\(^1\).

The Conclusion

42. Bringing together the objects [of the Junctures] such as the Opening (mukha) etc. along with the Germ (bija), when they have attained fruition, is called the Conclusion (\textit{vivraka\ṣa})\(^2\).

43. These are Junctures of the Nāṭaka to be known by the producers of a drama. They may occur in the Prakaraṇa and the other types of plays as well.

Junctures vary in different types of drama

44. The Ąśa\(^1\) and the Samavakār\ṇ\(^2\) are to have four Junctures, and the playwright should never make the Pause (\textit{vimarśa}) in them.

45. The Vya\ṣyoga\(^1\) and the Īhāṃrga\(^2\) are to have three Junctures. There should be no Development and Pause (\textit{avamarśa} = \textit{vimarśa}) in these two, and the Graceful (\textit{kaiśikī}) Style also has no place in them.

46. The Prahasana\(^1\), the Vithi\(^2\), the Aṅka\(^3\) and the Bhāṇa\(^4\) are to have only two Junctures which should be the Opening (\textit{mukha}) and the Conclusion (\textit{vivraka\ṣa}), and their Style should be the Verbal one (\textit{bhārati}).

47. These are the Junctures to be adopted by the producers in the ten types of play. Listen now about different kinds of Junctures which also will as it were mark their limits.

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\(^1\) DR. I. 53 calls this \textit{avamarśa}. SD. 336; NL. 770ff, gives two more definitions of this Juncture. Read the second hemistich as कीर्त्वन्ती जैसि बिनाम न हि धर्थवात.

\(^2\) DR. I. 48-49; SD. 337; NL. 554 f.

\(^3\) C.44; K.XIX. 42).

\(^4\) C.43; K.XIX. 41).  1 Emend the first hemistich as follows:—कामान्तरम् चतुर्युक्तम् सुतायां च वैप्रभताः. Cf. DR. I. 48-49; SD. 337; NL. 554 f.

\(^5\) See NŚ. XX. 90ff.

\(^6\) See ibid. 78ff.

\(^7\) See NŚ. XX. 84ff.

\(^8\) See ibid. 64ff.

\(^9\) See NŚ. XX. 102ff.

\(^10\) See ibid 112ff.

\(^11\) See ibid 94ff.

\(^12\) See ibid. 107ff.
THE LIMBS OF THE JUNCTURES

XXI. 55]

Subjuncture

48-50. The twentyone Sub-junctures are as follows¹: Conciliation (sāma), Dissent (bheda), Making Gifts (pradāna), Chastisement (daṇḍa), Killing (vādha), Presence of Mind (pratyutpaṇnamatītā), Blunder in Addressing (gotra-skhalita), Rashness (sāhasa), Terror (bhaya), Intelligence (dhi), Deceit (māyā), Anger (krodha), Strength (ujās), Concealment (samvarāṇa), Error (bhṛantī), Ascertainment (avadhāraya), Messenger (dāta), Letter (lekha), Dream (svāpna), Portrait (citra) and Intoxication (māda).

Alternative Junctures

51. The events of the Junctures in their respective parts (pradesty)¹ will in due order support those Limbs [of the Junctures] by means of their own qualities.

The sixfold needs of the Limbs of the Junctures

52-53. Expressing² the desired object, non-omission of any essential item in the Plot, accession to feeling in production, concealment of the objects to be concealed, telling tales of surprise³ and disclosing things to be disclosed are the sixfold needs of the Limbs described in the Śāstra³.

Uses of the Limbs of the Junctures

54. Just as a man without all his limbs are unable to fight a battle, so a play without the Limbs will be unfit for [successful] production¹.

55. A play (lit. a poem) though it may be poor as regards its theme (lit. meaning) will, when furnished with requisite Limbs, attain beauty because of the brilliance of its production.

48-50 (C.49-51; K.XIX.191b, 103b). ¹ NL. 925ff. seems to give this passage more correctly with slight variation. The Sub-junctures (sandhinēṃ sandhi) are to be distinguished from the Secondary Junctures (anubandha=anusandhi). DR. III.26 mentioned in 28 before.

² Read bhavah for vaḍhaḥ.

51 (C.52; K.XIX.47). ¹ Pradeśa seems to signify Sub-juncture (sandhinēṃ sandhi) discussed in 50 above. See NL. 923.

52-53 (C.53-54; K.XIX.48-49). ¹ Read vacanām for racanā.

² Emend āścaryavad abhikhyātām into āścaryavad abhikhyātāṃ.

³ Cf. DR. I. 55; SD.407ff.

54 (C.55; K.XIX.49a, 50a). ¹ Cf. SD. 407ff.

55 (C.56; K.XIX.50a, 51a).
56. And a play having lofty theme, but devoid of [requisite] Limbs, will never capture the mind of the good [critics] because of its [possible] poor production.

57. Hence in applying the Junctures [in a drama] the playwright should give them their Limbs properly. Now listen about them [in detail].

The sixtyfour Limbs of the Junctures

58-59. The Limbs of the Opening (mukha) are: Suggestion (upukṣepa), Enlargement (parikara), Establishment (paringāsa), Allurement (vidodbhana), Decision (yuktī), Accession (prāptī), Settling (samādhāna), Conflict of Feeling (vidhāna), Surprise (paribhāvana), Disclosure (ubheda), Activity (karana), and Incitement (bhedā). Now listen about the Limbs in the Progression\(^1\).

60-61. The Limbs of the Progression (pratimukha) are: Amorousness (vilāsa), Pursuit (parisārapa), Refusal (vidhāta), Pessimism (tāvana), Joke (waṁma), Flash of Joke (waṁmadyutī), Moving Forward (pragamana), Pacification (parṇypāsana), Sweet Words (puṣpa), Thunderbolt (vaṭra)\(^1\).

62-64. The Limbs of the Development (garbha) are: Misstatement (abhāṭṭaharana), Indication (mārga), Supposition (vāpa), Exaggeration (udāharana), Progress (krama), Propitiation (samgraha), Deduction (māna), Supplication (prāśthana), Revelation (āksipta), Quarrel (toṭaka), Outwitting (adhibala), Dismay (udvega) and Consternation (vidrava)\(^1\).

64-66. The Limbs of the Pause (vimarṣa = vamrṣa) are: Censure (apravāla), Angry Words (sambheṣṭa), Insolence (ahkidrava), Placation (śtikta), Assertion (ṛvacaśāya), Reverence (prasaṅga), Rebuff (śyati), Lassitude (khaḍa), Opposition (uśedhama),

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56 (C.57; K.XIX.51b, 52a).
58-59 (C.59-60; K.XIX.53b, 25a).
5 (C.58; K.XIX.52b, 53a).

\(^{1}\) See DR. I. 25-26; SD. 338; NL. 552ff.

60-61 (C.61-62; K.XIX.55b, 57). \(^{1}\) DR. I. 31-32 reads ‘samana’ for tāpana; SD. 351. NL. 645ff.


64-66 (C.65-67; K.XIX.60-61).
Al teration (virodhana), Summing up (ādāna), Concealment (chādana), and Foresight (prarocanā).1

66-69. The Limbs of the Conclusion are: Junction (sandhi), Awakening (vibodha), Assembling (grāhāna), Ascertainment (nirṇaya), Conversation (paribhāṣana), Confirmation (dhṛti), Gratification (prasāda), Joy (ānanda), Deliverance (saṁaya), Surprise (apagūhana), Clever Speech (bhāṣana), Retrospect (pūrva-vākyan), Termination of the Play (kāvyasamhāra) and Benediction (prāṣasti). These are the sixty-four Limbs of the Junctures [in a play].1

Limbs of the Opening

69. I shall now give their definitions in due order.2

Suggestion

Suggestion (upakhśeya) is the origin of the object of the play.2

Enlargement

70. Enlargement (parikāva) is the amplification of the object originated.1

Establishment

Describing it (i.e. the object) thoroughly is called Establishment (parinītakā).2

Allurement

71. The mentioning of good qualities is known as Allurement (vilobhana).1

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1 Emend vidrava into abhidrava. DR. I. 44-45. omits abhidrava, kheda, nisodhana and sūdana and adds vidrava, drava chalana and vicalana; SD. 378ff. follows NŚ, except that abhidrava appears there as drava; chādana should be emended into sūdana; see NL. 798ff.

66-68 (C.67-69; K.XIX.62-63). 1 Emend dyuti. See SD. 391 reads kṛti as dhṛti. DR. I. 49-50 gives dhṛti as kṛti, pūrva-vākyan as pūrva-bhava, upasamhāra as kāvyasamhāra. NL. 850ff. omits sandhi and vibodha, gives dhṛti as dyuti, and instead of the first two gives artha and anuyoga.

2 C. DR. I. 40; SD. 374; NL. 755.

69 (C.71; K.XIX.64b-65a). 1 C. reads before this another couplet which in trans. is as follows: For the development of the Germ, all these (i.e. 64 limbs) should make up the Junctures properly and have clear meanings. This does not occur in K.

2 See NL. 566; SD. 388 Cf. DR. I. 27.

70 (C.72; K.XIX.65b-66a). 1 See NL. 569; SD. 340 DR. I. 27.

2 See NL. 575; SD. 341; DR. I. 27.

71 (C.73; K.XIX.69b-67a). 1 See DR. I. 27; SD. 342; NL. 586.
Decision

Settling the issues is called Decision (yukti).²

Accession

72. Accession (prāptī) is summing up the purpose of the Opening (mukha).³

Settling

Settling (samābhāna) is summing up the purpose of the Germ (bijā).²

Conflict of Feelings

73. Joys and sorrows occurring in a situation, is called conflict of Feelings (vijnāna).¹

Surprise

Surprise (paribhāvana) is an excitement giving rise to curiosity.²

Disclosure

74. The sprouting of the purpose of the Germ (bijā), is called Disclosure (ubheda).²

Activity

Taking up the matter in question is called Activity (karana).²

Incitement

75. That which is meant for disrupting an union is called Incitement (bhedā).¹

These are the limbs of the Opening (mukha).

Limbs of the Progression

I shall now speak of those of the Progression (pratimukha).

² See SD. 343; DR. I. 28; Haas translates it differently. SD. 343 and NL. 593 seem to misunderstand this definition.

72 (C.74; K.XIX.67b-68a). ¹ Emend sukhattha to mukhārtha. See NL. 598-599; DR. I. 28; and SD. 344 follows what seems to be a wrong reading of the NS.

² See NL. 605 f. Cf. DR. I. 28; SD. 345.

73 (C.75; K.XIX.68b-69a). ¹ See DR. I. 28; SD. 346; NL. 609-610.

² See NL. 617; Cf. DR. I. 29; SD. 347.

74 (C.76; K.XIX.69b-70). ¹ See SD. 348; NL. 620. Cf. DR. I. 29.

² See SD. 349; NL. 623. Cf. BR. I. 29.

75 (C.77; K.XIX.70b). ¹ See NL. 626; SD. 350. Cf. DR. I. 29.
Amorousness

76. Amorousness (vīlasa) is the desire for the pleasure of love (rati)\(^1\).

Pursuit

Pursuit (parisarpav)\(^2\) is the pursuing of an object once seen and then lost.

Refusal

77. Refusal (vidhūta)\(^1\) is not complying with the request made [by any one].

Pessimism

Thinking about (lit. seeing) some danger [in future] is called Pessimism (tāpana)\(^2\).

Joke

78. The laughter which is meant for sports is called Joke (narma)\(^1\).

Flash of Joke

The laughter which is meant for concealing one’s fault is called Flash of Joke (narma-dyuti)\(^2\).

Moving Forward

79. Speaking words which bring in other words after them is called Moving Forward (pragamana)\(^1\).

Hindrance

Appearance of some calamity is called Hindrance (virodha)\(^2\).

Pacification

80. Conciliating an angry person is called Pacification (paryuçāsana)\(^1\).

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76 (C.78; K.XIX.71). \(^1\) See SD. 352; NL. 650ff. Cf. DR. I. 32.

77 (C.79; K.XIX.72). \(^1\) Cf.-NL. 669; DR. I. 33; SD. 354 has vidhūta for vidhūtā.

78 (C.80; K.XIX.73). \(^1\) Cf. DR. I. 33; DR. 356; NL. 1310ff.

79 (C.80; K.XIX.74). \(^1\) Read uttartottaram vākyam tu bhavet pragamana. Cf. NL. 657; DR. I. 34; SD. 358.

80 (C.82; K.XIX75). \(^1\) See NL. 687. Cf. DR. I. 34; SD. 360.
Sweet Words
Mentioning some favourable peculiarity is called Sweet Words (puṣpa, lit. flower)².

Thunderbolt

81. Harsh words uttered on one's face is called Thunderbolt (vajra)¹.

Reference
Reference (upanyāsa) is a remark based on reason.

Meeting of Castes

82. Coming together of the four castes is called Meeting of Castes (varṇa-saṃhāra)¹.

These are the Limbs of the Progression (pratimukha).

Limbs of the Development

Now listen about those in the Development (gurhā).

Mis-statement

83. [A speech] founded on deceit is called Mis-statement (kapataśraya)¹.

Indication

Speaking out [one's] real intention (lit. reality) is called Indication (māya)².

Supposition

84. A hypothesis with which novel meanings are combined, is called Supposition (rūpa)¹.

Exaggeration

A speech with an overstatement is called Exaggeration (udāhāraṇa)².

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² Cf. DR. I. 34; SD. 361; NL. 691.
² See NL. 700; cf. DR. I. 35; SD. 363ff. defines it differently and refers to the view of the NS as kēcit tu etc.
82 (C.84; KN.XIX.77). ¹ NL. 704ff. defines it as varṇīlasyaṣṭhisya tinaskāro (concealing the matter expressed), and refers to the view of the NS as ca tariṇam varṇānām sammelanam api ke'pi varṇayanti. See SD. 364; DR. I. 35.
83 (C.85; K.XIX.78). ¹ Cf. DR. I. 38; SD. 365; NL. 727.
² Cf. SD. 386; NL 730; DR. I. 38.
84 (C.86; K.XIX.79). ¹ Cf. DR. I. 39; SD. 367; NL. 735.
² Cf. NL. 788; DR. I. 39; SD. 368.
Progress
85. Foreseeing of what is coming afterwards, is called Progress (brahma)\(^1\).

Propitiation
Use of sweet words and gift, is called Propitiation (samgraha)\(^2\).

Deduction
86. Perceiving something by the name of a thing similar to it in form, is called Deduction (anumāna)\(^1\).

Supplication
Request for love's enjoyment (rati), rejoicing, festivity and the like, is called Supplication (prarthana)\(^2\).

Revelation
87. The unfolding [of the Germ] in the Development (garbha), is called Revelation (ākṣipta)\(^1\).

Quarrel
An angry speech is called Quarrel (totaka)\(^2\).

Outwitting
88. Cheating of a deceitful person is called Outwitting (udhibala)\(^1\).

Dismay
Fear arising from the king, an enemy or a robber is called Dismay (udvega)\(^2\).

Panicky Commotion
89. Flurry caused by fear from the king or fire is called Panicky Commotion (vidvata)\(^1\).
These are the Limbs in the Development (garbha).

Limbs of the Pause
Now listen about those in the Pause (varaman = viman)
Censure
90. Proclaiming anyone's fault is called Censure (apavāda).\(^1\)

Angry Words
Words spoken in anger are called Angry Words (sampheka)\(^2\).

Insolence
91. Trangression of the superiors is called Insolence (abhi-drava)\(^1\).

Placation
Allaying of disagreement [with anyone] is called Placation (śakti)\(^2\).

Assertion
92. A promise made on account of some reason is called Assertion (vyavasāya)\(^1\).

Reverence
Mentioning one's superiors is called Reverence (prasaṅga)\(^2\).

Rebuke
93. Words spoken in contempt are called Rebuke (dyuti)\(^1\).

Lassitude
Fatigue arising from a mental effort is called Lassitude (kheda).

Opposition
94. Obstruction to one's desired object is called Opposition (niṣedha)\(^1\).

Altercation
Speaking and counter-speaking in excitement is called Altercation (virodhana)\(^2\).

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90 (C.92; K.XIX.84b-85a). \(^1\) See NL. 801; Cf. DR. I. 45; SD. 378.
91 (C.93; K.XIX.86b-86a). \(^1\) Emend vidrava into abhidrava. See NL. 813.
93 (C.94; K.XIX.87a-86b). \(^2\) Emend pratiñājdeṣa into pratiṣñāhetu.

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91 (C.93; K.XIX.86b-86a). \(^*\) Emend virodhopagam into virodhopaṣam; cf. NL. 819; DR. I. 46; SD. 383.
94 (C.94; K.XIX.90b.). \(^*\) Cf. NL. 826 defines differently.

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94 (C.94; K.XIX.90b.). \(^*\) Cf. NL. 829; DR. I. 46; SD. 382; SD. 385.
93 (C.93; K.XIX.86b-86a). \(^*\) Cf. NL. 838; and SD. 386 has pratiṣedha in place of this.
91 (C.93; K.XIX.86b-86a). \(^*\) Cf. NL. 840; SD. 387.
Summing up
95. Bringing together (lit. attaining) [all aspects] of the Germ (bīja) and the action is called Summing up (ādana)\(^1\).

Humiliation
Putting in insulting words for some purpose is called Humiliation (śādana)\(^2\).

Foresight
96. That which represents the Conclusion (saṃhāra) [in advance] is called Foresight (pravocanā)\(^1\).
These are the limbs in Pause (avamṛṣa = vinarṣa).
The Limbs in Conclusion
Now listen about those in the Conclusion (saṃhāra = nirvāhana).

Junction
97. The coming up of the Opening (mukhu) and the Germ is called Junction (saundhī)\(^1\).

Awakening
Looking duly for the Dénouement (kārya) is called Awakening (vibodha)\(^2\).

Assembling
98. Intimation of [the various aspects] of the Dénouement is called Assembling (grathana)\(^1\).

Ascertainment
Declaration of facts personally known is called Ascertainment (vīrṇaya)\(^1\).

Accusation
99. That which is said to blame some one, is called Accusation (paribhāṣaṇa)\(^1\).

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\(^1\) See NL. 844, DR. I. 48; SD. 389.

\(^2\) Emend chādana into śādana. See NL. 848. DR. I. 46 has wrongly chālana for śādana SD. 390 also has chādana wrongly,

\(^3\) See SD. 388; NL. 850. DR. I. 47.

\(^4\) Emend sukhabījo into mukhabījo ; cf. DR. I. 51; SD. 392.

\(^5\) Cf. DR. I. 51; SD. 393.

\(^6\) Cf. DR. I. 51; SD. 394; NL. 864.

\(^7\) Cf. S. 895; DR. I. 51; NL. 870.

\(^8\) Cf. NL. 873; SD. 396, DR. I. 52 defines the Limb differently.
Confirmation

Turning to use (lit. conquering) the object gained is called (dhṛti).²

Gratification

100. Treating one with waiting upon or the like, is called Gratification (prāṣāda).¹

Joy

Attaining objects [of one’s desire] is called Joy (ānanda).²

Deliverance

101. Passing away of all misery, is called Deliverance (samaya).¹

Surprise

Appearance of something wonderful is called Surprise (upagūhana).²

Clever Speech

102. Words mentioning conciliation, gift and the like are called Clever Speech (bhaṣana).¹

Retrospect

Retrospect (pārva-rākya)² is to be understood as a reference to something spoken before.

Termination

103. Giving and receiving of a boon is called Termination (kārya-samkhāra).¹

Benediction

[A prayer seeking perfect] peace to the king and the country is called Benediction (praśasti).²

104. With a view to introducing Sentiments (rata) and

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² Emend dyuti into dhṛti Cf. DR. I. 53; SD. 397.
100 (C.102; K-XIX.94b-95a).¹ Cf. NL. 879; SD. 398; DR. I. 52.
² Cf. NL. 891; SD. 399; DR. I. 52.
101 (C.103; K-XIX.95b-96a).¹ Cf. DR. I. 52; SD. 400; NL. 883.
² Cf. NL. 889; SD. 401; DR. I. 53.
102 (C.104; K-XIX.96b-97a).¹ Cf. SD. 402; DR. I. 53. NL. 891.
² Cf. NL. 891; SD. 403.
103 (C.105; K-XIX.97a-98a).¹ See SD. 404; cf. NL. 893; DR. I. 54.
² Read nṛpa-dvēsa. Cf. SD. 405, NL. 895, DR. I. 54.
States (bhāva) an expert playwright should insert all these Limbs into appropriate Junctures of his work.

105. Considering [the scope] of the Action or its condition he may sometimes insert all the Limbs or a combination of two or three [of them] into the Junctures.

Five Explanatory Devices

106. The Supporting Scene (viśkambhaka), the Intimating Speech (cālikā), the Introductory Scene (praveśaka), the Transitional Scene (viṅkānutāra), and the Anticipatory Scene (viṅkambahā) are five Explanatory Devices (arthopakṣepaka).

The Supporting Scene

107. The Supporting Scene (viśkambhaka) should employ the middling male characters, relate to the opening Juncture (mukhasamākhyā) only of the Nāṭaka, and it is [to be] graced (lit. refined) by a priest, minister or Kañcukin (armour-bearer).

108. The Supporting Scene is of two kinds; pure and mixed. Of these the pure is made up of the middling characters and the mixed of the inferior and the middling ones.

The Intimating Speech

109. When some points are explained by a superior, middling or inferior character from behind the curtain, it is called the Intimating Speech (cālikā).

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105 (C.107; K.XIX.99b-100a). 1 See above 104 note 1.
106 (C.108; K.XIX.194). 1 Cf. DR. I. 58; SD. 308. NL. 393. Hans translates arthropakṣepaka as “Intermediate Scenes”, see p. 33. But the ‘Explanatory Devices’ are all not complete scenes but parts of scenes, vide infra.
107 (C.109; K.XIX.105). 1 Cf. SD. 308; DR. 338; DR. I. 59 Emend viśkambhakas tu samskṛta into viśkambhakah samākhyā NL. 362 f. quotes the view of Cāriyāṇa as follows: प्रवर्तक नातकस्थव्रि विवर्णक एवि. (Viśkambhaka relates to the Prakaraṇa and the Nāṭaka only). It seems that such was the case at a later stage of the development of Indian drama. First it related to the Nāṭakas only.
2 For a definition of the middling character see NS. XXXIV. 4
3 According to this direction the viśkambhaka at the beginning of Pañca, would be an ideal one.
108 (C.110; K.XIX.106).
The Introductory Scene

110. The Introductory Scene (praveśaka) in relation to the Nāṭaka and the Prakaraṇa, is to occupy a place between two Acts and to treat the summary of the Prominent Point (bindu)².

111. The Introductory Scene should be known as not consisting of the exploits of the superior and the middling characters and there should be no exalted speech in it, and its language should be Prakrit¹.

The Transitional Scene

112. As in practice it falls between two Acts or within an Act, and relates to the purpose of the Germ (bijā), it is called the Transitional Scene (aṅkāvatāra).

The Anticipatory Scene

113. When the detached beginning of an Act is summarised beforehand by a male or a female character, it is called the Anticipatory Scene (aṅkamukha)¹.

An ideal Nāṭaka

114-117. The playwright should write a Nāṭaka having

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110 (C.112; K.XIX.108). ¹ Cf. DR. I. 60-61; SD 309; NL. 307ff.
111 (C.113; K.XIX.109). ¹ See NŚ. XX. 32. Cf. DR. I. 60-61, SD. 309. C. gives one additional couplet after this. But this (not occurring in K.) seems to give no new information.
112 (C.115; K.XIX.110). ¹ Cf. DR. I. 62.63; SD. 311; NL. 398-399. The def. is not very clear. The aṅkāvatāra seems to furnish an indication of the subject-matter of the next Act. An example of this seems to be the dialogue of the Ceti and Vāsavadattā at the end of the Act II. of Svapna. This relates to the making of a garland by Vāsavadattā. Another example may be Avimāraṇa speaking एवं समाजं। जय कृष्णदया कजारकर्मम्। तत्रनूदिष्ठस्व लज्जामार्गम्। II. 5-6. This gives a clue to the subject-matter of the next Act which treats Avimāraṇa’s entry into the royal harem.

113 (C.116; K.XIX.111). ¹ The aṅkamukha seems to relate mostly to plays other than of the Nāṭaka and the Prakaraṇa types. Examples of this are perhaps the speeches of the Bhaṭa in the beginning of the Karṣa, and of the Dītaḥga. The reason for the above assumption is that the rules prescribe vīskambhaka for Nāṭakas only (see 107), and praveśikas for both Nāṭakas and Prakaraṇas (see 110). Cf. DR. I. 62; SD. 312, 313; NL. 408.

114-117 (C.117-120; K.XIX.112-115).
[different] Styles and minor Limbs (pratyaṅga)\(^1\), Episode Indication (patākā)\(^2\), Explanatory Devices (atha-pratikriya)\(^3\) arising from the five stages (avasthā)\(^4\), having five Junctures (sandhi)\(^6\), twentyone Alternative Junctures\(^6\), sixtyfour Limbs (āṅga)\(^7\), thirtysix lakṣaṇas\(^8\), Guṇas (excellence)\(^9\) and figures of speech (alāṃkāra)\(^10\), many Sentiments\(^11\), topics of many enjoyments, exalted speeches, characters of great people, description of good conduct, and it should be popular, well-known in its Junctures, easy for production [on the stage], composed with soft words and capable of giving pleasure.

118. The condition of the world arising from the happiness and misery and connected with the activity of various people should find a place in the Nāṭaka\(^1\).

119. There is no wise maxim, no learning, no art or craft, no device, no action that are not found in the drama (nāṭya)\(^1\).

120. And the human nature with its joys and sorrows depicted through the means of representation such as Gestures, [Words, Costume and Temperament] is also called a drama (nāṭya)\(^1\).

121. A mimicry of the past exploits of gods, sages, and human beings should be also called a drama\(^1\).

122. As [this] is represented (abhināyate) and interpreted (gaṇyate) by the actors who after suppressing their own nature make [for this purpose] various movements of their different limbs, it is called the Nāṭaka\(^1\).

\(^1\) Pratyaṅga has not been defined anywhere. It is possible that the reading is corrupt.

\(^2\) Pataṅka here stands for pataṅka-sthūnaka just as "Bhima" for "Bhimasena", see above 30ff.

\(^3\) Artha-pratikriya is only a synonym of artha-prakāri. See before 20ff.

\(^4\) See before 6ff.

\(^5\) See before 35ff.

\(^6\) See before 48ff.

\(^7\) See before 56ff.

\(^8\) See NŚ. XVII. 96ff.

\(^9\) See NŚ. XVII. 43ff.

\(^10\) See NŚ. XVII. 1ff.

\(^11\) See NŚ. VI.

118 (C. 121; K.XIX.116). \(^1\) Cf. NŚ. I.120

119 (C.122; K.XIX.117). \(^1\) See NŚ. I.116

120 (C.123; K.XIX.118). \(^1\) See NŚ. I.121

121 (C.124; K.XIX.119). \(^1\) See NŚ. I.120

122 (C.125; K.XIX.120). \(^1\) This very clearly defines the artistic character of drama.
123. The Nāṭaka is to be so composed as to include all States, Sentiments, inclination to all deeds, and the various conditions [of men and nature].

124. The various arts and crafts produced by human beings may be applied in the Nāṭaka in their endless forms.

125. One is to construct a Nāṭaka [only] after observing the human character, strength and weakness of men, their [mode of] enjoyment and reasoning.

126. In succeeding ages men will be deficient in wisdom; hence those who will be born [after us] will have small learning and intellect.

127. When the world deteriorates, men's intellect, activity, [production of] crafts and skill in arts will dwindle.

128. Hence after observing the strength and the weakness of human feeling, one should compose the Nāṭaka with pleasant and easily intelligible words.

129. The plays (lit. poems) which contain [harsh], words like cokriḍita is repulsive (lit. do not shine) like a courtesan in the company of a Brahmin bearing a Kānapādala.

130. O Brahmins, I have spoken about the Plot with its Junctures and Limbs. I shall hereafter speak of the characteristics of the Styles.

Here ends chapter XXI of Bharata's Nāṭyasāstra, which treats of the Limbs of the Junctures.
CHAPTER TWENTY-TWO

THE STYLES

The origin of the Styles

1. I shall now explain in detail (lit. from the beginning) the rise of the Styles (ṛṣṭī) and [in relation to them] the origin and the formation of dramas¹.

2-3. When the lord Aeyuta (Viṣṇu) after reducing the universe into a single [vast] ocean and compressing the creation [into a seed] by his supernatural power, was lying on the couch of snake, the two Asuras Madhu and Kaitabha maddened with the pride of their strength challenged the god at once for battle².

4-5. These two, after making gestures of challenge, (lit. rubbing their arms) fought the imperishable lord Viṣṇu (bhūta-bhāvana, lit. the creator of beings) with their fists and legs (lit. knees), and while doing so they also assailed him (lit. one another) with harsh words and shook as it were the ocean with their reviling speech³.

The origin of the Verbal Style

6-7. Hearing the various [abusive] words of these two who were threatening¹ [Viṣṇu], Druhiṇa (Brahman) was slightly perturbed in mind and said, “Is it the bhāraṭī ṛṣṭī that start with these words [for the fighters] and goes on increasing stage by stage? Kill the two [at once].”

8-10. Hearing these words of Pitāmaha (Brahman), Madhusūdana (Viṣṇu) said, “Yes, I have made this bhāraṭī ṛṣṭī

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¹ (C.1; K.XX.1). ¹ Sāgaranandin explains the ṛṣṭī as follows: नेपथ्यो तेषाःदेवस्यमनुपरिवर्तनावरीभाषा ब्राह्मणस्य स्वयं ब्रह्मणस्य विभक्ति, क्योः कैव भाषाकैमाः स्वयं ब्राह्मणस्य विभक्ति, NL. 1044ff.

²-3. (C.2-3; K.XX.2-3). ¹ The story of Nārāyaṇa’s reducing the three worlds into ‘a single ocean’ occurs in the Rām. VII. 72; Kūrma P. XIII. See JK. under Viṣṇu (8) and Nārāyaṇa (8).

⁴-5 (C.4-5; K.XX.4-5). ¹ Madhu and Kaitabha charged Nārāyaṇa with the theft of the Vedas. Rām. VII. 72. See JK. under Kaitabha.

⁶-7 (C.6-7; K.XX.6-7). ¹ Emend garjatōḥ into tarjatōḥ (tarjalīn, K).

⁸-10 (C.8-10; K.XX.8-10).
for the purpose of my work. It will be the bhārati vr̥tti of the
speaker, in which words will preponderate. I shall kill these two
Asuras today". So saying Hari (Viṣṇu) with his perfect gestures
and Aṅgahāras severely fought these two Daityas who were
experts in the method of battle.

11. At that time Hari's pacing with the Sthānakas on
the ground created a great bhāra (burden) on the earth (bhāma); the
bhārati vr̥tti (Verbal Style) was built on that (bhāra).2

The origin of the Grand Style

12. And at that [very] time, by the rebounding of the bow
named Śrīṅga which was intensely brilliant, steady and full of
much sattvā (strength) the sāttvati vr̥tti (Grand Style) was made.1

The origin of the Graceful Style

13. When [in course of fighting] the god moved sportively
with various Aṅgahāras and tied up his sīkha (krīṣa ?) the kaśikī
vr̥tti (Graceful Style) was made.1

The origin of the Energetic Style

14. Then from the various personal combats which were
full of energy and excitement, and which entailed various Cāris
the Energetic (āravhaṭi vr̥tti) was made.1

15. Whatever acts the god Brahmān observed as arising
out of the different Styles (vr̥tti), were associated1 by him
(Druhiṇa = Brahmān) with words suitable to their meaning.

16. When the two Asuras Madhu and Kāțabha were killed
by Hari (Viṣṇu) Brahmān spoke to him (Nārāyaṇa = Viṣṇu) who
was the subduper of foes (arīṇatama).

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1 āṅgaiḥ here means āṅgikaiḥ and āṅgakāraɪiḥ.
2 See NŚ. IV.19-27, 170ff.
11 (C.11; K. XX.11). 1 See NŚ. XI. 49ff.
2 This is a clear instance of folk-etymology and does not really
explain the origin of this Style. It possibly comes from the Bharata
tribe; see NŚ. I. 41 f.n.
12 (C.12; K. XX.12). 1 See above 11 note 2.
13 (C.13; K. XX.13). 1 See above 11 note 2.
15 (C.15; XX.X.15). 1 Emend pratyaṇujayat into pratyaṇojayat.
16 (C. 16; K. XX.16).
The origin of the Nyäya

17-18. O god, thou hast killed the Dänavas with various clear, expressive and graceful Aṅghāras; hence this method of personal combat [applicable] in throwing all kinds of missiles in this world, will be termed as Nyäya.¹

19. Even this fight made with the Aṅghāras which arose from the Nyäyas and observed them (Nyäyas) [in practice] will be called the Nyäya.¹

20. Then the high-souled Druhiṇa (Brahman) gave over to the gods this Style full of various States and Sentiments, [for its use] in the production of plays.

21-22. The name Style (vr̥ttī) was made a repository of the various States and the Sentiments. And whatever was made and in whatever manner, the exploits of the god (Viṣṇu) were utilised by the sages in fashioning the similar Styles arising from the Words and the Gestures which have their origin in materials taken from the four Vedas, and which also have Words and Gestures as their chief characteristics.

23. These Styles which were desired, wellborn and full of various Cāris, were again, taken by me at Druhiṇa’s command, for the purpose of making plays (lit. poem).¹

24. The Verbal Style (bhāratī vr̥ttī) was from the Rgveda, the Grand (vārāvāta) from the Yajur-veda, the Graceful (kāśikā) from the Sāma Veda and the remaining one (i.e. the Energetic or ārabhati) from the Atharva [Veda].¹

25. The Style which is to be applied by the male characters and not by females and which gives prominent place to speeches

¹ See NŚ. XI. 74ff.
¹ See NŚ. IV. 170ff.
¹ Emend nāyaveda into caturveda.
¹ Emend 23a as follows. प्रविष्ट्वच मुम्नया च नामावरि-ममाकुषा.
¹ This is a different story about the origin of the vr̥ttis. See before 2-14.
made in Sanskrit, is used by the eponymous bhavatas (actors) as bhārati (Verbal)\(^1\).

The four varieties of the Verbal Style

26. It has four varieties such as the Laudation (pravo'ana), the Introduction (āmukha), the Vithi and the Prahasana, and these have became its component parts (ānga)\(^1\).

The Laudation

27. The Laudation (pravo'ana) in the Preliminaries is to attain success, prosperity, good luck, victory and removal of all sins.\(^1\)

The Introduction

28-29. That part of a play where an actress\(^1\), the Jester or the Assistant has a talk with the Director on some relevent topic, and they use interesting words or adopt any type of the Vithi or talk in any other way is called the Introduction (āmukha)\(^1\). I shall speak in detail about its five varieties (lit. elements).

The five varieties of the Introduction

30. The Accidental Interpretation (udhyātyaka), the Opening of the Story (kathoghāta), the Particular Presentation (prayogātyā) the Personal Business (pravṛttīka) and the Transferrence (avalyīta) are the five varieties of the Introduction (āmukha)\(^1\).

31. Of these the characteristics of the Accidental Interpretation (udhyātyaka)\(^1\) and the Transferrence (avalyīta)\(^2\) have been mentioned by me. I shall now speak in detail of the characteristics of the rest.

Opening of the Story

32. [That Introduction] in which a character enters [the stage] taking up a remark of the Director or its meaning, is called the Opening of the Story (kathoghāta)\(^3\).

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\(^{1}\) NL. 1054 ff. Dr. III. 5; SD. 274, AP. modifies this def. by adding striyuktā práktoktī, Haas, on DR. III. 5 (p. 81).

26 (C. 26; K. XX 26). \(^{1}\) Cf. NL. 1008-69; DR. III. 5; SD. 285.

27 (C. 27; K. XX. 27). \(^{1}\) Cf. NL. 1070-71 ff. DR. III. 6; SD. 286.

28-29 (C. 28-29; K. XX. 28-29). \(^{1}\) Cf. NL. 1178-81, DR. III. 7 SD. 286.

30 (C. 30; K. XX. 30). \(^{1}\) Cf. NL. 11-88-89 DR. III. 8, SD. 287.

31 (C. 31; K. XX. 31). \(^{1}\) See NŚ. XX. 117 Cf. NL. 1189; DR. III. 14 SD. 288.

\(^{2}\) See NŚ. XX. 118; NL. 1192, DR. III. 15; SD. 292.

32 (C. 32; K. XX. 32). \(^{1}\) Cf. NL. 1196; DR. III. 9; SD. 289.
Particular Presentation

33. When, over this production [of the Introduction] the Director imposes another production and then a character enters [the stage], it is called the Particular Presentation (pravagātiśaya).¹

Personal Business

34. [The Introduction] in which the Director speaks on some business in hand and taking cue from this (lit. with its help) a character enters the stage, it is called the Personal Business (pravṛttiśaka)².

35. Taking up one of these types and skilfully giving double meaning to it, the wise [playwright] should construct the Introduction by freely assembling different characters¹.

36. The wise are thus to know the Introduction with different bases¹. The characteristics of the Vithi² and the Prahasana³ have been mentioned before.

37. These are the eight¹ different aspects (lit. meanings) of the Verbal Style I spoke of. I shall now explain the rules of the Grand Style (sāttvati) with its characteristics.

The Grand Style

38. The Style which is endowed with the sāttvati quality, the Nyāyas, metres, and has exuberance of joy and an undercurrent of the State of sorrow¹, is called Grand (sāttvati)².

39. The Grand Style is known to consist of representation by Words and Gestures, and of strength in speeches and acts showing the rise of spirit.

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¹ See NL. 1201-1202; DB. III. 11; SD. 290.
² See NŚ. XX. 11ff.
³ See NŚ. XX. 101ff.
4 See NL. 123ff. SD. 416. DR. II. 53.
5 See NL. 1234ff. SD. 416. DR. II. 53.
6 See NL. 1234ff. SD. 416. DR. II. 53.
40. It is to contain the Sentiments such as Heroic (vīra), the Marvellous (adbhuta) and the Furious (raudra) and to a small extent (alpa) the Pathetic (karunā) and the Erotic (śṛngāra), and characters in it should be mostly majestic and defying one another.

The four varieties of the Grand Style

41. It is known to have the four varieties such as challenge (uttāpaka), Change of Action (parivartaka), Harsh Discourse (samlāpaka) and Breach of Alliance (samghāta).

Challenge

42. One's rising up with a view to conflict after saying "I am getting up [for battle, now] show me your own prowess" is called the Challenge (uttāpaka).

Change of Action

43. If after leaving the thing which caused the rising up, one takes to other things due to some need, it is called the Change of Action (parivartaka).

Harsh Discourse

44. Various kinds of words containing abuse or insult whether these arise from a challenge or not, are called Harsh Discourse (samlāpaka).

Breach of Alliance

45. The stopping of an alliance for the sake of a friend, money or due to an accident or [one's] own fault, is called Breach of Alliance (samghāta).

46. These are the eight meanings of the Grand Style that I spoke of. I shall hereafter describe the characteristics of the Graceful Style (kaiśiki vṛtti).

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1 See NL. 1271-1273.
2 Cf. DR. II. 53 SD. 416, NL. 1274ff.
3 Cf. NL. 1276, 4278. The text on this point seems to be corrupt, also cf. DR. II. 54; SD. 416.
4 Cf. DR. II. 55; SD. 419; NL. 1279-1282.
5 Cf. DR. II. 54; SD. 418, NL. 1288.
6 Cf. NL. 1298-1299; DR. II. 55; SD. 417.
7 Read mithārtha-kārya.
8 Ulthāpaka, parivartaka, the two kinds of samlāpaka and the four kinds of samghāta. See before 41, 44, 45.
The Graceful Style

47. That Style is called Graceful (kasiikii) which is specially interesting on account of charming costumes worn by [dramatis personae] mostly women, and in which many kinds of dancing and singing are included and the themes acted are practices of love and are connected with (lit. arising from) its enjoyment.

The four varieties of the Graceful Style

48. The Graceful Style is said to have the four varieties such as Pleasantry (narma), Beginning of Pleasure (narma-sphurja), Unfoldment of Pleasure narma-sphota) and Covert Pleasure (narma-garbha).

The three kinds of Pleasantry

49. The Pleasantry (narma) which abounds in remarks made in jest, is of three kinds: that based on love, that with pure laughter and that having Sentiments other than the Heroic.

50. The Pleasantry (narma) is known as concerned with acts of jealousy and anger, words of rebuke, self-reproach and deception of others.

Beginning of Pleasantry

51. The Beginning of Pleasantry (narma-sphurja) is to be known as the first meeting [of lovers] in which words and dresses exciting love [are in evidence] but which ends in fear.

Unfoldment of Pleasantry

52. The Unfoldment of Pleasantry (narma-sphota) is the cause of the Sentiment contributed by small fraction of different States (bhava) and not by any State as a whole.

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47 (C.47; K.XX.47). 1 Cf. SD. 411; DR. II. 47; NL. 1304ff.
48 (C.48; K.XX.48). 1 Cf. DR. II. 48; SD. 411; NL. 1308ff.
49 (C.49; K.XX.49). 1 Cf. DR. II. 48-50; SD. 412; NL. 1310 defines narma as follows: सप्तरसिकाश्विक विवाहितानुः। ग्रहणेन्द्राय नभ ग्रहणमेकाम्; but the def. of the NS, as well has been referred to.
50 (C.50; K.XX.50).
51 (C.51; K.XX.51). 1 Cf. NL. 1342-1343; DR. II. 51; SD. 413.
52 (C.52; K.XX.52). 1 Cf. DR. II. 51; SD. 414; NL. 1836 f.
Covert Pleasure

53. When the Hero acts incognito out of any necessity through his qualities such as intelligence, [good] appearance and affection, it is called Covert Pleasure (narma-garbha)¹.

54. These are the eight different meanings of the Graceful Style that I was to speak about. I shall hereafter describe the Energetic Style (ārabhaṭī) which is concerned with haughty Sentiment.¹

The Energetic Style

55. The Style which includes mostly the qualities of a bold person (ārabhaṭa) such as speaking many words², deception, bragging and falsehood, is to be known as Energetic (ārabhaṭī)².

56. The Style in which there is a representation of falling down¹, jumping, crossing over, deeds of magic and conjuration, and various kinds of fighting, is called Energetic (ārabhaṭī)².

The four varieties of the Energetic Style

57. It has varieties such as Compression (saṃkṣiptaka), Commotion (aṇacāpaṭa), Raising Various Feelings (raṣṭāṭhāpana) and Conflict (saṃphoṭa)¹.

Compression

58. Compression (saṃkṣiptaka) is furnished with workmanship (ṣilpa) in the true sense of the words and it includes the

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¹ According to Sāgaranandin Ārabhaṭī is an aṅga of the Gaṇḍāli viśṭṭī: NL. 1385. Cf. DR. II. 52; SD. 415; NL. 1388 f. C. adds an additional def. (C.54) of this, but it is wanting in K.

² The three kinds of narma, the three kinds of marma-garbha and marma-phūṛja and marma-phoṭa.

¹ Many words' probably mean alteration or verbal duel.

² Cf. NL. 1348 ff. DR. II. 56-57; SD. 420.

56 (C.57; K.XX.56). The reading prastā in prastāva² seems to be corrupt. Emend this to vastva².

² See above 56 note 2. C. adds one more def. (C.58) of ārabhaṭī but this is wanting in K. In trans. it will be as follows: That which includes excitement due to an application of the sixfold policy (saḍgaṇḍa), running away due to deception of the enemy, and that which relates to [material] gain or loss, is called the Energetic Style.


58 (C.60; K.XX.58). Cf. DR. II. 57-58, SD. 422, NL. 1858 f. gives another def. saṃkṣiptalaka.
presentation of model works (prakśa) drawings, and dresses, and relates to some condensed matter.

Commotion

59. Commotion (asaśāśās) is known to relate to the occurrence of fear and jubilation, panic, flurry, many kinds of speaking, quick entrance and exist¹.

Raising the Theme

60. That deed which is represented as being connected with panic or no panic, and includes a combination of all the Sentiments is called the Raising the Theme (rastāṭṭhāpana)¹.

Conflict

61. Conflict (saṃpheta) is known to include excitement, many fights, personal combats, deception, split and [mutual] striking of weapons¹.

62. These are the Styles to be reckoned by the wise in connexion with the drama. Now listen about their application in different Sentiments, which I am going to tell you.

Styles according to Sentiments

63-64. The Style in the Erotic and Comic Sentiments should be Graceful and in the Heroic, the Furious and the Marvellous Sentiments it should be Grand. And in the Terrible, the Odious and the Furious Sentiments one should use the Energetic Style, while the Verbal Style is applicable in the Pathetic and the Marvellous Sentiments¹.

65. I have spoken properly about the Histrionic Representation dependent on Words, Gestures, Temperament and the Styles. Now I shall treat of the Costumes and the Make-up used in the production of plays.

Here ends Chapter XXII of Bharata’s Nāṭyaśāstra which treats of the Styles.

59 (C.61; K.XX.59). ¹ Cf. DR. I. 59. SD. 423; NL. 1368f.
60 (C.62; K.XX.60). ¹ Cf. DR. II. 59, SD. 420; NL. 1372f.
61 (C.63; K.XX.61). ¹ Cf. DR. II. 50; SD. 421; NL. 1380f.
62 (C.64; K.XX.62).
63-64 (C.65-66; K.XX.63-64). ¹ Cf. NL. 1059-1562. DR. II. 62; SD. 410. C. repeats after this two couplets from the Ch. VII. (118-119).
65 (C.69; K.XX.69),

52
CHAPTER TWENTYTHREE

THE COSTUMES AND MAKE-UP

Necessity of the Costumes and Make-up

1. I shall similarly speak in due order, O Brahmans, about the Costumes and Make-up; for the production [of a play] depends on this.

2. The Extraneous Representation (āhāryābhinaya) deals with the rules of the Costumes and Make-up (nepathyā). Anyone who wishes for the success (lit. well-being) of a dramatic production should pay attention to these.

3. The dramatis personae are of different types. Indicated first by their Costumes and Make-up they accomplish the representation without much effort by means of Gestures and the like.

Four kinds of the Costumes and Make-up

4. The Costumes and Make-up (nepathyā) are of four kinds: model work (pusta), decoration (alombkāra), painting the limbs (aṅga-racanā) and living creatures (saṅjīva).

The four kinds of model-work

5. [Of these] the model-work is of three kinds and of various forms. They are: the Joined Object (sandhīma), the Indicating Object (vyājīma) and the Wrapped Object (vesṭīma).

6. The model work which is made up of mat, cloth, skin and the like, is called the Joined Object (sandhīma).

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1 (C.1; K.XXI.1). K. reads lb differently.
2 (C.2; K.XXI.3). C. reads after this an additional couplet.
3 (C.4; K.XXI.2). Nānāvastha—nānābhītū yā śokādyā nānā-bhūtaśrayā ca (Ag. p. 429).
5 (C.6; K.XXI.5). Čeṣīmaḥ, C. for vestīmaḥ, K.
6 (C.7; K.XXI.8). Sandhimah—sandhānālayā nirvīttah (Ag. p. 429).
7. That which is made by means of a mechanical device (yantra) is called an Indicating Object (vyājima)¹ and that which is produced by wrapping, is called a Wrapped Object (veśima)².

8. Hills, carriages, lofty palaces, shields, armours, banner-staffs and elephants¹ which are constructed for use in a dramatic performance are called model-works (vasta).

Decorations

9. Decorations (alambara) are known to consist of flower-garlands, ornaments and drapery which are differently used on different parts of the [human] body.

Garlands

10. Garlands are of five kinds: encircling (vestila)¹, spread-up (vitata), grouped (samghāya)², tied-round (granthima), and hung-down (pralambita).

Four kinds of ornament

11. Ornaments of the body are known by the wise to be of the four kinds: that to be fixed by piercing the limbs (āvēthya)¹, that to be tied up (bandhanīya), that to be worn (prakṛpya), and that to be put round (āropya)².

Piercing ornaments

12. [Of these, the ornaments] to be fixed by piercing the limbs are ear-rings (kunda) and other ear ornaments¹.

Tied-up ornaments

And those to be tied-up (bandhanīya) are the girdles (āronṣa) and the Aṅgada (arm-band).

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¹ Vyājima—vyājāḥ sūtrasasyākārṣākādirūpāḥ kṛpas tena nirvṛtto vyājimah (Ag. p. 430).
² Read '7b as शैति शैति वन्धू जैनं शैयिं शैयिं गृहम्. Ag. (p. 430) explains vesṭimah as follows: upari jalu-sikṣādāni vesṭimena nirvṛtto vesṭimah.
¹ Emend nagāḥ into nāgāḥ.
² K. teplānai for samghātya. Ag. with C.
³ K. āropyaka, C. āropaka.
¹ The reading of 12b seems to be slightly corrupt.
Worn ornaments

13. The ornaments to be worn (prakṣaṇyā) are the anklets (nāpura) as well as the wearing apparels.

Put-round ornaments

And those [ornaments] to be put round (ārāpya) are the golden neck-chain (hemaśūtra) and necklaces (hāra) of different kinds.

Ornaments according to habitation and tribal origin

14. I shall now speak of the varieities of ornaments of men and women according to their habitation and tribal origin.

Ornaments for males:

Head ornaments

15. The crest-jewel (rūḍāmaṇī) and the crown (mukula) are called ornaments of the head.

Ear ornaments

And the ear-ring (kundalas), Mocaka (ear-pendant) and ear-top (kīla) are ornaments of the ears.

Neck ornaments

16. The pearl-necklace (muktāvali) the Harṣaka and the [gold] thread (śūtra) are ornaments of the neck.
Finger ornaments

And the Kaṭaka [Vaṭikā]⁴ and the finger-ring (āṅgulīya-mudrā) are ornaments of the finger.

Ornament of the forearm

17. The Hastavī⁴ and the Valaya⁴ are the ornaments of the forearm (bāhu-nāli).

Wrist ornaments

And the bracelet (rucika)⁴ and the Uccitika⁴ are ornaments of the wrist.

Ornaments above the elbow

18. The Keyūra (armlet)¹ and the Aṅgada (arm-band)² are ornaments to be worn above the elbow.

Breast ornaments

And the three-stringed necklace (trisara)² is the ornament of the breast.

19. The suspended pearl necklace, the flower-garland and the like, are ornaments for the [entire] body.

Waist ornaments

And the Taralā⁴ and the golden thread (sūtra)² are ornaments of the waist.

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17 (C.19). ¹ This is said to be very rarely mentioned in Skt. literature.
  ² This word is the same as Bengali bālu (banglic).
  ³ This seems to be a variant of the word rucaka. See note ⁴ below.
  ⁴ This word seems to be never met with elsewhere. Ag.'s fragmentary gloss on this word or rucaka is as follows: * * cakra iti kara-golake viṭātum tata ārdhvo ciśiketi praśiddhau (n) niśkuke agrabāhu-sthāne etat [vibhū]-sanām (p. 430).

18 (C.19, K.XXI.17). ¹ To be worn above the elbow. Keyūre karpara (kārpara)-syordhvataḥ (Ag.l.c.), but ke bāhuśīrṣe yauti iti keyūram, Kṣirasvāmin on Amara II. 6.107.
  ² To be worn above the keyūra. Tayor (=keyūrayor) ārdhvo tv aṅgadham (Ag. l.c.).

19 (C.20, K.XXI.18). ¹ To be worn below the navel; ta[r]a[la]kam nūhher alaḥ (Ag. l.c.)
  ² To be worn below the taralakṣa. Tasyāpyadhaḥ suṣrakam (Ag. l.c.)
20. These are the ornaments for males in case of the gods and the kings. I shall now speak about the ornaments for females.

Ornaments for females
Head ornaments

21-22. The Śikhāpāsa, the Śikhājāla, the Piṇḍapātra (Khapḍapātra), the Crest Jewel (cudāmaṇi), the Makarikā, the pearl-net (muktā-jāla) and the hair-net (śīrṣajāla) are ornaments of the head.

22-23. The Tilaka on the forehead should be produced by many artistic touches, and group of design above the eyebrows should imitate flowers.

Ear ornaments

23-25. The ornaments of the ear are the Kupāla, the Śikhīpatra (Khadgapatra), the braid [of hairs], the lotus and the Mocaka, the Karpikā, the Karpavalaya, the Patraarpikā, the Karpamudra that entwines the ear, the Karputkilaka (ear-top),

20 (C.21; K.XXI.19).

21-22 (C.22-23a; K.XXI.20-21a). 1 This is same as cudāmaṇi mentioned in Megha, II. 2.

2 Ag. (p. 431) reads it as śikhāvūla and explains this as niṣagranthibhir upāniśadabho madhyekarnikā-sthāniyam, and adds to explain piṇḍapātra (=piṇḍafātra) as tasyaiśa dasandhānastayā citra-vacanāni (? vartakanti piṇḍāni piṇḍafātrāni. 3 See note 2 above.

4 The same as mentioned in 15 above.

5 Ag. reads this makarapatram.

6 This is the same word which occurs in Megha, I. 64.

7 No head ornament with this name seems to occur anywhere else.

22-23 (C.24; K.XXII.21b-22a).


1 Ag. (I.c.) reads śikhāpatra and explains this as śikhāpatra mayūrapicchakūro vicitravarnā-mani-racitah.

2 gucca. K. for kaṇja. C. 3 Rocaka, C. and dāraka K.

4 This was never met with before.

5 This is perhaps the same as med. Bengali kāmbāla<kāmbalā< karpavalaya<karpavalaya.

6 This was never met with before.

7 This ornament is still in use among women of backward classes.
the various kinds of the Dantapatras\(^8\) set with jewels and the Karṇapūra\(^9\).

The Tilaka and the Patralekhā\(^10\) are ornaments of the cheeks\(^11\).

**Neck ornaments**

26. The pearl-necklace, the snake-group (ryāla-paṅkti)\(^1\), the Maṇjari\(^2\), the jewel-string\(^3\) the jewel-necklace\(^4\) and the neck-chain (sūtra)\(^5\) are ornaments of the neck.

27. The necklace with two, three or four strings as well as a [gold] chain is the ornament of the neck\(^1\).

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\(^8\) These were possibly made with ivory.

\(^9\) The well-known ear ornament.

\(^10\) The same as *patrabhaṅga* (drawing decorative designs with scented pigments).

\(^11\) C. reads after this four additional and somewhat corrupt couplets (C.27b-31a) which may be tentatively translated as follows: And the *triveni* is to be known as the ornament of the breast. The two eyes are to be touched with collyrium, and the lips are also to be painted. The four front teeth (of the upper and the lower rows) are to have varying colours as well as whiteness. When covered with artificial colours their beauty is enhanced. Pearl-like teeth of beautiful young women embellish their smile, and dyed with the colour of lotus petals they will be lovely, and when dyed with emerald colour the lips will attain the beauty of tender leaves. And their amorous look will constitute their charms.

26 (C.31b-32a; K.XXI.35). \(^1\) An ornament with the snake-motif; see above 16 note 1. This was never met with before.

2 \(\text{Maṇjari}—\text{This was never met with before.}\)

3 \(\text{Ratnamālikā}—\text{This is to be distinguished from } \text{ratnāvali} \text{(see note } 4 \text{ below) which is a bigger necklace; for the word } \text{mālikī means a small } \text{mālā.}\)

4 \(\text{Ratnāvali}—\text{See note } 3 \text{ above.}\)

5 \(\text{Sūtra (lit. thread) evidently means a thin thread-like necklace made of gold; cf. } \text{kanakasūtra in Pañcatantra I. (vīyasa-dampati-kathā).}\)

27 (C.32b-33a). \(^1\) K. omits this passage. The terms like *dvīsara* (wrongly *dvirasa*), *trisara* (wrongly *trirasa*) and *catū-sara* (wrongly *caṭuraśa*) mean respectively necklaces with two, three and four strings.
Breast ornaments

28. The necklaces with the most artistic work\(^1\) are to be ornaments of the breasts.

The jewelled net is the ornament of the breasts (or the back)\(^2\).

Arm ornaments

29. The arm-band (\(\text{aingalā})\(^3\) and the bangles (\(\text{ralaya})\(^4\) are ornaments of upper (lit. the root of the) arms.

The Varjura\(^5\) and the Svecchitika\(^6\) are ornaments of the fore-arm.

Finger ornaments

30. The Kaṭaka\(^7\), the Kalaśākha\(^8\), the Hastapatra\(^9\), the Supāraka\(^10\) and the ring (\text{murlāṅgulyaka})\(^5\) are ornaments of fingers.

Hip ornaments

31. The Kāñci\(^1\) with a net of pearls, the Kulaka, Mekhalā, the Raśanā and the Kaliṣpa are ornaments of the hip (\(\text{śarū} \)).

32. The Kāñci is [a girdle] of one string, the Mekhalā of eight, the Raśanā of sixteen and the Kalīṣpa\(^1\) of twenty-five strings.

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\(^1\) \(\text{nīnā-ratnakāra (in K.) meaning made up of many jewels.}\)

\(^2\) \(\text{Pṛṣṭha-vibhīṣana (in K.) meaning 'ornaments of the back'.}\)

\(^3\) (C.34b-35a; K.XXI.28b, 28a). \(^1\) K's reading is corrupt. See above 18 note 2.

\(^4\) It is now-a-days called \(\text{ananta in Bengal. Kālidāsa's Yakṣa (Megha, I. 2) had a kind of \text{valaya in his \text{prakoṣṭha (fore-arm).}}\)

\(^5\) This seems to connected with the \(\text{bāju still in use among women of rural areas in Bengal.}\)

\(^6\) \(\text{Svecchitikā—This was not heard of before.}\)

\(^7\) (C.35b-36a; K.XXI.27b, 27a). \(^1\) K. reads of 30a as \(\text{saṅkha-kālāpi.}\)

\(^8\) \(\text{kaṭakām lathā syāt patraśūrakam. Kaṭaka is usually met with in the sense of an ornament of the wrists.}\)

\(^9\) This was never met with before.

\(^10\) This was never met with before. There is however an ornament \(\text{hasta-stūra (Apte).}\)

\(^4\) This was not met with before.

31 (C.36bc; K.XXI.29). \(^1\) K. reads 31a differently. All the ornaments except \(\text{kulaka} have been defined in 32 below. \text{Kulaka seems to be a girdle of the special kind.}\)

32 (C.37; K.XXI.30). \(^1\) \(\text{Kaliṣpa seems to have been used by Kālidāsa in the sense of a necklace (Kymāra I. 42).}\)
33. The pearl necklace of the goddesses and the queens are of thirtytwo, sixtyfour or one hundred and eight strings.

Ornaments of the ankles

34. The Nāṭura, the Kiṅkini, the Jewel-net (ratunīḍa) and the ringing Kaṭaka are the ornaments on the ankles.

35. The Pāḍa-patra is the ornament of the shanks (jāṅgha) and the toe-rings that of the toes, and the Tilaka on the big toe are ornaments of the feet.

36. Similarly [an additional decoration of the feet] will be the lac-dye applied on them in various patterns to impart to them the natural colour of Asoka blossoms.

37. These are the decorations of women from the hair to nails [of the feet]. Considering the States and the Sentiments these are to be applied [in different parts of the body].

38. These ornaments (lit. works) having their origin in Viśvakarman are to be applied also after a consideration of the tradition (āgama), measurements [of the wearer] and her physical form.

39. [In dramatic production] one is not entitled to decorate the limbs freely and at one's will, with gold, pearls and jewels.

40. Utilised on account of wealth, the jewelled ornaments put on in proper places will lend beauty to the limbs.

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33 (C.38, K.XXI.31).
34 (C.39, K.XXI.32). 1 K. reads ghantīka lālam evā ca.
2 Hollow bangles within which small stone bits are lodged.
35 (C.40; K.XXI.33). 1 C. reads jāṅghayoh for padayoh.
2 This was never met with before. Ag. (p. 431) reads tilakā iti vicitraracanākhyātā.
36 (C.41). 1 This passage is wanting in K.
37 (C.42; K.XXI.34b, 34a). 1 Ag. (l.c.) ānakhād—alaktaka-rūaa-paryantam.
58 (C.43; K.XXI.35). 1 Ag. (l.c.) explains āgama as upādānakā-ram.
2 An authority of arts and crafts (śilpa).
39 (C.44; K.XXI.37b-38a). 1 K. reads tarhi śaktiyanusāreṇa.
40 (C.45). 1 Read viḍhhavato. 2 K. omits this passage.
53
41. But in the production of plays there should not be a use of too many ornaments; for these by stiffening movements will cause fatigue [to actors and actresses].

42. Weighed down with heavy ornaments one cannot move much, and one so weighed down, is likely to be exhausted and to be fainting.

43. Hence [in a dramatic production] there should be not used ornaments made of pure gold, but those made of lac and inlaid slightly with jewels, will not bring exhaustion [to the wearers in a play].

44. The rules of decoration are optional in case of the celestial beings (gods and goddesses); but the decoration of human beings are to be made carefully.

45. The celestial females are to be distinguished for their own roles by means of ornaments and Costumes suited to the various States.

46. Women of the Vidyādharas, the Yakṣas, the Nāgas, and the Apsarasas, and the daughters of sages and gods are to be distinguished by their Costumes.

47. The same rule applies also to women of the Siddhas, the Gandharvas, the Rakṣasas, the Asuras, the godly monkeys, and human females.

48. The Vidyādha women should be made to have hairs (śīkhā) tied in top-knot decorated with string of many pearls and clothes [completely] white.

49. The Yakṣa women and the Apsarasas should have

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41 (C.46). ¹ A very sensible warning.

42 (C.44). See above 41 note.

43 (C.49).

44 (C.49). ¹ For gods are beautiful by nature.

45 (C.50). ¹ Read 45a as sūryāyāni vi rathakṣa ganaśaśa bhavayai;

46 (C.51, K.XXI.42).

47 (C.52). ¹ Read divya-vānara-nāriṣṇam; cf. 57 below.

48 (C.53, K.XXI.44). ¹ K. reads citra for śuddha, C.

49 (C.54, K.XXI.43).
ornaments of jewels, and the same will the dresses of [all] these, except that the Yakṣa women are to wear the simple Śikhā.  

50. The Nāga women are to wear like the goddesses the ornaments abounding in pearls and jewels, but they are also have hoods [in addition to these].

51. The daughters of sages are to wear a single Venā of the hair on their head, and they should not be made to have too much decoration.

Siddha women

52. The Siddha women should have ornaments abounding in pearls and emeralds, and their dresses should be of yellow colour.

Gandharva women

53. Ornaments of the Gandharva women should be made to abound in rubies. And they are to carry a Viṇā in the hands and to have clothes of saffron colour.

Rākṣasa Women

54. The Rākṣasa women are to have sapphires as their ornaments, and their teeth are to be made white and the dresses of black colour.

Goddesses

55. The celestial women are to have lapis lazuli and the pearls as their ornaments, and their dresses are to be made green like [the colour of] the parrot’s tail.

Monkeys

56. The women of the [godly] monkeys are to have topaz and [sometimes] lapis lazuli as their ornaments, and their dresses are to be made of blue colour.

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1 Read samas tvīśām for samastūnīm (K.) and yas tvīśām (C.)
50 (C.55, K.XXI.38b).  2 Read phanīs tvīśām (K.)
51 (C.56, K.XXI.39 and 45).  3 Read tūśām vēśo vanocitaḥ (K.).
52 (C.57).  1 For the Siddha women see Megha I. 14.
53 (C.58).  1 Read kuryā before padma-mañi.
54 (C.59).
55 (C.60).
56 (C.61).  1 Puṣparūga=puṣparuṣa, NIA. pokh-rūj.
57. This should be the dress of celestial women in their love-making. But in other conditions their dresses are to be made white.

**Human females according to their countries**

58. Human females are to have dresses and ornaments according to their places of origin. Listen properly about them.

**Women of Avanti and of Gauda**

59. The young women of Avanti are to have curling hairs, and the women of Gauda are to have hairs mostly curled and they are to have the Śikhāpāsa and the Veṇī.

**Ābhira women**

60. The Ābhira women are to have two Veṇīs on their head which should be covered with a [piece of] deep blue cloth.

**Women of the North East**

61. The women of the North East are to hold up their Śikhandas, and in dressing themselves they cover the body up to their hair.

**Women of the South**

62. The women of the South are to have Ullekhya with Kumbhipadaka, and Āvarta on the forehead

63. Thus, dresses, ornaments, and hair-cutting etc. should be regulated for the remaining characters according to their habitation and birth.

**Ornaments to be worn in the right place**

64. An ornament not put on in its proper place will create
no beauty; for by wearing a Mekhala (girdle) on the breast one will create laughter.

Dresses to suit the condition of females

65. Similarly, the condition of females whose lover has gone abroad and who are afflicted with misery are to not to have a clean dress, and they are to wear their hair as a single Veṣi of the head.

66. The dresses of women who are separated from their lovers, should be white and they are not to wear many ornaments and not to cleanse their body¹.

67. Such should be [the dresses] of women according to their habitation and the condition [of existence]. Now I shall speak about the proper dresses of men.

Painting the limbs

68. But in their (i.e. men's) case the producers of plays should first of all paint the limbs, and then Costumes according to their habitation should be provided.

The four original colours

69. The four original (lit. natural) colours are black, blue, yellow and red; the limbs should be painted with these.

The derivative colours

70. There are besides these, the primary and the secondary derivative colours. I shall speak about the ways in which the producers are to make them.

The primary derivative colours

71. The yellowish white (pāṇḍu) colour is made up of the white and the yellow¹, and the region (kāpota) colour, of the white and the blue².

72. The lotus (padma) colour is made up of the white and the red, and the green (harit) colour, of the yellow and the blue.

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¹ C. omits 69b.
² C. omits 71b.

Citations:
- XXIII. 72 J
- THE COSTUMES AND MAKE-UP
- 121

Notes:
- 65 (C.70b-71a, K.XXI.54).
- 66 (C.71b-72a, K.XXI.55).
- 67 (C.72b-73a, K.XXI.56).
- 68 (C.73, K.XXI.57).
- 69 (K.XXI.58).
- 70 (K.XXI.59).
- 71 (C.74a, K.XXI.60a, 61a).
- 72 (C.74-75a, K.XXI.60b-61b).
73. The dark red (kūśāyā) colour is made up of the blue and the red, and the pale-red (janara) colour, of the red and the yellow.

74. These are the primary derivative colours. Besides these there are [many] secondary derivative colours which may be made up of three or four [original] colours.

The secondary derivative colours

75. Of these, the strong colour should form one part and the weak colour two parts; but the blue colour should be taken as directed below.

76. The blue should form only one part while the other colours will form three parts, for the blue is known to be the strongest of colours.

77. Knowing these rules of colours which are to be prepared by mixing them variously, one should paint the body of different characters.

78. The painted body together with the change of the Costume is to be considered as due to the convention (nālgya-dharma) affecting the dramatis personae.

79-80. Just as [the soul of] a man on entering the body of another being, renounces his own nature connected with a different body and assumes another character, so a person having (lit. covered with) [a different] colour and Costume adopts the behaviour connected with the clothes he will wear.

Living beings

81. As they have breath, the gods, the Dānavas, the Gandharvas, the Yakṣas, the Rakṣasas and the Pannagas (Nīgas) are called living beings (prāṇīn).

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73 (C.75b-76a, K.XXI.62).
74 (C.76b-77a, K.XXI.63).
75 (C.77b-78a, K.XXI.64). 76 (C.78b-79a, K.XXI.65).
77 (C.79b-80a, K.XXI.66). 1 nūnasamyoga (C) for mūnasamyoga (K).
78 (C.80b-81a, K.XXI.67). 1 C. reads after this an additional couplet.
79-80 (C.82b-83a, K.XXI.65). 1 Read parabhavati for parabhavan.
81 (C.84b-85a, K.XXI.70). 1 C. reads an additional couplet after this.
82. Hills, palaces, mechanical contrivances (gyatra), shields, armours, banner-staffs and the various weapons are known as lifeless objects (aprāpin).²

Lifeless objects in human form

83. But whenever necessary (lit. due to a reason) they may assume a human form with [suitable] dress and speech according to the dramatic convention (nāyadharmā).

Painting the limbs

84. After learning the rule of making colours one should paint the limbs [of the dramatis personae] in keeping with their habitation, birth and age.

Colours for gods

85. Gods as well as the Yakṣas and the Apsarasas should be painted reddish yellow (gyatra), and Rudra, Arka (the Sun) Druhiṇa (Brahman) and Skanda are to have the colour of gold.

86. Soma (the Moon), Bṛhaspati. Śukra, Varuṇa and the stars, the ocean, the Himālaya, and Gaṅgā (the Ganges) are to be made white in colour.

87. Aṅgāraka [Maṅgala = Mars] should be painted red and Budha and Hutāsana (Agni) yellow and Nārāyaṇa and Nara as well as Vaiśūki should be dark blue (śyāna).

Colour for demi-gods

88. The Daityas, the Dānavas, the Rakṣasas, the Guhyakas, the Piśacās, gods of hills, and the sky are dark blue in colour.

89. The Yakṣas, the Gandharvas, the Bhūtas, the Panagās (Nāgas), the Vidyādharas, the Pitr̄s and the monkeye are of various colours.

² Read ṛṣṭhit.
Colours for human beings in different regions

90. Human beings who dwell on the Seven Continents (cauta-svapta) are to be painted in the colour of burnished gold.

91. But among the inhabitants of Jambudvipa where men of various colours live, every one except those who dwell in the North Kuru region should be given the colour of gold.

92. People of Bhadravana should have the white colour of their body, and so should those of Ketumala. But those of other Continents should be made reddish yellow (yavura) in colour.

Colours for Bhutas and dwarfs

93. Bhutas and the dwarfs are known to be of various colours. They possess odd faces and may have faces of bears, rams, buffaloes and deer as well.

Colours of different peoples of Bharatavarsha

94. Listen now about the different colours of the people of Bharatavarsha. Kings there should be of lotus colour, or dark blue or reddish yellow (in complexion).

95-96. And the happy mortals there are to be made of the reddish yellow (yavura) colour. Those who practice vile acts, are possessed of evil spirits, diseased or engaged in penance and do not perform sacrifices (yajñam) and are of inferior birth, should be made brown (asita, lit. not fair). And the sages should always be given the colour of plum (cudara). And such should be the colour of sages observing penance (tapas).

97. But out of any necessity and not according to one's pleasure, colours of persons may be varied according to the habitation, birth and age.

98. An expert in [dramatic] production should paint persons after knowing their place [of action] and time of action, birth and the region of the earth they dwell in.

91 (C.95b-96a; K.XXI.80).
92 (C.96b-97a; K.XXI.81). 1 Read bhadravah.
93 (C.97b-98a; K.XXI.82). 1 K. reads this differently.
94 (C.98b-99a; K.XXI.83). 1 padmavarnah for pāṇicavarnah.
95-96 (C.99b; K.XXI.84-86a). 1 C. omits 95b-96.
97 (C.100; K.XXI.86-87a). 98 (C.101; K.XXI.87b-88a).
Colours of different tribes

99. Kirātas\(^1\), Barbarians\(^2\) (barbara), Andhras\(^3\), Dramilas\(^4\), Kāsīs\(^5\), Kosalas\(^6\), Pulindas\(^7\) and the inhabitants of the South (dākṣīṇātya)\(^8\) are mostly known to be brown (aśīla lit. not white).

100. Śakas\(^9\), Yavanas\(^2\), Pahravas (Pahlavas)\(^3\) and Vāhlikas (Bāhlikas)\(^4\) who dwell in the North should be made almost reddish yellow (gūrva).

99 (C.102, K.XXI.88b-89a). 1 Colours mentioned in this and the following passages probably show that the groups allotted a special colour are approximately of the same complexion and not actually of the colour mentioned. These passages seem to give a valuable information about some ethnological features of ancient India. Pre-Aryan people including the Dravidians (Andhras and Dramilas) were not fair in complexion. The separate mention of the Southerners after Andhras and Dramilas (Dravidas) taken along with some Northern tribes like the Kāsī and Kosala, seem to show that the Nāţ, here records the tradition of their once living in the North. Kirāta—a hill tribe probably living in the Himalayan region; see Mbh. XII. 207, 43.

2 Barbaras—Some non-Aryan tribe mentioned very rarely in Skt. literature (Mbh. XII. 207, 43). This may be a synonym of Mleccha as well.

3 Andhra—This tribe is well-known in history and literature.

4 Dramila—Known in Pali (Mahāvaṇspa) as Damila (modern Tamil).

5 Kāsi—The tribe after which the ancient kingdom of Kāsi and the city of that name was known.

6 Kosala—The tribe giving name to the ancient kingdom of Kosala.

7 Pulinda—An aboriginal people living probably in the Vindhyā region. See Mallinātha on Raghū, XVI. 32; also Panḍha I.1. and Niyañ I.1.

8 They may be members of Kol and other tribes living in the South.

100 (C.103, K.XXI.19b-90a). 1 Śaka—Hoard of nomadic tribes from Central Asia who descended on the Indian plains in about 200 B.C.; mentioned in Manu 10, 44.

2 Yavana—Probably the same as Yona in Aśoka’s edicts. They seem to have been Perse-Greeks and their descendants.

3 Pahrava (Pahlava)—Usually taken to mean Parthians who annexed the Western Punjab in about 140 A. C.

4 Vāhlika (Bāhlika)—Inhabitants of the region known as Balkh.

5 Read अष्टिक् पतिन्य विनय (अष्टिक पतिन्य विनय, K. अष्टिक विनय) C. The tribes mentioned here came from their home in the North-West,
101. Pañcalas, Śūrasenas, Udihrs, Māgadhas, Aṅgas, Vaiṅgas and Kaliṅgas should be made dark or deep blue (śāman) in complexion,

Colours of different castes

102. Brahmins and Kṣatriyas should be always made red (or reddish yellow) and Vaiṣyas and Śūdras dark or deep blue (śāman) in complexion.

Rules for the beard

103. After painting the face and other limbs one should provide beards to persons after considering their habitation, activity and age.

104. The beard according to the change of states of persons should be of four kinds: shaven (śūrṇa), black (śāman) smartly done (rikṣtra) and bushy (ṛomaśa, lit. hairy).

101 (C.104; K.XXI. 90b-91a). 1 Pañcal tribe is well-known in Mbh.
2 Śūrasena—The tribe which once settled around Mathura. It gave its name to the principal Pkt. of the Indian drama (Śūrāseni).
3 Udihr (Udra)—The name of a tribe after which the modern Orissa (Odriviṣaya) has been named. See Manu, 10; 44.
4 Māgadh—The tribe after which the ancient country of Magadha was named.
5 Aṅga—The tribe after which the ancient country of Aṅga was named.
6 Vaiṅga—The tribe after which the ancient Vaiṅga (South-East Bengal) was named.

102 (C.105; K.XXI. 91b-92a). 1 Red (rakta, C) or reddish yellow colour (gauna, K) assigned to Brahmins and Kṣatriyas probably show that at one time when the various theatrical conventions crystallised, these two sections of the society still retained their original Indo-Iranian physical features one of which was certainly the colour of their skin. The dark colour of the Vaiṣyas and Śūdras similarly shows in all likelihood that these were not Aryans or Aryans of the pure type. 2 See note 1 above.

103 (C.106; K.XXI.92b-93a).

104 (C.107; K.XXI.93b-94a). 1 Śuddha (ṣūkla, C)—clean-shaven, kṣurēṇa sarvādha visiṣṭam, always treated with razor (Ag.).
2 Śrīna—ordinarily black in colour; but see above.
3 Visiṣṭa—ent or done in special fashion. Ag. (p.438) on this point says: विषेषविशेष[विशेष]परमाणोऽर्थविशेषविशेष [विशेष-परमाण] विषेषविशेष. The reading though evidently corrupt seems to give the meaning suggested.
4 Romaśa—bushy, romaśam iti yathoppanam (Ag. l.c.), "bushy
105. The beards of religious mendicants (liṅgaṇa) ministers, priests and persons who are indifferent to sensual pleasure or have consecrated themselves for any ritual should be made [clean] shaven.

106-107. The beards of celestial males such as the Siddhās and the Vidyādhāras, kings, princes, officers of the king and persons who are foppish and proud of their youth, should be made smartly done (vicitra) by the produce of plays.

108. The beard of persons who could not fulfill their promises, are sorry and miserable on that account or have been struck with any calamity, should be made black (āgya).

109. The beard of sages, ascetics and persons observing a long-standing vow, and of those who are bent on revenge should be made bushy (vomaśi).

Rules for different Costumes

110. Thus the beard should be made of different kinds. I shall now speak of costumes suited to different occasions.

111. Drapery suited to different ways of painting limbs may be of many kinds; but generally it is of three varieties: white, red and variegated (vicitra).

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means as they are naturally grown. The last three classes do not seem to be mutually exclusive.

105 (C.108; K.94b,96a). 1 Liṅgaṇa—प्रभृतिभावावसादानां समयां वा पुत्राः स्वयः स्वाभाविकह्रासः (Ag. p.433-434).
2 Madhyasthā—नगरां नाति नागानासा वाचाचारः (Ag. p.434).
3 It is even now the custom among some Hindus that they shave themselves clean before consecrating themselves for some special kind of daiva and paitra rites.

1,5. 2 A class of demigods. See Brahma's Vair. Śat. 24.
3 Ag. says दीप्तीभावावसादानां समयां पुत्राः स्वाभाविकह्रासः (p. 434).
108 (C.111; K.XXI 95).
109 (C.113; K.XXI. 99b-99a). 1 C. reads 109b as ब्रह्मविनयावसादानां स्वाभाविकह्रासः which seems to be wrong. See above 106 where Siddhās and Vidyādhāras have been taken as clean shaven.
110 (C.113; K.99b-100a). 1 C. repeats here 10.
111 (C.115). 1 See above 85ff. 2 K. omits this.
112. Costumes are of three kinds: white, variegated and soiled (malina). I shall now explain their difference according to their use by producers.

113-114. In going to the temple of gods, observing some auspicious rite or a vow or at the conjunction of some Tithis and stars (nakṣatra) or at the time of marriage or any other sacramental rite, men and women should have white costumes and the same is the rule for a trader (prāpañka).

115. Costumes of gods, the Dānavas, the Yaksas, the Gandharvas, the Nāgas, the Rākṣasas, kings, and people of foppish nature should be variegated (citra = vieitra).

116-117. Costumes of Kaṇcukins (armour-bearer), ministers, leaders of army, priests, the Siddhas, the Vidyādhars, merchants, adepts in Śāstras, Brahmmins. Kṣatriyas, Vaisyas and kings' officers (sthaṇīya) should be made white in a dramatic production.

118. Costumes of lunatics, intoxicated persons, wayfarers and persons struck with calamity should be made soiled (malina).

119. Costumes and decorations of the sages, the Jain (Nirgrantha) and the Buddhist (Śākyya) monks, the Tridāṇḍīs and Brahmmins well-versed in the Vedas (śrutiya) should be made according to their respective sectarian rules.

120. Costumes of the wandering ascetics (parivṛtā), great sages and other ascetics should be made, whenever necessary, with dark red (kārṇa) cloth.

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112 (C.116; K.XXI. 100b-101a).
113-114 (C.117-118 ; K.XXI. 101b-102a). 1 K. omits. 113. As (p.434) explain śuddha as शुद्धमाग्नियादि.

9 Prūpaṇikā (C. prūpāntikā, K. prāyaś, prāyaś) see Māgh. IV. 11.
115 (C.119; K.102b-103a). 1 Emered karkaṇa” into kinnuka”.
116-117 (C.120-121; K.103b-105a). 1 They were possibly inferior in rank to prādeśīka of Aśoka. See R.M. Barua, Inscriptions of Aśoka Pt. II. Calcutta, 1943, p.242.
118 (C.122; K.XXI. 105b-106a). 1 K. reads after this three more hemistichs (106b-107).
119 (C.123; K.XXI.108). 1 A sannyāsī who carries three staves tied together and has control over his mind, speech and body. See Manu 12,10. (Ref. Apte). For tridāṇḍī-śrotāriṣṭaṇa, K. reads yatipāṇopataṇa (members of the Pāṇḍupata sect.).
120 (C.134). 1 K. omits this.
121-122. To the Pāḍupatas should be given a veriegated dress, and costumes of persons of high family should be made according to their position. Besides this the ascetics are sometimes to have the bark of trees and the [animal] skin as their clothing.

122-123. To persons engaged in guarding the harem should be given armour and clothes of dark red (kāśāya) colour. The same should be the dresses of females when they attain special conditions.

124. Costumes of the warriors should be suitable for fighting a battle, and they are to be provided with brilliant weapons, armours, quivers and bows.

125. Kings should always be made to have a many-coloured dress; but when due to ominous appearance of any star (vāksatirotāpaḥ) they are engaged in any propitiatory rite their costumes should be white.

126. Thus should be made the dresses of persons (lit. types men and women) of the superior, the middling and the inferior classes according to their age, birth and other conditions (lit. qualities).

127. These are the rules of costumes in a dramatic production according as persons attain different conditions, and practice good or bad deeds.

Use of masks

128. Similarly different masks (pratiśāra) are to be used for gods and men according to their habitation, birth and age.

121-122 (C.125, 127a; K.XXI 110b,109).
122-123 (C.126, 127b; K.XXI. 109b-110a, 111a).
125 (C.129; K.XXI.112b-113a). ¹ नववयोनिलिखितमस्यां वयक्तः", Ag. (p. 474).
126 (C.130; K.XXI.113b-114a).
127 (C.131; K.XXI.114b-115a).
128 (C.132; K.XXI.115b-116a). ¹ Plt. padisasa=Skt. pratiśāraṇaka (Karp 1). It is not laid down anywhere whether masks are to be used in all types of plays and for all characters. For a discussion on this see the Introduction.
Three kinds of crown

129. [In the masks] crowns for the gods and kings are of three kinds: Pārśvagatu (= Pārśvamauli), Mastakī and Kiritī.1

130. For the gods [in general], the Gandharvas, the Yakṣas, the Pannagas (Nāgas) and the Rākṣasas the crowns of the Pārśvamauli (Pārśvagatu) type have been prescribed.1

131. And the Kiriti crown has been prescribed for the superior gods, and the middling gods are to have crown of the Mauli (= Mastakī?) type, while the common (lit. inferior) gods are to have crowns of the Pārśvamauli type.

132-133. The kings should be given crowns of the Mastakī type. While the Vidyādhāras, the Siddhas and Cāraṇas1 should be provided with crowns made up of locks of hairs (kūśa-mukūṭa).

133-134. The masks of ministers, Kañcukins (armour bearer), leaders of the merchants' guild, and priests should be furnished with turbans1.

134-135. And the masks of the army-leaders (senāpati) and the crown-prince should be combined with a small crown (ardha-mukūṭa, lit. half-crown).

135 136. As for the rest [of persons] the head [in the mask] should be treated in dramatic production in relation to their habitation, birth and age.

136-137. The heads of boys should be adorned with the Śikhapālā1 and that of the sages should have a crown of matted hair (jātā-mukūṭa).
137-138. The masks of the Rakṣasas, the Dānavas, and the Yakṣas should be furnished with brown hairs and twany beards.

138-139. The masks of the Piśācas, lunatics, the Bhūtas, spiritual aspirants, ascetics and those who have not yet fulfilled their vows should have long hairs.

Rules of different hairs

139-141. The head [in the mask] of the Buddhists monks (śākyo), experts in Vedic studies (śrutiya), the Jain monks (Nir-granthha), wandering ascetics and those who have consecrated themselves for a ceremony should be shaven clean. And according to their [respective] sectarian doctrine (vṛtta) the remaining ascetics should have their heads shaven or should have curling hairs or long hairs loosely hanging down.

141-142. Married women, officers of the king and men of foppish nature should have on their head curling hairs.

142-143. The menials should have three Śikṣas on their head or will have the head clean shaven. And the Jester should have a bald head or head with the Kākapadā (lit. crow's foot).

143-144. Thus after carefully distinguishing these [persons] in different ways, their conditions and nature should be represented by means of ornaments, different costumes and garlands, for giving rise to [proper] Sentiments at the time of production [of a play].

145. After men and women have been treated like this (lit. made to attain these treatments), their limbs will have to be painted to suit their different roles.

(K. śiras trisikha-bhūṣitam: C. na śikhaṇḍa). Śikhaṇḍa means looks of hair left on the sides of the head. These are three or five in case of the Kṣatriyas (vide Apte s.v.)


138-139 (C.144; K.XXI.124).

139-141 (C.145-146). 141-142 (C.147).

142-143 (C.148; K.XXI.126). 1 For kākapadā see Apte s.v.

143-144 (C.149, 150a). 145 (C.150b-151a).
The Sānjiva

146. Now I shall speak of the characteristics of what is known as Sānjiva (living object). The entrance of animals [in the stage] is called Sānjiva¹.

147-148. The animals may be fourfooted, two-footed and with no foot (aṣṭaṭā). Of these, serpents are without foot, birds and men are two-footed, and different animals in the forest or human settlements are known to be fourfooted.

Use of weapons

148-149. In fight, angry conflict (samphēla) or siege in a play they (people) are to be furnished with different weapons.

149-150. Weapons and armours should be proportionate to the stature of men. I shall now describe them together with the rules for their measurement.

150-151. The Bhimda should measure twelve Tālas, the Kunta (javelin) ten and the Šataghni, the Šula (spike), the Tomara and the Šakti eight¹.

151-152. The bow should measure eight Tālas and its width should be two cubits. Arrows, mace and the Vajra should be four Tālas long.

152-153. The sword should measure forty Āngulis and the disc (cakra) twelve and the Prīsa the latter's half.

¹ This seems to show clearly that sometimes living animals were brought on the stage. This was however not the the general rule. See N Ś. XIII. 106-107.

¹ On this point Ag. (p.134) says: नाताप्रकाशविदा १ दत्त यस्योपयोगिन द्वित्य: १

⁴ For the measurement of Tāla see N Ś. III. 21 note.

¹ For the measurement of Tāla see N Ś. III. 21 note.
153-154. The Patśa will measure like the Prāsa, and the rod (bandha) should measure twenty Āṅgulis while the Kampana (Kanapa) will be of the same measure.

155-155. The shield (carna) should be sixteen Āṅgulis in width and two cubits in length, and it should have Valyas (hairs?) and bells attached to it. The Kheta (rider’s shield) should be thirty āṅgulis in width [and two cubits in length].

Use of other objects

156-157. The Jarjara, the Daṇḍakāṣṭha, masks, umbrellas, chowris, banner-staffs, and water-jars (bhṛgūrāna) and every other thing that men make use of, are [also] to be utilised in the production of a play.

158. The characteristics of all these have been mentioned by those to whose sphere they belong. Now I shall speak of the characteristics of the Jarjara and the Daṇḍakāṣṭha.

Indra’s Banner-staff

159. Trees planted under the Pusya asterism, on the white soil have been made eligible for Indra’s banner-staff by Viśvakarman.

160. Some of these trees should be [fashioned into] the Jarjara by a carpenter. The branch of a tree may also be [fashioned into] the Jarjara.

161. But the bamboo will be most suitable [for this kind of work] and its length should be one hundred and eight Āṅgulis (4½ cubit).

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153-154 (C.159; K.XXI.135b-136a).
156-157 (C.161b-163a; K.XXI.137b-139a). 1 See NŚ. III. 73ff.
3 See NŚ. I. 58-61.
158 (C.163b-164a; K.XXI.139b). 1 Emend danḍakāṣṭha into daṇḍa-kāṣṭha.
159 (C.164b-165a; K.XXI.142). 1 विषयमये बाबिटं सप्तभागमय वषमयम्; (Ag. p.434).
160 (C.165b-166a; K.XXI.140b-141a). 1 See above 157-157 note 1.
161 (C.166b-167a; K.XXI.141b, 143a).
162. It should have five sections and four joints. But its joints should not be very prominent (lit. thick), and it should not have any branch and should not be worm-eaten.

163-164. One should select (lit. take) as the Jarjara a piece of bamboo which is not worm-eaten or inferior to any other piece, after smearing it with honey and ghee and worshipping it regularly with garlands and incense.

164-165. The ceremonies and their order 1 which have been prescribed for [the consecration of] Indra’s banner-staff should be observed also in case of the holy bamboo for converting it into the Jarjara.

165-166. It may have long and short sections (pariron). And if after each of these sections a ring [appears] it is called the holy bamboo 2.

166-167. This is the rule in connexion with the characteristics of the Jarjara. I shall hereafter speak of that of the Daṇḍakāśṭha.

The Daṇḍakāśṭha

167-168. The Daṇḍakāśṭha 1 should always be made of the Bilva or the Kapittha tree or the bamboo. It should be carved 2 and have three bents and should have [good] characteristics.

168-169. That which is neither worm-eaten nor diseased and has small (lit. poor) branches, is called the Daṇḍakāśṭha.

169-170. He who will get fashioned the Jarjara and the Daṇḍakāśṭha devoid of the said characteristics, will certainly sustain a great loss.

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162 (C.167b-168a; K.XXI.143b-144a).
163-164 (C.168b-169; K.XXI.144b-145).
164-165 (C.170; K.XXI.146). 1 See NŚ. III. 73-75ff.
165-166 (C.171; K.XXI.147). 1 The reading of K. is corrupt.
166-167 (C.172; K.XXI.148).
2 Vakram, K.
168-169 (C.174; K.XXI.150). 1 Mandaśūkham, K. mandaśūlam, C.
169-170 (C.175; K.XXI.151).
The making of masks

170-171 Similarly one should prepare the Pati of the masks which will have their special measurements or will measure thirtytwo Angulis\(^1\).

171-173. The Pati should be made by using the Bilva-paste on cloth. Masks should be made with ashes or husks of paddy being mixed up with the Bilva-paste or some watery form of it, after covering these with cloth smeared with the thick Bilva-paste\(^2\).

173-174. The Pati made out of cloth smeared with the Bilva-paste should neither be made too thick nor too thin and neither should it be made too soft.

174-175. After getting it (the Pati) dried up by fire or the sun one should pierce holes in it according to the rule, by means of a sharp instrument, and these holes should be made after dividing it into two [equal] halves.

176. In the Pati so prepared an opening six Angulis long and an Anguli wide should be made in the form of the forehead, and it should have [two] angles [at the two end].

177. Then [a pair of] openings two Angulis long and one and a half a Anguli\(^3\) wide should be made for the cheeks, and after [this has been done for] the cheeks [another opening] three Angulis more [in length] are be made for the ears.

178. The opening for the ear being three Angulis\(^4\) long the same should be the length for the opening of the mouth,

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\(^1\) We follow C. Ag. seems to read sīras[pu]bhāgārtham for sīrasvadhamārtham and he explains it as मृतिभिक्षयि धिति विशिष्ठ विषिष्ठश्च द्वादश इत्यं. यदि व निरंगिते एव दुश्चिता निरंगितानं प्रदक्षिणि, प्रितावह)द विशिष्ठकार्य एव वर्णच (p. 435).

\(^2\) This passage seems to be corrupt. The trans. is tentative.

\(^3\) Read adhyarthaṃ.

\(^4\) \(\text{i} \)r\(\text{r}\)a\(\text{i} \)gul\(\text{a} \)m; C. aigula\(\text{m} \), K.
and the symmetrical neck (aṅgaśa)² should be made twelve Angulis long.

179-180. So much about the rules for the cutting openings in the Paṭi for the mask. Various forms of crowns set with different kinds of jewels are to be set on them.

Other accessories

180-181. And at the production of a play (lit. here) one should use differently in relation to dramatis personae many kinds of accessories (upakarana) demanded by the art of theatre.

181-182. Now, all the manufactures or crafts that are executed in this world including moving and immobile objects, are to be known as the accessories in [a performance].

182-183. [And to obtain them] one is to go to persons on whose special knowledge (lit. in whom) they depend. For [obtaining] such accessories in a dramatic production men have no other means.

183-184. The measurement and description of an object depend on a person who is [professionally] to make it or to devise it through his [special] art.

184-185. Large objects which require much iron are not favoured by us on the stage; for their heaviness creates fatigue [in actors].

185-186. Imitation of any object which exists in this world full of living beings, in different varieties may be included in the accessories [to be used] in the performance of a drama.

186-187. But palaces, houses and vehicles though these are accessories [for the performance] cannot be produced for the stage realistically (lit. in due manner).

² Tatas caevamanuṣya for tatas ca vānauṣya, C. tatas ca viṣayai, K. 179-180 (C.184b-185; K.XXI.160b-161).
180-191 (C.186; K.XXI.162).
182-183 (C.188; K.XXI.164).
184-185 (C.190; K.XXI.166).
186-187 (C.192; K.XXI.168).
The realistic and conventional objects

187-188. Some accessories [however] will be realistic (lokañadharmi), while others will be conventional (nātyadharmi). Any thing following its natural form is called realistic while any deviation from the same will be known as conventional.

188-189. Accessories for use on the stage should not be made with stone as well as iron and other metals, for these due to their heaviness will create fatigue [in actors].

189-190. Light objects should be made with lac, wood, leather, cloth, leaves [of trees] and sliced bamboo, for their use as accessories in a dramatic production.

190-192. Skeleton frames of armours, shields, banner-staffs, hills, palaces, gods, caves, horses, elephants, aerial cars, and houses should first be made with pieces of sliced bamboo and then by covering such frames with painted cloth, likenesses of such objects are to be produced.

192-193. But if it is not found possible to use cloth suitably for this purpose then palm-products and mats (kilañja) may also be used instead.

193-194. Similarly weapons are to be made with grass and pieces of sliced bamboo, and with lac and Bheça (Bhāpala) other objects should be represented.

194-195. Imitation legs, heads and skin should be made with grass, mat and Bheça (Bhāpala).

195-196. Various articles should [thus] be made with earth in imitation of their proper forms.

196-197. Various hills and shields, armours, banner-staffs

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190-192 (K.XXI.172-173).
193-194 (C.197; K.XXI.175). 4 Read kilīñjai for kilaiñjai.
194-195 (C.198; K.XXI.176).
195-196 (C.199; K.XXI.177).
196-197 (C.200; K.XXI.178a).
are to be made with Bheṣa (Bhāṣa), cloth, bees-wax, lac and sheets of mica.

197-198. And fruits and flowers growing in various regions and the various vessels should be made with lac.

Making of ornaments

198-200. Ornaments should be made with Bheṣa (Bhāṣa), cloth, bees-wax thin copper sheets and mica sheets of blue as well as other colours, and their basis should be polished copper (sheets).

200-201. The different kinds of crowns of which I spoke before, should be made dazzling with pieces of mica set on them, so that they may shine like jewels.

201-202. In cases of [all] these objects instructions given in the Śāstras [for their making] have not been mentioned. Here one must act according to the directions of the Ācārya and be guided by relevant reasoning.

202-203. This is the rule of action regarding the future mortals, (that should be adopted in dramatic production). Because want of sufficient strength will occur in men [of the future generation].

203-204. Mortals of poor strength should not make any [undue] physical exertion, and hence it is not desirable that their crowns or ornaments should be made with gold and jewels.

204-205. For in battle, personal combat, dance and casting glances a persons burdened with heavy weight will feel fatigue and may even faint.

205-206. When the actor is overcome with pain or fatigue or is fainting his performance is spoilt. One may even endanger his life by making movements with difficulty under such conditions.

Hence ornaments are to be made with thin sheets of copper, coloured sheets of mica, Bhṛṇḍa (Bhṛṇḍa) and bees-wax\(^1\).

Thus by following the popular practice or exercising one's own discretion one is to make properly theatrical accessories.

Use of weapons on the stage

No missile should be released on the stage and no weapon should pierce or strike anyone. They should simply touch a spot, and the weapons are to be used only to make a gesture [of an attack]\(^1\).

One should release missiles on the stage with skill or with skill and cleverness [so that they do not hurt]\(^1\).

Any [relevant] instruction which I may have omitted regarding the present topic, is to be gathered from the popular usage (lit. people). This is all about the Extraneous Representation that I was to tell you. I shall hereafter speak of the Basic Representation on the stage (सामान्यायाध्ययन).

Here ends chapter XXIII of Bharata's Nātyaśāstra, which treats of the Extraneous Representation.

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\(^1\) We follow K.

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206-207 (C.210a-211a; K.XXI.186b-187a).
207-208 (C.211b-212a; K.XXI.187b-188a).
208-209 (C.112b-213a; K.XXI.189b-189a).
209-210 (C.213b-214a; K.XXI.189b-190a).
C. reads additional hemistich after this.
210-211 (C.214c-215; K.XXI.190b-191).
CHAPTER TWENTYFOUR.

THE BASIC REPRESENTATION

Importance of Temperament

1. The Basic Representation (sāmānyabhinaya)\(^1\) is known to depend on the Words, Gestures and Temperament (sattva). [Among these] one should take special care about Temperament,\(^2\) for the dramatic production has this as its basis.

2. The Histrionic Representation with an exuberant Temperament (sattvātirikta) is superior, the one with the level Temperament (samasattva) is middling, and that with no [exercise of] Temperament is inferior.

The definition of Temperament

3. Temperament (sattva)\(^1\) is something invisible, but it gives support (lit. shelter) to the States and the Sentiments by means of horripilation, tears and similar other signs displayed in proper places and in harmony with the Sentiments [to be produced].

Feminine graces in the drama

4-5. The dramatic experts know the young women’s Grace (ulambāra, lit. ornament) to be the support of Sentiments in a drama\(^1\), and these consist of changes in respect of their faces and other limbs. Of these, firstly the change of limbs (ujjaya)\(^2\) is of

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1 (C.1; K.XXII.1). \(^1\) Ag. seems to have no very convincing explanation as to why sāmānyabhinaya was so called. He discusses it from different points of view (pp. 436-430). From the contexts of this Chapter as well as the def. given here and in 72 below, it appears that the expression means a totality of the four kinds of abhinaya (NŚ. VI. 23) and as such it should be distinguished from the citrābhinaya (NŚ.XXVI) which applies only to the pictorial representation of particular objects and ideas. \(^2\) See NŚ. VI. 22 note.

2 (C.2; K.XXII.2).

3 (C.3; K.XXII.3). \(^1\) See NŚ. VI.22 note.

4-5 (C. 4-5; K.XXII.4-5). \(^1\) K. reads 4a as इत्यादात्। इत्यादात्। इत्यादात्। Cf. DR. II. 30a; BhP. p.6.120 ; ND. p. 203.

\(^2\) See DR. II. 30b ; ND. p. 203.
three kinds, next the natural (sahaja)\(^3\) change of ten kinds, and involuntary (a-yatnaja)\(^4\) change, of seven kinds.

Physical Graces of women

6. Feeling (bhāra), Emotion (hāra) and Passion (helā) arising from one another being different aspects of Temperament (sattva) [are Graces] connected with the physical nature\(^1\).

The origin of these Graces

7. Temperament partakes of the nature of the body, and feeling (bhāra) arises from Temperament, while Emotion (hāra) from Feeling, and Passion (helā) from Emotion\(^1\).

Feeling

8. See Nā. VII. 2. Cf. [Feeling (bhāra) is the first touch of emotion in a nature that was previously unaffected. DR. II. 31]\(^1\).

Emotion

9. Temperament with excessive Feeling (bhāra) [manifests itself] in relation to persons of the opposite sex. And Emotion (hāra) should be marked as relating to its various conditions\(^1\).

10. In the same connexion (lit. there) Emotion (hāra) should be known as arising from the mind (citta) and manifesting itself in changes of eyes and eye-brows and the Recaka of the neck, indicative of the Erotic Sentiment\(^1\).

Passion

11. Everyone’s Emotion which depends on the Erotic Sentiment and expresses itself as graceful movements (lalitābhinaya) is called Passion (helā) by the wise\(^1\).

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\(^3\) See DR. II. 32-33a; ND. p. 203.

\(^4\) See DR. II. 31; ND. p. 203.

\(^6\) (C.8; K.XXII.6). \(^1\) Cf. DR. II. 30b.

\(^7\) (C.7; K.XXII.7). \(^1\) Cf. DR. II. 33b-34b.

\(^8\) (C.8; K.XXII.8). \(^1\) Cf. DR. II. 33b; ND. p. 204. BhP. p. 8. 1-4.

\(^9\) (C.9; K.XXII.9). \(^1\) See below 10. note 1. K. reads 9a as भास्मातितः तथावा अक्षरितम् असोनिनः.

\(^10\) (C.10; K.XXII. 10). \(^1\) According to ND. (p.204) the bhāra relates to a slight manifestation of erotic feelings through words and gestures, while the hāra to a very clear expression of one’s emotion through various gestures.

Natural Graces of women

12-13. The ten natural Graces (ulaṃkāra) of women are: Sportive Mimicry (līlā), Amorous Gesture (vīlāsa), Dishabille (vīchitti), Confusion (cībhrāma), Hysterical Mood (kīlaṭīcīla), Manifestation of Affection (mottāgīla), Pretended Anger (kuṭṭamīlā), Affected Coldness (bibhoka), Lolling (lalīta) and Want of Response (vīkṛta).  

Sportive Mimicry

14. Imitating the behaviour of a lover by means of relevant words, gestures and make-up (ulaṃkāra, lit. ornament) which are delightful and inspired by affection, is called Sportive Mimicry (līlā).  

Amorous Gestures

15. Relevant changes of the special kind relating to the standing and sitting postures as well as to gait and the movements of hands, eye-brows and eyes, [which occur at the sight of the beloved] are called Amorous Gestures (vīlāsa).  

Dishabille

16. The great beauty that results from the slightly careless placing of garlands, clothes, ornaments and unguents, is called Dishabille (vīchitti).  

Confusion

17. Inversion of various items such as words, gestures, dresses, and make-up and Temperament due to intoxication, passion and joy is called Confusion (cībhrāma).  

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1 To ND. (pp.204-205) these three aspects of women’s Temperament depend on one another. For example the hāva depends on the bhūva and the kela on the hāva.

12-13 (C.12-13; K.XXII.12-13). 1 DR. II. 37b; BhP. p. 9. l. 5; ND. p. 205.

14 (C.14; K.XXII.14). 1 Cf. DR. II. 37b; BhP. p. 9. l. 5; ND. p. 205.

15 (C.15; K.XXII.15). 1 Cf. DR. II. 38a; BhP. p. 9. l. 6-7; p. 205.

16 (C.16; K.XXII.16). 1 The word is Pkt. in form and comes probably from vīkṛṣṭī. Cf. DR. II. 38b; BhP. p. 9. l. 8-9; ND. p. 205.

17 (C.17; K.XXII.17). Cf. DR. II. 39a; BhP. p. 9. l. 10-11; ND. p. 205.
Hysterical Mood

18. Combination of isolated states of smiling, weeping, laughter, fear, sickness, fainting, sorrow and fatigue on account of [excessive] joy, is called Hysterical Mood (kādaśāśvita)\(^1\).

Manifestation of Affection

19. Manifestation of Affection (mādhavita) occurs through Sportive Mimicry (līla), Amorous Gesture (cilāsa) and the like, when at the mention of the beloved, one is being absorbed in thought of him\(^1\).

Pretended Anger

20. Pretended Anger (kūttamita) arises on account of the joy and perplexity in [lover's] touching the hair, the breast, the lip and the like, and it is feigning distress when actually there is delight\(^1\).

Affected Coldness

21. The indifference which women show [to their lovers] on account of vanity and pride, after they have realised their cherished desire (i.e. conquering the lover's heart), is called Affected Coldness (bibboka)\(^1\).

Lolling

22. Graceful movement of hands, feet, brows, eyes, lips etc, made by women is known as Lolling (lolita)\(^1\).

Want of Response

23. That due to bashfulness, pretence and nature women do not make any reply [to her lover] even when they have heard his words, is called Want of Response (vibhaya)\(^1\).

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\(^1\) Cf. DR. II. 40a; BhP. p.9, l.12. ND. p.206.

\(^1\) Cf. DR. II. 40b; BhP. p. 9, l. 13-14; ND. p. 206.

\(^1\) Cf. DR. II. 41a; BhP. p. 9, l. 15-15; ND. p. 206.

\(^1\) Cf. DR. II. 41b; BhP. p. 9, l. 17-18; ND. p. 206.

\(^1\) Cf. DR. II. 42a; BhP. p. 9, l. 19-20; ND. p. 206.
Involuntary Graces of women

24. The Involuntary [Graces] are: Beauty (śobhā), Charm (kānti), Delicacy (mādhurya), Radiance (dīpti), Self-control (dhairya), Courage (prāgalbhyā) and Dignity (sandhyā).¹

Beauty

25. Decoration of limbs on account of good physical form, youth and loveliness being rendered manifest after the enjoyment [of love], is called Beauty (śobhā).¹

Charm

26. Beauty which is full of a lover's passion, is called Charm (kānti).¹

Radiance

A high degree of charm, is called Radiance (dīpti).²

Delicacy

27. Moderation in the movement [of limbs] in all conditions, especially in Radiance (dīpti) and in Lolling (lalita), is called Delicacy (mādhurya).¹

Self-control

28. A natural bent of the mind which in all matters is free from rashness and boasting, is called Self-control (dhairya).¹

Courage

29. The quality of not becoming agitated in speaking, or acting anything (lit. in practice), is called Courage (prāgalbhyā).¹

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¹ Cf. DR. II. 31.
² Cf. DR. II. 35b; BhP. p. 8, l. 15-16; ND. p. 207. This def. seems to mean that a young woman’s loveliness is augmented after she has had her first experience of love’s enjoyment and this augmented loveliness is called śobhā.
³ Cf. DR. II. 36a; BhP. p. 8, l. 17-18; ND. p. 207.
⁴ Cf. DR. II. 36a; BhP. p. 8, l. 19; ND. p. 307.
⁵ Cf. DR. II. 37a; BhP. p. 8, l. 21; ND. p. 207.
⁶ Cf. DR. II. 36b; BhP. p. 8, l. 22; ND. p. 207.
Dignity

Courteous bearing in all situation, is called Dignity (aṇḍārṣaṇa)² by the wise.

30. These [Graces] are tender in connexion with performance of delicate nature, but [in other cases] they (i.e. the Graces) except Amorous Gesture (vilāsa)³ and Lolling (lalita)² are brilliant (dīpta)³.

Eight aspects of the male Temperament

31. Brilliant Character (śobhā), Graceful Bearing (vilāsa), Self-possession (mādhurya), Steadiness (sthairya), Gravity (gāmbhirya), Sportiveness (lalita), Nobility (aṇḍārṣaṇa) and Spirit (tejās) are the different aspects of the male Temperament¹.

Brilliant Character

32. Skill [in various things], heroism, and energy, aversion to mean acts and emulation of the best virtues constitute Brilliant Character (śobhā, lit. beauty)¹.

Graceful Bearing

33. Eyes moving straight, gait graceful like that of a bull, and smiling words constitute Graceful Bearing (vilāsa)¹.

Self-possession

34. If due to a [long] practice [in this direction] one’s sense-organs retain their firmness even when great changes of the natural state have occurred, it is called Self-possession (mādhurya, lit. sweetness)¹.

Tenacity

35. Not relinquishing any undertaking relating to duty,
wealth and enjoyment, irrespective of its good or bad results, is called a Tenacity (sthairya)\(^1\).

**Gravity**

36. Gravity (n\~nabh\~r\~ya) is something due to an influence of which [outward] changes in cases of anger, joy and tear do not occur\(^1\).

**Sportiveness**

37. Erotic movements and changes [of features] which are not deliberate and which grow out of a tender nature, constitute Sportiveness (lak\~r\~ta)\(^1\).

**Nobility**

38. Making gifts, bestowing favours and speaking sweet words to others as well as to one's own men, is called Nobility (n\~nd\~r\~ya)\(^1\).

**Spirit**

39. That one does not tolerate even at the risk of one's life any reproach or insult made by others, is called Spirit (tej\~s)\(^1\).

**Histrionic Representation through the body**

40. O the best of Brahmans, I have spoken before about the Histrionic Representation through Temperament (sattva)\(^1\), I shall now explain in detail the Histrionic Representation through the body\(^2\).

\(^1\) DR. II. 13a; BhP. p. 10, 16 gives the term as dhairya, ND. p. 198.

36 (C.36; K.XXII.36). \(^1\) Cf. DR. II. 12b; BhP. p. 10, 1, 7; ND. p. 198.

37 (C.37; K.XXII.37). \(^1\) Cf. DR. II. 14a; BhP. p. 10, 1, 8; ND. p. 198.

38 (C.38; K.XXII.38). \(^1\) Cf. DR. II. 14b; BhP. p. 10, 1, 10; ND. p. 197.

39 (C.39; K.XXII.39). \(^1\) Cf. DR. II. 13b; BhP. p. 10; 1, 10; ND. p. 197.

40 (C.40; K.XXII.40). \(^1\) See above 1-39.

\(^2\) It is curious that the author of the N\~s. is classifying abhinaya in a different manner and reckons its two broad classes: s\~t\~t\~s\~ka and \~v\~r\~ita and gives their sub-divisions. For a four-fold division of the abhinaya see N\~s. VI. 23.
41. This is sixfold: Words (vākya), Śūcī, Aṅkura, Śākhā, Nāṭyāyita and Nivṛttayaṅkura.  

42. Recitatives in Sanskrit and Prakrit composed in verse or prose when they possess meanings giving various Sentiments, constitute the Histrionic Representation by Words.  

43. When the meaning of a sentence or the sentence itself is indicated first by Temperament and Gestures, and then the Verbal Representation is made, it is called Śūcī.  

44. When one skillfully represents by Gestures in the manner of the Śūcī the words which one has in one's heart, it is called the Representation of Aṅkura.  

45. The representation that is made in due order by the head, the face, shanks, thighs, hands and feet in the manner of the Śākhā(?) is known as the Śākhā Representation.  

46. The intimation of Histrionic Representation which is made at the beginning of a drama by [different] practices, for enlivening the time, and which lasts till the coming together of the dramatis personae on the stage is called Nāṭyāyita.  

47. The Histrionic Representation of Dhruvās relating to the States and the Sentiments which are made by means of...
delineating joy, anger, grief and the like, is also to be known as Nātyāyita.

Nivṛttyaṅkura

48. When one represents words of another person by signs it is called Nivṛttyaṅkura.

Twelve forms of the Verbal Representation

49-51. These are the [histrionic] ways connected with proper States and Sentiments that are available for the subject-matter of plays. The representation of these, is to take the following twelve forms: Accosting (ālāpa), Pratting (pralāpa), Lament (vilāpa), Repeated Speaking (ānulāpa), Dialogue (samulāpa), Change of Words (apalāpa), Message (sānuleśa), Agreement (atīdēśa), Command (niridēśa), Pretext (eapadēśa), Instruction (apadēśa) and Statement (apadēśa).

Accosting

52. Accosting (ālāpat) is a sentence used in addressing [any one].

Pratting

Irrelevant (lit. meaningless) words are called Pratting (pralāpat).

Lament

53. Words originating in a pathetic condition are called Lament (vilāpat).

Repeated Speaking

Speaking again and again on anything is called Repeated Speaking (ānulāpat).

Dialogue

54. Dialogue (samulāpat) is made up of utterance and counter-utterance.

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48 (C.48; K.XXII.48). ¹ This kind of representation is used by the dancer who interprets other’s speeches.

49-51 (C.49-51; K.XXII.49-51). ¹ BhP. p. 10, l. 20-23.


² Cf. ibid p. 11, l. 1.


² See ibid p. 11, l. 3).

54 (C.54; K.XXII.54). ¹ See BhP. p. 11, l. 4.
Change of Words

Change of words (apalapā)² is the alteration of words spoken before.

Message

55. "Speak this to him", is [an example of] Message (sabdārtha)¹.

Agreement

56. "You have said what was uttered by me" is [an example of] Agreement (utiśrūta)².

Command

56. "I alone am speaking", is [an example of] Command (nirāchāra)¹.

Pretext

57. To speak with the purpose of deception, is called Pretext (vyapadeśa)².

Instruction

57. To say "Do this" or "Take this" is [an example of] Instruction (apadeśa)¹.

Statement

* * * is [an example of] Statement (apadeśa)².

Another classification of the Verbal Representation

58. These are the forms [of sentences] that are to create the Verbal Representation. I shall speak [hereafter] of the characteristics of the seven forms which it may have.

59. [A sentence may contain a statement which] treats an act visible (pratyakṣa) or invisible (parokṣa); it may relate

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² See ibid p. 11, l. 5.
² See ibid p. II, l. 7.
² Cf. ibid p. 11, l. 11.
57 (C.57a; K.XXII.56a). ¹ Cf. BhP. p. 11, l. 9.
² The texts omit the def. of apadeśa, which is given by BhP. (p. 11, l. 10) and is as follows: "प्रयाणिति व शुष्कविद्य रतिल भुस्म".
58 (C.57bc; K.XXII.57). ⁵⁹ (C.59; K.XXII.58).
57
to the present, past or future time; it may affect one's ownself (atmasthanā) or another (parasthā).

60. “O this [person] is speaking and I am not speaking” is a statement which treats a visible act (pratyakṣa), affects another person (parastha) and relates to the present time.¹

61. “I am doing, or going or speaking” is a statement which affects one's ownself, relates to the present time and treats a visible act.

62. “I shall do, go or speak” is a statement which affects one's ownself, treats an invisible act and relates to the future time.

63. “All my enemies have been killed by me”, is a statement which affects one's ownself as well as others, and relates to the past time.

64. “[The enemies] have been killed by thee”, is a statement which treats an invisible act, affects others, and relates to the past time.

65. “This [person] is speaking, doing or going”, is a statement which affects another, relates to the present time and treats a visible act.¹

66. “He is going or doing” is a statement which affects another, relates to the present time and treats a visible act.¹

67. “They will do, go or speak”, is a statement which affects others, relates to the future time and treats an invisible act.¹

68. “That work is to be done today by me together with you”, is a statement which affects one's ownself as well as another and relates to the present time.¹

69. Anything that is spoken on the stage (lit. in drama) under the cover of the hand, will affect one's ownself, relate to something at one's heart or will relate to an invisible (parokṣa) act.

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¹ C. omits this.

C. omits this.
70. The seven forms of this (i.e., Verbal Representation) will have many more varieties when they will be modified according to time, and persons who are affected (lit. of the self and others).

71. These are the ways of the Histrionic Representation, known to producers of a drama. Different kinds of representations are to be made through these.

The Basic Representation

72. The Basic Representation (śāmāṅgībhīmaṇa) is that which is made simultaneously by the head, the face, the feet, the thighs, the shanks, the belly and the waist.

73. Experts in acting are to represent [a character] by graceful movements of hands and delicate efforts of limbs [in general], which are to delineate the Sentiments and the States.

Regular Histrionic Representation

74-75. The acting (lit. drama) which is [performed] by physical efforts which are not violent, hurried or complex and which rest on proper tempo (lāhya), time (lāhga) and the measurement of Kalās, and in which words are distinctly uttered without harshness and hurry, is called "regular" (āhhyāntara).

Irregular Histrionic Representation

76. When it is of the opposite kind and observes free movements and is not in harmony with songs and instrumental music accompanying it, is called "irregular" (bāhya).

77. It is called "regular" (āhhyāntara, lit. inner) when it conforms to the rule (lit. within the lākṣaṇa or rule) and 'irregular' (bāhya, lit. outside) when it is outside [the prescription] of the Śāstra.

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70 (C.66; K.XXII.65b-66a).
71 (C.67). 1 K. omits this.
72 (C.68; K.XXII.67b-68a). 1 Cf. 1 above.
73 (C.69; X.XXII.68b-69a).
74 (C.70; K.XXXII.69b-70a).
75 (C.71; K.XXII.70b-71a).
76 (C.72; K.XXII.71b-72a).
77 (C.73; K.XXXII.72b-73a).
Lakṣaṇa defined

78. As a performance is lakṣyate or marked, it is called lakṣaṇa (characteristic mark). Hence it is of use in a drama.

Practice preferred to the Śāstra

76. Those who have not received training from (lit. lived with) any master (āvārya) or who have no access to the Śāstras, resort to the “irregular” [ways], which depend on merely the practices [of the stage].

Representation of the sensual perception

80. A wise [actor] should represent sound, touch, form, taste and smell by the sense-organs concerned, and by Gestures delineating their objects.

Sound

81. By making a sidelong (śānti) glance, bending the head sideways and putting a hand near the ear, one should represent the sound (śabda).

Touch

82. By slightly narrowing down the eyes, raising the eyebrows in the like manner as well as by touching the shoulder and the cheek, the wise one should represent the touch (sparśa).

Form

83. By holding on the head the Patāka hand with its fingers slightly moving, and looking intently [at something] with eyes, the wise one is to represent the form (vṛṣṭi).

Taste and Smell

84. By slightly narrowing down the eyes and expanding the nostrils in the like manner as well as by intently gazing [at something] the wise one is to represent the taste (rasa) and the smell (gandha).

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78 (C.74; K.XXII.73b-74a).
79 (C.75; K.XXII.74b-75a). ¹ Read the couplet as बन्धवाविहिताः वि स व जलस्वदिव्यः. जल नै तु प्रेमोनाभै रिवालोके पवित्रितम्. This shows that the ancient India's artists did not follow the Śāstras slavishly.
80 (C.76; K.XXII.75b-76a). ¹ See also NŚ, VIII.1ff.
81 (C.77; K.XXII.76b-77a). 82 (C.78; K.XXII.77b-78a).
83 (C.79; K.XXII.78b-79a). 84 (C.80; K.XXII.79b-80a).
85. These are the gestures which arise from the activities of the five sense-organs such as skin, eyes, nose, tongue and ears.

Importance of the mind

86. When an object of a sense-organ is contemplated in mind it gets represented [outwardly]. A person out of his mind cannot know the object of senses which come through five sources.

The three aspects of the mind

87. With reference to the representation, the mind has three attitudes [towards objects], *viz.* favourable (*ṣāla*), unfavourable (*aṇ-ṣāla*) and indifferent (*madhyastha*).

The favourable mind

88. Everything favourable should be represented by the happy movement of limbs, horripilation and the opening of the mouth.

89. In case of a favourable sound, form, touch, smell or taste, one should show a happy face by concentrating the senses [concerned] in mind.

The unfavourable mind

90. By turning the head, not using the eyes and keeping them fixed to the nose, one should represent whatever is unfavourable.

The indifferent mind

91. An indifferent attitude should be represented by expressing not too much delight or to much abhorrence, and by keeping oneself in the middling state.

92. The representation of words like "[It is done] by him", "It is his", or "He does this" which relate to invisible acts is [an example of] indifferent attitude.

The meaning of "personal"

93. The object which a person himself feels is called "personal" (*atma-stha*).

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85 (C.81; K.XXII.80b-81a).
87 (C.83; K.XXII.82b-83a).
89 (C.85; K.XXII.84b-85a). ¹ The expression used is *indriyair manasa prāptair,* 'by means of senses coming together with the mind'.
90 (C.86; K.XXII.85b-86a).
92 (C.88; K.XXII.87b-88a).
86 (C.82; K.XXII.81b-82a).
88 (C.84; K.XXII.83b-84a).
91 (C.87; K.XXII.86b-87a).
93 (C.89; K.XXII.88b-89a).
The meaning of “external”

And anything which is to be described by another is called “external” (parastha).

Desire

94-95. Almost all the States proceed from passion which combined with desire will be considered as having many forms such as, desire for virtue (dharma-kāma), desire for wealth (artha-kāma) and desire for liberation (mokṣa-kāma).

Love

95-96. The union of a man and a woman is called love (kāma). This love which may end in joy or sorrow for all people, is mostly to be observed as leading to happiness even in unpappy situations.

Erotic Affair

97. The union of men and women which finds them sexually united is known as an Erotic Affair (śringām). This benefits the two, and brings them happiness¹.

98. In this world people always desire happiness of which women are indeed the source. These women are of various nature¹.

Various types of women

99-100. Women are known to possess the nature of gods, Asuras, Gandhariyas, Rākṣasas, Nāgas, birds, Piśācas, Yakṣas, tigers, men, monkeys, elephants, deer, fish, camel, Makara, asses, horses, buffaloes, goats, cows and the like¹.

The woman of divine type

101-102. A woman who has delicate limbs, steady and soft looks from the corner of her eyes, is free from any disease, has lustre, munificence, truth and simplicity, emits very little sweat, has

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94-95 (C.90-91a; K.XXII.89b-90a).
95-96 (C.91; K.XXII.91b-92a).
97 (C.92; K.XXII.92b-93a). ¹ C. omits 96.
middling sexual passion, takes moderate food, loves sweet scent and is engaged in vocal and instrumental music, is known to possess the nature of a goddess\(^1\).

The woman of \textit{Asura} type

103-104. A woman who transgresses laws and practices trickery, is confirmed in anger, very cruel, fond of wine and meat, always irascible [in temper], very proud, fickle-minded, very covetous, harsh, fond of quarrel, jealous and inconstant in affection, is said to possess the nature of an \textit{Asura}\(^1\).

The woman of \textit{Gandharva} type

105-106. A woman who enjoys roaming in many gardens, is adorned with good nails and teeth, speaks with a smile, is slim-bodied, has a slow gait, loves sexual pleasure, is always pleased to hear music (\textit{gītā} and \textit{vādyā}) and to witness dance, is careful about the cleanliness [of the body] and has soft skin, glossy hairs and charming eyes, is known to possess the nature of a \textit{Gandharva}\(^1\).

The woman of \textit{Rākṣasa} type

107-108. A woman who has large and broad limbs, red wide eyes, hard hairs, loves to sleep in day time, speaks loudly, has the habit of hurting [one] with nails and teeth, is disposed to anger, jealousy and quarrel, and likes to roam at night, is said to possess the nature of a \textit{Rākṣasa}\(^1\).

The woman of \textit{Nāga} type

109-110. A woman who has a pointed nose and sharp teeth, slender body, reddish eyes, complexion of a blue lotus, is fond of sleep, very irascible, has an oblique (\textit{tīraḥ}) gait and unsteady efforts, takes pleasure in [the company of] many persons (lit. beings), and loves sweet scent, garlands and similar other objects, is said to possess the nature of a \textit{Nāga}\(^1\).

\(^{1}\) Cf. BhP. (p. 109, 1.20-22)

\(^{2}\) Cf. BhP. (p. 108, 1.1-4)

\(^{3}\) Cf. BhP. (p. 110, 1.8-11)

\(^{4}\) Cf. BhP. (p. 110, 1.21-22, p. 111, 1.1)
The woman of bird type

111-112. A woman who has a very large mouth, energetic character, loves streams, enjoys spirituous liquor and milk, has many offsprings, likes fruits, is always given to breathing and is always fond of gardens and forests, is [very] fickle and talkative, is said to possess the nature of a bird.

The woman of Piśāca type

113-114. A woman who has more or less than the usual number of fingers, is merciless during sexual acts, has the habit of roaming in gardens and fields, and of terrifying children, is treacherous, speaks with a double entendre, behaves abominably during sexual acts, has a hairy body and loud voice, and is fond of spirituous liquor and sexual indulgence, is said to have the nature of a Piśāca.

The woman of Yaka type

115-116. A woman who sweats during sleep, loves quiet rest in bed or seat, is [very] intelligent, fearless and fond of wine, sweet smell and meat, takes delight on seeing the beloved one after a long time, feels gratitude [to him], does not sleep for a long time, is said to have the nature of a Yaka.

The woman of tiger type

117. A woman who takes honour and dishonour in the same spirit, has a rough skin and harsh voice, is wily, speaks untruth and haughty words and has tawny eyes, is said to have the nature of a tiger (vyālu).

The type of human female

118-119. A woman who loves uprightness, is always clever and very virtuous, has regular features (vibhaktānti), is grateful [to her benefactors], disposed to worship the elders and gods,

always careful about duty as well as material gain, and is free from pride and fond of friend and has a good character, is said to have the nature of a human being.

The woman of monkey type

120-121. A woman who has a compact and small body, is impudent, has tawny hairs, is fond of fruits, talkative, fickle, and energetic, loves [to roam about in] trees, gardens and forests, cherishes highly even a small kind act [done to her] and is violent in sexual act, is said to have the nature of a monkey1.

The woman of elephant type

122-123. A woman who has a large chin and forehead, is fleshy and bulky, has tawny eyes, hairy body, is fond of sweet scent, garlands and wine, has irascible temper, steady energy, loves water, garden, forests, sweet things and sexual intercourse, is said to have the nature of an elephant1.

The woman of deer type

124-125. A woman who has a small abdomen, flat nose, thin shanks, large red eyes, is fickle, has the habit of quickly going, of taking fright, is timid, fond of songs and instrumental music, is irascible in temper, unsteady in her efforts, is said to have the nature of a deer1.

The woman of fish type

126. A woman who has long, large and high breasts, is fickle and without any twinkle in her eyes, has many servants and offsprings, has liking for water, is said to have the nature of fish1.

The woman of camel type

127-128. A woman who has protruding lips, too much sweat, a slightly awkward gait, slender abdomen, is fond of flowers, fruits, salt, sour and pungent tastes, has her waist and sides loosely bound, speaks harsh and cruel words, has a high and rough neck, is said to have the nature of a camel1.

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The woman of Makara type

129. A woman who is cruel and has a large head, a steady neck, a mouth wide open, very loud voice and the habits of fish, is known to have the nature of a Makara.  

The woman of ass type

130-131. A woman who has a thick tongue and lips, rough skin and harsh words, is violent during sexual acts, impudent, fond of nail-scratches and biting [from her lover], jealous of her co-wives, clever, fickle, slow in her gait, angry by nature and has many offsprings, is known to have the nature of an ass.

The woman of swine type

132-133. A woman who has a large back, belly and mouth, hairy and strong body, a very narrow forehead, is fond of ordinary and bulbous roots, has black teeth and ugly face, large thigh and thick hairs, mean habits and many offsprings, is said to have the nature of a swine.

The woman of horse type

134-135. A woman who is faithful, has symmetrical sides, thighs, hips and neck, straight and thick hairs, is charming, munificent, mysterious, fickle-minded, sharp-tongued, quickly moving, and disposed to anger and sexual passion, is said to have the nature of a horse.

The woman of buffalo type

136-137. A woman who has broad back, bones, teeth, sides, belly, rough hairs, is faithless, turbulent and hater of men, has a slightly broad (lit. raised) mouth, large forehead and hips and is fond of forests and sporting in water, has the nature of a buffalo.

The woman of goat type

138-139. A woman who is thin, has small arms and breasts, [almost] motionless red eyes, short hands and feet, is covered with

fine hairs, and is timid, foolish, mad, fond of forests, restless, swiftly moving, and has many off-springs, is said to have the nature of a goat⁴.

The woman of horse type

140-141. A woman who is alert in eyes and limbs, disposed to yawning [often], is talkative and grateful, has a small beaming face, short hands and feet, loud voice, irascible [temper], and low manners, is said to have the nature of a horse¹.

The woman of cow type

142-143. A woman who has large, plump and high hips, thin shanks, short hands and feet, is kind to friends, firm in her efforts, favourable to children, engaged in worshipping ancestors and gods, always clean, respectful to superiors, faithful, and patient in her sufferings, is said to have the nature of a cow¹.

Etiquette towards women

144-145. After knowing a woman’s nature one should approach her accordingly. For courteous acts done to a woman according to her nature, even if these are not many, will be pleasing to her, while great many such acts when they are done with an ignorance of her nature (lit. otherwise), will not satisfy her [at all].

145-146. An external love will arise in a woman when she has been courted (lit. looked for) in a proper manner. And certain Etiquette (upacāra) has been prescribed for man and woman in love [with each other].

146-147. Austerities are practiced for the sake of virtue (dharma), and the [acquisition of] virtue is for the purpose of happiness. And happiness has its source in women the enjoyment of whose company is desired [by people in general].

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¹ This def. seems to be spurious; see 134-135 above.
³ See BhP. p.112, L 14-16.
⁴ (C.134-135; K.XXII.135b-137a).
⁵ (C.136-137a; K.XXII.138b-141a).
⁶ (C.137b-138a; K.XXII.141b-142a).
⁷ (C.138b-139a; K.XXII.142b-143a).
Two classes of Etiquette

147-148. In the theatrical convention, Etiquette relating to the [practice of] love (kāmapacāra) of men and woman is of two kinds: external (bāhya) and internal (abhyaantarā).

148-149. [Of these two], the internal [Etiquette] is to be observed by kings in the Nāṭaka. And the external [Etiquette] is to be observed by courtezans in the Prakāraṇa.

The king's Etiquette towards women

149-150. In this connexion I shall describe in detail the rules of Etiquette for kings in their enjoyment [of women's love], which have been drawn out from (lit. have arisen from) the Aphorisms of Erotics (kāmasūtra)\textsuperscript{1}.

The three classes of women

150-151. Women who have the nature of various beings are of three classes: "homely" (abhyaantarā, lit. inside) "public" (bāhya, lit. outside) and "mixed" (bāhyaabhyaantarā, lit. outside and inside). A woman belonging to a high family is a "homely" (abhyaantarā) and a courtezan is a "public" (bāhya) woman.

152. A thoroughly tested (kriṣṇīvarṇa) woman, if she is a maiden of high family, is of the mixed (bāhyaabhyaantarā) class\textsuperscript{1}.

153. A maiden of high family has no occasion to receive the king's Etiquette, and a public woman is never desired by a king and she does not receive his courtesies\textsuperscript{1}.

154. A king's Union takes place with a "homely" woman, and a common man may unite with a "public" woman, while the king may have Union with a heavenly courtezan [as well]\textsuperscript{1}.

\textsuperscript{1} This work seems to be lost and is not the present sūtra text ascribed to Vātsyāyana. On this see the Introduction.

151 (C.142b 143; K.XXXII.145b-146).

152 (C.144; K.XXXII.147). \textsuperscript{1} K's reading is fragmentary.

153 (C.145). \textsuperscript{1} The reason is obvious. K. omits this.

154 (C.146). \textsuperscript{1} As in Vikram, K. omits this.
155. The conduct which (lit. that) is approved by [married] women of high family will hold good in case of maidens too. And [in love affairs] a courtezan too [will behave generally] like a lady of high family.

The beginning of love

156. Love of the superior, the middling or the inferior kind arises in men and women, from various causes.


158. An expert in this matter should then observe the various indications of love in men and women who desire one another’s company.

159. A woman becomes overpowered with love on seeing a young man who has personal beauty as well as other innate qualities, and has besides the knowledge of various arts and crafts.

Signs of love

160. The glance in which [the eyes are] charming, tearful drooping and eyelashes are throbbing, is called Kāmyā (lit. loving) and it should be used here.

161. The glance in which the corner of the eyes are moving and having sportful expressions, is called Lalītā (lit. sportive). It is used in women’s partial looks.

162. Due to love, one’s voice becomes slightly impassioned, and the face covered with sweat-drops, and hairs in the body stand on their end.

155 (C.147). 1 Cf. संयुक्त नाच्यें संयुक्तनाच्येंका नाच्येंका etc. KS. IV. 2.1.
156 (C.148). 1 These three kinds of love have been defined by later authors like Śāradātānaya; see BhP. p. 113, l. 10-14.
159 (C.151). 1 K. omits this. 160 (C.152). 1 K. omits this.
161 (C.153). 1 K. omits this. See Nś. VIII.73.
Signs of a courtezan's love

163-165. A courtezan is to be considered overpowered with love when she expresses her passion by casting side-long glances, touching their ornaments, itching the ears, scratching the ground with her toes, showing the breasts and the navel, cleansing the nails and gathering her hairs.\(^1\)

Signs of love in a highborn lady

166-167. Similarly one should know that there are indications [of love] in a woman of high family. These are as follows: she looks continuously with blooming eyes, conceals her smile, speaks slowly and with a downcast face, gives reply with a smile, conceals her sweats and appearance, has throbbing lips and is trembling.\(^1\)

Signs of a maiden’s love

168. These are the various signs with which a woman not yet having the experience of love’s pleasure (ratī) will express her love which has ten stages.\(^1\)

Various stages of her love

169-171. First there will be a longing (abhilāṣa), secondly Anxiety (cinā), thirdly Recollection (anumāṇī), fourthly Enumeration of [the beloved one’s] Merits (guruṇākirtana), fifthly Distress (uḍergha), sixthly Lamentation (vāpa), seventhly Insanity (anuvāda), eighthly Sickness (vyāthi), ninthly Stupor (jaḍata), and tenthly Death (marata).\(^2\) These are the stages of love in case of men as well as of women. Now hear about the characteristics of all these.

Longing

172. Longing (abhilāṣa) arises from efforts born of desire and wish [for the beloved one] and leads to the means of meeting [him].\(^3\)

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\(^1\) Cf. BhP. p. 113, 1.3-9, and p. 114, 1.1-2.

\(^2\) Cf. BhP. p. 113, 1.17, p. 114, 1.1-2.

\(^3\) Cf. BhP. (p.89) gives the number as ‘ten or twelve’.

\(^4\) Cf. BhP. (p.88, 1.3-5) gives two more stages (acchā and nīkāṇī). Also cf. KS, V.1-5; NL,2421ff.

\(^5\) Cf. NL, 2427; BhP. p. 88, 1.15-16.
173. One goes out of the place [where the beloved one is] or enters it or stays within his sight, and shows signs of amour in the first stage of his love.

Anxiety

174. Anxiety (cinṭā) should be indicated by speaking to the female Messenger (jātī) words such as “By what means and in what manner will there be an Union with (lit. obtaining) of the beloved?”

175. In the second stage [of love] one should look with half-closed eyes and touch the Valaya (bangles), the Raṣānā, the Nivi, the navel and the thighs.

Recollection

176. Sighing again and again, thinking deeply of the beloved (lit. desired) person and disliking other engagements, is called Recollection (vaṁśarṇaṁ)1.

177. Being engrossed in thinking of him (i.e. the beloved) one does not attain composure in sitting or lying in bed, and remains without doing one’s duty. The third stage [of love] should be expressed like this.

Enumeration of Merits

178. To express by means of sportful movement of limbs, smiles and glance and [other efforts] the idea that ‘there is no one else like him’, is called Enumeration of [the beloved one’s] Merits.

179. The representation [of love] in the fourth stage (i.e. in the Enumeration of Merits) should be made by horrification

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1 Cf. NL. 2438ff; BhP. p. 88, l. 17-20.
2 Cf. NL. 2436ff; BhP. p. 88, l. 31-37.
1 Cf. BhP. p. 89, l. 8-5.
2 Cf. NL. 2449; BhP. p. 89, l. 7-8.
1 Cf. NL. 2448; BhP. p. 89, l. 9-11.
1 Cf. NL. 2456; BhP. p. 89, l. 12-14.
1 Cf. BhP. p. 89, l. 15-18.
wiping off tears, sweats, and talking confidentially to the female Messenger to relieve the pangs of separation.

**Distress**

180. That one is not satisfied or pleased with sitting or lying in bed and is always eagerly expecting [the beloved one] is the stage of Distress (udvega) in love.

181. By representing anxiety, sighs, lassitude and burning of the heart in an exaggerated manner, one should express the stage of Distress.

**Lamentation**

182. Lamentation (vilapana) is represented by speaking sorrowfully words such as “He stood here; he sat here, and here he approached me, etc.”

183. A lamenting woman is distressed by very eagerly expecting [the beloved one] and out of uneasiness she moves from one place of grief to another.

**Insanity**

184. When a woman is always engaged in talking about him (i.e., the beloved) and hates all [other] males, it is a case of Insanity (unmadita).

185. To represent Insanity one should sometime look with a steadfast gaze, sometimes heave a deep sigh, sometimes be absorbed within oneself and sometimes weep while walking about.

**Sickness**

186. Being devoid of all pleasures of love and of [any] expectation [about them] one gets Sickness (vayalika).

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180 (C.XXXI.79; K.XXII.165). 1 Cf. NL 2462ff; BhP. p. 89, l. 19-22.
181 (C.XXXI.80; K.XXII.166). 1 See note of 180 above.
182 (C.XXXI.81; K.XXII.167). 1 Cf. NL 2470; BhP. p. 90, l. 1-3.

An example ॥ तथा सर्व अविदानम्, ॥ तथा सर्व अविदानम्, ॥ तथा सर्व अविदानम्, ॥ तथा सर्व अविदानम् (Svapna 1-15, 2-4).
183 (C.XXXI.82; K.XXII.168). 1 Cf. BhP. 90, l. 4-8.
184 (C.XXXI.83; K.XXII.169b). 1 Cf. NL 2484ff; BhP. p. 90 l.9-15.
185 (C.XXXI.84; XXII.170). 1 See above 184 note.
186 (C.XXXI.85; K.XXII.171). 3 BhP. p. 90, l. 16-18. follows K. **NL** (2476) has उदारिक (disquietude) which precedes unmada.
To represent Sickness the eighth stage, one is to show that the heart becomes paralysed, the body is in fever, the head aches badly, and one does not have any tranquility.1

Stupor
188. In Stupor (jādālā) one does not respond when questioned, and does not hear or see [anything]. It is a pathetic condition in which one's mind is deranged1.

189. To represent Stupor one is to utter response (huma) on the wrong occasion, and is to have one's limbs relaxed and the mouth given to excessive breathing (lit. swallowed by breathing)1.

Death
190. If even after adopting all the means [available for the purpose] the Union [with the beloved] does not take place, then burnt in the fire of love one's Death (māram) takes place1.

191. Thus in case of her meeting (lit. getting) the beloved, one should represent, according to the Science of Erotics (kāmadhānu-lūn), for the Heroine all the stages of love except the last one1.

Manifestation of men's love
192. Even a man separated from his beloved one will thus make a manifestation of his love in diverse ways through different States1.

Characteristics of love
193. One should represent men as well as women who are expressing these stages of love by bringing in their common characteristics [in particular stages]1.

Women separated from the beloved one
194-196. All the stages of love should be represented in diverse ways by anxiety, sighs, lassitude, weariness of the body, and

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188 (C XXXI.87; K.XXII.173). 1 Cf. NL.2498ff; BhP. p 91, l. 1-6.
189 (C XXXI.88; K.XXII.174). 1 See above 188 note.
190 (C XXXI.89; K.XXII.175). 1 Cf. NL.2505ff. BhP. p. 91, l. 7-8.
192 (C XXXI.91; K.XXII.177). 1 See above 182 note.
193 (C XXXI.92; K.XXII.178). 1 K. reads after this two additional (XXII.179-180) couplets.
194-196 (C. XX XI.93-95; K.XXII.181-183).
following [the beloved] or gazing [at him] or gazing [vacantly] at
the sky, talking pathetically, touching [different ornaments],
twisting [some objects] or clinging to some support and similar
other conditions and situations arising from an absence of Union
(vipralambha).

Relief in lovesickness

197. When burning very much with the fire of love one
will use [special] clothes, ornaments, scents, rooms and gardens
which have a cooling effect.

The female Messenger

198. Being over-powered with a burning love and affected
through its several stages one should send a female Messenger [to
the beloved] to speak of one’s conditions.

199. One should ask a female Messenger to carry a
message of love [to the beloved]. She [should deliver the same]
with proper courtesy [and the like] after saying “This is her
condition”.

200. After the substance (lit. meaning) of the message has
been communicated one should think of the means of fulfilling the
love. This is the rule where love is to be practised secretly.

The king’s Etiquette to women

201. I shall now speak in detail about the rules regarding
the practice of kings in relation to “homely” women and these
rules are taken out the Science of Erotics (kamatantra)¹.

202. Happy and unhappy conditions which occur [in con-
exion with love] in persons of various dispositions, and which are
assumed by kings, are also followed by common people.

203. Kings have no difficulty in obtaining women; because
means for this, is at their command. And the love that grows out
of liberality becomes pleasing.

¹ This does not seem to indicate
any particular treatise.

References:
197 (C.XXXI.96; K.XXII.184).
198 (C.XXXI.97; K.XXII.185).
199 (C.XXXI.98; K.XXII.186).
200 (C.XXXI.99; K.XXII.187).
201 (C.XXXI.100; K.XXII.188).
202 (C.XXXI.101; K.XXII.189).
203 (C.XXXI.102; K.XXII.190).
204. Out of respect for the queens and for fear of their favourite women, kings are secretly to make love to queen's maids.

205. Though the kings may have many ways of making love, the making it secretly will be [the most] pleasing [of all].

206. That a woman resorts to wily ways, that one is shut out from her and she becomes available only with difficulty, imparts the supreme pleasure to her love.

207. In case of women of the harem, the king's Union (sambhoga) with them in day time may be permitted, but in dealing with external women Union should take place at night\(^1\).

Reasons for Conjugal Union

208. The following six are reasons\(^1\) for the Conjugal Union (rāṣṭkā): scheduled order (muviḍā), desire for [progeny (pāla), newness of relation (maṭeṇa), birth of a child (prasāca), time of sorrow (dukkha) and of joy (pranuṣṭa)]\(^2\).

209. When the Conjugal Union (rāṣṭkā) is due, kings should go to the bed-chamber of a queen even if she may be in her menses or may not be his favourite.

Eight kinds of Heroines

210-211. In this connexion Heroines (nyājikā) are known to be of eight kinds such as, “one dressed up for Union” (rāvalasajjā), “one distressed by separation” (rivahokkathā), “one having her husband in subjection” (rādhīnabhābrkā), “one separated [from her lover] by a quarrel” (kalākhāntarikā), “one enraged with her lover” (khaṇḍikā), “one deceived by her lover” (rivaṇlabhikā) “one with a sojourning husband” (rivaṇlabharikā) and “one who moves to her lover” (abхиśārikā)\(^1\).

\(^{\text{1}}\) See Hemacandra’s \(\) vyṛtṛ on the passage quoted in Kā. (p. 397) where he copies Ag. (p. 177) verbatim.

\(^{\text{2}}\) This rule of the Conjugal Union (rāṣṭkā) seems to have been relaxed at the time of Vākyāyana. See KS.III. 2, 81-63.
The Heroine dressed up for Union

212. A woman who in eager expectation of love’s pleasure
decorates herself joyfully when the Conjugal Union (rāsaka) is
due, is a Heroine dressed up for Union (rāsakaśaśajñā)1.

The Heroine distressed by separation

213. A woman whose beloved one does not turn up on
account of his preoccupation with many other engagements and
makes her sad, is a Heroine distressed by separation (vīrakot-
kaṇḍhita)1.

The Heroine having her husband in subjection

214. A woman whose husband captivated by her conduct
as well as by love’s pleasure (suratī) from her, stays by her side,
and who has pleasing qualities, is a Heroine having the husband
in subjection (śvādhiṇabhārīka)1.

The Heroine separated by quarrel

215. A Heroine separated by quarrel (kaṇḍahāntarī) is a
woman impatient for her lover who has gone away due to a quarrel
or jealousy, and does not return1.

The enraged Heroine

216. A woman whose beloved one on account of his attach-
ment for another female does not come for the Conjugal Union
when it is due, is an enraged (khaṭṭhitā) Heroine1.

The deceived Heroine

217. A woman whose lover does not come to her for a
certain reason even when the female Messenger was sent to him
and a tryst was made, is a deceived Heroine (vīrvalabhitā)1.

The Heroine with a sojourning husband

218. A woman whose husband (lit. the beloved one) is
living abroad on account of various duties and who wears her

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1 Cf. NL. 2535ff; DR. II. 24; BhP. p. 99.
213 (C.XXII.112; K.XXII.200). 1 Cf. NL.2530ff; DR.II. 25; BhP. p. 100.
214 (C.XXII.113; K.XXII.201). 1 Cf. NL.2568ff; DR. II. 24; BhP. p. 99.
215 (C.XXII.114; K.XXII.202). 1 Cf. NL.2550; DR. II. 26; BhP. p. 99.
216 (C.XXII.115; K.XXII.203). 1 Cf. NL.2566ff; DR. II. 25; BhP. p. 99.
217 (C.XXII.116; K.XXII.204). 1 Cf. NL.2542ff; DR. II. 26; BhP. p. 99.
218 (C.XXII.117; K.XXII.205). 1 Cf. NL.2556ff; DR. II. 27; which uses
the t.e. a prajitaśriyā. BhP. p. 100.
hair hanging loose, is called a Heroine with a sojourning husband (prajita-bhartṛkā)\(^1\).

**Heroine moving to her lover**

219. A woman who due to love or infatuation is attracted to her lover and gives up modesty for going out to meet him, is called a Heroine secretly moving to her lover (abhisārikā)\(^1\).

**Representation of the different Heroines**

220. Heroines in a Nāṭaka should be of these conditions. I shall speak of the manner in which the producers are to represent them\(^1\).

**Enraged, deceived and quarreling Heroines**

221-223. Enraged (khotilīṭā), Deceived (cīpadalīṭā), and Quarreling (kalahāntarīṭā) Heroines should be represented by anxiety, sighs, lassitude, burning of the heart, conversation with female friends, looking to one's own condition, weakness, depression, tears, appearance of anger, giving up of ornaments and toilet, sorrow and weeping\(^1\).

The Heroine with a sojourning husband

223b. The Heroine with a sojourning husband (prajita- bhartṛkā) should also be represented with these states\(^4\).

The Heroine having the husband in sujuction

224. A Heroine having the husband in her subjection should be represented with gaudy and brilliant dresses, face beaming with pleasure and having an excess of physical charm\(^1\).

**Different classes of Heroine moving to her lover**

225. Whether she may be a courtezen, a lady of high family or a maid-servant, the producers should make the Heroine move to her lover in the special manner described below\(^4\).

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219 (C.XXXI.118; K.XXII.206). \(^1\) Cf. NL.2572ff; DR. II. 27. see BhP. p. 100.
220 (C.XXXI.119; K.XXII.207). \(^1\) Yatha yojyam āryokābhīṣā, C. for kimālantaram anekadāhā. K.
221-223 (C.XXXI.120-122a; K.XXII.208-210a). \(^1\) Cf. DR. II. 28; cf. BhP. p. 96-100.
223b (C.XXXI.122b; K.XXII.210b). \(^1\) Cf. BhP. p. 100.
The Courtesan

226. [In going down to her lover] the courtesan is to have her body beautifully decorated with various ornaments and to walk slowly in the company of her attendants and with [a display of] passion (samadānā) and joy.\(^1\)

The woman of high family

227. [And in such a situation] a woman of high family will cover her face with a veil, and walk timidly with her limbs contracted, and will [very often] look back.\(^1\)

The hand-maid

228. And [in the same situation] a hand-maid will walk with uneven steps (ācīdīḥāyatī) and eyes beaming with amorous joy, and will talk distortedly through intoxication (madakhālāta-samālāpā).\(^1\)

How to meet a sleeping lover

229. If the beloved (lit. this one) is in bed and she finds him manifestly (svagātām) asleep she [should] awaken him in the manner I am going to mention.\(^1\)

230. A woman of high family is to awaken him by [the sound of] her ornaments, the courtesan by the sweet (lit. cool) scents and the handmaid by fanning the beloved one with her clothes.\(^1\)

231. [In this connexion] the scolding words of women friends are to be strong but sweet, and beautifully punctuated by sighs.\(^1\)

232. This is the rule of love making for women of high family and others, for the Nāṭāka is to represent all the States [in a Heroine]

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\(^1\) Read 226 as samadānā prahṛṣṭā etc. Cf. NL.2500ff; BhP. p. 101, l. 4-10; SD. 117.

\(^1\) Read 227a. as samālinā svacca gūḍreçu etc. Cf. NL.2576ff; BhP. p. 100, l. 19-22. SD. 117.

\(^1\) Read 228a as madakhālāta samālāpī etc. Cf. NL.2580ff; BhP. p. 101, l. 11-15.

\(^1\) Read 229a as kāraṇa śaśī dōvā yahantu tathāva dhāntu. Cf. BhP. p. 101, l. 1, 16.

\(^1\) Cf. BhP. p. 101, l. 16-22.

\(^1\) It seems that one or two couplets have been lost before this. We give merely a tentative trans. of it.
The Conjugal Union

233. For a woman newly in love or for an enraged woman when she is not coming [of her own accord], the Conjugal Union should be arranged through some means or devices.

234. [A woman] always enjoys with pleasure various ornaments, dresses, scents and garlands which are charming and are of the best kind.

235. Just as a man does not come under the control of love when he has not [previously] met any woman, so being united, with the beloved woman [such a person] becomes doubly delighted.

Behaviour at the Conjugal Union

236. At the time of Conjugal Union (lit. union of love) there should be amorous feelings, gestures, words and sportful movements of the sweetest kind (lit. having a special quality of sweetness) and especially looking at each other with love.

Preparation for the Conjugal Union

237. When the Hero (i.e. the beloved one) comes, a woman on her part should make some special preparation for the Conjugal Union which will give rise to pleasure.

238. After wearing simple clothes, putting on garlands and using sweet scents she should take up the mirror again and again even when she had done with it (lit. has become successful).

239. In preparing for the Conjugal Union one should not put on too many ornaments, [among these] the Rāṣmā and the Nūpura which have a sound are often to be preferred.

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233 (C.XXXI.127; K.XXII.219). 1 K's reading is very corrupt.
234 (C.XXXI.128; K.XXII.220). 1 Āstādēsārī for satāvedēsārī, K.
235 (C.XXXI.129; K.XXII.221). 1 Here to some passage seems to have been lost before this complet.
236 (C.XXXI.130; K.XXII.222). 1 Here also some passage seems have been lost before this complet.
237 (C.XXXI.131; K.XXII.223). 1 K reads 237a as (त्य) प्रेमेष मदनेि
238 (C.XXXI.132; K.XXII.224). 1 K reads 238b as (आपदेनपक) कुपालकामम.
239 (C.XXXI.133; K.XXII.225). 1 Vīṇopācārō K, Vīṇopācārō C.
Acts prohibited on the stage

240. [In representing various activities of women] there should be on the stage no ascending of the bedstead, no bath, no use of unguents and collyrium, no decoration of the body and no handling of their breasts or hair.

241. And women of the superior and the middling types should not be shown as poorly draped (upāvṛtā) or wearing only one piece of garment (ekavastā) and they should use no colour for their lips.

242. Such a rule [of dresses] will suit only the women of the inferior type, because of their low nature. But on certain occasions they too are not to be represented like that.

243. Men and women of the courtier class in a play should take up a flower after they have dressed themselves up (lit. having taken ornaments).

244. If a woman with a decoration [of her body] awaits the arrival of her beloved, she should cleverly finish it so that nothing contrary [to propriety] finds expression.

The Heroine in expectancy

245. After finishing the preparation for the Conjugal Union, the Heroine should sit down and expect [every moment] the coming of the beloved (lit. Hero) while listening the sound of of striking the Nāḍīkā.

246. After hearing the sound of [the expected] Nāḍīkā the Heroine overcome [with joy] on [the chance of] the beloved one's

240 (C.XXIII.1.34; Cf. K. XXII.225). 1 This shows the high moral sense of the people of the time.

241 (C.XXIII.1.35; K.XXII.227). 1 See above 240 note.

242 (C. XXXI.1.36; K.XXXII.228). 1 That is, they might appear on the stage as poorly draped or with one piece of garment or might have their lips painted.

243 (C. XXXI.1.37; Cf. K.XXXII.229)

244 (C.XXXI.1.38; K.XXXII.230). 1 Read the couplet as follows: 

245 (C.XXXI.1.39 of K.XXXII.231). 1 Nālīkā-K, nāyikā. C.

coming should run towards the gate [of the house] with a trembling [body] and with her heart about to stop (lit. motionless).

247. And holding the door-frame with her left hand, and a door-blade with the right one, she should with straight eyes look up for the arrival of the beloved.

248. Overcome with apprehension she should show reasonable [signs of] fear when the beloved will fail to appear (lit. not seeing the beloved), and should turn sad for the moment.

249. Then after hearing a deep sigh and lowering her look (lit. face) she should with a motionless heart drop down herself (lit. her limbs) on a seat.

250. Due to a delay of the beloved she should connect (lit. ponder over) his coming with causes (lit. considerations) which may be good or bad,

251. She will think [as follows:] “Could the beloved have been held up by duties to his superiors, by the friends, or by the ministers engaged in affairs of the state, or could he have been detained by some favourite woman?"

252. She should represent appearances connected with the various good or bad causes [mentioned above] by means of personal omens like quivering or throbbing [of a particular limb].

Personal omens

253. Personal omens indicating occurrence favourable to women will occur to their left [side] while omens in case of all undesirable happenings will take place on their right.

247 (C.XXXI.141; K.XXII.232b, 233a). 1 C reads as 247a प्रवाहंकावकी मृथ्यु यात्ततेः शिवसमानम्, we with K.

248 (C.XXXI.142; K.XXII.233b-234a). 1 K’s reading is corrupt.

249 (C.XXXI.143; K.XXII.234b-235a). 1 K reads nayanāmbu for नयानां तासा, C.

250 (C.XXXI.144; K.XXII.235b-236a).

251 (C.XXXI.145; K.XXII.236b-237a).

252 (C.XXXI.146; K.XXII.237b-238a). 1 K reads 252 as अत्यन्त नाबिजिनः श्रीरामपुत्रीरः पनि निर्देशनम्.

253 (C.XXXI. 147 ; K. XXII. 238b-239a). 1 anīṣṭas, C. for duruktes, K.

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254. If the left eye, eyebrow, forehead, lip, arm, breast or thigh throbs, this will indicate the coming [of the beloved].

255. If these will throb differently¹ that will indicate something calamitous (lit. not desired). In case of perceiving such bad omens she should at once faint².

256. As long as the beloved has not come, her hand will rest on her cheek, and being careless about her toilet she should go on weeping.

257. But afterwards on seeing some good omen indicating his arrival the Heroine should represent that the beloved one has drawn near by means of feeling¹ his smell.

Heroine’s reception of the beloved

258. On seeing him [come] she should joyfully get up and proceed to receive the beloved and look at him with eyes beaming in pleasure.

Receiving the guilty lover

259. But [in case of] the beloved one who has come with the signs [of meeting another woman] and green wounds¹ [received from her] she should point out [the man] after assuming the Āyatā posture (sthāna) with her hand in the hand of her female friend².

260. And the beloved one being found guilty he should be given censure in due order by means of [appropriate] gestures and reproachful words as well as by Jealous Anger (māna), Insult (avanāna), Fainting (sammotha) or Dissimulation (avabhītha)¹.

261-263. Due to reasons like the application of Dissimulation, the use of hidden words or of laughter, curiosity, flurry, calamity and according to a situation of fun and to his
concealing any fault, the Heroine should speak to the beloved even if [his guilt requires that] he should not be spoken to.

263-264. Where there is affection there is fear also. And where there is jealousy there occurs love (muddava).

Causes of jealousy

The causes of this (i.e. jealousy) are fourfold: Depression (vaimanosya), Mixed Feeling (vyalika), Disgust (vipriya) and Anger (manyo). Please listen about their description.

Depression

265. Depression (vaimanosya) arises from seeing the beloved one walking lazily due to sleepiness and lassitude, and discovering signs [of his Union with another woman] and fresh wounds [received from the latter].

266. This should be represented with an intensely jealous face, great trembling of limbs due to anger, and utterance of words like “It is good”, “It is nice” and “It is beautiful.”

Mixed Feeling

267. Mixed Feeling (vyalika) arises due to jealousy mixed with joy when one’s beloved stays [near by] even after he has been treated with insult.

268. Mixed Feeling should be represented by standing firmly on legs with the left hand on the breasts and the right one violently gesticulating.

Disgust

269. Disgust (vipriya) will arise when the beloved one...
says that “I live while you live,” I am your slave” and “You are my love,” but behaves in a different manner.

270. Representation of Disgust should be made by a cold treatment to the female Messenger, disregard for the letters and indifference about giving reply to any question [made by the beloved] and also by shaking the head.

Anger

271. Anger (manyu) arises [in a woman] when the beloved one comes to her after his Union with a rival woman and boasts about his good luck in this matter, and discloses the signs of such a Union.

272. Anger should be represented by giving up the Valayas and throwing up the Raṣanā in a loose manner and by timid and tearful eyes.

On treating a lover at fault

273. On seeing the beloved one standing much ashamed, and afraid due to his guilt, [the Heroine] should harass him with rebuke made up of words spoken in jealous [indignation].

274. But no very cruel words should be uttered, and very angry words should also be avoided. [The Heroine] should speak tearfully things referring to her own self.

275-277. This attitude should be represented by the middle finger touching the edge of the lower lip and a hand placed on the breast and by looking with eyes upturned, or by a Karana in which a hand is placed on the hip and the fingers are separated (?), or by moving the head and bending it to see the nails or by a look of Dissimulation or by beautiful finger gestures indicating threat.

270 (C.XXXI.164; K.XXXII.256). 1 Or by the messenger.
271 (C.XXI.165; K.XXXII.257).
272 (C.XXXI.166; K.XXXII.258).
273 (C.XXXI.167; K.XXXII.259).
274 (K.XXXII.260). 1 Emend na caryārātkrodaya into na caryānārātkrodaya.

275-277 (C.XXXI.168, 169a; XXIV. 265b-269; K.XXXII. 261-263).

1 Read 275a as शासनां आराध्य विवाह माध्यमम ज्ञात्विषम; for the rest we follow C.
278-279. After saying "You are shining", "You look well", "Why are you tarrying", "Don't touch me", "Go to the beloved who is in your heart", "And go away", one should turn back and make jokes with words which do not require any reply.

280. In case of being taken forcibly by the dress, the hand or the hair (lit. head) the woman should be softened even after seeing the guilt [of the beloved].

281. When taken by her hand, dress or hair the woman should slowly release herself from the beloved.

282. When taken by her hair, hand or dress the woman should enjoy (lit. take) his touch in such a way that the beloved one does not perceive it.

283. The woman should slowly release her hair [from the hands of the beloved] by standing first on her toes with limbs bent and then taking to the Apakrāntā Cārī.

284. Her hair being not released [due to efforts of the beloved] the woman should perspire on his touch and say "Hum hum, let [my hairs] go", and "Go away".

285. After hearing the angry words like "Go away" the lover (lit. man) should [first] go away and then come back to start talking to her on any pretext.

286. Then the woman should make movements of her hand while uttering "Hum hum", and during these movements she should speak to him with an imprecation (śoṣapatha).

287. In case of her clothes being taken away [by the beloved one] the woman should either cover her eyes, or turn them (i.e. eyes) to her back and cover her Nivi.
288. A woman should harass her [offending] lover till he will fall to her feet; but on his falling at her feet she should look to the female Messenger.

289-290. Then the Heroine should embrace the beloved and with the object of love's enjoyment she should joyfully walk [with him] to the bed. All these should be represented [only] by songs with a gentle dance.

290-291. When in a play there is any speaking to the sky depending on other men's speech, which relates to love's pleasures and the Erotic Sentiment, then the same line of representation should be followed by a woman.

292. The same should be the rule of representation in whatever [else] relates in a play to the inner appartment (harem) and is connected with the Erotic Sentiment.

Acts forbidden on the stage

293. One knowing the dramatic convention (nātyadharma) should not represent sleeping on the stage. But some need occurring for it one should bring the Act to a close.

294-295. If out of any necessity anyone sleeps alone or with anyone, no kiss or embrace or any other private acts such as biting, scratching with nails, loosening the Nivi, the pressing of breasts and lips, should be presented on the stage.

296. Eating [anything] or sporting in water and doing any immodest act should not be presented on the stage.

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1 Read the passage as follows: नायन चेतवात मुहा यात्रा यात्रिकी मंत्रित। सत्यसर्थि; पाले क्रस्तृति-प्रियोगमात्र।

290-290 (C.281-292a; K.XXII.275-276a). 1 K. reads 290 with some variation. In trans. it is as follows: Then the woman will tolerate (lit. accept) the touch of the beloved and holding him up properly [from the feet] lead him to the bed.


2 Read bhavet kānye (bhavet kārya, C. nayet kānye. K.)

292 C.284; K.XXII.278).

293 C.285; K.XXII.279).

294-295 (C.285-287; K.XXII.280-281). 1 This shows the high moral tone of the Indian theatrical art.

296 C.286; K.XXII.282).
297. As a Nāṭaka is to be witnessed by the father and the son, the mother-in-law and the daughter-in-law [all sitting together] these acts should be avoided.

298. Experts should write Nāṭakas with pleasant and not very harsh words giving rise to good counsel.

Endearing terms of address for the beloved

299. Now hear about terms which women in love are to use to their beloved ones when the Union takes place.

300. Such terms are "dear" (priya), "beloved" (kānta), "affectionate" (vinīta), "lord" (vātha), "master" (svāmin), "life" (jīvita) and "joy" (vandana).

Angry terms of address for the beloved

301. In case of anger terms used may be "ill-natured" (dūḥīta), "tyrant" (dīvāvāra, lit. ill-doing), "deceitful" (sātha), "hostile" (vāma), "indifferent" (vīrāva), "shameless" (vīrājja) and "cruel" (vīrākṣa).

Endearing terms of address

302. He who does nothing undesirable, speaks nothing improper, and always conducts himself uprightly is called "dear" (priya).

303. He in whose lips or [other parts of] the body no sign of Union with another woman is visible is called "beloved" (kānta).

304. He who even in his anger does not cross words [with the woman he loves] and does not use any harsh word is called "affectionate" (vinīta, lit. disciplined).

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297 (C.289; K.XXII.283). 1 See above 294-295 note
300 (C.292; K.XXII.286). 1 BhP. (p. 107, l. 7-9) has eleven terms.
301 (C.293; K.XXII.287). 1 BhP. (p. 108, l. 10-11) has eight terms.
302 (C.294; K.XXII.288).
304 (C.296; K.XXII.290).
305. He who maintains an intercourse with a woman by sweet words (śāma, lit. conciliation), gifts (vṛtha), providing, enjoyment, caress and maintenance, is called “lord” (vāṭha).

306. He who is a well-wisher [of his beloved woman], is able to protect her, is not conceited or jealous, is always alert on every occasion, is called “master” (svāmin).

307. He who takes to the bed to please the woman tactfully by [providing] enjoyments according to her wishes and desires, is called “life” (jīvita).

308. He who is high-born, patient, clever, kind, master of words and fit to be praised among women friends, is called “joy” (vandana).

309. These words are used to highteen the charm of love’s enjoyment. I shall now speak of words which indicate an want of love. Hear about them.

**Angry terms of address explained**

310. He who is cruel, impatient, conceited, shameless, bragging, given to crossing words is called “ill-natured” (vahṣaṭha).

311. He who out of indiscretion restrains a woman’s movement or beats her or uses harsh words to her, is called a “tyrant” (duracāra).

312. He who for his own purpose speaks sweet words but does not put them into practice is called “deceitful (ṣaṭha).

313. He who even being forbidden to do anything does that very thing, is called “hostile” (rāma).

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305 (C.297; K.XXII.291).  
306 C. 398; K.XXII.292).  
307 (C.299 K.XXII.293).  
308 (C.300; K.XXII.294).  
309 (C.301; K.XXII.295).  
310 (C.302; K.XXII.296).  
311 (C.303; K.XXII.297).  
312 (C.304; K.XXII.298).  
313 (C.305; K.XXII.299).  

1 Cf. BhP. p. 107b. l. 16-17.
2 Cf. BhP; p. 107b, l. 18-19.
3 Cf. BhP. p. 108b, l. 4-5; the term here is jñayetiśa, ‘lord of life’.
4 Cf. BhP. p. 108b, l. 2-2.
5 Cf. BhP. p. 108b, l. 2-2.
7 Cf. BhP. p.109b, l. 4-5.
314. He who has green wounds [received from a another woman] and is proud of it and remains silent [in conceit] is called "indifferent" (*vīrāpī)*.

315. He who approaches the woman more resolutely than ever even when he is guilty [towards her] and bears the marks of such a guilt and is forbidden to approach, is called "shameless" (*nirājīja)*.

316. He who being guilty towards her tries to enjoy a woman's embrace by force and does not think of conciliating her, is called "cruel" (*nīthīvara)*.

317. These are the ways of using words to indicate whether a lover is dear or not so. In different circumstances one should use the opposite [of these]².

318. These should be the rules [of address] in songs with a gentle dance as well as anything to be expressed in words for the Erotic Sentiment.

319. This is the rule about the representation of incidents relating to the harem. I shall now describe in detail the rules regarding the goddesses (lit. celestial females)⁴.

Goddesses in human roles

320. The dress of goddesses is always brilliant, their mind is always full of joy and their time is always passed happily and in sports.

321. Celestial males have no jealousy, anger and malice in life and they require no propitiation of their females.

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317 (C.309; K.XXII.303). ¹ That is, in irony (*sollupṭhāṇa-bhāṣṣṭa*).

See SD. 107.

² K. reads 317b as नैन्दुरिणिः वाद्यो नरदेशनएव मात्रः.
318 (C.310; K.XXII.304). ¹ K. reads 318b as प्रकोपावस्यकुली रतिरंगोऽनंदावस्य.

319 (C.311; K.XXII.307). ¹ K. repeats before this 277a and the following बहुत एववें व्याप्तवेणुन्तः and XXII. 279 afterwards.
320 (C.312; K.XXII.308). ³² ³² (C.313; K.XXII.309).

61
322. When celestial women unite with human beings they are to assume all the States of a mortal.

323. When celestial women sustain a fall [from the heaven] due to a curse, they are to be united with human males and should be approached in a suitable manner.

324. [Remaining] invisible, she should tempt them with her voice and with [the scent of] flowers in her decoration and then revealing herself for a moment she should disappear¹.

325. Infatuation in a play grows out on coming to have dresses, ornaments, garlands [of Heroines] and letters [sent by them].

326. Love growing out infatuation will be pleasing, and that [love] which is natural will bring about different enjoyments.

327. Being reduced to human existence celestial males should assume all the States which are proper for men and should behave like them.

328. This should be the practice in connexion with kingly Etiquette in relation to the harem. The Etiquette in relation to the outsiders will be treated in rules regarding Courtezans (vāśīka).

Here ends Chapter XXIV of Bharata’s Nāṭyāsāstra
which treats of the Basic Representation

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¹ Read pralebhavet (pulo bhavet, K. "trīpi ya bhavet, C.

322 (C.314; K.XXII.310).
324 (C.316; K.XXII.312).
325 (C.317; K.XXII.313).
327 (C.319; K.XXII.315).
323 (C.315; K.XXII.311).
326 (C.318; K.XXII.314).
328 (C.320; K.XXII.316).
CHAPTER TWENTYFIVE

DEALINGS WITH COURTEZANS

The definition of a Gallant

1. One excelling (viśeṣayet)¹ in all the arts (kalā)² is called a Gallant (vaśśikā) or one is so called because of his dealings with the courtesans (vaśyopācāra)³.

2. A man who has learnt all the arts (kalā)⁴ and is an adept in all the crafts (śilpa)² and can [besides] captivate the heart of women, is called a Gallant⁵.

Qualities of a Gallant

3. His thirty-three [characteristic] qualities are briefly of three classes: physical, extraneous (āhārya) and psychological (sukhāja; lit. natural).

4-7. One who is well-versed in the Śastras, skilled in arts and crafts, well-formed, pleasant-looking, powerful, possessing self-command, desireable age, dress and pedigree, is friendly (suraohana),

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¹ (C.I; K.XXIII.1). ¹This is an instance of folk-etymology. Viśesa the base of the participle viśeṣayet should have given rise to vaśśika and not to vaśśikā. See BhP. p. 106, 1-10.
² These are generally considered to be sixtyfour in number. See Vātsyāyana. KS. I. 3. 34. But the Jains have their number as seventytwo (See Amulya Chandra Sen, “Social Life in Jain Literature,” Calcutta, 1933. pp. 12-15).
³ This etymology is rather sensible. For vaśśa (residence of courtezans) is connected with vaśyā (woman who is available for all the members of the tribe or the settlement).
⁴ (C.2; K.XXIII.2). ¹See above 1 note 2.
⁵ The word kalā is usually synonymous with śilpa. For the most of the sixtyfour items included by Vātsyāyana (i.e.) are nothing but crafts. But when the two words are used together in a sentence śilpa may be taken in the sense of ‘craft’ only.
⁶ Another name for vaśśika (Gallant) seems to be viśa. See KS. 1.4.16; SD.80 and also NŚ. XXXV.74.
⁷ (C.3; K.XXIII.3).
⁸ (C.4-7; K.XXIII.4-7). ¹See BhP. p. 106, 1.2-9.
sweet-tempered (*madhura*), munificent, patient, free from bragging, fearless, accustomed to use sweet words, clever, prosperous, clean [in his habits], expert in the practice of love, honest, able to act suitably to time and place, speaker of no pitiful words, accustomed to speak smilingly, eloquent, careful, sweet-tongued, greedless as a partner, full of faith, firm in resolve, without trust even in accessible (*gamyā*) women and has a sense of self-respect, is called a Gallant.

8. [According to another authority] his six [special] qualities are: that he should be devoted [in his love affairs], clean [in his habits], self-possessed, honest, intelligent and able to talk on varied topics (*vitrābhidhāyi*)

The female Messenger

9-10. A wise woman, female storyteller, a female ascetic or a woman of the stage, an intelligent woman, a female neighbour, a female friend, a maid-servant, an unmarried girl, a craftswoman, a foster-mother, a nun or a female fortune-teller [can be employed as] a Messenger (*dluti*).

Qualities of the Messenger

11. A wise person should never engage as a Messenger any persons (lit. male or female) who is foolish, beautiful, wealthy, or diseased.

12. Any woman should be engaged as a Messenger when she knows the art of encouraging [the beloved], is sweet in her words, honest, able to act suitably to the occasion, charming in her behaviour and is able to keep secrets.

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8 (C.8; K.XXIII.8). 1 Read 8b as नर्यक्षितालिमार्गी सादृश तथा सुभाष भाषा: (नर्यक्षितालिमार्गी, C; नर्यक्षितालिमार्गी, K. and Ag. have the correct reading).

9-10 (C.9-10; K.XXIII.9). 1 Ag. (p.480) explains *raigneypatvā* as *rajakāstrī*.

9 (C.9; K.XXIII.9). 2 Cf. DR. II. 29; SD. 157 separate the words *kāra* and *śilpin*.

6 A nun of the heretical sects like the Buddhists. See note 4 below.

4 Cf. KS. V. 4. 23.


12 (C.12; K.XXIII.11). 1 Cf. KS. I.5.28; SD. 158.
Functions of the female Messenger

13. She should encourage [the beloved one] by mentioning the various ways of seeing [the lover] and should communicate the exact words [of the latter] and describe his condition.¹

14. Besides this the Messenger should make an exaggerated statement about his birth, wealth and [capacity for giving] love's enjoyment and say what [various] acts should be done [to facilitate the Union].²

15. The Messenger should in various ways bring about for the man an Union with a woman who is in love for the first time or a beloved woman who has been angry with him.³

16-17. The first meeting of men [with women] may be made on a festive occasion, during night, in a park, in the house of a kinsman, a foster-mother or a female, or in a dinner-party (vimantrana), on the pretext of seeing a sick person, or in an empty house.⁴

18. After meeting a woman in one of these various ways one should ascertain from different marks whether she is friendly or not.

The woman overcome with love

19. The woman who from her nature is smitten with love and does not conceal her amorous behaviour [at the sight of the beloved] is said to be “overcome with love” (madanātara).

The attached woman

20-23. When a woman speaks of her lover’s a [good] qualities to her friend, gives him her own money, honours his friends, hates his enemies, seeks to unite with him, becomes much pleased to see him, looks pleased after a talk about him, sleeps after he has slept, kisses after he has kissed her, rises [in the morning] before he gets up, puts up with suffering [for his sake], remain the same in

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¹ Cf. KS. I.5.28; BhP. p. 94, 1.4-13.
² Cf. KS. I. 5.28; BhP. p. 94, 1.11-13.
⁵ Ag. (p. 489) says नमस्ते निभाभि कथा

चूँके बहुत अधिक हो वेदना

18 (C.18; K.XXIII.17).
19 (C.19; K.XXIII.18).
happiness and misery and never becomes angry, she is said to be
“attached” (anuvakta)\(^1\). These indicate her characteristics.

The hostile woman

24-27. The characteristics of a hostile woman are as fol-

lows: when kissed she wipes off her mouth, speaks unpleasant
words, becomes angry even when sweet words have been spoken to
her, hates his friends, praises his enemies, lies down on the bed
with her back turned against him, goes to bed first, is never pleased
even after a great deal of honour [has been shown her], never puts
up with suffering, becomes angry without any provocation, does not
look at him or greet him. The woman who betrays these signs
should be marked as “hostile” (civakt\(\bar{a}\)).

Winning back of woman’s heart

28-29. [The following measures may lead to] the winning
(lit. taking) back of women’s heart\(^4\): constant effort [in this
direction], display of wealth, showing of good-will, proposal of giving
money\(^2\), [actually] giving money, giving up the service of Messenger
(lit. intervention)\(^3\) and transcurrence of attachment (bhr\(\tilde{a}\)ropak\(\bar{a}\)\(\text{-}\)g\(\bar{\text{e}}\)\(\text{-}\)mu).\(^4\)

Causes of hostility

30-31. A man or a woman becomes hostile to the lover
due to poverty, sickness, misery, harshness, want of learning, going
abroad, offended self-esteem, excessive greed, transgression [of
good conduct], coming back late [at day or night] and resorting to
undesirable acts.\(^1\)

Acts winning women’s hearts

32. In connexion with love, one’s acts should be capable
of winning the heart (lit. attachment) of women. Due to such acts

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\(^1\) BhP. p. 116. l. 4-5, 13, 6, also 7-12, 14-19.

\(^2\) Ag. (p. 481) explains this as follows: कुञ्जरकोप कुञ्जरकोपसीती कुञ्जरकोप.

\(^3\) Read व्याधितिनिः for व्याधितिनिः, C. vyadhito yah. K.

\(^4\) Ag. (p. 481) explains this as अवलोक्ति करारित्वतः करारित्वस्ती करारित्व.

30-31 (C.30-31; K.XXIII.28b-29a).  \(^1\) Cf. BhP. p. 117. l. 8-11.

\(^{32}\) (C.32; K.XXIII.30b-31a).
a woman may be kept out of anger and even if angry she may be pacified\(^1\).

33-35. A covetous woman should be won over by [making her] a gift of money, a learned woman by knowledge of arts, a clever woman by sportfulness, a sensitive woman by acting to her desire, a woman who hates man by stories to her liking, a girl below sixteen (\(ḥālā\)) by a present of playthings, a terrified woman by cheering her up, a proud woman by servile attendance and a noble lady by the practice of arts\(^1\).

The three types of woman

36. Women, are by nature of three classes: superior, middling and inferior.

The superior woman

37-39. The woman who remains unperturbed when she has been offended, does not use harsh words to her beloved, has a short-lived anger, possesses skill in arts and crafts, is desired by men for her high birth, wealth, capacity for giving enjoyment and the like, is an expert in the acts of love (\(kāññāntama\)), is honest, possesses physical charm, becomes angry only when there is a [proper] cause, speaks without malice and knows the proper occasion [for all acts] is of the superior class (\(uttama\))\(^1\).

The middling woman

40-41. The woman who desires men and is desired by men, is skilled in the acts of love, jealous of her rivals, is overcome with malice and has a short-lived anger, is proud, and can be pacified in a moment, is of the middling class (\(madhyama\))\(^1\).

The inferior woman

42. The woman who is angry without a suitable cause, ill-natured, very proud, fickle, harsh and remains angry for a long-time, is of the inferior class (\(nalma\))\(^1\).

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\(^1\) Read 32b. as \(yena ca priyate\) etc.

33-35 (C.33-35; K.XXIII.31b-33). \(^1\) K. omits. 54a.
36 (C.36; K.XXIII.34).
42 (C.42; K.XXIII.40). \(^1\) Cf. BhP. p. 103, l. 10-13.
The four stages of woman’s youth

43. The youth of women when they have tasted love’s pleasures is manifested in four stages through dresses, limbs and their movements as well as [inner] qualities.

The primary youth

44. The primary (prathama) youth which has an enthusiasm for sexual acts, is characterised by plump thighs, cheeks, hips, lips and firm breasts which are conducive to (lit. charming in) love’s pleasures.

The secondary youth

45. The secondary (diriya) youth which affords the best pleasure of love is characterised by full and round limbs, plump breasts and slender waist.

The tertiary Youth

46. The tertiary (tritya) youth which creates the utmost brilliance [in women] is full of all kinds of beauty, exciting sexual desire and is maddening and rich in various qualities.

The quartenary youth

47-48. The quartenary (caturtha) youth which is the enemy of love’s pleasure, comes when the primary, the secondary and the tertiary youths have gone by [one after another]. It is characterised by reduced physical charm due to sunken (lit. pale) cheeks, hips, lips, breasts as well as lack of enthusiasm for sexual acts.

Behaviour in the primary youth

49. A woman in her first youth is to be known as one who cannot take much pains, is neither pleased or displeased with her rivals (females), and is attached to persons of mild qualities.

Behaviour in the secondary youth

50. A woman in her secondary youth takes offence lightly,
and her anger and malice is also not great, and in her anger she remains silent. 

Behaviour in the tertiary youth
51. A woman in her tertiary youth is an expert in love's pleasures, full of malice for her rivals, has many qualities and is not secretive about her proud acts.

Behaviour in the quaternary youth
52. A woman in her quaternary youth is capable of captivating a man, has no malice to her rivals even if she is an expert in love's enjoyments, and she always desires to remain unséparated [from her beloved].

Five types of men
53-54. These are the four stages of youth for the Heroine in a drama. I shall now describe the types (lit. qualities) of men with regard to their love-affairs (kāmitatra). With reference to their dealings (lit. application) with woman they are of five types, such as "excellent" (ratuha, lit. clever), "superior" (uttama), "middling" (mahāma), inferior" (adha), and "too old" (sampraryadha).

The excellent man
55. A man is to be known as "excellent" when he is sympathetic, able to endure hardship, skilled in pacifying anger in connexion with love, expert in sexual acts and is honest.

The superior man
56-57. A man is to be known as "superior" when he does not do anything displeasing, is exalted (dhrdao), sweet-tongued, dignified, and knows thoroughly the mysteries of [human] feelings (lit. heart). One who is sweet [in manners], munificent and feels love, but is not overcome by passion, and when insulted by a woman gets disgusted with her, is [to be known as] a "superior" man.

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51 (C.51; K.XXIII.40).
52 (C.52; K.XXIII.50).
1 Cf. BhP. p. 105, l. 8-10.
53-54 (C.53-54; K.XXIII.51).
1 K. omits 53.
2 Cf. BhP. 91. l. 20ff.
55 (C.55; K.XXIII.52).
56-57 (C.56-57; K.XXIII.53).
1 The term is used in later classifications of Heroes. Cf. DR. II. 3-6a, BhP. p. 93 l. 2-3.
62
The middling man

58. A man who takes in every way the [emotional] states of a woman with calmness and is disgusted with her on discovering any fault of her, is to be known as “middling”.

59. A man who makes a gift in proper time, does not have much anger even when he is insulted, but on discovering her act of deceit gets disgusted with a woman, is to be known as “middling”.

The inferior man

60-61. A man who shamelessly approaches a woman with a steadfast love even when she has insulted him and loves her more strongly in spite of a friend’s advice to the contrary even when he has come to know directly of her deceit, is to be known as “inferior”.

The too old man

62-63. A man who does not care for fear or anger, is foolish, naturally inclined to women (?), obdurate, shameless in acts of love, rough in love-quarrels [and] in striking connected therewith, a laughing stock (lit. play thing) of women, is to be known as “too old”.

Psychological approach to women

64. Women are of different nature and their hearts are mysterious. Hence a wise man should know them properly before approaching them.

65. A man should deal with a woman according to the Science of Erotics (kāmatantra) after he has measured her feelings through different acts.

66. Such acts are: Conciliation (vama), Gift (pradāna =

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58 (C.58; K.XXXIII.54).
59 (C.59; K.XXXIII.55). ¹ K. reads this as follows: सच्चेँ सच्चें मान-
60-61 (C.60-61; K.XXXIII.56-57).
64 (C.64; K.XXXIII.60). ¹ mānātī, K. niṃātī, C.
65 (C.65; K.XXXIII.61).
66 (C.66; K.XXXIII.63). ¹ Cf. BhP. p. 214. l. 7. These terms have been from the Arthasastra.
Dealings with Courtesans

Danā), Dissention (bheda), Chastisement (dayda) and Indifference (upeksā) to women.

Conciliation

67. Expressing one's attachment by saying "I am yours", "You are mine", "I am dear to you and you are dear to me" is called Conciliation (sāma).

Gift

68. Giving wealth, according to the measure of one's property as occasions arise, and concealing the same under some pretext is called Gift (pradāna = dāna).¹

Dissention

69. Showing the faults of one's dear one by some device is Dissention (bheda).

Chastisement

Restraining one's movement or beating one is called Chastisement (dayda).

Application of Conciliation and Gift etc.

70. An indifferent woman is to be re-united by Conciliation, a covetous one by giving wealth, and a woman attached to another person should be won over by Dissentation.

71. When from her indifferent attitude a woman begins to behave wickedly¹ she should be chastised with slight beating, and restraint of her movement.

72. If after an exaustive adoption in due order of means such as Conciliation and the like, a woman does not come under control then a clever man should be indifferent to her.

Reading a woman's heart from her behaviour

73. It is from the expression of her face or from her eyes or from the movement of her limbs that one is to know whether a woman hates a man or loves him or is indifferent to him.

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67 (C.67; K.XXIII.63).
68 (C.68; K.XXIII.64). ¹ That is, in joys and sorrows (Ag.).
69 (C.69; K.XXIII.65). ⁷ C.70; K.XXIII.66.
71 (C.71; K.XXIII.67). ¹ Ag. explains this as dekātaral pālāyāyanam purusāntara gamanam. ⁷ C.72; K.XXIII.68.
72 (C.72; K.XXIII.68). ⁷ C.73; K.XXIII.69.
A courtesan's mercenary treatment of men

74. Courtesans except when they belongs to gods or the king are always available for money to a man whether he is dear to them or not.

75-76. [To them] a man [giving money] becomes dear even if they hated him before, becomes dearer than ever if she already was dear to them, appears to be well-behaved even if he is wicked, and to be possessed of good many qualities even if has none.

On seeing him their eyeballs dance [in joy] and they smile as if it were with eyes, and due to simulation of [proper] feeling their faces put up a pleasant colour.

77. Hence after understanding the feeling or its want in women one should approach them according to the methods mentioned in the Science of Love (kāmatantra)\(^1\).

78. Passion arises in them after they have been treated properly or they have been separated after the first Union just as fire comes out of the wood.

79. This is the traditional method of dealing with women so far as Gallants are concerned. This should be utilised in suitable measure in the Nāṭaka or the Prakaraṇa.

80. This is the method of dealing with courtesans to be followed by the experts. Now listen about the Special Representation.

Here ends the Chapter XXV of Bharata's Nātyaśāstra, which treats of the External Manners.

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74 (C.74; K.XXIII.70),
75-76 (C.75-76; K.XXIII.71-72).
77 (K.XXIII.743). \(^1\) C. omits this passage which is merely a variant of 65 (K.61).
78 (C.77; K.XXIII.74).
79 (C.78; K.XXIII.75).
80 (C.79; K.XXIII.76).
CHAPTER TWENTYSIX

SPECIAL REPRESENTATION

Special Representation

1. The peculiarity (citrubhinyaya) which [is required] from time to time one in the use of Gestures and Words etc., and which has yet been left unmentioned is known as the Special Representation (citrubhinyaya).

Day, night and season etc.

2-4. To indicate morning and evening, day and night, seasons, extreme darkness, wide expanse of water, directions, planets, stars, and anything that is slightly fixed, one is to make the following gestures: two hands raised with Pataka and Svastika gestures, Udvähi head looking upwards with various eyes [fitting each occasion].

Objects on the ground

5. With same gestures of the hands and of the head together with the eyes looking downwards one is to indicate [objects] resting on the ground.

Moonlight, happiness and air etc.

6. To indicate moonlight, happiness, air, flavour (vaha) and smell, one is to use gestures for representing touch and horripillation.

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1 (C.1; XXXV.1). 1 Aigūdyabhinyasyāyva, K (Aigūdyabhinyansyeha, C.).

2 Ag. (p. 487) makes a scholastic discussion on the justification of the term citrubhinyaya. But this does not appear to be convincing. The term seems to hint at the pictorial effect of the direct or indirect use of gestures and may be explained as citratvam abhinayasyaya, See NŚ. XXIV. 1 note.

2-4 (C.2-4; XXXV.2-4). 1 K. reads 3b as गञ्जन (चक्षु) चक्षु-बलस्वरूप etc. and 4 as विद्या बलस्वरूप उपवस्त्र भेरि(स)विश्व. The अन्ततः कायमहीनि. See NŚ. IX.17-26 2 See NŚ. IX.134 3 See NŚ. VIII.27 4 See NŚ. VIII.27 5 (C.5; XXXV.5). 1 As described above.

6 (C.6; XXXV.6).
The sun, dust and smoke etc.

7. To indicate the sun, dust, smoke and fire one is to cover one’s face with clothes. And heat of the ground and heat [of any other kind] are to be indicated by a desire for a shady place.

The midday sun

8. The mid-day sun is to be indicated by looking upward with half-shut eyes, and the rising or the setting sun by a representation of the idea of depth.

Pleasant objects

9. To indicate anything pleasant and happy, one is to use gestures for representing the touch of one’s body together with horripilation.

Sharp objects

10. And to indicate things of sharp nature one is to use gestures for representing touch of one’s limbs and uneasiness and to narrow down his mouth.

Deep and exalted feeling

11. To indicate these in connexion with deep and exalted feelings one is to have the Śauṣṭhava⁴ of the limbs and a display of pride and conceit.

Necklace and flowers etc

12. To indicate a necklace and a flower garland one is to hold the two Arāla hands¹ in the place where the sacred thread is held and then to separate them from the Śvastika² position.

The idea of entirety

13. To indicate the sense of “entirety” one is to move on the index finger, look round and press the Alapallava hand¹.

Audible or visible objects

14. To indicate anything audible or visible whether it relates to the speaker or to the person spoken to, or to anyone else, one should point to the ears and eyes respectively.

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7 (C.7; K.XXV.7). ¹ Rājo-dhikumānālamś tathā, C. (rājadharmā-nilau tathā, K).
8 (C.8; K.XXV.8). ⁹ (C.9; K.XXV.9). ¹⁰ (C.10; K.XXV.10).
12 (C.12; K.XXV.12). ² See NŚ. IX.134.
13 (C.13; K.XXV.13). ³ See NŚ. IX.90.
14 (C.14; K.XXV.14).
Lightning and shooting stars etc.

15. Lightning, shooting stars, thunder, sparks [of fire] and flame should be indicated by relaxed limbs and vacant eyes.

Repugnant objects

16. To indicate anything repugnant to oneself, one is to practice Udveṣṭita and Parāvṛttta (Parāvartta) Karaṇas of hands and to bend the head and to look obliquely, or to avoid contact.

Hot wind and heat etc.

17. To indicate hot wind, heat from the sky, warding off of dust, rains, insects and bees one should cover one’s face.

Lions and bears etc.

18. Lions, bears, monkeys, tigers and other beasts of prey should be indicated by holding Padmakoṣa hands downwards in the form of a Svastika.

Worshipping superiors

19. To indicate worshipping the feet of the superiors (guru) one should hold Tripatāka and Svastika hands, and taking up of the goad or the whip should be indicated by Svastika and Kaṭaka [mukha] hands.

Numerals

20–21. Numerals from one to ten should be indicated by fingers [of equal number]. Multiples of tens, hundreds and thousands are to be indicated by the two Patāka hands.

22. Any number above ten should be indicated indirectly and along with the general meaning of the sentence which includes it (?)

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15 (C.15; K.XXV.15).
16 (C.16; K.XXV.16). ¹ See Nś. IX.208. ² Nś. IX.210.
17 (C.17; K.XXV.17).
18 (C.18; K.XXV.18). ¹ See Nś. IX.60.
19 (C.19; K.XXV.19). ¹ See Nś. IX.26–32. ² See Nś. IX.134.
² See Nś. IX.61–64. 20 (C.20; K.XXV.20).
21 (C.21; K.XXV.21). 22 (C.22; K.XXV.22).
Umbrellas and banners etc.

23. Umbrellas\(^1\), banners and banner-staffs and the different weapons should be indicated by representation of the holding of any staff.

Memory and meditation etc.

24. Memory and meditation should be represented by indicating attention, downcast eyes, slightly bent head and the left hand with the Sandhamsa\(^1\) gesture\(^2\).

Height

25. Height\(^*\) should be indicated by the representation of offspring through making the head Udvahita\(^2\) and the hands Hansapaksa\(^3\) on the right side.

Past and cessation etc.

26. The idea of past, cessation, destruction or words listened, is to be indicated by carrying from the left the Arala\(^1\) hand on the head.

The autumn

27. Autumn should be indicated by representing a composure of all the senses, tranquility of all the directions and a view of different flowers.

The early winter

28. Early winter (hemanta) should be indicated by the superior and the middling characters through narrowing down their limbs and seeking the sun, fire and [warm] clothing.

29. The same should be indicated by the inferior characters through groaning (kujana) clicking (sitkara) and trembling of the head and the lips and the chattering of teeth.

\(^1\) chatra K. (citra, C.)
\(^2\) K. reads 24b as कृष्णद प्रणववाच य निर्णयं विन.
\(^3\) See Nś. IX.109.
\(^4\) Hemanta, K.XXV.24.
\(^5\) K. reads this couplet as उद्वाहितं दिष्टं तत्त्वं दुर्गमे दुर्गमे न। अरल हिंद दीवरि नसे, नं च निर्णयं.
\(^6\) See Nś. VIII.27.
\(^7\) See Nś. IX.105.
\(^8\) srute, C. (srante-K.).
\(^9\) See Nś. IX.46-52
28 (C.28; K.XXV.28).
29 (C.29; K.XXXV.29).
30. The superior characters also may sometimes indicate the winter in this manner if due to accident they are in a miserable condition.

The winter

31. One is to indicate the winter by the representation of smelling the flowers, drinking wine\(^1\) and of feeling an unpleasant wind.

The spring

32. The spring (\textit{vasanta}) is to be indicated by the representation of acts of rejoicing, enjoyments and festivities and a display of various flowers.

The summer

33. The summer is to be indicated through the representation of the heat of the earth, fans\(^1\), wiping off sweat and feeling the hot wind.

The rains

34. The rainy season (\textit{prāṛga}) is to be indicated through the representation of the Kadamba, the Nimba and the Kuṭāja flowers, green grass, Indragopa insects and groups of peacocks\(^1\).

The rainy night

35. A night in the rainy season\(^1\) should be indicated by the loud sound of the masses of clouds, falling showers of rain, as well as lightning and thunder.

Seasons in general

36. Each season should be indicated by the sign, costume, activity or scenery which is proper to it or whatever is [specially] desired or avoided (lit. undesired) in it.

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\(^1\) Emend \textit{madhūdīmānt} into \textit{madhūpāṇāt}; see RS. V. 5 and 10.

\(^1\) \textit{svijanail}, K. (\textit{svijanail}, C).

\(^1\) K. reads 34b as \textit{विजेत्र}; \textit{विभिन्न}; etc.

\(^1\) \textit{varṣārūtram}, C. (\textit{varṣārambham} K.)
37. These seasons according to the necessity should be indicated with proper Sentiments as being full of happiness for those who are happy, and full of distress for those who are afflicted.

The States

38. The States (bhāra) should be indicated by the representation of the Determinants (vibhāra) and similarly the States are also indicated (lit. accomplished) by the representation of Consequents (anubhāra).

The Determinants

39. Acts connected with the Determinants should be represented by means of the Consequents; and the States relate to the feeling of one's own self, and the Determinants relate to an exhibition of another person [in relation to the self].

40. A preceptor, a friend, an affectionate companion (sakha), a relation from the mother's or the father's side who may come and be a announced [properly] is called a Determinant.

The Consequents

41. The honour shown to him by rising from the seat, by offering him presents (aryhya) and a seat and by using respectful words, is called the Consequents (anubhāva).

38 (C.38; K.XXV.39). 1 K. reads before this the following: सी श्री भाविनिविषेष: यूजिद्विदात्रिभि भा। स तदाधितिसंबालाः सत्पिन्यः सम्भवः (He who is imbued with a state pleasant or otherwise, looks under its influence everything as permeated with it). Besides this K. reads 38 as follows: विभाविहारां ताहां दोषान्तरिः निशच्यताः। तथातथ वाचावाचाः भविष्यते सति। For the def. of bhāra see NŚ. VII. 1-8. 2 See NŚ. VII. 3 See NŚ. VII. 4-5.
39 (C.39; K.XXV.40). 1 Ag. (p. 491) reads utmānubhavanam for utmābhinayanam in the text and explains the same as भावायनम् भाव भावे-विदारणे सुखः-प्रकटियतुम् सम्भव्य दृश्यम्। भावायने पदार्थावर्जनं भाव बद्धत्वं अवति विशिष्यति यथाभं। तदाभ्यं भावायने यदि न भावं वर्जित: तदेव भविष्यति तदाभिष्करणं सम्भवते स्वयम्भवते भविष्यति।
40 (C.40; K.XXV.41). 1 Ag. (loc) seems to read avēdyā for āvedya.
5 This is only an example of one of the many vibhāvas which may lead to one of the many States.
41 (C.41; K.XXV.42). 1 One of the persons mentioned in 40 above.
42. Similarly in other cases also, from an observation of different incidents [in a play] one should find out the Determinants and the Consequents from actions [related to them].

43. Reply to a message given to the Messenger is [also] called a Consequent.

44. In these ways the States, the Determinants and the Consequents are to be represented by men as well as women.

General directions for the representation

45. In the representation of their own nature, men should assume the Vaiśpava posture (sīhāna)¹ and woman the Āyata² or the Avalihitha² postures in relation to [appropriate] actions.

46. [But] there occurring special need for the same, other postures may [also] be introduced for the representation of different States in special (lit. different) types of plays.

Men's and women's efforts

47. Efforts of men should be characterised by patience as well as sportive limbs, and those of women by delicate Aṅgahāras.¹

Women's movements of limbs

48. Women's movement of hands, feet and other limbs should be graceful (tālītā) while men's movement of these should be restrained (tikira) as well as vehement (uddhata)¹.

Meanings of words

49. Representation of the meaning of words are to be made differently by men and women. I shall explain them in detail in connexion with the States and the Consequents.

Joy

50. One should indicate one's joy (hāṛṣa), by embracing the [other's] body, by smiling eyes as well as by horripilation¹.

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¹ See NŚ. XI.51-52.
² See NŚ. XIII.157-170.
³ See NŚ. ibid.
⁴ See NŚ. IV.170ff.
⁵ K. adds after this one additional hemistic.
⁶ tathollukasana, K. (tathālīpākathād).
51. An actress (nartaki) should indicate joy by sudden
horripilation, tearful eyes, smiling words and a loving attitude.

Anger

52. One should indicate anger by upturned red eyes, biting
of lips, [deep] breathing and trembling limbs.

Jealous Anger of women

53-54. Jealous Anger (prṣyākrodha) of women should be
indicated by tearful eyes, touching of the chin and the lips,
shaking of the head, knitting of the eye-brows, keeping silent,
curling of the fingers, leaving of garlands and ornaments and
assuming the Ayata posture (śhāna). ¹

Men’s sorrow

55. Men’s sorrow should be indicated by much breathing
and sighing, thinking with a downcast face and looking up towards
the sky [in a pensive mood].

Women’s sorrow

56. Women’s sorrow should be indicated by weeping¹,
sighing, beating the breast, falling on the ground and striking
[the body against] the ground.

57. Crying¹ which has been mentioned before as arising
from tears of joy and from jealousy should be applied in case of
women and of the inferior male characters.

Men’s fear

58. Men’s fear should be indicated by acts of consternation
(sampūrṇama), and of dismay (udvṛga), fall of weapons [from
their hands], loss of self-control and the like.

Women’s fear

59-60. Women’s fear should be indicated by eyes with

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¹ See NŚ. XIII.157-170.
moving eyeballs, throbbing and shaking limbs, glancing sideways for fear (lit. terrified heart), looking for someone to rescue them, weeping loudly and putting their arms round the man [staying close by].

Women's intoxicated condition

61. Intoxicated conditions (lit. intoxication) which have been mentioned before should be applied to women, and men of the inferior type. Adoption of gestures (lit. form) in such cases should be delicate and graceful.

62. Women's intoxication should be indicated by rolling of eyes, uttering of irrelevant words (vīlāpa = pralāpa) and shaking of limbs.

63. These are the rules to be followed in a theatrical production for the representation of men's or women's States when occasion for these will arise.

64. In a theatrical production the States of women are all to be made graceful (lalita) and that of men endowed with Self-control (dhaurrya) and Equanimity (mālādurya).

Parrots and Śārikās

65. Parrots, Śārikās and small birds like these are to be indicated by two moving fingers in the Tripatāka hand.

Big birds

66. But birds like peacocks, cranes and swans which are naturally big are to be indicated by proper Recakas and Āṅgahāraus.

Asses and camels etc.

67. Asses, camels, elephants, tigers, cows, buffaloes and the like should be indicated by Gaits and gestures [suitable to them].

61 (C.60; K.XXXV.62b-63a). 62 (C.61; K.XXXV.63b-64a).
63 (C.62; K.XXXV.64b-65a). 64 (C.63; K.XXXV.65b-66a).
65 (C.64; K.XXXV.66b-67a).
66 (C.65; K.XXXV.67b-68a). 1 K. reads 66b as प्राणात्मकारणितविविधिव्य: प्रवीणमः.
67 (C.66; K.XXXV.68b-69a). 1 K. reads this as follows: खरेद्ध नीव्योङ्गन तदाद्विविधिविविधिव्यः। मध्यपदलकारसितिभाष: पदमितिल।
68-69. Bhūtas, Piśācas, Yakṣas, Dānavas and Rākṣasas when they are not visible should be indicated by the Aṅghāras. But when they are visible they should be indicated by [the representation of] fear, dismay and astonishment.  

70. When they remain invisible, gods are to be indicated according to the necessity by making obeisance to them and by movements suitable to the States. 

Greeting an invisible person 

70-71. Greeting a man when he is invisible is to be indicated by touching the head with the Atāla hand raised from the side. 

Greeting gods and superiors etc. 

71-72. Greeting gods, superiors (guru), and ladies is to be indicated by the Kātākāvardhamāṇā or the Kūpota hand [touching the head similarly]. 

72-73. Gods and honourable persons when they appear physically should be indicated by obeisance to them and by the deep influence [they have over the surroundings]. 

A great crowd and friends etc. 

73-74. A great crowd, friends, Viśas and rogues are to be indicated by means of the Parimaṇḍala (Uromaṇḍala) hand. 

Mountains and tall trees etc. 

74-75. Mountains in connexion with their height, and tall trees are to be indicated by lifting upwards the outstretched hands. 

Wide expanse of water 

75-76. A wide expanse of sea-water is to be indicated by two Paṭāka hands thrown out [side-ways], and heroism, haughtiness,
pride, magnanimity and growth upwards also should be indicated by placing the Arāla hand on the forehead.

77-78. The two Mrgaśīra hands turned away from the breasts and held out quickly at a distance will indicate anything made open (vaśārūṭa).

A house and darkness etc

78-79. A house, darkness, a hole or cave is to be indicated by holding slightly stretched hands which have their palms upturned and which point downwards.

Lovesick, cursed and possessed persons

79-80. Persons who are lovesick or under a curse, possessed of some evil spirit or enfeebled in mind by fever, should be represented by [suitable] movements of their face and other limbs.

A swing

80-82. A swing should be indicated by the representation of its movement, agitation of the limbs and the holding of the strings. It is by acting like this (lit. then) that the moving swing will be perceptible [to the spectators], and persons occupying their seats [just after representing a swing] will be taken as moving in a swing.

82-83. I shall now speak of [the indication of] "Speaking to the Sky" (ākāśacācana), "Speaking Aside" (ākāṣayata), "Concealed Speaking" (ākāśajñāna) and "Private Personal address" (ākāśaṁjñā).

Speaking to the Sky

83-85. Addressing someone staying at a distance or not appearing in person or indirectly addressing to someone who is not close by, is called Speaking to the Sky (ākāśa-bhāvita). This
mode of speaking will present [the substance of] a dialogue by means of replies related to various [imaginary] questions (lit. causes) which may arise out of the play.  

Speaking Aside

85-86. When overwhelmed with excessive joy, intoxication, madness, fit of passion repugnance, fear, astonishment, anger and sorrow one speaks out words which are in one's mind (lit. heart), it is called Speaking Aside (ātmavāda).

Concealed Speaking

And Concealed Speaking (apavāritaka) is related to secrecy.

Private Personal Address

87-88. When out of necessity persons standing close by are [supposed] not to hear what is spoken to someone else, this constitutes Private Personal Address (janāntika).  

Thinking within oneself

It relates to something within one's self (lit. heart) which is a matter of deliberation and feeling and [which is] indeed a kind of Speaking Aside (ātmavāda).

88-90. Words in a play, which are connected with secrecy should be spoken in one's ears preceded by "so, so".

Mentioning incidents that occurred already

90-91. When one is to speak from necessity of something

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2 K. reads rasabhāva.

85-86 (C.82a; K.XXV.80b-90). 1 Read the first three hemistichs as follows: जनातिकाः तवस्मातवर्तको धर्मार्जिनी। विवस्त्रितं विवस्त्रितत्वमुदगं भवेत। तवस्मातवर्तको धर्मार्जिनी।

87-88 (C. 82b-83; K.XXV. 91a-92). 1 It is because both the janāntika and the apavāritaka are supposed to be inaudible to others on the stage Ag. (p.424) quotes a view on their distinction as follows: जनातिकाः तवस्मातवर्तको धर्मार्जिनी। विवस्त्रितं विवस्त्रितत्वमुदगं भवेत। तवस्मातवर्तको धर्मार्जिनी।

And a late writer says: तवस्मातवर्तको धर्मार्जिनी। विवस्त्रितं विवस्त्रितत्वमुदगं भवेत।

90-91 (C.86; K.XXV.95). 1 K. reads 88b differently.
which has occurred earlier, for avoiding repetition this should be [similarly] spoken in one’s ears.

90-91. Without making any confusion (lit. mistake) [among these] one should resort to Speaking to the Sky (ākāśa-vacana), Private Personal Address (janañātika) and Speaking Aside (ātmā-yata) which will [relate sometimes] to a visible or an invisible person and [sometimes] to one’s ownself or others¹.

Representing Concealed Speaking
91-92. Concealed Speaking (apavāritaka) and Private Personal Address (janañātika) should be indicated by a Tripatāka hand covering [the speaker]¹.

Repetition of words
92-93. Words which are uttered due to fright, calamity, anger and intense sorrow are to be repeated¹.

93-94. [In such cases] words such as “tell”, “well done”, “ah”, “alas”, “go away”, “what”, “let me go”, “no” and “speak” should be repeated twice or thrice¹.

Suspension of representation
94-95. Distorted or incomplete words used [in a play] should not be represented by gestures¹ for explaining them (lit. for the sake of definition)².

Observing proper States
95-96. The State (bhāva) which is proper to a superior [character] should not be applied to a middling one; and similarly the State which is proper to a middling [character] should not be applied to an inferior one¹.

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¹ Read this passage as follows : नमो नमो नमो, नमो नमो, नमो नमो, नमो नमो. The trans. is tentative.
92-93 (C.88; K.XXV.114). ¹ K. reads punaruklam na eva ita.
93-94 (C.89; K.XXV.115). ¹ K. reads 93b as वै तत्त्व तत्त्व तत्त्व तत्त्व तत्त्व तत्त्व तत्त्व तत्त्व तत्त्व तत्त्व तत्त्व तत्त्व
94-95 (C.90; K.XXV.114). ¹ K. reads pratyāṅgakṣaram, C. pratyāṅgākṣaram, K.
95-96 (C.81; K.XXV.118).
96-97. By means of different States and Sentiments which arise from movements proper to the superior, the middling and the inferior characters, a play will attain (lit. wish for) attractiveness.

No movement in the state of sleeping

97-98. In the somnolent condition (svapnāyita) the States should not be represented by any movement of hands. As in the representation of the Temperament, this should be done through speech (lit. the meaning of words) only

Declamation in sleep

98-99. Declamation (pūṭhayā) in the somnolent condition should proceed with a slow voice; words in it should be [sometimes] distinct and [sometimes] indistinct and sometimes their senses should be repeated twice, and it should [also] depend on the recollection of the past [events].

Declamation of old people

99-100. Declamation of old people should be made with a faltering voice and dropping of syllables [now and then]; and

Children's words

that of children should be made with lisping (kalasvara) which will leave syllables unfinished

Dying declamation

100-101 Indistinct declamation (kāhun) at the time of dying should be made with syllables produced by relaxed .and heavy speech-organs (kavara); it should be a faltering voice resembling the sound of [small] bells and it should be accompanied by hiccough, [hard] breathing and [the action of] phlegm.

101-102. Occurrence of a swoon when followed by hiccough and [hard] breathing is considered similar to death. To indicate it the declamation should contain repetition

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96-97 (C.92; K.XXV). ¹ Read bhāvarasair ātmaceṣṭāsamulithitair (bhāvaceṣṭair, K. ceṣṭāsamanvītāḥ, C.).

97-98 (C.93; K.XXV.97). ¹ K.'s reading seems to have been as follows: सन्तुष्टि चाकामङ्गानियताः तसुष्टि भावसारयाः: सत्यिनिनिनयाः क भावायति; etc.

98-99 (C.94; K.XXV.98).

99-100 (C.95; K.XXV.101). ¹ asamāpatākeṣaḥ, C. but asapātavaranasāmyuktam, K.

100-101 (C.96; K.XXV.99).

101-102 (C.97; K.XXV.100). ² Read the passage as follows:
Representation of death

102-103. Representation of death which may arise from different conditions will be of different nature. [For example] sometimes it is indicated by throwing out all the hands and feet, and sometimes by a paralysis of movement of all the limbs.\(^1\)

Death from disease

103-104. Death from an attack of disease should be represented by an occurrence of hiccough, [hard] breathing and imperceptible movement of limbs which should be relaxed.\(^1\)

Death from drinking poison

104-105. Death from drinking poison should be represented by throwing out of hands and feet and other limbs, and the power of the poison will lead to the quivering action of the [different] parts of the body.

The eight stages in death from poison

105-107. The first stage of the action of poison is the general weakness of the body, the second tremor, the third a burning sensation, the fourth hiccough, the fifth froth [in the mouth], the sixth breaking of the neck, the seventh paralysis and the eighth death.\(^1\)

Weakness

107-108. Eyes with sunken eyeballs [depressed] cheeks, lips, belly and shoulder and feebleness of arms will represent [general] Weakness.\(^3\)

Tremor

108-109. Tremor (vepathu) should be represented by shaking simultaneously according to the situation the head, the hands and the feet or one of these limbs separately.
Burning sensation

109-110. Burning sensation (daḥka) should be represented by shaking violently the entire body, scartching the [different] limbs and throwing out the hands and other limbs¹.

Hiccough

110-111. Hiccough (bikka) should be represented by repeated blinking of eyes, belching, vomitting, convulsion (ākṣepa), and uttering of indistinct sounds.

Froth in the mouth

110-111. Froth (phena) [in the mouth] should be represented together with belching, vomitting, licking the corners of the mouth, senselessness and lack of movement of the eyes.

Breaking of the neck

111-112. Breaking of the neck (sīrovhaṇja = gūvābhāṅga) should be represented by the shoulder touching the cheek and the lowering of the head.

Paralysis

Paralysis (jaḍatā) should be represented by inaction of all the sense-organs¹.

Death

113-114. Death (mavapna) whether it is due to a growth of disease or to snake-bite should be represented, according to the dramatic convention (nāṭyaadharmā) by the closing down of the eyes.

114-115. These particular representations should be combined with suitable Temperament (sattva) and States (bhāva)¹, and

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¹ K. reads sarvāṅga-vepanam veputhus tu for sarvāṅgavepano-vejanena, C).

109-110 (C.104; K.XXV.109).
110-111 (C.105; K.XXV.110).
111-112 (C.106a; K.XXV.111). ¹ C. omits 112a and reads the passage as follows: तदस्वास्माननी: सुधाकार्याशि मभलाभहितस। वेपस्यात्पुलितात्मकम स्निःस्यात्सागितिष्यात्। 112-113 (C.106b; K.XXV.112). ¹ C. omits 112b which K. reads as follows: सुधाकार्याशि मभलाभहितस। वेपस्यात्पुलितात्मकम स्निःस्यात्सागितिष्यात्। 113-114 (C.107; K.XXV.113).
114-115 (C.108; K.XXV.119). ¹ sattvaḥkāra, C. for sarvabhāva, K.
SPECIAL REPRESENTATION

[representation of] other popular [objects and ideas] should be learnt (lit. accomplished) from the people.

General directions

115-116. Just as the garland-maker makes garlands from various kinds of flowers, the drama should be produced similarly by gestures of different limbs, and by Sentiments and States.

116-117. Movements and Gaits that have been prescribed by the rules for a character which has entered the stage\(^1\) should be maintained by the actor without giving up the [particular] Temperament till he makes an exit.

117-118. Now I have finished speaking about the representation to be made through Words and Gestures. Things omitted here by me should be gathered from [the usage of] the people\(^1\).

The triple basis of drama

118-119. The people, the Vedas and the spiritual faculty (\textit{adhyaîtma}) are known as the three authorities. The drama is mostly based on objects related to the last two (the Veda and the \textit{adhyaîtma}).

119-120. The drama which has its origin in the Vedas, and the spiritual faculty (\textit{adhyaîtma}) and includes [proper] words and metre, succeeds when it is approved of by the people. Hence the people are considered as the [ultimate] authority on the drama\(^4\).

121. A mimicry of the exploits of gods, sages, kings as well as of householders in this world, is called the drama\(^5\).

122. When human character with all its different States is represented with [suitable] Gestures it is called the drama.

People supplying norm to the drama

123. Thus the events (\textit{vārtā}) relating to the people in all

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\(^{1}\) \textit{raignaparaviśtasya}, C. for \textit{raignaparavīrtasya}, K.

\(^{4}\) \text{K. reads 117b as follows: प्रेमम् माया अभिविद्य तत्रिति.}

\(^{5}\) \text{K. omits 120b.}

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115-116 (C.109; K.XXV.120).
116-117 (C.110; K.XXV.121).\(^{1}\)
117-118 (C.111; K.XXV.122).\(^{1}\)
118-119 (C.112; K.XXV.123).
119-120 (C.113; K.XXV.124).\(^{1}\)
121 (C.114; K.XXV.125).\(^{1}\)
122 (C.115; K.XXV.126).\(^{1}\)
123 (C.116; K.XXV.127).\(^{1}\)
their different conditions, may be (lit. should be) included in a play, by those well-versed in the Canons of Drama (nātyaveda).

124. Whatever Śāstras, laws, arts and activities are connected with the human usage (lokadharma) may be produced (lit. called) as a drama.

125. Rules regarding the feelings and activities of the world moveable as well as immovable cannot be formulated (lit. ascertained) exhaustively by the Śāstra.

126. The people have different dispositions, and on their dispositions the drama rests. Hence playwrights and producers (prayokte) should take the people as their authority [as regards the rules of the art].

127. Thus they (prayokte) should pay attention to the feelings, gestures and the Temperament in representing the States of various characters [that may appear in the drama].

128. The men who know in this order the art of Histrio-nic Representation and applies it on the stage, receives in this world the highest honour for putting into practice the theory of drama (nātyatattva) as well as [the art of] acting (abhinaya).

129. These are to be known as the modes of representation dependent on Words, Costumes, Make-up and Gesture. An expert in dramatic production should adopt these for the Success [in his undertaking].

Here ends Chapter XXVI of Bharata's Nātyaśāstra which treats of the Special Representation.
CHAPTER TWENTYSEVEN
SUCCESS IN DRAMATIC PRODUCTION

1. I shall now describe the features of the two kinds of Success (śiddhi) relating to the drama. For the production of a drama is wholly meant for (lit. based on) attaining the Success in it.

The two kinds of Success

2. The Success [in the dramatic production] which arises from Words, Temperament and Gestures and which relates to various States and Sentiments is of two kinds: divine (daivika), and human (mānuṣī).

The human Success

3. [Of these two] the human [Success] has ten features, and the divine [Success] two; and they (i. e. such features) consist [mostly] of various Temperaments expressed vocal in (vānmayi) and physically (kārītī).

The vocal Success

4. Slight Smile (smita), Smile (ardhahāsa) and Excessive Laughter (atihāsa), 'well-done' (śādhn), 'how wonderful' (aho), 'how pathetic' (kastam), and tumultuous applause (pravṛddhanāla, swelling uproar) are the signs of the Success expressed vocal in (vānmayi).

The physical Success

5. Joy expressed in horripilation (saromāṇca-pulaka), the rising up from the seat (abhyyutthāna), and the giving away.

1 (C. K. same). 1 This chapter discusses the appreciation of theatrical productions by spectators who include persons of various types possessing different psychological and cultural traits.

2 (C. K. same). 2 vāk-sattvāṅga. These three constitute the Basic Representation. See Nś. XXIV. 3 (C. K. same).

3 (C. K. same). 3 See Nś. VI. 52.

4 (C. K. same). 2 The ardhaahāsa seems to be the same as hasita, smile; see note 1 above.

5 (C. K. same). 3 See note 1 above.

5 (C. K. same). 1 The age-long custom in India was that the wealthy among the spectators on being very highly pleased with a dramatic performance did at once take out from their own body the
of clothes (celudāna) and of rings (aṅgulikṣepa) are signs of the
Success expressed physically (śārīri).

6. When actors produce the Comic Sentiment slightly
dependent on words of double entendre the spectators should
always receive the same with a Smile (smita).

7. When they (i.e. the actors) have a laughter not very
clear, or words which do not directly cause laughter the spectators are
always to receive the same with a Smile (ardhahāsyā).

8. Laughter created by the bragging of the Jester or by
some artifice (śīlpa) ¹ should always be received by the spectators
with an Excessive Laughter (atihāsyā).

9. [Representation of deeds] which relate to the practice of
virtue and is endowed with excellence, should be greeted by the
spectators with the word “well-done” (sādhu).

10. Similarly, “how wonderful” should be uttered by the
spectators in connexton with States like Astonishment (vismaya)
and in course of the Erotic, the Marvellous and the Heroic
Sentiments.

11. But in the Pathetic Sentiment they should utter
with tears “how pathetic.” And in cases of Astonishment there
should always be a tumultuous applause (pravṛddhanādo, lit.
swelling uproar).

12. In cases of insulting words used in acting a play they
should be attentively received with horripilation (lit. throbbing
hairs) by the spectators whose curiosity has been evoked².

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6 (C. K. same).  ¹ kiṃcic-chiṣṭa, C. kiṃcicchiṣṭo, K.
² This prescription simply points out what should actually happen.
7 (C. K. same).  ¹ See above 2 note 2.
8 (C. K. same).  ¹ vidūṣakocchaka, K. vidūṣakoccheda, C.
³ For example, the art of comic make-up.
9 (C. K. same).  ¹ dharmapadā, C. garvapadā, K.
10 (C. K. same).  ¹ The trans. is tentative.
13-14. If the play is a brilliant one with [a plot containing] cutting and piercing [of limbs], fight, portentous calamity, terrific happening or minor personal combat, it should be received by the clever spectators with tears and rising up [from the seat, and with shaking the shoulder and head].

15. This is the manner in which the human Success\(^1\) gets expressed. Now listen about the divine Success which I am going to describe.

The divine Success

16. The Success [in dramatic production] which includes an excessive [display] of the Temperament, and expresses the States [clearly]\(^1\) is to be taken by the spectators as divine (\textit{daivi}).

17. When there is no noise, no disturbance, no unusual occurrence [during the production of a play] and the auditorium is full [of spectators], the Success is called divine\(^1\).

Three kinds of Blemishes

18. These are the varieties of the Success to be known by the spectators as human and divine. I shall speak hereafter of the Blemishes (\textit{ghāta}) coming from gods (\textit{deva}).

19. Blemishes [in the production of a play] are of three kinds; [that coming] from gods\(^1\), from the actors themselves

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\(^{1}\) This "human" Success seems to relate to the common "human" beings or average spectators, and they should be compared with men occupying the gallery of a modern theatre. They are generally moved by outward and not deep aspects of a dramatic performance. See below 16 note.

\(^{1}\) These are the deeper aspects of a dramatic performance.

\(^{1}\) The "divine" Success seems to relate to cultured spectators who generally take interest in deeper and more subtle aspects of a dramatic performance and as such are above ordinary human beings and may be called "divine".

\(^{1}\) "Gods" here means the source of various accidents. See 20 below.
(ātman)\(^2\), and from an enemy (para)\(^3\). Sometimes a fourth variety
of it is what comes up due a portentous calamity.

Blemishes from gods

20. Blemishes from gods are: [strong] wind, fire, rains, fear from an elephant or a serpent, stroke of lightning, appearance of ants, insects, ferocious and other animals.

Blemishes from an enemy

21. Blemishes created by an enemy\(^1\) are: all round screaming, buzzing (vīsphōṭita), noisy clapping, throwing of cowdung, clods of earth, grass and stones [in the place of performance].

22. Blemishes created by an enemy\(^1\) are considered by the wise to be due to jealousy, hostility [to the party injured], or being partial [to the party's enemy], or receiving bribe from the latter (arthaḥveda)\(^2\).

23. Blemishes resulting from portents (autpātika) are those due to earthquake, storm, the falling of meteors and the like\(^1\).

Self-made Blemishes

I shall now describe Blemishes arising from the actors themselves (ātma-samantha).

24-25. Un-naturalness [in the acting], wrong movement [of the actors], unsuitability of a role [to an actor] (vibhūmikateva)\(^1\), loss

\(^2\) Their acts of omission or commission are these Blemishes. See below 24-25.

\(^3\) See below 21-22.

20 (C. K. same).

21 (C. K. same). \(^1\) The rival groups of actors who contested for rewards from their patrons, became enemies to one another; see below 72ff.

\(^2\) This kind of improper and dishonest acts sometimes occurs also now-a-days in meetings, supporting candidates from rival political parties. Human psychology has not much changed since the NŚ was compiled more than sixteen hundred years ago.


\(^1\) It seems that the leaders of actors did not scruple even to bribe individual spectators to gain their ends.

23 (C. K. same). \(^1\) It is possible that due to superstitious fear arising from an appearance of these natural phenomena confusion occurred during the performance.

24-25 (C.24,25b-26, K.24-25). \(^1\) Ag. (p. 509) explain this as anya-bhūmikṣita-svātva-ki-cā (f) svikāra.
of memory [of the actors], speaking other words\(^8\) (*anyavacana* i.e. those not in the play), [actor's] cry of distress\(^5\), want of proper hand movements (*vibhastava*), falling off of the crown and other ornaments, defects in playing the drums (*puṣkaradosa*), shyness of speech (*nāyihiti*), laughing too much and crying too much will be taken as Blemishes to the Success\(^4\).

26. Attack of insects and ants\(^4\) wholly spoils the Success, while the falling off of the crown and other ornaments will spoil the tumultuous applause [in appreciation of the production].

27. Blemishes in the shape of an appearance of animals\(^1\) should be disregarded. But shy speech [of the actors] and the wrong playing of the drums will [however] wholly spoil the Success\(^2\).

Blemishes without remedy

28. The two [kinds of] Blemishes which cannot be remedied in the production of a play (lit. poem), are faults due to a natural calamity, and the running out of water from the Nāḍikā\(^1\).

\(^{8}\) Ag. (l.c.) explains this as *tūṭim kṛtām anyena pālaniyam anyah pāṭakatū anyavacananam.*

\(^{5}\) Ag. (l.c.) explains this as *ūrttaṃ hi chadmanā pradarśanād asidhiḥ.*

\(^{4}\) C. reads one fragmentary hemistich before 25.

26 (C.26b-27a; K.26b-28a). 1 Ag. (p. 509) probably read in his text *piṣhilā-nikṣopā.*

27 (C.27b-28b; K.28b). 1 Ag. (p. 509) reads it as *paśu-praveṣa* and comments on it as follows: *śukṣmaśravāte: bhīmatuṣṭayaḥ tānayoṭpannaṃ vishǐṣṭaśayan bhīmatuṣṭayaḥ chātaḥ: eka-bhūsāṃśvāsanaṃ śuddhādhiḥ pālaniyam anyah pāṭakatū anyavacananam.*

\(^{2}\) C. reads one additional hemistich between 27a and 27b. K. omits 27b.

28 (C.29; K.32). 1 Ag. (p. 508) says on this *vedānijayam kāla eva jhāte nādrījavatāvāya nādrījīvam ete. Nāḍikā (text nāḍikā) is a measure of time. See NŚ. XX. 66 note 1. The ancient Indian device for measuring time consisted of a water vessel of particular size with a well-defined tube (nāḍikī) at its bottom. Time required for the complete running out of water from it, was known as a nāḍikī (*nāḍi*), *śukṣmaśravātāvāya nādrījavatāvāyaḥ.* 1 nāḍī (nāḍi) the time that was indicated by the water vessel: 4 the vessel: 4 the water: 4 the tube: 4 the device: 4 the nāḍikā. (See AS. II. 20; also AS. notes, p. 27). Here nāḍikā is used in the sense of the water-vessel used for measuring time. On the necessity of time-keeping see below 39 and NŚ. XX. 23, 65-68. Ag's explanation does not seem to be clear.*
Palpable sources of Blemishes

29-30. Palpable (lit. large) sources of Blemish in a play are: repetition, defective use of compound words (asamāmi), wrong use of case-endings (vibhaktibheda), want of proper euphonic combination (visandhī), use of incoherent words (apārthu), faulty use of three genders, confusion between direct and indirect happenings (pratyukṣa-parokṣa-samvohā), lapse in metre, interchange of long and short vowels, and observing wrong caesura.

31. Absence of [proper] notes (visarṇa), of sweetness of notes (vijyuktaraṇga), and of wealth of notes, and ignorance of voice registers (stāana) and of tempo (laya) will disturb musical rules [in the production of a play].

32. Non-observance of Sama, Marga and Mrjana, giving hard strokes, and ignorance about the beginning (lit. taking) and the stopping (mokṣa, lit. release) will spoil the beauty (rasa) of the music of drums.

33-36. Omission due to loss of memory, and defective enunciation in the declamation, putting on ornaments in wrong places, falling off of the crown, not putting on any ornament, want of hand-movements owing to an ignorance about mounting or

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29-30 (C.30-31, K.30-31). 1 Actors and actresses at the time of the NŚ, usually being speakers of Middle Indo-Aryan (Prakrit) and not trained scholars, there occurred all sorts of lapses in their Sanskritic recitation and declamation. Hence is to be justified the humorous reference to the nāta (actor) in the following traditional couplet: भास्करभिराति प्रत्यक्षयोऽग्रि: व वालिन सवा।। बालिन प्रवीणसावधिकारिण्यने यदि न दुः (Haldar, Itihāsa, p. 149), which in trans. is as follows: Where would the vulgarly-used words have gone for fear of hunter-like grammarians, if there were no mouth caves of astrologers, actors, gallants, singers and physicians?

31 (C.32; K.27). 1 For the technical terms of music used here see NŚ. XXVIII.


graṇa, K. (gṛha, C.).

3 Read rasaṃ for mārisam, C. and mārsam, K.

pūṣṭaragala, K. (pūṣṭagala, C). For technical terms of music used here see NŚ. XXXIII.

31-33 (C.34-37; K.33-36). 1 Read bhūṣaṇāgraṇam for bhūṣaṇa.
dismounting chariots, elephants, horses, asses, camels, palanquins, aerial cars (vimāna) and vehicles [in general], wrongly holding or using weapons and armours, entering the stage without the crown, headgear or clothing, or entering too late[2] are the Blemishes which should be marked in proper places by the clever experts, but they should leave out of consideration the sacrificial post (yāpa), taking up of the fire-wood (cayana), Kuśa grass (clavīha), ladle (ēruc) and other vessels (bhāṇḍa) [relating to a sacrifice].

Three grades of Blemishes

37. An expert in dramatic production should record Blemishes as “mixed” (niśra), “total” (sacayata) and “partial” (chadeva), but should not record [merely] the Success or the Blemishes [without any detailed information about these].

38. The total Success or an all round Blemish expresses itself in many ways. But a matter affecting merely one aspect [of the production] should not be reckoned for lowering the order.

39. After the putting down of the Jarjara [by the Director] in a dramatic production, the Assessors (prāvīka)¹ should always achieve in due manner the accuracy of timing (naḍikāsiddhi)² and of recording (lokhyasiddhi) [of all Blemishes as well as goods points].

Wrong Benediction

40. When during a god’s festival anyone foolishly recites a Benedictory Śloka in honour of the wrong god it is to be recorded as his Blemish in the Preliminaries¹.

Interpolation is a Blemish

41. When anyone interpolates the composition of one

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² cira práveśo, K. (cira práyoga, C).

37 (C.38; K.37). ¹ Read siddher for siddhair, C. and siddhyā, K. ² Read na ghātaś ca for na ghātaśya, C. vidhāno vā, K.

3 K. reads 37b differently.


40 (C.41; K.40). ¹ Read 40a, as vandana vinte vande vandey ēkadeśa jāto, K.  Ṛṣabha puraṁ vātār̥Navanīyam śāstra: śrāvaṇa.  41 (C.42).
playwright into that of another it is also to be recorded by the experts as his Blemish\(^1\).

42. When anyone knowingly (lit. not out of ignorance) interpolates (lit. mixes) in [his] play the name of another author then his Blemish in it being definite, should be recorded in due order\(^3\).

43. When anyone produces a play using costumes and languages in violation of the rules [regarding the same laid down in the Śāstra] then his Blemish about the same should be recorded\(^4\).

**Limitation of human efforts in a play**

44. Who is able to observe properly the rules of [constructing] plays or producing [them on the stage]? Or who can be bold or keen (lit. eager) enough in mind to [claim to] understand properly all that have been said\(^5\)?

45. Hence one should include in plays words which have deep significance, are approved of by the Vedas as well as the people, and are acceptable to all persons\(^1\).

46. And no play (lit. nothing) can be devoid of any merit

\(^1\) This seems to show clearly that theatrical Directors did not hesitate sometimes to insert passages taken from one playwright's work into that of another to add to the effect of the latter. K. omits this passage.

\(^2\) (C.43). \(^1\) From this it appears that the practice of putting in the name of the author of a play in the Prologue (prastāvanā) was not a very old one. This seems to explain the absence of the authors name in dramatic the works ascribed to Bhāsa. K. does not have this passage.

\(^3\) (C.44; K.41). \(^1\) From a close study of available plays it does not appear that the rules laid down in the Śāstra were very scrupulously followed, or it is also likely that the rules regarding the use of different languages in a play, changed with the linguistic development as well as other conditions connected with the use of languages.

\(^4\) (C.45; K.47). \(^1\) This seems to point out that no Śāstra can exhaustively lay down all the rules which can never be made very clear and precise, for many things in theatre relate to so many fluctuating factors.

\(^5\) (C.46; K.41). \(^1\) One should mark the stress put on the Vedas and the popular practice in connexion with the Nātya. See Nś. XXVI. 118-120.
or totally free from faults. Hence faults in the production of a play should not be made much of.

47. But the actor (nāṭa) should not [for that reason] be careless about Words, Gestures and Costumes of minor importance (lit. non-essential) as well as about [minor] Sentiments and States, dance, vocal and instrumental music and popular usages of the same kind [relating to the performance].

Spectators of a performance

48. These are [the rules] defining the characteristics of the Success. I shall hereafter describe that of [an ideal] spectator (prekṣaṅka)².

49-52. Those who are possessed of [good] character, high birth, quiet behaviour and learning, are desirous of fame and virtue, impartial, advanced in age, proficient in drama in all its six limbs, alert, honest, unaffected by passion expert in playing the four kinds of musical instruments, acquainted with the Costumes and Make-up, the rules of dialects, the four kinds of Histrionic Representation, grammar, prosody, and various [other] Śāstras, are very virtuous, experts in different arts and crafts, and have fine sense of the Sentiments and the States, should be made spectators in witnessing a drama².

53. Anyone who has (lit. is characterised by) unruffled senses, is honest, expert in the discussion of pros and cons, detector of faults and appreciator [of merits], is considered fit to be a spectator in a drama.

54. He who attains gladness on seeing a person glad, and sorrow on seeing him sorry and feels miserable on seeing him miserable is considered fit to be a spectator in a drama.

¹ This is a very wise counsel for the hasty critics of a play.


² rasabhāvananditagite, K. (śṛṣṭyagitāḥ, K).

³ lokayukté, K. (śṛṣṭyā, C).

48 (C.49; K.46). ¹ prekṣakānām (prekṣayānām, C. prāṃśikānām, K).

49-52 (C.50-53; K.47-50). ¹ prekṣaṅka, C. prāṃśika, K.

53 (C.54; K.51).

54 (C.55; K.52). ¹ The critic must be a man with sympathy.
55-56. All these various qualities are not known to exist in one single spectator. And because objects of knowledge are so numerous and the span of life is so brief, the inferior common (lit. men) in an assembly which consists of the superior, the middling and the inferior members cannot be expected to appreciate the performance of the superior ones.

57. Hence an individual to whom a particular dress, profession, speech and an act belong as his own, should be considered fit to appreciate the same.

Various classes of spectators

58. Different are the dispositions of women and men, young and old who may be of superior, middling or inferior talents, and on such dispositions [the Success of] a drama rests.

Disposition of different spectators

59. Young people are pleased to see [the presentation of] love, the learned a reference to some [religious or philosophical] doctrine, the seekers of money [topics of] wealth, and the passionless in topics of liberation (mokṣa).

60-61. Heroic persons are always pleased in the Odious and the Terrible Sentiments, the personal combats and battles, and the old people in Purānic legends, and tales of virtue. And [the common] women, children and the uncultured men (mürkha) are always delighted with the Comic Sentiment and [remarkable] Costumes and Make-up (nepathyā).

61-62. Thus the man who is fit to assume a particular role by imitating the States of the latter, can be considered a spectator possessing the [necessary] qualifications.

Assessors in a performance

62-64. These should be known as spectators in connexion with a drama. But there being any controversy (samgharṣa)

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55-56 (C.56-57; K.53-54). 1 K. reads 55b as follows विशिष्टक्षेत्रस्य तथा वस्तुभाग विशिष्टक्षेत्रस्य.

57 (C.58; K.55). 58 (C.59a, 60b; K.56).

59 (C.59b-60a; K.57). 1 samayāṅrite, C. (samayāṅwite, K.).


62-64 (C.63-64; K.60-61). 1 This is a very elaborate arrangement for judging in every detail the Success of a performance.
about the performance of individual actors, the following are the Assessors (prāśnika): an expert in sacrifice (yajñavit), an actor (nartaka), a prosodist (chandovit), a grammarian (śabdavit), a king (rājan), an expert in archery (iṣvastravit), painter (citravit), courtezan (vṛgā), musician (gandharvā) and a king’s officer (rājawaraka). Hear about them.

⁶⁴-⁶⁸. An expert in sacrifice will be an Assessor in the representation of sacrifice (yajñayoga), an actor in general His-trionic Representation, a prosodist in complicated metres, a grammarian in a lengthy declamation, a king in connexion with [personal] dignity, in dealings with the harem and in royal (lit. his own) roles, the archer (iṣvāsa)² in the Sauṭhava of the pose; and a painter is a very suitable Assessor of movements for salut-ation and other acts, of wearing clothes and ornaments, and of Dresses and Make-up which are at the root of dramatic produc-tion; the courtezan will be an Assessor in matters relating to the enjoyment of love, and a musician in the application of notes (svaṇa) and observance Time (tāla), and an officer of the king in [the matter of] showing courtesies. These are the ten Assessors of a dramatic performance.

⁶⁹. When there is a controversy among the persons ignorant of the [Nāṭya]-Śāstra they (i. e. the persons named above) are to pronounce justly the faults as well as the merits [of individual actors]. Then they will be known as Assessors of whom I have spoken to you.

⁷⁰. When there occurs any learned controversy about the knowledge of the Śāstra the decision should be made on the testimony of the books (lit. Śāstra).

⁶⁴-⁶⁸ (C.65-68). ¹ Emend śṭavāk (C). into śṛvāna-

⁶⁹ (C.69). ² The significance of this rule seems to be that when in judging a drama the common people (i.e. who are not acquainted with the rules laid down in the Śāstra) fail to decide, the specialist Assessors mentioned above are to be called in. This passage is wanting in K.

⁷⁰ (C.70). ³ This rule seems to show that when the specialists in theatrical practice differed, they were to refer to the Śāstra or the traditionally handed down rules compiled in books. K, omits this passage.
Controversy about a performance

71. Controversy arises when the actors (bhārata) have the desire of mutual contest at the instance of their masters or for [winning] money and the Banner (paṭākā) [as rewards].

Procedure in deciding controversies

72. In course of deciding a controversy one should observe [the performance of the parties] without any partiality. The decision about [the award of] the Banner should be according to the stipulation made (paṇḍam kṛtvaḥ) [beforehand].

Recording of Blemishes

73. Blemishes affecting the Success should be recorded with the help of reckoners (gaṇakāra) by these persons (i.e. Assessors) who are seated at ease, have clean intention, and whose intelligence is generally relied on [by the public].

Ideal position of Assessors in a performance

74. Assessors should neither be too near [the stage] nor too far [from it]. Their seats should be twelve cubits (six yards) apart from it.

75. They are to notice the points of the Success mentioned before, as well as the which may occur during the production of a drama.

Blemishes to be ignored

76. Blemishes which may be accidental (lit. caused by the

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71 (C.71). 1 An example of this is the contest between the two mālyācarīyas in the Mālavi.
2 The Indian literary tradition records the fact of Bhāsa’s winning Banners, possibly on the occasion of dramatic contests. See Harṣa-carita, Introduction, 15.
72 (C.72). 1 Read paṭākasamnyavahāram (savyavahāram, C.).
2 This stipulation may have the following forms: the Success in producing any particular play, or any new play, or a new play with a particular dominating Sentiment will entitle one group of actors or its leader to the award of the Banner. K. omits this passage.
74 (C.74; K.63b-63a). 1 Emend pṛṣṇakaṭiḥ into pṛṣṇikaṭiḥ.
75 (C.75-77a; K.63b-64a). 1 ghāṭā ca, K. for yāh kā ca, C.
76 (C.77b-78a; K.64b-65a),
the portents or the enemy are not to be recorded by the wise
observers]. But the Blemishes relating to the play as well
as the Blemishes arising from [the actors] themselves should
be recorded.

Procedure of awarding the Banner

77. After mentioning him to the king the Bannar should be
given to a person whose Blemishes, have been reckoned as few
in number but points of the Success as many.

78. If expert actors are found to be of equal merit (lit.
work and quality) in the production of a drama, the Banner should
be awarded first to one whose Success is greater, or in case
of equal success [of the two contestants] the award should be
made at the king's command.

79. If the king has similar admiration for the two rivals,
then both of them should be awarded [the Banners]. With an eye
to all these rules one should provide [in the production of a play] for
the recitation, the [distribution of] roles and the Sentiments.

80. Thus cultured persons who are well-acquainted with
with the rules [of theatrical production] and capable of appreciating
merits should sit at ease with an unruffled mind and see to the
proper judgement [in awarding the Banners].

81. The Assessors are to point out (lit. take) the [measure

1 daivotpādatamūltha. K. (daivotpānna-mārtha, C.
2 ghāta, K. (yōstū, C.). Blemishes relating to a play seems to be its
literary drawbacks. It is likely that in dramatic contests choice of defective
plays brought discredit on the contestants.
3 See above 24-25.
77 (C.75; K.65b-66a).
78 (C.76b-79a; K.66b). 1 Read bharatāḥ prayogeṣu ca.
2 Depending on the vocal applause as well as the silent approbation of
spectators. 3 sammasiddhau, K. (sammasiddhā, C). 4 vānayaṁ nṛpatēḥ,
C.; K. omits 77a and reads 77b with some variation.
79 (C.79b-80a; K.87a). 1 K. omits 79b.
80 (K.88). 1 Read guṇādaśibhiḥ for guṇādaśibhiḥ, K.
2 Read sva-sthacīttaḥ for svavacīttaḥ K.
3 Read vyavahāraḥ samanjasah for vyavahāraḥ samanjasam, K.
81 (K.69). 1 Emend prekṣakaṁ into prāṇikāṁ.
of] achievement as well as the slightest of faults⁴ which may relate

to the theory of theatrical production⁵.

82. Hence producers¹ [of plays] should know [properly]
about Co-ordination (sama), Charm of Limbs (aṅgamālākhya),
Recitatives (vāšya), rôles (prakṛti), the Sentiments (rasa), songs
(gāna), instrumental music (vādyya), and the Costumes and Make-
up (nepathya)⁶.

Co-ordination

83. Gestures (aṅgī) which are simultaneously¹ made in a
play in harmony with the different aspects of the arts in the context
of the Dhrūvā songs and of dances⁸ is called Co-ordination (sama).

84. When in course of the performance [of a play] Gestures
of different limbs major and minor, are accompanied by songs
with proper Time (tāla) and tempo (lāya) and by the playing of
drums it is called Co-ordination.

Charm of Limbs

85. The position in which the chest is not bent⁴, the
two arms are Caturasra and spread out (āyata)² and the neck is
Aścita, gives rise to the Charm of Limbs (aṅgamālākhya).

86. And as for the remaining subjects¹ which are to be
mastered (sādhyā)² by the actors (sādhatka) they have been
discussed before. But they are to look after the instrumental music
(vādyā)², the rôles (prakṛti, lit. the origin) and the songs (gāna).

87. The Success arising from the Gestures and the various
Sentiments should be expressed out of joy through all the
signs (lit. the places) of the same.

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² Read dūṣyādāhāsam for dūṣyādāhāsam, K.
³ Read prayogasamayāśriṃ for prayoga-samayāśriilaiḥ.
² śrīyata bhūjau, C, ²srakātukara, K.
⁶ (C.83; K.74). ¹ These are pāśya, rasa and nepathya ; see Ns.
XIX., VI. and XXIII.
³ sādhyām. C. (prakṣyāṇi, K.).
⁴ Read vādyam prakṛtayo gānām for vādyam-prakṛtayo-gānām, C.
and vādyam prakṛtayo jñānām, K. 87 (C.84; K.79).
Suitable times for dramatic performance

88. Producers [of plays] should know the time (kāla) for a performance (rāva), which depends on various considerations to be [generally] day and night. Listen now when a performance may take place during these two periods.

89. The performance in the evening, the midnight and the dawn belongs to the night.

90. The performance in the forenoon and the afternoon belongs to the day.

Time of performance according the subject and the Sentiment

91. I shall now speak how these times are suited to [different] Sentiments after mentioning the time (kāla) to which a performance belongs.

92. [The performance] which is pleasant to the ear and is based on a tale of virtue (dharma), whether it is pure (suddha) or mixed (vikṣaṇa), should be held in the forenoon.

93. That which is rich in instrumental music, includes the story of strength and energy, and carries [a chance of] abundant success should be performed in the afternoon.

94. That which relates to the Graceful Style, the Erotic Sentiment and is full of vocal and instrumental music should be performed in the evening.

95. The drama which relates to the magnanimity [of the Hero], and contains mostly the Pathetic Sentiment should be performed in the morning and it will scare away sleep.

96. The drama should not be performed in the midnight or at noon or at the time of the Sandhyā prayer or of taking meals.

97. Thus after looking into the time, place and the basis (plot) of a play one should bring about its production according to the States and the Sentiments it contains.

88 (C.85; K.76) 1 Read 88b as विष्णुदेव राष्ट्रिय तमोदामो विनोदवत.
89 (C.87; K.77). 1 reads 89a as पृथ्वी अज समावेश अपराधी तत्त्व व and 89b correspondingly. 90 (C.86; K.78). 91 (C.88; K.79). 92 (C.89; K.80).
97 (C.94; K.85). 1 prasamikṣya sasanārayam, C. but paryādām ca samikṣya tu, K. paryādāma in K. may be a wrong reading for paryādām (assembly).
Emergency performances are independent of time

98. But when the patron (lit. master) orders, the time and place are not to be taken into consideration and the performance should be held without any hesitation.

99. Proper Co-ordination (lit. co-ordinated production) Brilliance [of Pageant] (śamrdhī), and actors capable of [good] production are the three [points of] merits [in a performance].

Qualities of an actor

100-101. Intelligence, strength, physical beauty, knowledge of Time (tāla) and tempo (lāya), appreciation of the States and the Sentiments, [proper] age, curiosity, acquisition [of knowledge and arts], [their] retention, vocal music, dances, suppression of stage-fright, and enthusiasm will be the requisite qualities of an actor (pātra).

An ideal performance

102. That which includes good instrumental music, good songs, good recitatives as well as Co-ordination of all acts prescribed by the Śāstra, is called an [ideal] production.

Brilliance of Pageant

103. Use of proper ornaments, good garlands, clothes and proper painting or the Make-up [for the character] gives rise to Brilliance of Pageant (śamrdhī).

The best performance

104. According to the producers of plays the best (lit. the ornament) [of the performance] occurs when all these factors combine.

105. Thus I have spoken to you properly of the characteristics of the Success. Now I shall speak to you about the different branches of music (ātodiya, lit. instrumental music).

Here ends Chapter XXVII of Bharata's Nātyaśāstra, which treats of the Success in Dramatic Production.

98 (C.96; K.86). 99 (C.96; K.87). 1 See below 103.
100-101 (C.97-98; K.88-89).
105 (C.102; K.93). 1 The Chapters XXVIII-XXXIII which treat of the theory and practice of the different branches of music, will be published in the second part of the present work.
CHAPTER THIRTYFOUR

TYPES OF CHARACTERS

Three types of character in a drama

1. Whether male or female, characters (prakṛti) in general [in a play] are of three types: the superior, the middling and the inferior\(^1\).

   A superior male character

   2-3. A man who has controlled his senses, is wise, skilled in various arts and crafts, honest, expert in enjoyment\(^4\), brings consolation to the poor, is versed in different Śāstras, grave, liberal, patient and munificent, is to be known as a “superior” (uttama) character\(^2\).

   A middling male character

   3-4. A man who is an expert in dealing with people, well-versed in books on arts and crafts as well as in Śāstras, has wisdom and sweetness [of manners] is to be known as a “middling, (mādhyama) character\(^1\).

   An inferior male character

   5-7. A man who is harsh in words, ill-mannered, low-spirited, of small intelligence, irascible, violent, can kill his friend, can kill anyone cruelly, is treacherous, haughty in words, ungrateful, indolent, expert in insulting the honoured persons, covetous for women, fond of quarrel, doer of evil deeds and stealer of others’ property, is to be known as an “inferior” (adhama) character. Similarly female characters too are of three kinds\(^1\).

   A superior female character

   8-10. I shall now speak in due order of female characters. A woman who has a tender nature, is not fickle or cruel,

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\(^1\) Cf. K.XXIV. 88b-89.
\(^2\) Cf. K.XXIV. 86b-88a.
\(^3\) Cf. K.XXIV. 89b-92a.
\(^4\) Read smītahāśīnīya.
speaks smilingly, is obedient to her superiors (guru), bashful, good-mannered, has physical charm as well as high birth, and other natural qualities, and is grave and patient, is to be known as a “superior” (uttama) character.

A middling female character

11. A woman who does not possess these qualities to a great extent and always, and has some slight faults mixed with them, is to be known as a “middling” (mālhyama) character.

An inferior female character

12. Description of the inferior male characters will generally apply in case of female characters of that type.

A mixed character

13. A hermaphrodite is to be known as a character of the “mixed” (samkīrṇa) and inferior type. Maid-servants and the like are also characters of the mixed type.

14. The Jester, the Śakāra and all others like them in a play, are characters of the mixed type.

So much about the characters which may be male, female and hermaphrodite.

The four types of the Heroe

15-16. I shall now describe their classes according to their conduct. Among these [characters], Heroes (nāyaka) are known to be of four classes, and they belong to the superior and the middling types and have various characteristics.

17. The Hero is described as being of four kinds: the self-controlled and vehement (dhīroddhata), the self-controlled and light-hearted (dhīra-lalita), the self-controlled and exalted (dhīro-datta) and the self-controlled and calm (dhīra-prākānta).

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9 Read gurūṣām vacane. 3 Cf. K.XXXIV. 109-110a.
13 (13b-14a; K.XXXIV.10b, 10a).
14 (14bc; K.XXXIV.11). 1 K.d. śakāras caiva cetā ca.
2 Read samkīrṇā práktīr for samkīrṇa nātāke.
15-16 (C.15-16; K.XXXIV.12ab. 2). 1 viśhāgam, K. (viśhānam, C).
3 madhyottamāyām, C. (tatottamāyām, K.).
17 (C.17; K.XXXIV.3).
18-20. Gods are self-controlled and vehement (dhirôdhatā), kings are self-controlled and light-hearted (dhirâlalita)\(^1\), the councillors are the self-controlled and exalted (dhirôdâtta), and Brahmins and merchants are the self-controlled and calm (dhirâpraśânta) classes of Heroes. To these again belong the four classes of Jesters.

The four types of Heroines

20-21. These are always the Heroes in dramatic works (lit. poetical composition). I shall now speak of the Heroines who are of four classes: a goddess, a queen, a woman of high family and a courtezan.

21-22. These may, according to their characteristics, be of four types: self-controlled, (dh¯r¯a), light-hearted (lal¯r¯a), exalted (nl¯t¯t¯a) and modest (nibh¯ya)\(^1\).

22-23. Goddesses may possess all these qualities, and women of high family may be exalted and modest, while the courtzans and the crafts-women light-hearted and exalted\(^1\).

Two classes of employment for characters

24. The characters [in a play] are of two kinds: external (b¯hy¯a) and internal (abh¯yantara)\(^2\). I shall now describe their characteristics\(^3\).


20-21 (C.19; K.XXIV.5). \(^1\) C. reads after this, three and a half additional (corrupt) couplets (C.20-23a) which may be tentatively translated as follows: They (Jesters) are serially [of two types]: lowborn and cultured. They are to be attached to gods, kings, ministers, and Brahmins. And in his separation [from the beloved] a friendly maidservant clever in conversation, who feels distressed at his misfortune should be attached to the king. Among many (lit. in the multiplicity of) male characters in a play, the chief one is called the Hero. When in a play (lit. there) more [male characters] than one meet the misfortune and get back the prosperity, then one whose conditions appear remarkable should be taken as the Hero.

21-22 (C.23b-24a; K.XXIV.6-8a). \(^1\) C. omits 20b-21 and reads 20a as follows: \(\text{ते नायक संवाद नायांशतिकायः}\). We with K.

22-23 (C.24b-25; K.XXIV.8b-9). \(^1\) K. reads 22b as follows: \(\text{वंका-}\) रागाक्रम होता तुतेंदुभा सन्धिं दि.\(^\text{2}\)

24 (C.26; K.XXIV.12b). \(^1\) Read \(\text{प्रकारो दृष्टिधह सम्राह}\)\(^\text{2}\)  \(\text{K. omits 26b.}\)

\(67\)
25. [The character] which has dealings with of the king [only], is called internal and one who deals with the people outside [the king’s palace] is called an external character.

Female inmates of the harem

26-29. I shall now describe the classes and function of women who live in the harem and have dealings with the king. They are the chief queen (mahā-devi), other queens (devī), his high-born wives (vrāminī), ordinary wives (sthāyini), concubines (bhāgini), crafty women (śilpakārīṇī), actresses (nāṭikā), dancers (vartakī), maids in constant attendance (ānuvārikā), maids of special work (parivārikā), maids in constant movement (saṅcārikā), maids for running errands (pravāsa-cārika), Mahattarīs (matron), old dames (sthavirā). Ayuktikās and (overseer), Prathirās (usher), maidens (kumārī).

The chief queen

30-32. The chief queen (mahā-devi) is one who has been consecrated on her head, is of high birth and character, possessed of accomplishments, advanced in age, indifferent to her rivals, free from anger and malice, and who fully understands the king’s character, has sympathy in his joy and sorrow, is always engaged in propitiatory rites for the good of the [royal] husband, calm, affectionate, patient, and benevolent to the inmates of the harem.

Other queens

33-34. Those [wives of the king] who have all these qualities except that they are denied proper consecration, and who in spite of being proud of good fortune, are eager for enjoying affection, are always brilliantly dressed, jealous of their rivals and splendid on account of their [young] age, physical charm and many other qualities, are called queens (devī).
High-born wives

35-36. Daughters of generals or of ministers or of any other officers when they (i.e. their daughters) are elevated by the king through the bestowal of affection and honour, and become his favourite due to good manners and physical charm, and attain importance through their own merits, are known as the highborn wives (svāmini). \(^1\)

Ordinary wives

37-39. Ordinary wives (sthāyini) of the king are the women who have physical charm and young age, is violent [in sexual acts], full of amorous gestures and movements, expert in the enjoyment of love, jealous of rivals, honest, and who know the mind of the husband, are expert in writing and painting, follow the wishes of the king always, and are free from anger, sleep, indolence and cruelty, [always] alert and ready [to act] and capable of showing honour to persons according to their status. \(^1\)

Concubines

40. Concubines (bhogini) to a king are known as well-behaved, gentle [in manners], not very haughty, and they are indifferent [to rivals], modest, affectionate but not held in high honour. \(^1\)

Women artistes

41-42. Those women who are versant with various arts, skilled in various crafts, know the different branches of the art of perfume-making, and are skilled in different modes of painting, know all about the comforts of beds and seats, and are sweet in manners, clever, honest, pleasant-looking, distinct [in their words], honest and modest, are known as women-artistes (ālipakārika). \(^4\)

Actresses

43-44. Women who have knowledge of notes (svāra), time-beat (tāla) and caesura (ṛuti) [in a song], are associated with a master of the art (acārya), clever, skilled in acting (nāṭya), capable

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\(^1\) K. reads 36b as अभिनियन्त्रणशील. BhP. has nothing analogous. See p. 290.


\(^3\) 40 (K.29). C. omits this.

\(^4\) 41-42 (C.40b-41a, K.XXIV.29-30). C. omits 41. 43-44 (C.41b-42).
of speaking according to the occasion, have young age, and beauty of form, are known to be actresses (nātakīyā)\(^1\).

**Dancers**

44-48. Women who are expert in the representation of Passion (hetā) and Feeling (bhāva), know [well] the representation of the Temperament (sattva), have sweetness [of manners], are skilled in playing musical instruments, have beautiful limbs, are conversant with the sixtyfour arts and crafts, are clever and always bold, free from indolence, inured to hard work, capable of practising various arts, and skilled in dancing and singing, and due to their young age superior to all other women standing near by, in the beauty of form and in the brilliance of appearance, are known as dancers (nātakā)\(^1\).

Maids in constant attendance

48-49. Women who do not under any condition leave the king, are maids in constant attendance (annacārikā)\(^1\).

Maids of special work

49-51. Those women who are clever, skillful, regular, and who know the art of making bed, serving wine and victuals, shampooing, preparing and applying perfumes, decorating one with ornaments and garlands, are to be known as maids of special work (paricārikā)\(^1\).

Maids in constant move

51-53. Those women who [always] roam about in different parts [of the palace], gardens, temples, pleasure pavilions, and strike

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\(^1\) K.'s slightly different reading in trans. will be as follows: A woman who knows to begin [a song] and to stop it, and the proper tempo to be followed in it, can represent the Sentiments and the States, understand other people's intention and hints, is obedient to the teacher, clever, expert in acting, skilled in discussion, conversant with the playing of drums and other musical instruments, is called an actress.

44-48 (C.44-45; 47; K.38b, 38a, 34). \(^1\) K. reads between 47a and 47b an additional couplet.

48-49 (C.48a; K.XXIV.38). \(^*\) C. omits 40a.

49-51 (C.48b-50a). \(^1\) K.'s reading which is slightly different will in trans. be as follows: A woman who is in charge of the king's umbrella, bed and seat, and looks after the cooked food, shampooing, toilet, wearing of ornaments and garlands is his maid of special work (paricārikā). Cf. AS, II. 37, 41.

51-53 (C.50b-52a; K.XXIV.40-41).
the [bell indicating] the Yāma¹ and are prohibited intercourse by the playwrights, are to be known as maids in constant move (śaṅcārikā).

Errand girls

53-54. Women who are employed by kings in secret commissions connected with his love-affairs and are often to be sent [in some such work] are to be known as errand girls (presānacārikā)¹.

Mahattaris

54-55. Women who for the immunity of the entire harem [from evils] and for [the king's] prosperity takes pleasure in [singing] hymns [to gods] and in performing auspicious ceremony, are known as Mahattaris (matrons).

Pratihāris

55-56. Women who lay before the king any business related to various affairs [of the state] such as treaty (sandhi), war (vigraha) and the like, are called Pratihāris (usher).

Maidens

56-57. Girls who have no [experience of] love's union (ratisamaya) and are quiet, devoid of rashness, modest and bashful are said to be maidens (kumāri).

Old dames

57-58. Women who know the manners of the departed kings and have been honoured by them¹ and who know of the character of all [members of the harem]² are said to be old dames (vrddhā).

Āyuktkās

58-60. Women who are in charge of the stores, the weapons, the fruits, roots and grains, who examine the [cooked] food for [the king] and are in charge of [lit. thinkers of] the scent, ornaments

¹ yāma=a period of three hours.
² Read the passage as follows: भिष्यः कालकथूपां गुरुद्वारितकः. तृतीयो भिष्यः भिष्यः भिष्यः भिष्यः कालकथूपां गुरुद्वारितकः. 54-55 (C.53; K.XXIV.43).
³ Read the passage as follows: पुरवर्षभवाति पुजिलिः K. 55-56 (K.XXIV.44). 56-57 (K.XXIV.45).
and garlands and clothes [he is to use], and who have under them many persons and are clever, are said to be Āyuktiṅkās or Yuktikās (overseer). These are in general the women of the [royal] harem.

Qualities of women to be employed by the king

61-64. The qualities of those women who are to be employed [by the king] should be as follows: they should not be rash, restless, covetous and very cruel in mind; they are to be quiet, forgiving, satisfied; they must have conquered anger and controlled senses, they should have no passion; they are to be respectable, free from all female diseases, attached and devoted [to the king] and free from womanly pride.

Others inmates of the harem

64-69. The hermaphrodites who constitute the third class of characters, should be employed in a royal household for moving about in the harem. But Snātakaṁ, Kaśeṅkins as well as Vṛṣadhāras, Aapaṭhāyika-Nirmuṅḍas are to be placed in different parts (kakaṅ) of the harem. Persons who are eunuchs or have given up sexual pleasures should always be made the inmates of the harem in a Nāṭaka. The Snātaka should be made to observe Aryan manners. In errands relating to the polity the Kaśeṅkin should be employed, and in errands relating to love-affairs (bīmaṇ-āna) the Vṛṣadhāras are to be engaged. The Aapaṭhāyika-Nirmuṅḍas are to be engaged in sending out women and in any place for the protection of maidens and girls.

70. And maids in constant attendance should be employed by kings in sending gifts to women [they love]; women well-versed in all kinds of dance and in the use of different limbs [in dance and acting] should be placed in the [royal] theatre.

61-64 ([C.57b-60; K.XXIV.47-48]). ¹ Here occurs an expression nāṇāpāreś asamutkhiṭā which cannot be explained.

² K. omits 64a and reads the rest with a slight variation.

³ vanitā-madavkaritā, K. (sarva-dāya-pivāvarjitaḥ, C.).

64-69 (C 61-63a; K.XXIV.50-54).

¹ snātakah K. (kāraṅkah, C.).

¹ K. omits 66-68 and K. 69b.

70 (C.84a; K.XXIV.55). ¹ Read dānakāryeṣu for māna” (texta).

¹ K. reads between 70a and 70b the following चन्द्रः/नरविकारो वि वर्णावस्थासृजः/सागर. 
The Varsadharas

71. Those women who have poor vitality and the eunuchs who have the nature of women and are voiceless from birth are known as Varsadharas (sub-men).1

The Nirmudas

72. Those eunuchs who look like males and have nothing feminine in their nature and have no knowledge of sexual acts are called Nirmudas.2

The Karchukins

73-74. Those who have learning, truthfulness, are free from the sexual passion, and have deep knowledge and wisdom, are known as the Karchukins. [When they are] Brahmans by birth, clever, old and free from sexual passion, kings are always to employ them to look after the needs of the queens.3

75. These are the eighteen classes of inmates of the [king’s] harem. I shall now speak of persons who move about in public.

External persons

76-77. They are: the king (rājā), the leader of the army (senāpati), the chaplain (purodhās), the ministers (mantrin),1 councillors (saciva), judges (prādeśicārā) and the wardens of princes (kumāraśāhikṛta)2 and many other members of the king’s court

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1 (C.64b-65; K.XXIV.56). 1 The reading is corrupt.
2 K. omits this.
3 C. omits 73 and K., 74.
4 (C.66b-67a; K.XXIV.59).
5 (C.67b-69a; K.XXIV.60-61). 1 AS. (I 8 and 9) distinguishes between amālya and mantrin. Kamandakīya Nīśāra (VIII. 1) also does the same; according to this latter authority amālya seems to be identical with saciva (see IV. 25, 37, 31). According to Śukranīti saciva, mantrin and amālya are three different func tories. See II. 94, 95, 103.
2 Read kumārāśāhikṛtaś tathā for kumārāśāhikṛtaś tathā. K.
I shall speak of their characteristics, please listen about them.

The king

78-82. A king should be [physically] strong, intelligent, truthful, master of the senses, clever, eloquent, high-minded, honest, far-sighted, greatly energetic, grateful, sweet-tongued, skillful; and he should take a vow of protecting his subjects and must know how to divide duties [amongst his officers]; and he should be always ready to act, alert, advanced in age and be an adept in the Smṛti and the Arthaśāstra literature, expert in detecting enemy's weakness and the must understand one's mind from his appearance, he should be magnanimous, well-protected, capable of taking logical view of anything, and a patron of various arts and crafts, and an expert in the Niti literature.

The leader of the army

82-83. One who is truthful and possesses a good character, is always active (lit. has given up idleness), sweet-tongued, knows the rules regarding the weakness of the enemy, and the proper time for marching against him, has a knowledge of the Arthaśāstra and everything about wealth, is devoted [to the king], honoured in the society and has a knowledge of the time and place, should be made the leader of the army (ṣenāpati)\(^\text{I}\).

Councillors

84-85. Those who are intelligent, full of policy, heroic, sweet in speech, well-versed in the Arthaśāstra, attached to the subjects [of the king] and are followers of laws (dharma) should be appointed Councillors or (amātya) by the king\(^\text{I}\).

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\(^a\) Read sābhāṣṭārya, K. for mānṛṣa ṛṣeyū, C.

78-82 (C.69b-73a). \(^1\) K. XXIV.82-86 seems to read the passage with some significant variation. On this see the Introduction.

82-83 (C.XXIV.67-68). \(^1\) The def. of the chaplain (purodhas) and the minister (mantrin) expected here seems to be lost. See above 76-77 note.

84-85 (C.73b-74). \(^1\) (K.XXIV.69-70a) reads the passage differently and in trans, it will be as follows: The councillors (amātya) and the ministers (mantrin) are to be characterised by the [following] qualities: they should besides being follow-countrmen [of the king] and devoted [to him], high-born, intelligent, honest, virtuous and well-versed in the Vedas (bruti) as well as in polity.
Judges

85-87. Those who know [well] about commerce and money, are intelligent, conversant with many departments of knowledge, impartial, followers of laws, able to discriminate between good and bad deeds, forbearing, self-controlled, overcome anger, and have the same respect for all people, are to be appointed as judges (prādvivaṅka) by kings.¹

Courtiers

87-90. The members of the court (sabhāstara) should be appointed after consulting the views of Bṛhaspati who thinks that the following are the qualities required for this office: they should be always ready for work, alert, free from indolence, undaunted by hard work, affectionate, forbearing, modest, impartial, skillful, trained in polity and good manners, deeply conversant with the art of agrumentation and all other branches of knowledge, and not affected by sexual passion and the like.

Next I shall tell you about the rules regarding the distribution roles in a drama.

Here ends Chapter XXXIV of Bharata’s Nātyaśāstra, which treats of the Types of Different Characters.

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85-87 (C.75-76; K XXIV.70b-72a). ¹ The def. of the warden of the princes (kumārādhiṅka) expected here seems to be lost. See above 76-77.
87-90 (C.77-79; K.XXXIV.72b-73, 74b, 75a). ¹ Read 89a, as विदि वादि जग्मेत्: वादिजिबिबलनम (cāpadhuryam-K. for cāpi karmājñāh, K. rudikai- thanam, K. for †ravikalpanam, C.
CHAPTER THIRTYFIVE

DISTRIBUTION OF ROLES

1. I shall [now] speak of the distribution of roles in a play or of the kinds of men by which different roles are to be represented.

   General principles of distribution

2. After considering together from their gait, speech and movements of the limbs as well as their strength and nature, the experts are to employ actors to represent different roles [in a play].

3. Hence the selection of actors should be preceded by an enquiry into their merits. The Director (lit. the master) will not feel difficulty in the choice [if such a procedure is followed].

4. After ascertaining their natural aptitudes he is to distribute roles to different actors.

The role of gods

5-6. Persons who have all the limbs intact, well-formed and thick-set, who are full-grown (rayo'nvita) not fat or lean or tall or lazy, who have vivacity, pleasant voice and good appearance, should be employed to represent the role of gods.

The role of the Rākṣasas, the Dānavas etc.

7-8. Persons who are fat, and have a large body and a voice like the peal of thunder (lit. cloud), furious looking

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1 (C. K. same).
2 K. reads lb. with a slight variation.
4 Emend yusṭād, K. into yujyūd.
5 2b. and the following thirteen couplets have been omitted by C.
6 K.3. Literally, 'this will not bring weariness to the intellect of the Director.'
7 K.4. This passage is slightly corrupt.
8 5-6 (K.5-6). This seems to be comparable to the Hellenic conception of gods.
eyes and naturally knit eye-brows should be employed to represent the role of the Rākṣasas\(^1\), the Dānavas and the Daityas, for the performance of male actors [should be] in conformity with their limbs and movements.

The role of kings

9-11. Actors (bharata) of the best kind, who have beautiful eyes, eyebrows, forehead, nose, lips, cheeks, face, neck and every other limb beautiful, and who are tall, possessed of pleasant appearance and dignified gait, and are neither fat nor lean and are well-behaved, wise and steady by nature, should be employed to represent the role of kings and princes (kumāra)\(^1\).

The role of army-leaders and councillors

12-13. Persons who have well-formed limbs, distinct speech, are neither tall nor fat\(^5\), are heroic, skilled in debate, eloquent, ready-witted and not deficient [in anything] should be employed to represent the role of the leaders of the army (senapati), and the councillors (amālya)\(^2\).

The role of the Kaṇeukin and the Śrotiṇya

14. Persons who have brown eyes, long nose and who are either short or tall [in stature] should be employed to represent the roles of the Kaṇeukin (armour-bearer), the Śrotiṇya (master of the Vedas) and the like\(^5\).

The role of minor characters

15. In other cases too, similar dramatic convention has been prescribed; roles should be assigned after considering the latter's age and physical condition\(^2\).

16-17. [For example] persons who are slow-moving, very dwarfish, hunch-backed, uncouth, odd-faced and fat, who have

\(^{9-11} (K.9-11).\ ^{1} \text{Kings, princes and army-leaders etc. which the author had in view seem to have been of Indo-Iranian origin.}

\(^{12-13} (K.12-13).\ ^{1} \text{This seems to mean a medium height. See above 9-11 note 1.}

\(^{14} (K.14).\ ^{1} \text{See above 9-11 note 4.}

\(^{15} (C.8; K.15).\ ^{1} \text{Read nātyamārśi prāśasāyate.}

\(^{2} \text{daśāvasthānuruṣāṇa K. (deśaveṣānu C.).}

\(^{16-17} (C.2b-4a; K.16-17).\)
expressionless (lit. motionless) eyes, one eye blind, small chin and low nose, ugly raiments, evil nature, deformed body and are born of slaves should be employed in the role of slaves (dāsa).

The role of fatigued persons

18. A person who is naturally thin, should be employed in a play (lit. there) to represent the tired characters.

The role of persons without disease

A fat person should be employed to represent the persons without any disease.

Special cases of assigning roles

19. If, however, such persons are not available the Director (lit. the master) should exercise discretion to employ [some one] after a consideration of the latter's nature and movement as well as the States [to be represented].

20. Such persons' natural movements whether good, bad or middling should be regulated by a contact with the Director (lit. the master) and then they will properly represent [all] the States.

21. In other cases too similar dramatic convention has been prescribed, and roles should be assigned to persons after considering their native place (dvēst) and costume (vāst).

The role of characters with extra or special limbs

22-23. In case of characters which have many arms, many heads, and uncouth faces, and faces of animals including beasts of prey, asses, camels, horses and like, the Director (lit. the

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1 Read viśādhānetram for nīśādhānetram, K. viśāṣṭetram, C.
2 kāvāksam, K. (kāryanām, C.).
18 (C.4b-5a; K.18). 1 tatra śrāntesu, C. tapah śrāntesu K.
3 hyarogesu pray, C. mupayogesu, K. 19 (C.5b-6a; K. 19).
20 (C.6b-7b; K.20ab). 1 tathā cārayogena, K. (tathā cārayogena, C.).
2 C. 6b and 7a seem to be variant of each other. See K. 20a which we accept.
21 (C. 8). 1 K. omits this.
22-23 (C.9-10; K.XXVI.13b-15a). 1 śūpādavatram ca, K. śūpādāsāṁkho ca, C.
2 khaḍaśrāṣṭhānamās tathā K. khaḍaśrāḥ vīraṇās tathā, C.
24 (C.11; K.XXVI.15b-16a).
master) should, according to his discretion, have the masks (lit. them) made by means of clay, wood lac and leather.

The first entry of a character

24. After concealing his identity (lit. his own form) by means of painting and make-up one should enter the stage in his natural State (abhāva)\(^1\).

The result of proper impersonation

25-26. If in the production of a play a person is to be assigned\(^1\) a role which fits in with his nature and physical form, then he [very naturally] represents it (lit. renders his States). [He will be] like a man who renounces his own nature together with the body, and assumes another’s nature by entering into the latter’s body.

The psychological preparation for impersonation

27. Thus after thinking within himself that “I am he” a wise actor should represent the States of another person by speech, gait, movements and gestures\(^1\).

Three kinds of impersonation

28. Human characters according as they are represented on the stage [by actors] fall into three classes: natural (anurūpā), unnatural (virūpā) and imitative (rūpānusārīpā).

The natural impersonation

29. When women impersonate female characters and men male characters, and their ages are similar to that of the characters represented, the impersonation is called “natural” (anūrupā)\(^1\).

The unnatural impersonation

30. When a boy impersonates the role of an old man, or an old man that of a boy, and betrays his own nature in acting, the representation is called “unnatural” (virūpā).

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\(^1\) The implication of this is not clear.

25-26 (C.12-13; K.XXVI.16b-18a). \(^1\) prayojayam, K. prayuktam, C.

Cf. NŚ. XXIII. 79.

27 (C.14; K.XXVI.18b 19a). \(^1\) A very practical instruction.

28 (C.15; K.XXVI.1).

29 (C.17; K.XXVI.2). \(^1\) C. reads 38 before this with a slight variation.

30 (C.18; K.XXVI.3).
Imitative impersonation

31-32. When a man impersonates a woman's character the impersonation is called "imitative" (rūpānusāvini). [Following this very principle] a man's character may, at one's option, be represented by a woman. But in cases of such an inversion of roles (lit. mutual efforts), one should see that persons employed are neither old nor ugly (lit. should make them old or ugly).

Suitability of women in some roles

33-35. Characters of delicate nature are always to be represented by women, and hence such roles of gods and mortals [are mostly to be represented] likewise. [For] just as among the gods (śvarga) drama depends on [females like] Rambhā, Urvāṣi and the like, similarly among the mortals (mānose loke) too the same rule holds good in the harem of kings. And [hence] teachers (āvārya) should instruct women [in acting], according to the Śūstras.

35-36. As amorousness (vilāsā) is natural in women they possess likewise naturally graceful limbs which are easily accessible to the Saṅgha. But the men's Lolling (lilāta) should depend on decorative movements (ālāhāra).

Training for women in different roles

37. A good Director (lit. wise man) should not get women's roles supervised by himself (ayayam). But masculine (lit. production depending on men when assigned to women should be carefully directed [by him].

Result of proper assignment of roles

38. Roles assigned to persons of various nature, and age,
who depend on natural limbs will very much embellish a dramatic performance.

Result of employing women for acting

39. Dance and music (sangita) without fatigue is always [considered] a quality in women, and a dramatic production attains partly the sweetness and partly the strength due to this.

40. A woman who is an adept in the practice of love and is an expert in [representing] love-affairs appears through her graceful acting on the stage (nayavilasa) like a creeper full of various charms on account of its [many] flowers.

41. Hence [a Director] should always bestow undivided attention to the [women’s] exercise (yogya) [in dance and music]. For without such an exercise the States, the Sentiments and the Sauṣṭhava cannot be produced [by them] in the least.

The two types of dramatic production

42. The production of a drama which includes many States and Sentiments is of two kinds: delicate (sukumara) and violent (avidha).

The delicate type of production

43. The Nāṭaka, the Prakarana, the Bhāpu, the Vithi, and the Anka are known to be of the delicate type. For they depend [for their production on the impersonation of] human beings only.

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1 Read this couplet as follows: तुषारभ्रवाहिनीपितृ भूमिका प्रजालिङ्गा।।

39 (C.27; K.XXVI.9). 1 bhajale; K. (bhavati; C.). Read nātyam prayoge ca for nātyam prayogena, C. K. 2 The passage is corrupt.

40 (C.28). 1 This shows the benefit of engaging actresses. The employment of boys to represent women on the stage was considerably a handicap with Shakespeare in depicting female characters. On this see “Shakespeare’s Dramatic Art” (p. 54) in A Companion to Shakespeare Studies, Cambridge, 1946. K. omits this.

41 (C.29). 1 K omits this. This passage seems to show the highest standard of acting in the ancient Hindu theatre.

42 (C.30; K.XXVI.20, XIII.44). 1 See Nś. XIV. 56.

43 (C.31; K.XXVI.21, XXII.49). 1 See Nś. XIV. 61.
44. This delicate type of production is pleasing to kings. Hence plays of this class when they are found to possess [chiefly] the Erotic Sentiment, should be produced by women [only, for the enjoyment of kings]¹.

45. The play in which there occurs violent fighting, great speed [of movement] and much excitement, should be enacted not by females but by males.

46-47. If a play includes ordinary (lit. not exalted) incidents and no hurried or violent movement of limbs, and requires the observance of proper tempo, Time and regulated utterance of syllables and of well-separated words, and does not abound in all the eight Sentiments in their exuberance¹, then it may be made to be produced by women².

The violent type of production

48-49. The play which requires energetic (āvidha) Āṅga-hāras¹ to represent cutting, piercing, and challenging, and includes [a representatation of] the use of magic and occult powers as well as artificial objects and costumes, and has among its dramatis personae many males and small number of females who are of quiet nature, and mostly the Grand and the Energetic Styles are applied in its production, is of the violent (āvidha) type.

50. By the expert producers, the plays of the Dīma, the Samavakāra, the Vyāyoga and the Īlāmrīga classes are known to be of the violent type⁴.

51. Production of plays of this type should be made by [an impersonation of] gods, the Dānavas and the Rākṣasas who are majestic, and endowed with heroism, energy and strength³.

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¹ An instance of such a play occurs in Priyadarśikā, Act. III. ⁴⁵ (C.32; K.XXVI.23).
² (C.33a; K.XXVI.24-25). ¹ Read anāṣṭarasaka-bahulam for śiṣṭarasakahalam. K.; ² C. omits these two couplets.
⁴ ⁵⁰ (C.35; K.XIII.47). ¹ Read 50b as etāṇyāvidhhasamajñāni, K. etc. See NS. XIV. 59. ⁵¹ (C.36; K.XIII48). ¹ See NS. XIV. 60.
52. Thus one should assign roles of different characters in
the production of a play. Now I shall speak how the drama is to
be produced with the help of the Costumes and Make-up.

The typical impersonation of a king

53-55. How are the kingly qualities to be represented by
a limited number (nîpa) of dresses? In this connexion it has been
said that when the dramatic conventions came into being among
the people, the drama furnished with all these, was devised by
me. And hence the actor (mûta) covered with paint and decorated
with ornaments will reveal the signs of kingship when he will
assume a grave and dignified attitude. And thus a person will
be [as it were] the refuge of the Seven Great Divisions (saapeadátya)
of the earth.

56-57. Covered with paints [in the role of a king and
having mild movement of the limbs] the actor under instruction
of the teacher should assume the Sáushthava pose, and then he will
look like a king, and [ordinarily] the king also looks like an actor.2
Just as the actor is to be like a king, so the king is to be like an
actor.3

58-59. The States are to be represented (lit. accomplished)
by the both by means of similar graceful movements and
the similar Sáushthava of limbs. Just as an actor under instruction
of the teacher illuminates the stage, so the king too should
always be naturally brilliant [in his dress and demeanour].

52 (C.37; K.XXVI.28a).
53-55 (C. 38-40; K.XXIV. 76-78). 1 gumbhiryaudarya2 K. güm-
bbhiryáharya3, C.

56-57 (C. 41-42; K.XXIV. 79-80). 1 The 56a should be emended
as follows: शरणस्थातिदशमशानस्तरविनियमेस्त्रम (शरणस्थातिदशमशानस्तर,
C). ñírálañ (ñírantañ) in place of karlavyam in the next hemistich in K).

2 This is a very clever statement. The king though he is nothing
but an ordinary human being, often assumes consciously or unconsciously
an extraordinary appearance.
3 See above note 2.

58-59 (K.XXIV.81-82a). 1 samalitiugasaushthavú (text, a. for o. vú).
Impersonation of the attendants of gods

59-60. The attendants of gods should be made like those of kings, and in the drama they are to be given the costume, the language and movements suitable to their character.

60-61. The producer should give to the actor the natural appearance of a character by giving him [suitable costume] and by associating him with suitable age through the make-up.

61-62. Thus one should make a selection of persons for representing kingly manners. I shall speak hereafter of the qualities desirable in producers.

The characteristics of a Director

In this connexion, I shall speak of the qualities of a Director. An enumeration of his qualities will constitute these characteristics; they are: complete refinement of speech, knowledge about the Tāla, rules for timing of songs, and of the theory relating to musical notes and to the playing of musical instruments.

63-68. One who is an expert in playing the four kinds of musical instrument, well-trained in rites prescribed in the Śāstras, conversant with the practices of different religious sects and with polity and the science of wealth, expert in the manners of courtiers, and in poetics, knows the various conventional Gaits and movements, thoroughly appreciates [all] the States (bhāra) and the Sentiments (vāsa), is an expert in producing plays, acquainted with various arts and crafts, conversant with the rules of prosody and the metrical feet, and is clever in studying the different Śāstras, acquainted with the science of stars and planets and with the working of the human body, knows the extent and customs of the earth, its continents and divisions, mountains and people, and the descendants of different royal lines, is fit to attend to the Śāstras relating to his works, capable of understanding them and of giving...
instruction [on the subjects] should be made a teacher (āvārya) and a Director (sūtradhāra). The natural qualities of a Director

69-71. Now listen to me speaking about the natural qualities [which he should possess]. He should be possessed of memory and judgement, be persevering, dignified, poetical, free from diseases, sweet [in his manners], forbearing, self-possessed, speaking sweet words with a smile, free from anger and greed, truthful, impartial, honest and resourceful (pratimantā). These are his natural qualities.

Characteristics of an Assistant to the Director

71-72. A person of the middling type who has slightly less number of qualities than that the Director is to possess, should be known as an Assistant (vāripārvika) to the Director.

Characteristics of an actor

72-73. An actor (nāṭa) should be lively [lit. bright], possessed of good physique, acquainted with theatrical accessories and their uses, possessed of [good] memory, conversant with the rules [of the theatre] and an expert in his own work.

Characteristics of the Parasite

73-74. Possessing the qualities which the Director (sūtradhāra) has with regard to the theatrical production the Parasite (viṣṇu) should be an expert in dealing with courtiers, sweet-tempered, impartial, poetic, capable of seeing the pros and cons in any argument and be eloquent and clever.

Characteristics of the Śakāra

75. The Śakāra who is to change his nature often will

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71-72 (C.53b-54a; K.XXIV.101b-102a).
73-74 (C.55b; K.XXIV.103b-104). 1 Emend yuktāḥ sarva eva prayogīnaḥ into yuktāḥ sarva eva prayoge ca.
75 (C.56; K.XXIV.105). Sometimes connected with the Śakāra see Keith, Skt. Drama, p. 69.
generally be dressed with gaudy (lit. brilliant) clothes and ornaments, and will be angry without any reason and be pacified likewise, and he will speak the Māgadhi dialect.

Characteristics of the Jester

76. The Jester (cūḍāsaka) should be short in stature, hunch-backed, twice-born, bald-headed and twany-eyed.

Characteristics of the servant

77. The servant (revin) should be fond of crafts (kala), garrulous, uncouth in form, using scents, expert in distinguishing between persons who are to be honoured or not to be honoured

Characteristics of the courtesan

78-81. Thus I shall now speak of the nature of female characters who have [many] natural as well as acquired (lit. other) qualities. The courtesan (gānikā) should be skilled in acting and have the following qualities: she should be always engaged in attending teachers [for learning] and in the application of the art, and be endowed with sportiveness, Emotion (kāvā), Feeling (bhāna), Temperament (sattva), good manners, and sweetness, and be acquainted with the sixtyfour arts and crafts, expert in dealings with the king, free from female diseases, and should have sweet and endearing words, and be unreserved, clever and unconquered by fatigue.

Characteristics of the typical Heroine

81-83. A woman with the following qualities should be made the Heroine: she should be endowed with a good physical form, good qualities, character, young age, sweetness and strength, and she should be shining, tender, sweet, uttering charming words with a lovely voice, not unsteady (lit. perturbed) in the exercise (gṛṣṭyā) and should be conversant with tempo (laya) and Time (īlā) and the Sentiments.

76 (C.57; K.XXIV.108). 1 dvijānomā, K. dvijāna, C.
77 (C.58; K.XXIV.107).
1 m. oṣāpocārakāsa, C. m. oṣāpocārakāsā, K.
3 K. reads two additional couplets before 79.
81-83 (C.62b-64a; K.XXIV.114-116). 1 yogyājan, C. bhavālanghais.
Women disqualified for being Heroines

83-85. But women with the following characteristics should not be made Heroines (prakriti, lit. character) in a play: smiling on wrong occasions, having violent gaits and efforts, persistent anger, being always haughty and unreserved and unruly [in their manners], having all kinds of diseases and lacking garlands and scent [to adorn their body].

Members of the typical theatrical party.

85-88. I shall hereafter speak of different members of the theatrical party (bharata). [They are:] Bharatas (actors) because of their following Bharata (the author of the Canons of Drama) the Jester (vīrākṣa), the musician (tāvripa), the actor-dancer (nātra), the Director (vārāhāra), playwright (nātyākāra), the maker of head-gears (nukatikāra), the maker of ornaments and garlands, the dyer (vajaka), the painter (citrakāra) the craftsman (vāri), artists (ālpin), and Kuśālas who are to be known, O Brahmins, by their names.

88-89. As he conducts the [performance of a] drama by acting in many roles and by playing many musical instruments and by providing many household accessories (upakāraya) he is called Bharata or a member of the theatrical party.

Characteristics of the Jester

89-91. One who betakes himself to various places (lit. shelter) connected with the movement of all kinds of characters and creates [thereby] pleasure for them and sometimes takes shelter

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83-85 (C.64b-66a; K.XXIV.117-118). ¹ Read 85a as एवं विस्मय न वर्णना प्रहर्ण महकतानाः.
² asthāna; K. (āsthāna; C.).
³ tathā cāmikhitodhālī K. (f. n.); tadi tu nihitodhālī, K. tathodvitiitodhāla sada, C.
85-88 (C.66b-69a; cf. XXXV.21-22). ¹ C. reads 85a as follows: विस्मयप्रायासी प्रवर्ते: सौभवितादेत. ² taurīk, K. (taurīko, K.).
³ Read mukutākārakāḥ for kuṭākārakāḥ, C.
⁴ Read tathābhāraya for tathāhāraya, C.
⁵ अभ्य: तथार्भाराय:; विस्मय: सूर्भाराय: in Nāyandrīkā on AS. note, p. 97. ⁶ See note ³ above. ⁷ kunṭilāvūs ca, C.
88-89 (C.69b; K.XXXV.23). ¹ Read uddhared for uddhāro, K. C.
89-91 (C.70-71; K.XXXV.24-25). ¹ 89-91 seem to be corrupt.
with women [for the same purpose] and who is ready-witted, a maker of funs, and whose speech is always connected (lit. adorned) with the disclosure of extremely humorous ideas, is called the Jester (vidyāvaka).

Characteristics of the master-musician

91-92. One who is an expert in playing all kinds of musical instruments and has taken [specially] to Tūrya, is called Tūrapati, Tūryapati or Tauripā (master-musician).

Meaning of the word 'Naṭā'

92-93. The meaning of its root naṭi is to act (lit. acts), and hence, as he acts (represents) the affairs of men with the Sentiments, the States and the Temperament, he is [called] an Actor (naṭi)\(^1\).

The Benediction defined

93-95. As one addresses by it the people with sweet words of blessing and auspicious ceremonies, it is called the Benediction. Because in the performance of a drama one speaks through it in many ways of the welfare\(^4\) of people by means of reading prayers in Prakrit or Sanskrit, it is called Benediction\(^2\).

Characteristics of the Director

95-96. One who knows from the instruction of the Śāstra the principles (sātra) of songs (gāna), instrumental music (vālga) and the Recitatives, [and all these] in conformity with one another is called the Director (sātraraḥ, lit. holder of principles).

Characteristics of the playwright

96-97. As one assigns [in a play] the [different] States together with the [different] Temperaments to different characters\(^1\), one is called the play-wright (nāṭyakarā)\(^3\).

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\(^1\) Tūrapati, C. for turapati, K.
\(^2\) For another def. see below 97-93.
\(^3\) Also in K. XXXV. 34-35.
\(^4\) nāṇya, C. for nāṇyā, C.
\(^5\) These two def. of the Benediction (ṁūndi) seem to be out of place here. For the other def. see NŚ. V. 24-25; 107-113.

\(^1\) 95-96 (C.76; K.XXXV.30).
\(^2\) 96-97 (C.77; K.XXXV.31). 1 Read bhūmi-vikalpa for víkālpa, C. Vikalpāti; K.

\(^2\) His duty was to compose a play on any given theme. He is comparable to 'poets' employed by Elizabethan theatrical companies.
DISTRIBUTION OF ROLES

Characteristics of the Actor.

97-98. Any one who can act (lit. perform) a play according to the rules for the application of the four kinds of music, is called an Actor (nāṭa).

Characteristics of the Actress

98-99. A woman who knows about the playing of drums the tempo, the Time and is able to create the Sentiments and is beautiful in all her limbs, should be made an Actress (nāṭakī).¹

The maker of headgears

99-100. He who makes masks and various special dresses together with head-gears (kīrṇaka = pratiśīraka) suited to (lit. arising from) the various characters, is called the maker of headgears (mānuṣiṣākara).

The maker of ornaments

100-101. One who makes ornaments according to various rules is called the maker of ornaments (abharāgakṛti); [each of the makers the different ornaments] is to be designated according to the name of the material he uses.²

The maker of garlands

101-102. He who makes five kinds of garland is called the maker of garlands (mālyakṛti).

The costumer

And he who designs costumes is called the costumer (prākara).

The painter and the dyer

One who knows painting, is a painter (citrakara), and from his knowledge of dyeing (raṇjana) a person is called a dyer (raṇaka).³

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¹ K. reads 98. vs. "प्रतिशिरका मानाद नासरां नासरां ये नासरां नासरां " 98-99 (C.7).

² K. omits this. The word nāṭa (nāṭaḥ) occurs in Pratimā. I.4.7.

³ 99-100 (C.80; K.XXXV.31).

100-101 (C.80; K.XXXV.34). The significance of this statement is not apparent.

101-102 (C.82-83a; K.XXXV.35-36a). This word given above in New Indo-Aryan in the sense of 'washerman'.
The craftsman

103-104. One who fashions different objects out of lac, stone, iron and wood, is called a craftsman (kārm).

The Kuśīlava

He who knows the principles of applying the different branches of instrumental music (ātātān) and is an expert in playing them, and who is [besides] clever, refined (arudāra), free from sickness, is called the Kuśīlava\(^5\).

The other members of the party

104-105. The man who takes to an art (śilpa), a profession or a practice and has himself acquired proficiency in it, is called by its name. So much about the communities (ātā) known in connexion with the rules of theatre as the Naṭas\(^1\) who relate to various accessories [needed] in the production of various types of plays.

106. I have spoken about the assignment of roles and about the producers of a drama according to their function, and have delivered the Canons of Drama. Please mention, O sages, what more is to be said now\(^1\).

Here ends Chapter XXXV of Bharata’s Nātyaśāstra, which treats of the Distribution of Roles.

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103-104 (C.83b-84; K.XXXV.36b-37). 1 K. reads 104a differently. The etymology of kuśīlava has very much exercised the ingenuity of modern scholars. See Keith, Skt. Drama. p. 30

104-104 (C.85-86; K.XXXV.38-39) 1 Even now-a-days the people of the Naṭa community play drums, make dolls flower-garlands, and paint pictures. 106'(C.87). 1 K. omits this.
CHAPTER THIRTY-SIX

THE DESCENT OF DRAMA ON THE EARTH

Sages question

1-2. Being pleased, the sages again spoke out of curiosity to the omniscient Bharata as follows: "The ancient Nātyaveda which you have recounted, has been properly comprehended by us listening it attentively."

3. But you, revered sir, should also satisfy (lit. explain) any [further] curiosity (lit. doubt) we may have in this matter. For who else can speak definitely about the Nātyaveda?

4-5. We shall enquire from you [more] about the drama for our enlightenment and not out of distrust or rivalry or jealousy. We did not speak earlier (lit. then) lest it should interrupt you then. So speak to us exhaustively about the mystery of the drama.

6. You have said [already] that exploits of the people constitute the drama; hence you should speak definitely about the rest of things about the people, which are still unknown (lit. hidden).

7-9. O the best Brahmīn (lit. the bull of the twice-born) tell us about the character of the god who appears in the Preliminary. Why is he worshipped, and what does he do when worshipped (lit. meditated upon)? Are gods pleased with it, and what do they do on being pleased? Why does the Director

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1-2 (C.6-7; K.1-2). 1 C. reads before this five couplets, giving the names of the sages as follows: Ātreya, Vaiṣṭhā, Pulastya, Pulaha, Kratu, Aṅgiras, Gautama, Agastya, Manu, Āyus, Aruvat, Viśvāmitra, Śhūlaśīras, Śaṅvarta, Pratimardana, Uśanas, Brahaspati, Vatsa, Čyuvana, Kaśyapa, Dhruva, Durvāsas, Jamadagnī, Mārkaṇḍeya, Gālava, Bhāradvāja, Raiva, Vālmīki, Śhūlīkṣa, Kanyā, Medhātithi, Kuśa, Nārada, Parvata, Śukrman, the two Ekdhanvins, Niśṭhuti, Bhavana, Dhaumya, Śatāvanḍa, Kṛtvārjya, Jamadagnī Yama, and Jamadagnī Vamaṇa. These however seem to be an interpolation. 3 (C.6; K.3).

4-5 (C.9-10; K.4-5). 1 K. reads 5 as follows: वामनी चविन्द्र धम्म शुचि प्रवाह.

6 (C.11; K.6).

7-9 (C.12-14; K.7-9).

70
being himself clean, perform ablution again on the stage?\(^1\) How, O lord, the drama has come (lit. dropped) down to the earth from heaven? Why have your descendants been known as Śūdras?\(^2\)

**Bharata’s reply**

10. Bharata said, ‘I shall tell you, O men of excellent vows, the inner meaning of (lit. confidential) the story about the Preliminaries. Listen it properly.

**The Preliminaries and their uses**

11. The Preliminaries have been described by me in continuation of whatever I have said [earlier] about the destruction of obstacles\(^3\).

12-16. Just as the body is covered\(^1\) with armours for warding off missiles\(^8\), so the sins of all kinds are checked by Homa\(^9\). After I have thus destroyed the obstacles and warded off sins by worshipping the gods with Japa, Homa, words of adoration and blessing, and songs about their deeds and attitude, the playing of all musical instruments and the [sweet] sound of [other] songs\(^4\) [as well], they (the gods) being pleased with the singing of the praise said, ‘We are exceedingly delighted with this performance of yours; as it pleases the people after pleasing the gods and the Asuras, this performance will be called the Benediction’.\(^7\)

17. The region which is resounded with music [vocal and instrumental] and in which speech with charming intonation can be heard (lit. arise) will destroy [all] evils and will bring prosperity.

18. As far as the space is filled with the sound of musical instruments, so far there will stay there no Rākṣasas or leaders (vīṇāyaka) of Vighnas\(^5\).

19. In marriages of all kinds\(^4\) and the sacrifices performed

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\(^1\) See *Śī. V.* 80-83. \(^2\) K. omits lb but reads 9b which is lacking in C. 10 (C.15; K.11). 11 (C.16; K.12). \(^3\) See *Śī. V.* 12-16 (C.17-20; K.19-17).

\(^4\) śārīrāvaranam, K. sārīrācaraṇam, C.

\(^5\) śāstrāṇām, K. sāstraṇām, C.

\(^6\) hulenaiva, K. (sūtraṇaiva, C.

\(^7\) *gitāvamana ca, K. gitāvamānā ca, C.*

\(^8\) *gitaśravana ca, K. gitaśravana ca, C.*

\(^9\) 18 (C.22; K.19). \(^1\) Read 16b as n śākambhini kṛtānyāt m n viṣṇuṣaṁyogāmnām n śākambhini kṛtānyāt i śākambhini K., K., नारदानां धर्म विष्णु न जग विष्णुष्मयोजकαः, C.1.

\(^{10}\) 19 (C.23; K.20). \(^{11}\) अविवहे ca viviśe ca,
for the prosperity of the king, the ferocious beings will make
themselves scarce on hearing the sound of the Benediction.

20. The instrumental music, or the drama¹ or the songs
together with the instrumental music, will be equal [in importance]
to the exposition of the Vedic hymns².

21. I have heard from the god of gods (Indra)¹ and after-
wards from Śaṅkara (Śiva) that music [vocal and instrumental] is
superior to a bath [in the Ganges] or Ṛ apas for a thousand times².

22. The places in which there occur the instrumental music
and dramatic performance¹, or the song and instrumental music,
will surely² never know any kind of auspicious happening.

23. Thus I have devised the Preliminaries as a ceremony
of adoration for worshipping the deities with laudatory verses and
Mantras¹.

(The ablution of the Director on the stage)

24. As the head¹ becomes fatigued by bowing on the
stage, the rule permits the Director to bathe it with water².

25. After the ablution the Director should worship the
Jarjara with Mantras. All this has been said in connexion of the
Preliminaries¹. This is the reason for the ablution.

² This seems to show that in the beginning, the early Vedic people
were not favourably disposed to the dramatic performance. For more
on this see the Introduction.

21 (C.25; K.22). ¹ Cf. 20 note. ² above.
² This seems to indicate that not only the early Vedic people who
cared little for the asceticism, but other religious sects as well, did not
favour the dramatic performance. This may be the reason to put the thea-
trical performances which included music above the religious practices of
such sects. For more about this see the Introduction.

22 (C.26; K.23). ¹ Read ātodya-nāṭyaś c. ² Read nāṭyanāṭyaṃ for nāṭyanāṭyaṃ, C. ³ nhī ṛṣya, K.
23 (C.27; K.24). ¹ This seems to show that the drama was also
connected with a particular religious cult³.

24 (C.28a; K.25). ¹ Read kīrṣa tu for kīrṣaṃ ² vilam tox, K.
² C. omits 24b. See below 25 note.

25 (K.26). ¹ C. omits this. See Nes. V. 10-83.
26. I shall now tell you in detail how the drama came (lit. dropped down) to the earth from Heaven, for I am unable to withhold anything from you.\(^1\)

Bharata’s sons offended the sages by caricature

27-29. All these sons of mine\(^1\) being intoxicated with [the knowledge of] the Nāṭyaveda tired the entire people with the Prāhasanas\(^4\) connected with laughter. In course of time they devised a play (lit. art)\(^8\) which treated the indulgence in vulgar passions. And by them was produced in the assembly of the people a drama (lit. poem) which was unacceptable, full of wicked deeds, inspirer of vulgar passions\(^4\), cruel, unworthy of any praise and in which they caricatured the sages\(^6\) by means of buffoonery (bhāṇḍa).

The sages curse Bharata’s sons

30-31. On hearing this, the sages were extremely angry and excited, and spoke to them (sons of Bharata) burning them as it were [with their words], ‘O Brahmins, it is not proper that we should be thus caricatured. What is this insult [for], and what is your intention?

32. As\(^1\), due to pride in the knowledge [of the drama] you have resorted to arrogance (nėvajña) your evil knowledge will get destroyed.

26 (C.28; K.27). \(^1\) 26b which is fragmentary in K. should be reconstructed and emended as follows: \([\text{कप विद्वित्वं ब्रह्माण्}] \text{ नाजाजित्चलीले} \) C. gives only the the second half of 26b. as its 26b.
27-29 (K.28-30). \(^1\) māmaitu tanayūḥ; C. for sarvanatvat tvayā, K.
\(^2\) Read sarvalokam prahasanair for sarvaloka-prahasanaṁ, C. K.
\(^3\) Read śīpaśakarna saṁbhakhyadhituḥ for śīpaśakarna mamūbhhyadhāḥ, C.
\(^4\) This seems to indicate that the early Indian theatre sometimes resorted to sex-appeals just like the cinematicographic shows of the modern times.
\(^6\) rṣinām nyaiagkarāṇam, K. for rṣinām aigakarāṇam; C.

\(^1\) In this caricaturing there might have been some justification. See XX. 103-104 and note. All this may be said to show clearly that the niṣpa as an instrument public criticism was recognised very early.
30-31 (C.32-33; K.31-32).
32 (C.34; K.33). \(^1\) ya-mūḥ, K. (tasmāt, C.)
33. In the community of the sages and Brahmins, or in meeting them you will appear as being no followers of the Vedas and will attain the conduct of the Śūdras.

34. You will become mere Śūdras, and attain their functions, and those to be born in your line will be Śūdras [too]².

35. Those actors (nartaka) who are already born in your line will be Śūdras, and so will be those together with their women, boys and young men, who associate with them³.

36. The gods on learning the origin of the curse on my sons became anxious and went to the sages.

Gods intercede in favour of Bharata’s sons

37. Then the gods with Śakra (Indra) as their leader said that, afflicted with this misery the drama would perish².

38. The sages said in reply that the drama would not perish, but the remaining portion only of their curse will take effect in its entirety.

Bharata’s sons approach their father

39-40. On hearing these words of the very spirited sages, my sons¹ became [very] sad and with a desire to defend themselves approached me in anger and said, ‘We have been ruined by you, for the fault of the drama we have been endowed with the character of Śūdras’.

Bharata pacifies them

41-42. For their consolation I said, ‘Do not to be sorry for it; the rule that words of the sages will never prove untrue, has indeed been made by Fate (ḥṛtānta) ; so you should not turn to the destruction [of the art]. These are my words of consolation.

43. Know this dramatic art that has been described

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² K. omits 34a.
³ K. 36b-37a.
¹ Read 37b as follows: राजो इत्याक्षरं सत्यार्थे मे धर्मं न स्ततः.
³ K. 38b-39a.
³ K. 39b-41a.
¹ K. 41b-42.
³ K. 43 (C.45; K.43).
by Brahman [himself], and teach it to your disciples and others through its application.

44. Do not destroy this drama which has been devised with great difficulty and which includes great things, brings great merit and has its origin in the Aṅgas and the Upāṅgas of the Vedas1.

45. After holding the dramatic performance according to the rules which I heard from the Apsarasas, you all are to undergo a purificatory ceremony (prājñāścīla)1.

Nahuṣa invites divine artistes to the earth.

46. In course of time a king named Nahuṣa2 attained the kingdom of Heaven through his polity, intelligence and prowess3.

47. He then governed the kingdom and felt a divine desire. And on seeing the musical performance (prāṇādhārvo) and the drama [of the gods] he became anxious [about these].

48. He thought1 within himself how the dramatic performance by the gods2 should take place in his house3 [on the earth].

49. Then for such a performance the king said to the gods with folded palms: 'Let the drama [produced] by the Apsarasas be performed in our house (i.e. on the earth)1. Gods rejected the request.

50. But in reply, the gods with Brahaspati as their leader said to him: 'The meeting of divine damsels and mortals has not been prescribed [anywhere].

51. As you are the lord of Heaven you should be given an advice which is both good and pleasant. Let the master [of the dramatic art] go there (i.e. at your place) and please you.'
Nahuṣa approaches Bharata

52. Then the king with folded palms said to me, 'O reverend sir, I should like to see this dramatic performance established on the earth.

53. I have been promised earlier the help of your professional service (ācāryaka)¹. O the best of Brahmans, I have now got it directly (vyaktabhāvābhramyaṁ kṛtva)².

Urvasī and the mundane drama

54. In the house of my grandfather (Pururavas) this [drama] together with his work has been described by Urvasī to the members of the harem.

55. But when the members of the harem were distressed by the death of the king who turned mad due to her disappearance from the earth, this (dramatic art) was lost.

56. I wish this again to be openly produced on the earth, so that the sacrifices to be done on different days of the moon (tithi) may be rendered auspicious and happy.

57. Hence plays (bandha, lit. composition) relating to many characters produced in my house through the graceful movements of women, will add to your fame'.

Bharata grants the request and sends his sons to the earth

58-61. 'Let this be so' said I then [in reply] to Nahuṣa the king, and I called my sons along with the gods in a spirit of conciliation and said to them:

'This king Nahuṣa begs us with folded palms that you may go down with your associates to the earth to produce the drama there. The drama being properly produced there, I shall make an end of your curse and you will no longer be despised by Brahmans and kings. So go down to the earth to

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¹ Read 53a as follows: दुर्सवारविस्तित "न (as a translation of a Sanskrit phrase)
² 54 (C.56; K.XXXVII.9b-10a).
³ 55 (C.57; K.XXXVII.10b-11a). ¹ See Visnu P. IV. 6, 7 Ref, JK.
⁴ 56 (C.58; K.XXXVII. 11b-12a). ⁵ 57 (C.59; K.XXXVII.12b-13a).
⁶ 58-61 (C.60-63; K.XXXVII.13b-17a).
produce dramas there, [for] I shall not be able to disregard the words of this earthly king.

Kohala is the successor of Bharata

62-63. For us and for Nahuṣa, the self-born one (Brahman) has spoken in brief on the dramatic art which depends on his own instruction. The rest will be uttered by Kohala in his supplementary treatise (uttara-tantra) which consists of the application [of the rules], the Memorial Verses (kārikā) and the Etymologies (nirukta).

64. This Śāstra for the purpose of diversion (lit. toy) has been established by me in Heaven with the help of the Apsarasas and the sages Svāṭi and Nārada.

Bharata's sons come down to the earth

65. Then, O Brahmins, they went down to the earth in the house of Nahuṣa and devised in due order the production of various plays with the help of women.

66. Then they, my sons, begot progeny in women of the earth and devised for them more dramas (lit. creation) on various themes.

67. After begetting sons and devising plays in due order they were permitted to return again to Heaven.

68. Thus through a curse the dramatic performance has been brought down to the earth, and the future generation of the dramatic artists (bhārata) came into being.

Kohala and his associates

69-70. Kohala Vāṭya, Śāndilya, Dhūrtila (Dattilat) and others stayed in the earth for sometime as mortals and put into practice this Śāstra which augments the intellect of men, deals with the deeds of the Three Worlds and is an epitome of all other Śāstras.

62-63 (C.64-65; K.XXXVII.17b-19a). ¹ See the Introduction.
68 (C.70; K.XXXVII.23b-24a).
69-70 (71-72; K.XXXVII.24b-26a). ²⁻³ See the Introduction.
Value of the Nāṭyaśāstra

71-73. He who always hears the reading of this [Śāstra] which is auspicious, sportful, originating from Brahman’s mouth, very holy, pure, good, destructive of sins, and who puts this into practice or witnesses the performance [of a drama] will attain the same [blessed] goal which the masters of the Vedic path and the masters of the Vedic lore, the performers of sacrifices or the givers of gifts, will [in the end] attain.

Value of the dramatic show

74. Of all the duties of the king, this has been proclaimed as possessing the best result (mahāphala). For of all kinds of gifts, a free gift of the [dramatic] show [to people] has been most praised.

75. The gods are never so pleased on being worshipped with the scents and garlands as they are delighted with the performance of dramas.

76. The man who properly attends the performance of music gāndharva) or dramas will [after his death] attain the happy and meritorious path in the company of the Brahminic sages.

The popular practice supplements dramatic rules

77. Thus many practices sanctioned by the Śāstra have been described in connexion with the performance of dramas. Whatever remains unmentioned should be included into practice by experts from an observation (lit. imitation) of people (i.e. their usage).

The Final Benediction

What more should I say? Let the earth for all time be free from diseases. Let there be peace to crows and to Brahmins, and let the king give protection to this entire earth.

Here the ends Chapter XXXVI of Bharata’s Nāṭyaśāstra, which treats of the Descent of Drama on the Earth.

ADDITIONS AND CORRECTIONS

Page XLVI line last Read ‘depends’

" XLVIII " 14 " 'XXVII. 63-69' 

" LXIV " 14 " 'Nātyaśāstra' 

" LXXII " 16 " ‘corresponding’ 

" 3 (from the bottom) Read ‘about’ after ‘doubt’, and ‘of’ for ‘are’ 

" LXXIII " 3 Read ‘summed’ 

Page 1 line 13 Read ‘Pitāmaha’ for ‘Pitmaha’ 

" 3 " 26 " ‘Brāhmaṇa’ for ‘Brāmaṇa’ 

" 5 " 14 Omit the fullstop after ‘ordered’ 

" 6 " 3 (from the bottom) Read SD. (294) 

" 7 " 2 Read ‘Bhayānaka’ for ‘Bhīyānaka’ 

" 7 " 15 " ‘Need of the Graceful Style’ 

" 8 " 4 " ‘for practising the Graceful Style’ 

" 9 " 4 (from the bottom) Read ‘case-endings’ for ‘nominal’ 

" 11 " 13 Read ‘said’ for ‘said’s’ 

" 14 " 20 " ‘of the gods’ for ‘of the Daityas’ 

" 16 " 9 (from the bottom) Read ‘reads one’ for ‘readsone’ 

" 19 " 7 Read architect for ‘architect’ 

" 19 " 12 " (avara)¹ for (avara) 

" 19 " 23 Omit ‘According’ from here and put it before ‘to Ag.’s’ in the next line. 

" 19 " 25 Read ‘medium’ after ‘iv’ 

" 27 " 2 (from the bottom) Carry ‘and’ after raṅgapitha 

" 29 " 12 ( ) Read कञ्जळ for कञ्जळ 

" 31 " 17 Put ¹ at the end of the line. 

" 3 (from the bottom) Read B. 102b for 1026. 

" 34 " 10 ( ) Read ‘rather’ for ‘very’ 

" 9 ( ) Add the following: Yājñavalkya who has been assigned to the 400 A.C. by Jolly, mentions Gaṇeśa, (See Hindu Law and Customs, pp. 42-44) 

" 4 (from the bottom) Read samprayājya 

" 35 " 17 Read ‘18-20’ for ‘18’. 

" 35 " 2 (from the bottom) Omit ‘See ‘diagram 1.’’ 

" 37 " 19 Put a comma after ‘sweet meats’ 

" 40 " 20 " ‘Then an’ for ‘Then a’. 

" 57 " 23 Omit ‘(Vaktra)’ after ‘Āviddha’ (for ‘āviddha’) 

29 Put ‘(krama)’ after ‘Cārl’ last. Omit ‘Defined nowhere in the Nā.’
Page 58 line 3 (from the bottom) Read "Talāgra",

" 67 " 6 () () Read Harivamśa for Hraiṃśa.
" 73 " 12 () () Read (sukumāra) for (sukmāra).
" 76 " 2 () () Put "p.194" after BhP. and 'See also' before SR. and Read शूरवुज्ञ for शूरवुज्ञ.
" 82 " 4 (from the bottom) Add after 'drama' the following:
Sitar probably is developed from the citra (viṇā).
" 86 " 6 (from the bottom) Put 2 before 'B. reads'.
" 97 " 24 25 Read prayuṣya for prayuṣya
" 105 " 7 Close the bracket after 'meaning'.
" 108 " 12 (from the bottom) Read 'family' for 'famiy'.
" 9 ... Read 'traditional authority'.
" 111 " 9 Read 'Excessive' for 'Violent'
" 17 ... middling type'.
" 113 " 1 'Sentiments'
" 118 " 11 'bhavita' for 'bhūmīta'
" 119 " 9 'Determinant' for 'Determinate'
" 127 " 15 'Mouth' for 'Monto'
" 128 " 18 'Intoxication' for 'irotication'
" 130 " 5,6,12 Correct the misspelt 'Depression'.
" 132 " 18 Omit the comma after 'biting'
" 134 " 14 Read prakriṇi-ṇyasana
" 140 " 9 (from the bottom) Insert 'and' after 'potsherd'
" 141 " 2 Read 'is' for 'ie'
" 142 " 10 Omit the fullstop after 'mounts' and insert 'and'
" 143 " 11 (from the bottom) read 'stage' for 'tage'
" 145 " 10 () () Insert 'and' after 'sleeping'.
" 146 " 16 Read 'Sentiment'
" 17 ... 'depend' for 'depends'
" 150 " 11 ... for चुप्चुपेक्ष ...
" 152 " 9 Omit ['slightly'] and insert 'up' after 'raised'
" 164 " 5 (from the bottom) Read 'Pārya' (full)
" 165 " 6, 18 Read 'lip' for 'lips'
" 168 " 10 Add the following after 'will' [enhance the charm of the night]
" 173 " 13 Read 'With' after the fullstop.
" 174 " 7 (from the bottom) shift 'from' before 'Kunžala'.
" 2 ( () Read 'André et'.
" 244 " 11 ( () Read वृन्दौलिकीसीते.
" 2 ( () kāncukin.
" 230 " 16 Read 'gait of women'
" 240 " 17 'distant place'.

4 (from the bottom) Read before this as follows: For long ears as signs of beauty see the Buddha images of the Mathura school belonging to 100 B.C. onwards.

287 (from the bottom) Read 'Halāyudha's'.

289 Read 'fall upon' for 'rise from'.

330 (from the bottom) at the bottom. Add after notes the following. See Introduction, section VIII para 4.

331 Read 'leaders'.

333 (from the bottom) Read 'does not change' for 'changes'.

335 Read ūyuṣman īyuṣman.

336 Read 'extant' for 'extent'.

337 (at the bottom) Read before 'Ex.' the following: Dusyanta's charioteer addressing him (Śak. 1.)

338 (from the bottom) Add the following after the fullstop:
Magadhan prince is referred to as bhaddamukha by the female ascetic in Svapna. 1. 7. 20. For the use of bhaddamukha in inscriptions see Select Inscriptions, no. 72. and Keith, Skt. Drama. p. 69.

342 Read 'may also' for 'are to'.

344 (from the bottom) Read 'Jayasena' for 'Jayasena'.

351 (from the bottom) Read 'na mama' for 'nana ma'.

381 Read 'a Supporting' for an 'Explanatory'.

382 (from the bottom) Read 'a supporting' for 'an Explanatory'.

386 (from the bottom) Read 'those' for 'these'.

388 (from the bottom) Insert 'of' after 'use'.

389 (from the bottom) Read 'are' for 'is' at the end of the line.

370 (from the bottom) Insert after 'men' the following: 'unless Karna also is to be taken as such (See ID. p. 59).
line up to the bottom ¼ diptakāvyarasayomā.

Page 389  line (at the top) Read XXI. 71 for XX. 71.

. 397  12 (from the bottom) Omit 'but parts of scenes'.

. 9  Read visambhakāh sanskr̥taḥ.

. 5  Add the 'following': 'Also cf. NŚ. XX. 38.

. 404  19 Read 'Kathodghāta'.

. 408 line 18 Read 'the Theme' for for 'Various Feelings'.

. 411  14  'samghatyaṇa'.

. 420  10  Gauḍa for Gauḍa

. 20  Ulekhya

. 21  'Kumbhipadaka, Avarta'

. 425  21  non-Aryans

. 25  Add 'See NŚ. XVIII 44 note'¹

. 4  (from the bottom) Read B. C. for A. C.

. 431  26 line the bottom at Read (Jatāmikta)²

. 431  7 (from the bottom) Add as following:

²  the Uṣṇīṣa of the Buddha images may probably be an imitation of the crown of matted hair.

. 489  13 Read 'their lover' for 'her lover'

. 486  14  women's heart, for 'woman's heart'

. 22  'self-esteem' for 'self-esteem'

. 488  19,20  'quaternary'

. 419  8 (from the bottom) Read 'known' for 'known'

. 491  2  Add after the fullstop the following:

The husband's conjugal right of punishment such as blows with a cord or rod, is often referred to in the Sūrti literature (Manu, 8, 299f., Śāṅkha, 4. 16 etc.) See Jolly, Hindu Law and Customs, p. 145, see also Kautilya, III. 3.

. 493  5 'one' after 'time'

. 7 (from the bottom) Read 'abhinayasaya'.

. 502  21 Read 'great' for 'great'.

. 508  11  '111-112' for '110-111'.

. 15  112-113 for 111-112,

. 521  19 Put 'of' before 'Time'.