

Module No: 2

Name of the Faculty: Biswajit Mallik(G.L.), Dept. Of English

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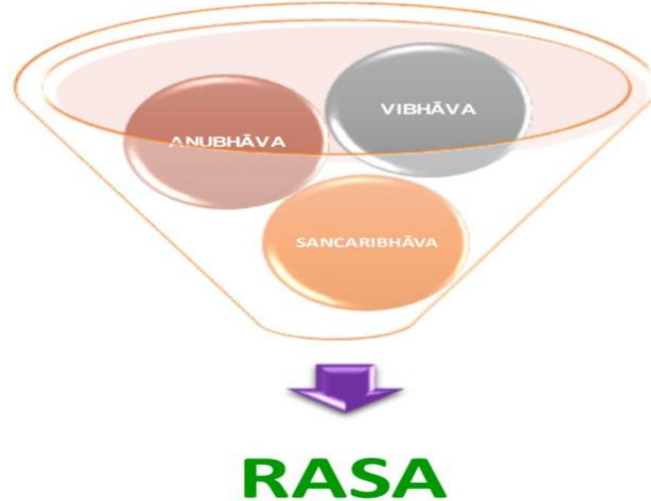
Topic: "Rasa" (202/C-4, Unit-iii)

**"Rasa Sutra" / How Rasa is generated or produced:**

In his book *Natyashastra* Bharata states that Rasa is generated by the combination of Vibhava, Anubhava and Vyabhichari Bhavas. Rasa is produced in the minds of the audience as a result of configuration of the determinants, the consequents and the transitory moods. Regarding how Rasa is produced Bharata gives a definite Rasa-sutra or basic formula which states that the Vibhāva, Anubhāva, and Vyabhicāri bhāvas together produce Rasa :

**Tatra vibhāvā-anubhāva vyabhicāri saṃyogād rasa niṣpattih**

i.e. through the co-mingling, co-appearance – samyogat – of vibhāva , anubhāva and sancaribhāva , maturing/ ripeness/ appearance/ production of rasa takes place/happens. This sutra explains the genesis of Rasa as the outcome of the combination of Vibhāvas, Anubhāvas and Sancaribhāvas.



**Vibhāva (Determinant):** Vibhāvas stand for the cause or determinants. It is the emotive state in the human setting consisting of the physical cause of basic mental state. It is the objective condition which produces an emotion. When a spectator or a reader watches or reads a drama or poem, the basic emotion, (that is already exists) are excited by these Vibhavas which lead to Anubhava - the consequent or the effect.

The Vibhavas are two types **Alambana Vibhavas** and **Uddipana Vibhavas**. Hero and Heroines are **Alambana** and **Uddipana-Vibhāva** means the circumstances that have excited the emotion. So seasons, flowers etc are the **Uddipana**.

**Anubhāva (Consequent)** : Anubhāva is the consequent physical reaction through action, word and facial expressions that follows as, the impact of the Vibhāva. The mimetic changes which are inspired by the basic mental state. They are the bodily expression by which the emotion is expressed. This will be a voluntary expression like smile, shedding tears, laughter, scary looks, angry looks etc.

*If vibhāvas are the channels of communication, the channels themselves are called anubhāvas.*

#### **Vyabhicharibhāvas or Sancaribhāvas:**

The emotions those do not have stability like Vibhavas, Sthayibhavas, but rise, exist and vanish quickly are called Sanchari bhavas or Vyabhichari bhavas. They are transitory, fleeting emotions based on psychological states of the mind. These are passing emotions that are like the waves of the ocean, promote the creation of Rasa in the sympathetic mind and submerge into the same. They contribute to the creation of Rasa and retains till the realization of Rasa.

There are thirty-three Vyabhicharibhavas. They are - (1) Nirveda - aversion, (2) glani - depression (3) Sankaa - doubt, (4) Asuyaa - envy (5) Mada - intoxication (6) Srama - weariness (7) Aalasya - indolence (8) dainya - piteousness (9) Chintaa - sorrow (10) Moha - passion (11) Smritti - recollection (12) Dhriti - courage (13) Vrida - shame, (14) Chapalatha - waywardness (15) Harsha - Joy (16) Avega - agitation (17) Jadata - stupor (18) Garva - arrogance (19) Vishada - despair (20) Antsukya - inquisitiveness (21) Nidra - sleep (22) Apsnaa - epilepsy (23) Supta - dream (24) Vibodha - awakening (25) Amansha - indignation (26) Avahitta - concealment (27) Ugrata - ferocity (28) Mati - Knowledge (29) Vyadhi - Sickness (30) Unmada - insanity (31) Marana - death (32) Traasa - fright and (33) Vitanka - deliberation.

#### **Sthāyibhāva (Permanent Mental State):**

The emotions, the cause of excitation retained in the mind of a sympathetic spectator/reader till the Rasa is experienced, these inherent emotions are called Sthayibhava or Static emotion. They are the permanent emotions residing in the heart of every human being. Rasa arouses from the sthāyibhāvas. For each rasa there is a permanent bhāva related which further develop into the rasa. Bharat in Chapter VI of Nāṭyaśāstra tells of the eight dominant bhāvas. They are : 1 Rati-love 2. Hasya- mirth 3. Shoka- grief 4. Krodha - anger 5. Utsaha-enthusiasm 6. Bhaya-fear 7. Jugupsa- disgust and 8 Vismaya-surprise.

#### **Different Rasas:**

*“Sringara Hasya Karuna Raudra Vira Bhayanaka*

*Bhibhatsyaadbhutasangno chetyashato natye rasaha smruta.”*

Bharat in *his Nāṭyaśāstra* has primarily recognised eight Rasas (sentiments). These are as follows : 1. **Sringara**-amorous or erotic, 2. **Haasya**- comic or humorous, 3. **Karuna**- pathetic, 4. **Raudra**- furious 5. **Vira**-heroic or valorous, 6. **Bhayaanaka**- terrible or horrific, 7. **Bibhatsa**- odious or repugnant, and 8. **Adbhuta**- marvellous or wondrous. The eight static emotions that are responsible for these eight rasas in order are - 1. Love, 2. Mirth, 3. Grief, 4. Anger, 5. Enthusiasm, 6. Fear, 7. Disgust and 8. Surprise. **Santa** Rasa is yet a ninth, not mentioned by

Bharata, but has been accepted as one of the Rasa's during later periods. Sama or the placid static emotion gives rise to Santa Rasa.

There are four main Rasas Sringara ,Raudra,Bhayanaka and Vira. Hasya is produced out of Sringara.Karuna is from Raudra, Bhibhatsa is from Bhayanaka and Adbhuta is from Vira.(Sringaraaddhi bhavedhaaso raudraaccakarunnorasah | viraaschdhbhutotpattihi bhibhatsaatccabhayanakah).

### **Corresponding Colours and Presiding Deities of Different Rasas:**

Bharata in chapter VI of the Nāṭyaśāstra mentions the colours and deities related to the various rasas. Bharata was well aware of visual effects to arouse emotions in spectators and so he gives importance to colours in creating Rasa. Bharata states :

*Shyamo bhāva ti sringarah sito hasyah prakirtitah*

*Kapotah karunachaiva raudrah prakirtitah*

*Gauro virastu vinyeya krsnashachaiva bhayanaka*

*Nilavarnastu bibhatsah pitaschaivadbhutih smrutah.*

The erotic sentiment (Sringara) is dark (syama), the comic sentiment (Hasya) is white ,the pathetic sentiment (Karuna) ash-coloured, the furious sentiment (Rudra) red, the heroic sentiment (Vira) fair or light orange, the terrible sentiment (Bhayanaka) black, the odious sentiment (Bhibhatsa) blue and the marvellous (Adbhuta) sentiment yellow. And about the deities of different Rasas :

*Sringaro vishnudaivatyo hasyah pramathdaivata*

*Raudro rudradhidaivata karuno yamadaivata*

*Bibhatassya mahakala kalodevo bhayanaka*

*Viro mahendradevah syadadbhuto brahmadaivatah.*

Vishnu is the god of the Erotic, Pramathas of the Comic, Rudra of the Furious, Yama of the Pathetic, Mahakala (Shiva) of the Odious, Kala of the Terrible, Indra of the Heroic and Brahma of the Marvellous Sentiment.