

Role of Champu Kavyas in Sanskrit Literature

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HISTORY OF CHAMPU KAVYAS

Champu means a combination of poetry and prose. A champu kavya consists of a mixture of prose and poetry passage with verses interspersed among prose section. We can see champu kavya right from vedic period. The beginning of this champu parampara can be traced back to taittiriya and maitrayaniya samhita of krishna yajurveda and the mixed form of prose & verse is appeared in the atharvana veda also. In the same way we can see in brahmanical texts. A mixed style of prose can be found in the Taittiriya, Maitrayani and Kata Samhitas of Krishnayajurveda, and in the Brahmanical texts like Kathopanishad, Prastnopanishat, and Mundakopanishads.

The champu method is clear from stone inscriptions dating from the fourth century. It was Trivikrama bhattu (905AD) who created this champu method as a unified and independent writing style, Therefore he is considered to be the first champu poet. Trivikramabhattu was a brahmin of sandilyasa gotra. This trivikrambhattu was the court scholar of iii king Indra who ruled with manyakhet as his capital. The above info was confirmed by an inscription dated 915 A.D. This inscription was found in a place named navsari. And two books were written by Trivikrambhattu. 1) Nalachampu 2) Madalasachampu. Nalachampu kavya has 7 ochwasas to convey the message of the gods. The story of nala-damayanthi is described, mainly the story of two lovers is described with beautiful narration in champu kavya style.

Trivikram Bhattu (905 AD) says:

गद्य पद्यमयं श्रव्यं संबंधं बहुवर्णितम्।

सालंकृतं रसैस्सिक्तं चम्पूकाव्यमुदाहृतम्॥

Nalachampu -15

The sloka means champu kavya should have few qualities. They are 1. A mixture of prose and poetry 2. Belongs to the category of melody 3. Should be a poetry 4. Importance of Description, 5. Has to be

figures of speech. And 6. (Rasavadam) Alchemy, then it is Considering the characteristics of champu kavyam.

उदात्तनायकोपेता गुणवद वृत्तमुक्तका ।

चम्पूश्च होरयष्टिश्च केन न क्रियते हृदि॥

Nalachampu -25

Champu Rachna should have Dhirodatta leader, Ojo Prasadada gunaah with poetic qualities and poems, in this sloka champu kavyam was compared with pearl of the necklace. So that we can understand the role of champukavyam in Sanskrit literature.

Definition of Champukavyam:-

Adding "aowunadhika UN" suffix to gatyarthaka chapi dhatu of muradigana, the word Champu was formed. That combines prose poems with equal meaning. 'चम्पायती सहैव गमयति गद्य पद्य इति चम्पूः' said by viswanath in his Sahitya darpan. As well as one of our ancient poets, Dandi (between 600-700 CE) stated that "गद्य पद्यमयं काव्यं चम्पूरित्यभिधीयते" It means the combination of prose and verse is the poetry.

But Haridas Bhattacharya says, it does not give enough definition to dictate the poetic method. Hence Haridas Bhattacharya has given a descriptive characteristic to this sound as "चमत्कृत्य पुनाति सहृदयान् विस्मयीकृत्य प्रसादयतीति चम्पूः" (Mention of Nalachampu). It means a writing style which can make readers enlightening, interesting, surprising and calming is called Champu. Champu kavya is a poem that has meaningful rhyme and excites the joy of the readers.

- चम्पयतीति गद्य पद्यमयी सांका सोच्छ्वासा चम्पूः" –said by UDBHATAH in his kavyanushasanam. It is suggested that there should be division of ankas and uchwasas along with prose and poetry.
- "कविगृहिता उक्ति प्रत्युक्ति विष्कभशून्या चम्पू रुदहता" defined by unknown person. A work composed by a poet with prose verses, anka and

uchwasas, either dialogues or viskambam is exemplified as a champu work.

My Findings in this Paper:-

Today I would like to say something about champu kavyas and its role in Sanskrit. Champu kavya style can be seen in Ramayana, Mahabharata, Puranas and the other Mahakavyas. So nearly 258 champu kavya books are available but unfortunately 140 + books were not published. I would like to try to make people aware of these unpublished books and publish too. Mainly through this paper presentation we discuss the narration and creation of champu kavya method.

Daskumaracharitha Of Dandi, Harsha Charitha Of Banabatta, Shivarajavijayam Of Ambikadatyas and Bhojaraja (1005-1054) who composed upto Sundarakanda as champu ramayanam in the Champu method. The method of champu writing is pleasing to the ears, heart-warming in view of the Rasavaranas.

गद्यानुबन्ध रसमिश्रितपद्यासुक्तिः
हृद्या हि वाद्यकलया कालि तेव गीतिः।
तस्माद्दधातु कविमार्गजुषां सुखाय
चम्पुप्रबन्ध रचनां रसनामडदीया॥ Balkanda-
25 sloka

EMPACT OF CHAMPU KAVYA ON SOCIETY:-

In Kerala, however, this champu method has been popularized in a different way. There the Sanskrit scholars resorted to dramatic forms to propagate the epics among the common people. Ramayana, Bharatas, Puranas, epic works were published in champu method for those street play Chakyarthas (Team of artists) embodied these prabandhas through their gestures, words and performances. The famous poet, Narayanabhattathiri wrote many such kind of Champu prabandhas which were based on ramayan, bharatham, and puranas to enlightening the people.

If we want to talk about modern champukavyas firstly we have to discuss about one of the great champu kavyas, that is "Viswagunadarsha champu" which was written by a great poet venkatdwari. It is different and a typical book among the works of Champu in Sanskrit literature. It can be called as Yatraakriti. (Writing, based on traveling) Venkatadhvari belongs to a famous scholarly family. As we know TATHACHARY, who was Rajaguru of Vijayanagara ruler Krishnadevaraya. This tathachary's nephew was

Appayygaru. Appayyagari's son was Raghunatha Dikshit. So that raghunath deekshith's son was Venkatadhvari, the author of the book "viswagunadarsha champu" his Mother was Seetamba. He is great pandit and he got title as shesha yamaka chakravarthi. He wrote many books in Sanskrit among them viswagunadarsha champu is one among them. He narrated this book in champu method with conversation of two friends named krushanu nad viswavashu. While traveling from the place called Badarikashramam to Setusamudra on the southern sea coast, the sages, Shaivias Vedantists, astrologers, Bhishaks (physicians), poets, logicians, Mimamsakas, Vyaikarans, Vedics, kings, Tirtha Kshetra deities, religions, public life were described and criticized in Questioning and Answering Method. This book is a mirror of the long journey completed by the poet who was contemporaries.

विश्वलोकस्पृहया कदचिद्विमानमरुह्य समानवेषम ।
कृषानुविश्ववसुनामाधेयं गन्धर्वयुगमं गगने चचार ॥
वि. गु. च. श्लो -5

The nature of those two friends who are characters in Viswagunadarsachampu Krishanu's nature is finding fault with everything he sees. Vishwvasu is a master of virtuous perception. It is his natural characteristic to be able to see people's actions with positive mind. These friends visited tirtha, kshetra, divinities wherever forty two places in all and Wherever Krishanu found the fault with miscalculation in this journey, Vishwvasu brought him to the path of his enlightenment.

Krushanu asked:-

‘ ननु सखे नकगतोपि भवन् न मध्यमलोकं नमस्कार्तुमर्हति’
वि. गु. च. व- 36

Oh! Friend, you have saluted haven because all divine people stay there and you also belong to haven so it was fine. Now why are you saluting to the earth (Bholakam) it is not good. Because-..

जनन मरण काधि व्याधि प्रभेद सुभेतरा
कलन मलिनालोकशशोकतुराश्च भुवङ्गताः!
तदिह मादिभिः क्षुद्रैश्चिद्रेक मार्गण तत्परैः
प्रभुभिरुदितक्षत्यै क्षित्यै बुधस्पृहयेत कः॥ वि. गु.
.च. श्लो -37

What did the people do when they were born on this earth? They are afflicted by births, deaths, diseases and inauspicious relationships. For this world wounded by mean and arrogant rulers whose work is only to find faults, who is wise?

Having heard the word of Krushanu, viswavasu answered like this.

सत्यमेव तथापि सखे महश्रयं मानुषजन्म मादुदुषः' वि. गु. च. व- 39

Oh krushanu ! It may be true but don't blame the human life. Where there is good there is bad also. On the earth many great heavenly people were incarnated.

रामः क्षेमस्य दाता भुवि ननु मनुजो
रावणस्य प्रहर्ता
त तातः किं न मर्त्यं स्त्रिदशकुलपते
दैत्ययुद्धे सहायः।
कृष्णो वृष्णो मदं योऽहर नरतया
के वा देवाः प्रभावा त्वय मतिशयिता
मानवा दानवा वा॥ वि. गु. च. श्लो -40

Was Rama who killed Ravana in this world brought peace to him a man? Was Dasharatha, father of Rama, a man who helped Indra in his battle with the demons? Haven't you heard about Lord Krishna in human form, Other than gods, non-demons, who else has superhuman influence? Not only have these many more great people who were treated as great souls. And given below sloka described about 15 great kings.

मांधाता च भगीरथश्च सगरो
मान्यः ककुत्स्थो रघुः
पूरुस्सोऽपि पुरुरवास्स च शिबिः
पुण्यश्च रुक्मांगदः।
वैदेहो नहुषश्च हैहयपति
वीरो ययातिर्नलः
पार्थश्चेति नृपाः प्रशस्तयशसः
प्रादुर्भूवुर्न किम्? वि. गु. च. श्लो -41

If we think about this small conversation. We can pick many points. They are – 1) always we have to think positive. If we find faults we will get negative mindset, like krushanu, if we think positive, positive mind set will be developed like viswavasu.

2) Greatness of human life and their archivists. Even in present days many talented and skilled people who are following the great saying “परोपकारं इदं शरीरम्”

3) Just in one stanza given lot of maithological knowledge.

In this way many more example we can find in this viswagundarsha champu

Glimpses of Viswagunadarsha Champu:-

At the end of this book Venkatadhvari said: following the 'dushana-bhushan method' towards all things for characterizing and strengthening the writing style. It is not an exaggeration to say about this poem. Surely I can say that this poem can create curiosity and interesting in readers mind than all the Champu poems with Lalitha Bandhura saili. (METHOD)

It is known that this book written by Venkata Dhvari is still used as a textbook in schools of German country to bring entertainment and world knowledge. And it has got an eternal place in the heart of the reader

In this book सूर्य वर्णनम्, भुलोकवर्णनम्, बदरिकाश्रमवर्णनम्, अयोध्या वर्णनम्, गंगा नादि वर्णनम्, काशी वर्णनम्, समुद्रवर्णनम्, जगन्नाथक्षेत्र वर्णनम्, घूर्जरादेश वर्णनम्, यमुना वर्णनम्, नारायणसृष्टि वास्तु वर्णनम्, महाराष्ट्र वर्णनम्, अङ्ग, वङ्गादिवर्णनम्, आन्ध्रदेशवर्णनम्, कर्नाटकवर्णनम्, सेशैलवर्णनम्, वनवर्णनम्, घटिकाचलवर्णनम्, वीक्षरण्यावर्णनम्, श्री रामानुज वर्णनम्, चिन्नानगर वर्णनम्, काञ्चिपुरा वर्णनम्, वेदान्तदेशिकवर्णनम्, कामसिकानगर (नृसिंह) वर्णनम्, श्री त्रिविक्रम वर्णनम्, RAJA SEVAKA VARNAM etc. Like this totally 50 Varnanas were discussed. This one book is more than enough to talk about the importance of champukavyas in Sanskrit literature.

CONCLUSION

In this way, this unprecedented book creation in Champukavaya literature proves the events such as geography, tradition, philosophy, etc., and it is the standard of society to say that Rasajna will create curiosity in the brains of the readers by creating surprise. So that strongly I can say that there was a special place for champu kavyas in Sanskrit literature.

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