CHAPTER THREE
VATSALYA KASA AND OTHER CONNECTING CONCEPTS:

a) Relation between Vatsalya Kasa and Human Psychology;

b) Vatsalya Kasa and the Shringaar Kasa; and

c) Different types of Vatsalya Kasa.
3.00 As shown in the previous chapters the love, affection and attraction towards one's children are intensive and quite deep since one finds reflection of 'self' in them. It is quite natural because it is instinctive. This love and affection for a child is so deep that no other worldly thing can give so much pleasure. So, this urge has been recognised as the 'Vatsalya Bhava' and the rhetoricians call it as Vatsalya Rasa in literature.

Since this 'Vatsalya' is instinctive (known as the maternal or maternal instinct in psychology), it has, therefore, direct connections with certain sciences dealing with human nature and instincts of man; and more particularly, with human psychology.

3.1 Vatsalya Rasa and Psychology:

Of all subjects with which Vatsalya Bhava has its intimate relationship, psychology comes first. Psychology deals with human instincts and emotions and such other subjects that have relationship with the human mind. On the other hand man's desire for a child is also a primary instinct in him. As such the relationship between the Vatsalya Bhava and psychology is clear. In this connection Flugale remarked that a man finds his own image and development of his own soul in his child and, therefore, he is naturally attracted towards it. Under such circumstances, no one can neglect the psychological aspect of the Vatsalya Rasa, which is the outcome of some
sentiment of the mind. Through love of children a man satisfies himself of his desires, and as such the Vatsalyaprity has become a permanent sentiment in him. The oriental as well as the Western scholars recognised the relationship between Vatsalya Bhava with Rati (Cupidity) or the Shringsaar Rasa and the 'Vatsalya prity' with Psychology. Bhamah, the scholar of Rhetoric describes the Vatsalya Rasa as the 'Shringas' while another scholar calls it the 'reyona'. Somwar regards it as the part of 'Rati' —

— "Snehobhaktirvatsalyamitihii Ratiirev Visheshah."  

Sneha, Bhakti and Vatsalya are forms of the Rati only.  

The Eastern Psychologists, while discussing about the Vatsalya Priti (love for one's children), call it a primary instinct of human heart. J.F. Browne interprets the ideas of Freud and says, — "under the concept of the life instinct, Freud subsumes the chief instincts of the nineteenth century biologists, the instincts of self and race preservation."  

Bene in his "Emotions and the Will" remarked that love of one's child is nothing but a tendency to exhibit his "self" when he says — "There can be no doubt that many parents are willing to labour that they may enjoy the result of their efforts to amass riches that their children may have the power that wealth confers or even to acquiesce in personal failure, if only their children may thereby be brought nearer

1. Acharyya Bhamah, Kavyalankar, pp. 3-5  
2. Boneswara, Sahitya Kalpadrum, Chap. I  
3. J.F. Browne, Psychodinamics of Abnormal Behaviour, p. 15
to success.\footnote{Bane, Emotions and the Will, p. 60}

In this connection reference may be made to the observations made by the famous psychologist \footnote{MacDougal, Outline of Psychology, p. 13} \footnote{Dr. Nagenara, Riti Kavya Ki Bhumika, p. 72} Mac Dougal. He says that the childlike nature of the children arouse the 'child' in the parents\footnote{Dougal, Outline of Psychology, p. 13}, all types of activities of the child reminded them of their own childhood. They find child and feel the pleasure of life. Practically speaking the sentiment of pleasure and happiness which is aroused in the mind of the parents gives birth to the sentiment of love towards children. This sentiment has two sides — sentiments of happiness and sentiment of grief. The Sanyog Vatsalya comes under the former while the Viyog Vatsalya under the latter one. So it can be easily assumed that the Vatsalya Rasa has natural relationship with psychology.

Dr. Nagendra writes:

— "Manav jiwan ka mulbht ehsna putrishna hai. Vatsalya Manav Jiwan Ki Bahut Badi Bhukh Hai."\footnote{Dr. Nagenara, Riti Kavya Ki Bhumika, p. 72}

To Dr. Nagendra all the "Chaturpurusharth' can be attained only by a man having a 'juputra', a good son. For the success of worldly and spiritual life a child is therefore, quite indispensable.
Again we may quote Mac Dongal. He says that the instincts are not mechanical actions. There are necessarily an emotion of the mind and the body. For this emotion, a man express some type of reactions towards somebody.

Whatever is felt or whatever is witnessed by a man during his lifetime, all of them give birth to some type of 'sacraments' in his mind. One may permanent impression which later develops into some type of desires. These desires in their turn come to the forefront in particular times. They are natural tendencies in man and remain as natural instinct in him: such emotions may come into existence due to some persons also. In case of such emotions towards a child, they may be caused through caressing, embracing or such other activities. Emotions are therefore, some type of illusions of the mind surrounded by some instinctive urges and they are guided by perception and feelings.

The conscious state of the mind is known as the 'Bhava' and the matter which gives birth to this 'Bhava' is known as the "Bibhava". The outward form of 'Bhava' is known as the 'Anubhava'. The athisee Bhava as well as the janchari Bhava are the psychological influences of the mind. According to Ramchandarjeetee the 'Bhava' is --

"Pratay Boch anubhuti aur Vegmukt Prabriti ek tineke Gud janshles Ka Naam Bhav Hain. Jab tak Anubhuti aur Prabriti Athava Prayant Nahin Hoge Tab Tak Bhava aastitwa Nahin Mana Jaa Jakte."8

7. Mac Dongal, Introduction to Special Psychology
8. Ram Chandra Shukla, Rasa Mimamsa, p. 53
Another Assamese scholar Manoranjan Jhastri, while discussing about 'Bhava', remarks —

"Kostiskar ek sunischit Jagrata awasthai hoise bhav. Bi Bhavbilak Chirakal Sanskar Rupe Ba Suxma Bhabe manab chittat Thake aru kono dishaybastur samprakat Si Udbudha Ba Jagrata nei Uthe."  

The Sthayee Bhava is a permanent factor while the Sancher Bhava is quite temporary and changeable. All these emotions are related to human soul. They are directly related to our 'rag' (love) and Dwesha (hatred) in a man.

Emotions are the first and the most simple action of the human mind. The materials which give birth to the sense organs are giving birth to the emotions. When a sense organ is excited an emotion comes into existence; and when an emotion comes into existence the mind of a man remains quite active as no emotion can born outside the human mind.

Next to it comes the 'Prataxi Karan'. It is a very complex state. But there is a relationship between the Prataxikaran and an emotion.

In a Vatsalya Rasa, all the instincts, emotions, Bhava, Prataxikaran etc. act together. Since all these instincts and emotions are related to human Psychology, Vatsalya Rasa is also related to it also.

3.2 Vatsalya Rasa and the Shringaṛ Rasa:

Vatsalya Rasa and the Shringaṛ Rasa are the two important Rasas coming out of two very strong and important emotions of human mind. The former one comes out of emotion of love for one's child while the other for one's life partner or the opposite sex. Vatsalya Rasa, as stated in the earlier chapters, is one that grows in the mind of a man as he finds his own image in a child. The Shringaṛ Rasa, which relates to enjoyment of sex life, is intimately connected with Vatsalya Rasa since sex-life indicates the birth of a child.

Of all instincts, sex is the most dominating and therefore, it has great importance in the life of a man. In the same manner, the Shringaṛ Rasa can attract all the human being and as such this Rasa has been regarded as the Rasaraja, the King of all sentiments, when we consider the properties and elements of both of these Rasas they stand as follows:

Shringaṛ Rasa:

1) Sthayee Bhav : nati
2) Alamban : Hero or Heroine or beloved
3) Uddipan : Beauty of beloved, the spring, the moonlit night, wild, lonely place, bank of a river, flower garden etc.
4) Ashray : lovers or love-addicted persons
5) Anubhav : look lookingly, embracing, caressing, tears, romance, side-long looks of love, smiling etc.
vi) Sanchari Bhav: almost all Sanchari Bhavas excepting, the ‘Haran’ and ‘Jugupsa’ etc.

Vatsalya Rasa:

i) Sthaya Bhav: love of children (i.e., Vatsalya).

ii) Alamban: children or young ones

iii) Uddipan: childlike nature, their plays and sports, their ‘chanchalata’ etc.

iv) Ashray: parents, older people.

v) Anubhav: Caressing, embarrassing etc.

vi) Sanchari Bhav: Delight, happiness, ‘Avesh’, pride, anxiousness etc.

It is now evident that in both cases ‘love’ is the main emotion which has been expressed through several activities like kissing, embracing etc. Someswara, as referred to in the previous chapter, described these two ‘Rasas’ as a part of the Rati, — “snehabhaktivatsalyamiti Ratireba Vishesha”. (“Sahitya kalpadruma”).

Here are few selected examples of the Shringaar Rasa in literature

(In Assamese)

1) "Ebar Nerasa Praneswari Jaibi Koi,
Chenchata Bismriti Kambane Kurcha GOl.
Saras Badane Bandhai Dio Mok Chuma,"
Kara A lingan Ki Karibe Pare Uma.
Kiyano Nedas Praneswari Mok Lag,
Jehi Lage Sehi Dibo Paro Mot Mag.
Kailasharo Patibo Tomak Adhikari,
Sewa Kari Thakibe Jatek Dibya Nari.10

(In Hindi)

11) "Radha Ruchi-Ruchi Sej Sanwarati,
Tapar Suman Sugandh Bichawati
Barambar Niharati.
Bhawan Gawan Kari Hai Hari Mere
Harashi Dukhanhi Niruwarati,
Awe Kabahun Achanak Hi Kahi
Subhag Panwarde Darati.
Enhin Abhilakhahen Main Hari Pragate
Nirakhi Bhawan Sakuchani,
Woh Sukh Shri Radha Radhan Ko Sur
Unhin Jiyo Jani."11

111) E Sakhi! Dekhali Ek Aparup,
Suneit Manadi Sapan Sarup.
Kamal Jugal Par Chand Ke Mala,
Tapar Upajala Tarun Tamala.
Tapar Berhali Bijuri-lata,
Kalindi Tat Dhire Chali Jata.
Vimal Bimbphal Jugal Vikas,
Tapar Kir Thir Karu Vas."12

10. Shri Shankardev, Kirtan (ed. by T.N. Goswami)
11. Sant Surdas, Sursagar.
12. Vidyapati, Padawali
The Shringaara Rasa has been classified into two — Sambhog or Sanyog and Vipralambh or Biyog Shringaara Rasa. They are very much similar to Sanyog and Biyog parts of Vatsalya Rasa. The Sambhog or Sanyog Shringaara is expressed through feeling of love. Again the Vipralambh or Biyog Shringaara has been divided into four sub-classes — Purb Raag, Kaan, Prema-Vaichiird, and Prabas. The detailed discussion of all these different classes or parts of the Shringaara Rasa is not required here in this thesis. But our interest is to find out the relationship between Vatsalya and Shringaara Rasas.

Both these two Rasas are the expression of love and affection towards others. In the case of Vatsalya Rasa, love is towards one's child or child in general. Here there is no question of lust or carnal desire or any sex feeling. But some Western psychologists say that caressing or embracing a child is the act of sex only. In case of the Shringaara Rasa, it is towards the opposite sex and is quite lustful. It is love towards one's sweet heart or beloved. Hence it has overtly or tacitly, the question of sex and procreation. The child is the result of sex-life and therefore, the Vatsalya and the Shringaara Rasas are indirectly related.

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13. Biharilal, "Doha"
3.3 **Different types of Vatsalya Rasa:**

The scope of Vatsalya Rasa is very wide like that of the Shringaar Rasa. It has been broadly divided into —

a) Sanyog Vatsalya; and

b) Biyog Vatsalya Rasa.

Of these two, the former relates to the union while the latter to the separation from the child. Union and separation give birth to different types of feeling and emotions.

**The Sanyog Vatsalya Rasa:**

The parents experience divine happiness and delight when they are united or associated with or come into contact with their dear children — sons or daughters. Their hearts fill with extreme joy and happiness:

1) "Krishnata putra Buddha Bheila jat,
   Dhula Jari Tuli Looda Kolat.
   Parante Chuma Mukhe Ston Diya,
   Mor Ayu Loi Putai Jiya."\(^\text{14}\)

2) "Balek Gopale Karatere Keli,
    Uchcha,a Pancham Nache
    Hase Gop Melli."\(^\text{15}\)

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14. Shri Shankardev, Kirtan.

15. Shri Shankardev, Bargeet.
iii) "Mora Putra Buli Jasowa Gowali,
Buka Bandhi Kole Loili,
Bayane Chumban Kari Ghane Ghan
Andane Magan Bhaile."16

iv) Kilakat Kanh Ghuturuwani Awat
Manimoy Kanak Nand Kai Angan,
Bimb Pakariwai Dhawat,
Kabahun Nirkhi Hari Apu Chhanh
Kar Sau Pakaran Chahat Ki,
Kiski Hasant Rajat Dwai Daityian
Puni Puni Tihi Awghat.17

v) "Angan Firtat Ghuturuwani Dhay,
Neel Jalad-Tanu-Syam-Ram-Sisu Janani
Nirakhi Mukh Nikat Boley."18

Surdas has achieved mastery over this Rasa and give full expression of it in his poetry. In the same manner Shri Madhabdeva also give clear expression of this Rasa in his works particularly in his lyrical poems known as the Bargeets.

In the Sanyog Vatsalya Rasa the emotions of joy, delight and happiness gain prime importance. The parents find beauty in every limb or organ of their children.

—" Charu Chari Bhuja Jale
Alaka Tilak,
Basudeva dekhilanta
Adbhuta Balek."19

16. Shri Madhabdeva, Bargeet
17. Sant Surdas, Sur-Sager
18. Goswami Tulsidas, Ramcharit Manas
19. Shri Shankardeva, Kirtan
The parents embrace the children, kiss them and play childlike games with them. One forgets the world when one finds one's son or daughter is born. This happiness can never be expressed through any language.

The Sanyog Vatsalya Rasa has a number of Sanchari Bhavas like 'Hersh', Abhilash, Utsuk, Garb, Utsah, Amorah, Kobb, Blani and Tras. These Sanchari Bhavas come into being in different times due to different situations. They give birth to Sanyog Vatsalya Rasa in different ways.

The Biyog Vatsalya Rasa:

The parents cannot tolerate even the temporary separation from their children. They want to keep them like their own shadows. But due to certain circumstances there is separation from them. The Biyog Vatsalya Rasa narrates such pangs of separation from children. The followings are some of the examples of this Rasa in literature:

1) "Nand Jasoda Biyakul Mane,
   Krishnak Cahlibe Pashila Bane.
   Lagate Chale Gopa Gopi Jak,
   Ha Krishna Buli Charante Dak.
   Dwaja Bajra Jab Ankush Chai,
   Krishnar Khoja Nihalante Jay.
   Putra Putra Buli Jasowa Chanta,
   Krishnar Khojat Parante Janta." 20

20. Shri Shankardeva, Kirtan.
The Bhijg Vatsalya Rasa has been sub-divided into four classes:

a) Gacchat Prabas;
b) Prabasasthit Vatsalya;
c) Prabasagata Vatsalya; and

d) Karun Vatsalya.

**Gacchat Prabas Vatsalya**

When children are going away from their parents, it gives birth to a sad feeling or a feeling of distress in the minds of the latter. Sometimes such condition may give birth to fear in the mind of the parents i.e., fear of loss of their children.

This gives birth to Gacchat prabas Rasa. This is also known as

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21. Shri Madhabdeva, Bargeet
22. Surdas, Sur-Sagar.
23. Goswami Tulsidas, Ramcharit Manas.
the 'Bhabishyat Kalik Prabas'.

1) "Jasoda Bar Bar You Bhakhai,
Hai Koye Braj Mein Hitu Hamari,
Chalat Gopalahi Rakhai.
Kaha Kari Mere Chagan Magan Ko,
Nup Madhupuri Bulai,
Suphalak Sut Mere Pran Hanan
Kou Kal Rup Hoye Ayau."24

II) "Kotha Jao Kotha Thako Kiba Kere Mon,
Kanaira Neocheni Deo Saba Bandhu Jan."25

III) Aju Janani Sut Chal Pardesh
Katano Lihil Bihi Abhagik Klesh."26

**Prabasasthit Vatsalya:**

When one's children live away from home, the parents are eager and anxious about their safety. This gives birth to the Prabasasthit Vatsalya Rasa. It is also known as the 'Vartamam Kalik Prabas'.

— "Jadyapi Man Samujhawat Log
Sul Hota Navnit Dekhi
Mere Mohan Ke Mukh Jog."27

— "Mai Madhaba Birha,
Haraya Chetan Tanu Jiban Narahe.
Chand Chandan Mand Malay Samire
Keshaba Bine Bish Barishe Sherire."28

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24. Surdas, Sur-Sagar
25. Madhabdeva, Bargeet
26. Shankardeva, Bargeet
27. Surdas, Sur-Sagar
28. Shankardeva, Bargeet
In most cases the parents are worried about their children when they are away. Sometimes false fear of losing them or the fear that somebody may do harm to their children come to the mind of the parents. Under all circumstances the parents are always eager to get their children back all in good health. Such separation from children gives rise to a number of feeling and emotion in the mind of the parents.

Prabasagat Vatsalya:

When the beloved child comes back home from distant land, love and affection knows no bounds in the hearts of their parents. It gives birth to a very peculiar environment. This is because of the love for the child. It ends fears and doubts in the mind which grew in the absence. It is also known as the 'Atit Kalik Prabas.' Here are some examples of this Prabasagat Vatsalya:

1) Chakrabat Asure Krishnak Nila Hari, Akasata Karila Galat Chepi Dhari, Krishnak Hiyat Loi Para Shumit, Jurila Tomak Paya Jasodara Chitt. 29

11) —" Kanuk Chand Bayan Ghan Ghan Kerata, Gopini Darasana Paya Re, Kahaya Madhaba Hari Charana Jire Dhari Lina Batsala Karu Daya Re." 30

29. Shri Shankardeva, Kirtan (Gisu Lila)
30. Shri Madhabadeva, Bargeet.
Karun Vatsalya:

Karun Vatsalya comes into existence when the parents are afraid of some real or imaginary danger of their children. The parents are always anxious of the safety of their children and are afraid of their danger, and troubles. This state of mind is given expression to in the Karun Vatsalya Rasa.


2) "Jasoda Bar-Bar Yon Bhakhai, Hai Braj Koyu Hitu Hamari, Chalat Gopalahi Nakhai."

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Kamal Nayan Ko Terat, Adhar Badan Kumbhilani,

Under this Rasa there is 'Viraha' and the Viraha is full of Vatsalya and Karuna. The Karun Vatsalya Rasa can easily touch the heart of the reader. Particularly the hearts of the parents are filled-up with their Vatsalya Rasa when they find that the

31. Shri Shankardeva, Kirtan (Kali Daman)
32. Surdas, Sur-Sagar.
writer expresses clearly about Karun Vatsalya in their poetry. As stated earlier this 'Rasa' is quite instinctive in men and as such it can be easily instigated.

Now it is seen that the scope of Vatsalya Rasa is quite wider and can be enjoyed by all. This Rasa is nectar-like and full of emotions of the heart, unlike some other sentiments, this sentiment of love for children (Vatsalya) is in every heart and can easily be incited. Since it is instinctive it is also related to the mind and heart of a man. So it is related to human psychology, because psychology deals with human mind as well as instincts and emotions of a man.

Similarly this Rasa is also intimately connected with another important Rasa — the Shringaar Rasa. The Shringaar Rasa is also known as the Adi Rasa, which is concerned with love and affection of the human heart. Now therefore both of them being related to the same aspect of the human mind they are necessarily connected with each other.

As about the classification of the Vatsalya Rasa, it is found that scholars categorised it in accordance with its expression and its degrees.