

Psycho-scientific Elements Represented in *Rasikapriyā*

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Abstract: Indian rhetoricians have identified the religious, political, economic, social, psycho-scientific etc. lifestyles of the human world through their poetic talent. In such a way the fifteenth century poet Keśavadāsa introduced various psychological aspects of human being in his *Rasikapriyā* through the description of the emotions of the nine types of rasas. The poet here considers love as the primary emotion and dwells directly on the various aspects of love. Poet describes various types of heroes and heroines and highlights their feelings of love. Here, the poet analyzes the psychological aspects of the various predilections and affections of the hero – heroine by putting radhakrishna's love story under veiled revelation and through his narration. Moreover, the poet here provided the details of kāmdaśā, mānveda, ways of self – discipline, sakhīveda, their actions, vocations and rasadoṣa by showing foresight knowledge about the taste of rasa in the psychology of kind - hearted people in the real world.

Key - words: psycho-scientific, oxytocin hormone, endorphins

Introduction: What the poet does do in poetry? Regarding the definition of poetry, different Sanskrit poets have given different definitions. Such as Sanskrit rhetorician Viśvanātha Kavirāja in the very first chapter of his *Sāhityadarpana* remarked that an expression of sentence which is full of psychological sentiment (*rasa*) is kāvya; (*vākyaṃ rasātmakam kāvyam/ 1*). The work of the poet is concentrated on the śavda, vṛtti, guna, rasa and alaṃkāra of the poem. And with the help of this śavda, vṛtti, guna, rasa and alaṃkāra theory of poetry various psychological characteristics are created in the mind of our human world.

Judging in this way, one can see that a special treatise on the theory of rasa (rasatatva) poetry is the poet Keśavadāsa's *Rasikapriyā*. This book creates various psychological elements in human mind. This *Rasikapriyā* was primarily written for the education of Indrajit, son of Madhukara Śāha. Keśavadāsa, the poet seems also to have had in mind the entertainment of readers of amorous verse. In this book Keśavadāsa has described different kinds of sentiments or emotions which he has classified under nine heads, and also the different kinds of defective sentiments. The emotions (rasa) nine in number: love, laughter, compassion, and wrath, wonder and dread, awesome, brave, and silent; but prime importance is given to the love emotion which throws all the others into shade, and the major part of the book is concerned with the various aspects. In the

beginning the poet depicts kṛṣṇa (the chief amongst nāyaka) as possessing all the nine different kinds of sentiments, but as the narrative proceeds all the others give place to the primary one of love. Love is described as that state in which the mind dwells on desire for lovemaking and on kāmadeva, the god of love, who controls all amours. Love has two aspects, viz. union and separation.

Research Elaborations: The *Rasikapriyā* by poet Keśavadāsa currently finds sixteenth chapters. In these sixteenth chapters various psychological elements are identified in our human world. For example, in the first chapter of the first verse (śloka) of this book, the poet Keśavadāsa composed the invocation of the first verse (śloka) in accordance with the ancient rules and norms of poetry writing by invoking blessings to Ganeśā, the god of wisdom, wealth. As a result, poet Keśavadāsa has strengthened the devotion and belief in Gods and Goddesses in the psychology of our human world by paying respect to the earlier tradition of poets to compose poetry and praising lord Ganeśā. Then the poet Keśavadāsa recognized the nine types of emotions (rasa) in the first chapter of this *Rasikapriyā* book. These are the nine emotions (rasa) namely: love, laughter, compassion, and wrath, wonder and dread, awesome, brave, and silent; according to the poet Keśavadāsa, these nine emotions (rasa) express different forms, and different meanings in our psyche. First of all, the poet Keśavadāsa called the rasa of the horns as the first or the main among these nine types of emotions (rasa). Poet Keśavadāsa has described the juice of this horn through the love story of rādhākṛṣṇa, the hero and heroine of this book. By describing the symptoms of this love (śṛṅgāra) emotion (rasa), poet Keśavadāsa has described the different states of love in our human psychology, the rise of kāmadeva with desire and the emotions of love between hero and heroine. Regarding the symptoms of the emotion (raas) of this love (śṛṅgāra), the poet Keśavadāsa said in the first chapter of this book that – the emotion (rasa) that arises from the permanent state called (rati) is termed by Keśavadāsa as love (śṛṅgāra rasa) emotion; Analyzing poet Keśavadāsa opinion on love emotion (śṛṅgāra rasa), it can be seen that the thoughts that arise in the desire of love or with kāmadeva and the description of the feelings of love between husband and wife are the love emotion (śṛṅgāra rasa);

(rati – mati kī ati cāturī, ratipati - ṛtra vicāra/

tāhī soṃ sava kahata haiṃ, kavi kovid śṛṅgāra²/).

Moreover, here poet Keśavadāsa has identified the psychological characteristics of our human world's lover's love union, separation, prejudice and affection etc. through the two types of connection and separation with the sap of the emotion of love (śṛṅgāra rasa). As a result of the sharing of this love emotion (śṛṅgāra rasa) juice connection, a special hormone called “oxytocin” is released in the body of both of them through the union of husband and wife and lover in our human world. Because this oxytocin hormone is created as a result of the love of husband and wife as well lovers, this hormone is also called the ‘love hormone’.

“Oxytocin a naturally occurring hormone. It's produced by the hypothalamus - a small region at the base of your brain - and secreted by the nearby pituitary gland. Oxytocin is a hormone that acts as a neurotransmitter. It plays an important role in reproduction. In females, the hormone triggers labor and the release of breastmilk. In males, oxytocin helps move sperm” – source:

(<https://www.healthline.com/health/love-hormone>, date – 23/08/2022). “This hormone has a positive effect on the behavior of our human world and on the human body. For example, the hormone oxytocin can help our body adapt to different emotional and social situations. When this hormone is released in certain parts of the brain, it reduces the level of stress and anxiety. Moreover, lovers strengthen each other’s faith. Oxytocin plays several important roles in motherhood. For example -

Labor: The hormone signals the uterus to contract, beginning labor. It helps move the process along by increasing the production of related hormones. After delivery, it helps the uterus return to its previous size.

Breastfeeding: When a baby latches on its mother’s breast, it triggers a release of oxytocin. This signals the body to let down milk for the baby.

Bonding: Human and animal studies on the effects of oxytocin on the mother-child bond have found that mothers with higher levels are more likely to engage in affectionate parenting behaviors, including:

- *frequent checking in on baby
- *affectionate touch
- *singing or speaking to baby in certain way
- *grooming and bathing behaviors

Some research suggests that babies who receive this type of parenting experience a boost of oxytocin that makes them seek more contact with their mother, further strengthening their bond. [What’s the relationship between oxytocin and motherhood?]” source: (<https://www.healthline.com/health/love-hormone#motherhood>, date – 24 / 08 / 2022). **Can oxytocin produce a similar effect in regards to fatherhood?** There’s evidence that parenthood stimulates the release of oxytocin in fathers, too.

“One 2010 study found that specific types of interaction between father and baby led to higher oxytocin levels. This includes directing the baby’s attention toward certain objects and encouraging the baby to explore. [relationship between oxytocin and fatherhood]” source: (<https://www.healthline.com/health/love-hormone#fatherhood>, date – 24/08/2022).

Then Keśavadāsa in the second chapter of this book introduces some of the psychological characteristics of the male society of our domestic life through the signs and symptoms of nāyaka. The true humanity of the true man gives birth to a proper and developed society. According to Keśavadāsa, a nayaka is one who has pride in himself, and who is youthful, yielding, handsome, forgiving, wealthy, prosperous, of virtuous taste, noble descent, and skilled in the art of love;

(avimānī tyagī taruna, kokakalāni pravīna/

bhavya chamī suṃdara dhanī, suciruci sadā kulīna³/).

These exact qualities of the nayaka come to be known as the psychological elements of the true man of our domestic life. And this real man is considered as a symbol of the improvement of our current society by combining the right psychological qualities. Poet Keśavadāsa divided this hero (nāyaka) into four types – agreeable (anukūla nāyaka), dexterous (dakṣiṇa nayaka), deceitful (śaṭha nayaka), insolent (dhr̥ṣṭa nayaka). As a sign of this agreeable hero (anukūla nāyaka), the poet Keśavadāsa says that – according to Keśavadāsa the agreeable hero (anukūla nāyaka) is devoted in mind, speech, and action, to his wife, and does not favour other women. He is, therefore, a faithful husband who does not believe in illicit amours. In this poet Keśavadāsa seems to be in agreement with other Sanskrit scholars like Bhūpāla and Viśvanāṭha, and his characterization is clearer than theirs. The psychological qualities of this agreeable hero have come to be known in our modern human psyche as the elements of a beautiful conjugal love and the love of lovers. Poet Keśavadāsa then introduces some of the psychological characteristics of the female society of our human world through the description of the heroine (nāyikā) in the third chapter of this book. In this publication, poet Keśavadāsa has identified the symptoms, distinctions and differences of various heroines (nāyikā).

Sanskrit rhetorician Viśvanāṭha Kavirāja in the very third chapter of his *Sāhityadarpana* says about the characteristics of this heroine (nāyikā) that – a woman with the general qualities of a hero (nāyaka) called a heroine; (*nāyakasāmānyaguṇairbhavati yathāsambharbaiyukta/*⁴). In the of a proper and developed society in our human world, the role of real heroes (nāyaka) and real women woman is also impeccable. The word nāyikā literally means, ‘a beautiful young woman’. Sanskrit scholars and writers of erotic works like *Kāmasūtra* and *Anaṅgarīga* classify such women into many types according to their looks, characteristics, and passions. Keśavadāsa has divided women into four types, much on the lines of *Anaṅgarīga* on the basis of form and other characteristics.

Other Sanskrit scholars, however, have omitted such a classification. By the poet Keśavadāsa, these heroines (nāyikā) and women were first divided into four types according to caste (jāti) are: 1) Padminī 2) Citrinī 3) Śmṅkhinī 4) Hastinī;

(*prathama padminī citrinī, juvatī jāti pramāna/*

*Vahuri śmṅkhinī hastinī, kesavadāsa vakhāna/*⁵).

Among these, Padminī is the heroine (nāyikā) of the race and the love of women is heart – pleasing and completely enthralling. It adheres most accurately to a woman’s understanding of love. As a result of these psychological characteristics of these women, lovers in our human world strengthen each other’s faith in love and sweeten the relationship. For this, the love of these Padminī women has a positive effect on our human society. The above division is according to physical and emotional characteristics. Keśavadāsa has further made a division according to behavior (dharmānusāre), and from this point of view he has classified nāyikā to be three kinds - svakīyā, parakīyā, avara (sāmānyā). In between svakīyā nāyikā is one whose behavior towards the nāyikā remains the same in mind, word, and deed, while passing through different circumstances in wealth, during, suffering, and in death. These true human characteristics of this svakīyā nāyikā

have a positive effect on the psyche of our domestic life. For example, it strengthens the faith of the husband towards the wife, reduces stress and makes the bond of married life happy and sweet.

Again, the poet Keśavadāsa in the seventh chapter of his *Rasikapriyā* book has brought out the context of various psychological characteristics through the eight types of this heroine or woman according to the situation (paristhiti anusāre). Which have a positive impact on our human society. In the sixth part of *Rasikapriyā*, poet Keśavadāsa has defined emotion (rasa) or sentiment, as being the heart's message expressed through the mouth, eyes, and the voice. The steady emotions (rasa) are love (śṛṅgāra), laughter (hāsya), sorrow (karuṇa), anger (raudra), heroic (vīra), fear (bhayānaka), disgust (vībhatsa), amazement (adabhuta), silent (śānta). In between Poet Keśavadāsa in his *Rasikapriyā*, the first of nine types of emotions (rasa), describes the various psychological properties of love emotion (śṛṅgāra rasa) in our human world through its symptoms and descriptions. Then the poet Keśavadāsa in his fourteenth chapter of *Rasikapriyā* grant talks about the various psychological elements in our human world's psyche through the signs and symptoms of other eight types of emotion (rasa) in addition to love emotion (śṛṅgāra rasa). In between poet Keśavadāsa the emotion or sentiment of laughter (hāsya rasa) says that – where by the means of eye and speech delight produced is, there the wise and clever – minded do indeed the birth of laughter (hāsya) recognize;

(nayana nayana kachu karata java, mana ko moda udota/

catura citta pahicāniyai, tahān hāsyaaraa hota⁶/).

According to poet Keśavadāsa four kinds of this emotion of laughter (hāsya rasa) – first feeble, than sweet merriment, third violent, and fourth laughter loud⁷. This all emotion of laughter (hāsya rasa) it has a positive impact on the social life of our human world. Moreover, the effects of these all emotion of laughter can be seen in our human body and psyche. Even in the hardest of times, laughter has a steadfast ability to bring people together.

“A new study reveals how laughter affects the brain, which may help to explain why having a giggle plays such an important role in social bonding. [Laughter releases 'feel good hormones' to promote social bonding]” source – (<https://www.medicalnewstoday.com/articles/317756>, date – 25/08/2022).

“The researchers found that the social laughter condition led to a significant increase in endorphin release in the thalamus, caudate nucleus, and anterior insula regions of the brain. These are brain regions that play a role in arousal and emotional awareness. [Social laughter led to increase in endorphins]” source - (<https://www.medicalnewstoday.com/articles/317756#Social-laughter-led-to-increase-in-endorphins>, date – 25/08/2022).

In between poet Keśavadāsa the emotion or sentiment of sorrow (karuṇa rasa) says that – emotion of sorrow (karuṇa rasa) arises when friend etc. is destroyed. As a result of this emotion of sorrow (karuṇa rasa), disorders of thought, inertia, insanity etc. are created in our mind.

Then poet Keśavadāsa the emotion or sentiment of anger (raudra rasa) says that – the emotion (rasa) that arises from our anger and fierce body is called by the poet Keśavadāsa as anger emotion (raudra rasa);

*(hohi raudrarasa krodhamaya, vighraha ugra sarīra/
aruna varana varanata savai, kahi kesava matidhīra⁸/).*

As a result of this anger emotion (raudra rasa), various negative changes are seen in our human body's psyche and body processes. Moreover, as a result of this anger emotion (raudra rasa), adrenaline and noradrenaline hormones are released in our human body. "This results in high levels of chronic tension in our body. This in turn reduces our ability to concentrate. Moreover, high blood pressure increases in our body and breathing rate increases. [Physiology of Anger]" source – (<https://www.mentalhelp.net/anger/physiology/>, date – 26/08/2022).

Then poet Keśavadāsa from zeal is born the sentiment heroic (vīra rasa). As a result of this emotion or sentiment (rasa) various physical and mental characteristics are observed in our human body. "As such, this heroic emotion (vīra rasa) results in the recruitment of virulent hormones that boost the anti – aging immune system. Moreover, it maintains our mental peace and reduces stress a and anxiety. Keeps the heart rate correct in the elderly.



[Art By Ashlyn Oakes]

[To Immunity and Beyond: Recruiting the Heroic Hormone that Rescues Aging Immune Systems]" source – (<https://www.yalescientific.org/2016/04/to-immunity-and-beyond-recruiting-the-heroic-hormone-that-rescues-aging-immune-systems/>, date – 26/08/2022).

After then says poet Keśavadāsa the emotion or sentiment fearful, is always of dark shape, and much dread in the minds men its sight and hearing does create. As a result, this emotion are reaction are created in our human body and psyche. "Anxiety feels different for everyone. Some might experience physical effects on their body whilst others might experience anxiety which affects their minds.

The brain and body and closely interrelated such that feelings of fear and anxiety trigger the hypothalamus in the brain to stimulate the release of hormones in our bodies which, in turn produces the 'fight-or-flight' response, the physical symptoms. Though this is not an exhaustive list, these are common symptoms/experiences you may have:

Psychological symptoms:

The presence of excessive anxiety and worry about a variety of topics, events, or activities. Worry occurs more often than not for at least 6 months and is clearly excessive.

The worry is experienced as very challenging to control.

The anxiety and worry may also affect cognitive functions such as edginess or restlessness, impaired concentration or feeling as though the mind goes blank, irritability.

Physical symptoms:

Difficulty sleeping (trouble falling asleep or staying asleep, restlessness at night, or unsatisfying sleep), Increased muscle aches or soreness, tiring easily, Dizziness, Palpitations, Shortness of breath, Abdominal discomfort. [Anxiety Disorder]" source – (<https://www.mqmentalhealth.org/conditions/anxiety-disorder/>, date – 26/08/2022).

Poet Keśavadāsa emotion of disgust (vībhatsa rasa) means says that – scornful, hateful, dissatisfaction and depression.

“The feeling of disgust comes from and causes a body environment that is uncomfortable. As a result, we feel emotionally uncomfortable as well. Dissatisfaction with our life may lead to depression, melancholy and despair. The body is out of balance, the mind is filled with disgust and the ego is helpless. Intellect is dull and cannot evaluate situations properly. We lose courage and self-confidence. We complain about our problems, and anger crops up. We feel victimized and wallow in self-pity. When people try to help, often their energy is drained by our unresolvable difficulties and they become disgusted with us. [psychology of emotion disgust]" source – (<https://www.hinduismtoday.com/magazine/april-may-june-2019/nine-rasas/>, date – 26/08/2022).

Keśavadāsa called emotion of amazement (adabhuta rasa), the feeling of wonder created by suddenly seeing or hearing a miraculous substance. These various miraculous substances or wonderful feelings create various psychological elements in our human world psyche, these miraculous events stimulate our intellect or mind to know any unknown thing and create wonder in our achievement. It also helps to hold our attention. Then poet Keśavadāsa finally says about emotion of silent (śāṃta or sama rasa) that – when from all sides the mind dejected is, and rests at one point; this call poets wise the sentiment of evenness. This silent emotion has a great influence on the psyche of our human world. The silent emotion (śāṃta or sama rasa) is inner calmness. Silent (śāṃta) is the only emotion (rasa) that pacifies mind, ego and intellect. Yet, peace is easily disturbed by the other emotions (rasa), because they activate mind, ego and intellect. This emotion will less our anger, sadness, fear, disgust. The more calmness we foster in our life, the happier we will be.

Conclusion: The poems of the fifteenth century poet Keśavadāsa versatile and significant in the history of Indian rhetoric. poet Keśavadāsa was not only a respected poet but also a scholar and historian. Among the various poems of poet Keśavadāsa, his *Rasikapriyā* has enriched Indian rhetoric as well as introduced various psychological features in the psyche of our human world. From nine types of emotions (rasa) mentioned here various physical and mental qualities of human society have evolved. Moreover, from the different symptoms of the various heroes (nayaka) and heroines (nāyikā) of this *Rasikapriyā*, various human qualities beneficial to our world have been shown. These human qualities also have a positive impact on our human society.

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