



ORIGINAL RESEARCH PAPER

Music

MUSIC AND NATURE

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Dr.Sandip Kumar Raut

(Lecturer In Dept.of Tabla) Utkal University of Culture, Bhubaneswar

Nature as a whole is vibrant with music. Everything in the state of nature pulsates with a rhythm. The murmuring sound of the river, the echo of the water fall, the chirping of the birds, palpitation of the heart go to indicate that music is the very essence of reality. A mystic poet discovers the presence of God in the harmony of nature, express through the harmonious sound produced by the forces of nature. From the nature of sounds one can easily understand whether it is a barking of a dog in normal circumstances or a shrill cry of the dog in danger or a cry in hunger. Similarly, one can distinguish between the usual notes of the bird from the mourning sound while birds flock around dead bird of their species. It is to be kept in mind that any noise or sound produced the state of nature or by the forces of nature is a form of music. In order be musical a piece of sound must be harmonious and capable of producing agreeable feeling in the ears. It may so happen that which is jarring or disagreeable to the ears may be harmonious or musical at the core, one has to tune one's mind to discover the harmony at the core beneath the surface of disharmony.

The music of nature bears testimony to the cosmic harmony. Even the silence of the nature has its characteristic music. Nature as such is a grand design. Human beings are able to understand it through the colour symmetry and sound. Music of nature is nothing but the sound which the nature produces which is incredible in their range and variety.

The spiritual cosmogonies explain how the infinite became the finites. The formers assumed forms and the initial expression of human was in form of *sabda* (sound). Sound is the subtlest form aiming five gross elements, namely, *ksiti* (earth), *app* (water), *tejas* (fire), *maruta* (air), *vyoma* (ether). Ether the subtlest medium is through which *sabda* Brahman expresses itself. Music is both immanent and transcendent. It is immanent in the sense that it is sound in the atomic and sub-atomic phenomena. It is transcendent in the sense that it surpasses all existent things and beings that are part of cosmic harmony or the transcendental flow (*rasa*). *Rasa sadhana* which forms the core of *Sangeet sadhana* is nothing but the art of transmuting the *svarasa* with *parmarasa*. In this sense, Music as a form of human improvisation refers to the art of sublimating the human propensities so that one becomes established in the state of bliss (*anandam*).

Music helps one to convert all modifications of mind to a singular point. It dispels doubt, delusion and looses the knots of the mind. Nature is a store house of beauty. It provides pleasant feelings to different sense organs. In the state of nature, there are varied fragrance, beautiful sights, beautiful melodies we hear. Nature has its own musical expressions. The murmuring sound of the river, rustling sound of the leaves, the chirping of the birds have their inherent melodies, even in roaring of the waves, thundering of the clouds and the sound of the waterfall. It is found that animals and birds have greater power than human beings in sensing the subtle sounds of nature. The music created by man appeals to human ears depending on the extent to which these are in agreement with music of nature. This shows that all the living and non living creations have their grounding in one common base. Besides the sounds audible to our ears there are cosmic sounds which *yogis* (practitioners of spirituality) hear when *kundulini* (serpent power) passes through different *chakras*

(plexus) leading to supreme realization. Needless to mention that music has appeal not only to the human mind but also to the non-humans. The snake dances to the tune of the snake charmer. Experiments have gone to prove that through the effective play of music one can increase the yield of the crops. Several successful attempts have been recorded when various diseases are cured by music therapy. As music has the sublimating effect on the mind it can be used as effective method to minimize disharmonies, unruliness in the individual and social spheres.

Like any other discipline music is comprised of theory and practice. The reflection on the science of Music goes back to long antiquity. In *Natyasastra* the magnum opus underlines the importance of both theory and practice i.e. *sastra* and *sadhana*. Needless to say that *sadhana* is of paramount importance in Music. None the less, the study of scripture is also a necessary requisite as it helps one to understand the structural and methodological aspects of classical music. This makes the practice of music more authentic and more comprehensive. A practitioner of classical music needs the guideline to move on the path of perfecting the Art.

The theory of music can be studied from the point of view of History, grammar Acoustics, Psychology, Aesthetes and Philosophy.

Grammar: Music lays down the principles underlying the Tune, Melody, Rhythm, Tempo and Time span.

Psychology: There have been in-depth researches on psychology of music in the last four decades. Every object in the universe has a psyche even though it is explicitly pronounced in the human beings. Researches in the past have gone to prove that the yield of the crops can be increased by playing good music. It is a commonplace experience how the snake charmer makes the snake plays to the tune of music. The recent advances in music therapy have proved beyond doubt music can be used as a valuable aid in stress management, in curing even serious maladies. The epoch making experiments by Sri Jagdish Ch. Bose bring home the fact that music has its salutary effect on the vegetative kingdom. It triggered of many researches on Music in different parts of the world to ascertain the impact of music on the non-human species, especially animals, birds, plants and herbs. It has been proved beyond doubt that music affects human psychology in adverse ways. For example, music in high volume i.e. jarring music is not conducive to patient and mind of the people in their work place such as in their factories, in the crowd, railway station and market place. Rock concerts cause deafness, hypertension, migraine psychometric maladies, gastric, ulcer and psychic diseases like trauma and depression. The sacred chants have taken the form of *mantra* employed to cure heart related diseases, diabetes, ulcer and psychic abnormalities.

Music influences the psychology of listeners. The appropriate mind set of a individual so that he might play effectively. So that needs not to have desired impacts on the subject. Even the greatest of artists may not have the desirable effect on the listeners if he is not mentally or emotionally tuned. That is why the attitude and mindset of an artist have great importance in performing music for social ends. In other words unless the

artist is properly tuned he cannot sing with proper tune.

Aesthetics: Aesthetics is significant aspect of the pursuit of Music. Music has universal appeal to one and all because it caters to the need of aesthetic faculties. The science of Aesthetics known as *Rasa Sastra*, Indian classical tradition. *Rasa* and *Raga* are integral parts of music. *Raga* can also be seen as means that seeks to produce a particular kind of aesthetic relish in the listener. Music becomes pleasant to the mind because it arouses and nourishes the aesthetic faculty. *Rasa* refers to the essential content of musical piece which aims at bringing about lasting impact in the connoisseur that is why it calls for competence of performer of presenting the raga properly. That is why the appropriate ambience has to be created through the musical notes and the cadence, which constitute the uniqueness of an individual composition.

Philosophy- philosophy is not an empirical study like natural sciences like Physics, Chemistry, Botany and social science like Sociology, Political Science, Economics etc. It studies the fundamental nature of human existence, reality every human pursuit has it philosophical dimension in so far as the philosopher tries to understand the central concept, the methodology and fundamental issues. This also leaves room for study of philosophy of Music. Needless to say that the theoretical reflection on the concepts like *Rāga*, *Rasa* and *Laya*, *Swara*, *Chhanda*, nature of notation constitute the main body of the Philosophy of Music. In the classical literature and music is rich in rational analysis of seminal concepts and fundamental methodology of music as a Branch of human pursuit.

CONCLUSION-

Music is the élan vital of life. The universe is rhythmic. Everything microcosmic or macrocosmic, animate or inanimate pulsates with rhythm. The movement of planets in their respective orbits, heartbeat, murmuring sound of a river, the sound of a waterfall takes place with a definite rhythm. Music is nothing but the pulsative response of man to the outer and inner nature. Music helps one establish harmony with rest of the nature. Since man is an integral part of nature his ultimate well-being consists in living in harmony with Nature. The salutary effect of music on human-beings, animals, plants has been proved beyond doubt. There are some who moot the thesis that through proper chanting of certain sounds (*mantras*), even the evolution of inanimate objects can be expedited. Chanting of *kirtan* in form of *mahamantra* proves to be effective in making nature hospitable. Poisonous snakes can be made to play to the tunes of music. Music therapy is used as antidote against diseases which are otherwise incurable. Play of melodious tunes has been successfully used to yield better harvest. The non-humans come under the spell of music spontaneously whereas human-beings, on account of having developed psyche, understand the nature and dynamics of musical presentation.

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