



Role of Indian Music on Mental Health: Effects And Perspective

Swarna Kamal Patra and Dr. Anju Tiwari

1. Research Scholar, Department of History, Dr. C.V. Raman University, Bilaspur, Chhattisgarh
2. Associate Professor, Department of History, Dr. C.V. Raman University, Bilaspur, Chhattisgarh

Abstract: *Today Mental health is most important in daily life. Many people are dying from cancer and heart disease. Physical health and mental health are link each other. So many experiments have found that the mental health is interpreted on physical health. It is seen that live shorter lives when compared to those who do not have condition. Others studies have demonstrated the benefits of music, including improving heart rate, motor skill, brain simulation and immune system enhancement. Music can improved positivity, supportive and proactive.*

Keywords: *Music, Indian music, Mental health, Indian ancient music, positive emotion, Musical therapy.*

Introduction: Music always a special role in hour daily life. Music developed the socio- emotional condition of a man. In recent research on music is very deeply and also extraordinary perspective. It is not only a personal or cultural identity it also a mood refreshing contents. In present time it used in medical science. It used as a therapy. It is a miracles on medical science. Music become a great role in medical treatment. Music therapy found a overall beneficial effect on tresses related outcomes. music therapy is an evidence based therapeutic intervention using music to accomplished health and education goals, such as improvising mental wellness. Reducing stress and alleviating pain.

Aims and Objective

- To study the ancient Indian music and its scientific perspective.
- To study the Indian music impact on mind of people.
- To study the relationship between music and music mental health
- To study the musicology, effect on student as well as society.

Material and Methods: This is an important research area of social science. Other methods that can be adopted in this research like Case study, Mixed Methods research etc. A qualitative research method that focuses on a specific instance, such as an individual, group or event. A qualitative research method that involve studying human behaviour in a social context. Through all these research methods we will be able to observe this topics properly. It is a basically a qualitative research. In this research, the method based on personal experience and the review related of documents was used. Relevant and related literature likes books, journal, and other were searched through different sites and library to drown the exact conclusion.

Discussion: Music is a series of tones and sounds commonly used to express human emotion which are formed in such a way that contain rhythm, song and sound harmony. Today along with the development of times, various types of music have been born including blues, jazz, classical, pop and rock music. As part of the arts, which is one of the seven elements of universal culture, music has a universal social function that can anywhere in the world. From a philosophical perspective, music is defined as the language of conscience that connects understanding and between humans in the corners of space and time, wherever we are. Therefore Nietzsche, a German philosopher, believes that music can undoubtedly make a positive contribution to human life. In this connection he said that “without music, life would be an error” in fact music does have a very important function or role. So that no human being can escape from the existence of music. “A musician is born and not made”. It is the voice of institution and not of intellect. Intellect may follow and enrich the intuitive verdict. Music is an unending quest the eternal pilgrimage of man. The Musician are the pilgrims inspired by the message of and dedicated to their homage to infinite. The musician is thus for above the limitations of any caste, creeds and religion. Music tradition in India technically called gharana. This is present mostly in north India. Naturally gharana has references primarily to Hindustani music. Carnatic music which is belong to south does not appear to have any gharana. So far as the salient feature of Indian music as a whole is concerned one safely say that it is based on oral tradition or guru Sisya Parampara. No one can learn Indian music merely by following the text as a matter of fact any discipline .Whether intellectual as aesthetic or moral sociological has in so far as it is Indian an initiative basis and has to be learnt from a master having and intuitive vision. Tradition in Indian music are thus always oral tradition with an understood reference to the intuitive realization of the master to the disciple. It is never to be interpreted as a closed door institution. Rather it is at way process. It has an entry and an exit. Music it is understood in India is mainly the spontaneous out flow of basis human emotion in the form of melodic tunes. What can not be otherwise communicated can be said through music. This is the supreme power of musical notes or swaras, which place music at the top of the hierarchy of all artistic creations of the world. Music is the medium through which an artist a poet or a sage expresses his thoughts and feelings. It is the sum total of the experiences and emotion which are not bound by time, community and nationality. It is the universal language of the pious soul of all times and place. Samaveda is the selected collection of hums form Veda meant for chanting on different occasions such as the sacrificed in the normal daily life. Music reveals mans spiritual wealth of life. It seeks its freedom in the forms of perfection which are ends in themselves. Music is perpetually creative since it contains with in itself the spiritual power of organizing improvisation bursts forth from his self realization or the sense of identify between himself and the musical theme which he is lost into. This is what is meant when it is said that a music is born and is lost in his creation. Creation is not just performance. It is initiative recollection of what already felt with in the pure essential form of music the internal structure the vital and spiritual core of man. Music has thus a characteristic openness subject to infinite interpretation. In this sense there is no difference between Indian and western music. Music is of the human soul where the Indians and Europeans all alike. Musical form to the realized by oneself within one self alone .Music is primarily performing art. It represent the inexhaustible magnificent of our creative spirit. Which spontaneously manifest itself in the style of composition or improvisation which is unique in its manner and universal in its appeal. It carries within itself it own criterion of excellence being the outcome of the spiritual realization of the infinite with humanity. Herein lies the secret of India which beyond all calculation or grammatical formulation. It has its own grammar in the Sense that it is never whimsical. Music is the canvas upon which man projects him own realization which are spontaneous outcomes of his own feelings and imagination. Music involves a constant dissociation from the empirical values and at the same times a commitment to real eternal values. These two elements of dissociation and commitment together the felt person in general which is the background of the heart universal which is the essence of music. Music is classed as a fine arts no doubt it is so but it is the most difficult and scientific of it. Kind it is most difficult because it has to produced its effects through transient auditory impulses only and not as it the case with sculpting or painting through visual impulses which beside being delineable in line and also available for assimilation through prolonged observation it is most scientific because it is hooped in the steel

frame of accurate time and tone. Sense perceptions, which from the woof of all the countless patterns created by the constructive imagination of the artistes. Music is primarily divided into vocal and instrumental and both deal with abstract. Some as heard. Both vocal and instrumental music were in vogue in the Vedic period. vocal music were confined in to chanting of Sama mantras. It is said that in the period of Brahmana and Sanhita; the saints had a keen sense of music. Musicology is called the science of music as it help to understand or realize music in it tone perspective and colors. The music that evolved in India and Imbided the sprit and atmosphere of spiritual India is known as Indian music. It represents the divine beauty and grandeur of creation the art of god.

The Upanishad say that god is greatest poet and ordained “kavim Puranam ausasitaram” and its gigantic universe is a political peace. Music is a kind of balmy medicine that helps the a change the hearts of man and animals and removes the pangs of the suffering multitude. In the antique days the primitive men and women used to sing and dance in the mind of their multifarious activities and deep care and anxieties. They sang and dance because they found solace in their distress or disappointment or tedium in them. They people of Vedic and class social day acquired the habit of singing and dancing to enliven their society and culture. The traditional of ancient music passed through different levels in the ancient and medieval times and same is maintained even to this day with now innovation. The peoples still find happiness and peace in it in spite of the toils turmoil and trials of their earthy lives. A general western philosopher was said that man is a storehouse of emotions or sensations which built him lead him and inspire him throughout his life. A man and works being motivated by the inspiration of his will he designs. A pan of his work before he does it out word. His will is the force center and prime mover of anything he intends to do nay, it is the designer of his life personality and characteristic built up. The musicology tolls us that will creates music and music all areas the mind of all living beings and makes that divine in this earth but there lies a different between the will to work and will to music as the former creates the nets of desire that bind men in the den of delusion while the latter makes him free from the letters of desire which is no other than nescience. That musicology states that sound is like the physique with flesh and blood, where are vital force or Mukhiya-prana is the psyche or soul of music.

Conclusion: With this study, we will know the history of progress of Indian music along with the ancient as well as Medieval history of India. Through this study we will be able to make a proper decision about the different musical instruments of India and we can get a philosophical idea about the Musicians. We will develop a clear idea of how the Indian modern music has been inspired by the ancient India music. We will able to understand the history of musical evolution in different parts of India. From this study we will get the brief history of modern musical instruments. Through this study we can understand the importance of music in present day. We will be able to explain how music plays an essential role in achieving well-being in human life.

References

- Agarwal,P.Karnic,H.,And Raj,B.(2013).A comparative Study of Indian and Western Music Forms,29-34: ISMIR
- Bhatkande,V.N.(1985)*AComparativ study of Indian music*.New Delhi.
- Bose,H.(1988). *Philosophy of Indian music*.Culcutta:Rupa publication.
- Bake,A.(1990).The impact of western music on the Indian musical system. *Journal of the international folk music council*,5(1),57-60.
- chakrabarti,S.(1990).*Suras and sruti in Indian music*.culcutta:kalyani publication.

- Clayton,M,(2000).*Time of Indian music rhythms*.North India: Oxford university press.
- Desai,C.(1973).Indian Music:Ancient,Medieval and Morden.*journal of the Indian musicological society*, 4(3)31
- Sanyal,R.(2023).*Dhupad:traditional and performance in Indian music*.Routledge
- Goutam,M.R.(1960).*The musical Heritage of India*.New Delhi:Avinava prakashan.
- Goswami,O.(1951).*The study of India Music*.Bombay,India:Asia publication.
- Jairazbho,N.A.(1995).The raga of north Indian music:their structure and evolution.New Delhi:popular prakasan.
- Jackson,W.J.(1998).*Songs of three great south indian saints*.New Delhi.:Oxford university press.
- John.P.(1992).*Companion to can temporary Musical Thought*.London:ISBN no-0415-03092.
- Khan,A.A.(1998) *Classical Indian Music nothing India*.NewDelhi:Munshiram publication.
- Lal, J.C.(1977). *History of Music culture*.Madrass,India:sangit kala academy.
- Mishra,B.D.(2022).Religious belief and practices of North India during the early medieval period. *Religious belief and practices of North India during the early medieval period*.
- Swami,P.(1970). *Historical development of Indian Music*.kolkata:popular press.

Citation: Patra. S. K. and Tiwari. Dr. A., (2026) “Role of Indian Music on Mental Health: Effects And Perspective”, *Bharati International Journal of Multidisciplinary Research & Development (BIJMRD)*, Vol-4, Issue-06(1), June-2026.