



RABINDRASANGEET: A PSYCHOLOGICAL PERSPECTIVE

Chilka Mukherjee¹ and Dr. Tinni Dutta²

¹Guest Lecturer, Department of Psychology, Bangabasi College, Kolkata, West Bengal, India

²Lecturer, Department of Psychology, Asutosh College, Kolkata, West Bengal, India

ABSTRACT: *The objective of the present paper is to analyze and provide interpretations to some selected songs of Rabindranath Tagore from a psychological perspective. Nature, particularly monsoon, is a recurrent theme in Tagore songs and rain has been used as a metaphor to depict creation at some times and destruction in others. This inherent dualism in nature has been dealt with by means of content analysis where it has been observed that the ego balances the id and superego at an individual level in a similar manner as the nature aims to strike a balance between the forces of creation and destruction. The present article may open new avenues of thinking for research related to Tagore's works.*

KEYWORDS: Rabindranath Tagore, Nature, Metaphor, Monsoon

INTRODUCTION

Rabindranath Tagore, the extraordinary poet who was far ahead in thinking in his era have touched millions of hearts with his writings. He won the Nobel Prize for Literature in the year 1913. Also known as Gurudev, Tagore has been an inspiration for many through generations not only for the Bengalis but also for people across the world. His most notable works include Geetanjali, Geetabitan, Golpoguchchho and many more. He has dealt with innumerable subject matters and the depth of coverage in his works is unmatched till date. Geetabitan, a collection of songs and dance drama published in the year 1932 is appreciated all through the world even today. The songs are heart touching and make an impact on even the toughest of minds. Recurrent themes noted in Tagore songs include prayer, romanticism, love, devotion, longing, melancholy, the inherent dualism in nature and so on.

According to Freud, the creative writer creates a world of phantasy in which he invests large amounts of emotion while separating it sharply from reality. The unreality of the writer's imaginative world, however, has very important consequences for the technique of his art; for many things which, if they were real, could give no enjoyment, can do so in the play of phantasy, and many excitements which, in themselves, are actually distressing, can become a source of pleasure for the hearers and spectators at the performance of a writer's work (Freud, 1908).

A section of the Geetabitan has been dedicated to songs on nature and songs on the Rainy season occupy a significant place in it. Clouds and rain have been used as metaphor to depict fertility, growth, creation at times and gloominess, melancholy in others. As the popular saying by George Latimer Apperson goes – "April showers bring May flowers", so is rain associated with fertility, creation and rebirth. However, a hint of impending doom has also echoed in the Tagore songs where a sense of insecurity is seen regarding destruction if rain is excessive. This dualism is inherent in nature and the Supreme power strikes a balance to protect the dwellers. This goes beyond scientific explanation and logic and the poet



surrenders to the Almighty. There is no rhetoric or supremacy, there is acceptance of the limitations of humankind, and peace prevails. The present paper purports to delve deep into the writings of Tagore and seek the meanings inherent in them from a psychological perspective.

REVIEW OF LITERATURE

It is widely accepted that Tagore songs have aesthetic value and his works not only has a soothing effect on the listener but also stimulates thinking. Interpretation of Tagore songs from a psychological perspective have been carried out previously.

According to Roy, D. D. and Bandopadhyay, E. (2010), Prakriti parjay includes songs related to seasonal changes as summer, rainy, autumn, late autumn, winter and spring. Sometimes he meant Prakriti (Nature) as the God or as unconditional love or prem. Sometimes, he explained the beauty of nature itself.

Dutta, T. and Roy, A. (2013) recognized Tagore's words that 'Truth can be realized in nature's cycle and happiness in nature's beauty in their article on Humanism and Positivism depicted in Tagore songs.

METHODOLOGY

Selection of sample: Tagore songs have been selected from the Barsha section of the Prakriti parjay of Geetabitan.

Procedure: After selection of songs, dynamic analysis of content has been carried out with the help of psychological thoughts.

FINDINGS

Derived meanings from the selected writings of Rabindranath Tagore

S/N	Script	Inherent Meaning
1	Esho shyamal sundor Ano tabo tap hora trisha hora songo sudha Birohini chahiya ache akashe She je byathito hridoye achhe bichhaye Tamal kunj pothe sajal chhaya te Noyone jagichhe korun ragini Bokulumukul rekhechhe gathiya Bajichhe ongone milanbansari Ano sathe tomaro mandira Chanchal nrityer bajibe chhonde se Bajibe konkono bajibe kinkini Jhonkaribe monjir runu runu	Through these lines, the poet spreads his romantic wings and longs for his love. Human beings have an inherent tendency to seek pleasure and avoid pain. However, pain is inevitable. Amidst the optimism in this song, there is a hint of pain. This dualism is inherent in our culture. Be it festivals or social institutions like marriage, individuals experience mixed emotions, positive as well as negative. The poet ends it on a happy note though where there is intermingling of different sounds depicting gaiety and festivity.



S/N	Script	Inherent Meaning
2	<p>Aji jhorer raate tomar obhishar Poran sokha bondhu he amar Akash kaande hotashsomo nai je ghum noyone momo Duar khuli he priyotomo chai j bare bare Bahire kichhu dekhite nahi pai Tomar poth kothay bhabi tai Shudur kon nodir pare gohon kon boner dhare Gobhir kon ondhokare hotechho tumi par</p>	<p>Longing for love has been depicted through these lines. The wait is prolonged resulting in confusion. Rain has been equated with the tears of the lover. Darkness prevails but the universal quest persists- whether the beloved could unite with his lord after stress and strain, metaphorically darkness and uncertainty.</p>
3	<p>Hriday amar nachere ajike moyurer moto nache re Shoto boroner bhab-uchchhash kolaper moto korechhe bikash Akul poran akashe chhahiya ullashe kare jache re Ogo nirjone bokulshakhay dolay ke aji dulichhe dodul dulichhe Jhoro ke jhoro ke jhorichhe bokul aanchal akashe hotechhe akul Uriya alok dhakichhe polok kobori khoshiya khulichhe Jhore ghonodhara nobopollobe kapichhe kanan jhillir robe Tir chhapi nodi kolokollole elo pallir kachhe re</p>	<p>The bright-coloured wings of the peacock have been used as a symbol of rejoice in this song. It is full of fun, frolic and cheerfulness. The peacock's feathers have also been equated with multitude of thoughts. The clouds and the accompanying rain aid in natural creation and its sustenance. Thus, a mood of celebration has been depicted with the advent of rain. Delight and pleasure are evident, the positivism of rainy season is reflected.</p>
4	<p>Aji tomay abar chai shunabare Je katha shunayechhi baare baare Amar porane aji je bani uthichhe baji Obiram borshondhare Karon sudhaeyo na ortho nahi tar Shurer shonket jaage punjito bedonar Swapne je baani mone mone dhwanिया uthe khone khone Kaane kaane gunjoribo tai Badoler ondhokare</p>	<p>The poet has equated rain with the flow of thoughts in this piece of work. Ambiguity has been reflected in this song and it is open for multiple explanations. It may again be equated with gloominess. As the saying goes – Human beings have an inherent tendency to seek pleasure and avoid pain, which has been described according to the psychoanalytic perspective as id-driven or id-dominated behavior. Here the poet does not question the reason behind pain and has accepted it as inevitable.</p>



S/N	Script	Inherent Meaning
5	<p>Megher pore megh jomechhe, aadhar kore ashe Amay kano boshie rakho eka dwarer pashe Kajer dine nana kaje thaki nana loker majhe Aj ami j boshe achhi tomari ashwashe Tumi jodi na dekha dao koro amar hyala Kemon kore kaate amar amon badal-bela Durer pone mele aankhi kebol ami cheye thaki Poran amar kende beray duronto batashe</p>	<p>The clouds have again been related to darkness and melancholy. Longing for love has also been depicted. To poet, this day is special, no worldly pleasure, no mundane affairs-only waiting for the beloved-Such waiting is desirable, but awaiting through gloominess.</p>
6	<p>Pagla hawar badal dine Pagol amar mon jege othe Chena shonar kon baire Jekhane poth nai nai re Sekhane okarone jaye chhute Ghorer mukhe aar ki re Kono din se jabe firey Jabena jabena dewal joto shob galo tute Brishti nesha bhora sondhyabela kon Balaram er ami chyala Amar sopno ghire nache matal jute Joto matal jute Ja na chaibar tai aji chai go Ja na paibar tai kotha pai go Pabona pabona mori oshombhober paye matha kute</p>	<p>This song is full of positivity, enthusiasm and vigour. The flow of the wind has been equated with the mind and its dynamic quality. It echoes liberation from bondage. A desire to go beyond the tangible, explore the unknown. However, despair results shortly after and the poet surrenders to the Supreme. A gradual shift from optimism to pessimism has been depicted. This dualism is inherent in nature, just as the sun brings about hope after a severe storm. Sigmund Freud propounded two basic instincts inherent in human nature – libido (creative instinct) and aggression (destructive instinct) which exists simultaneously in every human being. Likewise, a gradual shift from denial to acceptance has been depicted.</p>

DISCUSSION

The present paper purports to seek the meanings inherent in some of Rabindranath Tagore's creations. Nature is a recurrent theme in Tagore's works. Nature is supreme; it is the ultimate source of all mortal beings. The all-powerful entity is concerned with creation and destruction as and when necessary. Tagore has explored the different facets of nature not only in the Prakriti parjay of Geetabitan but in other sections as well. Rain plays a significant role in his writings where at times it symbolizes creation where the poet is in a mood to celebrate and at other times, it depicts destruction resulting in melancholy. However, nature needs to strike a balance between its different aspects just the way an individual's ego needs to maintain a balance between the id and superego thus keeping intrapsychic conflict at bay. The inherent dualism of creation and destruction, gaiety and melancholy has been beautifully depicted through Tagore's works.



REFERENCES

- Dutta, T. and Roy, A. (2013). Tagore's songs and poetry – vast sea of Humanism and Positivism. *International Journal of Developmental Research*, 3(10), 2.
- Freud, S.: Creative Writers and Daydreaming (1908)
https://books.google.co.in/books?id=7PMZJqSR4sAC&q=april+showers&redir_esc=y#v=snippet&q=april%20showers&f=false
- Roy, D. D. and Bandopadhyay, E. (2010). Exploring work values in Rabindrasangeet. *Asian Journal of Management Research*, 3.