ATTAINMENT OF PEACE
THROUGH MUSIC
CHAPTER-1

Musicians and Dancers, Harsagiri Mahadeva Temple. 10th Century A. D.

Musicians and Dancers, Ramappa Temple. 13th Century A. D.
1.1 Introduction

I would like to commence this work as my earnest desire and deep interest in this subject. Pandit Sarangh Dev in his book "Sangeet Ratnakar" says that Geet, Vadya and Nritya combination of these three is called music. Music is a universal language. Musical tones are almost the same all over the world. If we analyze the function of language in human life we find that language plays various important roles. Language makes possible to communicate our ideas to others and to express our feelings. From grammatical point of view language has three characteristics.

(1) Vocabulary
(2) Skeleton or structure and
(3) Sequence.

These three together constitute language. There are three mediums of language-
1) Music and Dance
2) Sculpture and Painting
3) Speaking and Writing.

The great British Philosopher Mr Bertrand Russel has said ‘Language serves three purposes (a) to indicate fact (b) to express the state of the speaker and (c) to alter the state of hearer’. Language does not mean spoken or writing only. As a matter of fact language includes so many things like – music, dance, sculpture, painting etc. These are also one type of language. In other words we can say that all fine arts have been regarded as language and they play a very important role in the field of persuasion and communication. There is symbolic and suggestive nature of languages. At the time of ‘Buddha’ language with hand movements were much practiced in the society. An ordinary question arises: Is it possible to
persuade or communicate to others through music? Yes, through music we can express our desires, feelings and emotions more appropriately and effectively because the musical notes strike the human heart directly. Mr. O. C. Ganguly has also emphasized the capacity of music for communication. He says that it is a profoundly expressed truth that music begins where the language of words fails. Music is in a better position than other languages, musical tones make us forget everything and attract us more than anything else. That is why so many great people were motivated, persuaded and influenced by music. For example- when Mugal Emperor Akbar the great heard the music of Swami Haridas in Vrindawana, where he had to go specially for this purpose, he forgot everything, even his own existence. Music has a power, which can evoke the feelings of the hearer to a great extent than any other means. Mr Prierer has also said that music is the art of expressing sensations and state of mind by means of pleasing sounds. It helps us to awaken our feelings, thoughts and emotions and these in their turn are to rise up images in the mind. It is true that music is an effective medium for evoking as well as for expressing emotions and thoughts, which is helpful for persuasion and peace.

Music has its origin and its root in the world of sentiment and sensation. So, good music helps for mental development. Even animals, birds and insects are also responsive to the power of music. Not only these but trees and plants could grow on and develop in a better way through the effect of music. We have references that Late Shri Kadau Maharaj controlled a mad Elephant by playing a ‘Gaja Paran’ on the pakhawaj. Shri Omkar Nath Thakur has mentioned it. In our daily life we also find so many examples of musical persuasion e.g. Snake Charmer can control or charm the most poisonous animal through playing his instruments (bin).
In Sanskrit the term raga means ‘colour’ or ‘passion’. Just as dance delights the viewer a raga arouses emotions or moods in the listener’s mind. The raga produces divine melody with the combination of its different characteristics. Every raga has notes; commonly it is called the sargam. There are seven swara out of these sadaj (sa) and pancham (pa) are fixed, hence they are called Achal Swaras and others, which have alternate forms, are called chala swaras. The model structure of the raga is called Thata in Hindustani music and Mela in Karnataka style. The Thata determines the combination of notes to be used in the raga.

Most ragas are usually associated with a particular time of the day. Legend says that when Tansen sang raga Deepak the lamps in the hall got lighted and heat increased. It is said that the singer himself also got great deal of heat on his person. There after he sang raga Megh Mallhar and it rained and atmosphere turned cool. Traditional musicians strictly follow the rules of the timing of the raga whereas some others believe that raga may be sung any time to induce the mood related to it. But the Karnataka tradition does not follow the concept of samay (Timing).

Ragas have other important features. A raga distinguished by its characteristic movement is known as its Pakad or Swarup. Ascending order of the swaras is called Aroha while descending order is called Avroha. Jati refers to the number of notes used in the raga.

Hindustani classical music is specially known for its various Gharanas or schools of music. Gharanas come into existence from the Guru-Shishya
parampara in olden times during which teachers adopted and trained pupils in their style of musical tradition. These Gharanas belong to particular generation like- Khyal, Dhrupad etc. A Gharana would take its name from the place in which the teacher lived for e.g. Agra Gharana, Gwalior Gharana, Lucknow Gharana, Jaipur Gharana, Banaras Gharana, Senia Gharana, Delhi Gharana etc are in vocal music, dance, and instrumental music.

Coupled with Tala a raga is thus the backbone of Indian music. There are some Indian musicians who have created a magical environment through their excellent and sophisticated presentation of music in all over the world.

Rhythm constitutes a fundamental aspect of any form of music. In the Indian musical system the science of rhythm is called Tala. Indian classical music has about 500 different Talas, out of them a limited number is used in the Hindustai and Karnatak styles. Trital, Choutal, Dadra are some of the Talas commonly associated with North Indian tradition whereas Karnatak music commonly uses the AdiTala, rupakam, Mishra Chapu Talas. The rhythm and Tala helps a musician to maintain laya and it is a time keeping system, which is called ‘kriya’. A Tala is defined by its elaborate pattern of clapping and the number of beats, referred to as its tali. Tala consists of sam, matra, tali and khali. The sam or tali indicates the beginning of the Tala. In musical notations the sam is shown by a (x) cross and the khali is indicated by the wave of the hand and in notations it is shown by a (o) zero. It denotes the beat with a moderate stress in the Tala.

The sam and khali divide the Tala into parts or vibhags. Each vibhag is composed of individual beats called matras. In most Talas the vibhag usually
consists of two, three, four or five matras. The arrangement of the vibhags completes the basic cycle or avartan of the Tala. The Tala is recognized by its distinct bol. The Tala must take into account the tempo of the music, which is known as laya. The artist may change the tempo in accordance with the musical style. In Tala the tempos are like slow (vilambit), medium (madhya) and fast (drut). Extra slow laya is referred as Ati-vilambit while the extra-fast is called Ati-drut. Some Talas are commonly associated with particular style of music e.g.- Khyal generally uses Trital (16 Beats), Ektal (12 beats). Dhrupad mostly uses Choutal (12 beats) etc.

There are many evidences in the history of music, which prove that music has some power that helps to balance the mind of the people. When the people of Mathura had become very much tense by the King Kansa at that time Lord Krishna created pleasant atmosphere by playing his flute. The flute recital of Shri Krishna helped to forget the sorrow of the common people of Mathura.

Many paintings and sculptural evidences also confirm the peaceful power of music from the Stone Age onward. Great philosopher Plato has also emphasized that music should be used for the sake of education of the common people. He mentioned that power of music might shape souls. He commended that music would be able to improve the unconscious assimilation of manners and it may produce impressibility to young spirits through the general spiritual quality, which has in music. Many Indian philosophers and thinkers have also recognized the musical persuasive power more effective in human life as well as animal and plant kingdom. In Mangrole at Shadagram, khadasali and Gadhada in Gujarat, experiment was made and it is in practice. At the time of milking cows, music played over and cows giving more milk. Experience in our daily life also proves
this fact. A newly born child who has no knowledge of this world can be pleased through music. All this shows that music has been a great source of peace through bhakti and devotion. Therefore music has been favoured by almost all religious practices. Music is as old as human being and it was practiced in religious congregation also.

Hinduism considered four-purusartha like- Dharma, Artha, Kama, and Moksa. Vaisnavas and other traditions of Hinduism accept it. According to philosophy bhakti is the source of peace and through music it becomes pleasing. That is anand and the highest level of anand is called Brahmanand. So the art of music can be the best way of attaining this goal because Gods are pleased with music. Lord Shiva who is omniscient, omnipotent and omnipresent is also pleased with music and he is the creator of Dance. Lord Krishna is also pleased with musical sound and he is the creator of flute. Mother Goddess Saraswati is fond of music and she plays Veena. Conch (shankh) is one of the oldest instruments and Vishnu held it. So Matang said in his book Bruhadeshi that music is ubiquitous and it can be in the same position as Brahma, Vishnu and Mahesh. Geet, Vadya and Nritya can be employed, as language of peace and application of music is more effective to create peace, said the God himself. According to Bharata music is an important part of drama. He said that different aspects of drama have been taken from the Vedas. Recitation has been taken from Regveda, songs from the Samaveda, abhinaya from the Yajurveda and sentiments (rasa) from the Atharvaveda and thus was created Natyaveda.

Music i.e. Geet, Vadya and Nritya is considered as Gandharv Vidya because in Vedic period Devas, Gandharvas and Apsaras were connected with
this art. The mother Goddess of knowledge is playing Veena. Always these arts have taken an important place for developing spiritual and devotional fields. It is also recognized even in the *Upnishadic* period. In the *Chandogya* Upanishad there is reference that the Brahmans were singing *Udgitha* in accompaniment with the instrumental music of Veena.

*Anand* (pleasure) gives peace of mind. Here *anand* or pleasure does not mean worldly pleasure. Music is spiritual but through music one can have both worldly as well as spiritual pleasure, so music is the better source to lead the people towards peace. This is the only source, which does not involve heavy expenditure to strengthen our society and people. All types of arts are peaceful due to their aesthetic and artistic nature; in Indian tradition art has been described as *Kanta Samhita* the advice of a gentle wife. While the Vedas and the Puranas have been described as *Prabhu Samhita* (advice of God) and *Mitra Samhita* (advice of friend) respectively. It may applicable for religious people but those who do not believe in it do not have effect of it. But music being an art it has been regarded as *Kanta Samhita* it means music effects all and through its gentle effects it could bring changes into the society. The structure of any art is full of aesthetic qualities and it has its own effects on various creatures on the earth. Music is a subject of hearing and visualizing. So it can be said that music includes dance too. Vocal, Instrumental and dance together constitute music. Thus it is to be said that dance is a subject of audio and visual both. Even in vocal and instrumental music at the time of performances the artists express their feelings and emotions by means of gestures. It is clear that the art of whole music is not only for one purpose its rays give lights to all directions.
Various studies, experiments and research have established the therapeutic value of music. Its healing process and refreshing qualities are widely known. Mental retardation is of global concern. To promote mentally deficient children it may often provide programs of special education through music. Recently there has been recognition of the need for special education program for the mentally retarded children in India. Mentally handicapped children meet many obstacles and failures from different ways. Music education in terms of its potentials for special education has been frequently used as a therapeutic agent. Playing of instruments, listening to music, singing and dancing and such active participation are the factors, which help in amelioration of the mentally retarded. The use of music as therapy is based on scientific and clinical approach and has to be used with great care and deep study of the nature of illness. The right type of music can be selected for such purpose to bring out results.

Music has been considered an integral part of social and cultural life of the human beings. Various musicologists and psychologists have acknowledged that music is a powerful source of making all round development of mankind and it is the oldest form of expression (even) it is older than language which touches our feeling more deeply than the words. It makes us respond with our whole being.

**General effects:** - Music affects not only human beings, but also animals, plants and every living creature.

**Physiological effects:** - Music increases the metabolic effects within the human body. It accelerates the respiration, influences the internal secretions, improves the muscular activities etc. The performers and the audience get similar effects through it. In 1967 Mr. Farnsworth stated that music might bring physiological
changes. He found significant reduction in the fatigue and stimulation to the depressed feelings among the mentally and physically handicapped persons. In 1969 Mr. Pathak quoted that music can reduce tension so that the listener feels happy courageous and energetic. In 1970 Klitz suggested that participation in musical activities encourages better posture, proper breathing and strengthens specific muscle groups removing frustration and reducing emotional tensions.

**Psychological effects:** - Behaviour and temperament can be the most pronounced point from the psychological effect of music. Regular listening and participating of music may greatly influence on emotions, feelings and thoughts. Joy and pleasure are born out of both of the processes of activity like- participating and listening to it. Music activities lead to development of imagination and creative thinking. So singing, playing musical instruments and rhythmic movements provide better sense of proportion, a fine perception and a happier world outlook.

It is proved that shyness, aggressiveness and many other such characters have been normalized by music. The effect of music is strong quick and smoothening on emotions. The great Psychologist Copland in 1952 described that music can stimulate or soothe the mind, help towards a wider education at least a wider mental perspective, can gently plough the mind to be more receptive to learning disciplined physical action, give comfort for the loneliness and the sick people get help to awaken pleasant memories in the old age, it delights the young and lull the child to sleep. It helps to improve mental behaviour, helps to improve social adjustment, general behaviour and personal health habits.

**Physical effects:** -In its regular practice it would affect physiological processes such as digestion, blood circulation metabolism etc. Human bodies are capable to
follow the science of music to a remarkable extent that promotes growth and physical fitness. It is true that the structure and function of the human body could be maintained through exercise. Without this it is not possible for smooth functioning of human body system. It is possible to get great relief in the situation of depression through body movements. Gradual development of vocal acts and intellectual co-relation of behaviour helps to correct certain Physical disorders through music. It helps to improve abdominal muscle weakness. Music also helps in the better figure co-ordination and improvement in polio victim, better co-ordination of limbs by moving and doing exercise with music.

1.2 Hypothesis

'Sangeet' I would like to say that Geet, Nritya and Vadya are a physical, psychological and emotional activity. We will have to make a general awareness about it and its usefulness in life. Looking after its positiveness, we must introduce it in our education system. So that children could be benefited from their childhood. Parents should understand about its miraculous power, which could be helpful to develop their children's inner personality. Misconception should be removed and people in general should come forward for the benefit of the society. All types of peoples from every religion and caste could be benefited through music. For music there is no age limit. From infants to elders any one could get enjoyment through music. In Mahabharata we get the reference of
Gandharva Vidya. In those days Prince and Princes, Sages and Rishis were experts in Gandharva Vidya.

Social heritage and art heritage both are important tools of Indian culture. It is gratifying to note that through the tumultuous ages of history, music as old as mankind itself and an inseparable part of human life. The experts have recognized therapeutic effects of music all over the world. Day by day the utility of music as a therapy is increasing and in future it would increase more and more. It will be used as a major tool of Allopathic medicine. Now they are in search of curing without medicine. So as the therapeutically music has already developed its identity in the whole world. According to its various beneficial aspects the utility of music would increase and new music would be introduced in the world.

In order to create a generation of peace loving people we must have a proper educational system. The basic principles of the philosophy of peaceable human life must be taught at all levels of education. Special discipline for education of peace should be taught from the beginning to the children. Over and above to make the entire educational system peace oriented all possible propaganda should be carried out and propagate the "love for peace and peace for love". Peace as a subject should be included in the study by every university. It should be introduced at school level also. If the small children study about peace from the very beginning of their life, they could become a peaceful generation. Hence peace should be taught through the refined methodology. It should be highlighted with other subjects and co-ordinated with various important subjects to create a peaceful atmosphere for human life. People realize perfect peace and it is possible for the individual human being to realize it deeply. We know that
some saints and mystics have actually realized perfect peace. We also know how Daku Valia became a great saint named Valmiki and wrote the great epic the Ramayana. People are not violent by birth they are compelled to adopt it according to the various steps of their way of life and situation. It must be a continuous process for the realization of perfect peace and it is possible only with the help of optimistic insight of the peace process. It should be properly and fruitfully applied to the future generation for perfect peace.

So peace and music are a unique combination for human life. There should be enlightened endeavour in the society to make each and every one capable to get maximum benefit through music.

1.3 Objectives (The ultimate goal of the study)

The art of poetry, architecture, painting, sculpture and music arouse on intense feeling and urge to experience both the sensible and the super sensible objects and though at first their representatives are indirect in terms of the physical expressions yet they directly appeal to the depth of experience or feeling and create aesthetic joy and beauty. Music that is sangeet is absolutely concerned with the problems of emotional content, value and beauty. The philosophy of music like many other branches of knowledge claims attention on intellectual and emotional grounds rather than on utilitarian grounds. Musical experience contains
(1) The musical sounds.
(2) The nature of the simplest elementary modes in which the material is arranged or prepared for use.
(3) The distinction between two varieties of music known as melody and harmony along with other musical materials like counter point, time, measure, rhythm and form of music.

Dr. Pole said that, we might fairly assume that the principles, which have determined or influenced them, may be classed under two heads, namely physical principles and aesthetical principles. Through physical principles we mean such principles as can be deducted according to the laws of natural sciences from the physical nature of musical sounds and form physiological effects on the human ear. The aesthetic principles are such principles as have resulted from the free action of the human mind independently of any physical consideration.

The main material of music consists of tones and sound and philosophical concept of music centers around this sound theory. India is known as the country of spirituality. Here philosophy of music is regarded as a spiritual sadhana, which elevates the level of man’s consciousness and kindness in his heart, the perceptual light of divine knowledge and makes him free from delusion forever. The intuitive anchors of music of India are fully conscious of this secret and have made music the best and purest means for attaining the realization of God. The philosophical foundation of music rests upon the solid rock of the realization of the emotional soul of music. Through music the artist as well as the art could be raised upon the high level of spirituality and they could be conscious of the ground truth of philosophy of India, that man can see God face to face, can get an immediate awareness of the Absolute.
It is the task of philosophy of India to solve the riddle of the universe and to discover the ways and means to make perfection in life. Psychological aspects of music is exclusively concerned with the awakening of the flashes of the primal psychic force centre. The study of music brings into us a clear understanding as well as an intuitive perception of utility and importance of the force centre and it gives us a full realization and the real objects and ideal of the musical contents. The great laboratories like – Bell Telephone Company, Harvard and Loa Universities of America have made considerable researches on psychological aspects of music, which have enriched the western musicology.

People sing and dance to express their feelings of joy and sorrow. They enjoy, lament and express their awe and reverence through the medium of colorful tones, balanced rhythm and aesthetic body movements (dances). It is because the psychic centre that lies within him, stirs his emotions and make him to create project and enjoy music. It may be called the emotional side of the musical experience. Which is known as sensuous appreciation or creation or projection. But psychologist Revesz of Holland and Seashore of America are of the opinion that though the concept of musicality is attached to the psychology of music, yet the musical experience in relation to emotion and sensuous appreciation are not only an entire thing in the field of musicality. The aesthetic content is an important thing in the domains of psychology and philosophy of music and should be experienced and appraised. But such an experience is mental or psychological in its characters and so it must be noted that a musical person having musical taste is possessed by a deep understanding of musical form and structure together with the inward tendency to dive deep into the mood of music and get a relation to it which has an effect on his whole spiritual being.
Psychologically music education influences the all round development of children and adults and this influence manifests itself normally in three ways:

Music promotes development in the sphere of the emotions along with developing the child and adult’s cognitive abilities. The emotional experiences derived from music have an influence on the formation of the person’s normal and intellectual outlook and growth.

Music activities tend to develop imagination and create simple music, he puts his mind to work, tries to cope with the tasks of his own, becomes accustomed to independent artistic expression and gains confidence in his own creative powers. Unquestionably all this is carried over to other spheres of thought and activity. This quality applies to adults also.

Contact with music has an influence on the cognitive process. The significance of music on thinking and its role as a source of knowledge and deep understanding of the world acts as an element in nurturing humanism and it develops a penetrating way of cognizing the surrounding world with the help of music.

In advanced countries special education of mentally retarded children and normal children has become relatively universal. Its aims are to get benefits from different sides like-academically to the level of an average child, Socially in adjustment to the home and community andOccupationally in being able to support them totally or partially at the adult level.
Experts recommended that special type of education like - music, painting, sculpture etc help to develop skills and to live happily. At the same time it makes them socially competent. Music education is recommended as to help the mentally retarded to raise their level of functioning. Experts have also found that quite a remarkable development is possible with the early detection and early introduction of music as special education course. The goals of music education as special subject for mentally retarded children are similar to the goals of education for ordinary children but only the techniques for attaining them are different. One of the most important aspects of music education is attitudinal that is preparing the child for adapting to the world outside the classroom. This type of education is very important for the handicapped children. It helps to prepare them to face his handicapness in such a way as to permit him to lead a relatively normal life. Music as special education programs for mentally retarded aims to attain some purposes like:

(a) To help severely withdrawn, mentally retarded to take interest in them and they’re surroundings through simple, non-threatening manipulation activities.
(b) To encourage re-socialization.
(c) To provide outlet for impulses of aggression and hostility.
(d) To yield pleasure in accomplishment and in the growth of personal skills.
(e) To provide and reinforce important social traits such as co-operation, group awareness, sensitivity etc to others and a realistic view of one’s own social behaviour.
(f) To establish pattern of recreational involvement and interests which will carry over to life in the community.
Above all the major goal of music education (beyond developing skills and imparting information) is the ultimate adjustment of the mentally handicapped to the society of average individuals. Special training programs and workshops for the field of dance and music could help teachers, therapists and social workers to use therapeutic movements and music activities in their educational curriculum as well as treatment programme.

For this class of retarded the special program is useful. However if music therapy is applied it brings better result for both retarded and normal persons. Music and the arts were frequently employed as therapeutical agents in ancient societies. Today it is felt and believed that art may be used for clinical purposes and to assist in the development of desired psychological and physical behaviour with the application of experimental approach to the use of music. E. Thayer Gasten in the year of 1968 defined three functions of music as a means of special education.

(a) Establishment or re establishment of inter personal relationships.
(b) Bringing about the self-esteem through self-actualization.
(c) Utilization of the unique potential of rhythm to energies and to bring order.

Music education and its performance have been recognized as subject areas ever since Lowell Mason, the first music teacher in American public schools in the year of 1838 began to teach music in the Howe’s school of Boston.

Music performance can be among the most satisfying part of group activities. It allows individuals the opportunity for self-expression through the subordination of personal interest to the benefit of group. This form of self-expression is socially acceptable and tends to support the development of co-
operation within the peer group. The individual has the opportunity to become aware of his identity and his accomplishment by comparing this with those of the group. With the expansion of the size of the group the individual learns to relate with flexibility to a variety of social units and develops a capacity to relate to a variety of social institutions. Music activities provides a non threatening experiences which assist an individual and groups to self realization by means of process that is expressive and socially rewarding resulting into peace.

1.4 Methodology

Preliminary:

The researcher underwent through various experiences of sangeet (Geet, Nritya, Vadya) and she felt that "Attainment of peace through music" could be the genuine topic for the present study. The researcher referred to many valuable references connected with sangeet.
Primary:

The researcher has selected the following books as the primary source for the present study. She has also referred Journals, magazines and many other important articles for the present study. Some of them are as under—

“The art of the dancer”
- Richard Austin.

“Universal History of music”
- S.M. Tagore.

“Sangeet Ratnakar”
- Sarang Dev.

“World peace”
- J.C. Kumarappa.

“Wisdom of Vedanta”
- K.P. Bahadur.

“Historical Development—Of Indian music”
- Swami Pragnanananda.


Secondary:

The researcher has referred the secondary sources to support and confirm her point of argument.

The researcher has visited different places, artists and Institutions and collected data for the present research work. She has visited ‘Kirtikala Mandir’ (An Institute of Fine Arts), Nasik, ‘Nritya Bharati’ (Dance Accademy), Pune, M.S. University (Faculty of Performing Arts), Baroda. She personally and individually visited many leading artists and personalities from different (subjects) and fields in India, like-Pt. Shivkumar Sharma (Santoor). Shri Safat Ahmed (Tabla). Shri Shridhar Parthasarthy (Pakhawaj & Mridangam). Shri
Bharat Bhushan Goswamy (Sarangi). Shri Chinranjilal Tanwar (Harmonium). Smt. Sangeeta Sanker (Violin). Shri Kushal Das (sitar). Prof. Shri Harish Gangani (Kathak). Prof. C. V. Chandrashekhar (Bharat Natyam), Dr. Deepak Golwalkar (physician), Dr. Bharat Bhimani (M.D), Shri Takhtasin V. Parmar (Educationalists), Dr. Shri Naresh Ved (Vice-chancellor), Bhavnagar University and many more experts in their own fields.

In the questionnaire method she has taken interview of fifty persons like-Writers, Educationalist, Musicians, Artists, Physicians including others from different fields. Out of fifty she has mentioned opinions of twenty-five persons. The analysis of the data has been given through two methods in this work e.g. Graphical and Analytical method.

Analytical Method:

56% of the people have given their opinion that music is the vital part of life. 24% people expressed that it is important for all creatures. 40% people have given their views that it creates peace of mind. 8% of people expressed that it is the medium of communication and similar percent have expressed that it could be a good pass time.

24% percent of people have given their opinion that it could be used to change the complexity of the society. 40% have expressed that music has a capacity to unite the world. 36% people told that it is necessary to produce varieties of music. 48% of people say that classical music should be more in practice and 12% people viewed that folk music should increase.
4% people say that theory is more important than practice. 40% people expressed that practical side of music is more important. 52% of people viewed that practical and theory both are equally important. 4% says discussion of music helps to increase the knowledge about it and 8% says that discussion of music supports to the acceptance of music.

8% people expressed that music could develop common interest among people. 40% have given their views that through music people can come together. 52% of people told that music could create harmony in society. 36% people say that it can be helpful to avoid conflicts in society. 24% has given their opinion that music helps to develop equality in society.

36% of people say that music could be used as therapy. 28% expressed that music is helpful for mental recreation. 4% says that there is no caste and religion among the musicians, they are from one community, 16% people told that music gives strength to bear onslaught in life and 36% says that it helps to create inner peace.

72% of people believe that music establishes harmony. 44% says that music removes sadness and tension from the mind. 60% have viewed that music helps to increase spiritual thoughts. 36% opined that music develops concentration and 48% people told that music gives physical and mental relief.
1.5 Limitations of study

In our great heritage music has an important and very vital place, but it has not flourished to that extent. Mostly it has been treated as an extra-curricular activity. Knowledge of music is looked upon as an additional qualification and accomplishment of boys and girls. According to the aptitude of the children their parents should select the subject. Very often Children fail to secure opportunities for developing themselves because of the wrong selection of the subject. Common people should have some knowledge regarding music; it could help them to get various benefits from music as well as they could appreciate the arts. Each and every human being could enjoy vocal music generally. Most of the people sing—songs when they are in the bathroom or in front of the audience. Some people like and understand classical Music because they have got some knowledge about it. Whereas many people like folk and other types of music. It does not matter, songs are so natural and joyful that they attract the mind and create peace. Similarly when any instrument is played, the tune may be in classical or folk but it has its own characteristic in its own place. The tune and rhythm attract the people. Because of that whenever any music is played on the street within a moment people gather over there. The sound of Dholak has its own identity that affects our mind and heart and feet automatically desire to move in dancing movement. Some people are having their own limitation, though they like to dance they would not do so. But certainly their fingers of the feet and hands would move in a rhythmic way. Dance as a therapy should not be used without any special training on it. Hence people should be educated about all these arts.
Many parents and students consider that music study is the waste of time and money. Parents require a change in their thinking; they themselves should think that music education is very important aspect during the formative period in the life of their children, which would inculcate love and harmony among them in future. Students who have aptitude and potential are not able to come up. There is no adequate number of music schools and colleges in the country. In the present day system of education in India very little effort is made to satisfy the social and emotional needs of the pupils. There is a lack of considerations for the development of the personality and the education of the whole man is missing in the system. The artists should be well trained and skilled that they could create image for their own art. Non-qualified semi-qualified and half-knowledged teachers are also obstacles in the furtherance of music, which does not bring appropriate result in the society. Such people create simple earning shops for them. The Govt should provide teacher’s training facilities. In this 21\textsuperscript{st} century when people are interested in learning various subjects’ music learning facilities are not available in rural and semiurban areas of the country hence people are deprived of music learning. There are few musicians in the country who have real talent and efficiency to make people aware for vision of peace, but their performances and demonstrations are so costly that ordinary people are not able to get its benefit. It is a belief prevailed in the society that music cannot give a bright career to the students and therefore bright students though they have aptitude do not come forward to accept music as a carrier. But this belief is wrong. These days musicians like - music teacher, performer, composer, music critics, music director, music for advertising, group songs and group instrumental music, chorus songs, folk songs, popular songs, making and repairing of instruments, music organizers, selling of music related things, music
library, collections of antic music, music recording etc. are in great demand and could give good financial returns.