

Inculcation of Spiritual Values among the Higher Secondary Level Students through Two Songs of Bhanusimha Thakurer Padabali

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ABSTRACT: Spiritual values are embedded ideals that support pupil's spiritual enlightenment. The present study is based on the inculcation of spiritual values among the higher secondary level students through two songs of Bhanusimha Thakurer Padabali. Without spiritual development, and more especially without the fostering of intellectual ideals, pupil's overall development is not complete. The values of calm, togetherness, and knowledge are necessary for spiritual enlightenment but are not sufficient in them. Rabindranath Tagore's songs are divided into many parts. One of them is 'Bhanusimha Thakurer Padabali', in which Tagore shows the pureness of love by Radha and Krishna through the songs. There are all total 22 songs included in this list and the songs are in an order as Tagore sorted them. Out of which, the researcher has taken only two songs to see the inculcation of spiritual value among the students, i.e. "Gohon kushumokunjo-majhe" and "Madhabo, na koho aadarabani" (8th & 15th number song respectively). As a sample, the investigator has taken 30 students from Halisahar Ramprasad Vidyapith High School. Here, in this study quantitative analysis (Spearman's co-efficient of correlation) is used.

KEYWORD: Inculcation of spiritual values, Higher Secondary level students, two songs of Bhanusimha Thakurer Padabali.

Introduction:

Humanity, environment, and Brahma or Almighty served as the inspiration in Rabindranath Tagore's humanitarian and existential viewpoint. According to his theory, one might evolve spiritually by moving from the physique towards the community, entirely, and finally the divine power. The global power and the soul's music became one in this way. Yet for this mixing to occur, a link between the natural and human worlds was necessary. According to Tagore, the human body in its entirety was apparently vibrating with power, breath, brightness, and other emotions like compassion, ecstasy, and pleasure. Notwithstanding the fact that he might've been affected by the romanticism that were prevalent at the time, the Brahma Samaj, the Bauls, Sufism, or the Vedanta philosophy of the Upanishads, Tagore's opinions were in certain ways his own. Glancing at the quoted sentence, one should clearly see just how his soul was emancipated by communicating to the world, creation, as well as the atmosphere that was around him:

"Where He has given himself up through his infinite mirth and youthfulness, there is no dearth of affluence there, no limit to variety, and the riches are unending. There, the sky is lit in a thousand directions wearing the girdles of stars; there, beauty surfaces in so many new forms, the gushing of the spirit never stops."

Rabindranath Tagore created a compilation of Devotional hymns in Brajabuli called Bhanusimha Thakurer Padabali. This was released in 1884. This collection of hymns, which had previously appeared in various editions of Bharati magazine, was originally published in 1884. Afterwards, in his , anamnesis life memory, Tagore talked about crafting these songs. At the ripe old age of sixteen, Rabindranath Tagore penned his first lengthy verses in Brajabuli underneath the alias Bhanusimha, titled Bhanusimha Thakurer Padabali. Merely nine of the florilegium's 22 songs are included in Swarabitan (Vol. XXI), a compilation of Tagore's musical annotation.

The collection of Maithili poetry in “Prachin Kavya Sangraha”, published by Akshay Chandra Sarkar and Sarada Charan Mitra, captured the attention of younger Tagore. He discovered Thomas Chatterton, "a small child who liked to impersonate the antique writers," through Sarkar. Tagore groomed himself to assume the role of "second Chatterton" after being motivated through this instance. Gahana Kusumakunja-majhe, the very first song, was most likely written in 1877. The song "Gabhir Needame Abasha Shyama Mama," which was likely penned in Ahmedabad in 1878, is the only manuscript that has survived. Ordering these tracks chronologically is challenging. Songs as "Aaju Sakhi Muhu Muhu," "Ko Tunhu Bolabi Moye," and "Marana Re, Tunhu Mama Shyamasamana" were written considerably afterwards.

Radha and Krishna's relationship is a well-known topic in Hindu mythology, and is especially commemorated in the Bhanusimha compositions. The poet used allusions to environment as well as the dramatic resonance of social commentary to try to make a link with spirituality. During the course of the next 70 years, he made several revisions to the poetry.

In the timeless knowledge, the mystics, therapists, philosophers, and truth bearers of all eras, all nations, as well as all citizens assert that there are three components to human spirituality: connections, values, and life purpose. To prevail those components, the researcher here in this study chooses two songs from Bhanusimha Thakurer Padabali through which she expands spiritual values. These are -

“Gohon kushumokunjo-majhe mridulo modhuro bongshi baje,
Bishori trash-loukolaje shojoni, ao ao lou.
pinaha (meaning: attire) charu nil bash, hridoye pronoyokushumorash,
Horinonetre bimol hash, kunjobonme ao lo.”
and
“Madhabo, na koho aadarabani, na karo premako naam.
Janayi mujhko abala sarala chhalana na karo shyam.
Kapata, kaah tnuhu jhuta bolasi, piriti karasi tu moy?
Bhaale bhaale hum alape chinhanu, na patiyaba re toy.”

Rationale of the study:

In today's day-to-day life, the spiritual values are necessary for all students. Here, the investigator wants to show that, the spiritual value can be increased through Rabindra Sangeet among the students. So, the researcher has entitled the topic **“Inculcation of Spiritual Values among the higher secondary level students through two songs of Bhanusimha Thakurer Padabali ”**.

Objectives:

1. To investigate the human values, thoughts, affection, emotion, connection between souls and intensity of individuals have through the songs

314	ISSN 2690-9626 (online), Published by "Global Research Network LLC" under Volume: 4 Issue: 3 in Mar-2023 https://globalresearchnetwork.us/index.php/ajshr
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Hypothesis:

- 1) There exists no significant correlation between male and female higher secondary level students about their human values, thoughts, affection, emotion, connection and intensity of individuals have through these songs.

Sample:

For this study the researcher has taken 30 students from higher secondary level, in which there are 15 male students and 15 female students from a Co-ed school, named Halisahar Ramprasad Vidyapith High School.

Methodology:

In this study, the investigator used quantitative research method. For this research, she used Likert Scale for the Questionnaire and to show the correlation between the male and female students, she used Spearman's co-efficient of correlation (Rank Difference Method).

Tools and Techniques:

- a) Questionnaire
- b) Likert Scale
- c) Spearman's Co-efficient of Correlation(Rank Difference Method)

Sources of Data:

- i. The researchers who have done work related to 'Spiritual Values in education' and 'Bhanusingher Padabali'.
- ii. Journals, papers, articles etc.

Analysis & Interpretation of Data:

Questionnaires:

1. The songs have a divine aspect that can help people to find a connection and improve their spiritual growth and livability.
2. The ideals of truthfulness, renunciation, compassion, and honesty have been found in these songs.
3. Through these songs, human values (i.e. love, non-violence, helpfulness, cooperation, sympathy) are developed.
4. This songs increase the ability for pupils to interact with their "innersoles."

(Strongly Agree – 5, Agree – 4, Neutral – 3, Disagree – 2, Strongly Disagree – 1)

Table No 1: Showing the scores of Male Students

Total students : 30	Male Students : 15	SL No.	SA	A	N	DA	SDA	Total Score
		1.	3	1	0	0	0	19
		2.	2	2	0	0	0	18
		3.	2	1	0	1	0	16
		4.	1	3	0	0	0	17
		5.	3	1	0	0	0	19
		6.	1	2	0	1	0	15
		7.	3	0	1	0	0	18

		8.	2	1	1	0	0	17
		9.	2	2	0	0	0	18
		10.	3	1	0	0	0	19
		11.	1	2	1	0	0	16
		12.	2	1	1	0	0	17
		13.	2	2	0	0	0	18
		14.	1	1	2	0	0	15
		15.	2	0	1	0	1	14
Total = 256								

Table No 2: Showing the scores of Female Students

Total students : 15	Female Students : 15	SL No.	SA	A	N	DA	SDA	Total Score
		1.	2	2	0	0	0	18
		2.	1	2	1	0	0	16
		3.	3	0	0	1	0	17
		4.	3	1	0	0	0	19
		5.	1	3	0	0	0	17
		6.	2	1	1	0	0	17
		7.	2	2	0	0	0	18
		8.	3	1	0	0	0	19
		9.	3	0	1	0	0	18
		10.	2	2	0	0	0	18
		11.	1	2	0	1	0	15
		12.	3	1	0	0	0	19
		13.	2	1	1	0	0	17
		14.	3	0	1	0	0	18
		15.	1	1	1	0	1	13
Total = 259								

Table No 3: Results of the correlation between male & female students

SL No:	S _M	S _F	R ₁	R ₂	d = R ₁ - R ₂	d ²
1.	19	18	2	6	4	16
2.	18	16	5.5	13	7.5	56.25
3.	16	17	11.5	10.5	1	1
4.	17	19	9	2	7	49
5.	19	17	2	10.5	8.5	72.25
6.	15	17	13.5	10.5	3	9
7.	18	18	5.5	6	0.5	0.25
8.	17	19	9	2	7	49
9.	18	18	5.5	6	0.5	0.25
10.	19	18	2	6	4	16
11.	16	15	11.5	14	2.5	6.25
12.	17	19	9	2	7	49

13.	18	17	5.5	10.5	5	25
14.	15	18	13.5	6	7.5	56.25
15.	14	13	15	15	0	0
Total			= 405.5			

$$\rho = 1 - \frac{6 \sum d_i^2}{n(n^2 - 1)}$$

$$= 1 - \frac{6(405.5)}{15(225 - 1)}$$

$$= 0.275$$

Figure 1: Showing the scores of male & female students through Bar Chart

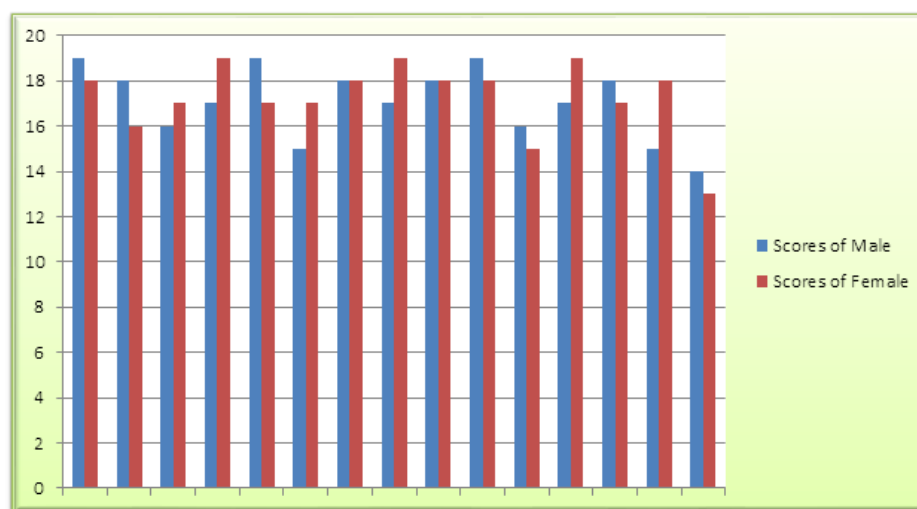
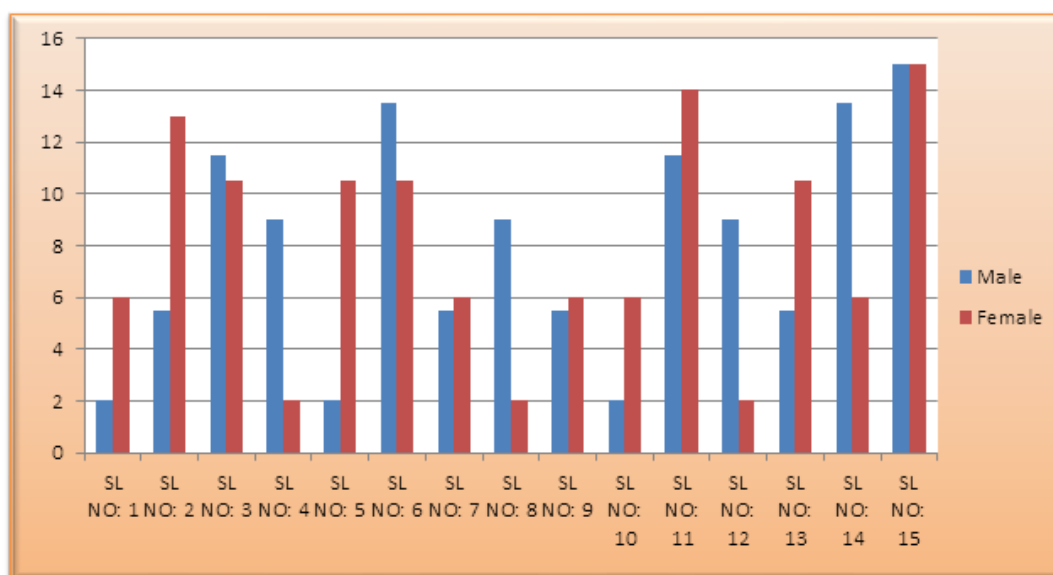


Figure 2: Showing the correlation between male & female students through Bar Chart



Discussion:

The Spearman's Rank Correlation for the given data from table no 3 is 0.275. The value is near 0, which means that there is a weak positive correlation between the two ranks (male and female students).

Here, the hypothesis is accepted. Through the above table it has been proven that there is no significant correlation between male and female higher secondary students. The above figures show the scores and correlation between male and female students of the selected school.

Suggestion for further research:

The prospective researches can be conducted to analyze the other songs of Bhanusimha Thakurer Padabali among children and on other classes' students by using qualitative analysis. Also, there is a probable chance to define other values, like moral values, social values, cultural values, religious values and also national values etc.

Conclusion:

In reality, values have a highly unique influence on the cosmos. It is one that our thoughts can understand in order to improve life. Values are essentially spiritual abilities that are given to us by the unbounded Source of all things. Our brains misinterpret the ultimate principles—including Unity, Romance, Elegance, and many others values as they come to us from the heaven. For instance, our brains understand the divine concept of Togetherness as ideals of collaboration, assimilation, collaboration, and other things. Similarly to the manner in which the values of decency, generosity, self-giving, humility, open mindedness, admiration toward others, and a variety of everyone else reflect the core principle of affection.

In contrast to higher spiritual values such as Wholeness, Compassion, Perfection, and Honesty, many outstanding human values include patience, flexibility, dignity for each person, and collaboration. Human values like thankfulness, generosity, and self-giving are examples of spiritualized human values that demonstrate how human and spiritual values occasionally converge and merge into a single concept.

Our ability to go forward is connected to our values. The desire for ultimate happiness and satisfaction in entire lives is a summons from the Spiritual to the hearts of living beings. Our opinions of what is important to us are reflected in our spiritual values.

To conclude, we can say that spirituality might be interpreted as values through the above mentioned songs among the students: utilizing all of their abilities, spending serious consideration, applying technology at their disposal to the fullest extent, preventing and minimizing waste that cannot be avoided by using proper procedures, conserving each moment that might be spared, and so on.

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