

Effect of Kirtan on Emotional Maturity

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Abstract

The purpose of study was to analyze the effect of *Kirtan* on Emotional Maturity. For this 30 students of certificate course from Dev Sanskriti Vishwavidyalaya, Haridwar were selected through accidental sampling. Firstly, pretest was done by the help of Emotional Maturity Scale developed by Yashvir Singh & Mahesh Bhargava, then all the subjects practiced *kirtan* for half hour till one month. After one month, the same questionnaire was again administrated for post data collection. After collection and scoring of research data, raw scores were statistically analyzed through t-test. The results showed that t-value is significant at 0.01 level of confidence. It is concluded that *Kirtan* increases Emotional Maturity.

Key Words: *Kirtan*, Emotional Maturity

Introduction:

Emotions are the roots of life. These are the base of human existence. Emotions govern the body in the same way as master on the servant. Whereas purity of emotions make physical and mental health fit, its deformity gives rise to many diseases. Good health depends upon emotional maturity.

Emotional maturity is defined as how well we are able to respond to situations, control our emotions and behave in an adult manner when dealing with others. According to Smitson (1974), emotional maturity is a process in which the personality is continuously striving for greater sense of emotional health, both intra-psychically and intra-personally. Hollingworth (1928) mentions some characteristics of emotionally mature person in the following points: He is capable of responding in gradation or degree of emotional responses. He does not respond in all or none fashion, but keeps within bounds. He is also able to delay his responses as controlled with the impulsiveness of a young child. Handling of self pity, instead of showing unrestrained self pity, he tries to feel for him.

Many criteria have been suggested by Bernard (1954) to evaluate the concept of maturity. A few of them are: Inhibition of direct expression of negative emotions, cultivation of positive, upbuilding emotions, development of higher tolerance for disagreeable circumstances, increasing satisfaction from socially approved responses, ability to make a choice and not brood on other choices, freedom from unreasonable fear, understanding and action in accordance with limitations, awareness of the ability and achievement of others, ability to make mistakes without having feelings of disgust later, ability to carry victory and prestige with grace, ability to delay the gratification of impulses.

The most outstanding mark of emotional maturity, according to Cole (1944) is ability to bear tension. Other marks are an indifference towards certain kinds of stimuli that affect the child or adolescent and he develops moodiness and sentimentality. Besides, emotionally mature persons, the capacity for fun and recreation persists. He enjoys both

play and responsible activities and keeps them in proper balance.

So, the emotions of emotionally mature person are very stable and beside this, the emotionally mature person is not moody.

But nowadays emotional immaturity is very common and it is very serious problem of the society which gives rise to many other problems.

Pandya (2014a) writes, 'Emotionally immature persons are sentimental. They are incapable in decision making. A little bit of sorrow makes them very sad and a little bit of happiness makes them happy. They are very much deviated by few troubles and accept defeat in face of only few problems. They have very little stability and concentration, frequently they are in conflict and sometimes frustrated. Inferiority and insecurity are much more in them. Sometimes such persons commit suicide in emotional excitement.'

Emotionally immature persons are incapable of making good relations. They want to take emotions only, not to give. Besides this, their ego becomes barrier between the hearts, due to the ego hearts become incapable of joining together. Due to the selfishness and ego, sweetness of relations has vanished, only formalities are remained. The people reside nearby become stranger for each other. Pandya (2014b) says, 'emotionless life is like desert which is filled with dryness, infertility and thorns, which pierces oneself and also gives feeling of piercing to others. Dazzling light may be possible in emotionless life but permanent relations cannot be imagined in this life, because artificiality is for stage only, not for real life.' It means life of emotionally immature persons lack true relations.

Another problem arisen due to emotional immaturity is emotional agitation. Psychologist Bengal, investigating on this subject, says that emotional agitation gives rise to all types of mental and emotional negations. In the situation of emotional agitation person gives a much importance to general incident and finds himself incapable to

face a little bit adverse situation (Sharma, 1982). In this situation, mind becomes stressed, this stress negatively affects hormonal system of body. As a result person grasped with many types of physical and mental ailments.

The problems arised due to emotional immaturity can be solved by kirtan. Kirtan is supposed as second type of *bhakti* in '*Navdha Bhakti*'. *Shravana, Kirtan, Smran, Padsevan, Archan, Vandan, Dasya, Sakhya, Aatmnivedana* are *Navadha Bhakti* (Shri madbhagvat-6/5/23). *Kirtan Bhakti* is especially important in *Navdha Bhakti*. The word *kirtan* is created by adding *lyut pratayay* in *karan dhatu* from *krit sanshabdne (dhatupath-10/118)*. *Kirtan* i.e. singing the glory of God (Pandya, 2015). *Kirtan* is sung by devotees with the help of musical instrument. In this, God's Name, Form, Attributes and Sports are sung (Pandya, 2013 a). *Kirtan* means to experience the glory of God. Experience of God in each & every aspect of life, experience of divine *Vibhuti's* of God in all side of earth and sky (Pandya, 2013 b). *Kirtan* does miracle when it is done with full faith and feeling.

Kirtan is concerned with the emotional aspect of personality. It bypasses the mind altogether. Emotions are very powerful tools in the hands of the aspirant, and one should conserve and channel the emotional energy very carefully. Through the intellect one cannot go very deep; one cannot realize the consciousness. But, using the fuel of the emotions through *kirtan*, one can just soar up beyond the mind like a plane taking off into the open sky. It is the means, the method, by which one can dive into one's emotions, without any interference from the mind (Saraswati, 2004).

It has universal appeal because it has a definite and direct impact on the entire personality of an individual. It is not the monopoly of few individuals. Everybody is fit to sing the Lord's name (Saraswati, 1982). There are no stringent rules for chanting *kirtan*. Any person belonging to any country

and of any religion and language can chant at any time under all circumstances.

Research Methodology

Sample and Sampling- Thirty students of age 20 to 24 years were selected from Dev Sanskriti Vishwavidyalya, Haridwar through accidental sampling.

Research Design- Single Group Pretest Posttest design was used.

Tool- Emotional Maturity Scale prepared by Dr. Yashvir Singh and Dr. Mahesh Bhargav was applied to measure the emotional

maturity. Its reliability was 0.75 and validity was 0.64.

Procedure- Firstly, pretest was done by the help of Emotional Maturity Scale, then all the subjects practiced *kirtan* for half hour till one month, in which they sang some devotional songs. After one month, the same questionnaire was again administrated for post data collection. After collection and scoring of research data, raw scores were statistically analyzed through t-test.

Results

Group	Test	N	Mean	SD	r	Sed	df	t	significance
students	Pre	30	78.27	14.69	0.86	1.44	29	6.30	p<.01
	Post	30	69.37	13.99					

The result shows that t-value is significant on 0.01 level of confidence so alternative hypothesis has been approved. It can be said that regular practice of *kirtan* increases the level of emotional maturity.

Discussion

Results showed that *kirtan* played a very significant role on the emotional maturity of the students. Among the psychological effects of the *kirtan*, the most pronounced ones are on the emotional aspects of the individual. Emotions and feelings have been reported to be greatly influenced by *kirtan*.

Emotionally immature person is *bhavuk* (sentimental). At this stage, emotions are impure, unstable and immature. *Bhavukta* gives rise to many physical and mental ailments. Pandya (2004) says, 'unbalanced emotions produce harmful effect on somatic system. Dry and low thoughts lower the sensitivity. As a result, reactions of emotional brain i.e. limbic system affects and lowers the activity of hormones which nourish emotions.

These unbalanced emotions give rise to many diseases.'

Shandilya Muni says that purity is attained by devotion (*Shandilya Bhakti Sutra-59*). *Kirtan* is a type of devotion. It means that emotions are highly purified by *kirtan*. Besides this, God is told as pious is *Shrimadbhagvadgeeta (Bhagvadageeta-10/12)*. It means that *kirtan* of pious God is also pure and has the ability to pure the performer. Gadadhara (2009) also says that *kirtan* is a spiritual cleansing to the mirror of the mind just as soap is a material cleansing for the body. So, emotions start to become pure by performing *kirtan*. It becomes possible by connection to divine God through chanting. Purification of emotions make them mature.

Saraswati (1982) says, 'we must have means to exhaust our surplus emotional energy. Rather than suppressing this energy, it can be channelized in a positive and healthy direction through *kirtan*. It is one of the most natural, easy and yet most powerful means to

neutralize the imbalances of emotional energy in man.' It means *kirtan* balances emotional energy of performer. Cohen (2015) says, 'formal research on *kirtan* conducted through some of America's leading medical schools. Findings by the University of Pennsylvania show that *kirtan* increased empathy and emotional equilibrium.' It means *kirtan* brings emotional equilibrium and develops empathy in performer. Empathy is very pure, stable and mature stage of emotions. By performing *kirtan*, *bhavukta* develops into higher stage of emotions like *samvedna* and *sahanubhuti*. *Samvedna* is nothing, but it is refined and pure state of *bhavukta*. At this stage; I-ness, selfishness and narrowness vanishes. *Samvedna* means the same feeling of pleasure and sorrow like others. At this stage emotions are pure, stable and mature.

At the stage of *samvedna*, physical and mental health improves. Frey & Rebecca (2005) told that a number of research studies have shown that spiritual and devotional practices as those associated with *bhakti yoga* have positive effects on physical health. The positive physical effects include strengthening of the immune system, normal blood pressure and improved ability to cope with chronic pain. Chanting or hymn singing (*kirtan*) has been shown to be particularly effective in pain management.

Kirtan also affects mental health of performer. The limbic system also interacts with higher cerebral cortical areas such as the prefrontal lobes which relates to cognition. Due to this reason, *kirtan* also affect mental health. Saraswati (2004) says, 'where *kirtan* is done regularly, mental sickness will be warded off. It helps to make you free from tension and other stress-related diseases. *Kirtan* removes the fears, inhibitions, suppressions and neuroses, from which the people of the 21st century suffer so acutely.'

At this stage person makes stable relationships. In these relations emotions touch and pat each-other. These relations are very intimate. Feeling of these relations are very sweet.

Thus it is clear that by performing *kirtan* emotions of performer become highly mature i.e. emotional maturity of performer is increased and problems arisen due to emotional immaturity are solved.

Conclusion-

On the basis of above discussion it can be said that *kirtan* highly influences the emotions of the performer. *Kirtan* makes the emotions mature by purifying them. By regular practice of *kirtan*, lower stage of emotions develop into higher stage of emotions. Thus it can be said that *kirtan* increases the emotional maturity of performer.

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