

Love in Bhupen Hazarika's Songs

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Abstract:

The voice of Bhupen Hazarika's is Well known to each and every Assamese person. He has waved in the field of Assam in such a way that has pierced into the heart of each Assamese person. He composed songs for lifelong but he did not confine himself to the field of songs only. He also got into the field of literature and art. Accordingly, he was deeply associated with them. He was a man of social consciousness, He believed that a strong and energetic society might be formed only after removing all kinds of discriminations, violence, malice, corruption, differences, colour-discriminations and binding the society with the string of unity. Such type of mentality was also the basis of his songs. His songs are full of varied ideas and subjects. Assamese life, public life, tribal life, national love, humanism, revolutionary sense, social, political references, love, sense of death etc get reflected in Bhupen Hazarika's songs. It is the duty and responsibility of his successors to preserve his songs.

Key words: Song, Love, Spiritual attraction, Sensual, Beloved, Contact etc.

0.0 Introduction:

Bhupen Hazarika is an artist of common people. He sings for the victory of mankind. The songs of this artist have been able to glitter throughout the world. His place or position in the field of Assamese songs is the one and unique. His songs are spread and stretched much more than of the circumference of his gigantic personality. He was a man of social consciousness, He believed that a strong and energetic society might be formed or grown up only after all kinds of corruptions, malice, violence, differences arisen out of high and low were removed and the human society would be bound together with the string of uinity. This mentality is expressed in his songs. Through his songs he has appealed .to the new generations to build the society in a new from .His songs are full of varied subjects and ideas. The reflection of assamese public life, tribal life, socio-political and cultural scenes, humanism, nationalism, revolutionary sense, love, sense of death is found in his songs. Among all these, the subject is selected with a view to finding how love is reflected in his songs.

0.1 Objectives of the study:

The objective of the study entitled-

'Love in Bhupen Hazarika's Songs' is to see how love is reflected in Bhupen Hazarika's songs.

0.2 Method of the Study:

Mainly descriptive and analytical method are

applied in discussing the study entitled 'Love in Bhupen Hazarika's songs.'

0.3 Limitation of the study and materials:

Bhupen Hazarika's 'Geet Aru Jibon Roth' by Dilip Kumar Dutta, Gabhir Asthar Gaan (Analysis on Bhupendra Sangeet) by Dr. Barnali Baruah Das, Geetawali edited by Surjya Hazarika, Bhupen Hazarika's Geet Samagra published by Bani Mandir, Guwahati, 2nd edited and enlarged publication, 2008) have been included in the range of this study.

Primary source of data collection: Geetawali edited by Surjya

Hazarika, Bhupen Hazarika's Geet Aru jibon Roth by Dilip Kumar Dutta.

Secondary source of data collection: A good number of reference books, Essays, Magazines, internet.

0.4 Importance of the study:

Bhupen Hazarika's songs are not only confined to Assam, but they have also attained fame and eminence in the international level. There are sufficient grounds for conducting research on his songs. One of the thematic elements of his songs is love. In this regard, the study entitled 'Love in Bhupen Hazarika's songs' has much importance in order to know how and to what extent Love is reflected in his songs.

2.0 Analysis of the subject matter:

It is found that Assamese public life, tribal life, cultural, social and political aspects, nationalism, women, humanism, revolution any sense, love, sense of death etc are reflected in the songs written by Bhupen Hazarika. One of the major thematic elements of his songs is love.

2.1 Love :

Bhupen Hazarika is an indomitable lover. He fell in the sea of love and in the variety of the blue sea he was lost and absorbed. It can be inferred from a number of songs written by him that he dreamt of a beloved Assamese girl who would understand him, whose love he would believe, who would inspire him to go on singing freely for people in general. So he says in his songs

a) Nisthur Jibonar Sangramat

Bicharo Maromar Mat Ashar ¹ (Dutta, Dilip Kumar, Bhupen Hazarika Geet Aru Jibon Roth, 2014, Page 134)

b) Huh Huh Dhumuha Ahileo

Akash Kola Meghe Shanileo

Rim Jhim Parileo

Tumi Jen Thaka Mor Kashate ²

(Already quoted, Page -134)

He wanted the close proximity of such a lady whose one word of might delight, to some extent, his faded mind in the struggle of life,

So he wrote -

Akashi Ganga Bichara Nai

Nai Bichara Swarna Alankar

Nisthur Jibonar Sangramat

Bicharo Maramar Mat Eshar ³

(Already quoted, Page 135)

It is not wrong if it is said that Bhupen Hazarika's love for someone was one-sided. It is repeatedly mentioned in his songs what he wanted to get from his beloved. Such as-

a) Hoyto Nitou Hezarjonor

Hezar Shayay Paon

Tathapi kiya Bishesh jonor

Morom Bishari Jaon ⁴

(Already quoted, Page 135)

b) Mor Jibonar Sangramkhini

Fohiai Chale pam

Tumi Nidia Marom khinite

Ashil Saragi Dham ⁵

(Already quoted, Page 136)

His love songs do not bear any pleasure or pain for getting something or for not getting something. In spite of it, he expects a letter surely from his beloved. So wrote in his songs -

Tomar Dekho Nam Patralekha

Patga Tumi Nilikha Hola

Hoyto Mor Purana Thikona

Tomar Monat Nai ⁶

(Already quoted, Page 137)

He wanted such love that liberate his soul, such as-

Moi Jetia Ei Jibonar

Maya Eri Gushi Jam

Asha Koro Mor Chitar Kashat

Tomar Sahari Pam ⁷

(Already quoted, Page -134)

It is unfortunate that Hazarika's conjugal was not happy-some. As a result, haughtiness and insult tortured his life. Along the lonely path his love has gone in search of love -

Mor Marome Marom Bichadi Jay, Jay

Barishar Kencha Bane

Morei Karane Ane

Natunare Bore Nai

jugar Batora Loi ⁸

(Already quoted, Page -138)

Bhupen Hazarika could not reach his spiritual goal by means of marriage. He seems to be attracted for some transitory allurements illegitimate love, false love, secret embracement. His unhappiness in conjugal love is rooted in all these. So his sensual attraction is also vividly expressed in his songs. Such as-

a) Ki Je Tomar Sanga priya

Ki Je Tomar Sanga

Tomar Onga Jolanta Jui

Moi je Potonga ⁹

(Already quoted, Page -163)

b) Bajishil Duronir Bonot

Duore Maromat Duo Bandhe Khalo

Jowato Bosaror chotate ¹⁰

(Already quoted, Page - 163)

Sexual attachment or sexual appeal is expressed in his songs, which indicate illegitimate love as well as shallow bodily love prevailing in the modern society. Such as-

a) Gupute Gupute Kiman Khelim

Alingonor Ei Khela?

Shotiya Aaha Akashe Botahe

Duore Rongore Mela, 11

(Already quoted, Page -164)

b) Bimurta Mor Nishati Jen

Mounotar Sutare Bowa

Ekhoni Nila Chadar,

Tare Eti Mitha Bhajot

Nishwasore um Aru

Jiya Jiya Adar ¹²

(Already quoted, Page -162)

c) Mor Jibon Roth

Ebay Hathate Thomoki Roishil

Enete Dehar Rondhre Rondhre Tulile Shihoron

Tomar Othor Porashe ¹³

(Already quoted, Page -164)

3.0 Findings:

At the end of the study entitled 'Love in Bhupen Hazarika's songs' We can conclude the following

- a) His love songs are mainly-
Spiritual and sensual attachment
- b) There is no pain or pleasure for getting
something or not getting something in his spiritual love songs
- c) The sources of creating the sensually attached
love songs were the activities of his personal life.

4.0 Conclusion :

Bhupen Hazarika is undoubtedly a National singer of Assam. The subject matter of his songs is varied. His songs are full of sorrows and sufferings, pain and pleasures, aspiration and desperation, love, searation etc. They are like the deeds or documents of the social, political, Cultural life of Assam. The aspects of Assam get reflected in his songs. He tried his best to establish peace and harmony in the society by means of his songs. By the by he wanted to establish an idealand clean society by destroying the exploiters. In this analytical study, the thematic elements of the songs of Bhupen Hazarika have been brought to the area of this study. So as far as possible, an attempt has been made to diseuss the sources of his songs, form and nature and the thoughts and ideas hidden in them over and again.

5.0 Reference

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