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Translations of the Art and Aesthetics of Annamayya's Compositions

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Today, English is everywhere, and in the era of cross-cultural education and globalization, Translation studies is a necessary academic inter-discipline to interpret and locate a text. Knowledge of English is good for basic conversation, but communicating a text in translation effectively is an inherited expression and is an essential vehicle for achieving peace, prosperity, and stability in the fast-paced world. Readings in English spread ideas & information in addition to enriching opportunities for employment, enterprise, and careers beyond borders make a text historic. Arabic translators are known to keep the thoughts of ancient Greek Philosophers alive throughout the Middle Ages. Similarly, the transcription/transcreation and localization of the Bible in more than 531 languages worldwide is to relate and make it useful soon. Indian religions prescribe non-violence and emphasize the equality of all life. Hinduism and Jainism believe in equality of all forms of life.

While poetry is music, the fact that music cannot be translated proved to be the most compelling area of research in recent years. Compositions of the saint-poet Annamayya, cast new light on the challenges of literary translation. Many interdisciplinary specialists and practitioners of music and literature are studying the writings of Annamayya to show how the music of poetry passes from one language to another through a good translation. Many aesthetes find that the musical quality in the Temple poems of Annamayya deal in awakening humanity for social justice, peace, and prosperity and create a friendly atmosphere for business, employment and in serving versatile and academic advancements.



I hope the call for papers on Indigenous Languages and Translation Studies will bring to light the poet-saint's multiple approaches to humans passing through countless troubles and countless boons. The best example is *Brhamamokate, Parabrahmam okate...* where poet-saint describes the universal truth of oneness and omnipresence of God in all the creatures alike and that there is no distinction between richest king or low born not even among animals and that His love is a leveling force. (360 words)

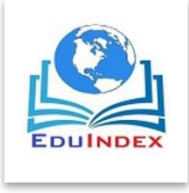
Keywords: Translations, cross-cultural education, globalization, peace and prosperity, business, employment, Anammaya's multiple approaches.

Introduction:

With the impact of globalization, there is increased use of inter-linguistic communication, especially translation studies in English, as cultural acceptability. The Rigveda says, "Let noble thoughts come to us from every side." [1-89-i]. It is important to be successful in every sphere of life.

Every one of us is unique and can influence others and cultivate a garden of love. Further, the art and aesthetic knowledge of great men of great nations must be shared and understood by future generations. An artist could not seek immortality, but an artistic piece or a performing art could be translated, transcribed, or transcreated through digital technology. Digital Technology is bringing significant changes in recreating music by transforming traditional techniques of indigenous languages to English and other languages, as well. With the help of Digital tools and Apps, the music of Annamayya's keertanas are transcribed and transcreated as well. Be it the divine and common folk medium, Annamayya's *keertanas* have changed the formal structure of Carnatic music to correspond to the interpretation of the specific song in a given melody. The sankeertanas are a delight to the artist, poet, painter, musician, dancer, writer, philosopher, sage, and the seer.

While the passage from life to birth is inevitable, the purity and knowledge of Annamayya's *Sankeertanas* would make the journey of human life real and liberating. The ideal path for human life is to rise from the physical, which is fundamental, i.e. from blood to the intellectual,



transitting from the emotional to the spiritual to attain deliverance. The mere chanting of *Govinda, Govinda* provides a secure anchor and leaves the devotee in a kind of *Madhurabhakti* to the Lord. They offer sustenance, a direction, and are a compass to navigate on the stormy ocean of life.

Today the world is after the Indian yoga because it takes the individual close to his/her true self. Yoga is a physical exercise in the tradition of India towards the union of the *Jeevatma* with *Paramatma*. It is a movement of the body to balance the internal organs. If Yoga has been the gift of India to the world, the spiritual treasure of Annamayyas *Sankeertanas* is the need of the world and everyone. The musical literature is a bigger canvas that can move the world on the path of peace and prosperity. Bestowed by the Lord and unmindful of material gains, Annamayya's *Sankeertanas* have literary art and provide a religious experience in conjunction with and aesthetic pleasure.

The Vedic saying *yad bhavam tad bhavati* that man's inner thoughts allow him to choose the spiritual path through any of the four paths of yoga suitable to his/her temperament. It may be the *kriya*(path to self-knowledge self) the *Karmic*(*way of action*), the *Bhakti*(*path of devotion*), or *Gnana* (*the path of Knowledge*), which may be considered to the ultimate. But whatever be the final level of consciousness, the best vehicle is through Annamayya, the poet-saint's *Sankeertanas*, which prepare us to experience the union of the four yogas and attain knowledge and Liberation from the material world. Without spiritual enlightenment, life becomes a continuous process of eating, drinking, and merry-making. Every mind visualizes God according to his/her perception and believes that his/her way of perceiving God is correct in its way. For example,

Koluturu mimu VaishNavulu, KoormitO vishNuDani

PalukuDuru mimu Vedamulu, ParaBrahmamBanuchu

Talaturu mimu Saivulu, taGina bhakTulunoo sivuDanuchu



*alari Pogaduduru kaPaalikulu, Aadi bhairavuDanuchu.. [Entamatramuna Evaaru Talachina
Anta Matrame Neevu....]*

God does not distinguish people by how much they perceive or assume. Sri Venkatapati accepts by whatever name we use. Every religion, including the *Upanishads*, preaches the Shanti mantra, *Sarve Jana sukhino Bhavantu*. It is an invocation to bring about global peace and prosperity to bring people together and create happiness. Capturing this true spirit and tradition, Annamayya conveys it with ease grace both to the scholar and an ignorant seeker through musical scores. Poet-Saints like Thyagaraja, Muthuswamy Dikshithaar, and Syama Shastri were poets and musicians who wrote, composed music, and spread them in society. Offering a complete body of Literature from the metaphysical to the physical, from the Vedic Puranas to contemporary times from life of King to the lives of ordinary people Annamayya maps every piece of literature into simple devotional songs. They are in themselves votive offerings to the divine deity Lord Balaji.

Songs are better understood than listening to discourses. For, eg., a Jeer's lecture or *pravachan* about a religious text requires an individual to stop by, listen, understand and proceed, but a mere listening of the *Sankeertana Vedams* can mesmerize an infant or soothe a farmer toiling on his agricultural farm. The simple poetic melodies don't require mind and intellect of the listener, but it gets salvation to the listener. They are a complete amalgamation of song, devotion, and are imported straight to the mind, body, and soul. Repeated listening to Annamayya's lyric poems can help discover new facets of happiness and program even the subconscious mind to the betterment of life. The songs have a glorious transforming power that renews life from mud to blood, blood to the brain, and brain to spirit.

Today music technology can make or perform, edit, or analyze a musical transcription, as it were. Technology makes live orchestra invisible for musical composition. The singer sings and leaves the studio. The synthesizer puts the digital instruments and sets the song as per the directions from the composer and vice-versa. Annamayya's musical lyrics could be created through Technology and without the availability of the singer-composer. Indeed an editing



machine can transcribe Annamayya's musical poems to beautiful Arabian music or Egyptian music and or more accurately to the genres of Japanese music with the help of instruments.

But what is essential is the song and the music and not the emerging technologies. The newly emerging Artificial Intelligence composer of music is capable of recreating and composing music that could have been written by saint-poet Annammayya with the help of synthesizers.

Art is a process that deliberately takes and arranges the aesthetic elements from music, literature, painting, and sculpture that appeals to the senses or emotions. A composition of Annamacharya facilitates easy translation into Kannada but the Telugu idiom is not straightforward in English to the foreign readers. When it comes to translating Annamacharya's Music into Indian languages, it is accessible to some extent, but in the context of globalization, transcribing Indian music to western music becomes difficult. To orient it, the translator should know the source language and also possess the knowledge of Indian music and Western music. The translator/s should reconstruct and recompose it to bring it close to the original. It is the reason that translating Annammayya's lyrical compositions are accessible but not the music. There would be no need for translation studies if Annamayya lived until today.

Translation and transcription are two different processes. Translation of a text/lyric works at three levels: free, creative, partial, or word by word translation. The theory that translation is science while for others, it is not practically left art scholars in a quandary. "However, regardless of whether one considers translation as a science, art, or craft, one should bear in mind that a good translation should fulfill the same function in the TL as the original did in the SL."¹

The translation is necessary, and music must use technology to innovate. When we can make AK47 rifles to kill us, we can spread the pure, clean, positive energy of Annamayya's music. Today MNCs are incorporating various dance styles as a stress-busting activity for the corporates that they perform better. The stretching postures of animals are similar to the muscle stretching poses of the human body named after as yoga *asanas*.

Similar to these stretching postures in music, the ascending and descending musical scales are well known *Aarohan* and *Avarohan*. The IPA is the root of all possible sounds in the languages



of the world. When IPA can transmit compressed data into native languages, technology can be used to sensitize the Annamayya's musical compositions to reach more people.

Yes, we obtain minerals like petrol, coal, gold from earth's deep surface to make our lives easy and joyful, why should we not draw on the *nidhi* of Annamayya's literary and musical compositions for world peace and prosperity, devotion and dedication and equality and happiness to one and all? I congratulate Jain School of Humanities and Social Sciences to take the initiative to promote indigenous studies, and translation disciplines bring out usable research findings studies. It not only gains literacy support but facilitates interfaculty research and create a livable world for the next generation. It would encourage more people to read and experience the musical legacies of poet-saints like Annammayya.

The bombings of Nagasaki and Hiroshima have taught lessons on the need for World peace. We want world peace and inner peace, as well. We also wish to world to be free from pollution. "Today people from all over the world are"ⁱⁱ appealed to turn off lights at least for a single night to fight against light pollution. A united world can achieve several things. Many voluntary organizations like the Brahmakumaris are pleading the world to keep violence off with meditation. Today's market dynamics show a mad rush for Chinese Smartphone brands such as Vivo or Oppo, which have gained worldwide success. Music is one tool that keeps off violence pollution and poverty and connects people around the world. Annammayya's tunes are abundant in music, content, and multi valuable and multidimensional in quality and quantity. And Annamayya is a unique masterpiece created by God Almighty whose birth had a good reason. People run after popular music, yoga, karate, which are good stress busters and offer relaxation towards the Art of Living, but Annammayya songs create positive energy and uplift people of all ages.

Music is an international language. It is the most powerful medium that takes the lyrics to the audience. A musician draws no margins while composing music and may seamlessly blend Hindustani, Carnatic Contemporary folk, and otherwise. The power of music kindles a child, a snake, an elephant, and even draws ' an angel down.'ⁱⁱⁱ

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While Annamayya's music is the backbone of his compositions, there is a need to translate and transmit Annamayya's musical literature to people. While music aficionados can read the feelings of a baby in a cry, the rustling of leaves, chirping of birds, and crackling sounds of a campfire Annamayya's musical composition are capable of spreading peace and prosperity of the world.

Be it folk or classical, the practitioners of Annamayya's compositions are contributing in a small way, Annamayya's *Pada kavithas* to the world of music in their distinct style of communication. Annamayya's *Sankeertanas* is the need of the hour in a world battered with the ills of poverty, unemployment, domestic violence, and international terrorism and empowers youth, education, employment, the enterprise, which are the key to global development. Let's join hands in the spread of Annamayya's *Sankeertanas* to spread peace and prosperity in the world.

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