

**TRANSLATION TEXT AND CONTEXT; A STUDY IN MARATHI SAINT
(BHAkti) LITERATURE. A REJECTION OF TRADITIONAL CONCEPT
FOR HUMANITY AND REVOLT VOICES'**

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Abstract

Indian literature is an impact of social and cultural tradition. One of the important in the traditional concepts has a based on the humanity. This is a based on the equality and freedom as a way of Buddhism. Translation is a textual and contextual explained the literary evidences in reformation and for need the society. Dissent of Marathi saint movement is a representative of care of human rights for demand of human beings in naturally as humanity, S against power of injustice and conspiracy of crush weaker community. I will be focused on 13th century to present day saint literature is a cry to criticism of Indian society is a creation of caste and class. This is a movement of reformation, which is a base on Pada, Verses and Abhanga in Marathi literature. Translation is a textual representation of various languages, Balchandra Nemade, Dilip Chitre and K, Sachidanadan is a focused on in English translation. in Marathi saint movement and the rejection of Chaturvarna system. I can present few saint verses' or Abhanga has a stress in reformation to criticize for construction of the idea of equality in the Maharashtra. Saint Tukaram, Saint Namdeo and Choka Mela, the village farmer, worker and woman for teach these gathering intellectual in individual rights. Saints' are a representative of struggle of Brahman and Hindu traditional role for the happiness of downtrodden communities in his lives. In 13th to 17th century is a prosperous days of mobilization for the new cult as called Varkari Movement.

I am focused on the rejection of domination Hindu' religions idea can be need for the happy society without caste and class. Superstition is a symbol of injustice rejected by saint Tukaram and his Bhakti movement in Marathi literature.

Keywords: Rejection, Reformation, Verses, Devotion, Humanity.

INTRODUCTION:

Marathi literature is a dialect of knowledge in Indian local languages in this Nation. It is a spread of knowledge between humanity and equality in the sake of Indian society. Saint movement is a symbol of sake of humanity and criticized the Muslim empire in medieval history in India. The aims and object in saint varkari movement is motivated in the target of devotion of god and center of farmer and weaker in rural Maharashtra. This paper would be articulate of in dialect, and script in Marathi literature. It is a Saint movement a powerful presentation of social reality. That time has a social moral impact on focused on some Marathi saint, and it is a movement has a symbolic of reformation, change of social hierarchy. Superstitions and the task of new knowledge for the propagate in Maharashtra and other religion and language accepted the good Pada, Abhanga and saint poetry or verses in the awaking of farmer and weaker sector in that time in the name of various ritual, traditions the favors of Brahmanism. It is the empire black empire and that is why? Saint movement is establishing by varkari cult in Maharashtra. The varkari cult is aims and object the need for social-political, moral and ethic the need for Indian society would be present the translation is branch of communicate the good messages in the need for various languages. In Indian various languages a various saint in the contemporary time in medieval era. I am explained the various saint in the Indian local languages, particular in the Hindi literature name as a popular Saint Kabir, Saint Ravidas, Guru Nanak, Chaitanya, English, kannada literature in virshiva it is called lyngayat Mahatma Basheshawar in Marathi saint movements history is a glorious in the work of Muslim empires injustice and exploitation for people in Hindu community. But, Hindu religion has a powerful costumes in that time that's why saint tradition in established in saint Namdeo, Saint Tukaram, Choka mela(mahar), Saint Janabai And Dnyeshawara. In the popular and radical Abanga tell us a globalization in the important in Dnyeshawara' Abanga, "*he Vishavachi maze Gharaha*" means '*this world is my home*'.

This paper will base on translation text and context in Marathi saint literature. Its study and focused on the Marathi language is a based on knowledge based language. The aims have spread to message '*world to word*'. This is sending a message of humanity and equality in the based on knowledge and mind. It is a motivation may be Lord Buddha In the root of Indian philosophy. Buddhism is a one of dominant branch of philosophy in devotion and evaluation on each person freedom of explained by the sake of humanity. The path is a structure of justice and morality in India.

I should be focus on the Marathi language is a spread of the target for the need for the message of equality and unity in the 13th century in the Maharashtra state. In the 13th century has been transformed various thought and religion in emerged in India. The education policy and knowledge transference is changing and challenging contemporary History in medieval India, the after the Buddhist ideology defeated the dominant of Muslim and Hindu ideology. The Nalanda and Takhashyashila universities was destroy for the spread of Hindu and Muslim religion and growth of injustice of peoples in Muslim empire in politically and socially in exploited by Hindu costumes and tradition in the name of religion . Saint literature is open school system for the the gaining for the new thought and spirit of explained the injustice and mobilized the social movement in this era in the 13th century.

It s a motivation may be the inspiration of Buddha's idea of thought and aim too. It is a close to humanism and science of the need for happy live in the people in that time, rejection of social structure for Varna or class system that s why? India was divid in various castes and each caste has been his hierarchy and history in telling the dominance in society. Shikh and varkari or

Bhakti cult is a medium of forgets caste they live in the group of name of saint tradition in India. Guru Nanak, saint Kabir, Saint Rohidas, Saint Namdeo, Saint Tukaram, Saint Choka mela and Saint Janabai, Chaitanya, Saint Mahatma Bashweshar. Caste and Varna system has been need for collapsed in the unity against in justice in contemporary in that saint in the evidence of Indian Bhakti movement. Oral literature is aim of propagates the thought provoking in the village to village that time, translation is a tool of propagates the oral and local languages good knowledge in the mode of new knowledge in the beneficial for society. A Bhakti movement has a main aim in the live all the community in the unity and equality without the caste and class. This movement and saint have a particular devote the secure for the social and moral established that time in 13th century. This Bhakti cult is a carefully behaving the dalit, woman and farmer all mentioned class is a religious exploited in Hindu norms and laws. Balchandra Nemade, and K. Sachidanandan explained in his book for the saint tradition in literature. Translate Saints massage and Pada, Abhanga, verses and Doha's. It is a medium in the gathering the public in village temple and sending message of word and the role of god vithoba in Maharashtra and Kannada Virshiva movement tell us Bashewesharas' a thought in 13th century in rural area in India. A various saint in the name different but all saint was struggle against in traditional and social norms those are depressed by agrarian communities and subaltern groups in divide the name of hierarchy in the controlled in main target in this cult.

Hindu religion divided in four Verna's' as known as Brahamana, Khyatriya, Vaisha and Shudras, one another Ati-Shudra. Ati-shudra community is a defeated to Brahmin conspiracy Ambedkar written in his book *who where shudras?* It is a historical and anthropological silence study. K.Sachidanadan wrote his book on Bhakti analytical of real message spread for social reality in saint era in medieval period in his articles entitled '*another life, another poetics: Bhakti the first movement*'. In this is a translation on the thoughts for transformation and changing social hierarchy. It is the name of religion and caste cultural dominant crush for large population in that period. It has called caste structure. Saint Kabir, Ravidas, saint Tukaram, chatnya, Bashweshar. This saint was devotion for his Pada, Abhanga and Doha a example of social mobilization and communication with agrarian community for the encouraged against war, with the weapon of words. Bhakti movement is a symbol and struggle for demanding morality and ethics without religious exploitation or mixture of social unity in establishment for modern Indian. Sachidanand has written by view on his book for example of rejection of ortodoxical Hindu philosophy in saint tradition. In his words:

They have a pre-direction for pre Aryan pattern of life and thought as implied in its rejection of Brahman privilege, its egalitarian context and the tribal characters of its collective worship' (Sachidanand, 87)

In that time was, so many new things and ideology developed for sake of humanity and new creativity in social changes in need for that period. This is a form development central idea for villages' down trodden person encourage and motivated against Muslim, Hindu dominant for that time against name of costumes .saint is symbol for social –political spread on social changes, as a example of saint Namdeo few Abhanga transformed in Shikh Granth Guru Grantha Sahib. Translation studies motivated on good approaches on need for social communication those are related or beneficial for human beings. In Maharashtra, Saint Movement is a powerful for the work of reformation and established good things for literate, awakened against injustice. Namdeo, Tukaram and Saint Choka mela is a founder of reformation in his whole life. This movement is a social-cultural mobilization for captured his authority. Vachana, Doha and Abhanga –it is a used simple language for understanding agrarian community. In that time was

whole village business only agricultural and milk production for the need in child and old person in joint family. In near of Kannada languages a dominant virshiva movement is demand for brotherhood and equality and justice for need of society. This is movement in near of Maharashtra pundharpur. Karnataka and Maharashtra those states in side nearby developed a new ideal demand for lyngayat major communities the base of this cult. The farmer is always crushed the name of devotion for crops and his animals for the god and goddess ceremony function in each and every years social function for take for favor of barman bless. Sachidanandan wrote in his opinion on Bhakti movement in his words:

A third important movement that created an alternative community is the workers movement of Maharashtra whose creative influence has been felt in a variety of forms by several social and political revolts in India form Shivaji's rebellion in the 17th century to Gandhi in the 20th century. The movement was mostly led and sustained by underprivileged classes and survived trying times by its autonomous, unique and broad –based style of life thought and expression.

(Sachidanandan, 100)

Above citation is a historical analysis of the king Shivaji's and Mahatma Gandhi those persons a motivation of saint and saint good Pada and Abhanga. In now days, popular leader and social worker has an imitation for saint tradition in India. Especially I mentioned Indian scholar and thinker Dr. Ambedkar is accept to his three Gurus, Buddha, Saint Kabir and Mahatma Phule. Ambedkar, father was a follower of Vitthal cult in Maharashtra, god Vitthal is a temple at Pundharpur in Solapur district as known as Maharashtra, another name as Niloba. Niloba in term Marathi languages it is means blue color and this is a symbol of happiness. In Pali languages words Pundharpur means kamal in Marathi meaning. It is happiness for all man and woman for society. Saint tradition in various Saints in Kunbi means Farmer, Waver and Untouchable community. The declaration of saint movement social class is a benefit for Hindu priest and Brahamana communities.

I am focusing few examples for a radical social reformer in saint literature. Saint Namdeo (1270-1350) he is a founder member of varkari cult, belonging to kunbi community in his caste is a waver means tailor. in this movement July- August month going in various group for mobilized and gathering for thousand of varkari in spread for words for name of god Vitthal at Pandhpur. This is a big temple and forgets caste touchable or untouchable for spread of social changes, in the based on love and brother-hood in dinner in every night in the way of Pundharpur and Alandhi, it is a pious place of saint history. Saint Namdeo is a critic of Brahamana. He is a priest community crushed his individual benefit and creation bad costumes in Hindu religion and Muslim, his mind was a always attack on hierarchy in Hindu costumes and traditions, because that things farmer woman and dalit is exploited the social class based in by birth position and that's why saint gives us distance between those religion philosophy. In saint Namdeo, explain his words:

The Hindu is blind and the Muslim is cross-eyed,
A saint is certainly better than both of them.
The Hindu worships his temple the Muslim worship his Mosque.
Namdeo will worship neither the temple, nor the Mosque.

(Sachidanandan, 101)

The saint Namdeo articulated in his opinion about of religion, Hindu and Muslim both religion is a following the superstition and faith on the responsible for his religion. This Saint

was distance between Muslim and Hindu religion. This movement is a following scientific and evaluation for need of the carefully those factor was crushed name of tradition and costumes. Saint in that time has been a medium of mobilized and hero of contemporary society in 17th century. This movement is a target of aims and objects. This movement is against social religious exploitation for woman farmer and rural people in society. Saint Namdeo explained his individual philosophy for the he was does not follower of blind faith. He is an always talking and living in the follower Buddha idea of humanity and revolt of dominated traditions for used tool for the injustice untouchable and farmer in rural Maharashtra. First saint in his Abhanga was lyrical and singing Marathi literature now today to each village as followed by reading in village festival. It is focus on weakly programme of his Abhanga.

I would, explain by Saint Tukaram (1608-1650) he is well-known second important varkari saint in 17th century. Abhanga translation by Balchandra Nemade entitled *Tukaram*. He was a radical saint in first attack on bramanical idea has decent in his thought. In the medium of kirtan and bajan organized in village. He wrote the important of word in human life, in his words:

We possess the wealth of words,
With weapons of words we will fight;
Words are the breath of our life,
We will distribute this wealth of words among the people;
Tuka say, look! The meaning of Word is God,
With Word, we will extol and worship. (Nemade, 59)

The human life is a social conscious a need of man-to-man communication for the name of god and god is words. Suppose you are use, good words for humanity your devotion. You used a diplomatic then it is a weapon of fight and right demand human injustice. This is worship payer to construct moral society without caste. Symbol of god is a representative of mute person a gift of god or motivated.

His second Abhanga is focused on the problem of the famine in articulate the farmer families situation in that time. Farmer family is his business of farm and his wealth is his animal and ox e for the need of agri- cultural work. The verse is explained by his family disturbed only one year's famine incidence. His was feeling explained his Abhanga, I am point out in his words:

I am scorched by the fire of samsar,
While serving this household;
And therefore remember your feet, god,
Come to me, my mother. (Nemade, 18)

Above citation is a explained in his individual life. Famine is a enemy of farmer and labor. His loss of family samsar means all things of needful to agri-cultural and family was destroyed his business and a m comes for your meet for the prayer and communicate of brother those are humiliated in costumes and famine a natural incidence. I am and my mother too. But, one incidence my family and wealth lost in natural calamities. Third Abhanga wrote for his positive thinking for the use of societies bad costumes focused on his words:

Well done, o god I became bankrupt,
Well done, this feminine has tormented me;
Repentance retained the mediation of you.
And the very life has become vomit,
Well done, O God, the wife is a shrew,
Well done, this distress in the eyes of the people;

Well done, I have lost my wealth and cattle. (Nemade, 19)

Saint Tukaram is a representation of the famine in this period lost his family happiness and destroyed his happy life. His wife was died for attack this incidence. His cattle was died in the without grass and water. I am all looking the eyewitness of all things. However, all of them involved and enjoy for the re-union for mobilization, in these issues in the society. This is a reason Tukaram was involved in that movement. Therefore, now live happy for social work it is called saint Kirtan. He can be forgetting the Brahman communities' exploitation in demanding religion and false taught the bagvat geeta and Ramayana. Tukaram always challenging the high caste gives us dalit and farmer exploitation and need for changing psychology of downtrodden communities' development for live without the faith of god and religion. Famine is a lost my family but I am communicates the need of controlling social bad things. He is wrote for Shudra communities the motivation of encouragement. In his words:

Well done o god, you made me kunbi,

Otherwise, I would have been doomed by hypocrisy. (Nemade, 30)

Saint Tukaram, is by birth Shudra community and live outcaste, which is why? He speaks his experiences for lyrical singing and dancing. He is speaks for god (it means vitthobo) you are great. Suppose, i am birth in Brahman society, then may be forget, doomed in my moral duty in my poor life and telling experiences in motivation against problem. In these societies has been need for communication, the deliver to messages for social reality. It is literary movement to enlarge in villages to village for the controlling false notion and discrimination.

In rural areas that time a patil, Brahman and patwari was a powerful community, in this three people's hand all the power. Another, the dalit and farmer live in his special treatment and approve in village system. However, Shudra and ati-shudra was a exploited the name of costumes, other things and religion in farmer and dalit life. If any person against that thing that person was a facing so many problems and declared by live without social respect as a type of the outcaste. For examples of Brahmana caste by birth dnyaneshwar but his mother and father and his child declared by outcaste. Tukaram words in his verse or Abanga:

What shall I eat now? Where shall I go?

On whose support shall I count and live in the village?

The patil is angry, the village folk angry,

Who will brother about me now?

They say, "The fallow has now given up all sense of decency".

(Nemade, 32)

This is a reality of agri-cultural rural area patil is a property owner. This are villagers in his hand and controlling the entire things for operating in the considerately and with honor. The rural area is a dominant and welfare for patils a community of landowner and major population in each village. The need of this is a fallow a politeness s or civil of rural Maharashtra. Dominant for all superstitions and tradition is a support of patil community is a happy life but saint tradition is a follower of equality and brother-hood.

CONCLUSION

The saint literature and translation is a correlated subject, to understanding for human being those are support of central themes in care and values humanity of spread man to man. Text and context is interrelation for purpose of telling and expression for the civilization of every person in the world. In Marathi literature is a based on glorious and struggle for humanity. Saint Namdeo, Saint Choka Mela and saint Tukaram these three Saints are a radical thinker and critic

of Hindu faith; it is a based illusion and faith of heaven. If any person has need the free for these circle than need for all fallow costumes and traditions. They are crush forindian societies large group devided as apart of woman, dalit, and farmer.

Saint movement in established in the motivation of Buddha and the felling against the contemporary society for awaking for the name of varkari cult. This cult is believer of god vitthal in the big temple of at pundharpur. In Kannada language has a mobilized, organized by Saint Bassavana, Virshiva Movement and Maharashtra, Saint Movement is an organized for sake of humanity and controlled by Hindu Muslim injustice. This is a related to social and political contest. 12th century is a social and religion revolution against weaker verses dominated group.

Saint Namdeo and Guru Nanak those saint are a revolution for the traditional costumes and injustice of against humanity and spread for massage of revolt and reject falls ritual and captured the name of religion .dalit and woman is a crushed the tradition. In Marathi saint literature is a symbol of freedom of thought, and this movement is based on the scientific and argument in the point of view. Saint Tukaram and Choka mela is a critic of superstition and critic of 17th century in Indian society. *Kirtan* is a medium of gathering people in one stage. It is knowns, as equality with involved Bhojan means food of taking based on for target of man and equal line, for the social reformation. This movement is a task-based movement in Marathi literature. Dalit and woman literature is a motivation of this movement. Balchandra Nemade and Dilip Chitre translated to English literature and this movement is a telling message for mass in Marathi languages -*He Vishwachi maze Garha means this world is my home*. This is a citation of saint Dnyaneshwar. This is symbol of globalization for demand for equality and rejected for traditional ortodoxical view for crushed common people the name of caste, creed, gender and nation. It is a based on freedom for expression. Saint literature is a decent of costumes and rituals in contemporary in Hindu and Muslim they are always support for man gives has a need for respect. This movement is awakening of Marathi reformation for sake of society.

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