

## Harmony through Hindustani Music on International Platforms in Context of Globalization



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### Abstract

*Harmony in Hindustani Music when presented on international platforms refers to the blend of traditional Indian Classical music elements with global music styles to create a unique fusion. This fusion can include: Instrumental combinations, Vocal styles, Rhythmic experimentation, Melodic influences, collaborations, Electronic Production, Cross cultural compositions etc. This harmony showcases the versatility and adaptability of Hindustani music, promoting cultural exchange and understanding on international platforms. It attracts new audiences and inspires innovation, while maintaining the essence of traditional Indian Classical Music. If we take a look at how Hindustani music creates harmony on international platforms we will have to take a look at international platforms where Hindustani Classical music is taught and practiced. To understand the concept of harmony in the context of Hindustani music one needs to connect with the art, artist and culture of that particular music when artist creates an ambience and the audience connects to that music it develop a sense of belongingness in their heart and mind which ultimately leads to the sense of harmony. This also attracts a wide range of foreigners to India and they show their keen interest to learn Indian Classical Music. Hindustani music also connects our soul to God. We all know our music is based on melody and it somehow links a person with the quality of being devoutly, religious or in simple words godliness. It will focus on the impact of Hindustani Music in creating harmony on International Platforms.*

**Keywords:** Aesthetic, Revolutionary, Harmony, Evolution, Globalization

### Research Paper

#### Introduction

Hindustani Music is music originated from Vedas. It has its roots linked with Vedic period and in today's time it is popular worldwide. These days we see fusion which is very common and Hindustani Music is used widely in creating fusion styles. If we talk about harmony through Hindustani music on international platforms before that we will have to take a look at international platforms where Hindustani music is taught and practiced. Berkeley College of music and some other schools and renowned colleges are some platforms where Indian music is taught and practiced. To understand the concept of harmony in the context of Hindustani music one needs to connect with the art, artist and culture of that particular music when artist creates an ambience and the

audience connects to that music it develop a sense of belongingness in their heart and mind which ultimately leads to the sense of harmony. This also attract a wide range of foreigners to India and they show their keen interest to learn Indian Classical Music. The Hindustani music also connects our soul to God. We all know our music is based on melody and it somehow links a person with the quality of being devoutly, religious or in simple words godliness.

#### Evolution of Hindustani Classical Music

It is known to everyone that Indian Classical Music has its origin in the SamaVeda yet the singing of the Sama Veda has particularly disappeared from our country. "In today's time we hear Sasavara-Patha and not the

Sasavra- Gana, that is to say, only musical recitation of Sama Veda and not its actual singing. (Gautam 27)"

The main contribution of the music from Sama Veda to Indian Classical Music is fivefold:

1. A musical scale
2. Seeds of the murchana or scale system
3. Rudiments of aesthetics.
4. Rudiments of tala or rhythm
5. A system of notation

In chronological order after Sama Veda there were so many musical texts which marks the advent of music like Natya Shastra, Brihaddeshi and Sangeetratnakar. "After sangeetratnakar Indian Music specially Hindustani music underwent tremendous changes foreign invasion and conquest became frequent and brought about their inevitable influences. Indian Classical music, while assimilating them never lost its unique basic characteristics and identity. It undoubtedly enriched itself enormously. (Gautam 39) "

### The concept of Harmony

The word harmony possess multiple meanings. Harmony when used in musical sense means something else and when the same word is used in philosophy it means something different but all the meanings are somehow interlinked with each other. "In broader term one can say harmony is "a state of agreement of peaceful existence together" so, the peaceful agreement can be created through musical notes, different cultures, different colors and even with the thoughts, emotions and actions (Farrel 19) "

It's a powerful concept that can bring people things and ideas together in a way that creates something greater than the sum of its parts. In this paper the word harmony depicts the feeling of a human mind and soul the word harmony is not being used here as the musical term.

Professor Claman stressed that American composer Virgil Thompson said, "Most people don't listen to music. They bathe in it" (Claman).

### Globalization

It refers to the increasing interconnectedness and interdependence of the world's economies, societies and cultures. Globalization has lead to cultural exchange and diversity. It has facilitated the sharing of ideas, values and cultural practices. It made the world more connected and interdependent place. "In context of music we can simply see Indian Classical Vocal Music is taught and

performed in India but it's now being popular in west. The U.S. The U.K. is having renowned colleges where North Indian Classical Vocal Music is taught and is even performed on grand stages. Music and globalization are closely linked with each other in several ways (Farrel 15)".

According to David Claman, Hindustani music has a unique capacity to foster international harmony through its rich traditions and intricate structures (Claman).

"Hindustani music, a classical tradition originating from the Indian subcontinent, has found its way to international platforms, contributing to the global musical landscape. The international recognition of Hindustani music is largely due to its deep philosophical foundations, intricate raga (melodic framework) and tala (rhythmic cycle) systems, and its expressive potential. Over the decades, musicians from India, such as Ravi Shankar, Zakir Hussain, and Anoushka Shankar, have performed globally, introducing the richness of Hindustani classical music to diverse audiences (Claman)".

### Key aspect of globalization in music

- **"Global dissemination** : Globalization enable music to reach a global audience, transcending geographical boundaries (Molino)".
- **"Cultural exchange** : Globalization facilitates the exchange of musical styles, genres, and cultural influences between different regions (Molino)".
- **"Collaboration and Hybridization** : Globalization leads to the fusion of different music, connecting artists with a worldwide audience, creating new genres and sounds. It enables international collaborations between artists, producers and musicians (Farnum)".
- **"Preservation of traditional music** : Globalization also rises awareness about preserving traditional music and cultural practices (Claman)".
- **"Music festivals, events and its economic impact** : Globalization facilitates global music festivals and events, celebrating diverse musical traditions. It also has economic implications for the music industry, including copyright and ownership issues (Farnum)".

### Aesthetics the key feature in creating Harmony

Aesthetics has been variously described and defined by different Indian and western scholars and musicologists. "In Indian concept aesthetics is linked with rasanubhuti.

The word rasa has three aspects physical, psychological and metaphysical (H.Deshpande 119)".

1. **"The physical state :** In the physical sense rasa is used to denote juice essence, as the juice of an orange or any other fruit. When one says that the orange is full of rasa, it signifies that the fruit is full of juice (Gautam 24)".
2. **"The psychological state :** In this state psyche participates in the experience of rasa. In this state both the brain and mind operate. The brain sends the impulse regarding the taste of the juice and the mind compares and correlates the past experiences and figure out the quality of juice. The person expressing his impression of experiencing of the tasting of the juice. In this context rasa connotes flavor or taste (Gautam 24)".
3. **"The metaphysical state :** This is the most significant stage. Some even call it the spiritual stage. Here rasa is used to connote an experience which is outside the orbit of the mundane, pragmatic, self centered ego. This rasanubhuti is possible only by one who is in the pursuit of artistic excellence and has unconsciously dissolved or effaced his separate identity as an experiencer and has merged with the state of rasa experience (Gautam 25)".

"There cannot be rasa without beauty. Beauty begins by gratifying the senses and ends by exalting the spirit. One can say beauty is essentially well integrated, organic order be it in poetry, music, sculpture or drama unless there is complete consonance between the extrinsic form and the intrinsic substance, there cannot be beauty. It is a unitary process and comes with the integration of the body, mind and spirit (H.Deshpande 123)".

"Rasa according to Indian philosophers was of the divine essence. Its experience therefore was elevated next to that of the Brahmananda or self - realization. It was also called Brahmanandsahodra. In other words aesthetic experience is transcendental and above mundane experience. (Saraf 65)".

Indian Classical music creates harmony through its aesthetics. Since music is not an iconic art one can speak of the expression of emotion through it for every listener music conjures up feeling of joy, anguish, heroic, valour, pathos etc. "All the emotional qualities of aesthetic experience can be summed up under the three gunas devised for poetics by Indian aestheticians, madhurya, oja and prasada. Madhurya literally means sweetness, grace, charm, tenderness. In Indian Classical

Music it refers to love, to that melting of man and woman irresistibly or the devotion of the bhakt to the divine (Gautam 101)".

"Oja is vigour, grandeur, spaciousness and prasada is relaxation, clarity, pellicidity. In other instance madhurya is indicative of the graceful, oja of the vigorous an prasada of the elegant. (Gautam 101)".

So, while maintaining the aesthetics and creating harmony through it one must always remember art without emotion is mere craft. Art needs the heart craft can manage with only the head. Thus, music is a sensitive instrument for the expression of emotion. Aesthetics in music creates harmony, engage listeners, evoke emotions ultimately enriching the human experience.

### Hindustani Music and its implication

Hindustani music has its own kind of beauty and it comes from specific reasons having to do with ornamentations and the timeless delivery. In Indian ragas the notes are different from west but music is universal and one cannot bind oneself to a particular aspect of music after all notes are universal, the feelings are universal the outlook of music is universal. Any feeling can be manifested through notes we can see the Natyashashtra that also states "manifest a feel through notes" No one can restrict themselves to a particular feeling because the swaras have 9 bhava and 8 rasa and we have to understand it. There is the soul of Hindustani Music, the soul, the simplicity, the romance everything is there in classical music and it is presented in a very refined way. "We have often heard western music is based on harmony and Indian music is based on melody but if we look at it properly and closely we realize Indian music is the highest combination of harmony and melody and of course western music is based on harmony because the connection is not there. Music is the way to connect people and their emotions. In Indian Classical Music different use of swaras gives different ragas and a different connectivity and also a different aesthetics (H.Deshpande 117)".

The Hindustani classical music has an effect on our brain that causes a person to think with greater ability and clarity and person becomes a far more relaxed, more productive and flash point of the person gets lower, the person becomes more calmer and that's why Hindustani classical music is so popular these days because it actually affects a person not only mentally but emotionally and spiritually. The social and societal impact of Hindustani music on international platform is one of the most



interesting factor and relating to this music in India is culturally so rich and diverse. If we talk about activist music especially from the west and we talk about Bob Dylan and all those famous kind of people but in India we have some of the greatest social activism in music in the history of man it basically goes back over a thousand years and encompasses as many people as Sant Kabir, Bulleh Shah, Meera Bai, Tulsi Das and all the way to Pt. Bhimsen Joshi, Kumar Gandharv and many more. So there is a huge history of that kind of music being made in India and that we have in today's time and the lyrics are so beautiful essentially what Meera Bai is saying "mere toh Girdhar gopal dusro na koi" basically what she was doing she was being smart and said "God is on my side now and no one in this world can harm me" that's the way that a social music a revolutionary music actually happened for a social change and it's spread globally now. Through the centuries it's been worked just like Amir Khusrao wrote "main nizam se naina lada aayi re ghar naari gawari jo kahe so kahe" so what was the idea? The idea was of an empowered woman an empowered women saying main nizam se naina lada aayi re means the voice behind this is not afraid or scared of worldly power and possession because she's now equivalent to Nizam and doesn't have fear of any higher authority. They always sang in the voice of a woman. So why did they always take the feminine voice? Why was it always "mai teri ho gayi sajan mere sajan satrangiya"? It was a very smart device. It was strategic. It was deliberate the idea was to subvert systems using social system. They used god to subvert god to the right effect they went past dogma and they went to the essence of what godliness actually means it means inclusion, it means I'm you and you are me and there is no separation and they achieve that through music and they did that openly over and over again. In this era Indian Classical and non classical music whether it's semi classical or light music is still giving the same message inclusion of society at higher level, harmony between different class, caste and race. It is depicted through Indian Classical music and the results can be visibly seen whether it's Iskcon temple chains or Indian Classical music concerts we can see people are taking keen interest in it and there are people all over the world who are part of it. This unity in diversity is possible all because of India and it's rich musical heritage.

## Conclusion

The problem is with us we are not good at marketing, we are not where a dream nation should be, we don't

look at our past with pride. We don't look at our past as a line where as it is most alive past in the world but the problem is we are getting disconnected from our past and one of the most important connection to the past is through music. For social change if we look at the song from the movie kabuliwala "ae mere pyare watan ae mere bichde chaman" we realize after listening the song that our culture has this greatness but we don't connect to it we didn't reinvent it. Our generation is the generation that is going to carry out this legacy forward and we need to keep up the connection intact we need to keep that connection going. "It doesn't matter what music is out there right now. What matters is how you connect to that music. Do you connect to that music as an individual and say hang on I need to dig a little more deeper and I need to find what is happening and I need to find out how this is happening and I need to find how this music connects to my country (Claman)". So much is being done in the space and technology but very little is being done in the space of connection, communication and cultural conversation. "Music is suppose to start conversation one of the most interesting things that happens is that we got attacked but the fact of the matter is why is it so important for me to say this today because here is an artist wanting to voice her opinion directly cause it's her life, her story and nobody's listening everyone is judging because we have preconceived notions of who she is (Farnum)"? I really feel that's the spirit of Meerabai, Kabir, Bulleh Shah. We live in a country full of revolutionaries, revolutionaries of the heart, of love, who seek to connect, to unite not divide. The revolutionaries who seek to bypass all the dots and reach to god directly in whatever way, in whatever form, in whatever path they choose to connect to them. They are the real wealth of this country. "It's a country of millions of stories and billions of people who right now harmonizing. Everybody wants to beat them all. We need to know our past to know where the future is going to lie (Molino)".

Music means breathing, music means life, music means death, music means passion, love and above all music means India, music means harness and god. If we do not reinvent that music for the future then there will be nothing left. It happened to jazz in America it happened to Classical in Europe and we should not allow that to happen to the classical music of our country. That's what Hindustani music stands for globally creating harmony and standing above all making its own light.



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