

Lost in Translation;

Sanskrit:

न शान्तेः परमं सुखम्

English:

There is no happiness more sublime than peace.

In understanding culture, history and communication the intersection in which language is to be used and expressed can be understood as a fluid and dynamic expression across such paradigmatic discourse, the shifting notions within Sanskrit linguistics and its attained understandings exceed the universal language of 'English' in a manner in which 'English' cannot, as English by nature becomes a rigid means of communication, with very little expression understanding within its construction in comparison to Sanskrit. English translations largely differentiates and offers different conational meaning in translating into Sanskrit, thus reciting Sanskrit within its authentic expression and linguistic structure should be preserved for what it is as such subtle nuances in which Sanskrit is recited can be exceedingly lost in translation when translating into English.

Sanskrit is to be considered the language of the Gods, proclaimed as Indian grammar. Sanskrit language is the very form of communication in which the Gods are to understand one another. Originating as Indian Grammar, the Sanskrit language is the very manner in which the practices of Yoga are to be guided throughout. Sanskrit is said to be developed within the years of 1500bce, the entirety of the language itself contains an entire alphabet in which translations into English can be very difficult as the suggested meanings in Sanskrit are not definitive when translated into the Western, colonial language of English.

The notion of linguistic determinism is of important understanding when conceptualizing meaning and differentiation across languages. Linguistic determinism can be seen to encompass the understanding that "the languages we speak determines how we perceive and think about the world (Fromkin, et al., 2009, p. 21)". Linguistic determinism thus in the context of Sanskrit connotes toward communicating spirituality with each sound of the Sanskrit alphabet representing the authentic energy within its structure and meaning. Sentence construction too in Sanskrit offers an intricate understanding when reciting the language. Yoga as a cultural practice is incredibly unique within its origins as the practice itself directly translates to the proclamations of Sanskrit, in achieving totality within one's spirituality in bridging the gap between the mind and body whereby one uses the Sanskrit language in chant in attempt to invoke within a deity whereby one pays respect and devotion within their attitude.

"There is no happiness more sublime than peace."

In understanding this in the context of Indian grammar, there is more than just a connotational understanding of happiness in an 'emotional' sense, happiness in the context of Sanskrit is a state in which one works upon constantly, it is reaching the Krsna consciousness which is a juxtaposition between the path of "self-realization and reestablishment of our lost relationship with the supreme personality of Godhead (Prabhupada, 1977, p. 3)" and in doing so, we begin our journey in attaining the highest perfect within our lives. It is through such process of spiritual realization, by which we are freed from "the material conception of existence (Prabhupada, 1977, p. 6)".

Such a person, an '*amûda*' enchants themselves upon the journey of the soul, and to be freed from the duality of happiness and distress in which our lives become increasingly intertwined. Whereby our material existence becomes truthfully and consciously, spiritualized. The nature of Sanskrit is uniquely transcendental and incredibly personal within cultural and social connotation, one does not seek validation from the material world but rather from the spiritual realm in which self-liberation becomes refashioned toward ones' spiritual freedom.

In understanding syntax and its given meaning within the context of English, syntax within a Western context "concerns with languages as communicative systems whose primary functions are social rather than formal (Keesing & Strathern, 1998)" with a social connotation attached, Western contextual understanding concerns itself with how humans communicate with one another, whereas Sanskrit enables the divine self to be expressed within authentic, Sanskrit Syntax, however, incorporates formality within its expression. Such formality incorporates juxtaposes spiritual and conscious connotation. The connotative understanding of 'happiness' within Sanskrit exceeds emotional and social understanding, whereby within a Western context it has become very prominent to associates 'happiness' with one's material possession and sensory achievement. Happiness in such a context is thus taken for granted, Sanskrit understands and expresses happiness beyond the temporality of such material want and gain in which happiness is an "exchange of feelings through spiritual bodies (Bhaktivedanta Swami Prabhupāda, 1987, p. 8)" whereby one does not solely seek happiness within the material world of occurrence and objectivity.

The juxtaposition between Western and Eastern cultures has exhibited the notion in which society has undergone the socialization of the Western Mind whilst neglecting the notion of the Eastern body. The Eastern Culture in which Sanskrit is rooted within is to be expressed further within its phonology whereby such distinctive sounds produced by the vocal chamber in which Sanskrit is recited throughout, the vocal chamber is rooted in connecting one with the Godhead deity as one opens the Vishuddha chakra, the 5th chakra which is rooted within one's throat. Within the Western context, the throat is understood as a means to communicate and to "produce a considerable range of noises (Keesing & Strathern, 1998, p. 32)". Whereby within Sanskrit tradition, severe importance is placed upon the throat as it becomes centralised in aligning the mind and body in unison as "the sound systems of language have been taken as conceptual models for understanding cultures, perception, and the very nature of the human mind (Keesing & Strathern, 1998, p. 32)" as self-expression becomes the holding gateway between the inner world and the outer world.

Indian anthropology can be seen as a multi-faceted discourse, Indian grammar in such is not singular within its expressive terminology, understanding the Sanskrit language is takes crucial devotion and commitment as translation into English is merely not representative of its authentic nature in which it has been conceptualized. Eastern culture and Western culture can be seen as two opposing sides in understanding, such cultural difference juxtaposes between the material world in the West and the spiritual world within the East with those in the West, and who speak in English can be seen to be more concerned with their material gains. Such cultural difference has allowed those in the East to exceed past such understanding, such conception of a material lifestyle that has seen to encompass the contemporary society in which we live in currently.

In conclusion, it is thus clear that within the Sanskrit language and within the Eastern culture; language contributes largely to the way in which an individual experience their life and is to navigate through such a time. Opposing the Western construction of English whereby language connotes the purpose of communication between societies individuals, Sanskrit can be seen as a personal and communal experience in which one evokes their own journey upon learning the Sanskrit scripture. In such, English and the binary terminology in which English has spoken limits an individual's authentic expression and self-realization in embarking upon the journey of consciousness. Whereby achieving the Krsna consciousness, we embark our journey in striving toward such consciousness with recognition and reconciliation in our actions and further, within the way we choose to express and communicate our authentic 'self' in understanding that the mind and the body are wholeheartedly connected within a dynamic and fluid system of spiritual realization.

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Writing Exercise 2