**TRANSLATION OF IDEAS FROM LITERATURE, SOCIAL SCIENCE, SCIENCE AND SPIRITUALITY: MY EXPERIENCES**

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***Abstract***

The significance and use of translation of ideas from literature, social science, science and spirituality are presented. The sameness and difference of such translation to the usual literature translation is discussed. The idea-translation as creativity and criticism are advanced with examples from my experiences of idea-translations. The translation of ideas on time and *Upanishadic* contents and their revolutionary scientific applications are elaborated. The new insights they provided and their utility; compared to hitherto available views are compared and contrasted. And the varied way the idea of communism understood and its ideological implementation by various comrades from different nationalities and cultures is also presented.

**Key-words:** Translation; ideas; spirituality; science; Time; Upanishads; Communism, literature

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**Introduction:**

The word translation is usually associated with the translation of literary write-ups. Thus -poetry, short-fiction, novels etc., - creations are translated from one language to another language. We are all aware of the many ways of translating the literature and each translator has one’s own method. In these translations we usually concentrate on the translation of the sense and avoid literary translations. We all know that this type of translation gives good translation. In these translations the translator though stamps his creativity on the translation, he remains faithful to the original text.

We also translate ideas expressed in science and spirituality from one language to another language. This translation may also lead to innovative interpretations depending on the ability, scholarship, intuition, insight and depth of understanding of the translator. I herewith share my experiences in the translation of ideas from science and Indian spirituality on Time and Upanishadic insight.

**My Translations:**

First, I share some of my translations among the languages I am proficient of the literature and slowly present my experiences in the translation of ideas.

The following beautiful **Sanskrit** verses are translated as follows:

**I**

*Na vidyatedevokaasthenapaashaanenamrtunmate*

*Bhaavohividyatedevehatasmaatbhaavohikaaranam*

*The Lord lives not in the wooden carving*

*Nor in the sculpture made of stone or clay;*

*The Lord lives in our thoughts*

*And it is through our thoughts that we see him dwell in everything.*

In this the last line holds the essence of the *sloka*. So the translation is done elaborately which is very short in length of words in the original.

**II**

*Atiparichayaatavajnataaatigamanaatanaadaram*

*Parvatasaanushubhillataruneebhihichandanatarukaasthamindhanaayate*

*Too much proximity and easy access*

*Lead to negligence and disrespect;*

*In the hills and thickets tribal girls*

*Use sandalwood as firewood*

**III. Translation of my Sanskrit verse Giri Jharee:**

**THE HILL-STREAM**

The flow of my poesy is a hill-stream

This “wetness” never ceases to be

Born in the hills of my heart

Moves swiftly as current

Jumps and falls

As the water-fall

Is a beauty, one among the delights of the nature;

Moves, that sweet water-way

Not seen by the civilized urban

Is pure and clear as the heart of the mountain-dweller

Not influenced by cultures or ideologies

Flows for its own sake unmindful of surroundings

Does not know about the existence of orders in flow

Is ignorant of intricacies of rules and rhymes

Bejeweling, pomp and show are not its cup of tea

Traverses and roams in the hills and valleys as the tribal girl

Flowing on the stones swiftly, is a cuckoo

Producing sonorous musical notes

Jumps, falls and moves at will,

Is an untrained dancing peacock

The brushes of the artists

Cannot grip its movements

Prosody has no relevance

For its marathon runs

The views of biased minds steeped in ideology or arguments

It is unaware of and does not care;

Its beautiful rhythms are guided by nature

No one bathes in it or drinks its offering

Civilized and cultured critics are

Not even aware of its existence;

My poesy is the flow of my plain heart

Absorption in Divinity is the goal of its journey;

Silently joins the waters of Literary Godavari

Retaining its identity

Kinnerasani! The hill-stream of my poetry

**IV**. **Telugu** verse composed by me and translated into English:

*Mari marimrokkadaharikinkaarunoottungagirikin*

*Vaatslyamrutajharikinsiripenemitikinmukkantisarikin*

*Naraadvaitunakunsreemannaarayanunakun*

*ramyakavitalaharikin*

*Ramaarasaantanrangarasikunikin*

*neenaajatakun bhakti palanaaniratunakun*

*bhaktivaradunakunmuktipradaatakun*

*I bow down to Hari again and again*

*Who is the peak of compassion*

*A stream flow of parental love;*

*Husband of Goddess of Wealth*

*And One and the Same as the Three-Eyed*

*I bow down to Hari again and again*

*Who is human-being Him-Self*

*Who is pleasant wave of aesthetic poetry*

*Who amorously lives in the heart of Ramaa*

*Who is friend to you and me*

*Who is adept in taking care of His devotees always*

*Who showers boons to His devotees*

*And who gracefully blesses with Nirvana (Liberation-mukti)*

**V .My Translations from German:**

***German Original: Bretolt Brecht***

***THE SMOKE***

*From that little house*

*Under the trees near the lake*

*Comes smoke;*

*If it is missing*

*How useless will be*

*The house, the trees and the lake!*

***German Original: Goethe***

*Between today and tomorrow*

*Is available a long recess*

*Learn to be equipped quickly*

*So that you are sprightly and lively*

**VI. My Translation from French:**

***La Fontaine (1621-1695):***

*J’aime la jeu, l’amour, les livres, la musique*

*La villeet la compagne; ein fin tout;*

*Il ne m’estrien*

*Qui ne me soitsouverainbien*

*Jusqu’au somber plaisir d’un Coeur melancolique*

*I love games, love, books, music, the town and the mountains*

*In fine all; but this is all nothing for me*

*As these do not make me a sovereign;*

*I will be a sovereign if I can also love the grief of the melancholy heart*

**VII. Translation of my English verse into German**

**English Original:**

**ALIEN LANGUAGES**

Girls acquire

Lovely curves and shapes

To become youthful

As buds bloom

To be flowers.

Flowers and women are alike;

Both possess bodies soft,

Beautiful and attracting;

Their captivating beauties

Hook one closer angling.

Topsy – turvy streams women are

Speedy, moving, energetic

Cool and refreshing

Their sonorous tone

And soft touch

Thrill and make one

Swim in pleasures of depths

They become mothers

Give us sons and daughters;

Women are form and essence

Of LOVE DIVINE

Making one, peaceful and blissful

By going through

Above lines

Do not conclude

That I have

Knowledge about women

Because

Women are

Alien languages

Which

One can never master.

**My: German Translation**

DIE FREMDSPRACHEN

Die Mädchenwerden die Damen

AlsKnospendieblühendeBlumen

Damen und Blumensindgleich

Lieblichhübsch und zärtlich

Besitzen den erregendenReiz

Die Damen alsdasWasser des Baches

Sindschnellfüβingenergischkältig

Und entspannendig;

IhrweichenKlang

Und weicheBerührung

DurchläuftsicheinfreudigerSchauer

Und schwimmt man in eitelWonne

Die Müttersiewerden

Die Söhne und die Töchterbekommt man;

Sind Form und Inhalt der Liebegöttlich

Die macht man immerruhig

Jetzt von mireinGedicht

Über die Damengeschrieben hat

Aber

MeinenSienicht

Daβ ichwie die Damen

Sindkenne;

Weil dieDamensind

Die Fremdsprachen

Man muβ

Lernensein

These translations are essentially faithful to the originals and sense is translated.

In Sanskrit Language “*soonyam*” has three different meanings. They are (i) zero; (ii) vacuum; (iii) state of cessation of mental functions. I wrote an essay in Sanskrit on these three highlighting their use and significance for knowledge and titled “*soonyaani*” – plural for “*soonyam*”. I had difficulty in translating the title into English. Then I closely observed the three senses of “*soonyam*” and found one common thing in the three. In zero value is **absent**. In vacuum matter is **absent**. In state of cessation of mental functions mind is **absent**. So I took the sense “**absence**” common to all and translated the title as “**The significance and use of absence**”. This is how the ideas are translated.

Thus just sense - translation may not be sufficient in translation of certain texts which contain deep meanings and ideas. That aspect is now presented taking ideas on the nature of Time and Upanishadic Contents.

**On Time:**

Thinkers have been attempting to understand the nature of time since the start of civilizations. Many intellectuals through generations have been expressing thoughts which aid us in the understanding of the nature and structure of time 1-15. Ancient Indians, the Chinese and the Greeks and many western and eastern scientists and philosophers have made substantial contributions in this regard (Tables I and II). An attempt is made in this article to get an understanding of time and thought process using basic physics principles and ancient Indian wisdom as revealed in the *Upanishads*.

Our observation and experience recognize physical and psychological existences to time 13.

**Physical Existence:**

Natural sciences such as physics, chemistry and biology give us insight of time variedly. Movement, change and becoming are three classifications of time available1. These classifications can be understood by observing physical, chemical and biological processes as follows.

i) **Movemen**t: Matter and energy are engaged in all natural or non-natural processes. Matter can exist as solid, liquid, gas (vapor) or plasma (ionic form) at a given time and space; energy can exist in many forms13.

Matter and energy can be in (i) a state of rest or (ii) a state of motion. Aristotle opined time as counting of and reciprocal to motion1. Motion associated with matter can be translation, rotation and vibration and periodic or non-periodic. Plato opined time to be generated by cosmological movements1. Thus movement has been construed to be time and also the cause of time.

ii) **Change**: The phase or state of matter is changed by energy and the form of energy is changed through matter13. Thus transformation of phase or state of matter or form of energy takes place with mutual help. Natural or non-natural processes involve transformation of both matter and energy bringing out changes to within or without of matter.

Thus all physical and chemical changes are constructed as time.

iii) **Becoming:**Biology is the natural science dealing with living systems. We will be aware of physical changes of an organism – the result of physicochemical changes within - as growth or decay13,18,19.

A plant becomes a tree. A girl becomes youthful. These two becomings (transformations) are growth of organisms. Tree becomes dead-wood. Youthful woman becomes an old woman. These two becomings are decay or degeneration of the organisms.

The psychological process of a human being **becoming** angry and **being** peaceful after the anger subsides are also biological processes involving changes in and changes of psychic energy. Human knowing, learning, thoughts, perceptions, understandings and experiences are other mental processes which are two way-becomings of psychic energy 23- 26.

Thus all physical, chemical and biological matter has phases of origin, **being/becoming** and dissolution (cessation) which are becomings associated with matter and energy.

Thus becoming is construed as time.

The above three insights of time as time essentially concern changes. Thus changes of place or phase of matter or change of form of energy can be construed as time. External monitoring of duration of these changes are measurements of time and passage of time. All these measurements concern physical existence of time. Thus physical existence of time consists of changes and measurement of duration of such changes. Simply, *change is time* (concept diagram I).*Energy-form-change through matter or changes in or to matter by energy is time*13*.*

CONCLUSIONS:

1. Matter or energy at rest or in motion or under transformation is the physical manifestation of time and constitutes physical time.

2. The physical manifestation of flow of time or passage of time is ongoing of processes involving transformation of energy through matter or change of phase of matter by the aid of energy.

3. Matter- or Energy-Presence is **Time at Rest** or **Static Time** or **Time-Space** or **Durational** aspect of time.

4. Matter- or Energy-Transformation is **Time in Motion** or **Dynamic Time** or **Time Created** or **Metrical** aspect of time.

5. Time-Space is defined, created, controlled and ceases to be depending on Energy-Presence and the energy/matter available and amenable for and cause of transformation.

6. Time is not a physical quantity. Time is an awareness. Time is a sense. Passage of time is an observation and a mental experience in a particular conscious state of mind.

7. Rise and fall of and flow of conscious states of mind and thoughts and other mental functions constitute psychological time.

8. Psychological past is a record of happenings and psychological future is an apprehension about happenings caused by the egoistic mind during the passage of physical time.

9. Both psychological past and psychological future are thought-forms in the physical present involving psychic energy transformations in the wakeful and dream conscious states of mind.

10. Physical present is same everywhere in the universe and only observation and counting are at different instants.

11. Countingof physical present is a function of geographical location.

12. Continuous presence or continuous flow of matter or energy without transformation or change is Time-transcendence or Thought-transcendence or Timelessness. That means continuous state of rest or of uniform motion is Timelessness.

13. Time flow signifies the speed of conversion of energy in a process.

14 Time flow is a measure of **Being** (presence) and **Becoming** (transformation) of matter and energy in space

*These concepts are presented in Table I and Figures I and Concept diagram I*

**On Upanishads:**

Ancient Indian wisdom as revealed in the *Upanishads* has a lot to say about human consciousness and mental functions 20-35; [also see Table I]. The expressions of the *Upanishads*,when translated into the modern scientific terms will benefit the fields of physiological psychology; the natural language comprehension branch of artificial intelligence, and the modeling of human cognition, language communication and understanding processes21-36.

A physics and communication engineering model of human language acquisition and communication based on *Upanishadic* expressions and *SabdabrahmaSiddhhanta* is presented here. *Brahma Jnana* or *AtmaJnana* is the basis of both *Vedanta* and *SabdabrahmaSiddhanta*31-40.

**Concept of mind as available in Ancient Indian thought:**

*Atman or Brahman* is *Sat-Chit-Ananda*

***AdiSankara:*** *Brahma sat* ***jagat****mithyajivo brahma evanaapraha*

*What is present always (in dristi(consciousness/awareness) and responsible for formation of dristi) is Brahman and jagat (which is moving or transient) is adhyasa (veil), over sat (Brahman); and mithya (unreal or virtual); jiva (self-consciousness or egoistic state of mind as adhyasa over Brahman) is Brahman (pure consciousness or unoccupied awareness) Itself, not different or separate.*

**Inner mental world (*idam*) and mental functions (*jagat*):**

***Vedanta Panchadasi:*** *Asti bhaatipriyamnamamroopamchetiamsapanchakam*

*AAdyatrayam brahma roopamtatodwayam****jagat****roopam*

is a famous expression of *Vedanta Panchdasi* by *Vidyaranaya.* This *sloka* says that *prapancham* (inner mental world-also known as *viswam*) is made up of five ingredients: *asti (sat* – consciousness aspect*), bhaati (chit* - awareness/knowledge aspect*), priyam (ananda*- experience aspect*)-*the aspects of *Brahman or Atman, namam* (name) and *roopam* (form or sight or*drusyam* or *vishaya*), the aspects of *prapancham* or *jagathi*(inner mental world) or *jiva* (self-conscioueness/ego). Addition or *tagging* of *namam*(name) and *roopam*form or sight or object-energy form) to *Atman* forms *prapancham*in *jada* (potential) form. *Prapancham* becomes *jagat* (kinetic/dynamic) when retrieved and appears in the *dristi*(awareness). These *namam*and *roopam* [object energy forms sensed through sense organs (Concept diagram I to III)] also consist of words and forms we cognize and learn while learning languages, disciplines and skills and all kinds of knowledge

In *jagat*, *Atman* is in three parts as *asti* – the *sat* aspect; *bhaati* – the *chit* aspect and *priyam* – *anandam* aspect, together with the two parts *namam* (name) and *roopam* (form). *Namam* is given by language and form is what the *vishaya*(object-energy f0rm) looks like or cognized like. It must be noted here that *prapancham* is created within as sensed by sense organs through the *antahkaranamanas*. So obviously the smells (by nose), tastes (by tongue) and touches and feelings of hotness and coldness (through skin) are also part of *prapancham* in addition to sounds heard by ears and forms seen by eyes. This *prapancham* will be in*jada* (potential) form and becomes *jagat* as kinetic form when retrieved and perceived by *manas*forming thoughts/feelings etc.,.

Consciousness is non-dual (a*dvaita*) awareness. It is experience as bliss/peace/silence when self-consciousness is absorbed or got absorbed in pure consciousness. Consciousness is also experience when no cognitions or cognition-related experiences are in the awareness of mind. Experienced awareness is consciousness. Awareness of nothing within or without the body is consciousness. It is peace, bliss and silence. Mind is dual *(dvaita*) awareness. Knowing, perception, thinking, doing intellectual operations, discrimination, feelings, having moods, urges, intuitions, understanding, getting and having insight, experiences are functions of mind.

**Scheme of human mental acquisitions, functions and communications:**

While mind is functioning, there will be a differentiated perception of *knower-knowing-known* or *subject-verb-object*, which will be missing and absent when non-dual (*advaita*) awareness or pure consciousness becomes unoccupied awareness21-34. Experiencing or understanding or getting insight of verb is state of experience and then *knower-known* or *subject-object* are not attached to the verb. Verb will be in a present continuous form or infinite form depending on it is absorption of information or understanding cognition or experiencing cognition or urge (to express or do) or intuition (result of perception or instinct took form or genetic knowledge expressed through hormones or like them) or sense or meanings of utterances received or to be expressed31-34.

We knowingly or unknowingly alternate between non-dual *(advaita*) and dual (*dvaita*) awareness while functioning mentally. Wakeful and dream conscious states of mind represent and account for the phase of mind when functioning and then we also are aware of and sense or perceive self-consciousness. Once mind ceases to function, we experience peace, bliss and silence within. If these are experienced our being aware them, the phase of mind then is known as wakeful sleep. If we are unaware, but are conscious of these, the phase of mind then is known as deep sleep. The phase of cessation of mental functions (also self-consciousness) is similar to zero in number system and vacuum in physical and biological sciences. Vacuum is inherent in matter and holds matter and is manifested when matter is missing or absent. Consciousness is awareness of mind when no mental functions are taking place. This idea is further elaborated below 21-31.

Simply put, according to *Upanishads*, human mental functions are the forward and backward transformations of *chidabhasa* or *maya or pranavam* - the carrier (in the sense of carrier radio wave in broadcasting and reception process) cognitive-energy pulse series, *modulated*by energies sensed through sense organs or the stored information as potential energies retrieved (as *vasanas* - object-experiences, which include meanings of utterances, first and then *jagat*[inner world] as feelings/thoughts/perceptions) and *demodulated* to give humans knowledge, experiences etc.The transformation of *maya*, reverse transformation of *maya* and cessation of transformation of *maya* - the *dvaita* and *advaita* conscious states respectively- taking place simultaneously, consecutively and alternately is the structure, form, function, state and essence of human consciousness, mental functions and cognitive processes [8] Most of present attemptsaim at modeling machine cognition as an isolated process which is the result of sensing19. But if human mental processes are observed, it becomes obvious that human perception is but an intermediary process which transfers sensing into sense (understanding/experience) and sense into expression. Human cognitive process can be stated sequentially as follows: (1) *sensing:* through sense organs (knowing), (2) *perception* (thinking, reasoning, decision making, etc.,), (3) *understanding/experience*, (4) *purport*- meaningful experience or experienced meaning. Human mental process is generally held to be a combination and quick successive transformations of four modes i.e.,

**I Speaker/Teacher:** (a) Purport/Awareness (Meaningful Experience or Experienced Meaning (b) Understanding/Experience (c) Perception/Thinking (d) Utterance /Expression

**II Knower/Listener/Learner:** (a) Knowing (through sense organs) (b) Perception/Thinking (c) Understanding/Experience (d) Purport (Meaningful Experience/Experienced Meaning)/Awareness.

Four conscious states of mind, which are phases, cognitive and functional states of mind andseven cognitive states of mind: (*SaptaLokas* )26and four modes of language acquisition and communication are available (These ideas are further advanced as follows.

**Modern science meaning of *Brahman* and *maya/pranavam/sphota-* the ingredients for human consciousness, mental functions and language acquisition and communication process:**

***Brahma Jnana:***

*Vakyapadeeyam* text endorses all the above understanding of concept of mind and its functions and describes, discusses and proposesinsight relating to human language acquisition and communication. The following *sloka* from *Brahma Kanda* of *Vakyapadeeeyam* is the gist of what all is discussed above.

**I***anaadinidhanam brahma sabdatatvamyataksharam*

***vivartate****arthabhaavenaprakriyaa****jagato****yatah*

This *sloka* states *Brahma nityatvam*(eternity) and *vivartanopadatvam*(reversible becoming) of*jagat* as meanings/senses (*artha*)/ urges/thoughts/feelings *(bhava*) /expressions/utterances-the *arthabhavenaprakriyaa*- from Brahman. *Sphota* is *upadanakarana* – material cause of *jagat*which is a restatement of all that is discussed, the *Advaita* insight of AdiSankara (*Upanishadic*Commentaries) and Vidyaranaya (*Vedanta Panchadasi*), in the earlier sections.

All this can be scientifically stated that, *Atman* or *Brahman* is the result of breathing process 39-40. *Srestaprana,* (most possibly O2, and the consequent rhythmic gaseous exchange taking place in the lungs)) is given as the body ( *tanu* ) of *Atman* VasistaGanapathi Muni [20-21]. *Atman* is always in motion (*yasyagamanamsatatam tat atma* – which moves incessantly is *Atman*) and is the result of breathing process and in modern scientific terms can be termed as a bio-oscillator/bio-maser/bio-laser issuing out pulses of mental (*chit*) energy 27. A period 10-1 of a second, the time required to pronounce a short syllable like ‘**a**’ is put forward as the time- period of this oscillator {It is interesting here to mention that the mental rhythms detected by the experiment by German scientist Hans Berger 40using EEG (electro-encephalogram) also have the same time- period of 10-1 sec}. Thus this insight proposes *Atman* or *Brahman* as a biomechanical oscillator of frequency in the infrasonic (< or = 10 Hz) range27-34.

*Vivartanam* is the type of change that*sphota* undergoes while *sristi* (creation of mental impressions or mental world during language acquisition and communication) takes place.When*sristi* is being created or is in the *dristi* (Conscious awareness), we are mentally functioning. When *sristi* is in the awareness a veil is formed on*dristi*and creates*adhyasa*. According to *Advaita* thought only two mental situations are available for humans in the consciousness of the *Atman*. The situations are *nidra* or *sristi. Nidra*corresponds to the *sushupti* state of consciousness or phase of mind (Concept Diagram I). During this phase of mind, all mental functions cease to be in the awareness and *maya,* whose transformations these mental functions are, becomes *nirvishayasuddhavasanaapravaaham*. During this phase of mind *maya* does not bifurcate as *divyam (jnanasakti)* and *swaram (pranasakti*) as in *jagrat* and *swapna* conscious states and both sense and actions organs remain dormant and functionless (also see Concept diagrams II to IV) 21-27. Thus *SabdabrahmaSiddhanta* based on *Upanishadic* and *Advaitic* insight provides four modes of language communication and reception process; *para*-- mode of awareness--;*pasyanti –*mode of verb or sense or mood--;*madhyama*-mode of sentence,-- and*vaikhari* –mode of utterance in sound form, which can be successfully used to understand human language acquisition, communication and usage processes 27,31-38.

The gist of all above expressions and discussions is:

**Consciousness (Being-*Sat*) Awareness (Becoming-*idam*)**

**Speaker:** Modulation-*purodhana*

*Brahman/Atman chidaabhaasa/maya/pranavamantahkarananikarmendreyani / jnaanendrayani*

Import experience/understanding/insight feeling/thought/perception actions/reactions/cognitions

*Vivartanam*-Reversible Becoming

*Bhakti sphota+icccha/arthasaktivibhakti/ jnnanasaktiucchaarana/kriyasakti*

*Para/tatpara/Tatparyapasyantimadhyamavaikhari*

Purport mood/ urge/sense/ verb sentence/ subject-verb-object sentence in sound form

*tirodhana*- Demodulation **: Listener**

**Application:**

Several branches of learning take study of mental processes as one of their subject matters. Epistemology, psychology, physiological psychology, neurology, artificial intelligence and cognitive sciences contribute to the study of the mental processes in their own way.Up to now, however, little has been done to combine the approaches -- let us say – of the physiological psychologists and neurologists who see cognitive process as a biochemical and biophysical energy transformation with the proponents of mind-machine modeling, who have a lot to say on pattern – recognition, memory and learning and the *Upanishadic*insight which has understood human consciousness and analyzed mental functions.

The insight of human consciousness and mind and its functions together with *SabdmabrahmaSiddhanta* and *sphotavada* inmodern scientific terms presented in this communication can be used to develop the software to model human cognitive processes and language learning/communication processes going on within humans, and compare them with the working of the bio-chemicals and bio-materials and the energy transitions and transformations associated with such transitions..

Most of the present attempts try to model thinking as an isolated process which is the result of sensing. But if human mental processes are observed, it becomes obvious that thinking is but an intermediary process which transforms sensing into sense and sense into utterance/ expression. This sequence of human mental processes can be applied and the human cognitive model obtained thus can be refined and developed to build the soft-ware to model human understanding/experience process in conjugation with existing mind-machine models 41-47. This can also be used by the physiological psychologists to model the biochemical and biophysical energy transforms that take place during human cognitive and language learning/communication processes.

Thus, this article presents human consciousness as a physical entity as an oscillating energy-presence issuing out infrasonic energy pulses constituting *sphota* proposed by Sanskrit grammarians. This oscillator has a time period 10-1sec in accordance with both eastern and western knowledge. It will be beneficial to use *Upanishadic*insight, clubbed with *sphotavada* as is done here, in clearing conceptual issues relating to consciousness, experience, understanding, sense, mood, meaning etc., to reach the stage of extending available mind–machine schemes to model human consciousness, mental functions including language acquisition and communication processes. Translating software obtained thus into artificial intelligent, combining existing mind-machine models will be a useful application. Further, physiological modeling of mental functions by combining the study of bio-materials such as neurons and proteins and energy transformations by and through them clubbed with *Upanishadic* awareness of mind and its functions helps to understand the physiological processes relating to psychological processes.

**To this can be added the way the presentation of the idea of communism as presented by Karl Marx *in Das Kapital*, and how it is translated both in ideology and implementation variously and variedly by the “comrades” Lenin, Stalin, Brezhnev, Gorbchev, Putin, Mao-Tse-Tung and later and current Chinese “*communist*” leaders, Hochi Min, Fiedel Castro, the North Korean and East European communist leaders, the Indian, other Asian, Latin American, African and European political leaders and ideologists. An ideal is very rarely or never translated and implemented in the original spirit of the idea. The insight, perception and other mental makeup and aspects of the individual following and implementing the ideology play a vital part in its translation into both understanding and action. And many more such examples can be unearthed from all disciplines of all societies and nations.**

Thus translation of ideas with a different view, understanding and contemplation gives raise to revolutionary outputs and new fields of research and also new schools of thought will be originating.

Translation of ideas is an intellectual, intuitive and insightful affair and not merely translation of sense as in the case of literary translations. Translation of ideas is of different genre and translation of ideas is a combination of translation, creativity and criticism.

**Figure I**

**PICTORIAL REPRESENTATION OF VARIOUS PROPOSITIONS OF PASSAGE OF TIME**

Ancient Indian View - Cyclic

Chinese View – discontinuous

Modern View – linear

Thermodynamic View – reversal of a process

Fundamental Particle Physics View – Time reversal

*Vedanta* View – Reversible psychic energy transformation

Being Becoming

**Concept Diagram I**

**NATURE OF TIME**

PHYSICAL TIME (change of energy-form or matter)

MOVEMENT CHANGE BECOMING

TIME

PAST PRESENT CONTINUOUS FUTURE

MEMORY BEING IMAGINATION

ACHES SENSES EXPERIENCES ANXIETY FEAR DOUBT WORRY

THOUGHTS THOUGHTS

BECOMING

PSYCHOLOGICAL TIME (change of psychic energy)

**Table I**

**PSYCHOLOGICAL AND PHYSICS MEANINGS OF CHIEF *UPANISHADIC MAHAVAKYAS* ON HUMAN CONSCIOUSNESS**

**1. *Aham Brahma Asmi*I AM BRAHMAN**

Humanconsciousness is expressed by the term ‘I’. The real identity of ‘I’ is Unoccupied Awareness. ‘I’ is the psychic **energy presence** as an oscillator issuing out psychic energy pulses which are **transformed/modulated/demodulated** to enable the individual to know (through sense organs), act, react , interact ( through action organs), perceive, do intellectual operations (like reasoning, logic, etc.,), experience, understand, intuit , feel and express, urge, sense and express generated volitions and all mental functions related to knowing/learning, expressing/teaching enabling human-beings to know, learn, express, teach various disciplines, languages, acts, skills etc,.

**2.*Tat TvamAsi* YOU ARE THAT**

Self-consciousness (ego) is part of human consciousness and relates to individual’s senses and thoughts regarding one’s body and its features, gender, mental traits, status in society etc,. Pure consciousness is original and natural state of human consciousness when the individual is bereft of self-consciousness in the mental awareness and is termed as mental solitude or Silence. Peace, Bliss, Calmness- Thought and sense transcendence are its characteristics. Pure consciousness is **forgetting or being unaware of** self -consciousness. Self and Pure Consciousnesses are same in nature, content, structure, form (function) and presence. At a given moment either self-consciousness or pure consciousness will be present. Self-consciousness is super imposition over pure consciousness. Pure consciousness is continuous, self-consciousness is transient and transitory.

**3.*AyamAtma Brahma* THIS ATMAN IS BRAHMAN**

*Atman* is *Brahman* – Unoccupied Awareness –- Energy Presence without transformation.

**4.*Prajnanam Brahma* PRAJNANAM IS BRAHMAN**

*Brahman*– as *Atman* –– Energy Presence – is Mental Time- Space and Continuous Awareness. *Prajnanam*is Unoccupied ( by cognitions, thoughts, cognition-related and created experiences, senses or their retrieval) Awareness in Pure Consciousness.

***5. RasovySaha***

**AWARENESS OF MEANGFUL EXPERIENCE AND EXPERIENCED MEANING IS BRAHMAN**

Experience of Essence of the meanings of all *vakyas* (sentences) , the cognition-related experiences in the awareness of the *Atman*. Meaningful Experience. Silence. Peace. Bliss.Experienced Meaning. Purport.

**6.*Anando Brahma* BLISS IS BRAHMAN**

Unoccupied Awareness is Bliss.

**7.*SarvamKhaluIdam Brahma* ALL IDAM IS BRAHMAN**

All the world -*idam*, *prapancham* or *jagat* (collection of cognitions sensed by sense organs through the medium of *manas*) – is composed in, made up of, sustained by, rests in and ceases to be because of and part and parcel of psychic energy pulse generator – *Atman*.

*SWAPNA* DREAM *DVAITA PASYANTI*Mind is active. Sense organs are in dormant state. Actions organs will be functioning if necessary. *VIBHAKTI /MADHYAMAAnthramukhaDristi* (awareness of within).**Becoming** Excited state Excited state of mind

*JAGRAT* WAKEFUL  *DVAITA*Mind is active. Sense and Action organs are active are in working state. All knowing/expressions take place in this state. *VAIKHARIBahirmukhaDristi*(awareness of without) **Becoming** Excited state of mind.

**CONCEPT DIAGRAM I I**

*JAGRAT SUSHUPTI*  WAKEFUL SLEEP*ADVAITA BHAKTI PARA*

A series of ‘I -I’ pulses’ issue and virtual energy transformation takes place Mind is active if willed. Sense and action organs are alert and ready to function. Through meditation one reaches this state. State of *VisrantaDrishti*, ***Bhakti*** Silence, Bliss, Peace,Unoccupied awareness, Pure ConsciousnessDivineconsciousness,Real ‘I’ state etc.Normal or ground or original or natural state of mind. **Being*.***

*BREATHING PROCESS*

*MENTAL ENERGY SOURCE INFRASONIC*

*VIRTUAL MENTAL ENERGY/SPHOTA*

MIND (electro-chemical)

Inner mental tools

electro-chemicalmechanical

Sense Organs Action Organs

Outside world Expressions

Sights, Sounds Speech,

Tastes, Smells Movements of Touches Hands, legs, Reproductive organ

Bowels

*SUSHUPTI*

DEEP SLEEP*ADVAITA* A series of ‘I-I’ pulses’ issueandMind is in absorbedstate. No transformation of virtual metal energy.Sense andaction organs arenot in functional state. No awarenessof within or without of body*prapancham-*cognitions) or*vasanas*-cognition related or created remembrances. State of cessation ofmental activities.

***STATES OF CONSCIOUSNESS – MENTAL TIME – SPACE***

PHASES OF MIND

**Becoming**

\* Eyes, ears, nose, tongue and skin are ***sense organs***.\* Movements related to hands, legs, vocal chords, reproductive organ and bowels are ***action organs***. \*\**Manas, Buddhi, Chittam and Ahamkaram are* ***antahkaranas***(innermental toolshappening in *Jagrat* (wakeful) and *swapna* (dream) conscious states. *Sushupti* – State of cessation of mental activities. ***JagratSushupti*** – Pure Consciousness Bliss Peace

**CONCEPT DIAGRAM III**

*SAT-CHIT-ANANDA/PARA ATMAN-BRAHMAN* BIO- OSCILLATOR Generator of psychic energy pulses ***Advaita*Consciousness**

*MAYA* OR *CHIDABHASA*OR *PRANAVAM* Virtual *chit* – energy Pulses ***SPHOTA***

*Biochemical + Infrasonic hormonal*

*Mechanical-* ***Kriyasakti***

*Inner mental tools/Electrochemical*

*Five kinds*

*Chittam* –***Icchasakti/arthasakti***Cognition created/ *biochemical* Experience/Meaning Understanding - *vasana* Recording &Recollection ***Jnaanasakti****Manas* – Perception – Recording & Recollection of cognitions. *Buddhi* - Intellectual functions *Ahamkaram* – Self-consciousness-***Prapancham-*** potential***; Jagat-***kinetic/dynamic/ Electrochemical/neurons

*Prana,Apana,Vyana,*

*Udana,Samana*

*Karmendriyas*

**Action Organs**- Movements of -Leg, Hand, Vocal Chords, Reproductive organ, Bowels.

*MANAS*

*Jnanendriyas*– eyes, ear, nose,Tongue, skin – **Sense organs- Sense *Stimuli-light(form)/sound (word***)/chemical (smell. taste) mechanical, heat (touch)

ACTION/REACTION ACCORDING TO SENSING, EXPERIENCE /VOLITION /UNDERSTANDING/SENSE/ INTUITION/INSIGHT/ MOOD /PERCEPTION/THOUGHT OR URGES

**Language acquisition and communication - is a combined operation of all these**

Source of mental energy/mental time-space/ Pulse frequency 10 Hz

***ARCHITECTURE OF MIND ACCORDING TO SABDABRAHMA SIDDHANTA***

**MIND- *Dvaita* Awareness**

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