

A Translation of the “*Amrit Sagar*” Selected letters on Self Realization from Gujarati to English with a Critical Introduction.

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Introduction

India is a light house in the world of spiritual philosophy. There were lots of saints, *mahatmas* who born in different communities, religious and different regions of India that’s why India is also called as Land of saints. They written some spiritual context for their community by their deep experience of supreme soul also called as almighty or *parmatma*. The *Vedas*, the *Upanishads*, the *Purans*, the *Ramayana*, the *Mahabharata*, the works of *Kalidas*, *Bhas*, *Bharavi*, and many more have been translated in English. These spiritual literatures still helps peoples to become spiritual and also helps to teach real pathway art of living as a human. Now days such interpretation by saints *kabirs*, *tulsidash*, *Narshinh Mehta* very useful to the society .

1.1 Rational of the Study:

1.1.1 Need of Translation: *Why translation? What is the main Aim?*

If there had not been the tradition of translation the world would never have come across the philosophy of the *Bhagavadgita* or Rabindranath Tagore’s the *Gitanjali* would never have brought international honor to our country. Mahatma Gandhi’s *My Experiments with Truth* is translated in almost all the languages of the world. These examples show the importance and the necessity of the art of translation.

The art of translation is as old as literature itself. Translation has served as a writing school for many prominent writers. Translation of religious works has played an important role in history. Translators, including monks who spread Buddhist texts in East Asia and the early modern European translators of the Bible, in the course of their work have shaped the very languages into which they have been translated.

Literary translation, as the name implies, is the translation of literature or other artistic texts. It is the interpreting of the meaning of a text and the subsequent production of an equivalent text, likewise called a "translation," that communicates the same message in another language. It involves the process of change into another language retaining the sense which is indeed the basic objective. Exactness and clarity are the most important characteristics of a translation. What is central to the process of the translation is the search for right word in the correct perspective. The main aim of the translator in translating any work of art is to successfully recapture the tone and texture of the original [*jani P.L,8:287*].

The art of translating literature is quite elusive and abstract. It proved quite difficult, though, to only write about literary translation. There are many theories behind and there are many opinions on how it is done best. There are certain text which can not be translated i.e *bhav Sagar*, *Amrit Sagar* directly word to word but researcher will try to find nearest meaning of such special regional language spiritual word and try to conveyed the heart of the message. Researcher also glossed the terms, sentences, words with critical introduction which can not directly translated as word to word or sentence to sentence even though research take care of communicates the same message into another language with Exactness and clarity.

It is clear that no translation can be the exact equivalent of the message of the original text. The establishment of equivalence between the source language text and the target language text becomes the central problem of translation. It consists in producing in the receptor language the closest natural equivalent to the message of the source language first in meaning and then in style. Moreover, a translator should have inwardness with both the languages and should have adequate knowledge of both the languages.

There are many different kinds of translations that comprise the field of translation. Different scholars and translators have viewed translation from different angles. Some translators insist on word for word translation, others advocate free translation. Some translators insist on the form and style of the source language to be retained in the target language, while some others advocate only transmitting the sense across the language. While studying for my master degree I have been introduced to business letters, as well as the translation of common texts. However, one of the areas of translation I was not introduced to is **interdisciplinary translation** in very deeply. This particular area of translation is very vast and elusive. I will also examine the challenges a interdisciplinary translator could be faced with.

While translating the Amrit Sagar, I have tried to preserve the spirit of the original text. When I thought of doing this translation, I felt it would be easy to translate. But when I started it, I realized that it was not an easy job. Number of problems came up. The main problem was the translation of cultural words and cultural references with hidden spiritual meaning. The cultural background of an Indian language is totally different from that of English language. Certain typical words of the source language also create a problem in translation.

Researcher motivations behind this thesis primarily with the bless of almighty to take *Guruji's* message across different state in India as well as abroad where people are not familiar with Gujarati language. We also want to reach people of sabar kantha; North Gujarat region who residing in foreign countries and cut off from mother tongs but would like to read such motherhood spiritual context so they people can also make use of it.

1.1.2 The Amrit sagar: Critical Introduction: Why Amrit sagar should be translated? How Critical Introduction useful?

The Amrit Sagar, A compact and profound composition in 166 letters of *Shrimad Ramjibapa* (1863-1947) and *Shrimad Nathubapa* (1897-1960) in Gujarati, Explains the fundamental philosophical truths about the human soul and the methods of its liberation to Aspirants. First edition of the book printed in A.D 1949 as a "*Ramji Kathamrut*" which contains 108 letters. Then after *Shrimad Jeshingbapa* recollected letters of both saints and reprinted the books first edition with renamed title as the "Amrit Sagar" in A.D.1969, Book Second edition reprinted in A.D 1977 and third edition in 1984. The original book *Amrit Sagar* is collection of set of letters and pulpitory written to the liberation seekers by *Shrimad¹ Ramjibapa* (1863-1947) and *Shrimad Nathubapa* (1897-1960) in simple understandable rural Gujarati language. These letters can be translated into *hindi* or any other languages. Such Collection of 166 letters and talks of book *Amrit Sagar* are not came from the university degree but came from *guruji's* real experience. In modern times, these 166 letters written to the aspirant in the book *Amrit Sagar* taught the real pathway to self realization and true meaning of life in simple formal gujarati language.

There is no sectarianism in it, its appeal is universal. It does not heaven or hell or mythical nothings. It records the facts as they are and suggest the way to improve them. The Spiritual *Sadhkas* are many times misled by his own prejudices and by overpowering effect of the beliefs and practices of the people around him, that real spiritual inwardness and the help of proper guru to guide the spiritual aspirant to his goal are essential to Soul's Liberation, are some of the facts very clearly stated in the Amrit Sagar.

It is very difficult to complete one's say in spiritual matters in a short letters, but the genius of *Shrimad Ramjibapa* and *Shrimad Nathubapa* has achieved it with mastery in his letters written to aspirants in the book *Amrit Sagar*. Knowing well that silence is more eloquent than speech, that language is inadequate to express fully the spiritual experience and teaching; such compositions are prepared by great souls to advise the people around them in the language they are accustomed to understand.

By Today, there is no available any translation of the book "Amrit Sagar" the renowned Letters written to Aspirant by *Shrimad Ramjibapa* and *Shrimad Nathubapa*. Researcher strongly believes that this translation will be greatly helpful to the English – knowing world at large aspirant for Self- realization. If some of the sincere souls find some inspiration and light to help them in

¹ Shrimad- The highest level degree in knowledge

their spiritual march to self-realization by reading this. Let these kindly lights lead us from untruth to truth, from darkness to light and from death to immortality.

It is proved from biography of Saints *Narsinh Mehta*, *Bhakt poet Akho* and *Mira bai* that, when “*Bhakti*” reached highest value then it’s converted into knowledge. Now a days these *bhakti pad*, poetry are taught in syllabus of School and University in india.

Here research is not taken simple translation of the text but researcher is contributing the vision of the message with **critical introduction** which is *himaliyan* task and difficult to accomplish but researcher daring to do it because of love to tradition, with keep in mind Researcher own Spiritual knowledge and limitation. Researcher is also loyal to the text while translating the *Amrit Sagar*

1.1.3 Term Self Realization: Meaning

- **Dictionary Meaning:** Fulfillment of one's own potential. (By Oxford Dictionary).
-The act of achieving the full development of your abilities and talents (By merriam-webster)
- **Wiki Meaning:** Self-realization is an expression used in psychology, spirituality, and Eastern religions. It is defined as the "fulfillment by oneself of the possibilities of one's character or personality.
- **Tradition Background and Eastern Understating of Hinduism**

In Indian Spiritual philosophy, there are different ways, methods available in to acquired self realization. In the book *Amrit sagar*, researcher observed that Aspirant considered author as a spiritual teacher and also faith in him as equally as God, such spiritual tradition also well known as *guru-shishya parampara(tradition)*

The **guru-shishya tradition**, lineage, or *parampara*, denotes a succession of teachers and disciples in traditional Indian culture and religions such as Hinduism, Jainism and Buddhism. It is the tradition of spiritual relationship and mentoring where teachings are transmitted from a *guru* "teacher" to a "disciple" or *Knowledge Seekers* such knowledge, whether it be Vedic, agamic, architectural, musical or spiritual, is imparted through the developing relationship between the guru and the disciple.

It is considered that this relationship, based on the genuineness of the guru, and the respect, commitment, devotion and obedience of the student, is the best way for subtle or advanced knowledge to be conveyed. The student eventually masters the knowledge that the guru embodies.

Historical background::

In the early oral traditions of the Upanishads, the *guru-shishya* relationship had evolved into a fundamental component of Hinduism. The term "Upanishad" derives from the Sanskrit words "*upa*" (near), "*ni*" (down) and "*śad*" (to sit) — so it means "sitting down near" a spiritual teacher to receive instruction. The relationship between Krishna and Arjunain the Bhagavad Gita portion of the Mahabharata, and between Rama and Hanuman in the Ramayana, are examples. In the Upanishads, gurus and disciples appear in a variety of settings (e.g. a husband answering questions about immortality; a teenage boy being taught by Yama, Hinduism's Lord of Death) sometimes the sages are women, and the instructions may be sought by kings. In the Vedas, the knowledge of Brahman (*brahmavidya*) is communicated from guru to *shishya* by oral lore.

The branch of **Advaita Vedanta** is the one that has particularly developed this concept. *Advaita Vedanta* is the most influential Hindu philosophy. Like all forms of Vedanta, it attempts to synthesize the teachings of the Upanishads into a single coherent doctrine. Unlike other forms of Vedanta, it teaches that there is only one real thing in the universe and that everything else is illusory.

According to Advaita, only the innermost part of you is aware or conscious. No other part of you can feel or see or know anything. The name in Sanskrit for this awareness is *atman*. It's the part of you that's really you, and it corresponds to the soul in Western philosophy.

According to Advaita, your *atman* (and mine and everybody's) is the same as the underlying absolute reality of the whole universe, which is called *Brahman*. *Brahman* corresponds to the Western idea of God, except that it isn't a super-powerful person. It's impersonal; it's the source of everything; it's what the universe *really is*. In short, your inner self — the true "me" — is God. This idea, which is the fundamental idea of the Upanishads on which Advaita is based, can be expressed in the form of an equation: *Atman = Brahman Or, Soul = God*.

Parampara ::

Traditionally the word used for a succession of teachers and disciples in ancient Indian culture is *parampara*. In the *parampara* system, knowledge (in any field) is believed to be passed down through successive generations. Sometimes defined as "the passing down of Vedic knowledge".

Both *Mahatmas*² birth and spiritual activities mostly within Sabarkantha district of north Gujarat region. Both *Mahatmas* living was saintly, without any attachment for a position, wealth, fame, and even also for own body. Shrimad Nathubapa and Shrimad Jeshingbapa (1922-1991) was greatly influenced by Shrimad Ramjibapa, Both considered him as a spiritual teacher and also faith in him as equally as God. The association with Shrimad Ramjibapa, both in personal and by correspondence had been very useful and beneficial to both *Mahatmas* in the religious and spiritual matters.

Famous quotes of Mahatmas:

1. Keep the soul ahead then act – *Shrimad Ramjibapa*
2. The body basis on the predestination/doom, the Universe (the cycle of births and deaths) basis on desire, and Soul basis on determination – *Shimad Nathubapa*.
3. My soul free from affection! Stay In equality! Becomes supreme soul! I bag only this from the god - *Shrimad JeshingBapa*

Comments:

The Content of the book *The Amrit Sagar* is collection of letters address to the libration seekers some years ago having *Hinduism and jainism* philosophy. Researcher is hoped that these translated letters will helps to satisfy the curiosity level of libration seekers. Here Researcher also trying to convey the *Guruji Massage* intended specially to be of some benefit to those who are not accustomed to the usual Indian concept of the liberation of the Spirit calls it Self-Realization, or God-Realization.

1.1.4 The term: Selected Letters:

As letters are combinations of philosophy, ethics, self awareness, literary and spirituality researcher obey the instructions of *Shri Hariprasad Shastri Saheb* to select the letters. After reading all letters from the book *Amrit sagar*, Researcher follows the supervisor important instruction, particular methodology and approach to categorize the letters. As letters are combinations of philosophy, ethics, self awareness, literary and spirituality so the whole work is considered interdisciplinary translation.

1.2 Review of the related literature:

In a multilingual country like India, translation has always occupied an honored place in our literary culture. The Vedas, the Upanishads, the Purans, the Ramayana, the Mahabharata, the works of Kalidas, Bhas, Bharavi, and many more have been translated in English. Researcher gone through the research work held especially in area of translation from guarati to English at nation level. Researcher also gone through the below mentioned books and research thesis as part of Research work.

² Mahatma - Master Soul

List of reviewed literature:

1. *The Amrit Sagar (Gujarati Version)*
2. *Moksha Marg Part I to 20 (collection of video-audio speech of Shrimad Jeshingbapa) by shrimad Jeshingbapa Mumukshu Mandal*
3. *Tatkalmoksha (Gujarati Version) by shrimad Jeshingbapa Mumukshu Mandal*
4. *Shrimad Rajchandra's reply to Gandhiji's Question (Gujarati - English), Shrimad Rajchandra Ashram Agas*
5. *Shri Brahmachariji, A Translation of Shri Atma Siddhi shastra of Shrimad Rajchandra*
6. Sagar, Sunil, 2010, *A Translation of Select Critical Essays of Suresh Joshi from Gujarati into English with a Critical Introduction*, thesis PhD, Saurashtra University
7. Jani, Pankaj L., 2010, *Translation of Goswami Harirai's Jarasandhavadhya*
8. *Mahakavyam from Sanskrit to English with a Critical Introduction*, thesis PhD, Saurashtra University

1.3 Researcher Further more focused on::

1. *Shrimad ramjibapa* childhood, study and as his life as a House holder.
2. The role plays of *Shrimad Rajchandra* and Jainism Tradition in *Ramjibapa's* and *Nathubapa's* life.
3. *Both mahatmas' perceptions* on Self-knowledge.
4. The Nature of religion as described by both Mahatmas and other ethical writings
5. His Last Spiritual Stature.

1.3 Webliography:

www.shrimadjesingbapa.com

www.shrimadrajchandramission.org

www.gogle.com/translation

www.gujaratillexican.com

http://realization.org/page/topics/advaita_vedanta.htm