



Translation of Philosophy Texts into Kashmiri Language: Role and Current Challenges

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Abstract

This research paper explores the vital role of translating philosophical texts into Kashmiri, highlighting its significance for linguistic enrichment, enhancing vocabulary, preserving cultural heritage, and promoting intellectual growth. It begins by tracing the evolution of the Kashmiri language through various historical periods, noting its philosophical roots in Sanskrit and later influences from Persian, Arabic, and English. The paper emphasises the importance of translating philosophical works into Kashmiri to enhance the language's richness and adaptability, especially in the modern era, where new terminologies and concepts are needed. It also discusses the challenges faced in this endeavour, such as the lack of direct equivalents for many philosophical terms in Kashmiri, the scarcity of resources, and the limited number of qualified translators. Furthermore, the paper examines how translating philosophical texts into Kashmiri has profoundly impacted science and technology, facilitated global knowledge exchange and fostered interdisciplinary research. The translation of philosophical ideas into Kashmiri has shaped scientific methodologies, ethical considerations, and technological developments, demonstrating the enduring influence of philosophy in the modern world. The paper calls for collaborative efforts to support translation initiatives, which are crucial for

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sustaining the intellectual and cultural growth of the Kashmiri-speaking community, reaffirming their commitment to preserving their linguistic and cultural heritage for future generations. This research paper also explains the transition of the Kashmiri language from the Devanagari script to the Kashur (Nastaliq) script, analysing the cultural, linguistic, and socio-political factors influencing this shift. The main aim of this paper is to examine how philosophical ideas are translated into the Kashmiri language.

Keywords: Translation; Philosophical Texts, Kashmiri, Devanagari, Nastaliq.

Introduction

Philosophy is the rich knowledge system of the world. It deals with various issues of human existence like 'role of language and its nature', 'How to communicate things', 'interpretation and understanding issues', and also 'reasoning and logical issues in language'. When we look at the old Kashmiri language, which is mixed with the Sanskrit language, it genuinely reflects the philosophical nature of the language. The basic sources of the philosophy of the Kashmiri script (Bashir et al., 2022), Devanagari, exist in the works of Kalhan's *Rajtirangani*. Kashmiri language has undergone three transitions: the Ancient Period in which *Rajtirangi* provides the Sanskrit root; the Medieval period in which *Abhinavagupta's Tantraloka* and *Tantrasara*, *Kshemarajas' pratyabhijnahridayam*, *dhvanyaloka* of *Anandvardhana*, *Lal Ded's Vahs*, *Sheikh-ul-Alam's Shrukh's*, show the philosophical roots; and in the Modern period, *Zind Kouls sumaran*, *Amin Kamil*, *Rasull Mir's*, *Mehjoors*, *Rehman Rahi*, and *Wahab khar's* poetry have played an important role in the development of *Nastaliq* script. (Obrock, 2015)

The aim of this paper is to show the role of translating philosophical texts from the Kashmiri language and to aggregate words and concepts for making the Kashmiri language productive, generative and rich. Now the question could arise in our minds as to why we are more interested in translating philosophical texts and why not other texts. The answer needs much illustration and rational understanding. (Bhat, 2017) The ancient Kashmiri language was very rich in literature and vocabulary, but the modern Kashmiri language requires more development in translational research because most of the literary, scientific and technical terms exist in philosophical literature. (Ashraf, M. 2019) The translation of philosophical texts into Kashmiri plays a crucial role in preserving and enriching the

Kashmiri language and culture (Bamzai, 1994). Translating these rich intellectual traditions into Kashmiri not only makes such knowledge accessible to a broader audience but also contributes to the intellectual and cultural growth of the Kashmiri-speaking community. Translation serves as a bridge between different linguistic and cultural worlds, fostering mutual understanding and appreciation. For Kashmiri, a language with a rich literary heritage but limited access to modern philosophical discourse, translation is essential. It enables the dissemination of complex philosophical ideas to native speakers, enhancing their critical thinking and expanding their intellectual horizons (Kachru, 2008). Furthermore, it aids in the preservation of the Kashmiri language by introducing new terminology and concepts, thus keeping the language dynamic and evolving (Tantray, 2024).

The translation of philosophical works into Kashmiri is not a new endeavour. Historically, Kashmiri scholars have translated significant texts from Persian, Sanskrit, and Arabic, contributing to a diverse intellectual tradition (Israel, 2018). In contemporary times, the translation of philosophical texts continues this tradition, ensuring that Kashmiri speakers remain engaged with global philosophical debates and developments. Despite its importance, the translation of philosophical texts into Kashmiri faces several challenges, including the fact that philosophical texts often involve complex concepts and terminology that do not have direct equivalents in Kashmiri (Sharma & Chandra, 2022). This necessitates the creation of new words or phrases, which requires deep linguistic knowledge and creativity. There is a scarcity of comprehensive dictionaries and reference materials that can aid translators in their work. Additionally, there are a few institutions or organisations dedicated to supporting such translation efforts. Translating philosophical texts demands not only proficiency in Persian, Arabic, Sanskrit, English and Kashmiri but also a strong background in philosophy. The pool of individuals with this combination of skills is limited. Even when translations are successfully completed, there are challenges related to publishing and distributing these works. Financial constraints, limited readership, and lack of institutional support further complicate the dissemination process. In the digital age, ensuring that translated works are accessible online and preserved for future generations is a significant challenge. This involves not only digitisation but also the creation of platforms where these works can be freely accessed and discussed. Addressing these challenges requires concerted efforts from various stakeholders, including government bodies, academic institutions, and cultural organisations. Initiatives such as funding translation projects, training translators, developing comprehensive linguistic resources, and enhancing digital access can

significantly contribute to overcoming these obstacles. By doing so, the translation of philosophical texts into Kashmiri can continue to play a vital role in the cultural and intellectual development of the region (Anas, 2021).

The translation of philosophical texts from classical languages of Sanskrit, Persian, Arabic, and English into Kashmiri has also played an important role in the dissemination of knowledge. The translation of philosophical terms and concepts into Kashmiri has had a profound impact on the development of science and technology (Montgomery, 2000). Philosophy, with its roots in critical thinking, logic, and epistemology, provides the foundational framework for scientific inquiry and technological advancement. When philosophical ideas are translated into Kashmiri, they become accessible to an underrepresented audience, facilitating the exchange of knowledge and fostering innovation. (Pym, 2007) This paper clarifies the significant impact of this translation process on science and technology, highlighting how philosophical concepts have shaped scientific methodologies, cultural considerations, and technological developments. Philosophical concepts translated into Kashmiri promote interdisciplinary research, integrating insights from different fields to address complex problems. For example, the philosophy of science informs not only natural sciences but also social sciences and humanities, encouraging a holistic approach to research. This interdisciplinary synergy is crucial for addressing global challenges such as climate change, healthcare, and cybersecurity. The translation of philosophical texts into Kashmiri has a profound impact on education, shaping curricula and research agendas. Philosophy courses introduce students to foundational concepts that underpin scientific and technological disciplines. This intellectual foundation equips students with critical thinking skills, ethical awareness, and a deeper understanding of their fields, preparing them to contribute effectively to scientific and technological progress. So, the impact of translated philosophical texts is a testament to the enduring importance of philosophy in shaping the intellectual landscape of the modern world (Apter, 2019).

The translation of philosophical texts into indigenous languages has been a topic of growing interest within both linguistic and philosophical studies. For languages like Kashmiri, the process of translating complex philosophical ideas presents unique challenges due to cultural, linguistic, and historical factors. This review examines existing literature on the translation of philosophical texts, with a specific focus on the Kashmiri language, while highlighting the broader issues of translation theory, linguistic relativity, and the sociocultural role of language in preserving philosophical discourse. The translation of philosophical texts is often considered more challenging than other genres, due to the precise and

abstract nature of philosophical terminology. Scholars such as Peter P. Nicholson (1984) argue that philosophical translation goes beyond mere linguistic conversion. It involves capturing nuanced meanings, interpretative possibilities, and context-specific applications. Nicholson emphasises that philosophical concepts may not always have direct equivalents in other languages, necessitating creative and context-sensitive solutions by translators. The scholar Braj B. Kachru (1981) on Kashmiri linguistic traditions provides a foundational understanding of the region's language dynamics. Kachru highlights that the Kashmiri language, like other regional languages in South Asia, has been influenced by Persian and Sanskrit, which have historically been the languages of administration and scholarship. These influences introduce a complex interplay of linguistic layers, which any translation project must navigate. Zareef Ahmad Zareef (2008) asserts that the translation of the Bhagavad Gita and Sufi texts into the Kashmiri language provides insights into how religious-philosophical ideas have been rendered in the language. Ashok Koul (2008) points out that Kashmiri has often been marginalised in favour of Urdu and English, which are the dominant languages of administration and higher education in the region. This linguistic hierarchy affects the production and dissemination of philosophical translations in Kashmiri, as educational institutions may not prioritise the development of Kashmiri philosophical scholarship. Sadaf Munshi (2011) examines that there is a need for systematic efforts to integrate Kashmiri into the academic discourse at the university level, including the translation of significant philosophical works that can provide intellectual resources for future scholars.

From Devanagari to Kashur Script (Nastaliq Script)

Kashmiri language has undergone a critical shift from *Devanagari* to *Nastaliq* Script (Bashir et al., 2022). This shift has occurred due to the influence of other languages (Persian, Urdu, Arabic) on the Kashmiri language. The present Kashmiri language is not a new language, and it is different from Devanagari only in its script (Ahmad, 2008). The structure, grammar, terms and references are the same in both the Nastaliq Script and the Devanagari script. There are many words from the Devanagari script, like mala (dirt/ignorance), dyana (contemplation), and Shraan (bathing), that are being used in the modern Kashmiri language. These words are of Sanskrit origin and are still used by the Kashmiri people. There are some new words like /Mu:gaal/ (Fallacy) which we cannot find in the Devanagari script or in the Sanskrit language. The shift from the Devanagari script to the Kashur script (also known as the Nastaliq script) for writing the Kashmiri language represents a significant cultural and linguistic transition (Ahmad, 2008). This change carries implications for cultural identity, educational practices, and linguistic preservation. Understanding the historical context, the

reasons behind the shift, and the challenges it poses is crucial for appreciating its impact on the Kashmiri language and its speakers. Kashmiri, an Indo-Aryan language spoken primarily in the Kashmir Valley, has a rich literary history. Historically, the Kashmiri language has been written in various scripts, including Sharada, Devanagari, and Perso-Arabic scripts. The Sharada script was used for centuries, particularly in religious and scholarly texts. However, with the advent of Islamic influence in the region, the Perso-Arabic script, particularly the Nastaliq style, gained prominence. During the 19th and 20th centuries, the use of the Devanagari script for Kashmiri gained attention, especially among scholars and the Hindu Kashmiri Pandit community (Ahmad, 2008). Devanagari's phonetic suitability for Kashmiri, along with its use in Hindi and Sanskrit, contributed to its adoption. Despite this, the Perso-Arabic script continued to be widely used, especially among the Muslim majority in the valley. The Nastaliq script, derived from the Persian-Arabic script, is closely tied to the Islamic cultural heritage of Kashmir. It reflects the region's historical and cultural connections with the broader Islamic world, particularly Persia and Central Asia. The shift to the Nastaliq script reinforces a sense of cultural identity and continuity among Kashmiri Muslims. It is well-suited to represent the phonetic nuances of the Kashmiri language. It captures sounds specific to Kashmiri that Devanagari struggles to depict accurately. This phonetic accuracy enhances the readability and pronunciation of Kashmiri texts. Socio-political dynamics in the region have also influenced the shift (Bashir, 2013). The emphasis on cultural revival and preservation of Kashmiri heritage, particularly in the wake of political unrest and identity assertions, has spurred the adoption of the Nastaliq script. Ensuring a standardised form of Nastaliq script is essential for consistency in writing and printing. Variations in script usage and orthographic conventions can create confusion and hinder effective communication. Developing standardised guidelines and promoting their adoption is a critical challenge. The shift requires substantial resources, including textbooks, teaching materials, dictionaries, and linguistic tools in Nastaliq script. Developing these resources demands significant investment in terms of time, effort, and funding. Educators, students, and the general public need training to read, write, and teach in Nastaliq script. This includes workshops, courses, and awareness campaigns to familiarise people with the script and its usage. Integrating the Nastaliq script into digital platforms poses technical challenges. Developing Unicode-compliant fonts, creating input methods, and ensuring compatibility with existing software and devices are necessary steps. Collaboration with tech companies and linguistic experts is crucial for successful integration. Gaining widespread acceptance and support from the community is vital for the success of the shift. People must perceive the change as beneficial and embrace it in their

daily lives. Addressing resistance and scepticism requires effective communication and engagement strategies. So, the shift from Devanagari script to Nastaliq script for writing the Kashmiri language is a multifaceted process with profound implications for cultural identity, linguistic preservation, and educational practices. While it presents challenges, it also offers opportunities for cultural revival and the enrichment of Kashmiri literature. Addressing the challenges through standardisation, resource development, training, and technological integration is essential for a successful transition. Ultimately, the shift to the Nastaliq script is a testament to the resilience and dynamism of the Kashmiri language and its speakers, reaffirming their commitment to preserving their linguistic and cultural heritage for future generations (Large, 2018).

Role of translating philosophical texts into Kashmir language

Translation of philosophical texts into the Kashmiri language has played a significant role in developing the richness of the Kashmiri language. There are various works which reflect Kashmiri Philosophical tradition. The present Kashmiri language contains most of its words from the Sanskrit texts. However, the present Kashmiri language (Nastaliq Script) borrows most of its terms from the English language, but its own terms are available in Sanskrit. We need to translate philosophical texts into the Kashmiri language only to enrich its terminology and scientific development. There are ten million speakers of the Kashmiri language, but these speakers are using a mixed Kashmiri language only because the daily terms are not available in the present Kashmiri language. This requirement could be fulfilled only if we translate rich Philosophical texts into the present Kashmiri language, i.e., the Nastaliq script. Translation is a powerful tool for cultural exchange, knowledge dissemination, and intellectual growth. Translating philosophical texts into the Kashmiri language makes the linguistic corpus of the Kashmiri language rich in diverse fields of social science, humanities, science and technology. This endeavour not only makes complex philosophical ideas accessible to a broader audience but also strengthens the Kashmiri language by incorporating new concepts and terminologies. Philosophy, as a discipline, delves into fundamental questions about existence, knowledge, ethics, and society (Bilimoria, 2007).

By translating philosophical texts into Kashmiri, these profound ideas become part of the local cultural discourse. This integration enhances the cultural identity of the Kashmiri-speaking community, providing them with a richer intellectual tradition that includes global philosophical thought. The translation of philosophical works adds to the literary corpus of the Kashmiri language. Historically, Kashmiri literature has been rich in

poetry, folklore, and mystical writings. (Hamid, 2021) Introducing philosophical texts diversifies this tradition, bringing new elements and concepts in natural language, logical reasoning, epistemology, metaphysics, ethics and more specifically in philosophy of language. This diversification not only preserves the language but also promotes its evolution, ensuring that it remains dynamic and relevant. Philosophy encourages critical thinking, logical analysis, and reasoned argumentation. Translating philosophical texts into Kashmiri exposes readers to these rigorous intellectual practices. As individuals engage with these texts, they develop critical thinking skills and the ability to analyse complex ideas. This intellectual development is essential for personal growth and contributes to a more informed and thoughtful society.

Incorporating translated philosophical texts into the educational curriculum can significantly enhance the quality of education. Students gain access to a wider range of ideas and perspectives, fostering a more holistic and comprehensive understanding of various subjects. Philosophy also complements other disciplines such as literature, history, and political science, providing a deeper context for understanding these fields. Philosophical texts often introduce new concepts and terminologies. Translating these works into Kashmiri requires the creation of equivalent terms and phrases, enriching the language's vocabulary. This expansion of vocabulary not only makes the language more versatile but also enhances its capacity to express complex and abstract ideas. The translation process necessitates the standardisation of terminology and writing conventions (Krishnamurthy, 1997). This standardisation is crucial for maintaining consistency and clarity in written texts. Furthermore, translating modern philosophical works brings contemporary ideas into the language, contributing to its modernisation and keeping it in tune with global intellectual trends. Philosophy deals with universal questions that resonate across cultures and societies. By translating philosophical texts into Kashmiri, these universal ideas become part of the local discourse, promoting dialogue and understanding within the community. This exchange of ideas fosters a more open and inclusive society, where diverse perspectives are appreciated and debated. Access to philosophical texts empowers individuals by providing them with the tools to question, critique, and understand their world. This empowerment fosters a sense of agency, encouraging individuals to take active roles in their communities and engage in informed decision-making. A philosophically informed populace is better equipped to address social, political, and ethical issues, contributing to a more just and equitable society. Philosophical texts often contain complex concepts that may not have direct equivalents in Kashmiri. Translators must navigate these linguistic and conceptual differences,

finding ways to convey the original meaning while maintaining the text's integrity. This task requires a deep understanding of the source language and the target language, as well as the ability to think creatively and critically. There is a scarcity of comprehensive dictionaries, glossaries, and reference materials in Kashmiri that can aid in the translation process. Developing these resources demands significant investment in terms of time, effort, and funding. Without adequate resources, the translation process becomes more challenging and time-consuming.

Translating philosophical texts into the Kashmiri language requires not only proficiency in both languages but also a strong background in philosophy. The pool of individuals with this combination of skills is limited. Training translators in both linguistic and philosophical competencies is essential for producing high-quality translations. This training involves specialised courses, workshops, and collaborative efforts between linguists and philosophers. Gaining widespread acceptance and support from the community is vital for the success of translation efforts. People must perceive the value of translating philosophical texts and be willing to engage with the translated works. This requires effective communication and engagement strategies, including public lectures, discussions, and promotional campaigns to raise awareness and generate interest (Sagar, 2023). Collaboration between academic institutions, government bodies, and cultural organisations is crucial for addressing the challenges of translation. These collaborations can facilitate the sharing of resources, expertise, and funding, creating a supportive environment for translators. Investing in the development of dictionaries, glossaries, and reference materials is essential for supporting the translation process. These resources should be comprehensive and regularly updated to reflect new terminologies and concepts. Establishing training programs for translators that focus on both linguistic skills and philosophical knowledge can significantly enhance the quality of translations. These programs should include courses, workshops, and mentorship opportunities to build a strong cadre of skilled translators. In the digital age, ensuring that translated works are accessible online is crucial. Developing digital platforms and repositories for translated texts can facilitate wider dissemination and engagement. These platforms should be user-friendly and incorporate features such as searchable databases, discussion forums, and interactive tools. Engaging with the community through public lectures, discussions, and promotional campaigns can raise awareness about the importance of translating philosophical texts. These outreach efforts can generate interest and support, fostering a culture of intellectual curiosity and dialogue. The translation of philosophical texts into the Kashmiri language plays a pivotal role in cultural enrichment, intellectual

development, and linguistic preservation. Despite the challenges, this endeavour offers significant benefits, including enhanced critical thinking skills, expanded vocabulary, and a deeper connection with global philosophical thought. Addressing the challenges through collaborative efforts, resource development, training programs, and community engagement can pave the way for a successful translation process. Ultimately, translating philosophical texts into Kashmiri reaffirms the language's vitality and the community's commitment to preserving and enriching their cultural and intellectual heritage (Kaul, 2020).

Impact of translation of philosophical terms and concepts into Kashmiri and their impact on science and Technology

Kashmiri language is one of the oldest languages of the world. It is very rich in philosophy and literature. But when looking at it from the scientific perspective, it needs much development from the multidisciplinary and scientific scenario. There is much research carried out in its branch of poetry, novels, short stories, criticism and history of Kashmiri language, but very little has been examined in the branches like Philosophy of language, linguistics, postmodernism and logic (propositional/modal/quantification). If these topics could be addressed and researched in the domain of the Kashmiri language, then its knowledge system would be developed in a wider range. This kind of inadequacy is fulfilled only when philosophical texts can be translated into the Kashmiri language (Montgomery, 2000).

The translation of philosophical terms and concepts from languages using the *Devanagari*, English, Persian, Arabic, and Sanskrit scripts into the Kashmiri language has significantly influenced the development of global philosophical discourse, science, and technology (Quah, 2006). *Devanagari*-based languages encompass a vast body of philosophical work, including ancient scriptures, medieval treatises, and modern thought, which offer profound insights into various aspects of human existence, knowledge, and the universe. Ancient Indian philosophical systems, such as Vedanta, Samkhya, and Nyaya, contain extensive treatises on metaphysics, epistemology, and logic (Chatterjee, 2016). The translation of key texts like the Upanishads, the Bhagavad Gita, and the Yoga Sutra into Kashmiri has introduced scholars to these profound ideas (Sarukkai, 2016). Concepts like the interconnectedness of all existence (Brahman) and the cyclical nature of time (Kala) have influenced various fields, including cosmology and physics, by providing alternative frameworks for understanding the universe. Indian philosophical traditions, especially the Nyaya school, have made significant contributions to logic and epistemology. Translations of works like the Nyaya Sutras have introduced sophisticated theories of inference, perception, and testimony to the Kashmiri-speaking world.

These theories have enriched Kashmiri philosophical thought and informed scientific methodologies by emphasising rigorous analytical reasoning and the importance of empirical evidence (Chatterjee, 2016).

Translating philosophical concepts from Devanagari-based texts, Sanskrit, English, Persian and Arabic texts into Kashmiri promotes cultural sensitivity in technology design (Quah, 2006). Understanding and incorporating diverse cultural perspectives ensures that technologies are inclusive and respectful of different values and practices. For instance, software and digital platforms designed with an awareness of cultural contexts can improve user experiences and foster greater acceptance and engagement among diverse populations. The translation of philosophical discussions on consciousness and cognition from texts like the Yoga Sutras and Buddhist scriptures has significantly impacted cognitive science and neuroscience (Parks, 2004). Concepts such as mindfulness (*dharana*) and the nature of consciousness (*Chitta*) have informed research on mental processes, meditation practices, and mental health therapies (Larson, 1975). These insights have led to technological innovations in brain-computer interfaces, Neuro-feedback, and mindfulness-based interventions. Indian philosophical ideas on the nature of reality and consciousness have influenced interpretations of quantum mechanics. The translation of Vedantic and Buddhist concepts into Kashmiri has introduced ideas of non-duality and interconnectedness, which resonate with principles in quantum theory (Parks, 2004). These philosophical insights have inspired theoretical frameworks and technological innovations in quantum computing and quantum information science (Motilal, 1986). Philosophical ideas often carry nuanced meanings deeply rooted in cultural contexts. Finding precise Kashmiri equivalents that capture these subtleties requires skilled translators with a deep understanding of both languages and cultures. Overcoming these barriers is essential for accurately conveying the richness of Indian philosophical thought (Sarukkai, 2016). So, the translation of philosophical terms and concepts from various classical languages containing philosophical wisdom into Kashmiri has profoundly impacted science and technology (Kumar, 2005). By introducing new perspectives, challenging existing paradigms, and promoting ethical and sustainable innovations, Indian philosophy has enriched global intellectual discourse. The integration of holistic approaches, ethical principles, and unique insights into scientific and technological fields fosters interdisciplinary research and cultural sensitivity. Despite the challenges of linguistic and conceptual translation, the benefits of cross-cultural dialogue and knowledge exchange are immense. Ultimately, translating Indian philosophical ideas into Kashmiri reaffirms the universal relevance of these

concepts and their potential to contribute to the advancement of science and technology in meaningful ways (Doherty, 2016).

The translation of philosophical terms and concepts from classical Sanskrit, English, Persian, and Arabic into Kashmiri holds significant potential to enrich global philosophical discourse and to impact science and technology (Kumar, 2005). Kashmiri philosophy, rooted in rich cultural and historical traditions, offers unique perspectives that can contribute to various fields of inquiry. It depicts the impact of translating philosophical ideas from other languages into Kashmiri, enriching scientific methodologies, technological innovations, and ethical considerations, while also addressing the challenges and benefits of this translation process (Parks, 2004). Translating philosophical concepts into Kashmiri introduces fresh perspectives into the global philosophical and scientific community. Kashmiri thought, influenced by centuries of intellectual tradition including Hinduism, Buddhism, and Sufism, provides unique insights into metaphysics, epistemology, and ethics (Flood, 1996). These perspectives can enrich scientific methodologies by offering alternative ways of understanding phenomena and addressing research questions. Kashmiri philosophy often emphasises interconnectedness and holistic understanding, reflecting its cultural and spiritual heritage. Translating these concepts can influence scientific research by promoting interdisciplinary and systems-based approaches. For instance, ecological sciences and sustainability studies can benefit from Kashmiri holistic views, encouraging comprehensive solutions to environmental challenges (Singh, 2010). Western scientific paradigms, often rooted in reductionism and materialism, can be complemented by Kashmiri philosophical ideas that incorporate spirituality and non-material dimensions. Concepts from Kashmiri Shaivism, such as the notion of universal consciousness (Chit), can challenge and expand the scope of cognitive science and consciousness studies (Radhakrishnan, 1998). By translating these ideas, scientists can investigate new hypotheses and research avenues that integrate both material and non-material aspects of existence. Kashmiri philosophy places a strong emphasis on the ethical dimensions of human actions and the pursuit of knowledge (Hanks, 2014). Translating these ethical principles into Kashmiri can guide the development of human-centred technologies. For instance, ethical guidelines derived from Kashmiri thought can influence the design and deployment of artificial intelligence (AI) and robotics, ensuring that these technologies are aligned with human values and well-being. The translation of Kashmiri concepts related to harmony with nature and sustainable living can impact technological innovations aimed at addressing environmental issues. Philosophical ideas from Kashmiri traditions can inspire the development of green technologies,

promoting sustainability and responsible use of resources. This influence can lead to the creation of technologies that prioritise ecological balance and long-term environmental health.

Kashmiri philosophical perspectives on health, wellness, and the mind-body connection can enrich the field of bioethics (Bilimoria, 2007). Translating these concepts can provide new ethical frameworks for medical practice and research. For example, integrating Kashmiri views on holistic health can influence approaches to mental health treatment, palliative care, and patient-centred healthcare, ensuring that medical practices respect the dignity and holistic well-being of individuals. Kashmiri philosophical discussions on consciousness and perception can significantly impact cognitive science and neuroscience. By translating concepts such as Spanda (vibration) from Kashmiri Shaivism, researchers can explain new dimensions of cognitive processes and consciousness (Mohanty, 2000). These ideas can inform the development of technologies related to brain-computer interfaces, virtual reality, and neuroprosthetics, enhancing our understanding of human cognition and interaction with technology. Translating Kashmiri philosophical ideas into English can promote cultural sensitivity in technology design. Understanding and incorporating diverse cultural perspectives ensures that technologies are inclusive and respectful of different values and practices. For instance, software and digital platforms designed with an awareness of Kashmiri cultural contexts can improve user experiences and foster greater acceptance and engagement among Kashmiri-speaking populations. The philosophical foundations of quantum mechanics have been deeply influenced by various cultural and philosophical traditions. Translating Kashmiri philosophical concepts into English can contribute to the ongoing discourse in quantum computing and quantum theory. Ideas related to interconnectedness and non-duality from Kashmiri philosophy can offer novel interpretations and theoretical frameworks for understanding quantum phenomena, potentially leading to breakthroughs in this cutting-edge field. Translating philosophical terms and concepts from Kashmiri into English presents a linguistic and conceptual challenge. Philosophical ideas often carry nuanced meanings that are deeply rooted in cultural contexts. Finding precise English equivalents that capture these subtleties requires skilled translators with a deep understanding of both languages and cultures. Overcoming these barriers is essential for accurately conveying the richness of Kashmiri philosophical thought. Maintaining the integrity and original meaning of Kashmiri philosophical concepts during translation is crucial (Das, 2005). Translators must navigate the risk of losing the essence of these ideas when adapting them to English. Collaborative efforts between Kashmiri scholars and Western philosophers can help ensure that translations remain faithful

to the original concepts while making them accessible to a broader audience. The translation of Kashmiri philosophical terms into English fosters cross-cultural dialogue and mutual understanding. By making these ideas accessible to English-speaking scholars and practitioners, we can facilitate a two-way exchange of knowledge that enriches both Kashmiri and global intellectual traditions (Hanks, 2014). This dialogue can lead to collaborative research, joint projects, and the integration of diverse perspectives in addressing global challenges. The translation of philosophical terms and concepts from the Kashmiri (Nastaliq) language into English has the potential to profoundly impact science and technology. By introducing new perspectives, challenging existing paradigms, and promoting ethical and sustainable innovations, Kashmiri philosophy can enrich global intellectual discourse (Dodson, 2007). The integration of Kashmiri holistic approaches, ethical principles, and unique insights into scientific and technological fields fosters interdisciplinary research and cultural sensitivity. Despite the challenges of linguistic and conceptual translation, the benefits of cross-cultural dialogue and knowledge exchange are immense. Ultimately, translating Kashmiri philosophical ideas into English reaffirms the universal relevance of these concepts and their potential to contribute to the advancement of science and technology in meaningful ways (Mohanty, 2000).

Conclusion

Translation is used as a method and a philosophy in the dissemination and analysis of knowledge. It means the art of interpreting any text, image or gestures. Philosophical knowledge resides mostly in five languages: Sanskrit, Greek, Latin, Persian, and Arabic. Mostly, philosophers used their mother tongue to communicate philosophical knowledge. So, the Kashmiri language is a blend of Sanskrit, Persian and Arabic. It is available in two scripts, *Devanagari* and *Kashur* (Nastaliq). People in the past paid less attention to both *Devanagari* and *Kashur* for two reasons. One is that there were fewer equivalent terms in the Kashmiri language for modern concepts, scientific and technological terminologies. Second is that the scholarly translation of philosophical, social, cultural, economic, scientific and technological knowledge in the Kashmiri language was not available. Now the Government has taken the initiative to translate knowledge into indigenous languages. From these initiatives, we are now seeing the translation of philosophical texts and other scientific knowledge systems accessible in the Kashmiri language. The significant concern is the translation of philosophical texts into the Kashmiri language. From these translations, we can generate a rich knowledge system and vocabulary. Thus, the translation of philosophical texts in particular gives birth to new

interdisciplinary and holistic ideas and concepts, and further adds to its literature (Das, 2005). However, translating these philosophical ideas is fraught with challenges. The challenge is the accurate translation of the philosophical concepts into the Kashmiri language with genuine meaning and thought. Overcoming these challenges requires a concerted effort from both linguistic experts and philosophers, ensuring that translations remain true to the original texts while making them accessible to a broader audience. Despite these difficulties, the benefits of translating Philosophical ideas from classical and other standardised languages into Kashmiri are immense. Such translations not only enrich global philosophical discourse but also inspire new frameworks for scientific and technological inquiry. They encourage a more holistic understanding of the world, promote ethical innovation, and foster cross-cultural dialogue, thereby contributing to a more comprehensive and inclusive global knowledge system. In conclusion, the translation of philosophical concepts into Kashmiri underscores their universal relevance and their potential to contribute meaningfully to contemporary science and technology. This endeavour is not merely a linguistic exercise but a vital process of knowledge exchange that reaffirms the importance of cultural diversity in shaping our understanding of the world and advancing human progress.

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