

Sri Aurobindo's Yogic Discovery of the 'One Original Language' of Mankind: A Linguistic Exploration

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Abstract—On a very high plane of yogic consciousness Sri Aurobindo discovers the existence of the 'one original language' of mankind. Such 'one original language' of mankind, he says, is based on certain eternal types of sound. It exists on the summit of spiritual consciousness, 'Overmind Consciousness' he terms it. It comes to be intelligible to the matter-oriented intellectual mind of linguistic world since Noam Chomsky finds mind at the centre of language, mind which is free from the 'stimulus control'. Further, Ferdinand de Saussure's linguistic vision of the existence of the basic structure of language gives an unmistakable indication of the linguistic base of the one original language, and, therefore, requires us to make a linguistic exploration to materialise this vision of the 'one original language' of mankind.

Index Terms—one original language, basic structure of language, the plane of universal, mantra, overmind consciousness, supramental consciousness and sound

I. INTRODUCTION

Therefore mankind has one original language based on certain eternal types of sound, developed by certain laws of rhythmic variation, perfectly harmonious and symmetrical in its structure and evolution. (Sri Aurobindo, 1991, p.505)

Though the intellectual mind of the Linguistics has found 'word', or to say, linguistic sign to be arbitrary in nature, the spiritualists have found it to be revelatory and creative. Such a creative and revelatory feature of the linguistic sign they find in Mantra, the highest poetry, for the Mantra, as the Vedic Rishis say, is the revealed poetry. It is creative in nature. Sri Aurobindo (1991) whom we find to be a yogi of the unknown eternal heights in his literary works like *Savitri*, *The Life Divine* and other works which reveal the higher Divine Truth says that Mantra is the poetic expression of the deepest spiritual reality (p. 17). He explains that we find such poetic expression of the deepest spiritual reality when poetry is written from some higher plane of, what he terms, the Intuitive Mind Consciousness and the Overmind Consciousness, the two upper most planes of the spiritual consciousness on the plane of Mind. In other words, Mantra is the poetry which is written from some higher plane of the Intuitive Mind Consciousness and the Overmind Consciousness. He has discovered four planes of the spiritual consciousness existing above the intellectual plane of the Mind-Consciousness, nay, the 'mental mind' as he terms, —the spiritual mind-consciousness wherein one has the knowledge and realisation of the One Divine, the One Cosmic Self, or wherein one comes to be aware of the existence of the One Divine in one's self. They are, what he calls, the Higher Mind, the Illumined Mind, the Intuitive Mind and the Overmind. He discovers the one original language of mankind on the Overmind plane of the Spiritual Consciousness, the highest plane of Mantric Consciousness. Beyond these planes of the spiritual consciousness, or to say, the world of the Spiritual Mind there exists the transcendent plane of existence and consciousness, the Sovereign World of the Infinite, the 'Supramental' he calls it. The 'one original language' of the mankind he discovers to be existing on the Overmind plane of Consciousness since it is the plane of cosmic consciousness. In such original language of mankind we find 'an absolute expression of Truth which already exists in the Infinite above our mental comprehension' (Sri Aurobindo, 1988, p. 124). In such a situation 'Word' is 'above our power of mental construction' (124), says Sri Aurobindo.

At first instance a linguistic exploration of the one original language and the 'Word' which is 'above our power of mental construction' appears to be impossible since the matter-oriented linguistic mind is not constitutionally capable of rising to such highest plane of the spiritual consciousness where the one original language of mankind dwells, and to the plane beyond it. But since the One Divine comes to be Many bringing the world of creation into existence without effacing Its Sovereign Divine Oneness on the plane of Its Sovereign Existence and within the creation, too, as the Isha Upanishad says (35)¹, the present paper makes an attempt to discover the plane into which the matter-oriented mind of the linguistics culminates to enter into the world of the spiritual consciousness as a result of evolution and discover the existence of the one original language of the mankind eventually.

¹ The aforesaid vision of the Isha Upanishad comes to be intelligible to the scientific mind when it finds that the basic white spectrum of the sun ray does not lose its existence even when it is found to be in seven colours in a prism. It is found to be in its original sovereign state when it comes out of the prism.

II. SRI AUROBINDO'S YOGIC VISION OF MANKIND

Sri Aurobindo's yogic vision of evolution transcends the biological vision of Charles Darwin and Lamarck. The biological, or to say, the scientific vision is found to be an eclipsed one when he reveals the truth of a phenomenon, inverse to the phenomenon of evolution without which evolution is not possible. Such inverse phenomenon is, what he calls, 'involution'. In his epic prose *The Life Divine* he says:

We speak of the evolution of Life in Matter, the evolution of Mind in Matter; but evolution is a word which merely states the phenomenon without explaining it. For there seems to be no reason why Life should evolve out of material elements or Mind out of living form, unless we accept the Vedantic solution that Life is already involved in Matter and Mind in Life because in essence Matter is a form of veiled Life, Life a form of veiled Consciousness. And there seems to be little objection to a farther step in the series and the admission that mental consciousness may itself be only a form and a veil of higher states which are beyond Mind. (1990, p. 3)

He (1990) further says:

...Matter could not have become animate if the principle of Life had not been there constituting Matter and emerging as a phenomenon of Life-in-Matter; Life-in-Matter could not have begun to feel, perceive, think, reason, if the principle of Mind had not been there behind life and substance, constituting it as its field of operation and emergent in the phenomenon of a thinking life and body: so too spirituality emerging in Mind is the sign of a power which itself has founded and constituted life, mind and body and is now emerging as a spiritual being in a living and thinking body. How far this emergence will go, whether it will become dominant and transform its instrument, is a subsequent question; but what is necessary to posit is the existence of Spirit as something else than Mind and greater than Mind, spirituality as something other than mentality and the spiritual being therefore as something distinct from the mental being: Spirit is a final evolutionary emergence because it is the original involutionary element and factor. Evolution is an inverse action of the involution: what is an ultimate and last derivation in the involution is the first to appear in the evolution; what was original and primal in the involution is in evolution the last and supreme emergence. (p. 853)

Such a vision of Sri Aurobindo reveals that Spirit which exists beyond Mind comes down to be Mind bringing the creation into existence. It assumes the form of, what we earlier saw, the Overmind Consciousness, the highest plane of Mind. It is this Spirit, or what we earlier noted as 'Supramental', which further descends and appears as other different lower planes of spiritual consciousness on the plane of Mind, such as the Intuitive Mind Consciousness, the Illumined Mind Consciousness, the Higher Mind, and further appears as different lower planes of mind-consciousness. Since the descent of the Spirit, or to say, the Supramental continues, it comes to be, what we call, Life, and further Matter. Such a descent of the Spirit is the involution without which evolution cannot take place. Under the pressure of the involutionary force Life evolves out of Matter, Mind out of Life and other higher planes of consciousness out of Mind as stated earlier. During the course of the involution of the Spirit different planes of existence and consciousness come into existence in their supraphysical state and their material appearances take place later on in course of evolution, the evolution which begins after the creation of Matter. With the creation of the Overmind plane of Existence, the first plane of Creation as a result of the involution of the Spirit the language which comes into existence supraphysically on this plane is the 'one original language' of the mankind. The 'one original language' later on assumes the material appearance when evolution reaches the summit of creation, the Overmind plane of Consciousness, 'heaven' (p. 505), he (1991) calls.

The vision of the existence of the 'one original language' in its supraphysical existence cannot be questioned for the reason that evolution is the unfoldment in the material form of what is already concealed in Matter. Further, we get an unmistakable indication of the existence of the one original language in its supraphysical state in Ferdinand de Saussure's 'Structuralism' and Noam Chomsky's vision of 'Mind' at the centre of language.

III. STRUCTURALISM AND 'ONE ORIGINAL LANGUAGE'

The truth of the existence of the one original language of mankind descends into the intellectual mind-consciousness of the noted Swiss linguist and founding father of Structuralism Ferdinand de Saussure. On an examination, it is found that it is on account of the descent of such a truth into his being that he visualises the basic structure of language. He discovers the existence of the basic structure of language on the plane of Universal. Linguists call the plane of Universal as 'abstraction'. Jonathan Cullar says:

... structure can be defined at various levels of abstraction. (Rivkin and Ryan, 2002, p. 74)

The structuralists discover the basic constituents of structure on the 'extreme level of abstraction' (Sturrock 2003: 28). Such a vision of the plane of abstraction takes us into the domain of the spiritual consciousness, the domain which is not accessible to the matter-oriented intellectual mind of the linguists. It is on account of this inaccessibility of the matter-oriented intellectual mind that the spiritual domain comes to be abstract to it. The existence of the spiritual domain is not clearly visible to it. When we enter into the domain and reach its highest plane as a result of evolution, to use Sri Aurobindo's terminology, the Overmind Consciousness which is, as we noted earlier, the cosmic consciousness, the one original language of mankind is discerned. Such a plane of cosmic consciousness can be viewed as structuralists' 'extreme level of abstraction'. Since the plane of the Overmind Consciousness is far beyond the reach of the matter-oriented intellectual mind, it can make only a mental construction of the cosmic consciousness.

The nineteenth century diachronic linguistics reveals the truth of the evolution of the corporeal aspect of language. In such an evolution Saussure discovers the existence of ‘something’ which survives the mortality of the corporeal aspect of language. This ‘something’ is, what he calls, the ‘basic system’ of language, the system which was called ‘basic structure’ later on with the passage of time. The discovery of the basic structure of language makes him the father of Structuralism. Such basic structure reveals the truth of the one original language. In the absence of the basic structure the evolutionary mind of man cannot visualise the existence of the one original language of mankind, the basic which is universal and survives all evolutionary changes. In fact, the very discovery of the basic structure or system reveals the prior existence of the basic or original language since language requires a structure, or to say, a system to exist, nay, manifest on the terrestrial plane. For, a structure in itself is not language. It points to the prior existence of a language of which it is structure. On a deeper study, we find that structure in itself has no significance if it is not the pedestal of something higher and transcendent. In fact, it comes into existence only for the manifestation of this higher and transcendent. Furthermore, the corporeal aspect of language is found to be evolving to enter into the basic structure of language for the manifestation of the one original language of mankind in course of spiritual evolution.

On further examination, it is found that the basic structure which the structuralists discover is the initial physical manifestation of the one original language of mankind. In fact, such physical manifestation is the passage which can take us into the domain of the one original language. The one original language appears as the basic structure to some of the structuralists in the form of, to be specific, grammar, or to be more specific, generativism or Bloomfieldian generativism etc. for the reason that the intellectual mind of the linguists is under the gravitational pull of Matter. It can visualise the corporeality alone of the language. When it transcends the corporeality, it visualises language, the one original language. The transcendence takes place when the mind is free from the gravitational pull of Matter, or to say, from, what the linguists term, the ‘stimulus control’. It will, then, be able to visualise the one original language on the plane of Universal, the Cosmic Consciousness which is expressive of the Truth existing in the ‘Infinite above’ as noted earlier.

We notice the initial manifestation of the one original language of mankind on its corporeal level on the other hand as well when different languages of West and East, such as English, German, Dutch, Gothic, Old Irish, Sanskrit etc. are examined by the renowned linguists of the world. In the examination of these languages something identical among them has been discovered. The linguists have found irrefutable data which lead us to discover the one original language of mankind which they find to be ‘a common origin’ (A. C. Bough, Thomas Cable, 2002, p. 16) of all languages of the world.

But what is even more important, Sanskrit preserves an unusually full system of declensions and conjugations by which it became clear that the inflections of these languages could likewise be traced to a common origin. (p. 16)

Further,

It is easy to perceive a close kinship between English and German. *Milch* and *Milk*, *brot* and *bread*, *fleisch* and *flesh*, *wasser* and *water* are obviously words that have diverged from a common form. (15-16)

In a footnote the noted linguists A. C. Bough and Thomas Cable report that Sir William Jones, a renowned British linguist who was a Judge of the Supreme Court in India, too, has found a ‘common, earlier source’ of all languages:

In a famous paper of 1786, Sir William Jones who served as a Supreme Court justice in India proposed that the affinity of Sanskrit to Greek and Latin could be placed by positing a common, earlier source. See Garland Canon, *The Life and Mind of Oriental Jones: Sir William Jones, the Father of Modern Linguistics* (Cambridge, UK, 1990), pp. 241-70. (2002, p. 16)

Such a discovery of ‘a common origin’ or a ‘common, earlier source’ by the linguists goes to reveal unmistakably the existence of the one original language of the mankind at the base of all the languages of the world. It is to be noted here that Sri Aurobindo has found that as a result of involution, in which the separative principle of Existence is in operation, the one original language suffered ‘change, detrition, collapse’ (1991: 505) and consequently, different languages and vernaculars came into existence on the lower planes of existence. These different languages and vernaculars are, thus, found to have originated from the one original language. Therefore, something identical has been found in these languages. ‘A common origin’ or a ‘common earlier source’, now, comes to be the unmistakable indication of the one original language of mankind.

IV. UNIVERSAL AS SUPRAPHYSICAL IN SAUSSURE

Saussure has a very clear vision of the Universal in language. Such ‘Universal’ he finds to be supraphysical in nature, and, therefore, he finds it to be unmanifest. It manifests itself in, what he calls, *parole*, the human speech. Jonathan Cullar says:

Within linguistics itself there are disagreements about what precisely belongs to *langue* and *parole*: whether, for example, an account of the linguistic system should specify the acoustic and articulatory features that distinguish one phoneme from another (/p/ is “voiceless” and /b/ “voiced”), or whether such features as “voiced” and “voiceless” should be thought of as the manifestations in *parole* of what, in *la langue* itself, is a purely formal and abstract distinction. Such debates need not concern the structuralist, except in so far as they indicate that structure can be defined

at various levels of abstraction.² What does concern him is a pair of distinctions which the differentiation of *langue* from *parole* is designed to cover: between rule and behavior and between the functional and the nonfunctional. (Rivkin and Ryan, 2002, Pp.74-75)

The very 'manifestations in *parole* of what, in *la langue*' reveals the existence of two planes, the plane of *langue* which is unmanifest, and the plane of *parole* which is manifest. The manifestations in *parole* speak of the supraphysical nature of the plane of *langue*, the Universal which is unmanifest. Saussure talks of such unmanifest, that is to say, supraphysical universe in language. The evolution of the corporeal aspect of language, the truth of which the diachronic linguistics reveals as we have noted earlier, can, thus, be taken as the gradual manifestations of the Universal on the different planes of evolution. In such evolution, harmony and symmetry of language emerge gradually on the successive higher planes of language manifesting the One which exists on the plane of *la langue*. Furthermore, the emergence of harmony and symmetry in language in evolution unmistakably shows that the principle of the basic structure governs such evolution of language, for in the absence of the basic structure or the One in *la langue* there is no question of the emergence of harmony and symmetry. Saussure very categorically reveals that the principle of the basic structure operates in the evolution of language. In fact, he does not use the term 'basic structure' as noted earlier. He speaks of the one system or law which goes to present the picture of basic structure. He makes a comparison between language and a game of chess in order to bring the operation of the principle of the basic system or law, or what we call, basic structure, at the base into notice. Such operation reveals the *a priori* existence of the One Law which is the plane of Universal:

First, a state of the set of chessmen corresponds closely to a state of language. The respective value of the pieces depends on their position on the chessboard just as each linguistic term derives its value from its opposition to all the other terms.

In the second place, the system is always momentary; it varies from one position to the next. It is also true that values depend above all else on an unchangeable convention, the set of rules that exists before a game begins and persists after each move. Rules that are agreed upon once and for all exist in language too. (82)

The very 'unchangeable convention, the set of rules that exists before a game begins and persists after each move' speaks of the principle of the basic system or structure of language, the Universal which is working at the base of the linguistic evolution.

In the world of linguistics the plane of Universal, or to say, the basic structure is viewed in two different ways by the structuralists. The American Structuralism finds grammar to be universal. According to it, in the evolution of language grammar remains constant. The 'One' within the Universal reigns supreme in grammar. Hence, grammar is universal. On the other hand, Saussure discovers 'a power' existing within a linguistic sign. Such power is universal and unmanifest, he says. It is this unmanifest power which is responsible for signification of 'sign', more to say, text surviving the mortality of the corporeal aspect of language, he further says. The 'One' within this power, too, reigns supreme.

V. NOAM CHOMSKY AND UNIVERSAL

Noam Chomsky, a celebrated American linguist of the present day who differs from American Structuralists like Leonard Bloomfield discovers mind at the centre of language. Mind, he says, is responsible for infinite creativity of language.

Chomsky rightly rejects Bloomfield's assertion that habit is instrumental in language-formation since the latter fails to recognise the infinite creativity of language. Chomsky (2014) further reveals that the mind which is responsible for the infinite creativity of language is not under the gravitational pull of Matter in human body, or, of, what he calls, the 'stimulus control'. He (2014) says:

... the normal use of language is not only innovative and potentially infinite in scope, but also free from the control of detectable stimuli, either external or internal. It is because of this freedom from stimulus control that language can serve as an instrument of thought and self-expression, as it does not only for the exceptionally gifted and talent, but also, in fact, for every normal human. (2014, p. 11)

Such a discovery in the world of linguistics of a language which is free from stimulus control reveals the pre-existence of a mind which, too, is free from 'the control of detectable stimuli, either external or internal' in the being of man. The revelation of the existence of such a mind takes place for the reason that the stimulus free language can be the instrument of that 'thought' alone which is the product of the mind which, too, is free from the control of the stimulus of physical nature either external or internal. In other words, such mind is free from the gravitational pull of Matter in our being. In the absence of the pre-existence of the thought of the mind which is free from the stimulus control we cannot think of a language which is free from such stimulus control to be the instrument of such thought. Such language, thus, comes to be of the domain of the stimulus free mind, or to say, of the mind which is free from the gravitational pull of Matter. On a deeper examination, we find that the stimulus free language exists within the stimulus free mind itself, showing a truth further that such a mind has its own language affirming the existence of language in its

²Cf. N.C. Spence, "A Hardy Perennial: The Problem of *la langue* and *la parole*," *Archivumlinguisticum*9 (1957), pp. 1-27.

supraphysical state. Further, when he says that the stimulus free 'language can serve as an instrument of thought' he visualises the transcendence and prior existence of this mind, the transcendence which goes to make it spiritual in nature.

When he further speaks of 'self-expression', of which the stimulus free language is the instrument, he visualises a deeper self of man which transcends the aforesaid 'detectable stimuli, either external or internal'. The discovery of Chomsky of such a 'self' and, further, of its expression takes us deeper showing a transcendent self in man's being. Such transcendent self can be very logically viewed as the Divine Self which is the inmost self of man. With this, he takes us higher into the world of the spiritual mind-consciousness which is free from the gravitational pull of Matter as Sri Aurobindo discovers. Man embodies it as a result of his evolution to the plane of such a higher plane of consciousness. Here Chomsky's 'self-expression' comes to be the expression of the Divine Self, the expression which is revealed further as the one original language of mankind on the highest plane of the spiritual consciousness, the Overmind Consciousness as noted earlier.

Sri Aurobindo makes it clear that the intellectual plane of Mind is under the gravitational pull of Matter. It is on account of such subjection that we find that it is subject to the control of 'stimuli'. He makes it also clear that since on the plane of the spiritual mind-consciousness man has the knowledge and realisation of the One Divine, or the One Cosmic Self, there is no gravitational pull of Matter here. So, the language of such mind is stimulus free. Sri Aurobindo makes it clear further that a man is free from the gravitational pull of Matter in his being on the spiritual plane of the Mind-Consciousness only when he undergoes, what the yogi calls, 'psychic transformation' which is the soul-transformation, prior to his ascent to the plane of the spiritual mind-consciousness. The psychic transformation³ is the soul-transformation of man's body, life and mind. Sri Aurobindo discovers that man is made up of body, life and mind, at the centre of which is Soul, the Divine Self in his being. Such soul-transformation, or to say, the psychic transformation of body, life and mind takes place when Soul, the Divine Self in man's being comes in front to take over their command in course of the evolution of man's yogic consciousness to execute Its Will. Consequent upon the taking over of their command by It, Its Consciousness percolates into them as a result of which they undergo transformation, and come to be receptive to the Divine rejecting 'that' which is undivine. He uses the term 'psychicisation', too, for the psychic transformation of body, life and mind.

Hence, the thought of which language is an instrument comes to be the thought of the yogic and spiritual mind of man, or to say, of the 'psychicised spiritual mind'. Sri Aurobindo says that the 'Higher Mind', the first plane of the spiritual mind-consciousness transcends the plane of the intellectual mind, nay, what he calls, the 'mental mind' since it comes into existence first before the intellectual mind comes into existence in course of the involutionary journey of the Spirit. It is not subject to the divisive principle of the Mind-Consciousness. The consciousness comes under the subjection of the divisive principle of the Mind when it descends further and comes to be, what we call the 'mental mind', or the 'intellectual mind' as we commonly call it. Here, it comes under the subjection of the divisive principle of the Mind to the extent that loses its awareness of the existence of the One Divine, the One Cosmic Self, of which it was aware on the spiritual planes of Mind. In the perspective of the mind which is evolving to its higher planes, the consciousness in the spiritual mind is found to tend irreversibly to lose its divisive principle, and continues to lose the divisiveness with its ascent to the successive higher planes of the spiritual consciousness. A movement towards the integrality of consciousness is discovered in this ascent consequently. There is a gradual emergence of the vision of the One Divine on these higher planes of the spiritual mind-consciousness on account of such movement, and accordingly in the being of man when he ascends these planes.

The Higher Mind is, as we may view, the condensed form of the spiritual light and vision of the Divine Truth. The Divine Transcendent Supramental comes to be the Higher Mind in course of Its involutionary journey assuming a special character in which 'thought' dominates. Explaining the feature of the Higher Mind Sri Aurobindo (1990) says:

It is therefore a power that has proceeded from the Overmind, —but with the Supermind as its ulterior origin, —as all these greater powers have proceeded: but its special character, its activity of consciousness are dominated by Thought: it is luminous thought-mind, a mind of Spirit-born conceptual knowledge. (p. 939)

Language, therefore, comes essentially to be the instrument of thought of the spiritual plane of the Mind-Consciousness for the expression of Truth which, as we have noted, 'already exists in the Infinite', or to say, on the Supramental plane.

Further, on an examination of the 'power' existing within the linguistic sign, of which Saussure speaks, it is found that such power is the power of the 'mind', to be more specific, the spiritual mind at the base of the linguistic sign. Such mind-power is responsible for the creation and the signification of linguistic sign, or to say, text. Therefore, the world of the 'Universal' of which Saussure speaks can be viewed as the world of Mind which Chomsky visualises.

Further, the infinite creativity which Chomsky finds in language can conclusively be attributed to the spiritual mind which is brought into existence and nourished by the Supramental, —the spiritual mind of which the Overmind, wherein the one original language of mankind exists, is the summit as noted earlier. The intellectual mind requires to undergo psychic and spiritual transformations for such infinite creativity. The infinite creativity manifests in all those literary works which have been written from the planes of the spiritual consciousness, the culmination of which we find in the works of the Supramental Consciousness such as Sri Aurobindo's *The Life Divine* and his epic poem *Savitri*.

³ Sri Aurobindo uses the term 'psychic' as adjective of 'Soul'.

Chomsky's very vision that the stimulus free language is not only for the 'exceptionally gifted and talented but also, in fact, for every normal human' does not go to contradict the above finding of the spiritual mind of which language is the instrument. After the above examination the 'exceptionally gifted and talented', man comes to be the one who is spiritually gifted and talented, not one who is intellectually gifted and talented. We have to take note of the yogic discovery that the very language of a normal man is in indirect control of the transcendent Divine Self within his being. Chomsky implicitly speaks of the potentiality of man's destined evolution to the spiritual planes of consciousness. Such truth, therefore, makes the normal man capable of rising to the higher plane of consciousness for the infinite creativity in his language.

VI. CONCEPT OF 'WORD' OR 'LINGUISTIC SIGN'

'Word', or to say, 'linguistic sign' is admittedly a form of sound, of which phoneme is the fundamental unit. Saussure discovers the sound element along with a concept, 'signified' he calls it, in the linguistic sign. Even though he takes sound as the 'psychological imprint of sound' (2002: 78), sound comes to be at the base. Sri Aurobindo (1988) goes deeper and finds the human speech to be 'a particular application of the principle of sound' (p. 125). He (1988) says:

... let us examine the relation of human speech to sound in general. We see at once that speech is only a particular application of the principle of sound, a vibration made by pressure of the breath in its passage through the throat and mouth. (p. 125)

Such a discovery of 'word' to be essentially a form of sound requires us to enter into the world of sound, which Science reveals, in order to have a deeper truth for the linguistic discovery of the one original language of mankind.

VII. CONCEPT OF SOUND IN PHYSICS AND ITS FEATURES

Sound is essentially a vibration which takes place in the medium in which it travels. Such vibration takes place when a pressure is exerted. Physics defines it as a vibration 'that propagates as a typically audible mechanical wave of pressure and displacement' affirming the aforesaid vision of Sri Aurobindo. On a further examination, the scientific world discovers sound to be creative in nature. It is found destructive as well. 'Constructive interference' and 'destructive interference' it finds in sound. By 'interference' Physics means redistribution of energy. Such creative and destructive features manifest in two different situations affirming the creative feature of the linguistic signs in the Mantra. Earlier, the physicists discovered a plane of subtle physical existence. 'Ether' they called it. It was, then, found to be the medium necessary to support the propagation of electromagnetic radiation, as also the medium of sound to travel. Sound on the plane of ether was found creative in nature. Later on, the concept of ether as medium of electromagnetic radiation and sound was withdrawn and, subsequently, the existence, too, of the plane of ether was also rejected. However, the existence of the plane of ether still remains a subject of exploration in the world of Science. The scientific reason for the existence of ether has not yet been nullified even though the mechanical proof of the existence of ether could not be discovered. Albert Einstein, the most celebrated Physicist and Mathematician affirms its existence. It is said that the fifth-dimension, of which Kaulza-Klien theory speaks, corresponds to the existence of the plane of ether (Oxford Dictionary of Physics, 2009, p. 174). On the yogic plane of Consciousness Sri Aurobindo (1988), too, discovers the existence of the plane of ether (Pp. 126-127). On the plane of ether he finds creativity in sound. He finds creativity in sound to the extent that it brings about the gross material creation into existence. He categorically says that the material creation comes into existence by the sound on the plane of ether (Pp.126-127). Such creative force he finds behind the creation of every form on the lower planes, too, of Matter.

Though the question whether the plane of ether is in existence or not is not very much relevant on the point of the creativity in sound since creativity in sound is an admitted scientific truth, an attempt to discover the plane of ether would be appreciated here as it would further strengthen the thesis of the paper.

The existence of the plane of ether is unmistakably affirmed when Einstein in his Theory of Special Relativity discovers the existence of the four-dimensional plane, the plane of spacelessness and timelessness, and proves further that the three-dimensional plane of existence is the projection of the four-dimensional plane of existence in a similar manner in which a shadow is a two-dimensional projection of a three-dimensional object. In such projection the four-dimensional plane of existence comes to be the plane of three-dimensional existence with Space and Time to be two incompatible realities without effacing its four-dimensionality in which spacelessness and timelessness, or to say, spacetime continues to be one transcendent being, and exists sovereign. The point, or to say, the plane of existence where the four-dimensional plane of existence comes to be the three-dimensional plane of existence is found to be the highest plane of the material creation. Such a highest plane of the three-dimensional plane of existence can be viewed as the plane of ether. Since the four-dimensional plane of existence itself is not physically visible, the materiality remains subtle on this highest plane due to which ether was found earlier to be the subtle physical plane of existence. The very attempt to discover the mechanical proof of the ether, the ether which is the subtle state of Matter, is bound to fail since the mechanical proof is a thing of the gross Matter.

The subtlety of the Matter, for which we use the term 'ether' is all the more intelligible when we enter into, what the Quantum Theory calls, the 'probability wave' at the sub-atomic plane of Matter. It is the probability wave which comes

to be particle and vice-versa, says the discoverer of the 'probability wave'. Since the 'probability wave' is, admittedly, not a wave of the three-dimensional gross Matter, it is unmistakably a wave coming from the plane where materiality is at its subtlest and, thus, not physically visible. It is not physically visible as it is 'abstract mathematical quantity' (Fritjof Capra, 1982, p. 166). The abstract mathematical quantities which are not physically visible reveal the existence of the subtle plane of material existence where the four-dimensional plane of existence comes to be the three-dimensional plane of existence giving an unmistakable indication of the further higher existence of the supraphysical plane. Further, since the Quantum Theory has nullified the classical concepts of 'solid objects and of strictly deterministic laws' (p. 78), one cannot deny the existence of the plane of ether, thus, the etheric sound which, according to Sri Aurobindo, brings about the material creation into existence as noted earlier.

VIII. EVOLUTION OF SOUND AND THE 'ONE ORIGINAL LANGUAGE'

Earlier, we found a hierarchy of existence in the universe while discussing the involution-evolution phenomenon. In such a hierarchy Matter comes to be the lowest plane of existence. It is brought into existence by the plane of Life, the plane of Life which originates from the plane of Mind. The Mind itself is found to have originated from the transcendent plane of existence, the 'Supramental' as Sri Aurobindo terms. Therefore, it is supramental vibration which exists at the base of material vibration, or sound. It makes the physical sound pregnant with the vital, the mental and the supramental features. Sri Aurobindo (1988) says:

Let us realise then that a vibration of sound on the material plane presupposes a corresponding vibration on the vital without which it could not have come into play; that again presupposes a corresponding originative vibration on the mental; the mental presupposes a corresponding originative vibration on the supramental at the very root of things. But a mental vibration implies thought and perception and a supramental vibration implies a supreme vision and discernment. All vibration of sound on that higher plane is, then, instinct with and expressive of this supreme discernment of a truth in things and is at the same time creative, instinct with a supreme power which casts into forms the truth discerned and eventually, descending from plane to plane, reproduces it in the physical form or object created in Matter by etheric sound. (p. 126)

Consequent upon evolution from Matter to Life, the latent vital vibration in the material vibration emerges, and synchronises itself with the material. With its emergence and its synchronisation with the material vibration these two vibrations come to be the one integral vibration. Such integral vibration comes into existence as the material vibration undergoes evolutionary transformation as a result of evolution from Matter to Life. A new state of material vibration we witness. The very gross Matter at the centre of material vibration is found to be transformed. It is affirmed when the transformation of Matter is witnessed when Life emerges in Matter in a unicellular body. In other words, with the transformation of Matter when Life emerges in a unicellular body, the material vibration, too, undergoes transformation. In this new state the vital vibration dominates. Further, when mental vibration emerges with the upward movement of the evolutionary force to the mental plane, the material and the vital transformations both undergo an evolutionary transformation on the pattern of the transformation of the material vibration in the previous case. Again we have a new state of material vibration along with a new state of vital vibration since Matter and Life both undergo transformation with the emergence of Mind in Matter and Life. In man who is a mental being Matter and Life both are found to have undergone transformation and he has a new and different Matter, i.e. his body which is transcendent to its previous state, and Life which, too, is transcendent to its previous state. Here, the mental vibration synchronises itself with the material and the vital vibrations in the similar way in which earlier the vital vibration synchronised itself with the material vibration. We have an integral material, vital and mental vibration. In this new state the mental vibration takes over the command of the material and the vital vibrations. Therefore, Chomsky finds 'mind' at the centre of language, of which 'the surface structure', according to the Port Royal Theory of 1660, comes to be the 'signal'.

The evolutionary force continues to move upward and enters into the domain of the Supramental. Consequently, the latent supramental vibration emerges with the further result that the supramental transformation of the synchronised and integral material, vital and mental vibrations takes place. The Sovereign Supramental finally asserts Itself. We witness the supramental vibration in this new state of existence. In other words, vibration recovers its original state while evolving into the supramental vibration. As we see several colours in a rainbow, we see the material, the vital and the mental vibrations in the transcendent Supramental vibration. More to say, as the different colours come to be the white spectrum of the sun ray, the material, the vital and the mental vibrations come to be the supramental vibration. In other words, as the white spectrum of the sunlight comes to be different colours while passing through a prism, the supramental vibration is found to be the mental, the vital and the material vibrations in view of the involutory phenomenon which, as we have earlier found, is responsible for evolution. It comes to be in its original state when it reaches its sovereign plane in the same manner in which the white spectrum of the sun-ray comes back to its original state when it comes out of the prism in its forward journey.

Prior to the emergence of the supramental vibration, when the evolutionary force reaches the plane of the Overmind Consciousness, we witness overmental vibration wherein we discover the existence of the one original language of mankind. Or to say, the material appearance of the original language of mankind takes place at the moment when there is the emergence of the overmental vibration, the one original language which had already come into existence in its

supraphysical state in course of involutory phenomenon. Such phenomenon, as we have already discussed, preceded evolution.

IX. NOAM CHOMSKY AND EVOLUTION TOWARDS THE 'ONE ORIGINAL LANGUAGE'

It has now very scientifically emerged that the supramental vibration is at the base of the vibration on the material plane. We have seen that it makes the material vibration, of which a word-sign is a form, pregnant with the features of all the higher planes of existence and consciousness, the Life-plane, the Mind-plane and finally of the Supramental plane. With the rise of the evolutionary force on these planes sound unfolds these higher features. Creativity in sound unfolds its vital, mental and supramental features in course of evolution. This is very much manifest in the Port-Royal Theory of 1660 when it speaks of the manifestation of Mind in language. The theory reveals the truth of mind at the deeper levels of language, and therefore, goes to distinguish the surface structure of language and the deep structure of language. The Port-Royal Theory (Chomsky, 2014) categorically says:

... surface structure corresponds only to sound—to the corporeal aspect of language; but when the signal is produced, with its surface structure, there takes place a corresponding mental analysis into what we may call the deep structure, a formal structure that relates directly not to the sound but to the meaning. (p. 15)

Sound, thus, comes to be the 'signal' of the Truth existing on the higher planes of existence. The 'surface structure', therefore, comes to be the reflection, nay, the manifestation of the 'deep structure', nay, the truth itself, 'meaning' he terms. On a deeper examination the 'meaning' is discovered to be the mental vision of the Truth. The Port-Royal Theory finds such truth to be 'mind'. Chomsky (2014) makes it all the more clear:

... the transformational operations relating deep and surface structure are actual mental operations, performed by the mind when a sentence is produced or understood. (p. 16)

Such discovery speaks of the emergence of the mental vibration which is in command of the vibration, that is sound, which exists on the material plane. Going deeper, we find that it is essentially that vibration which we find on the plane of the spiritual mind since Chomsky's 'thought' is found to be the 'thought' of the spiritual mind as discussed earlier, the summit of which is the plane of the Overmind Consciousness, the plane of the 'one original language of mankind' as already discussed earlier. Since the vibration on the material plane is pregnant with the mental and supramental features, it comes to be revelatory and creative in the form of the one original language. That is why the linguistic sign has been found revelatory and creative on the plane of Mantra by the spiritualists.

X. 'DIVINE WILL': THE SUPRAMENTAL VIBRATION

Since the mind of which Chomsky speaks is essentially the spiritual mind on account of being free from the gravitational pull of Matter, the supramental consciousness which, being the integral consciousness, exists beyond the plane of creation is destined to manifest in language in course of future evolution. In fact, the supramental feature is found in Sri Aurobindo's epic *Savitri* which he has written from the Supramental plane of Consciousness. The epic is the precursor of the manifestation of the supramental vibration in the earth-nature in general and language in particular affirming Chomsky's vision of language as 'innovative and potentially infinite'. The Supramental Truth emerges out of it. But prior to the supramental manifestation, we witness the manifestation of the Overmind Consciousness wherein the 'one original language' of mankind exists. Such manifestation one witnesses in the *Vedas*, the *Upanishads* and the *Gita* which Sri Aurobindo has found to have been written from the plane of the Overmind Consciousness. Such poetic masterpieces, too, are 'innovative and potentially infinite' like all the works produced by the planes of the spiritual consciousness.

On the plane of the supramental consciousness the epic discerns very clearly the pre-creation state of existence and the descent of the Supramental Consciousness from Its Sovereign Supramental plane into the earth-existence bringing about the consequent supramental transformation of the earth. The most physical, too, is shown in the epic to have been transformed as a result of the descent of the supramental consciousness into the terrestrial existence. Satyavan's coming back to life as a result of Savitri's supramental yoga, the yoga by which the mortal principle in command of the creation comes to its end, goes to reveal the supramental transformation of the most physical. It is to be noted that Sri Aurobindo has got 'supreme vision and discernment' of such truth, the 'supreme vision and discernment of Truth' which are the essential features of the Supramental as he states earlier, for mind being the product of creation and separative principle cannot transcend the creation and visualise the pre-creation state of existence and the supramental transformation of the most physical. On the plane of such 'supreme vision and discernment' Sri Aurobindo discovers the aforesaid descent of the Supramental into the terrestrial existence and the consequent transformation of the terrestrial existence. Such truth does not descend into the Overmind Consciousness since the Overmind Consciousness is not the integral consciousness. It evades the vision of the Vedic and the Upanishadic Rishis and that of the *Gita* too.

Further, on the supramental plane we discover the 'Divine Will'. The Divine Will reigns supreme. The Divine wills to manifest Its delight in Its creation. It is on account of the Divine Will that the creation comes into existence and exists. Such 'Divine Will' is the supramental vibration since we find a pressure in It, too, the pressure which is at the root of vibration on the material plane of existence as discovered by the scientists. The 'Will' itself comes to be 'vibration'. Since such truth is yet to come into the vision of the scientific mind, the Uncertainty Principle of Werner Heisenberg

prevails in the world of Physics, to be more specific, in the Quantum Theory. The scientific mind which is under the gravitational pull of Matter having no vision of the truth of the Divine Will in the creation rejects A. S. Eddington's vision of the 'mind-stuff' (Eddington 1929: 276) and Einstein's refusal, too, of the uncertainty at the base of material creation. Such Divine Will is found to be at the base of the vibrations on all the planes of creation by the spiritual and the supramental consciousnesses. The emergence of the supramental vibration, or to say, the vibration recovering its original state comes to be found as the Divine Will. Everywhere we find the Divine Will as a result of which the creation has taken place, and, therefore, the Divine Ananda prevails upon the earth. It prevails upon the other parts, too, of the creation as well.

Once again on the plane of the most physical, the truth of the 'mind-stuff' or consciousness at the base of physical creation is found in the domain of Science when we enter into the realm of the Biological Sciences. Cells in the living organism have been found to have consciousness. They mutate consciously at their own will.

In a historic experiment last year⁴ biologists proved conclusively that cells can mutate intelligently, that cells can consciously decide to mutate to adapt to changed circumstances. This experiment has demonstrated that evolution is not a product of chance but of a conscious adaptation.

(*The Advent*, a Quarterly, April, 1990, *The Technology of Consciousness* by Sraddhalu Ranade, Sri Aurobindo Ashram, Pondicherry)

Such a discovery in the realm of the Biological Sciences has turned the scientific mind very decisively towards the realisation of the truth of the Divine Will in the terrestrial existence. In fact, there is a decisive emergence earlier of a vision towards the truth of the Divine Will in the world of Physics wherein the 'mind-stuff' has been found to be at the base of the conversion of particle into wave and vice-versa irrespective of the fact that the vision of the 'mind-stuff' is yet to be accepted unanimously by the scientists. Such 'Divine Will' exists at the base of Einstein's rejection, too, of the uncertainty at the base of material creation. We are in scientific need of examining the 'Uncertainty Principle' in the background of Einstein's unquestioned discovery of the three-dimensional world as the *projection* of the four-dimensional plane of existence in his Theory of Special Relativity for the further realisation of the Divine Will in the creation.

The linguistic exploration, thus, evolves into the yogic consciousness of Sri Aurobindo to find the vision of the one original language of mankind for the expression of the Divine Truth existing on the plane of Eternity as the Divine Will. Such expression of the one original language of the mankind on the plane of the Overmind Consciousness prepares the terrestrial existence for its sovereign supramental transformation. It reveals that yoga is the ultimate and destined evolutionary culmination as a result of which one evolves to the planes of the spiritual consciousness. In such yoga 'it is the Divine who is the Sadhaka and the Sadhana; it is his Shakti with her light, power, knowledge, consciousness, Ananda, acting upon the adhara, and when it is opened to her, pouring into it with these divine force that makes the Sadhana Possible (Sri Aurobindo: *The Mother* 2013: 8).

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⁴ 1989



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