



## Phoneme and Mental and Supramental Vibrations

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### Abstract:

Word is a form of sound. Sri Aurobindo reveals human speech to be 'a particular application of the principle of sound, a vibration made by pressure of the breath in its passage through the throat and mouth'. Mind is responsible for such a phenomenon, he says. In his yogic consciousness, he further reveals a plane of existence beyond the plane of Mind, the 'Supramental' he calls it. It gives birth to the existence of the plane of Mind. It is, therefore, ultimately responsible for the creation of word, or to say, linguistic sign. The present paper

aims to reveal that the sound on the material plane, of which phoneme is a unit, is pregnant with the supramental consciousness and force. In this view, the world of linguistics has to transcend the plane of physicality in the being of man to have a true picture of the creation of sound, of which word is a form as stated earlier.

**Keywords:** *Phoneme, Voiced Phoneme, Voiceless Phoneme, Mental Vibration and Supramental Vibration.*

### Introduction

*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. At first, beyond doubt, it must have been formed naturally and spontaneously to express the sensations and emotions created by an object or occurrence and only afterwards seized upon, by the mind to express first the idea of the object and then ideas about the object.*

(Sri Aurobindo 1988: 125)

Such a vision of Sri Aurobindo who is the precursor of a new order of existence, to use his own terminology, the 'Supramental', the supramental which, being essentially integral consciousness, exists beyond the plane of Creation, assumes a great significance in the world of Linguistics. For, it necessitates the world of Linguistics to go beyond the plane of corporeality and enter into the world of Mind,

the Mind which is undoubtedly at the helm of Linguistics. It comes to be all the more imperative for the world of Linguistics to transcend the plane of corporeality since the celebrated American linguist Noam Chomsky, too, discovers 'mind' at the centre of language. The Port-Royal Grammar of 1660 which 'initiates the tradition of Philosophical Grammar' (Chomsky 2014:14) goes to affirm the same. In fact, the above mentioned vision of Sri Aurobindo provides a scientific thought and vision to the world of Linguistics to realise the validity of the Philosophical Grammar which has hitherto remained ignored in the world of Linguistics since long. The linguistic mind, owing allegiance to the corporeality, could not go into the deeper depths to visualise the discovery of the Philosophical Grammar of the 'deeper, hidden organizing principles' (14) being responsible for language-formation, the principles which 'cannot be detected "in the phenomena" nor derived from them by



taxonomic data-processing operations, any more than the principles of celestial mechanics could have been developed in conformity with such strictures' (14). In fact, the aforesaid principles which 'cannot be detected' by any objective method point decisively to the plane of mind which exists within the being of man, the plane of Mind which is else than the plane of Matter where the objective method is not applicable, hence, not operational. On an in-depth examination, on its higher planes the mind which Chomsky discovers to be at the centre of language is found to be, to use his own terminology, 'stimulus free'. This is what we discover when we enter into the inner recesses of the 'stimulus free language' which he discovers. In his book *Language and Mind*, he speaks of the existence of a language which is free from 'stimulus control'. The language is free 'from the control of detectable stimuli, either external or internal' (11), he says. Such language is the instrument of thought, he further says. His discovery of the stimulus free language presents the picture of two planes of language, the one which is under the gravitational pull of stimulus, and the other which is free from the gravitational control of stimulus. The stimulus free language comes to be the instrument of thought, therefore, only of a mind which, too, is stimulus free. Such vision goes to reveal the hierarchy of mind accordingly. In this hierarchy, we come to discover, first, the plane of mind which is under the stimulus control, and, further, the plane of the stimulus free mind beyond it. After exploring it in the light of Sri Aurobindo's vision of the evolution of consciousness to its higher planes, the stimulus-free mind is found to be free from the gravitational pull of Matter in the being of Man. The gravitational pull in his being is in existence as he is made up of body, life and mind, at the centre of which exists, Soul, the Divine Self, according to the Rishis, —the body which has been made out of cosmic Matter. Life, too, in the being of man has been formed out of cosmic Life, and Mind out of cosmic Life as revealed by Sri Aurobindo. He says in one of his letters on yoga:

*When one speaks of the divine spark, one is thinking of the soul as a portion of the Divine which has descended from above into the manifestation rather than of something which has separated itself from the cosmos. It is the nature that has formed itself out of the cosmic forces—mind out of cosmic mind, life out of cosmic life, body out of cosmic Matter.*

(Sri Aurobindo: 1979: 1091-92)

Man remains under the gravitational pull of Matter as he is not yogically and spiritually transformed. Mind is found to be subject to the divisive principle of consciousness when it is under the gravitational pull of Matter, or to say, under stimulus control, the mind which is a form of consciousness. He transcends the gravitational pull of Matter when he undertakes the yoga of the soul-transformation of his being, to be specific, of his body, life and mind, and undergoes such transformation, consequently, as Sri Aurobindo says in his letters on yoga. 'Psychicisation', he terms it. We have to take note of the fact that man is made up, not only of the material stuff which the scientists visualise, but also of the other selves which are of the supramaterial stuff. Such deeper selves have been discovered by the yogis. These selves are transcendent to the material stuff, the stuff of which the Biological Sciences speak. The selves are not under the gravitational pull of Matter, hence stimulus free. That is why, what we term, 'yogic consciousness' has emerged in course of evolution. The yogis have discovered that the material elements which have constituted the being of man are themselves the product of the deeper selves of man, the selves at the centre of which is the Self of the Soul, the Divine Self as stated earlier. Hence, Sri Aurobindo talks of the soul-transformation of all the mortal selves of man, the transformation under which the man is yet to go in order to get rid of the gravitational pull of Matter for his higher evolutionary journey. However, the present paper which explains such transformation later on aims to explore the plane of Mind irrespective of its planes to discover how the mental vibration goes to produce human speech, of which 'word', or to say in the terminology of Linguistics, 'sign', is

a unit, on account of which sign is instinct with the mental vibration. It further aims to explain scientifically Sri Aurobindo's yogic discovery that the mental vibration owes its origin to the supramental plane as a result of which sound, or to say, the vibration on the plane of Matter, of which phoneme, as the linguists term it, is the unit, is pregnant with the supramental vibration too.

## Concept of 'Word' in the World of Linguistics and of 'Sound' in the World of Science

'Word', which linguists call 'sign', is admittedly a form of sound, of which 'phoneme', as they term it, as noted above, is a unit. Such a truth necessitates us to enter into the world of Science, to be more specific, Physics to have a scientific and true vision of sound, and word consequently. Physics says that sound is essentially a vibration. It is a vibration 'that propagates as a typically audible mechanical wave of pressure and displacement' (Pasnau, 1999). Such a truth is visualised on the plane of Matter.

In such a scientific vision in which sound is essentially a material vibration Sri Aurobindo discovers 'mind' at the centre in the phenomenon of the birth of human speech as noted at the outset of the paper. The picture which emerges in his aforesaid vision reveals the passage between the mind-plane and the matter-plane of existence within the being of Man, the passage which takes mental vibration into the physical being of Man. In such a picture, we see that a man has the sensation and emotion at the sight of something or on some occurrence. Such sensation and emotion originate from his mind, the mind in which, what Sri Aurobindo terms, 'vital' dominates—, since he is ultimately the mental being. Sensation and emotion impel him to express the 'object' or the 'occurrence'. Such impulsion, which, too, is essentially of mind, —the mind being else than and transcendent to body and life—, comes, further, to act upon his physical being as a result of which the breath taken for expression causes pressure

in the 'passage through the throat and mouth' (125), and finally a 'word', or to say, a linguistic 'sign' comes into existence. In other words, when the vibration on the mental plane, or to say, the mental vibration comes into contact with the vital and the physical beings of man successively, sensation is, then, produced therein. The vibration while coming into contact with them puts a pressure by way of sensation in the physical being of man. Such pressure results in the production of the vibration of the plane of Matter which comes to us as sound on the physical plane of existence, or to say, 'speech', a form of sound as we have noted earlier. This phenomenon which Sri Aurobindo visualises is in conformity with the aforesaid vision of Physics which defines sound basically as a vibration which further 'propagates as a typically audible mechanical wave of pressure and displacement' as noted earlier. Thus, he reveals the passage existing between the mind-plane and the matter-plane, and also the mental vibration at the centre of the production of speech in the being of Man. Here, we conclusively find that it is at the behest of the mind, nay, consciousness existing deeper at the base of mind that speech is produced.

## Hierarchy of the Planes of Existence and 'Sound'

The world of Linguistics as viewed by the western world takes nothing of mind or consciousness with its basic and pivotal role into its account in the formation of word. The noted linguist Leonard Bloomfield fails to appreciate Chomsky's vision of 'mind' at the centre of language. He fails to notice that habit which he visualises to be responsible for the language-formation is itself the product of mind. Penetrating deeper, Chomsky who differs from the other American and western linguists finds mind responsible for the infinite creativity of language, the creativity which is undeniable in view of the emergence of higher literatures on the planes of spiritual consciousness on account of the unfathomable potency of mind. In the formation of word, the linguists speak of the phoneme alone, the phoneme which is the unit

of sound as stated earlier. The world of phoneme, whether it be voiced or voiceless, dwells within the physicality of the being of Man. Such a vision of the linguists is in conformity with that of Physics in which sound is essentially a physical, or to say, material vibration as a result of which mind does not occupy central place in their vision of the formation of word. In fact, Linguistics is based on the fundamental vision of the Classical Physics to which Matter is the fundamental truth, and is yet to undergo transformation as a result of the emergence of the Modern Physics which speaks of Albert Einstein's discovery of the four-dimensional plane of existence and further of 'consciousness' or 'mind-stuff' found to be existing at the base of the material creation by the scientists working on the Quantum Theory. In view of the said discoveries of Modern Physics, if we go beyond the vision of Linguistics, the vision in which the voiceless phoneme is of the domain of the physicality of Man's being, the expression 'voiceless phoneme' speaks of the existence of sound which is not audible to the physicality of the being of Man, pointing unmistakably to the plane of existence in which wave is not mechanical in nature, hence, not physically audible. Such a plane exists unmistakably beyond the plane of Matter. The plane of existence where sound, or to say, vibration is not audible can, therefore, be taken as the plane which is else than physical. It gives us an unmistakable indication of the hierarchy of existence in which we find mainly two planes of existence, material and supramaterial. In fact, the hierarchy of existence has very clearly been visualised by the men of yogic and spiritual consciousness, the spiritual consciousness wherein one has the knowledge and realisation of the One Divine, the One Cosmic Self, says Sri Aurobindo. In such spiritual vision, the plane of Matter has been found to be the lowest plane of existence, the origin of which lies in the higher planes of existence.

On an exploration of the aforesaid scientific vision of sound i.e. vibration which 'propagates as a typically audible mechanical wave of pressure and displacement', one can validly think of a wave which is not mechanical in nature

existing on the supramaterial plane of existence. Since the adjective 'mechanical' for wave has been used by the scientists, one has the unmistakable vision of the existence of a wave which is other than mechanical or material in nature. It exists on account of a pressure of something which is else than Matter. Such wave is not audible in the terms of physical existence as pointed out earlier. Modern Physics in its Quantum Theory has discovered the existence of, what it calls, the 'probability wave' (Capra Fritjof 1991: 166) at the sub-atomic plane of Matter. The wave has not been found as a three-dimensional wave such as sound wave etc. Such wave is a mathematical abstraction which is beyond the limitation of scientific laboratory to discover it physically, hence subtle and beyond the gross physical vision of the scientific mind. It gives us the vision of a hierarchy of existence. In such a hierarchy, we, firstly, discover the plane of gross Matter which a scientific laboratory can visualise, and, further, the existence of a plane wherein exists the 'probability wave'. Such a plane is beyond the vision of scientific laboratory. It is the subtler plane of Matter as the probability wave is a tendency, the tendency to be particle, the Matter. In view of this, we can very well use the expressions 'voiceless' or 'unvoiced' phoneme for the unit of the vibration or sound which is not physically audible in terms of gross Matter in this new world of existence. However, Sri Aurobindo uses the phrase 'Subtle Matter' for the plane of existence which exists beyond the plane of the probability wave. In fact, it exists as a 'buffer' state between the two different planes of existence, the plane of gross Matter in which the plane of the probability wave is also incorporated and the plane where there is the transcendence from 'the limits of embodied Mind' (Sri Aurobindo 2012: 116). Here, he reveals the 'glory and fall of life' (116). In his epic *Savitri*, he says that the world of the 'Subtle Matter' is 'the impalpable field of secret self, /This little outer being's vast support/Parted from vision by earth's solid fence,/He came into a magical air/And found a life that lived not by the flesh,/A light that made visible immaterial things' (103). In view of this, the plane of subtle Matter is found to be the plane of transition, the transition which takes



place from the physical to the supraphysical. The phenomenon of transition comes into our notice for the first time when a movement is discovered rising from the plane of gross Matter to the higher plane of the 'probability wave' where the gross Matter does not exist though it can be viewed as the plane of subtler Matter in view of the scientific fact that the probability wave has a decisive tendency to be particle, the Matter. The movement does not stop here. It rises to the plane of Energy as Matter has been found to be the condensed form of Energy, the Energy which is else than Matter. Hence, one has to recognise the plane of the Subtle Matter of Sri Aurobindo as the plane of transition since the plane of Life exists beyond it, a beautiful picture of which he reveals in his epic *Savitri*. The 'voiceless' or 'unvoiced' state of phoneme, nay, sound continues to be voiceless or unvoiced, not only on the plane of Energy, but also on the spiritually visualised higher planes of existence getting rid of the dominance of the features of the planes of material existence within its being, the features which are found to be dominating on the planes of Matter. The features of the planes of material existence are brought under the control and governance of the mightier features of the sound of the plane of the Subtle Matter which Sri Aurobindo visualises. In fact, the features of the spiritual planes of existence ultimately govern the features of the plane of the Subtle Matter.

The hierarchy of the different planes of existence comes to be all the more intelligible to us when Sri Aurobindo, the yogi of 'the unknown eternal heights' speaks of the truth of, what he terms, 'involution', the truth which precedes evolution. He says that evolution is an inverse phenomenon of involution without which evolution cannot take place. The vision of evolution which comes into the being of Charles Darwin and that of Lamarck, now, comes to be an eclipsed one since 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: 3)

He goes to explain further:

*...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.*

(1990: 853)

Such an irrefutable vision of Sri Aurobindo, the vision which is essentially scientific in nature, goes to present the picture of the hierarchy of existence in which Matter, Life and Mind come to be visible in the ascending series. Spirit comes to be the summit. In view of this, he finds Spirit, or what he terms, the 'Supramental' as well, to be existing at the base of all the aforesaid planes of Creation. The features of sound change from plane to plane. The feature which dominates on the plane of Matter no more dominates on the plane of Life since Matter owes its origin to the

plane of Life. This is what we find on the successive higher planes of existence in which Mind comes to be the origin of Life, the Mind which owes its origin to the Supramental.

## The Plane of Life or Vital

In order to visualise the features of sound, or to say, vibration on the higher planes, such as, Life, Mind and Supramental, we are required to enter into these worlds. Of Life, Sri Aurobindo says:

*When we study this Life as it manifests upon earth with Matter as its basis, we observe that essentially it is a form of the one cosmic Energy, a dynamic movement or current of it positive and negative, a constant act or play of Force which builds up forms, energises them by a continual stream of stimulation and maintains them by an unceasing process of disintegration and renewal of their substance.*

(1990: 176)

He further says:

*...Life is nothing else than the Force that builds and maintains and destroys forms in the world; it is Life that manifests itself in the form of the earth as much as in the plant that grows upon the earth and the animals that support their existence by devouring the Life-force of the plant or of each other. All existence here is a universal Life that takes form of Matter. It might for that purpose hide life-process in physical process before it emerges as submental sensitivity and mentalised vitality, but still it would be throughout the same creative Life-principle.*

(177)

In such a vision of Sri Aurobindo, Life is found to be the creator of Matter. We get a scientific affirmation with regard to the existence of the transcendent plane of Life, —transcendent to the plane of Matter where the vibration is not audible as noted in our earlier vision—, by the most celebrated scientist Albert Einstein who reveals mass as a form of Energy since he wrote in the year 1905 that ‘the mass of a body is a measure of its energy’ (Smilga V.: 313-14). He reveals the existence of the Sovereign World of Energy when he further says very categorically

that the change in mass takes place only when there is a change in Energy. He says that ‘if its energy changes by  $L$ , then its mass changes by  $L/g \times 10^{20}$  if energy is measured in ergs and mass in grams’ (314). Mass, then, comes to be the form of energy. Therefore, his well-known mathematical equation  $E=mc^2$  which contains this truth goes to reveal the higher truth that Energy creates Matter as a result of which Physics says that Matter is the condensed form of Energy. It affirms the vision of the Vedanta and Sri Aurobindo that there exists a plane of existence which is transcendent to the plane of Matter. Such plane is the plane of Life which constitutes Matter as noted earlier. It simultaneously affirms the aforesaid vision of the Vedanta and that of Sri Aurobindo that Matter, in essence, is ‘a form of veiled life’ in its discovery of Matter as the condensed form of Energy. Therefore, his further higher vision of Life as a ‘form of veiled consciousness’ cannot be denied since Mind evolves next to Life and so on.

In view of the above vision of Life which comes into the being of Sri Aurobindo as also of Einstein, Life, as stated above, is found to be a transcendent Energy which creates Matter and forms of Matter. On such a plane of Life the vibration comes to be the mother of the vibration of the plane of Matter. The vibration, here, on the plane of Life comes to be supraphysical in nature. Hence, the vibration on the plane of Energy, or to say, Life is not physically audible. Therefore, conclusively speaking, we can use the terminology, ‘voiceless phoneme’ for the unit of the sound of this plane of existence as well as of the higher planes visualised by the spiritual consciousness as we sought earlier to do so. The sound, or the vibration, on the material plane is further found to be pregnant with the creative feature of the plane of Life. It has provided pieces of evidence to the scientists to discover creative and destructive features in sound on the material plane of existence. The destructive feature which surfaces on the plane of Matter is valid up to a certain extent. In fact, the appearance of the destructive feature is a false one since the destructive feature is a disguise of the creativity

of Life, Life which we have noted to be a form of 'cosmic Energy' which 'builds' and 'destroys' the forms in the world'. Further, when we examine the vibration on the plane of Einstein's 'Energy', such vibration comes to be the vibration of Energy. It comes into existence with the movement of Energy showing further the dynamism in the Energy as a result of which Matter is created or Matter comes to be the condensed form of Energy. Since materiality is not in existence, on the plane of Energy, the vibration is not a mechanical one, thus, mechanically or physically inaudible on this plane of existence. Since it is not mechanical, the Energy appears to have consciousness at its deepest level, or to say, in its inmost self. Consciousness is discovered at the deepest level of dynamism since the dynamic force does not move haphazardly, to be more specifically aimlessly. Since material existence is found in an orderly manner, consciousness comes to be all the more intelligible and tangible at the base of Energy. Dynamism can, therefore, be taken as the manifestation of the consciousness in the Energy. It is to be noted that Sri Aurobindo has stated in one of his letters on yoga that when 'consciousness in its movement or rather a certain stress of movement forgets itself in the action' (1979:236-37), it comes to be the "unconscious" energy (237).

The truth of the vibration, the vibration which is inaudible, is visible once again when we come to visualise the phenomenon of involution, of which Sri Aurobindo speaks, —the involution in which Matter comes into existence next to Life, and Life next to Mind. The vibration is inaudible in the physical terms on the planes of Mind and Life. These planes confirm again our earlier vision of the hierarchy of existence in which a plane of existence, the 'supra-material' or 'supraphysical' plane, we may term, exists, and further of inaudible vibration, too, on the higher planes of existence beyond the plane of Mind. It is no more a hypothesis but a truth to the matter-oriented mind of man.

Going further beyond the domain of Life, we enter into the domain of Mind, Mind which evolves next to Life and is else than and transcendent to Life as noted earlier. It is to be

noted again that Sri Aurobindo has unmistakably discovered it to have given birth to the plane of Life as he visualises the phenomenon of involution in which mind comes to be existing *a priori*.

In view of this, the vibration of the plane of Life is found to be under the command of the vibration which exists on the plane of Mind. It is pregnant with the features of Mind as Matter is pregnant with the features of Life. Now the vibration of the plane of Matter is further found to be pregnant with the features of both Mind and Life.

## The Plane of Mind

Sri Aurobindo witnesses 'Consciousness' to be the fundamental thing in existence (Sri Aurobindo 1979: 236), the unmistakable discovery of which has been made in the Quantum Theory in the realm of Physics when the scientific mind penetrates into the sub-atomic plane of Matter. The penetration reveals the existence of a transcendent plane of Mind, transcendent to Matter. Physicists say that the 'quantum theory' is 'observer created' (Polkinghorne, John 2006:90). It is further stated that in the Quantum Theory 'only consciousness interpretation assigns a unique role to the conscious observer' (2006:91). Transcending the Uncertainty Principle of Werner Heisenberg, the noted scientist A. S. Eddington discovers, what he terms, 'mind-stuff' at the base of material creation (Eddington 1929:276) since it is the 'mind-stuff' which is, as he says, responsible for the conversion of particle into wave and vice-versa at the sub-atomic plane of Matter. Particle and wave at the sub-atomic plane of Matter very clearly respond to the movement of thought in the mind of the experimenter as a result of which they undergo conversion and reconversion into each other. In fact, they obey the command of the mind of the experimenter, and under the command their conversions take place. Sri Aurobindo goes much ahead of the scientists when he discovers atom, proton, electron or Matter itself to be the different forms of consciousness. In different conditions consciousness assumes these different forms

(1979:236-37), he says. Consciousness as the fundamental reality is essentially integral in nature, says Sri Aurobindo. The unmistakable scientific indication of the integral nature of consciousness is found in the discovery of the 'mind-stuff', the mind-stuff which is responsible for the said conversion of wave into particle and vice-versa as stated earlier, the wave and particle having different features. In other words, the origin of wave and particle lies in the 'mind-stuff'. Consequently, the origin i.e. 'mind-stuff' or consciousness comes to be discovered to be integral in nature. Such a consciousness manifests itself through its separative principle as a result of which creation has come into existence. Mind in the creation comes first into existence as a result of the operation of such separative principle of Consciousness as we have already mentioned. The separative principle comes into operation in the phenomenon of involution. Owing to such separativity, 'mind' comes to be the separative principle of consciousness, the separative 'consciousness which measures, limits, cuts out forms of things from the indivisible whole and contains them as if each were a separate integer' (1990: 162). He says that Mind proceeds by 'division taking division as the first fact, for that is the natural process of its knowledge' (1979: 241). The division continues to take place further as a result of which the plane of Life is created, and, finally, the plane of Matter in course of the involutionary movement. In the creation of Life and Matter, consciousness comes to be concealed. We are aware of consciousness, firstly, on the plane of Life in the forms of animals, birds etc., the consciousness which is lesser in expression, and then on the plane of Mind in course of evolution. However, it manifests itself categorically in Mind. In other words, consciousness manifests itself on the plane of Mind when evolutionary force goes beyond the plane of Life. Sri Aurobindo further says that the mind-consciousness is 'only a preparatory form of our consciousness. Mind is an instrument of analysis and synthesis, but not of essential knowledge', says Sri Aurobindo (1990:127). It, thus, creates an illusion in the form of the truth of the existence of finite. The illusion lies in the vision of the sovereignty of the

finite existence. The vision of the Infinite in the world of Mathematics is basically finite in nature. The Mathematical Sciences fail to transcend the plane of Finite in their vision of the Infinite. However, the Euclidean Geometry has been found to be an invalid one after the discovery of the four-dimensional plane of existence as a result of which a new concept of Minkowski-Space has emerged in place of the Euclidean Geometry though no change of the finite concept of the Infinite in the world of Mathematics has basically taken place till date. In other words, mind manifests consciousness partially.

Since we have noted Mind to be else than and transcendent to Matter and Life, vibration on this plane of Mind is, as Sri Aurobindo says, 'thought and perception' (1988:126). The mental vibration is the thought, the movement of thought and the movement which is the resultant of perception. When thought ceases to exist or stops entering into mind from the plane of timelessness and spacelessness, the plane where 'all creation pre-exists' (Sri Aurobindo 1988: 3), mind falls silent, and such silent mind paves the way for man's decisive ascent to the higher planes of consciousness, says Sri Aurobindo. It is to be noted that the yogic and spiritual vision of the existence of the plane of timelessness and spacelessness has got scientific affirmation since Einstein's four-dimensional planes of existence has been found to be the plane of timelessness and spacelessness since 'space and time are indissolubly welded together' (Russell Stannard 2008: 26) on the four dimensional plane of existence as a result of which 'events that we customarily think of as no longer existing because they lie in past, do exist in spacetime. In the same way, future events which we normally think of as not yet existing, do exist in spacetime. There is nothing in this picture to select out the present instant, labelled 'now', as being anything special—separating past from future' (30) in the four-dimensional plane of existence. In the Special Theory of Relativity, the three-dimensional plane of existence has been found to be the projection of the four-dimensional plane of existence in the same manner in which shadow is a two-dimensional



projection of the three-dimensional reality. Such mathematical discovery of Einstein goes to affirm the descent of Truth from the plane of timelessness and spacelessness in the form of thought into mind.

## The Plane of Supramental or Supermind

Transcending the plane of Mind, we come to the plane of, what Sri Aurobindo calls, 'Supramental' or 'Supermind', or, what he earlier noted, 'Spirit'. Mind which is manifest in the divided consciousness owes its origin to the plane of the Supramental since the Supramental is the consciousness of the One, the Integral consciousness as we noted earlier at the outset of the paper. Therefore, he finds that mental consciousness is 'a form and veil of higher states which are beyond mind' (1990:3) as noted earlier. The Supramental, as the term itself shows, is the consciousness which exists beyond the plane of the mental consciousness. Since the mental consciousness is the separated consciousness, the consciousness which exists beyond it comes logically to be the integral consciousness. In fact, the very existence of the divided consciousness, which is manifest in mind, points to the prior existence of the integral consciousness. On an appropriate scientific analogy that different colours, being separate ones from one another, originate from the basic white spectrum of sun-ray which is the One, the Integral, it is obvious that the birth of the mental and the other lower planes of consciousness or existence comes to have taken place from the Supramental which is integral and, therefore, eternal. The supramental is, now, logically intelligible as the transcendent consciousness which exists beyond the plane of creation. It is 'in its very grain a consciousness and power of the Infinite' (1990:965). Its basis is the 'stuff of oneness' (1990:965). Sri Aurobindo says:

*...the supramental, the divine life is a life of essential, spontaneous and inherent unity.*

(1990:965)

Of the Supramental, or 'Supermind', he says in one of his letters on yoga:

*It is hardly possible to say what the supermind is in the language of Mind, even spiritualised Mind, for it is a different consciousness altogether and acts in a different way.*

(1979:259)

However, in another letter on yoga he says:

*By the Supermind is meant the full Truth-Consciousness of the Divine Nature in which there can be no place for the principle of division and ignorance; it is always a full light and knowledge superior to all mental substance or mental movement.*

(257)

He further visualises the descent of this Sovereign Truth-Consciousness into the terrestrial existence as a result of which the earth is destined to undergo divine transformation, to be more specific, supramental transformation in its evolutionary journey. Truth-Consciousness, consequently, comes to replace the Ignorance-Consciousness, as the King of the terrestrial existence, the Ignorance-Consciousness which is the result of the operation of the principle of Division. The divine transformation of the earth enables man to move forward in the right direction for the attainment of the Supreme Divine since the new consciousness as a result of the divine transformation is the consciousness of the One, the Integral, not 'of division and ignorance', and reigns sovereign at the base. Consequently, the sound on the material plane, or to say, phoneme which is the unit of sound comes to manifest the Supramental eventually when one evolves to the plane of the Supramental Consciousness.

## Conclusion

On the Supramental plane, the Divine Will is discovered. In an in-depth vision, a pressure in the Will of the Divine, the will to manifest, is

found. It is on account of the pressure in the Will of the Divine that Its manifestation, or to say, creation takes place, the will of which the Vedas say, *Eko-Hum, Bahu-Syam, Praja-Eyam*, 'I am One, become 'Many', yet remain the Same.' Hence, the pressure which is on the supramental plane causes the vibration which is purely of consciousness nature.

With the vision of the existence of the planes of Life, Mind and Supramental, it is obvious that the vibration which exists presently on the plane of Matter is different from the vibrations which exist on the planes of Life, Mind and Supramental. Therefore, Sri Aurobindo 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.*

(1988: 126)

Therefore, the vibrations of the planes existing below the supramental can be taken as different translations or derivatives of the supramental vibration. The aforesaid yogic vision of Sri Aurobindo reveals the creativity of the highest nature in the vibration of the Supramental with which the vibration of the material plane is pregnant. Hence, the phoneme of the material plane of existence which is the unit of sound, as noted earlier, is found to be a form of the supramental vibration having the potentiality of all the aforesaid higher planes of existence, to be more specific, of the higher planes of spiritual consciousness where dwells Mantra, the highest

poetry, of which the Vedic Rishis speak. Such potentiality which is latent on the material plane of existence evolves in the language of the Mantric poetry. It is on account of the truth of the Mantric plane of Consciousness that Chomsky could find mind responsible for the infinite creativity in language. It is under this reason that he finds mind at the centre of language.

Phoneme in the Mantric poetry, the poetry which, according to Sri Aurobindo, is written from some higher plane of, what he terms, the Intuitive Mind Consciousness and the Overmind Consciousness, 'the two uppermost planes of the spiritual consciousness on the plane of Mind', is much nearer the Sovereign Supramental plane of Consciousness than that of the poetry of the lower planes of the mental consciousness. In view of the hierarchy of consciousness in which the Overmind Consciousness exists just below the plane of the Sovereign Transcendent Supramental Consciousness and, further, the Intuitive Mind Consciousness next to the Overmind Consciousness down the hierarchy, as he reveals, the phoneme on these planes of the spiritual consciousness is able to receive the supramental vibration, nay, the Supramental Consciousness. In fact, phoneme, more to say, sound on these planes, is essentially the consciousness which descends from the Sovereign Supramental plane. Though the consciousness comes here to be subject to its separative principle, consenting to exist under the laws of the separativity to assume the form of, what we term 'phoneme', it remains spiritually vibrant in much higher intensity, for such separativity in the involutionary phenomenon is essentially creative in nature as a result of which we witness a hierarchy of existence in the Creation. There exists the divine vibration with the will to manifest the Divine in the Creation which we find on these planes of Mantra, hence in the phoneme, too, of the Mantric poetry. In fact, it is the Divine Will that causes the vibration for manifestation since there is pressure in the will, the pressure which scientists find to be the essential thing in vibration. The creation comes to be the synonym of this manifestation. In view of such truth, the

phoneme, or to say, sound comes to be creative and revelatory on the aforesaid planes of the Intuitive Mind Consciousness and the Overmind Consciousness. So, Mantra has been found to be creative and revelatory by the Vedic Rishis. In course of evolution when Matter reaches such higher planes of Mantra, or to say, the planes of the Mantric Consciousness, a divine beauty emanates out of this spiritually vibrated Matter of the plane of Mantra, and pervades and reigns here. Therefore, we hear a divine music which exists in the phoneme of the Mantra as also we witness the divine beauty in the phoneme, or to say, sound of the Mantra when it comes in the form of the words of the Mantra. So, such words have been found to be expressive, more to say, revelatory of the Divine Truth and the Divine Beauty bringing about the material manifestation of the Intuitive Mind Consciousness and the Overmind Consciousness, the consciousnesses which exist supraphysically as a result of involution prior to such material manifestation. On the path of evolution, we find consciousness moving decisively towards its integrality when it reaches its spiritual planes. What we earlier saw as the separative principle in course of involution comes to be the integralising principle when we ascend the higher strata of the evolutionary path. Therefore, the Overmind Consciousness comes to be the Cosmic Mind Consciousness having the glimpse of the Sovereign Supramental as we see in the case of the Vedas, the Upanishads and the Gita which, according to Sri Aurobindo, have been written from the plane of the Overmind Consciousness. Sri Aurobindo says that these poetic masterpieces have the glimpse of the Supramental. Such truth makes one visualise Divine Beauty to be Truth and Truth Beauty as we see in the case of the Vedic Rishis when they say “Satyam Shivam Sundaram”. It comes into the vision of all those who are the men of such high planes of spiritual consciousness. The celebrated English poet John Keats, too, has the same vision in his well-known poem *Ode On A Grecian Urn*. The knowledge that ‘Beauty is Truth, Truth Beauty’ is, as Keats says, the central significant motive of the earthly existence, the knowledge which we require to bring conclusively into all the planes

of our being. The consciousnesses on the planes of the Intuitive Mind and the Overmind make preparation for the descent of the Sovereign Supramental Consciousness from Its Sovereign Supramental plane. Receptivity to the Supramental Consciousness is visible in the phoneme of the Mantric Poetry though such receptivity emerges in the phoneme of the poetry of the new consciousness which appears earlier in the terrestrial existence with the psychicisation of man’s being, the psychicisation which we noted earlier in the beginning of the paper while discussing Chomsky’s vision of the ‘stimulus free language’. The receptivity to the Sovereign Supramental is the natural consequence of the psychicisation of the being of man since man gets rid of the gravitational pull of Matter, or to say, of the gravitational pull of the divisiveness of consciousness. In fact, receptivity to the supramental at the stage of psychicisation comes to be the essential factor for the spiritual and the supramental transformations of man’s being as the spiritual and the supramental consciousnesses get an opportunity to descend easily into his being from their sovereign planes as a result of psychicisation. It is evident when Sri Aurobindo says, elaborating the psychicisation of man’s being in one of his letters on yoga:

*This psychic development and the psychic change of mind, vital and physical consciousness is of utmost importance because it makes safe and easy the descent of the higher consciousness without which the supramental must always remain far distant.*

(1979: 1095)

We discover the receptivity at the stage of psychicisation, or to say, psychic transformation of the body, the life and the mind of man in the above vision of Sri Aurobindo when he categorically states that ‘the supramental must always remain far distant’ without psychicisation. With the ‘psychic development’, or to say, the ‘psychicisation’ of ‘mind, vital and physical consciousness’ hostility existing within these mind, vital and physical consciousnesses to one

another, and further to the Supramental meets its death. Hostility to one another in these consciousnesses exists on account of their subjection to the separativity of consciousness. The death of such hostility takes place as a result of the taking over the command of the body, the life and the mind by the Soul, the Divine Self which is at the centre of the being of man. As noted earlier, Sri Aurobindo reveals man to have been made up of the body, the life and the mind, and Soul, at the centre of his being. Prior to psychicisation of the body, the life and the mind, man remains under the gravitational pull of Matter, that is to say, of the divisive principle of consciousness. Consequent upon the taking over the command of these body, life and mind, the consciousness of the Soul, the Divine Consciousness percolates into them and they undergo the soul-transformation, and come to be receptive to what comes down to them from the planes of the Divine Consciousness resultantly, evincing the death of the hostility to the Supramental.

As we move forward, the supramental vibration in the phoneme is found to have emerged in Sri Aurobindo's epic *Savitri*, the epic which he has written from the supramental plane of Consciousness. It is manifest, especially, when the opening canto of the epic reveals the pre-creation state of existence. The pre-creation state of existence can be witnessed by the Consciousness which exists beyond the plane of creation, not by the mental consciousness which is itself the result of creation. Such consciousness which witnesses the pre-creation state of existence is the Supramental Consciousness. The Supramental Consciousness comes to be further intelligible to us very categorically when he reveals the inmost yogic picture in Savitri's yoga, too, in the epic, the yoga by which she brings about some evolutionary changes in her yogic consciousness, and brings down, consequently, the Sovereign Supramental Consciousness from Its Sovereign Supramental plane into her being and finally establishes it into

the terrestrial existence for its Divine Transformation in the resurrection of Satyavan. The Vedic Rishis and the writer of the Gita leave such highest picture of the yogic consciousness unrevealed for Sri Aurobindo to reveal.

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