

Sabda Brahma

Science and Spirit of Language in India

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ABSTRACT

This article focuses on the development of science and philosophy of linguistics in India as branch of study in ancient India and its contemporary relevance for the study of language. Very few other countries can claim to have produced such an extensive literature in the field of communication in the ancient age. From the early investigations in phonetics in the Pratisakhyas and Siksha, through the grammar of language in Ashtadhyayi and Mahabhasya, to the highest levels of spiritual consciousness of Sabda Brahman in Vakyapadia, Indian thought moved from the empirical to the transcendental, and from particular to the universal, enfolding a holistic and pragmatic view of language. It is argued in the article that the science and spirit of language in India was integrated with social and ethical values which are so relevant and vital for effective and integral communication at all times.

1. INTRODUCTION

There seems to be an impression amongst the scholars in the West, and following them some within the country, that India made little or no progress in the field of science and technology in the ancient times. This perception of relative lack of interest in India in the study of science is related to a corresponding perception of over-emphasis on philosophy and a culture of spiritualism in the country. Both the perceptions seem misplaced, and they seem to be based on a misunderstanding of the concepts of science and spirituality.

This impression is so widespread amongst western scholars that even an eminent scholar like A B Keith was of the view that: "In the great period of Sanskrit literature, at any rate, experimental science was at a low ebb, and little of importance was accomplished in those fields in which experiment is essential". (Keith, 408). Keith goes on to say that "a characteristic feature which in greater or less degree pervades the whole of scientific literature in India is the love of subdivision and of inventing

distinctions, with a tendency to lose sight of the broad and important lines of demarcation while concentrating on the minutae”. (ibid. p.410).

Recent researches in India and the West, however, have thrown light on convincing evidence to show that ancient India’s achievements in science and technology were not insignificant, and even as Indian scholars went deeper into scientific analysis analysis they kept their sights steady on the broad and important lines of synthesis. Joseph Needham, in his path breaking study of scientific and technological development in the non-Western civilizations observed that, “In recent decades much interest has been aroused in the history of science and technology in the great non –European civilizations, specially China and India, interest, that is, on the part of scientists, engineers, philosophers, and orientalists, but not, on the whole, among historians”. (Needham, p.214)

Later, in his foreword to a similar study in India, Needham remarked that one of the most striking experiences of his life was connected with the ethical values to be attached to science, and he considered ethics to be needed today more than ever. In this context, he was happy to read about the ancient Indian concept of *rta*, the order of nature, its pattern and organization, self-originating and underlying all that happens. (Chattopadhyaya, p. vii)

The present article focuses on the development of science and philosophy of linguistics in India as branch of study that moved from the empirical to the philosophical and transcendental, from particular to the universal, from the early investigations in the *Pratisakhya*s and *Siksha*, through the grammar of language in *Ashtadhyayi* and *Mahabhasya*, to the highest levels of consciousness of *Sabda Brahman* in *Vakyapadia*. Very few other countries can claim to have produced such an extensive literature in the field of communication in the ancient age. It is argued in the article that the science and philosophy of language in India was integrated with social and ethical values which are so relevant and vital in effective and integral communication at all times.

2. SCIENCE AND SPIRIT

Science and spirituality are often seen as two incompatible approaches to reality. Science may be defined as a joint effort of humans to understand the world and prevent errors, using our senses and invented instruments to enhance out senses. This we call the experience of the world in its material aspects. Spirituality can be understood as an effort to understand the general principals of structure of the world through inner experience. There are a few requirements for such an epistemological framework to function. One is that consciousness is understood as complementary to its material substrate, the brain, and hence capable in principle of having its own access to reality. The other is that dogmatism, both on part of science and on part of religions is put aside and spirituality is understood as the hitherto neglected area of investigation that needs to become part of science as method of inner experience.

Science is most usefully seen as a collaborative effort of humanity to describe and understand the world and to prevent error as much as possible through systematic

inquiry and experimental verification. It is a collaborative effort cutting across national frontiers. The agent of science is not the single scientist, but the whole science community in the present and the past. This is often referred to as the empiricism of science or knowledge through experience. We understand the world by the collaborative efforts of experiencing it through our senses, trying to find out potential relationship between the events we observe, and theorizing these relationships. The process of experiencing using our sense organs and all those enhancements are telescopes, microscopes, particle accelerators, structures and unstructured interviews, radiography etc. This experience is usually directed at the material world, hence “outer experience”.

Because the scientific enterprise has been going on for some centuries now, we need to respect its history and the systematic inquiry that has established itself. It is important to understand science as ahistorical, collaborative effort of mankind that has created certain institutions, rituals and processes and thereby has given rise to a republic of science. CP Snow. One of the methodological hallmarks of science, as opposed to unsystematic experience of everyday life, is that it is systematic, installing processes that prevent error as much as possible. This requires that observations, experiences and theoretical structures designed to model relationships between observations are not just singular, but shared by others, or can in principle be shared by a community of competent observers. In practical terms this means that observations are not just singular, by shared by others, or can in principle be shared by others. In theoretical terms it means that models describing relationships between events or observations and giving explanations are consistent with the rest of current scientific understanding and inherently plausible. This requirement is often termed as objectivity.

In natural sciences the experimental method or empirical testing have become an important tool, but is only example of a method to prevent error. Other examples are peer reviewing process in scientific publishing, replication procedures in the production of data, and checking of empirical results against theoretical expectations.

The general trend of human thinking in the nineteenth century had been toward an increasing faith in the scientific method and its mechanistic, logical worldview. It led to a general disbelief with regard to those concepts and language which did not fit into the closed frame of experimental science. The importance given to Spirit in the study of physical phenomena in the Universe was never contested in ancient times, right up to the end of the 18th century. All his life, Newton was fascinated with the topic of Spirit. (Charon, p. 27). In the next century, the progress of science was pictured as a crusade of conquest into the material world. Utility was the watchword of the time, and the human attitude toward nature changed from a contemplative one to the utilitarian one.

This frame of enquiry was so narrow and superficial that it was not easy to find a place in it for the many concepts of human language that always belonged to its very substance, for instance, the concepts of mind, of the eternal spirit, or of life. One of the extreme consequences of this rigid frame of thought was the open hostility of science toward religion and philosophy and its loss of touch with that part of reality which is beyond the material world. (Heisenberg, p.137). Ideologies of scientific materialism and

communism used this rigid framework to try and transform the dynamic process of evolution of the world into a still and fixed picture.

In the twentieth century, the penetration of modern science into the world of atoms, hitherto closed to the eyes of man, was indeed an adventure that may be compared with the great journeys of discovery of the continents across the globe and the bold explorations of the astronomers in to the depths of celestial space. (Niels Bohr, p.14). It was discovered that inside the atom, the nucleus is nothing more than an oscillating field, wave of rhythm. Subatomic particles are shadows dancing in pure rhythm. At the ultimate core, at the heart of the world and the universe, there is no fixed form. Once again, there is only dance. (Leaonard, p. 34). These revelations in modern science had far-reaching ontological and epistemological implications for our understanding of the world around and within us, as highlighted by several Noble laureates, renowned physicists and social scientists. (Einstein, 1952; Bohr, 1958; Heisenberg, 1962; Schrodinger, 1967; Prigogine, 1977; Charon, 1977; Bohm, 1980; Capra, 2015; Wendt, 2015; Burgess, 2018).

It came to be widely acknowledged that scientific concepts and theories covered only a very limited part of reality, and the other part beyond scientific explanation is infinite. It is now understood that both science and philosophy try to realize the truth of the oneness of things in the eternal spirit. Science dispels the darkness oppressing the mind, shows up the incompleteness of its own world, and philosophy prepares the mind for something beyond it. (Radhakrishnan, 2019, p.474). All the systems of thought in India accept the view of the great universal rhythm. The real is not the universe extended in space and time. There is something deeper than this, it is being not becoming-atoms and souls, or purusa and prakriti, or Brahman (Radhakrishnan, *ibid.* p.11).

Whenever we proceed from the known into the unknown we may hope to understand but at the same time we may have to learn a new meaning of the word 'understanding'. We know that any understanding for the common people must be based finally upon the natural language because it is only there that we can be certain to touch reality, and hence we must be aware with regard to the crucial role of natural language and its essential concepts. Therefore, we need to use the concepts as they have been used at all times. In this way modern physics has perhaps opened the door to a wider outlook on the relation between the human mind and reality. (Heisenberg).

It is an open secret that the pioneers of quantum mechanics, Bohr, Oppenheimer, Heisenberg, Einstein, de Broglie, and in particular Schrodinger were fascinated and inspired by Vedic philosophy. Schrodinger essentially regarded the Vedantic worldview as an adequate theory for quantum mechanics, "The unity and continuity of Vedanta are reflected in the unity and continuity of wave mechanics. This is entirely consistent with the Vedanta concept of All in One". (Burgess, p. 137). Albert Einstein believed that the true religion has been made more profound by scientific knowledge which contributes to a spiritualization of our understanding of life. (Einstein, p. 49). He echoed Swami Vivekananda's conviction that if we apply the scientific methods of investigation to religion, the essential parts of religion will emerge triumphant out of such investigation. (Ranganathananda, p. 19.)

A deep faith in the integrity and rationality of the universe and a yearning to understand the mysteries of the objective and subjective reality, enabled scholars and sages in India to spend years of solitary labor in disentangling the principles of human life. Only those scholars who had devoted their life to ends of such knowledge and understanding had the strength to remain true to their purpose in spite of countless failures. It is the integral vision of Indian scholars that has made philosophy comprehend several sciences which have become differentiated in modern times. (Radhakrishnan, 2008, p.11.).

It is in this context that we need to place and study the contributions of Vedic sages, Yaska, Panini, Patanjali, Bharat Muni, Bhartrihari, Abhinavagupta and others who are only a very few among hundreds of renowned scholars who represent the long intellectual tradition of science and spirituality of language in ancient India. (Belvalkar, 2015 p. 5-7). Vedic philosophy paved the way for science of linguistics in India, and their insights are still being understood and appreciated by modern scientists-physiologists, psychologists, neurologists and others.

3. SCIENCE OF RITUAL

The function of speech as a way of achieving success in life and integration of human existence with the supreme reality has remained a constant field of enquiry in Indian intellectual tradition, and speech has been identified with both the rational and spiritual aspects of reality. The marriage of sound and speech to consciousness constitutes one of the great philosophic achievements of ancient India. This transformative aspect of speech is founded firmly in the Vedic rituals of recitation and intonation. Speech is the Vedic Yoga: it unites the mind and the matter, the particular and the universal, the individual and the supreme reality. The Vedas are often regarded as abstract and mysterious sacred books. If there is one thing the Vedas are not, it is books. Vedas are oral compositions in a language that was used for ordinary composition; and were communicated by word of mouth like that language itself. In the hymns of the Rigveda a vocabulary had been already developed to deal with linguistic matter as grammar, inspiration, illumination and so on. (Staal, 2007, p.xv.).

The intellectual roots of the science of linguistics in India lie in the methods developed for framing rules for complex Vedic rituals. On a philosophical level, ritual is probably also the origin of a leading idea behind grammar as well as other disciplines such as yoga in ancient India: that human activities can be analyzed by explicit rule systems, and that performing those activities in awareness of the rules that govern them brings merit. These initial phonetic and phonological observations, which were piecemeal and ad hoc, were supplemented with similar observations pertaining to morphology, syntax and semantics, all combined in a single generative grammar of spoken Sanskrit. The main innovation was a methodology that developed the familiar concept of rule to the study of categories of rules, rule systems and rule order, which corresponded to mathematical formalization. (Staal, 1996, p.43). Conditions of empirical adequacy,

generalization, consistency and methodology, are easily met in the case of Vedic rituals and these should be regarded as experiments and works of science. (Staal, 1982, p.31).

The major works on phonetics in ancient India fall into two main categories of linguistic texts, *Pratisakhya*s and the *Sikṣas*. The former are phonetic treatises relating to the pronunciation of the four Vedas during the rituals. The *Sikṣas* on the other hand are, with some exceptions, less specifically related to a particular Veda, but in many cases supplement the teaching of the *Pratisakhya*s. Whilst it is likely that the *Pratisakhya*s are based on an early *Sikṣa*, some of available texts of the latter appear to be of later date than the former. (Allen, p.6-7). It seems there was a close interaction between *Sikṣa* and *Pratisakhya*, leading to advancement of both. Apart from these specifically phonetic works, numerous statements on phonetic matters are to be found in the grammatical works, more especially in Panini's *Aṣṭadhyāyī* and Patañjali's *Mahābhāṣya*.

In his pioneering study of the 'Phonetic Observations of the Indian Grammarians' Siddheswar Varma (1961) was able to establish that:

- The views of Indian phoneticians were not fanciful, but on the whole, sound and accurate observations, some of which may be helpful to modern philology.
- The language which they dealt with was not a grammarian's language but a living language which was in close touch with the experienced reality.
- The empirical adequacy of their observations regarding the pronunciation of Sanskrit is generally corroborated by (a) the phonetic structure of Sanskrit (b) the evidence of inscriptions (c) parallel linguistics.
- The *Pratisakhya*s were not "dead *Pratisakhya*s" composed for priests who had to be drilled into a proper recital of the sacred texts," but manifest a thrilling interest in the living phenomena of the language.

Very early in their explorations the Indian phoneticians looked into the mental or neural bases of speech. The introductory stanzas of the *Paniniya Sikṣa* are representative:

The soul, apprehending things with the intellect, inspires the mind with a desire to speak; the mind then excites the bodily fire which in turn impels the breath. The breath, circulating in the lungs, is forced upwards and it impinges upon the head, reaches the speech-organs and gives rise to the speech sounds. These are classified in five ways- by tone, by length, by place of articulation, by process of articulation and by secondary features. Thus the phoneticians have spoken: take careful heed. (Ghosh, Paniniya Sikṣa, 6-10, p.54)

The *Sikṣa* and *Pratisakhya*s received the attention of various later commentators. In so far as they were the bearers of a continuous tradition, they were able to augment and elucidate the laconic brevity of the aphorisms. With the benefit of hindsight it seems that these early Indian phoneticians spoke in fact to the twentieth century rather than to the Middle Ages or even the mid-nineteenth century, and many a statement which the commentators and even Whitney or Max Muller have failed to comprehend makes immediate sense to the phoneticians, the physicists, and the neuroscientists today.

Specific hymns dedicated to speech in *Rigveda* mention three stages in the development of language: (1) inarticulate speech, (2) primitive articulate speech, (3) language proper. (Verma 1938, p.1). In Chapter 10, hymns 71, 114 and 125 indicate the significance of speech in Vedic times. In these three extensive hymns, speech is considered as an unseen, all-pervading energy, producing, sustaining, and extending beyond creation. It is seen as coexistent with Brahma and behind every object in this universe. “Brahma is all pervasive and so is speech”(Saraswati, p.1069). It is remarkable that in the ancient hymns of the *Rigveda* a semitechnical vocabulary was already developed to deal with such linguistic matters as grammar, poetic creation, inspiration, illumination, and so on. (Coward, p.33).

It may be remarked at this point that statements in modern physics are in some way complementary to the concept of speech in these hymns of *Rigveda*. If we replace the word “*Vak*” by the word ‘energy’ we can almost reaffirm these statements from the point of view of modern science. Energy is in fact the essence that sustains life, is a source of all material things, and may be called the imperishable and fundamental cause for all change in the world. Energy is that which moves the air, the water, the sky, the earth, and the sun. It can be changed into motion, into heat, into light, and into sound. This comparison, however, should not be misunderstood to mean that Indian sages came to achieve same results as reached by modern science after centuries of experiments and mathematical calculations. (Heisenberg, 1959, p.29).

Speech has both phenomenal and spiritual power. “The hymns of the *Rigveda* as recited by the trained priest, have such power, because they consist of the right sounds in the right combinations (words-and, of course, these Sanskrit words) uttered in the right sequence and with the right intonation; and when they are so recited and accompanied by the right manual actions, they are irresistible. They are sure to accomplish the reciters purpose.” (Brown, 1958. p. 245). The underlying reality behind all apparent objects is the same as the hidden reality behind spoken word, it is pure and unconditioned by all forms and names. Knowledge of correct speech not only conveys meaning but also enables one to “see” reality. This is the meaning of the term *darsana* which literally means “sight”. This insight into reality sets Indian philosophy apart from modern western perspectives on language. (Coward, p.33).

Pure ecstatic practice and contemplation of phonetic sound echoing in the atmosphere through the sacred chant merged easily with the flow and sound of river, on the banks of which such chanting and contemplation took place. “With the river’s raging as the background to the rhythmic recitation of inspired hymns on the banks of Saraswati, the association with speech on the one hand and music on the other can hardly be overlooked”.(Ludvik, p. 35). The resonance of chanting in chorus came to be called *Nada*, and the river flowing by alongside came to be known as *Nadi*. (Berendt, p.16). Saraswati is the river of life-giving energy, the great flow of strength, thought and imagination. As she flows from the mountains to the ocean she becomes identified with song, dance and speech of the people living by the riverside.

In Japan, the concept of *Kotodama*, has been an important feature of the native Japanese language since ancient times. (Miller, 1977). To put it simply, *Kotodama*

means “word spirit”, Or “word soul”. It gives the impression that the ancient Japanese might have believed that words had magical powers, and by uttering appropriate words all things in the universe could be controlled. The belief in *Kotodama* indicates the people’s faith in words and sounds, which is expressed in praying for good fortune or for prevention of undesirable events. Verbal messages stemming from *Kotodama* belief are often seen in daily Japanese interaction, and people’s interpersonal sensitivity leads them to be careful of their word choice and speech in verbal communication. Japanese people’s use of pleasant language and gestures as a display of caring for others’ feelings reflects the *Kotodama* belief in which they feel some kind of spirituality (Hara, p.286).

Today we live in a world from which the spirit of the word has been abstracted and in a sense dehumanized, and therefore we experience some difficulty in understanding how powerful the spirit of words and sounds was for the deep and subtle oral culture of Vedic India and Japan. The poets and scholars in the two countries succeeded in transmitting the value and need to study the influence of sound phenomena on human thought and action by orienting the perceptions towards the inner acoustic space of the unseen. The high degree of perfection achieved in the control of human voice by the poets and scholars produced the ability to produce and differentiate between minutest intervals in speech sounds.

This sensitivity to microtones is an indication of the care with which ‘culture of sound’ was developed. It is still believed that such precision in the repetition of exact intervals, over and over again, permits sounds to act upon internal personality, transform sensibility, way of thinking, state of consciousness, and even moral character. In other words the integration of the physical and mental, rational and spiritual, individual and social, can be achieved through development of sensitivity towards phonetic elements.

In the Vedic literature language appears in relation to gods as well as humans, and occupies the entire width of a spectrum from being a divinity herself to being a means used by gods to create the world, and ultimately to being a means in the hands of the human beings to achieve their own ethical as well as social purposes. The *Rigvedic* ideal running through the non-linguistic and linguistic texts was the reverse of trying to have control or ‘command’ over language. The most important mother goddess, *Vak* or *Saraswati* – is a mystery which unfolds before only those who have the knowledge and faith.

4. GARLAND OF LETTERS

Speaking garland of letters may appear far from truth to those who consider art as arbitrary product of mind, while science may appear to them as true representation of objective reality. This Cartesian partition based on two-valued certainty of Aristotelian logic is misleading. The processes of both art and science include formal rules, classification, generalization, and consistency. Therefore, the two processes, while not strictly similar, are not very different either. “Both science and art form in the course of centuries a human language by which we can speak about the more remote parts of reality, and the coherent sets of concepts as well as the different styles of art are different groups of words in this language. (Heisenberg, p. 65). Viewed in this

perspective, the term used for the Sanskrit alphabet *Varnmala* is most appropriate as it also conveys the aesthetic and spiritual aspect of language.

Panini's *Ashtadhyayi* is considered as the foundation of all traditional and modern analyses of Sanskrit, as well as having great historical and theoretical interest in its own right. Western grammatical theory has been influenced by it at every stage of its development for the last two centuries. The early 19th century comparativists learned from it the principles of morphological analysis. Bloomfield modeled both his classic Algonquian grammars and the logical-positivist axiomatization of his Postulates on it. Modern linguistics acknowledges it as the most complete generative grammar of any language yet written, and continues to adopt technical ideas from it. (Kiparsky, 2002, p. 1)

Ashtadhyayi is formulated in a morphologically, syntactically, and lexically organised form of Sanskrit. To maximize brevity with a minimum of ambiguity, rules are compressed by systematically omitting repeated expressions from them, according to a procedure modeled on natural language syntax. Co-ordination and certain types of compounding are assigned standardized interpretations. And the nominal cases of the language are used in a conventional way to designate the elements of grammatical rules. From the viewpoint of their role in the linguistic system, rules can be divided into four types: (1) definitions, (2) metarules, (3) headings, and (4) operational rules. All the individual meta rules in the Paninian system are part of a larger whole, they all come together in the larger domain of language.

In fact, Panini's grammar represents a sentence as a little drama consisting of an action with different participants, which are classified into role types called *karakas*, which include: actor, goal, recipient, instrument, locative, and source. (Kiparsky, p.16). Panini's system envisages the structure of language as an evolving hierarchy of inter-category and intra-category relations, from the base of physical reality, the materiality of language, the intermediate levels of increasing consciousness till one reaches the highest level of consciousness - Sabda Brahman- where the linguistic phenomena loses its autonomy and merges in the larger cosmic reality. Paninian linguistics is therefore most scientific and most philosophic at the same time, it symbolizes the perfect blending of science and spirituality in India's linguistic tradition (Kapoor, p. 86). All words and meanings are different aspects of one and the same thing, strung together to form a beautiful garland of letters.

Bhartrihari later completely harmonized the grammatical speculations with Advaita philosophy. He believed that grammar, nearest to that Brahman and the foremost spiritual training is the most important subsidiary texts of the Veda. Grammar is a gateway to liberation, a cure to the blemishes of speech, purifier of all other disciplines. It is the first step on the ladder towards liberation, it is the straight Royal Road for those desirous of that goal. The soul which has passed beyond errors in grammar can observe the Brahman in the form of the Om. (Pillai, p. 2-4). While providing a complete, maximally concise, and theoretically consistent analysis of Sanskrit grammatical structure, Panini's *Ashtadhyayi* (ca. 500 B.C.) is valued more because it reveals the spirit of India, the Spirit. (Feddegon, p. 68)

Similar integration and evolution from the particular to the universal can be seen in Bharat Muni's *Natyashastra*. Believed to have been composed around 100 BC, *Natyashastra* is a theatrical and literary composition that reflects a world view and fundamental ideas which drew upon the well-articulated discourse in language and communication in Indian intellectual tradition. *Natyashastra* helps us to identify the sources on which the composition was based and the state of knowledge of linguistics at the turn of the millennium. Bharat Muni was not only familiar with the Vedas and their status in the Indian tradition, but was well aware of their content, substance and form. *Natyashastra* traces both the spoken word and the idea of the word from the Rgveda.

Natyashastra begins with salutation to *Brahma* and *Siva*, and the principles of theatrical presentation are attributed to *Brahma*. Several chapters in the *Natyashastra* are devoted to verbal presentation, local usages, rules on use of language, metrical patterns, gestures, and emotions etc. Specific rules on use of Sanskrit and Prakrit languages are detailed in chapters 17 and 18 as these are considered to be the body of the expression. At the same time rules on gestures and emotions given chapters 7-10, are considered important for clarifying the meaning of words. The language of *Natyashastra* shows an understanding of the use of different languages and dialects by different groups of people and throws light on recognition and acceptance of diverse people, languages and dialects. The ethno-linguistic data in *Natyashastra* is an important source for tracing the development of Indian languages from Vedic Sanskrit to classical Sanskrit, Prakrit and the dialects. It treats the subject of language and communication, like Panini, as rules, and each section is detailed in very refined analytical manner. The whole is analyzed into parts and each part is examined in depth with a view to again creating an interconnected and interpenetrated whole.

The presentation of the theatre was compared in *Natyashastra* with the performative act of Vedic yagna. The mention of *sattva* or mindfulness, and the importance of musical sounds, during the presentation, are instance of drawing upon the living and vigorous tradition of Vedas at that time. The smoothness and flow in representation is considered so important that it is even mentioned that there is no word without rhythm, and no rhythm without a word. Combined with each other they are known to illuminate the representation. (Ghosh, I, p.359). Elsewhere, the specific qualities of good composition and representation are described in detail and include: focus, simplicity, precision, relevance, cohesion, agreeableness, and smoothness. A representation containing simple words, intelligible to common man, using emotions, and accommodating and integrating people is considered good to be shared with the people. (ibid. p.434).

The integral unity of the manifest and the un-manifest world, and its communication through presentation is the core content of the classic text. It integrates the world of essence, the world of reflection and feeling, with that of structure and grammar. In *Natyashastra*, universality and specificity, abstraction and generalization, the structured and flexible are seen as interdependent and interpenetrating levels of communication. It considers a presentation good if it can communicate at varying levels to different audiences in culture specific and transcultural contexts. At the same time,

while being in finite time and place, it must have power to communicate beyond time and place. (Vatsyayan, 2016, p. 89-90).

Indian scholars postulated that communication has both phenomenal and metaphysical dimensions. Etymologists like Yaska, and grammarians like Panini and Patanjali, and playwrights like Bharat Muni were clearly concerned with everyday empirical world, but they did not overlook the umbilical relationship of the empirical and the spiritual. Bhartrihari began with a metaphysical inquiry into the nature and origin of language in relation to *Brahma*, but also explored technical grammatical points in popular language.

These scholars avoided two reductionist mistakes that western scholars like Aristotle made. First, they did not reduce language to the condition of merely convention based on factual referents. Second, they did not resort to metaphysical reductionism that so devalues human language that it becomes obscure mysticism. In Indian linguistic tradition, the study of a particular phenomenon and its exploration as a metaphysical unity are not mutually exclusive. They are both considered as parts of a systems view of life and language. (Coward and Raja, 1990, p.34).

5. SPIRIT OF LANGUAGE

While the seeds of the study of phonetics in India may be traced in the *Rig Veda*, and the study of the structure of language was authoritatively established in the *Ashtadhyayi*, a full-fledged statement and discussion of a philosophy and spirit of language was given in *Vakyapadiya*. (Pillai, p.12). There are rudiments of the doctrine of Sabda Brahman in sanskrit texts right from the Vedas, the Upanishads, and the Upanishads. An exhaustive postulation and discussion of *Sabda Brahman* is given in *Vakyapadiya*. (ibid.)

Bhartrihari begins his *Vakyapadiya* with metaphysical enquiry and then goes on to empirical study of phenomenal language. In the first section of the work called *Brahmakanda* are given the basic ideas concerning the concept of *Sabda Brahman*. In the second section called *Vakyakanda* the fundamental idea of the integral nature of the sentence is discussed. The third section is the largest, in it grammatical topics mostly concerning words and their meaning are discussed. This section is called *Prakarankanda*. All the sections are interrelated and connected and form an integral whole.

Bhartrihari's enquiry into the relationship of word and meaning in the *Prakarankanda* includes a clear analysis of the limitations and inadequacies of words to communicate all dimensions and levels of the dynamic reality. Verbal communication relates only to a part of an aspect of a reality. Thus no secondary word expresses reality completely. Words express aspects and parts of reality which are not autonomous, and the reality in its undivided wholeness and flowing movement can never be expressed by the popular words and concepts of language. (Iyer, 1971, p. 105). As the well-known Rigvedic hymn says, speech merely recognizes and gives meaning to manifold forms arising out of the waters of the infinite ocean of ultimate reality. (Kapoor, 2010, p. 5.)

The child and the scholar are in the same position as far as limitations and inadequacies of understanding and communication are concerned. Both understand and communicate only part of the reality. (Iyer, 1971, p.107.) The common words, therefore, are unable to express the cosmic nature of reality. Words express the reality of any object or event in a manner that may be a misinterpretation and misrepresentation of the reality of the object or event. "Words are based on cognitions which do not reveal the full reality and so present things in another form, not determined by their real form." (Iyer, 1971, p. 105-107).)

Therefore, in practice, the words and language is used on the basis of bounded rationality. Ordinary people do not follow the understanding that may have been reached by scholars and sages, they understand things superficially and accordingly engage in communication. The *Prakarnakand* was an attempt to explain and organize words as used by the common people. The notions of action, substance and quality and so on used by science of grammar are all worldly, and secondary notions. Ordinary words express the reality which appears in our cognition. They do not touch the undifferentiated and un-manifest reality, but move about in the world of differentiated and manifest reality. (Iyer, p. 120).

Just as a different perceptions reveal an object in an different form, similarly meaning is understood from words in various forms. A word-meaning intended in a certain way by a speaker takes different shapes in different hearers depending upon the comprehension of each. Although the same object is perceived, its perception varies from person to person, and even the same person perceives the same object in a different form on another occasion. The same person at different times and different persons at the same time understand the meaning of the same word in different forms due to the different ways of understanding (Pillai, 1971, p.69-72.)

When a word can give different meanings, how does one decide the most appropriate word in a particular context? Bhartrihari refers to a list of factors which can help in making a proper decision with regard to the meaning of a word. The list includes complementary aspects, unrelated aspects, relevance, contradiction, the meaning of another word, situation-context, evidence from another sentence, and the proximity of another word. From this it is evident that the form of a word by itself is not sufficient to provide the most appropriate meaning in a particular context. Meaning lies in the thought behind the spoken word and the word that is heard. (Pillai, p. 108).

When the word-meanings in a sentence are considered apart from the conventional way in which they have been used and then understood, a different flash of insight *Pratibha* may be produced out of such consideration. That flash of insight caused by a new connection of word-meanings is described as the most appropriate meaning of the sentence. It is by no means describable to others in such terms as "it is like this" Having been formed out of the functioning of one's thinking, its nature is not known beforehand even to the person.

Pratibha or insight emerges from the combination and fusion of the different word-meanings, without being logically and rationally thought out in precision, and it is comprehended as seemingly taking the form of the holistic connection of the word-meanings. The interconnection has no defined form, and may be known as having non-existent structure in the ultimate analysis. Such a flash of insight arises from recollection based on past experiences. This recollection could be invoked by introspection, practical activity, or by advice from knowledgeable persons.

Abhinavagupta further developed Bhartrihari's fundamental notion that language is the manifestation of the absolute un-manifest and homogenous reality. In Saiva philosophy language is the binder of the absolute and ordinary worlds, and the link between them because it shares the essence and nature of both which consists of *Spanda* or vibration of energy. Language is both bondage and liberation, from ordinary to the absolute reality, because it is a form of vibration of energy. Language is thus the power of insightful speech giving diversity of manifestation and access to the absolute and unified reality and (Kuanpoonpol, p.70). *Spanda* keeps ordinary people connected within and with others. But as they realize its essence, they see themselves as none other than the absolute reality. (Pandit, p. 70).

The concepts of *Pratibha* and *Spanda* even though not very precisely defined, seem to be more stable in communicating the spirit of language than the precise terms of scientific language, which are derived from only limited groups of phenomena. This is in fact not surprising since the concepts of natural language are formed by the immediate connection with reality; they represent reality which is never precise and static. The logical concepts and definitions correspond to the part of reality isolated in space and time. In this process of conceptualization and simplification the immediate connection with the multidimensional and multilevel reality may be lost. On the other hand, natural language may represent some parts of reality much more clearly than by the use of logical patterns, because it can influence thought in ways which are not always logical and analytic. (Heisenberg, 1959, P.139).

An indirect and secondary meaning of the word which passes through the mind only momentarily may contribute essentially to the understanding of its meaning. The fact that every word may cause many such diverse movements in our mind can be used to correlate different aspects of the reality and get a clearer understanding than is possible by the use of strictly and narrowly logical patterns. Poets have often objected to the emphasis on logical patterns which makes language less suitable for its purpose. (Heisenberg, P.115). Natural languages are not closed systems, they grow like living organisms, and possess unexplored and unknown powers. Creative and ingenious thinkers, like the *Rigvedic* and later *Upanishadic* sages, employed natural language to break open and extend the boundaries of expression to successfully communicate the hidden dimensions and levels of reality. (Matilal, 2014, P.151-155).

In recent years, researches in neuroscience have further confirmed the importance of broad concepts, rather than more specific and precise definitions, in providing insights into the nature of reality. Neurological evidence has shown that when listeners encounter a word or concept, a semantic field related to the word is activated in the

brain in which features properties and associations of that world are connected. In the left hemisphere of the brain a relatively smaller semantic field of associations is strongly activated which closely relate to the dominant interpretation or the current context. On the other hand, the right hemisphere weakly activates a relatively broader semantic field that includes associations distantly related to the word or context. In this way, semantically distant words needed to understand metaphors, draw inferences and appreciate the many nuances of discourse, can be accessed and integrated. (St. George, p. 1324).

The broader semantic relationship in the right hemisphere has one big advantage: The less sharply each word's meaning is specified, the more likely it is to connect with other words and concepts. This is a key ingredient for drawing inferences, extracting the essence, and comprehending symbolic language, and for insight and awareness. (Kounios and Bemman, 2014, p. 6). Harmony between the 'left brain' and the 'right brain' provides an overall grasp of what is known in formal, logical, scientific terms, and also intuitively, in vision, feelings, and imagination etc. (Bohm, p. xvi). Original and creative ideas emerge from coordination of well-defined language and concepts contained in the field of empirical study with less sharply defined words and concepts in the field of philosophy and arts. Science and spirit are then in harmony, as they are different yet complementary ways of considering the ultimate reality which is an undivided wholeness in flowing movement. (ibid. p.33).

6. DANCE OF SHIVA

There is remarkable continuity in the thinking of Indian scholars regarding speech and language. The common thread that runs through the major schools of Indian philosophy is the thought that human language has evolved from the interaction between the ultimate reality and the human existence. Diverse languages arise out of interplay between the world and ourselves, or more specifically between the spirit and the human being. The universal spirit is a reality as objective as any fact in natural science, and this ultimate reality brings out differentiated features of human existence which are in this sense eternal. The Sanskrit name for the word is *Akshar*, which means indestructible.

Language is communication, but more than that it is coordination between the human beings and between the ultimate and the immanent reality. It communicates information, but also a whole universe that is fluid, differentiated, ordered, transforming, all at the same time. The uncertainty and ambiguity of language is the source of all its richness. Since the meaning is uncertain, one must constantly fine tune language to remain in touch with the dynamic and multi-dimensional reality. The sustained efforts at understanding and interpretation lead to insights and meaning. Insight is an inspired thought which reveals in an instant the meaning of the entire communication. It makes order out of the uncertain and ambiguous language, and finds the way out of the maze. In flash that some have compared to a sort of vision, a connection is established between understood fragments and the entire idea is seen in clear light.

To sum up, the essential nature and significance of language in Indian thought is three fold: First, nature of language is in the image of the ultimate reality *Brahma* which is the source of all movement and order in the cosmos; Second, the purpose of language is to

connect and coordinate the mundane and the immanent with the transcendental; and Third, the place of understanding the meaning is within oneself. The interplay of these aspects of language makes it no less creative than the rhythm and dance of the smallest particles.

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Sabdanusanam

The Integral View of Communication

Sunil Sondhi

Abstract

The rationale for this paper is that the negative trends in present day communication in media and public language in India seem to have formed a complex web of social and political factors in certain sections of society that go beyond any individual, ideology or situation. To find a solution to this problem we need to look within and examine the disconnect between the roots of language in the Indian society and the use to which language is being put by people in certain sections who are not connected with India's linguistic tradition of discipline of words. It is in this context that the classical texts on communication in India need to be explored and relevant ideas adopted for integrative and accommodative communication. Exploration of Indian intellectual tradition in communication is also relevant in the context of the emerging trend of scholars' challenge from the non-Western world against the appropriateness of Eurocentric paradigm of communication. It is argued that the entire focus in India's linguistic tradition has been on restraint and discipline of words 'Sabdanusanam' in accordance with prescribed norms derived from wider social context to achieve meaningful and harmonious communication in the society.

Key words: Linguistics, Communication, Vedic, Sabda, Vakya

Introduction

Scholars have written about three idioms of Indian society: the modern, the traditional and the saintly. The modern signifies the language of constitutional politics and administration. The traditional refers, in contrast, to religion and community and to the language of rural India. The saintly represents the language of Gandhi, Vinoba Bhave, and Anna Hazare—*ahimsa, bhoodan, swadeshi and seva*. In the first few decades of independent India, all three idioms co-existed. Today, a fourth idiom has been added to sections of our society, and sadly it seems to have eclipsed the other three. This is the language of disharmony.

This language of disharmony is divisive and disintegrative, for it has crossed the red line of inclusion. In addition to the culture of inclusion that is undermined by such language, it also leads to a culture of violence. When language is filled with courtesies, replete with the protocols of respect, it produces in the mind restraints on bad behavior. Although we may have the inclination to hurt an opponent, when the speech culture is respectful, it will psychologically restrain the inclination to hurtful speech or action. In contrast, the spread of discordant speech weakens such restraints.

Today, fury and incomprehension of words have eroded the minimum standards of courtesy and mutual respect in communication, specially in the cyberspace. We seem to be increasingly unwilling to even try to find a common ground with which to engage with people whose views differ from ours. Such violent language achieves its impact by denying any complexity, conditionality, or uncertainty. It exaggerates wildly to make its point. It is built on a presumption of bad faith on the part of the other person. It accepts no responsibility to anyone to explain anything to anybody, but instead treats the facts as they were a matter of opinion. (Thompson, 2016, p. 17).

In still many more cases, when the words are not violent or offensive, they are still inane. People merely gossip and chat. Though they talk so much they have little to say. This is true particularly of academicians and journalists in urban India. They speak compulsively, mechanically, in jargons. They use many and big words for few and small things. Their debates, seminars and writings are nothing but words reacting to words with little sense of relevance and reality. (Ram Swarup, 2001, p. 91.)

A healthy language knits people together, and ultimately leads to better and more inclusive society. But when communication loses its power to explain and engage, it endangers the bond of trust between people. The critical risk from bad communication is not only in the realm of culture, but also in legitimacy and sustainability of social and political cohesion. When public discourse of a country gets vicious and partisan, democratic society as a whole starts to fall apart. The loud-mouthed rhetoric based on half-truth instead of bringing people together breeds anger, hatred and division in society.

An integral view of communication on the other hand is one that joins, links, coordinates and brings people together. Not in the sense of monotonous uniformity, and not in the sense of erasing all the differences, but in the sense of unity in diversity, shared commonalties along with differences. One way we can frame integral communication is to describe it as holistic, innermost and multidimensional exchange. That is, communication that originates from all dimensions of being – physical, emotional, rational, cultural, and spiritual, and seeks to reach out to as many aspects as possible of the listener. Inherently, then, integral communicators will use inclusive approaches and language that evolve out of a clear understanding of the wider social and universal context of the speaker and the listener. Integral communication could be the bridge between the traditional and modern idioms of Indian and society.

A primary assumption of this view is that the *Sahridayata* or identity we so earnestly seek does exist in all exchanges. (Mishra, 2005, p.93). Our ideas, feelings, and beliefs

spring from the rich foundation of our common humanity and cosmic identity; at the most fundamental level, we are part of the same fabric of being amidst all existence. Conflict may therefore be due to misperception between different manifestations of the same unmanifest reality, and communication can be viewed as coordination to accommodate and integrate multiple manifestations of the ultimate reality. However, regardless of how that accommodation and coordination is defined, the commonality principle has been understood and practiced by very few, and there is instead a strong tendency to put people into different, hierarchical and even opposing categories. The objective of integral communication is to understand and appreciate the universal aspect of being, and the interdependent nature of everyone and everything.

It is the argument of this article that the negative trends in communication stem from a complex web of social, political, and cultural factors that go beyond any individual, ideology or situation. To find a solution to this problem we need to look within and examine the disconnect between the roots of language in the Indian society and the use to which language is being put by people who are unaware of the India's linguistic tradition of *Sabdanusanam*- discipline of words. It is in this context that the classical texts on communication in India need to be explored and relevant ideas adopted for integrative and accommodative communication. Exploration of Indian intellectual tradition in communication is also relevant in the context of the emerging trend of scholars' challenge from the non-Western world against the appropriateness of Eurocentric paradigm of communication being used in non-Western societies. (Miike, 2002; Servaes, 2000; Dissanayake, 2003, 2009; Yadava, 2008; Chen, 2003).

Sacred Speech

Language has been one of the fundamental issues of concern in India's intellectual tradition over the ages. It has received due attention from thinkers right since the ancient times. Study of language has occupied the minds of not only grammarians and literary figures, but also of poets, philosophers, and playwrights. All schools of thought in Indian philosophical tradition began their discussions from the fundamental problem of communication. Generally, the approach to the study of problems of language and communication has been characterized by both analysis and synthesis. Whereas systematic efforts were made to analyze words in terms of stems and suffixes, sounds and elements, at the same time rules of joining the elements and the words in a compound word or sentence were learnt from usage and organized.

The need to interpret and preserve the vast oral Vedic literature of great antiquity required linguistic thought and analysis. This literature had been transmitted through generations by a strong tradition of verbal communication. The reliance on orality was motivated in part by the power of spoken words to invoke the intervention of the gods. In the Vedic tradition, if the text has been learned in the proper way, and by the proper person then the power of the word, when spoken, is irrevocable--the gods *must* act, and will act. The utterance of an invocation was thus automatically what modern speech-act theorists would call a *performative* speech act. In the saying of the word, something is also *done*, and cannot be undone. Indian literature is full of tales in which a word was misused, uttered capriciously or wrongly, with mischievous or even disastrous

consequences. The term `magic' comes to mind here, and in some ways the power of words can be seen as magic; but this is not mere magic.

Maintenance of pre-eminent Vedic texts in the oral tradition depended a great deal on the sound pattern, word structure, and an understanding of meaning. This led to the development of thinking about language in the pre-Paninian period. (Deshpande, 2011). That the thinking about language, its structure, and meaning began very early in India is proven by the fact that the Vedic literature has several references to thoughts on speech, language, and meaning. Vedic thinkers considered language to be a very important factor as source of bringing happiness and togetherness in human life. It was considered as a means of understanding the true meaning of objects and attaining the desired objectives. The results attained by the Indian thinkers in the systematic analysis of language have surpassed those arrived by any other nation. "The Sanskrit grammarians were the first to analyze the word forms, to recognize the difference between the root and suffix, to determine the functions of the suffixes, and on the whole to elaborate grammatical system so accurate and complete to be unparalleled in any other country." (Macdonell, 1927, p.136).

Vedic literature clearly identifies *Brahma* (the Absolute) with language (*śabda*). The *Asya Vamiya Hymn* of Rishi Dirghatamas in chapter 1 of Rig Veda states that the ultimate abode of language is Brahma. Language is described as being the subtle essence of the universe. This essence was explained by the Vedic thinkers through symbols of several categories and objects of creation. "The Ocean, Sky, earth, Air, Water, Fire, Sun, Moon, Mountains, Rivers, Forests, Trees, Animals, Men, Clouds, Rain, each one of these and many more are objects in Nature which stand out as the alphabets of world language robed in silence, yet eloquent with exploding meaning that can be deciphered according to the intellectual attainment of each thinker. The human body, eyes, ears, hands, feet, in breath, out breath, light, sound, movement- all these introduce us to the rich world of symbolic significance". (Agrawala, 1963, p. IV).

The ambiguity and uncertainty of language is an advantage for it is possible to communicate a wider world of thought through minimum use of words, e.g. the identity of the Earth with the Mother confers rich ideas with respect to the whole ecological order on the Earth. The hymn further says that "Speech has been measured out in four divisions, the Brahmans who have understanding know them. In that three divisions are of hidden speech, men speak only the fourth division." The language is related to cosmic order and is understood as the cosmic aspect of the word as distinct from the spoken word. The spoken word is a limited manifestation of the inner word that reveals the truth. Thus, the *Asya Vamiya Hymn* says that *Gaurir mimaya salilam takshati*, the vibration of speech creates or fashions out the manifold forms out of the waters of the infinite ocean of the ultimate Reality." (ibid, p. 150).

In Chapter 10 of Rig Veda, hymns 71 and 125 establish the significance of speech and language for the thinkers in Vedic times. Hymn 71 speaks of the excellent and spotless treasures hidden in speech which are disclosed when there is affection in the utterances. People with wisdom use speech that wins them friends. Only those who make effort can speak and hear good speech. A person who has not understood the essence of speech

can only utter words that are hollow. Good speech comes to those whose action is good and who do not disown friends. People have similar eyes and ears but they do not have similar qualities. People who are neither knowledgeable nor hard working can only have meaningless speech. An energetic, dynamic and knowledgeable person succeeds in society and wins praise from friends. (Saraswati, 2015, p.809-15)

In Hymn 125 the speech goddess celebrates her own power and grandeur in a lengthy *Vak Sukta*

1. *I move with the Rudras, with the Vasus, with the Adityas and all the gods and sages. I am in both air and water, both energy and fire, and both earth sky.*
2. *I carry the flowing Soma, and Sun, and energy and riches. I bestow wealth on the pious sacrificer who presses the Soma and offers the oblation.*
3. *I am the queen, the confluence of riches, the wise and industrious one who is first among those worthy of worship. The gods divided me into various parts, and I enter in many places and many forms and give them strength.*
4. *The one who eats food, who truly sees, who breathes, who hears what is said, does so through me. Though they do not realize it, they dwell in me. Listen, what I tell you should be heeded.*
5. *I am the one who says, by myself, what gives joy to gods and men. Whom I consider worthy by knowledge and action I make great; I make him a sage, a wise man, a Brahmana.*
6. *I stretch the bow for unleashing storm, so that it will strike down the hater of prayer. I arouse and enact the battle for people against evil and I pervade earth and heaven.*
7. *I establish the guardian on the head of this world. My origin is within the ocean. From there I spread out over all creatures and touch the very sky with the crown of my head.*
8. *I am the one who blows like the wind, embracing all creatures. Beyond the sky, beyond this earth, so much is my greatness. (Saraswati, 2015, p.1113-1117).*

In this extensive hymn dedicated to speech goddess, language is considered worthy of worship, and it is seen as energy coexistent with every object in this universe. It is considered as a sustainer of life, a source of success and riches. It brings knowledge and wisdom, and is the force behind the power of goodness.

This identity of Brahma with language is also found in the Upanisads. In the *Brihadaranyaka Upanisad* Brahman is identified as the one reality, without a second, which is identified with language. The *Mandukya Upanisad* links the unspeakable absolute with the speakable word through the symbol of *Aum*. *Aum* is described as connecting the manifest world with the supreme reality. Brahma is identical with language, the basic manifestation of which is the *Aum*. (Coward, *ibid.*)

To understand whatever Indian grammarians said about language and communication one has to remember this philosophical background in which the grammarians made their observations. In this metaphysical background all language and communication is a manifestation of the ultimate reality, the *Sabdatattva*, the essence of the word. The

speaker, the words which he utters, the objects which the words denote and the listener are all emanations from the ultimate word-essence. “The cosmic process with its names and forms arises from the subtle essence of Pure Being” (Radhakrishnan, 2007, p.462). This fundamental concept of the identity of the universal and the particular has been validated by modern science which has shown that every particle in the universe takes its characteristics from the pitch and pattern and overtones of its particular frequencies in a vibrating universe. (Leonard, 1978; Charon, 2005; Berendt, 1991).

Yaska’s *Nirukta* composed around 600 BC may be regarded as a link between the earliest Vedic tradition and the later Paninian system of language and communication in India. (Belvalker, p. 5-9). Yaska’s primary objective was to interpret the Vedic texts correctly so that the benefit of the knowledge of Vedas could accrue to both the speaker and the listener. In the Vedic tradition knowledge of the Vedas required the ability to speak the words in the right accent and rhythm. To keep the oral form pure and disciplined in its presentation it was necessary to use the words precisely and effectively. Only thus could the words become a part of one’s consciousness in the act of speaking.

Yaska sought to establish the correct meaning of the words used in the Vedic texts by tracing them back to the “verb roots”. (Kapoor, 2019, 151). He believed that without this exercise the exact meaning of the Vedic mantras cannot be known. He said that if anything was learnt without being understood it was meaningless and was like trying to ignite dry logs of wood by placing them on ashes of extinguished fire. For him meaning was the flower and fruit of speech. Yaska’s major contribution was in his attempt to specify the meaning in terms of the root verb or activity. In determination of meaning, he took into account the rich context of historical, geographic, cultural, social, psychological, and philosophical factors of the time. The factors involved in the process and their correlation constituted a whole theory of meaning and power of the words. (Kapoor, *ibid.*, p.155).

Living Language

Panini marks the watershed period in the evolution of India’s intellectual tradition in the field of grammar and linguistics. Before Panini, study of language was primarily descriptive, concerned with an empirical analysis of language usage and language structure. It culminated in Panini’s *Ashtadhyayi*, subtitled *Sabdanusanam in Patanjali’s Mahabhasya*, translated as discipline or system of words, which was composed around 5th century B.C. It is an explicit, rule based, comprehensive description of both the spoken language and the compositional language. (Kapoor, 2010, p.10).

Panini’s *Ashtadhyayi* represents perhaps the first attempt in the history of the world to describe and analyze the components of a language on scientific lines. It has not only been universally acclaimed as the first and foremost specimen of descriptive grammar but has also been the chief source of inspiration for the linguists engaged in describing languages of different regions. “A very remarkable work it is, providing a model for recent and contemporary work in descriptive linguistics that can stand with the best efforts of modern analysts”. (Coward, 1990, p. 15). After Panini, there was development of grammatical thought in India into areas beyond description, from theory of grammar

in Patanjali's *Mahabhasya*, to the use of language and communication in performing arts in Bharat Muni's *Natyashastra*, to the philosophy of grammar and of language in relation to thought and reality in Bhartrihari's *Vakyapadiya*,

Panini undertook an exhaustive investigation of the spoken and the living languages of his times. He applied the inductive method in finding, collecting and classifying his materials for developing his grammatical system. As an untiring and trustworthy witness of linguistic data, he reached out so far and wide that almost every kind of word in use during his time was brought in for analysis. He had sharp insight into the true meaning of words in all their aspects and bearings as they were being used in different localities, Vedic schools, families, trades and social classes of his times. The *Gana-Patha*, as an accessory treatise to the *Ashtadhyayi*, introduced a comprehensive principle of classification by which a large mass of linguistic data was reduced to order, system and simplicity. By this method Panini was able to integrate comprehensive social, economic, political, cultural and geographical details with grammatical rules.

Panini had explored and taken into consideration vast sources of linguistic material in the country including the dialects, folk lore and local custom, names of places, eastern sports, names of coins, weights and measures etc. Panini's travel across the length and breadth of the region in search of data from the living language and the method of personal interaction to get information was marked by an intensely practical approach in the pursuit of knowledge. It was more than clear from his approach that he looked at language and communication as social processes and not merely as tools of the learned people. (Agrawala, 1953, P.19).

Panini's work was considered by Patanjali as a vast ocean of science. Patanjali also described how Panini's work was based on the materials and sources available in the different schools of learning and it was recognized as a further development of all of them. He pointed out that for Panini to have such an authority among the grammarians his works must have been vastly superior to all the numerous treatises which were in existence before Panini's time. These included works of renowned scholars of Sanskrit like Sakatyana, Gargya, Yaska, Saunaka, Sakalya, Bhardwaja, Apisali, and Audavriji, who had significantly contributed to the study of language during that time.

It is thus evident that Panini's approach was accommodative and integrative, and he was able to acknowledge and appreciate the views of others in a spirit of recognition and inclusion. He avoided extreme views and positions and preferred a path of synthesis between conflicting theories. For example, it is well known that the question whether a word denotes a whole category (*jati*) or only an individual (*vyakti*) was being debated amongst the grammarians at an early stage. This became a subject of sharp controversy subsequently, but Panini clearly showed in his work that he held both the views, one in one context and the other in another. (PSS Sastri, p.41). Similarly Panini took a practical view in the discussion of time on the exact definition of which subtle and elaborate arguments were often given by his contemporary grammarians. Panini maintained that it was not within the purview of grammarians to lay down rules about particulars of time and tense durations. For such regulations one must depend on usage of the day.

What mattered more to Panini was the total, real social environment in which language developed and worked. The practical and the ideal, the particular and the general, and the transient and the permanent, existed side by side in Panini's analysis as he viewed language as a system of meaningful sound and a practical tool of communication in a community structured as a social organization. The scope of language use was vast, it could be used to communicate and coordinate experiences in the inner and outer worlds. Language mapped by Panini was open and flexible, governed as it was by the context of its usage. "Panini's travel in search of facts from the living language and method of personal discussion and interrogation to elicit information were in the true manner of the Takshasila style, which was marked by a practical bias in the pursuit of academic studies". (Agrawala, 1953, p. 17).

Panini's goal was building up of Sanskrit words from their root forms, affixes, verbal roots and their function in a sentence. The underlying principle of Panini's work was that nouns are derived from verbs. Patanjali had also maintained that a sentence cannot be framed without a verb. He explained *kriya* as transaction or interaction. According to him, the basic linguistic unit is a word – provided it generates a meaning. Following the view of Patanjali, Bhartrhari defined *kriya* as "made up of all actions, whether accomplished or unaccomplished, which are expressed as being accomplished because they have a definite sequence."

Patanjali's *Mahabhashya*, a commentary on Panini's *Ashtadhyayi*, commences with the statement '*atho sabdanushasanam*': here begins the discipline of words (or, here begin the rules governing the words). The three important subjects that Patanjali deals with are all concerned with words: formation of words; determination of meaning; and, the relation between a word (speech sounds – *sabda*) and its meaning. He also stressed the need to learn grammar and to use correct words; to understand the nature of words whether or not the words have fixed or floating meanings and so on.

The Paninian system was analyzed and developed by both Katyayana and Patanjali. In fact, Panini, Katyayana and Patanjali are known as the "three sages", *munitrayam*, who gave the rules of discipline of words. "Each took for his study the whole field of living language, and the contribution made by each to the stock of inherited knowledge and ideas is quite considerable." (Belvalker, 2015, p. 22). All the three sages were of the view that the word, its meaning and their relation could be analyzed and standardized from their usage in the world. When the standard meaning of word is prescribed in *Sastra* and word is used in practice only in such meaning, it supports in upholding the established system of social order. (Subrahmanyam, 2008, p. 3).

Integral Harmony

Bharat Muni's *Natyashastra*, believed to have been composed around 100 BC, reflects a world view and fundamental ideas which drew upon the well articulated discourse in language and communication in Indian intellectual tradition. *Natyashastra* helps us to identify the sources on which it was composed and the state of knowledge of linguistics at the turn of the millennium. Bharat Muni was not only familiar with the Vedas and

their status in the Indian tradition, but was well aware of their content, substance and form.

Natyashastra traces both the spoken word and the idea of the word from the Rgveda. The integral unity of the spoken world and the undifferentiated word, and its communication is the foundation of the classic text. It integrates the world of essence, the world of reflection and feeling, with that of structure and grammar. Thus universality and specificity, abstraction and generalization, the structured and flexible are seen as interdependent and interpenetrating levels of communication. Language must communicate at varying levels to different audiences in culture specific and trans-cultural contexts. While being in finite time and place, it must have power to communicate beyond time and place. (Vatsyayan, 2016, p. 89-90).

The presentation of the theatre was compared in the text with the performative act of Vedic *yagna*. The mention of *sattva* or mindfulness, and the importance of musical sounds, during the presentation, are instance of drawing upon the living and vigorous tradition of Vedas at that time. The language of *Natyashastra* shows an understanding of the use of different languages and dialects by different groups of people and throws light on recognition and acceptance of diverse people, languages and dialects. The ethno-linguistic data in *Natyashastra* is an important source for tracing the development of Indian languages from Vedic Sanskrit to classical Sanskrit, Prakrit and the dialects. It treats the subject of language and communication, like Panini, as rules, but each section is detailed in very refined analytical manner. The whole is analyzed into parts and each part is examined in depth with a view to again creating an interconnected and interpenetrated whole.

A whole chapter is devoted in the *Natyashastra* on verbal representation which speaks about the nature of verbal representation as well as rules of grammar. At the outset the importance of words is emphasized as these are considered to be the body of the expression. At the same time gestures and emotions are considered important for clarifying the meaning of words. The smoothness and flow in representation is considered so important that it is even mentioned that “there is no word without rhythm, and no rhythm without a word. Combined with each other they are known to illuminate the representation”. (Ghosh, I, p.359). Elsewhere, the specific qualities of good composition and representation are described in detail and include: focus, simplicity, precision, relevance, cohesion, agreeableness, and smoothness. A representation containing simple words, intelligible to common man, using emotions, and accommodating and integrating people is considered good to be shared with the people. (Gosh, ibid. p.434).

The integral view of communication that emerges from *Natyashastra* is most clearly visible in the theory and practice of *rasa* or taste and *bhava* or attitude which is developed as a psycho-somatic system by establishing coordination between the mental and physical. Here Bharat Muni shows a deep understanding of the integration of mind body and speech. (Ghosh, 2016, II-684-87). This is the foundation of the entire work. There is an intrinsic relationship and coordination of mind, body, and speech. Different combinations emerging from this relationship lead to different states of mind which are

manifested in various emotive states. These states of mind of the speaker and the listener are the major determinants of the connectivity in communication. Integral and harmonious communication depends on combination of speech, gestures, and mind. For this one should take special care about the focus of the mind. It cannot be produced in an absent minded man. This is something invisible, but it helps to control emotions and state of mind. An ideal performance depends on coordination of all acts. (ibid., p. 584).

Bharat Muni's assertion that *Natyashastra* is the fifth Veda which will be open to all castes and classes, and would include all levels of time and place, all spheres of knowledge, and all crafts and arts, shows the integrating role of communication in the society. He seeks to integrate not only diverse disciplines, but also bring together all aspects of life- mental, physical, and even metaphysical. All this is sought to be achieved through the refinement of the senses and sense perception. Although Bharat Muni speaks of the theatre, it lays the foundation of integral communication which is not restricted to any particular area of social interaction.

The integrative and interpenetrative nature of the physical, psychical, individual, social, horizontal and vertical aspects of the supreme reality account for a very distinctive attitude writ large in *Natyashastra* of the interdependence and interconnection of body, speech, and consciousness. *Natyashastra* provides the clear framework for an integral harmony in which equilibrium, balance and harmony of the physical, linguistic, emotional, cognitive, and spiritual levels is considered essential. In composing *Natyashastra*, Bharata Muni had "fully internalized the discourse on the senses and sense perceptions as articulated in Upanisads". (Vatsyayan, 2016, pp.54-55). It provides the most refined statement of a world-view which was conscious of the process of gradual refinement from one level of sense perception to the other and the need for restraint and discipline in reaching the highest level of consciousness. (ibid.).

Unified Vision

It is interesting to note that initially the ancient grammarians did not devote as much attention to sentence and its structure as they did to the word. The noted grammarians like Panini, Katyayana and Patanjali were mainly concerned with the derivation of the correct form of words. Yaska and other etymologists were also primarily occupied with word-meanings. Even the *Nyaya-sutras* of Vatsayana emphasize the nature of individual words.

Subsequently, long debates were held on the question: 'what is the basic unit of the language that gives forth a meaning? Is it the word (*shabda*) or the sentence (*vakya*)?' Though the discussions took several positions, it was ultimately concluded that the letters constitute a word; and, the words come together to form a sentence. It was pointed out that just as a word has no separate entity without its constituent letters; similarly, a sentence has no separate entity without words that give it a structure. It was also said that though the words are parts of a sentence, the meaning of the sentence does not independently arise out of them. Meaning is the function of the sentence as a whole. It is the emergent property of a systematically constructed sentence. Though the

distinction between a sentence and its parts was recognized, it was said to be mainly, for day-to-day purposes (*loka-vyavahara*) and for analytical studies undertaken by the grammarians.

Bhartrihari's *Vakyapadia* is considered as a milestone of philosophical development of grammar in India. Dissanayake (2003) sees a refreshing relevance of *Vakyapadia* to modern communication studies. He claims that the basic thinking reflected in *Vakyapadia* is in perfect consonance with some of the modern conceptualization in the field of communication. Dissanayake considers four important streams of thought contained in the *Vakyapadia*.

1. The notion of *sphota* which can be understood as *sabdatattva* or the word essence that is disclosed by the word.
2. The contention that there is no cognition in the world in which the word does not figure, and all knowledge is intertwined with language.
3. The emphasis on the total sentence as the unit of meaning as opposed to most other of his contemporary scholars stress on the need to recognize the word as the unit of meaning.
4. That contextualization of speech facilitates the circumscribing of the field of discourse, thereby eliminating ambiguities of meaning.

The central idea that emerges from a study of *Vakyapadiya* is that the ultimate reality is of the nature of the *sabdatattva* or *sphota*, (Iyer, 1992, p.402). All of us are born with the essence of speech within us, which is also a source of knowledge. Proper understanding and use of language is a discipline by following which man can be successful in his endeavors and attain liberation. Bhartrihari deserves the credit for putting together, for the first time, in a somewhat logical sequence all those general and particular notions which form the basis of the forms of Sanskrit language (ibid.).

Bhartrihari connected the general notions of the words and their meaning with their wider and deeper metaphysical context. He claimed that his metaphysical understanding was derived from Vedic tradition, and it is also true that his writings were influenced by the works of all the major grammarians who preceded him. His writings are linked with those of his predecessors and he was continuing the intellectual tradition established by Panini, Katyayana, and Patanjali.

Bhartrihari regarded the sentence as a single 'integral symbol'; an indivisible unit of communication. The meaning of an integral sentence could be grasped by an instantaneous flash of understanding *Pratibha* or perception through insight or intuition. The complete and true meaning of a sentence can be achieved only by means of such 'intuitive perception' and not through a dissection and analysis of the words and letters. Just as a letter or a syllable has no parts, so also the sentence is to be taken as complete integral unit and not as a collection of smaller elements.

According to Bhartrihari, the gross sound pattern, *Dhvani* or *Nada*, is a sequence of sounds. Those sounds are employed to convey or to give an audible form to the intent of the speaker. Those audible sounds through their divisions and time sequence, produced one after another by the speech organs, act as means or as vehicles to transport the

intent of the speaker. Such quanta of sound-sequences might create an impression as though they were independent; and, the meaning intended to be conveyed by them comprised several parts. But, in truth, the individual words have no disintegrated existence; and, both the sentence and its meaning are integrated. A word form conveys a cluster of meanings and one must distinguish between possible and intended meaning, and usual and contextual meaning. The factors that determine the meaning to be assigned to a linguistic form in a particular sentence include among others: the sentence; general context; spatial context; temporal context; probability; and accent.

Another pertinent observation made by Bhartrihari in this respect is that a linguistic form does not illuminate its objective unless it is consciously used for that purpose. So language expresses its meaning only if it is intentionally and knowingly used for that objective. Language needs to differentiate and discriminate and be precise and specific, so that its meaning may be clearly understood. To give an example, mere repetition and cramming of Vedic linguistic elements is meaningless, and the same Vedic expressions can be better explained and understood depending upon the intention of the speaker. (Coward, 1990, p. 150). This observation has been vindicated by recent researches which have shown that more than 90 percent of the impression that a speaker has little to do with the words and more to do with integrity and credibility of the speaker. (Maxwell, 2010, p.49).

In a similar way, Bhartrihari makes it clear that established system of right conduct and social order cannot be refuted by clever arguments or reasoning based on expedience. If this were to be accepted, than the same argument or reasoning can be refuted by an even more clever argument. This shows the limitations of the use of bare words or hollow words. In another text on the technique of debate, in *Khandankhandakhadya* by Sriharsa, it is suggested that skills for refuting any argument or reasoning can be imparted to any novice. (Tripathi, 2016, p. 237). It is for this reason that Bhartrihari had to say that social order is not established by reasoning dissociated from the established system, even a conclusion arrived at after great consideration by clever logicians can be rejected by others who are more trustworthy. (Pillai, 1971, p.6-8).

Conclusion

The ever flowing stream of India's linguistic tradition does not allow one to come to a conclusion. At best one can hint at confluence of several streams of ideas that converge to enrich the tradition of linguistic thinking in India and make it relevant in the present times. The first and foremost principle that emerges from Indian linguistic tradition is that while language may emanate from within, it is a social and in a sense cosmic phenomenon. Communication cannot take place in isolation from the social and physical reality. Effective communication is always multidimensional and always involves interaction. Language has always to take into account its effect on the people. It needs to be adapted if it is recognized that it is not being understood, or is being misunderstood. The test of virtue in language lies in practice. The choice of words must depend on how the public relates to them; and on changes in the social and cultural context in which the communication takes place; as facts become outdated or as new developments require attention, language must conform. Adapting to change is not a

sign of weakness of language, inclusion makes the language stronger, not exclusion. It has always to be a living language to be meaningful.

The second principle is that words matter. Words are shaped by worldviews and they in turn shape worldview. Words provoke action and reaction, which in turn provoke more words. Getting the words right is critically important. Words are carriers of meanings well beyond the literal. Words trigger frames and images that may lead to several meanings. As has been expressed clearly in the Rg Veda, the real significance of speech is that it creates or fashions out the manifold names and forms, *namarupa*, from the waters of the infinite ocean of the ultimate reality. Metaphors (*rupaka*), which stand for something much broader than the literal meaning, are particularly powerful carriers of content, of emotional resonance, as made abundantly clear in *Natyashastra*. When the accepted meaning of word is prescribed in the texts and word is used with such meaning, it supports in upholding the social system as it is itself a social system (Radhakrishnan, 2007, p. 167).

Finally, and most importantly, the importance and role of intention is most vital in the process of communication. All the knowledge and consciousness of the ultimate reality and the identity of speech with the ultimate reality is of little use if the human being does not consciously put into practice this knowledge of correct usage. The entire focus in India's linguistic tradition is on restraint and discipline of words in accordance with prescribed norms derived from practice to achieve meaningful and harmonious communication in the society. The metaphysical and the spiritual is not the conclusive end of the intellectual quest of the Indian grammarians. The purpose of all the reasoning and discussions is to refuse to take the popular as the final word and go beyond the apparent to higher levels of refinement of language. The world has to be regained by the use of integral communication, because both the word and the world have their source in the ultimate reality. It's the man who can make the word and the world in the image of the supreme reality.

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COMMUNICATION IN THE GLOBAL FAMILY

Sunil Sondhi

Abstract

Global development has broken through the boundaries of space, time, cultural assumptions, and the scope, structure, and function of human society. It not only demands new ways of thinking and organization, but also opens up new imperatives for investigating power linkages between thought and action, knowledge and being, structure and process. These new imperatives of global development demand a new way of communication in order to reach skill in the process of intercultural interaction. (Wilce, p. 242). It is the purpose of this paper to examine the principles and practice of intercultural communication skill in the context of the Indian concepts of Vasudhaiva Kutumbkam, Sahridayata, Advaita, Rasa, and Bhava.

Introduction

We live in times of great change and transformation. The development of communication and transportation technology and numerous social, economic and cultural changes over the last decades have been globalizing the world into a closely interconnected society. The flux and complexity of the change will continue to increase in the years ahead and challenge the fundamental assumptions and beliefs on which modern people have learned to live with. To successfully ride this turbulence of global development, citizens of modern societies will be required to acquire a set of knowledge and skill that account for intercultural communication skill. Only through intercultural communication skill can people from different cultures communicate effectively and productively in the global family.

Knowledge and practice of intercultural communication skill will not only help to transform individuals into multicultural persons by fostering multiple cultural identities, but also function to nourish an awareness of these multiple identities and extend to maintain a multicultural coexistence in order to develop a global civic culture. Therefore, intercultural communication skill is the key to cultivating ability of tolerance and mutual respect for cultural differences, which marks the enlightened global citizenship in different levels of future human society and global family.

Global Development

Two major trends account for the emergence of global development in human society: economic transformation and technology development. First, the rapid development of communication technologies over the past century has fundamentally transformed human society by linking every part of world into an interconnected network. The introduction of telegraph in 1844 launched the first steps of change on the planet. Followed by the telephone developed by Alexander Graham Bell in 1875, the successful installment of submarine telephone cable in 1956, the first telecommunications satellite in 1960, the fiber optic communications system utilized in 1977, and the most recent electronic mail systems such as e-mail, bulletin boards, computer, and web pages, , plus the development of transportation technologies, people with different cultural backgrounds around the world have been interconnected locally, regionally, and globally for education, business, travel, and social interactions. Technology development has made evolution of global family inevitable and irreversible.

Among these communication and information technologies, internet makes the most significant contribution to the global interconnectivity. With the extensive use of networked computers, internet has blurred the line between mass and interpersonal communication and enables both personal and public messages to flow across national boundaries faster and more easily by providing an opportunity for acquainted and unacquainted individuals to communicate from different societies on a regular basis. It has been absorbed into our daily activities and integrated into the routines and structure of domestic life. The transformation of physical settings and social situations due to the usage of internet not only redefines the concepts of space and time, but also creates a global town square in which people can enjoy the freedom of expressions. Through the process of self-image projection and reality construction on the internet, our physical being and environment are extended and new communities, which bring together people of disparate groups, are established.

Second, the innovation of communication and transportation technology has led to a new landscape of economic world. For example, companies such as Citicorp, Coca-Cola, Exxon, Gillette, and Sony derive over 50% of business revenues from markets other than their home countries, and industrial companies such as AT&T, GM, Marriott, Motorola, and Wal-Mart as well began to make systematic efforts towards global development during the last decade. The old structure of national economies and markets has gradually been transformed into a globalized system. From the perspective of management and communication, the process of transformation of business organizations can be described as the movement from domestic firms, multi domestic firms, multinational firms, to global firms. A global company demands the ability of transnational dynamics to understand the potential clients' needs all over the world, and then quickly transform these worldwide needs into products and services and to deliver them to the clients in a culturally appropriate and acceptable fashion.

The economic shifts to global development inevitably change the contours of the world of work and bring in new consumers, new corporations, new knowledge, and new jobs. Because the new consumers are spreading throughout the world that are difficult to be concentrated, the global market represents a great challenge on almost every aspect of human society, including technology, management, culture, language, etc. The coming

of new corporations indicates the challenge to the structure of organization that requires a new corporate culture to adjust to the new environment.

In other words, a new way of managing the diverse and cross functional employees will become basic tenets for the global business to survive. The new knowledge such as ideas, processes, and information will increasingly become intangible product accompanied with the traditional tangible goods. To effectively transfer this new knowledge, the process of global business transactions must be transformed and translated into a multiple cultural form. Moreover, the global new jobs reflect a diverse workforce in which a new kind of employment relationship, embedded in cultural diversity, will be developed. Thus, an innovative plan of employees' arrangement and managerial landscape is required to maintain the flexibility for handling the diversification of the labor force,

The process of global development not only abolishes the limit of space and time, but also extends human community into a global family. However, it also reflects a dilemma, which represents a pulling and pushing between local identity and global diversity, or between a homogenized world culture and heterogenized local cultures which may be called the dialectical contradiction between the two forces "global paradox," dictating the phenomenon that the more globalized the world is, the more powerful its smallest players will be. Global development then demands an integration of cultural diversity in the global community, but at the same time also reflects people's needs to develop a strong self or cultural identity. How people learn to integrate different cultural identities and interests and to negotiate and co-create cultural identity through communication in order to establish a new global civic community will decide the future of human society.

Theoretical Background

From the scholarly perspective, unfortunately, traditional studies have seldom connected well or integrated the concepts of "culture", "communication" and "global development". Three established academic fields on the study of the concepts include communication studies, media and cultural studies, and global development studies.

Communication studies began after World War II and become an academic field during the 1950s in the United States. Beginning with early studies focusing on international communication and speech communication and continuing on to recently developed intercultural communication, communication studies as an academic field tends to ignore the relationship between culture and media, or how people use media in different cultural contexts, and how that closely relates to the global development of human society.

The field of cultural and media studies emerged in the 1970s in Britain on the basis of resisting the dominance of communication studies in the United States, which was more oriented towards the empirical or discovery paradigm. Yet, most British media studies focus on the role media institutions play in the process of global development. Many scholars in this area tend to take global development for granted, by not making an

effort to theorize the concept. As for cultural studies, originated from the Frankfurt School in Germany, the field suffers from the lack of concern about the impact media has on people. The problems that exist in media studies and cultural studies are like those that appear between the studies of international communication and intercultural communication. Cultural studies in Europe and in the United States mainly pays attention to cultural issues instead of media issues. (Longhurst, p. 191).

More than 50 years ago Alfred Kroeber and Clyde Kluckhohn (1952) presented in their article *Culture: A Critical Review of Concepts and Definitions* 164 definitions. In cultural psychology culture is most commonly applied as the term for the patterns of knowledge, beliefs and behaviour, or the set of shared attitudes, norms, values, goals and practices that characterize a group. Everybody is born into a specific, but dynamic culture that cultivates (the latin word for culture) every human being. Language and culture have both emerged as means of using symbols to construct social identity. Children acquire language in the same way as they acquire basic cultural norms and values, through interaction with older members of their cultural group.

The study of global development began in the early 1990s, a time when the trend of global development significantly increased its impact on human society in terms of scope and scale. Nevertheless, although scholars from different disciplines are involved in the study of global development and most agreed that without media and communication global development will not emerge as such a great impetus of the transformation of human society, the role of media and communication in the theorization of the concept of global development remains vague and less specified. Surprisingly, the contribution of scholars from the field of media and communication to global development theories is far less than scholars from other disciplines such as anthropology and sociology.

The separation problem of communication studies, cultural/media studies, and global development studies in scholarly research has been gradually alleviated in recent years, but more studies in this direction are still needed. It is the purpose of this paper to integrate these concepts through the examination of the relationship between global development and intercultural communication.

As a universal concept, “communication” exists in all human societies. In other words, people in different societies must go through the process of exchanging symbols in order to achieve the goal of mutual understanding. Hence, the development of a universal model or theory of human communication is possible, especially when applied to the explanation of, for example, the existence, nature and components of communication. Nevertheless, while recognizing the fact claimed by scholars that “we cannot not communicate”, “Communication is symbolic, dynamic, and developmental”, or “Communication involves elements such as sender, encoding, channel, message, receiver, decoding, feedback, noise, environment, etc.”, it is important to know that the way to perceive the concept and to exercise communication activities is subject to the influence of the culture a person lives by. (Adler and Rodman, p. 17).

Take one of the universal components of human communication as an example. “Encoding” is a necessary internal process of creating symbols in the sender’s mind before a message can be developed and delivered to the receiver via a channel. However, in the process of encoding, Indian people are conditioned by their cultural teachings, such as “sincerity in speaking,” “silence is gold,” and “talking much errs much”, and therefore tend to be very cautious in creating symbols. Reflected in the message originated from the encoding process, the amount of self-disclosure is therefore less than Westerners, and the quality of the message tends to be more relational and other-oriented. Moreover, the belief of “harmony is a great virtue” also leads the Indians to be more restrained, indirect, and less confrontational in the process of feedback.

The diversity of our languages, customs, and expressive behaviors confirms that much of our behaviour is socially and culturally programmed, not hardwired. Humans, more than any other animal, harness the power of culture to make life better. We have culture to thank for our communication through language. Culture facilitates our survival and reproduction, and nature has blessed us with a brain that, like no other, enables culture. No species can accumulate progress across generations as smartly as humans do, amongst other things, to the invention of written language. We can pass our experiences and transmit information and innovations across time and place to the future generations in a unique way. We needn’t think of evolution and culture as competitors. Cultural norms subtly but powerfully affect our attitudes and behaviour, but they don’t do so independent of biology. Advances in genetic science indicate how experience and activity change the brain and establish new connections between neurons .

Indian Perspective on Communication

One of the prominent trends in academic research induced by global development in the 1990s is the scholars’ challenge, especially from the non-Western world, on the domination of Eurocentrism by raising the question of appropriateness of the Eurocentric paradigm being used in different societies. . (Miike, 2002).

The domination of Eurocentrism is caused by the attitude of Western triumphalism, which is illustrated through aggressive individualism, chauvinistic rationalism, and ruthless culturalism and eventually leads to the challenge from scholars in non-Western areas under the impact of global development.

The aggressive individualism embedded in the Eurocentric paradigm celebrates self-reliance, autonomy, independence and individual liberty, and all these tend to threaten the idea of human cooperation; the chauvinistic rationalism assumes that only Europeans have the right to define what and how to approach reality; and the ruthless culturalism promotes the European-American idea as the most correct form of human societies. This dominance of Eurocentrism eventually led to the marginalization, suppression, silence, denigration, and exclusion of other non-European paradigms. Therefore, in order to correct this problem, a culture specific approach required to be adopted for the study of human communication. (Servaes, 2000)

One way to understand more about what it means to communicate in different contexts is to look at some models that describe what happens when two or more people interact. Until about fifty years ago, researchers viewed communication as something that one

person does to another. In this pipeline model communication is like a sender converts words in to a message and sends that to a receiver who in turn converts the message into words and derives a meaning. The pipeline model represents a theory of information transfer. But the theory does not explain how information or the medium exist as things. Instead, both are active and dynamic.

The transactional communication model seems to be better at representing the way most communication occurs. The transactional model reflects the fact that we usually send and receive messages simultaneously. The role of sender and receiver that seemed separate in the pipeline model are now superimposed as those of communicators. This could also be termed as a pragmatic approach to communication which treats communication as activity or practice. When we communicate we don't just messages, we act in and on our worlds. This approach reflects something habitual, something patterned and also to some extent reflecting shared patterns. (Adler and Rodman, 2014).

Oliver (1971) analyzed distinctive features of 'Indian' and 'Asian' rhetoric, and identified unity and harmony as the bases of rhetoric and communication in Asia. He argued that the manner in which Indians communicate is different from that of the Westerners. Hence, there is need to understand communication in the context of culture, Oliver emphasized. He further argued that by understanding the Eastern rhetoric the Westerners can better understand their own ideas of rhetoric and communication.

In 1980, the East-West Communication Institute in Hawaii hosted the first International Symposium on 'Communication Theory: Eastern and Western Perspectives'. The symposium bears significance for it marked first institutional initiatives regarding theorization of communication in different perspectives. J.S. Yadava presented a paper in the seminar and argued that *Sadharanikaran* is that concept which, in Indian perspective, refers to what is meant by communication today. Yadava considers *Natyashastra* as the source-book for theorizing communication in Indian perspective. In Yadava's words, "Bharat Muni, who is credited with the writing of *Natyashastra* codified the principles of human expression. ... Besides giving practical description of various aspects of dance and drama to the minutest details, the document is rich about the basics of human communication." (Yadava, p.177-195)

The Indian concept of communication as described in *Natyashastra* is based on the '*Virat Purush*' (cosmic man) view. A natural extension of this concept is that it espouses the systems approach, the authority of Universal law, the law of Dharma. Dharma is the basic principle of the whole cosmos and is existing eternally. This natural law of Dharma regulates human existence and governs relations of individual beings; communication too is governed by the same law. (Vatsyayan, p. 51).

In this concept, the world is an organism, a whole in which each part is interconnected and interdependent to a small or large extent. Thus, each part and activity at the micro and macro levels is interconnected and interdependent on all other parts to some extent. The neuronal networks in the brain, which determine the functioning of mind, are an example of such connectivity. This connectivity is basic and fundamental.

In Indian classics, the key word and metaphor of this comprehension is *bija* (seed). The process of growth, the proliferation of each part being distinct and different and yet developing from the same unitary source, is fundamental. The three principles which emerge from single notion of *bija* are process, organic interconnectedness of the parts and the whole, and a continuous but well defined course of growth, change and renewal. The complementariness of matter and energy, indeed, even the transformation of matter into energy and vice-versa, is implicit in these metaphors. In these texts the concept of *bija* is a central principle of the theory of aesthetics and the process of expression and communication. (Vatsayan, p. 49)

The Indian concept of Indra's Net (Malhotra, 2014) symbolizes the universe as a web of connections and interdependences. It has a single glittering jewel in each "eye" of the net, and since the net itself is infinite in dimension, the jewels are infinite in number. In each jewel there are reflected all other jewels in the net, infinite in number. Not only that, but each of the jewels reflected in this one jewel is also reflecting all the other jewels, so that there is an infinite reflecting process occurring.

American psychologist George Leonard (1978) writes that at the root of all existence there is play of patterned frequencies against the matrix of time. This intuition has been fully validated by modern science which has shown that every particle in the physical universe takes its characteristics from the pitch and pattern and overtones of its particular frequencies. The deep structure of vibration and communication is the same as the deep structure of everything else.

Noble Laureate Ilya Prigogine has remarked that Darwin's theory of evolution was an early step in the direction of recognition in modern science of the connectivity of all forms of life with each other. (Prigogine, 1997). The metaphor of Indra's net seems to correspond precisely with the theories of quantum mechanics and the more recent findings of particle physics, which has developed theorems like the following: "Each particle consists of all particles." Or: "Each particle helps produce other particles, which in turn produce the particle itself." These read as if they were verses from Indian scriptures, but in fact they are theorems of modern theoretical physics. Both have significant implications for intercultural communication in the global family. (Berendt, 1991).

Bhartrihari's *Vakyapadiya* is also a relevant text in this regard. Bhartrihari is much accredited for philosophical dealing on communication, especially the word (*Vak*). Dissanayake (2003) sees "a refreshing relevance" of *Vakyapadiya* "to modern communication studies". He claims, "Indeed, the basic thinking reflected in the *Vakyapadiya* is in perfect consonance with some of the modern conceptualizations in the field of communication". Dissanayake considers four vital strands of thought contained in the *Vakyapadiya* for students of communication:

1. Bhartrihari's contention pertaining to the role of language in human cognition that there is no cognition in the world in which the word does not figure and all knowledge is, as it were, intertwined with language, the word

2. Bhartrihari's emphasis on the total sentence as the unit of meaning as opposed to most other contemporary scholars' stress on the need to recognize the word as the unit of meaning
3. The contextualization of communication pointing out that the contextualization of utterances facilitates in the circumscribing of the field of discourse, thereby eliminating ambiguities of meaning.
4. The notion of sphota, which can be taken in the context of linguistic meaning to suggest that which discloses thought. (ibid.).

In Vakyapadiya, Bhartrihari shows that communication involves a network of interdependent factors. From his writings it is clear that he identifies five such factors: Sound, which is primarily phonetic in nature; Words, which refers to the syntactic pattern of utterance; Meaning which is the semantic element; Intention, the pragmatic element; and Context, the situational element.

Sound occurs due to the flow of air through our vocal organ. The phonetic element is characterized by accent, pitch, and intonation that vary from speaker to speaker. Words consist of phonemes presented in a particular order. It is that to which the hearer pays attention when the speaker intends to communicate something. Thus it is the conveyor of meaning. Its role is crucial, as Bhartrihari points out, "both the speaker and the listener have to think of words first before thinking of the meaning" (Patnaik, p. 99).

Meaning is that which is conveyed and manifested through the words and sentences. The relationship between meaning and sentence is very close, because sentence has a correspondence to express the meaning. Intention of the speaker is the fourth constitutive factor. As Bhartrihari points out, "the uttered level of speech is possible because the speaker intends to communicate". The relationship between speech and intention is a relationship of cause and effect. Finally, context is the fifth constitutive factor. Bhartrihari says that meaning of an expression is not to be determined by its form only but by contextual factors also. Contextual factors like situation, propriety, place and time are more universal in nature and not related to a specific language (ibid.).

In Bhartrihari's opinion communication is not a process of directly transferring the contents of thought from the speaker to the listener. The skill to express the thought and grasp the meaning in a holistic manner exists as an inherent skill within human beings. So the expressive thought is made explicit through a stretch of words constituting the sentence. This audible stretch of words, and the sentence, presented sequentially, syllable by syllable, is the cause of the manifestation of the unmanifest and undifferentiated meaning to be communicated. But unless the listener understands the stretch of words as representing auditory and sequenceless meaning, linguistic communication is not achieved. On the other hand, such an understanding may be achieved even without hearing the complete sequence of words and sentence.

These insights from Indian texts on the structure and process of communication have been supported by recent advances and researches in neuroscience. Cognitive scientists have shown experimentally that to understand even very simple statements the brain performs a number of very complex processes, without any awareness that such

processes are taking place. If we consider all that is going below the level of conscious awareness when we communicate, it is almost like a computer operating system doing complex operations in the background as we do seemingly simple things apparently. Comprehending a stream of sound as language; assigning a structure to the sentence; giving meaning to words appropriate to the context; noticing the speaker's body language; and planning what to say in response, are some of the tasks that the brain does systematically in split second time frame (Garcia, p. 192).

The discourse on communication from Indian perspective has so far been confined to a limited domain. Such works have drawn on very few Sanskrit texts such as Bharata's *Natyashastra*, Bhartrihari's *Vakyapadiya*, and Panini's *Astadhyayi*. Few genres like rhetoric and poetics have been touched in this regard. Some have drawn on religion ('Dharma') for understanding communication in Indian concept. Among the orthodox Indian philosophical schools, Vedanta seems the preferred one. By virtue of its rich discursive tradition, Indian literature has far broader scope of study corpus than explored by now. Studying Indian perspectives on communication needs a broader outlook because diverse and enormous sources are available in this regard. However, most of them are yet to be explored.

Sahridayata

As a psychological process, communication reflects patterns of individual or group thinking. Through perception and reasoning process, which is predisposed by culture, thought process is a mental attitude that leads people to see things and events from a specific lens. Thought process, to see things in a particular way, then serves as a cognitive filter through which we look at the world around us. Because we acquire cognitive filters through learning, which is embedded in the process of socialization and personal experience, the more diverse the personal and cultural background is, the more different the thought world would be. Therefore, thought process can be used as a conceptual tool for examining why people look at a specific issue or act in a unique way in solving daily practical problem.

Ethnocentric persons tend to tie themselves closely with their cultural group members, and subjectively apply their cultural beliefs to interpret external stimuli and judge others' behaviors. Parochial persons see the world solely from their own perspectives without recognizing the different ways of living among people of different cultures. Adler and Rodman (2014) pointed out that both ethnocentric and parochial people are incapable of appreciating cultural diversity, one of the key elements of globalizing society. Holding the perception of "our way is the best way," ethnocentric persons do not consider that cultural diversity will cause problems for individuals or organizations. They incline to live in the monocultural cocoon. By believing that "our way is the only way," parochial persons have a strong tendency to deny and ignore the potential impact of cultural diversity. They are often blinded by their own practice and unable to detect the changes and complexity of global development trends (ibid. p. 19).

The concept of *Vasudhaiva Kutumbakam*, which originates from ancient Sanskrit text *Hitopadesha*, inculcates an understanding that the whole world is one family. It is a

social philosophy emanating from a spiritual understanding that the whole of humanity is made of one life energy. According to the author of Hitopadesha, the main purpose of creating the Hitopadesha is to instruct young minds the oneness of human life in an easy way so that they are able to grow into responsible human beings in a global family.

Along with the concept of *Vasudhaiva Kutumbkam*, the concept of *Sahridayata* shows the global reach of Indian thinking in this regard. The concept of *Sahridayata* has been very succinctly explained by Vidya Nivas Mishra. The word *Sahridaya* has two components: *Saman* which mean same, equal, harmony, being and *Hridaya* means heart, becoming. He takes help of a Rigvedic sutra to clarify its :”*Samani va aakutih saman hridayanivah saman mastu somano yatha vah susahasatih*,”that is “let our minds be in harmony, our hearts be in harmony, let our thinking be in harmony ,our thought processes be in harmony so that we can live for a meaningful living of all-together” with positive attitude towards life. (Mishra, p.97).

In order to foster the ability of global communication skill, the first step is to develop *Sahridayata*, referring to openness to other cultures that facilitates intercultural interactions. *Sahridayata* is the foundation of intercultural communication skill. A well-founded *Sahridayata* enables individuals to envision the coming of a global society, and then execute intercultural communication skill appropriately and effectively. It fosters the ability to envisage the change of the world trends and to engage in the process of regulating the change, and to drive for a broader picture of context in which diversity and cultural differences are valued and balanced.

In contrast to the closed worldview hold by ethnocentric and parochial thought worlds, people with *Sahridayata* are able to foster a synergistic ability through a creative process of combining and balancing our own and their ways. Thus, cultural differences may lead to problems, but they as well provide advantages for nourishing personal and organization growth if we know how to recognize and use them to create positive opportunities. In other words, the openness embedded in *Sahridayata* allows change, improvement, and innovation over time, while facing the impact of cultural differences and other trends such as technology.

Sahridayata calls for people to broaden and expand their thinking by eliminating those filters one possesses about other cultures and their differences. It equips individuals with a mental ability to scan the world in a broad perspective and always consciously expect new trends and opportunities, so that personal, social, and organizational objectives can be achieved in a harmonious way. Built on the foundation of openness, *Sahridayata* represents the decrease or absence of ethnocentrism and parochialism.

As the foundation of intercultural communication skill, *Sahridayata* is closely related to individuals' affective, cognitive, and behavioral abilities. In other words, *Sahridayata* forms a cycle of intercultural communication skill in which individuals learn to unfold the self via the internal illumination of personal affect or attributes towards global development, to reach the cognitive awareness of cultural varieties, and to develop behavioral skill of global interactions.

Sahridayas have “common sympathetic heart”. In other words, a *Sahridaya* is a “person who receives communication in a state of emotional intensity, i.e.. a quality of emotional dimension coequal to that of the sender of the message”. In such a background, *Sahridayata* can be considered as “emotional preparedness” that “entails living amongst people, sharing their joys and sorrows but encompassing the entire humanity within, becoming a citizen of a world. With such preparedness, universalization of bhava is possible and rasa experience is successful.” (Mishra, p.93)

The concept of *Sahridayata* is related to the concept of *Vak* in Indian texts. The *Vak Sukta* of Rigveda tells us that *Vak* (speech) exists in life like the life breath, but it is not there in one life alone but in all life and above and beyond life as well. In that sense, it is the object and motive for life, its very purpose. The very meaning of *Vak* is therefore mutuality, sharing and the recognition of this mutuality and sharing. Only through this consciously articulated voice or language does the desire for companionship and universal well-being gets expressed and known. But this thought occurs only to those who are companionable and who have the desire for sharing and fraternity. (Mishra, p.67)

The speech of such communicator searches for its receiver, half known and half unknown. Its intended meaning becomes known only to the one who waits for the words to manifest their meaning. This receiver will be only the one whose heart is in tune with the speaker, who has learnt to recognize the spirit of the words, and who has acquired the experience of feeling the vibrations of the words passing through his heart. This communion between the speaker and the listener is *Sahridayata*. (Mishra, p.72).

Deriving from this, individuals with *Sahridayata* are considered to possess five personal characteristics :

First, they are culturally sensitive. Since global development brings people of different cultures together in every level of communication and all aspects of life, cross-cultural sensitivity becomes a great challenge for people to communicate constructively among one another. Individuals with *Sahridayata* not only have a well-developed ego and positive concept, but also possess a sensitive heart regarding cultural diversity.

Second, they are open. Openness refers to two meanings. Personally, it allows individuals to seek continuous improvements in the constantly changing environment that characterizes the process of global development. In communication, it concerns nonjudgmental attitude towards culturally different counterparts. Together, openness demands a strong motivation for perpetual learning to deal with cultural differences.

Third, they are knowledgeable. Individuals with *Sahridayata* are equipped with a drive force that impels them to broaden and deepen their perspective in terms of local and global events. Knowing cultural, social, business, and other similarities and differences ensures a sound action in making decisions, solving conflicts, and riding the wave of global development.

Fourth, they are critical and holistic thinkers. In addition to be knowledgeable in accurately perceiving cultural similarities and differences, individuals with *Sahridayata* have the ability to sort out the complexity of the changing globe through critical and analytical thinking. They are able to see the globe not only as one, but also as an orderly kaleidoscopic many. That is, they have the ability to think deductively and inductively.

Finally, they are flexible. Individuals with *Sahridayata* tend to show conceptual and behavioral flexibility in the process of global communication. They demonstrate abilities of accuracy and adaptability when attending to diverse information and rapid changing environment. The flexible ability nourishes the person to see the uncertainty caused by the change of global development as an opportunity for moving forward. Moreover, they respond and adjust to the change efficiently, effectively, and comfortably by altering and co-occurring verbal and nonverbal behavioral choices that mark the complex relationships of interactants in the global communication. (Adler and Rodman, p. 17)

To summarize, *Sahridayata* enables individuals to regulate the complexity, ambiguity, contradiction, and conflict embedded in the turbulent change of global development process. Moreover, it functions to impel individuals to drive for a broad perspective, to motivate individuals to learn how to respect and value cultural diversity, to expect individuals to balance contradiction and conflict inherent in the various demands for global competition and cooperation, and to propel individuals to flow with the globalizing wave as comfortable fish swimming in the ocean.

From the foregoing it is clear that communication does not depend on syntax, or eloquence, or rhetoric, or articulation but on the emotional context in which the message is being heard. People can hear the speaker only when they try to move towards the speaker, and they are not likely to when the speaker's words are chasing the listeners. Even the best words lose their power when they try to coerce the listener. Attitudes are the real figures of speech. It is not surprising therefore that more than 90 percent of the impression that a speaker has nothing to do with what he actually says. (Maxwell, p. 49).

Thus, *Sahridayata* is the ability to learn to connect with the people in their thought world. In addition to having a *Sahridayata*, intercultural communication skill comprises three more dimensions: *Advaita*, cultural understanding, and cultural adjustment .

Advaita

Intercultural communication skill requires individuals to unfold and expand the personal characteristics, including flexibility, sensitivity, open mindedness, and motivation. As the centrality of the global society, the self must be mobilized to visualize its identity for the establishment of its continuity. Through the extension of personal attributes self-identity begins to build a bridge between the personal and social gap. A connection of I and thou creates a web of meanings shared by the global community. In other words, the ability of unfolding the self is an important way to promote creativity, learning, and innovation in the process of global development . Unable to unfold the self to face the challenge of constant changes and complexities of the globalizing society

often leads to an unsuccessful ride of the wave of future society. (Adler and Rodman, p. 33).

As a co-creator, with heaven and earth, of the integrative whole of the cosmos, this human being, this individual, or this self plays the most important and fundamental role in achieving the productive living of globalizing society. (Chopra and Kaftos, p. 230). However, in order to fully unfold the potential, this self must be ceaselessly edified, constantly liberated, and perpetually purified. Global development is a process in which the two extremes of extensionality and intentionality are increasingly interconnected. In other words, the two forces of globalizing and personalizing are pushing and pulling, adjusting and readjusting between each other to search for an integrative and holistic future of human society.

Since the intrinsic value of the self is in congruence with the cosmic order, Indian texts have described the self as the combination of prophet, poet, and sage, who is capable of being mutually transmuted with the world to reach the level of ideal and authentic existence. Hence, it is evident that the self can deliberately choose to cast everything, including the development of the individual and other human companions, the frame of human society, and the achievement of value, into the mold of one's intention.

In this context, there seems to be a need to apply principles derived from Vedanta philosophy to the communications theory. Sankara's Advaita may be reduced in essence to five principles: There is the only one reality. There is none other. The world of plurality has only an apparent reality, like the waves of the sea. The individual ego has no substance. Individuality is an illusion; Atman that appears as individual has all of reality in it; Ultimate reality cannot be known. It can only be realised. These principles have far-reaching implications for communication theory.

Indian classic texts say that the individual self possesses three levels for consciousness: the level of action, the level of reason, and the level of contemplation. The individual employs the level of action to empirically perceive the external world. Through human senses and their extensions, the individual comes to know the facts of the material world. This is the level of sensory experiences for the realm of time, space, and matter. The level of reason is used to attain knowledge of logic, philosophy, and mind. Through this mental eye, the individual walks into the realm of mind where memory, ideas, image, reason, and will reside. Although the level of reason often relies on the empirically sensory experiences for gaining information, it transcends the level of action especially in the areas of imagination, will, logical reasoning, conceptual understanding, psychological insight, and creativity. Finally, at the level of contemplation, the individual rises to the realm of transcendent realities that are beyond sense and reason, and reveal the truth of self-liberation. It is the spiritual experience into the real self as the reality which demarcates the sphere of words or verbal expressions from the sphere of inner consciousness. (Vatsyayan, p. 165).

Realisation of oneness of self with all existence is dependent on the integration of the three levels of action, reason, and contemplation. Unfortunately, the separation and confrontation of the three levels, represented by science, philosophy, and religion,

characterizes the existence of human beings in modern age. This leads individuals to stay in the lower ladder of the development of human greatness and stop short of reaching higher levels. Common people at the first level of action can be cultivated into the second type, a learned and enlightened one, who maintains an insight of knowledge and a dignified action with the noble art of life. The continuous improvements will move the second type to the individual, possessing a refined and elegant character and a balance of mind. Further refinement and cultivation transforms the superior one into the individual of excellence, whose actions are in harmony with the high standard of values that are universally acceptable in all human societies and whose utterance of truth sets a good standard to the global citizens without disgracing his/her integrity. Finally, the individual is entitled with perfect wisdom, which gracefully adapts her-/himself to the flux and complexity of change without confronting any crises or barriers.

Intercultural communication skill is a process of transforming and moving oneself from the lower to higher level of the developmental ladder of human beings, which represents the process of unceasingly edifying, liberating, and purifying personal attributes of the self. These personal attributes are ruled under the umbrella of great empathy which dictates the principle: unity is within diversities and particularity is identified with universality. In other words, the spirit of great empathy is manifested by the interfusion and interpenetration of human multiplicities. From the human perspective, the great empathy formulates the ideal of fellow-feeling by expanding the self consciousness to the consciousness of one's fellow persons, and the entire universe.

At the global level, intercultural communication skill refers to the ability to look for shared communication symbols and project the self into another person's mind by thinking the same thoughts and feeling the same emotions as the other person. Individuals with great empathy are able to show deep concern for others' feelings and reactions, to adopt different roles as required by different situations, to demonstrate reciprocity of affect displays, active listening, and verbal responses that show understanding and lead to the establishment of an intercultural rapport. Unfolding the self demands ceaselessly purifying oneself, continuous learning, cultivating sensitivity, develop creativity, and fostering empathy.

Therefore, the implication of the concept of *Advaita* for communication is that since there are no individual selves besides the universal self, such self-knowledge and communication within the self, does not exclude what we call the world, but in fact includes and integrates them within one experience. Communication is then totally participatory, totally egalitarian, totally non-divisive and is not distorted by a false separation of subject from object.

Advaita is the only valid mode of communication that is not exposed to the risks of cultural and linguistic attenuation and it is the one that transcends duality and multiplicity and seeks communion within. This does not require that we abandon the use of language, or abrogate any of the technologies of communication. But it does compel us to recognise that what passes for modern communication, because it is raised on a false understanding of reality, tends more and more to reinforce separation and isolation and misunderstanding, and is therefore inevitably oppressive.

Cultural Understanding

Realisation of the oneness of the self and universal existence gives cognitive ability to understand one's own and another's cultures. It is the ability to acquire cultural understanding. To understand ourselves as a cultural being from our own cultural perspective is the basis of knowing our counterparts' culture. It is this mutual awareness of cultural knowledge that makes respect and integration of cultural difference possible. Thus, the awareness of cultural knowledge is a prerequisite of reducing situational ambiguity and uncertainty in the process of intercultural or global communication. The lack of discomfort, confusion, or anxiety due to the understanding of cultural differences helps individuals adapt to situational demands of global environment and cope with changing environment rapidly.

Global development indicates increasing encountering of culturally and co-culturally diverse members and increasing demands of being aware of global interdependence of people and cultures. It not only requires us to develop a new mode of thinking, but also leads us to enmesh in external matters that are foreign to the village and community in which we have been living for many decades. In the process of reaching out, individuals are forced to experience different life styles, thinking paradigms, and expression patterns, and gradually broaden cultural understandings. Thus, with each new encounter, we begin to contrast cultural differences that may motivate us to prefer alternative styles of cultural expressions and engender in us a desire to retool, so that we can better function with those of unfamiliar counterparts. This increasing awareness of other possibilities proves to be a cumulative process, by which we learn that it becomes irreversible once we encountered with and learned from people of different cultures. Cultural awareness is then a necessary mechanism, soothing the anxious and uncomfortable feelings caused by the ambiguous and uncertain environment due to cultural diversity in the globalizing process. (Wilce, p. 249).

Through the cognitive process, we acquire knowledge and characteristics of our own and others' culture, and further draw a picture or map of the culture to reflect the degree of our understanding. Intercultural communication skill not only demands the understanding of one's own and one's counterparts' cultures, but also requires both passive and active understanding. A passive understanding of other cultures or co-cultures only provides individuals with the feeling that they know others' culture. This kind of understanding usually is based on superficial experiences in cross-cultural settings, such as travelling to other countries, meeting people from different cultures in conferences, and having some acquaintances of other cultures. While the passive understanding only involves intellectual and rational components of knowing and will not guarantee that one can really function well or adapt to the other culture, an active understanding requires individuals to add affective and emotional elements into one's cognitive repertoire. In other words, the ego is involved in the active understanding that helps to develop an attitude of respect, tolerance, and acceptance of cultural differences. Thus, passive and active understandings form the continuum of cultural awareness, which indicates a developmental process.

The ability of understanding culture is the manifestation of cultural awareness, which comprises four steps of its developmental process: (1) Cultural Barrier - in which the knowledge based on the superficial cultural traits leads to the reaction of unbelievability, and individuals tend to evaluate the cultural differences as being exotic or bizarre, (2) Cultural Clash – in which the knowledge of deeper cultural traits that greatly contrast with ours leads to an internal conflict situation, and irrational interpretations of the differences tend to provoke feeling of frustration and disappointment, (3) Cultural Analysis – in which individuals begin to intellectually analyze the differences of cultural traits that will gradually lead them to the cognitive understanding of cultural differences and begin to believe the existence of cultural differences, and (4) Cultural Understanding – in which individuals move into the stage of empathic awareness, by which they are able to see the differences from their culturally-different counterparts' position. The ability will in turn lead to the ability of cultural immersion, or subjective familiarity, of core cultural traits that help individuals to live in another culture without feeling of distress. (Geertz, p.43-44).

Cultural Adjustment

Finally, intercultural communication skill requires a set of behavioral skill, which is indispensable for adjusting individuals to the changes and new patterns of interaction in the globalizing society. The behavioral requirement of aligning global interaction allows individuals to negotiate the multiple meanings and manage complexity and conflicts in the global context. Hence, to act or align interactions effectively in the process of intercultural or global communication enables individuals to get the task done and attain communication goals for being a successful global citizen.

The ultimate goal of fostering intercultural communication skill, unfolding the self, and mapping the culture is to function effectively and appropriately in interactional level. In other words, the mental, affective, and cognitive abilities must be integrated into a set of behavioral skill that lead to a successful and productive interaction in the globalizing society. Communication skill as an individual's capacity is one of the basic needs of human beings to interact and adjust effectively with other human fellows and the environment. As a common property of human behaviors, communication skill can be attained through behaviors instigated by drives in one's own right. In other words, the degree of communication skill can be measured by the extent to which an individual produces an intended effect from interaction with his or her human fellows or the environment. Communication skill is also increased through socialization, it is learned not only through incidentally, but also consciously manipulate the interaction. In this sense, communication skill is relied much on the ability of empathy which is based on personal intelligence and sensitivity.

Intercultural communication skill is comprised of two components: effectiveness and appropriateness. Effectiveness refers to individuals' ability to select among a set of communication behaviors to accomplish specific goals in the process of global communication. These specific goals include getting relevant information about these goals, accurately predicting the other's responses, selecting communication strategies, and correctly assessing the results of interaction in a multicultural context. More

specifically, effectiveness is the ability to maximize the functions of communication in terms of controlling and manipulating the communication process or environment, comfortably sharing feelings with culturally different counterparts, informing the necessary cultural cues, ritualizing the communication process, and imaging the picture of cultural similarities and differences.

Appropriateness is the ability to meet the contextual requirements in the global communication, or to recognize the different sets of rules in different situations . It indicates the right quantity of message sending, the consistent quality of message delivered, the relevancy of the topical messages and situation, and the manner of expression . This ability of maintaining the face of one's culturally different counterparts within the constraints of the situation is parallel to the verbal and nonverbal context, in which both kinds of expressions are making sense to interactants; to the relationship context, in which the structure and delivery of the messages are consonant with the particular relationship between the interactants; and to the environmental context, in which the constraints induced from the symbolic and physical environment and imposed on the interaction are well considered by the interactants. Together, intercultural communication skill is the ability of interactants to execute communication behaviors to elicit desired responses in a global communication environment without violating their counterparts' norms and rules.

Hence, a successful interaction based on intercultural communication skill is embedded in the two aspects of the globalizing society: people and environment. From the perspective of people, intercultural communication skill demands a set of behavioral skill, including language ability, behavioral flexibility, interaction management, and identity maintenance. From the perspective of environment, intercultural communication skill requires the ability to manage changes or complexity of global practice.

Bharatamuni sums up the importance of practical reality succinctly, “Now, I have finished speaking about the representation to be made through words and gestures. Things omitted here by me should be gathered from the usage of the people.” (Vatsyayan, p. 88)

Conclusion

It is encouraging that the trend for indigenous scholarship is getting strong and stronger because of the impact of global development. While dealing with the localization of scholarship, three issues are worth discussing for the scholars working in this line of research, i.e., culture changes over time, the potential problem of dichotomy, and the universalization of local concepts.

First, culture is dynamic. It constantly changes over time because of the impact of technological invention, natural and man-made calamity, cultural contact, and other possible environmental factors. When culture changes, cultural values change too, which results in the alternation of the significance of key concepts previously used to represent the culture or explain the behaviors of people from the culture. Scholars must

be cautious in treating culture or cultural values as a static variable in localizing the study from the indigenous perspective by closely observing the representation of the concepts during the study. For example, are the key concepts included in this analysis really typifying the contemporary Indian culture or just reflecting the traditional Indian cultural values? It is legitimate for one to question the contemporary representation of these key concepts or the possible transformation of the meanings of these key concepts in different ages.

Second, the tendency of dichotomizing culture is a common problem in the research community, especially in the study of intercultural communication. A potential pitfall of dichotomizing culture stems from the attempt to localize the intellectual inquiry by overemphasizing the necessity of employing the culture specific or emic approach to the study of human communication. The dichotomy problem is displayed in three modes: the indiscriminant treatment of cultural values, the insider's privilege, and the blind acceptance or rejection of foreign elements.

A more appropriate attitude is to treat culture values as a continuum in which each culture or society tends to orient more to one end and show less emphasis on the other end. In other words, the Indian may be more collectivistic oriented, but that doesn't infer that there is no individualism existing in Indian society. It can only infer that Indian people tend to be less individualistic in interaction. It is a more or less rather than an either-or situation. Moreover, the argument that only local scholars have the ability to know their own culture is not warranted, because an outsider may see what an insider cannot see about their culture due to the limitation of the worldview. As to the problem of the blind acceptance or the sheer rejection of foreign elements, it is just an irrational or ignorant expression, because while each culture or society is unique by itself, human society is not an isolated island, thus the commonality of cultural values is not uncommon. All these demonstrate that the gap of cultural values among different cultures should not be a discrete or insurmountable one. We may ask: Are all the key concepts used to explain Indian communication behaviors solely belonging to Indian culture? The answer should be no, because the concepts are as well reflected in the communication behaviors of people from other societies, only with the difference of the degree of emphasis.

Lastly, the commonality of cultural values in different societies provides a possibility or represents an ideal goal of indigenous scholarship for the establishment of a global or universal model of human communication. A group of scholars in psychology have contended that the ultimate goal of developing indigenous psychology is to help produce a global or universal psychology. People in different societies should possess identical psychological functionings. However, unfortunately, intercultural scholars tend to treat culture as a stable system and overemphasize the differences of specific contents of psychology in different cultures. This oversight of the invariance in psychological functioning in different cultures often leads to factual incorrectness and theoretical misleading. Hence, on the basis of the existence of the identical deep structure of human cultures, the idea of one mind, many mentalities; universalism without uniformity can be proposed to serve as the principle of the inquiry of indigenous scholarship.

The argument supplies a great opportunity for scholars to elaborate on what are the universal psychological or interactional functioning behind these Indian key concepts like *Vasudhaiva Kutumbkama*; *Sadharanikaran*; *Sahridayata*; *Advaita*; *Bija*; *Rasa*; and *Bhava*, and if the universal function behind the concepts can be identified, then how can a global or universal model of human communication be developed in order to better understand not only Indian people but also people in different societies, and to enrich the literature in this line of research.

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