CONCLUSION
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Sri Aurobindo while studying in Cambridge perfected his knowledge of Latin and Greek, studied Sanskrit, Bengali and Hindustani and picked up enough German, Italian and Spanish to be able to read the classics of these languages in original. After his return to India in 1893 he concentrated more on Sanskrit and Bengali and learnt a little Gujarati and Marathi and also a certain amount of Hindi. After his settlement in Pondicherry in 1909 he came in contact with Tamil which opened for him the doors of a new science of language and also a new interpretation of the Veda. His knowledge in English and French was deep. So he was a versatile linguist in the old sense of word, i.e., a profoundly cultured polyglot.

Having proficiency in all these languages and a good acquaintance with the findings of Comparative Philology Sri Aurobindo felt the need to write a full treatise on the origins of Aryan speech in which the old Āryabhāṣā from which all other languages are derived could be reconstructed. He had chosen four languages for dissection and study: Sanskrit, Greek, Latin and Tamil. He studied a good number of roots of these four languages. He examined and classified them and attempted to establish relations between them. But it was on Sanskrit itself that Sri Aurobindo’s linguistic research centred. The central aim of classifying the root-clans of Sanskrit was to discover the original mind-impression or guna of each particular sound. It was in this line he attempted at establishing a true Science of Language.
In the present thesis whatever has been presented in the previous chapters reveal Sri Aurobindo’s views on various aspects related to the study of language. As Sri Aurobindo did not complete his research providing only a few writings in which he has just summarised his thoughts on the subject, it was difficult to explain many of his views. In this thesis no other language except Sanskrit has been taken into account. But the clues given here will help others who are interested in carrying out further researches in similar lines taking Greek, Latin and Tamil into account.

To summarise the thoughts presented in the main chapters of this thesis the following points emerge:

1. Language is, in no way, any arbitrary or artificial product. It has evolved through the processes of evolution and has been constantly guided in its growth, by the fixed laws and processes of Nature. It has its origin in the Divine Reality.

2. Originally there was one language which through the processes of evolution suffered ‘change, detrion, collapse’ and got split into many dialects and vernaculars.

3. In order to know what was this original language a kind of linguistic embryology is of prime importance. This linguistic embryology means going back to the original root-sounds of the languages.

4. The modern languages with their superficialities cannot be of any help in going deep into the root-sounds of languages. For this a
primitive language has to be caught. Among all the primitive languages which have got some record of their existence Sanskrit is the oldest and most perfect language which can provide sufficient clues to solve the problems related to the origin and development of languages.

5. By going back thus from the artificial use of a developed speech in modern language nearer to the natural use of primitive speech one gets rid of the idea of a conventional fixed connection between sound and its sense.

6. The *guna* or some natural property of particular sounds to create under given conditions a particular kind of impression on the mind which constantly associated with that sound, was the basis of the meanings of sounds.

7. Once the *gunas* or the original mind-impressions of the seed-sounds are found out and fixed it will lead a step ahead in establishing a concrete Science of language.

8. A proper examination of the word families of Sanskrit as available in the Vedic and classical forms of it, can be a great help in finding out the original mind-impressions of the seed-sounds of Sanskrit. This will not only show the origin and development of Sanskrit alone but of all the languages of the world.

9. Language being Divine in its origin has the divine power inherent within it. All words, in fact, are Creative. This is a higher aspect of language. There are many other higher aspects of language which
reveal that language is not merely communicative in its nature. Therefore, while studying language in a scientific way the higher aspects of language cannot be kept aside. Along with the communicative aspect of it the higher aspects also have to be taken into account otherwise a true Science of Language cannot be established.

10. The Vedas being the oldest scriptures of the world, have preserved the primitive structure of language. So a true interpretation of the Vedic words is very much necessary for the foundation of a true science of language and vice versa.