

Language generation from the perspective of esoteric Buddhist philosophy and ba linguistics

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Abstract

There are various aspects of language generation, and Eric Gans has identified its mechanisms in the process of human evolution. This paper examines the ancient Japanese religious leader Kukai's view of language based on the Buddhist *Yogācāra* school, and explores contemporary Japanese philosopher Toshihiko Izutsu's perspective on Eastern philosophy of language. The recently proposed theory of "ba linguistics" states that the generation of meaning in dialogue unfolds in a deeper primordial field that is not recognized by surface consciousness. While traditional linguistics has focused on the surface layer of language, the perspective of "ba linguistics" discusses the transformation of unspoken chaotic thoughts and feelings through dialogue. In this context, this energy is referred to in GA as the "Little Bang," the first shared language in the universe, which has been repeatedly generated by individual humans throughout history.

Buddhism teaches three marks that characterize universal truth, which are the three truths that all phenomena continue to change, that there is no fixed essence, and that the state of enlightenment is equanimity. This is the content of the "principle of *karma*" as recognized by the Buddha, and is considered a mark of what makes Buddhism different from other teachings. Kukai's view of language is that "existence is language," which assumes that all existence is basically literal. This view presupposes the existence of a mute realm beyond language and explores the absolute realm of ultimate consciousness and existence. Reviewing human language from this perspective, language is seen as a process of self-expression, representing the world of the single-minded *Dharma* realm that transcends time and space. Furthermore, Izutsu proposed the segmentation theory of meaning as a contemporary Japanese philosophy of language. This is the assertion that "reality" as we normally experience it is actually created by our consciousness through the linguistic segmentation of meaning. This view is consistent with Buddhism and Kukai's view of language, and Izutsu integrates other Eastern philosophies when examining Kukai's philosophy of language.

Keywords: *ba* linguistics, primary *ba* and secondary *ba*, linguistic *ālaya-vijñāna*, the philosophy of *Yogācāra*, esoteric Buddhist philosophy, *sokushin-jyobutsu*

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Introduction

The generation of language can be approached from a number of different perspectives. In his work, Eric Gans elucidates the mechanisms underlying the process of human evolution (Gans, 2011, 2015, 2019; as do other theorists such as Goldman, 2013 etc.). This is the aspect of human phylogeny. Nevertheless, the same can be said of the process of language acquisition in human ontogeny. This paper will examine the ways in which individuals generate language in each and every act of communication. It will focus on the view of language espoused by Kukai (774-835), a prominent religious figure in ancient Japan, based on the Buddhist philosophy of *Yogācāra*. It will also examine the view of Kukai's philosophy of language as articulated by Toshihiko Izutsu (1914-93), a leading philosopher in modern Japan.

How language is generated in communication

Individuals have diverse experiences throughout their lives, which are stored in the depths of their hearts and minds as memories of feelings and thoughts associated with those experiences. Such individuals evince a desire to express their repressed feelings and thoughts through a variety of means. Individuals may express themselves through physical movements, such as attitudes and facial expressions, or through more expressive means, such as music or painting. However, there is a particularly powerful means of self-expression: words. Words are not only a means of referring to an object or emotion; they are also an effective means of expressing in a conscious form memories stored in the depths of the psyche, which are usually unconscious.

The recollection of past experiences may be prompted by an interlocutor's remarks, leading to the evocation of memories of comparable experiences from within one's own experiences, emotions, and thoughts, which are subsequently articulated in verbal expression. As individuals navigate the course of their lives, they amass a repository of sentiments and ideas within their hearts and minds, shaped by experiences that bear resemblance to those of others. Through dialogue, individuals establish a profound empathic connection with one another, resonating at the emotional level and sharing a sense of shared experience. Alternatively, they may have accumulated memories of disparate feelings from analogous experiences. In the absence of resonance or empathy, they may manifest a sense of repulsion or rejection and engage in confrontational behavior towards others. The manner in which they express their feelings is often contingent on the identity of the interactant, the circumstances of the interaction, and the context within which it occurs.

The expression of emotional energy is conveyed through language, which enables the transfer of feelings and thoughts to another individual. Subsequently, individuals attempt to elicit further sympathy, provide comfort to one another, and demonstrate care for each

other. Alternatively, there may be instances when a dispute or conflict arises, or there may be instances when silence is the prevailing response. In such instances, individuals may attempt to circumvent the subject at hand and instead introduce a new topic as a means of resolving the impasse. Alternatively, they may terminate the communication with the other individual. This is the typical process and manner of live communication in which people interact with each other.

This paper addresses three key points. Firstly, this paper posits the importance not only of the superficial aspect of verbal communication, but also of the relationship between words and the deeper layers of the heart and mind. Furthermore, it aligns with the perspective put forth by Hanks et al. (2019), which identifies the area of deep consciousness at the back of the human mind as the “primary *ba*,” and the area of visible surface consciousness that engages in dialogue through words as the “secondary *ba*.”

In primary *ba*, words are employed to differentiate the disparate feelings and thoughts that individuals harbor internally, thereby conferring coherence upon the often tumultuous and disorganized inner realm. In other words, words are employed to articulate and reify an ambiguous subconscious phenomenon. Secondly, in secondary *ba*, the segmented meaning is expressed in words and communicated with others in a form that can be heard and seen. This is the domain of conventional linguistics, a field that can be conceptualized in terms of language. It is a realm that people can recognize, become aware of, and analyze with words. Thirdly, when the words of others evoke thoughts and feelings that are also present in the primary *ba*, or when aversive or hostile emotions are elicited, the mind becomes active and generates further words, thereby facilitating communication in the secondary *ba*.

The primary *ba* is not merely a deep region of the heart and mind belonging to the individual. From the Buddhist viewpoint, it represents one of the main Eastern philosophical traditions, a world of “oneness of self and other,” open to others and fused with others. It is the specific context in which a multitude of factors, including the relative positioning of individuals, the depth and nature of underlying emotions, and the trajectory of interpersonal dynamics, interact in an implicit manner.

In this context, the concept of “*ba*” can be understood as a space where the individual and the other are engaged in a form of dialogue that encompasses everything. This dialogue develops as a result of the constant oscillation between deep and superficial fields. The objective of this paper is to elaborate on and discuss the aforementioned concepts, drawing on the background of Eastern philosophy.

Primary *ba* and *ba* theory

First and foremost, conventional linguistic theory has addressed the secondary *ba* mentioned above. It has dealt with the surface level of language. Even Chomsky’s deep structure deals with the aspect of symbolic codes, or social conventions of language, and

has not dealt with vertical approaches that delve into the depths of human linguistic consciousness. However, the notion of the domain of profound consciousness within the human mind represents a perspective that has not been explicitly conceptualized within the traditional framework of linguistic theory. Nevertheless, Hanks et al. (2019) were the first to propose this theory in the field of linguistics, which they termed “*ba* theory.”

Primary *ba* is [...] basically an ontology of mutual dependence, impermanence and ultimately non-separation. [...] Indeed, the search is for a level of nonseparation that is ontologically prior to the subject-object distinction. (Hanks, et al., 2019, p. 64)

In primary *ba*, the generation of meaning is not yet established, and a dynamic energy of meaning is generated among communicators to express their feelings and thoughts by some means in an undivided subject-object state. This is the domain of the unconscious, and this energy is active even before the communicators engage in discourse, resulting in a state wherein the seed of linguistic utterance is on the verge of germinating unconsciously within the intersubjective field. One individual begins to speak, and then another individual begins to speak based on the preceding speech. The cycle persists, and the energy of meaning undergoes a dynamic shift within the total being of the participants in the dialogue.

In the GA context, this energy is considered the first shared meaning in the universe called the “Little Bang” of the human in the Originary Scene, and this energy is repeatedly generated by each individual human being in human history since the Little Bang. It is the energy that makes us distinctly human, which makes possible our ability to do science, to be ironic, to love, to think, to make art and to do all sorts of human activities with language. In this context, the evolutionary trajectory of language in phylogenesis as postulated by GA bears resemblance to the underlying processes occurring at the individual level during one-time, individual linguistic communication in ontogeny. This energy drives the process of language acquisition at a deeper level and, to a greater or lesser extent, language generation in adulthood. In language acquisition, the process proceeds from the Ostensive to the Imperative and the Declarative. In the stage of using the acquired language, the Declarative is considered to be the center of language function. However, as GA theorists emphasize, it should be noted that language arose primitively from the Ostensive.

In contrast, the domain of surface consciousness that has been the focus of linguistic inquiry thus far is referred to as “secondary *ba*.”

Secondary *ba* [...] is the interactional space in which a process unfolds. For example, face to face conversation always takes place in a secondary *ba*, which consists of the embedding context/setting/occasion in which the interaction transpires. This embedding includes a vast amount of categorical information about who and what are involved in the interaction, as well as where, when, and why the interaction takes place. (Hanks, et al., 2019, p. 65)

The “primary *ba*” can be defined as the domain preceding language. In contrast, the “secondary *ba*” can be understood as the domain where an object or event is distinguished from others, categorized, and verbalized. Furthermore, it can be argued that objectification through language gives rise to objects, which in turn give rise to subjects that exert the objectification effect. In this conscious world, the distinction between subject and object is clearly delineated.

In this context, we examine the Buddhist perspective on the interconnection between the mind, body, and speech. According to this tradition, these three aspects of the self are not distinct entities but rather a unified whole. From the moment of birth, individuals are exposed to a multitude of influences, including those from other individuals, society, the environment, nature, and the vast universe. These experiences are perceived through the five senses and subsequently stored within the depths of the mind, whether consciously or unconsciously. This is referred to as “*alaya-consciousness*” or “*ālaya-vijñāna*” (storehouse consciousness). Subsequently, in our interactions with others, we express a minor aspect of this through verbal communication. This represents a minor aspect of the underlying consciousness that becomes manifest and is expressed through language. In our interactions with others, we engage in the exchange of words that are consciously perceived, but which, in their deeper layers, express the accumulated experiences and memories stored in the *ālaya-vijñāna*. These experiences and memories are shaped by the individual’s unique context, including their social environment, the natural world, and the larger universe. In other words, words represent a minor component of the totality of accumulated memory itself in *ālaya-vijñāna*, which is manifested in the present moment. In contrast to AI, where words and meanings are dissociated, humans absorb information from the universe, nature, the environment, and society through the five physical senses. By interpreting a portion of this data with their consciousness and forming feelings and thoughts from it, humans accumulate diverse meanings in their *ālaya-vijñāna*. The feelings and thoughts that emerge from this *ālaya-vijñāna* are segmented and articulated with words, and are then expressed at the surface level. It is at this level that the majority of actions are carried out unconsciously, with language playing a minimal role.

In contemporary Eastern philosophy, a number of theories have been developed that assume a primary *ba*. One such theory is that of Toshihiko Izutsu (1914-1993), who elucidated the deep region in the structure of consciousness based on his study of various theories of Eastern philosophy. Izutsu designated the central concept of this deep region as “linguistic *alaya-consciousness*,” or *ālaya-vijñāna* (Izutsu, 1991, p. 214).

In his book *Consciousness and Essence* (Izutsu, 1991), Toshihiko Izutsu sought to examine the concept of “essence” in the context of “consciousness,” with the aim of elucidating the fundamental tenets of Eastern philosophy through a synchronic structuring of Eastern philosophical thought. He posits that “essence,” “true nature,” and analogous concepts play a pivotal role with respect to the semantic function of language and the hierarchical

structure of human consciousness (Izutsu, 1991, p. 7). He then proceeds to discuss two significant aspects of the semantic function of language and the hierarchical structure of human consciousness.

Izutsu (1991) endeavored to construct a novel philosophical system on the basis of the foundational tenets of Eastern philosophy, employing the method of “synchronic structuring of Eastern philosophy” as a means of elucidating the intrinsic complexities of the concept of “essence.” He elucidated the concepts that underpin numerous cultural, religious, psychological, and other academic disciplines, as well as the structure of human consciousness, and put forth a model for the emergence of language within this structure.

As Ono (2023) asserts, Izutsu regarded the structure of the mind, comprising surface and deep consciousness, as a universal and synchronic phenomenon among human beings. He endeavored to elucidate the human mind from a linguistic perspective, integrating diverse Eastern concepts within the surface and deep layers of consciousness (Ono, 2023, p. v).

Buddhism at the root of the conception of the primary *ba*: the philosophy of *Yogācāra*

The primary *ba* proposed by Hanks et al. (2019) is based on the model put forth by Toshihiko Izutsu. The model proposed by Izutsu (Figure 1 below) draws inspiration from the Buddhist philosophy of *Yogācāra*. The following is a brief explication of the philosophy of *Yogācāra*.

In Buddhism various theories have been taught on the ground of the wisdom of practice with Three Seals, known as Three Universal Truths or *Dharma*, which represent three signs that characterize Buddhist doctrine. The three *Dharma* marks are: 1. “All phenomena change and never cease to change.” 2. “No being has an unchanging essence.” 3. “The state of enlightenment where one’s delusions have disappeared is a state of tranquility and peace.” It is the content of the “principle of *karma*” that the Buddha realized, and is also considered a sign that distinguishes Buddhism from other teachings. In this sense, it should be pointed out that Buddhism is different from what is held in Western philosophy. The philosophy of *Yogācāra*, or consciousness-only theory, is the theory that all objects are manifested by consciousness, and that nothing exists outside of consciousness.

This philosophy of *Yogācāra* posits that the world is merely a manifestation of consciousness, akin to images, and that there is no substantial, enduring existence. The following is the framework of this philosophy in line with Takemura (2021).

The model posits that the ego and external objects are devoid of intrinsic existence, as postulated by the Buddhist philosophy of *Yogācāra*. It aims to facilitate the liberation of individuals from the attachment to these entities and facilitate the realization of their inherent, primordial state of being. In addition, it elucidates the subconscious *manas-vijñāna*

and *ālaya-vijñāna*, and further analyzes the interrelationship between perception, language, and existence. It demonstrates that our conventional understanding of the world is an illusion, and offers a wisdom that can liberate us from attachments. The consciousness of *Vijñapti-mātratā* (the philosophy of *Yogācāra*) is posited to have an object aspect intrinsic to itself. Furthermore, consciousness is conceptualized as comprising both an object aspect and a subjective aspect (Takemura, 2021, pp. 11-12, p. 17).

From a superficial perspective, the human organism is constituted by five fundamental senses—sight, hearing, smell, taste, and touch—and by the consciousness that governs the intellect, including reasoning and judgment. In the philosophy of *Yogācāra*, the deeper levels are further assumed to be *manas-vijñāna* and *ālaya-vijñāna*. *Manas-vijñāna* is situated directly below consciousness and is perpetually associated with the ego. As the object of *ālaya-vijñāna*, there exists an ever-living and unchanging ego, to which *manas-vijñāna* is attached. This process occurs continuously throughout the lifetime, regardless of whether the individual is asleep or awake. Although consciousness is inactive during sleep, the *manas-vijñāna* persists in its attachment to the ego as an object within the mind. Subsequently, the *manas-vijñāna* is encountered. This is the realm of the unknowable and the wholly unconscious. This is the repository of information pertaining to all past experiences. The object aspects of *manas-vijñāna* encompass the material world of the environment, including space, nature, society, and the individual's own body and seeds (*bīja*). These seeds, analogous to the seeds of plants, possess the potential to give rise to diverse phenomena and serve as the seeds (causes) of what we perceive, hear, and think. In summary, the *Yogācāra* school of philosophy posits that the body and the external environment are maintained in the mind of each individual. It is within this mental construct that the five senses and consciousness, such as seeing and hearing, are operational. Consequently, the number of awarenesses is equal to the number of individuals, and the number of environmental worlds is equal to the number of individuals. The *Yogācāra* tradition posits that all phenomena are constituted by consciousness, and that the world is a projection of the mind (Takemura, 2021, pp. 31-41).

The aforementioned *ālaya-vijñāna* (storehouse consciousness) represents a level of subliminal mental processes that occur uninterruptedly throughout an individual's lifetime, as well as throughout the course of multiple lifetimes, according to Buddhist doctrine. In essence, it represents one's personal continuity, in conjunction with the continuity of one's accumulated karmic potential, which is why it is referred to as a "storehouse." Given that it represents the storehouse of one's past *karma*, the sum of somebody's good and bad actions in one of their lives, believed to decide what will happen to them in the next life (Oxford University Press, 2024), Buddhism teaches that on the path to liberation away from attachment, it is something that must be removed, transformed, and purified when it becomes "innocent consciousness" (*amala-vijñāna*) (Waldron, 2010). Buddhism espouses this as a means of providing a path that ultimately culminates in nirvana (the state of being free from all suffering) and liberation from reincarnation.

The fundamental tenet of Buddhist philosophy with regard to language can be summarized as follows. In essence, each of the five senses is divided and perceives the subtly changing external world in each moment. This is the world that is initially presented to us, which is the undivided world, the world of chaos. Consciousness acts as a binding force, coordinating the flow of the five senses and applying nouns and other words to them. Subsequently, the noun concept is segmented, thereby enabling us to perceive it as an entity. Buddhism posits that our perception of reality is shaped by language. We perceive things according to words, view them as entities, and attach meaning to them in response to the chaotic world (Takemura, 2021, p. 46).

The segmentation of language mentioned above can be further elaborated as follows. It is a well-established tenet of general linguistics that the term “word” is used to describe the function of segmenting the world into meaningful units. The intrinsic function of meaning, as defined by Izutsu (2015, p. 414), is to compartmentalize, reify, and fix a clear line in a chaotic situation of non-reification where no segmental line was originally drawn. This process is known as segmentation or articulation. The phenomenon of articulation is intrinsic to the realm of linguistics, manifesting as a self-revelatory orientation of the underlying semantic potential inherent to each linguistic segment. This notion is elucidated by Saito (2018, p. 33), who further elaborates on the concept of *karma* in this context. This articulation can be understood as comprising two distinct layers. (1) “word” is responsible for articulation at the latent level (deep level), and (2) natural language is responsible for articulation at the manifest level (surface level). (1) occurs at the level of living organisms, and the articulation function of “word” is derived from the order of existence of life. (1) represents the primary biological division of being, which functions prior to language. (2) represents the secondary human division of being, which is a distinct form of division of being. (2) represents the non-natural, cultural division of being that divides “culture” and arises with language as a mediator (Saito, 2018, pp. 34-39).

By drawing upon these Buddhist insights, Izutsu established a unique theoretical framework that was separate from and distinct from Buddhism. As illustrated in the diagram to the right of Figure 1, Izutsu conceptualizes the “house of the symbolic images” as *mundus imaginalis*, or the imaginary, within the intermediate realm of human consciousness. Additionally, he postulates the fundamental place that generates the images at the bottom of *mundus imaginalis*. In his original work (1985, 1991), Izutsu refers to this concept as the “linguistic *ālaya-vijñāna*,” or the “linguistic Storehouse Consciousness” (area B). This designation is based on the notion of *ālaya-vijñāna* as developed within the *Yogācāra* School of *Mahāyāna* Buddhism. The “linguistic Storehouse Consciousness” is an underlying matrix where all images, including sensory and symbolic images, are conceived and stored as *bīja*, or “psychic seeds,” which can transform into actual images (Nakagawa, 2000, p. 23).



Sacred world of Buddha’s enlightenment and language

The objective of this examination is to investigate the process of human language generation. In this process, words emanating from the primary *ba* of deep consciousness are uttered in the field of secondary *ba* of surface consciousness. In response to these utterances, others also produce words from the language *ālaya-vijñāna*, which is stimulated by the primary *ba* of deep consciousness, as the communication develops.

Nevertheless, as it symbolizes the repository of one's accumulated *karma*, *ālaya-vijñāna* is the aspect that must be eradicated, transformed, or purified on the path to liberation. This process culminates in the attainment of a "stainless consciousness" (Waldron, 2010). The question thus arises as to how an individual may relinquish worldly desires and afflictions in order to attain a state of unadulterated consciousness, wherein the soul is liberated and enlightened. This is precisely the process by which humans generate language with the objective of attaining a holy language. In order to gain insight, it is instructive to consider the teachings of Kukai. Kukai elucidated the method of ascending from secular to sacred language as the ladder of Buddhist practice in Mahayana Buddhism. He presented the world of enlightenment and the world of the Buddha's inner testimony with the term "mantra" and the iconography of "mandala."

In Esoteric and Tantric Buddhism, the symbolic images are valuable, even though they appear to be absurd or insignificant to our common sense mind, because they represent deeper worldviews unattainable in our ordinary state of consciousness (Nakagawa, 2000, p. 23).

According to Izutsu (1981),

. . . the symbolic images . . . are extremely valuable in that the figures of the things looming up through the mist of these images do represent the primeval configurations of a reality which are psychically far more real and more relevant to the fate and existence of man than the sensory reality established at the surface level of consciousness. The world-vision presented by the images . . . is, in other words, a direct reflection of reality as it is viewed at a deeper level of consciousness, and as such it reveals the primeval structure of Being which remains hidden from the view of the empirical eyes. . . . (p. 443)

Now, let us look further into Kukai's theory of language, his view of language is that "existence is speech." This proposition implies that every being, every "thing" is a word, that is, existence itself is fundamentally literal. This view is based on Kukai's esoteric Buddhist philosophy, which deepened Buddhism. This view of language assumes the existence of the realm of the unspoken and unverballed depths beyond words in esoteric Buddhism, the realm of the ultimate absolutes of consciousness and existence, the realm of the Buddha's enlightenment. When we look at the world again from the perspective of this enlightened world, we see human language as a process of self-verbalization of the

elements are not merely physical entities; rather, they represent a state of virtue, a quality that unites truth and the wisdom to perceive it. All phenomena in the phenomenal world, including land and environment, are a product of the mind of each individual. In the mind of each individual, the wisdom that perceives oneself, others, the environment, and the land as a unified entity, existing in a state of non-unity and non-duality, is at work (Takemura, 2020, pp. 302-304).

2. 四曼陀羅 (The Four Mandalas are inseparably related to one another.)

The four kinds of mandalas are representative of the Buddha's workings as a set of language, a set of body forms, a set of wills, and, in sum, as a whole. These actions are manifested in the activities of the body, speech, and mind of a Buddha and a human being. The term "immediate" in "*sokushin-jyobutsu*" denotes not only the non-separating and immediate relationship between the myriad individuals, but also the non-separating and immediate relationship between the actions exerted by each individual (Takemura, 2020, pp. 305-307).

3. 三密 (When the grace of the Three Mysteries is retained, our inborn three mysteries will quickly be manifested.)

The Three Mysteries, or Three Secret Blessings, represents a dynamic world in which the myriad and limitless bodily, verbal, and mental activities of the Buddhas and deities are in symphony. This is the original landscape that Kukai described as the world of Buddha's internal testimony. The three-fold blessing entails not only the bestowal of blessings by a single Buddha but also the participation in the mutual cooperation of numerous Buddhas, which is beneficial to each individual. In other words, Kukai's teachings indicate that the actions of Buddhas and deities are not merely external phenomena, but are also intrinsic to the self (Takemura, 2020, pp. 307-310).

4. 因陀羅網 (Infinitely interrelated like the meshes of imperial Indra's net are those which we call existences.)

The overlapping imperial net represents an infinite, interdependent relationship with all other relationships. Kukai's teachings indicate that this state of being has already attained Buddhahood in the form of *sokushin*, or this very existence. He further suggests that attaining this state of being (Buddhahood) can be achieved immediately in this life through awareness and realization (Takemura, 2020, pp. 310-318).

This is precisely the "self and others are one," as previously stated. The individual awareness and practice of the Buddha's action is the self as Buddha, the self as others, and the world in which we live. When an individual is aware of this kind of wisdom, their speech will reflect the wisdom of the individual in question, and their mind and body will also undergo changes. Subsequently, the functioning of the mind in the primary *ba* will undergo

a transformation, and the verbal expressions that are the manifestation of that functioning will become the words of the Buddha.

In addition to the aforementioned doctrines that unify *Yogācāra* and *Kegon*, Kukai depicted the world of the Buddha's inner testimony in the form of mantra and mandalas. An understanding of the form of the Buddha enables the realization of the Buddha nature, or *Tathagata* storehouse (inner stored nature of enlightenment), which is believed to reside within each individual.

Conclusion

It has been demonstrated that human communication encompasses not only the superficial domain of consciousness but also the connections established with others, the sentiments and ideas that remain unarticulated at the core of one's being. The invisible interactions between the self and others and between the self and the environment that occur in primary *ba* are verbal communication, but they occur on a level beyond the superficial language.

The primary *ba* is not merely the deepest region of the mind belonging to the individual; rather, it is the domain of oneness with the other, wherein the self and the other are open to and fused with one another. In such a situation, a multitude of factors—including the relative positioning of individuals, the depth and surface expression of their feelings, and the history of their interpersonal relationships—operate in an unspoken manner. In the GA context, the genesis of language is an inherently collective phenomenon, given that its purpose is to facilitate social and interpersonal communication. Once a human group has acquired the capacity for language, individuals will undergo adaptations that facilitate their existence within this linguistic environment. These adaptations may include, for instance, the evolution of larger brains. In the absence of language, the various evolutionary changes that have occurred would not be conducive to survival (Goldman, 2013).

There exists a space where the individual and the collective engage in a form of dialogue that encompasses everything, where the dialogue itself is in a state of constant development as the deep and superficial fields oscillate. The Buddha's wisdom illuminates this state of being, imparting insight and understanding.

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Note: The first half of this paper is a revised version of a portion of my paper, "The process of speech emergence in dialogue: Perspectives from Eastern philosophy," in William F. Hanks, W. F., Ide, S., Fujii, Y., Katagiri, Y., Saft, S., & Ueno, K. (eds). *Emancipatory pragmatics: Innovative approaches to pragmatics incorporating the concept of "Ba."* John Benjamins Publishing Company (forthcoming).

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