

LANGUAGE IN INDIA
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Editor: M. S. Thirumalai, Ph.D.
Associate Editors: B. Mallikarjun, Ph.D.
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A. R. Fatihi, Ph.D.
Lakhan Gusain, Ph.D.

THE SACRED INVENTED

Ranjit Singh Rangila

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The Problem

This writing does an invitation to a double-edged problem. The issue of *the sacred* takes it to the problem of value; and the idea of *invented* → (read as) invention lands it into the issue of ontogenesis, the becoming of an idea, ‘the sacred’ included.

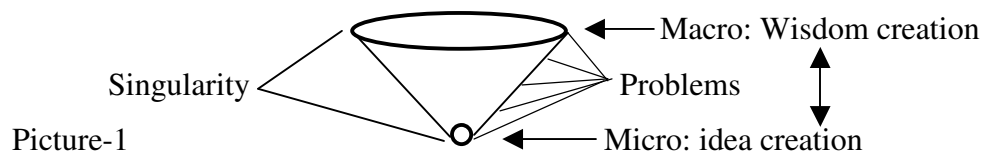
When seen with reference to Indian civilisation none of the two edges of the problem is a casual issue. For instance, it is certain that like any thing else that concerns people in the contemporary societies, the idea of sacred, its experience, expression and practice seems to have been invented by human beings during their long journey unto civilisation making. The practice of inventing also goes deeper into the archaeological layers of the known civilisations.

This realisation presents the issue of the invention of the idea of sacred as a problem related to the much larger an issue of civilisation making. By the same token the problem turns out to be as deep as a civilisation could be.

An equally important shade of the problem surfaces if both ‘the sacred’ and ‘invented’ are considered purely on an ideational plane. With such a consideration the focus of an inquiry is likely to tilt towards ontogenesis of the two ideas in particular, and towards the becoming of an idea in general (see Rangila 1989: 46-50 for an earlier statement).

The same focus of such an inquiry may possibly allow two strategic perspectives. When conducted with a strategy of micro coverage, its central concentration could be on an immediate problem of creation and becoming of an idea; and when seen from a macro perspective, it is creation of wisdom at the primary focus.

Viewed at a delicate level of abstraction, irrespective of the subtle considerations of orientation and coverage, making of civilisation is at the heart of the present writing, as ideas are never mere abstractions, their ultimate role is in and with reference to a civilisation. It does admit numerous local problems that are raised as the writing progresses, yet these subtle and local problems get packed into a singularity as well (see Rangila 2002 and 2004a for details of the issue). The Picture-1 has the vision architecture:



This is where C-semiology (see Rangila 2000 and 2004c for details) with its vision walks into the problem.

The Inquiry

With ontogenesis at the central focus, the immediate question that surfaces is: How does it happen to human beings that they come out with some idea anywhere at any time whatsoever? The title of this writing should suggest that *people actually invent an idea*.

But this commitment in the title does not answer the question. It just provides a better focus to the question, and the question reappears in a different language: How does it happen to human beings that they invent some idea?

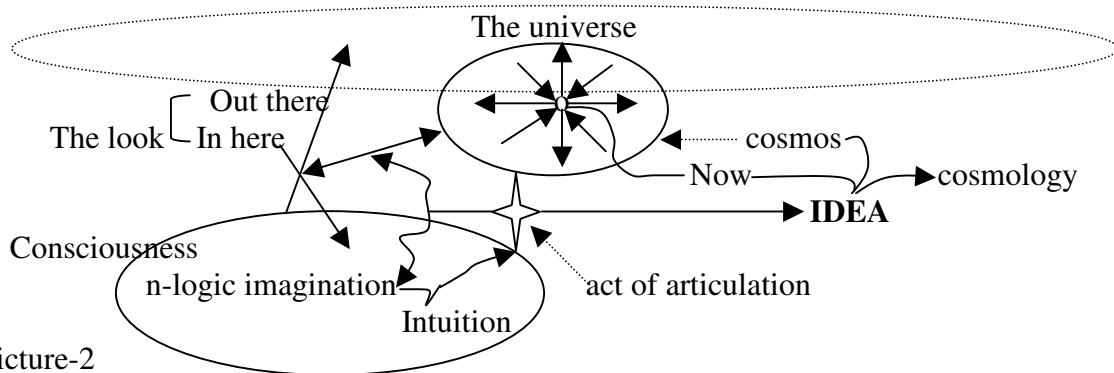
With some kind of the blue print of the becoming of an idea at hand, the focus shifts to the issue of civilization making proper. And, with this leap forward the inquiry as such walks into a much wider a question: Having gone through the process of becoming, the ontogenesis, how does an idea become a part of a civilisation?

It seems evident that an idea must have capacity to continue for good and long period of time to stay with a civilisation. The same ought to have happened in the case of ‘the sacred’ and its ‘invention’.

Idea A Becoming

The Primitive

To invent an idea is to create a cosmology. It may sound strange yet that is the case. Through the involvement of ones consciousness one visualises a *cosmos*, places a *Now* in it, churns out the experience coming from both the *in here* and the *out there* channels; and just articulates ones intuitions that are gained in the n-logic imagination. The Picture-2 has it:



The Picture presents a complex architecture of becoming of an idea. There are, however, many things that deserve suitable expansion to explicate the conceptualisation that the Picture presents.

Conceptual Mapping

Some of the base lines of working wisdom that would guide this inquiry into the invention of the sacred, and further explicate the conceptualisation in the Picture above, are lay down below. Somehow it seems certain to call this wisdom as conceptual mapping.

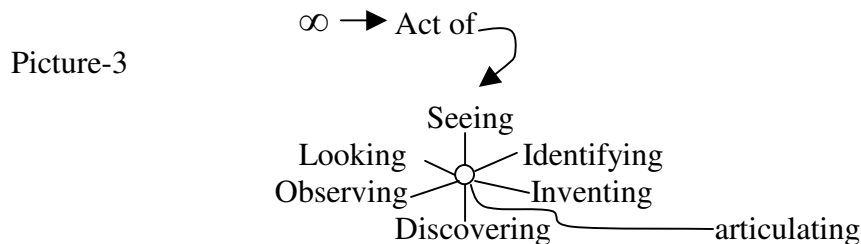
- An idea in its microform is a minimal cosmology.
- Cosmology in its above mention stands for a statement that describes some *universe, the cosmos* in it – notwithstanding the extant of the described.
- Cosmology in the above sense is much different a notion as compared to the notion in physics where it is a, “the study of the origin, history and shape of the universe” (Boslough 1985/89: 36).
- The ‘cosmos’ is indicated with an arrow in the architecture. The centre in the cosmos stands for a ‘Now’. The multi-directional arrows in it are indicative of the n-dimensional logics that operate in the cosmos with active reference to the ‘Now’.
- There is the point of ‘the look’ at which the ‘out there’ and the ‘in here’ movements of a consciousness engaged in the act of looking, the discovery through the universe take off and meet.
- On ‘the look’ axis there is a point (intersection of the ‘in’ and the ‘out’ arrows) at which the consciousness comes in dialogical contact with the cosmos.
- This leads to a contact and to a multi-dimensional (logical) churning that consciousness conducts over the Now. The result of such processing is an intuition that can be articulated.
- An act of articulation (meant not necessarily in phonetic terms) happens as a result of a multi-ended connectivity that completes the becoming of an **IDEA**.
- The most crucial connectivity for IDEA in this scheme is with the Now and the cosmos. It is here where the articulated statement (expressed in any terms) rises up to the status of cosmology.

The Conditionals

The mapped connectivity among consciousness, universe and cosmos over a Now seems to follow certain conditions, at least within the vision of C-semiology, so as to regulate the strategic moves in the processing.

- Every sight, shade, thing, fact, and expression and so on in the universe is conceptually potent. Nothing is ever ‘empty’ – even the expression empty has its conceptual potency.
- Since cosmos is posited as a functional locale in an abstract universe of signification, it follows the above condition in principle.

- The expression ‘invented’ is used in this writing primarily in the sense of Feynman (1963/1986: 2) – ‘So a “law” is invented: mass is constant, independent of speed.’
- The Feynmanian base of the idea of invention, however, is further build on so that it fulfils the conditions of discovery established in the vision of C-semiology accomplished so far. The Picture-3 has the *floral architecture*:



- Cognitively speaking for an act, including ‘seeing’, ‘looking’, ‘inventing’ etc. to be it is to operate an infinite ‘∞’.
- For a round of processing, a maxa-cognitive-happening indeed to carry it through and complete, a milli-act – articulating in the above case – must jump out of the grid that floral architecture actually is. This is something like the elemental behaviour in the famous *jumping gene* theory.
- Starting with an ultimate level of observation, any act is sourced through *Operated Infinity* and it always unfolds at an identified *site* into the shape of a flower, which is termed in general as floral architecture in C-semiology.
- Every idea at its most primitive occurrence seems an insignificant and casual entity. It enshrines into rare level of signification, if it may, on some second count.

The conceptual mapping may be related to the broader concerns of the semiological-semiotic theory. Basically it is the facility of ‘floral architecture’ that deserves special focus in such effort, because the facility brings a representation, the descriptive statement that spreads in such a way that practically falls on all the possible directions and angles in a circle. This is much above and wholesome than what Saussure’s vision offered with syntagmatic and paradigmatic axis’s.

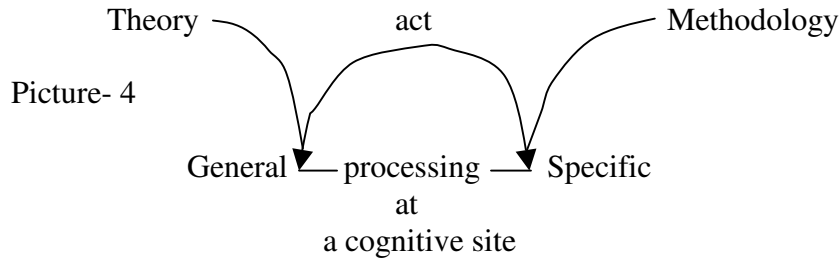
One of the consequences that this facility may have for semiological theory in general, and for C-semiology in particular, is that the facility offers a formal way of conceptualising ‘unity’ that Saussure hoped to achieve at the level of ‘langue’. This could be a major breakthrough, as it provides C-semiology with its own alternative to facility that ‘ring’ offered to genetics (see again Rangila 2002, 2004a and 2004b for previous efforts on the facility).

Further, with the formal facility that the ‘floral architecture’ provides many of the problems of the cognitive theory that must support C-semiology as its local resources get

solved. This issue cannot be taken up with full scope discussion, except for some stray comments that surface as the writing continues.

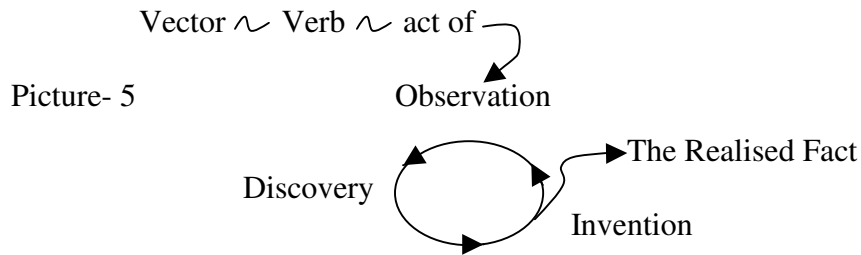
The Secondary

As the cognitive processing gets further focused onto a more specific field over the identified *site*, the infinitival operation matures into a more clearly gained ‘Vector’ that serves as the quick and immediate source of every specific *act*. The Picture-4 has the architecture that seems to regulate an act:



That is, a specific act functions in a ‘grid’. The Picture- presents only a micro architecture of the ‘grid’ in question. The *Vector* is the mathematical equivalent of *the Now* fixed over a cosmos above.

It is relevant to note that the *grid* does maintain the configurational properties of its base source presented above in the form of floral architecture. There is, however, a crucial difference between the two: the grid is the actual platform from where *realised facts* of any kind and type originate. The Picture- 5 has the essentials of the platform:



- To the vision of C-semiology invention is a sub set of a broader scheme of realisation. The scheme uses some of the following ‘definitional’ (meant in the sense of Rangila 2004a):
 - (a) **Vector** (Now) is the base Act without *local* (meant in the sense of Rangila 2001) specifications.
 - (b) As laid down in the (1) above, *nothing is empty* in it;
 - (c) A General Base is worked to its own composition; and
 - (d) The base gets local specifications encoded into it given the *site* (see Rangila 2000 and 2001 for details) and *locality* of its realisation.

- Every entity is conceptually potent irrespective of its placement in a site, the ‘floral architecture’ that it enshrines into, and its role in semiosis, unless and until it is specified otherwise under stipulated conditions.
- For the sake of its observational facility, C-semiology may have to postulate two existential states of enunciation, namely (1) Vector State, and (2) Warp (see Rangila 2002a) State, where:

- (1) Operated infinity gives rise to ‘ringed realities’ (Rangila 2002b);
- (2) Vector State gains floral architectures; and
- (3) Warp State is realised in the form of benzene rings with different compositional counts.

Given the time and space considerations it is thought better to concentrate on the mid level of reality pack in this writing. Some more lines of the regulative wisdom are being developed as and when the situation may arise in the inquiry below.

Takes The Path

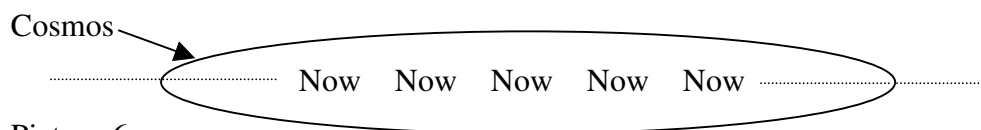
This section gives the conceptual dynamics as well as brick by brick picture of the invention of idea, ‘the sacred’ included, of course.

The limited experience that has been gained in dealing with facts of civilisation while developing the vision and the observational tools of C-semiology (see again Rangila 2000, 2001, 2004 among others), it is realised that the facts that make up to civilisation primarily follow the intuitive paths of the consciousness among the people, the real life persons engaged in life making.

It is also realised that the existential journey of a conceptual fact in a civilisation starts with someone’s direct and immediate experience – *the look* above. Following the insight introduced already such an act may be termed as *The Now Fixation*.

What is further interesting on the platform of civilisation is that this fixation of a Now is never a casual and solitary affair, even though it looks apparently the case. That normally happens when the fixation is offered, like as it is done above, as a solitary case.

Quite on the contrary, civilisation within C-semiological framework is conceptualised as a conceptually real amalgamate, *the beginning less and endless*, as Bharthrihari would put it, that is the cosmos where one can posit ones Now depending on the coordinates that the idea-time-space-energy continuum may offer. The Picture-6 offers the architecture:



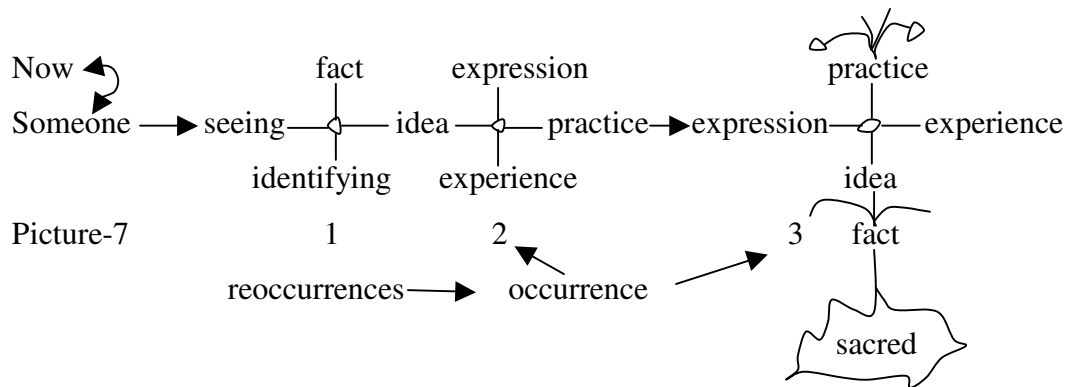
Picture-6

That is how ideated acts, actions, events and happening get realised over, or better put in the language of C-semiology, *actential geographies of life* (see Rangila 2004 civil 2004 geo) that the acts etc. constitute spatial correlates of them.

This is where and how ‘earth’ and ‘truth’ surface as the base coordinates of an idea and its invention. The emergence of the truth-earth coordinates of an idea (see especially Rangila 2004 geo for the details), the cosmology as it is, is the function (mathematically) of the *Now Fixation*.

Reoccurrence of the experience over a period of time confirms it into an expression, on the one hand, and into a practice, on the other. This recurring ‘seeing’ that goes on getting further specified and matured in a confirmation is conceptualised above into a floral architecture (Picture-).

That is, the *invention of an idea takes-off over some kind of abstract path* of realisation that goes on getting created along with the occurrence of the invention. That is, with the fixation of a Now, the process takes-off within which an idea goes on getting concretised through a whole series of reoccurrences, and as it continues struggling within immediate culture(s), the conceptually potent fact grows into a *conceptual tree*. This tree is a statement as well. That qualifies a ‘conceptual tree’ to be read as a cosmology. The Picture-7 draws the architecture of the path with *sacred* as the case:



A conceptual tree has its own conceptual mapping that performs both regulatory and compositional rules. For instance:

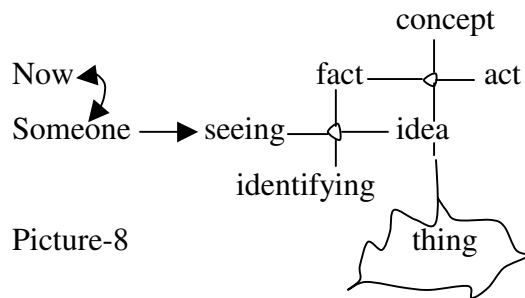
- A conceptual tree is a product of the reoccurrence of some vision and observation.
- Primary to vision occurrence is the surfacing of a floral fact at some cognitive site.
- Observation takes a floral fact to another floral fact by providing necessary connectivity. Though the total processing is more complex a move on syntagmatic axis, yet at the core of this connectivity there is a kind of syntagmatic movement.
- The movement from floral-fact stage to another floral fact stage does involve some kind of reoccurrence, though the fact in getting thus computed gets redefined on some counts.

- Each of the floral-fact stages does stand for a tree like configuration (a possibility visualised in the 2001 version), yet a ‘conceptual tree’ may acquire a definite shape that results out of multiple floral-fact stages.

That is, for a fact to grow into a ‘conceptual tree’ is to go through the process of experiential churning and investment of wisdom (see Rangila 2002 Wise), but out of this struggle the fact becomes a *wise locality* (see again Rangila 2001) since it gets enriched with investment of wisdom in it.

It needs to be added that a conceptual tree that this writing offers to the vision of C-semiology is an architectural side of a ‘wise locality’; and that the fixation that the fact gains contains a capacity to act as a *conceptual base* for many other facts.

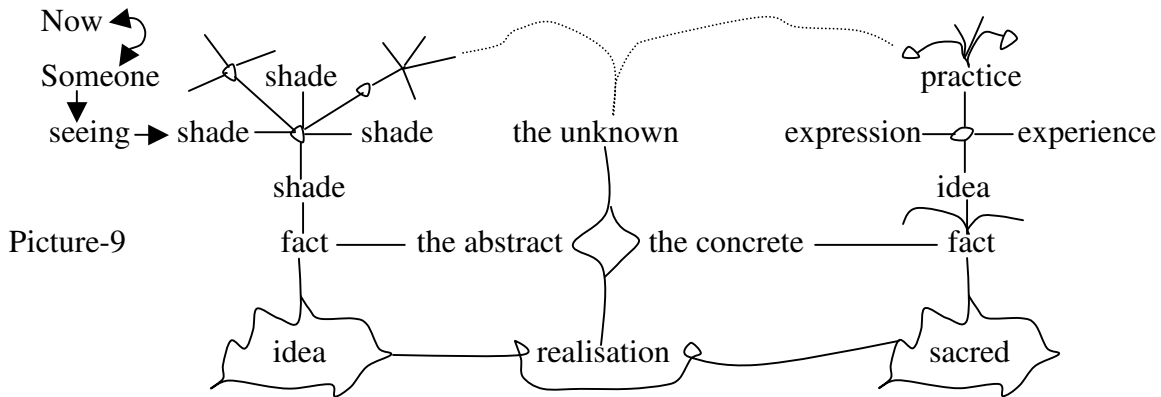
The above architecture presents a detailed and concrete picture of a fully grown idea – sacred – as the number of growth stages indicate (1, 2, 3). Such architectures presuppose more abstract and rather primitive versions, especially at the formative stages of human body. The Picture-8 has such a possibility. However, it is just one of the millions and the billions of the possibilities that human consciousness helps creating.



The Shades

The most delicate fact about the play of the human consciousness – with the cosmic localities, with its inhabitation and with the nature-culture zones – is that at every next instance of experience, given the time quantum that it refers to, it goes on gaining hitherto unknown shades of the things, facts, concepts, precepts and the like.

In this sense the process of invention, the central issue of this writing, is an ongoing play of semiosis both in consciousness and in civilization. As if human mind is constantly engaged in a cosmic game of grow through its own flux, make itself comfortable with its inventions, work out articulatory means to realise them in the immediate culture(s) around and thereby place them on their journey unto civilisation. A more realistic picture of any conceptual tree, discovered above, could be better drawn as in the Picture-9:



This possibility of there being a potential shade(s) in every conceptual tree brings to light something very basic. That is, if a conceptual tree is taken as an equivalent of a statement, irrespective of the mode and the medium in which it is made, the equivalence leads to a discovery that every constituent particle of a statement is open to a potential shade of its identity. As a result, the whole of a statement, the tree as it is, has multiple shade possibilities lying with it in its potential.

When translated into the conceptual bases of civilisation in general, and into the ideational base of the invention of *the sacred*, the discovery has it that every thing, fact, concept, percept and product is open to a potential shade of its identity.

This discovery might embarrass those theoreticians, who base their conceptualisations only on the so-called singularities, where a 'statement' has a unitary base to be operated both at the level of the statement and the constituent. Even if one is not wanting to read an epistemological break through here, though such a reading could be more than a miser position, even then the suggested equivalence and the discovery that it leads to, places C-semiology now on a much clearer picture of a vision of invention of an idea.

Further, the equivalence should also unfold another secret that the conceptual trees that grow in human consciousness are otherwise the *invisible trees* around which wisdom get organised. The wisdom that gets pooled up in memory, and the wisdom that accrues out of the ongoing processing acquire its tree configurations.

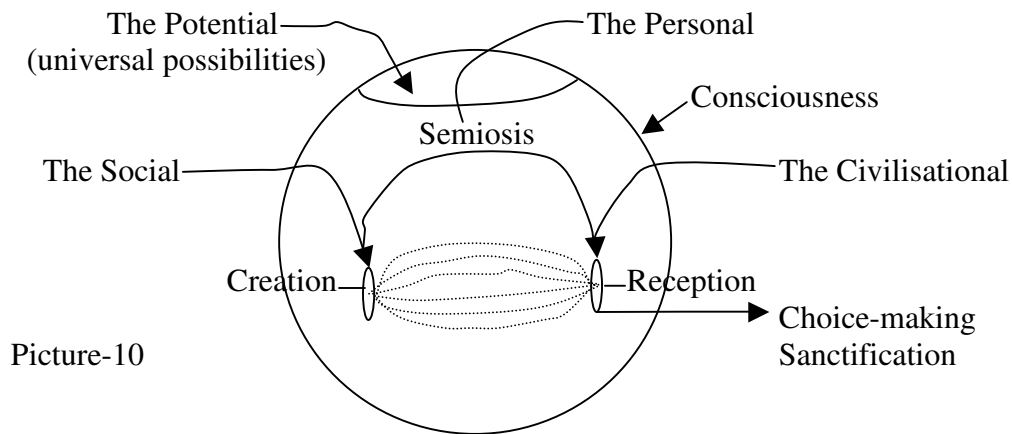
Cognitively, therefore, these conceptual trees act as the sites that host and organise wisdom. That these wise-pictures, the structures and architectures that happen through wisdom and finally get articulated, is part of the same problematic. Any further happening in invention of an idea is an exercise in conceptual tree creation, which finally ends up enshrining into wisdom pool.

The Sanctities

That at the root of the idea creation, therefore, is the potential that grows as a floral architecture, but this is only one side of the picture. The flower, to go back to the analogy, stands for as many shades of one fact-idea as could be discovered over a point of Now.

There are implications of this discovery for semiotic-semiological theory. It should suggest, for instance, that the semiological base of the articulated reality is much complex as compared to the one that the structural semiotics had offered.

One of the other major consequences of the above realisation must be that semiosis, the main process that Charles Pierce postulated is equally a complex happening. As per the present discovery, a consciousness is faced with a potential that grows into a *floral architecture* to begin with and ends in a conceptual tree to end with, on the one hand, where the floral creation is available as a layered reality, and on the other, this reality is paralleled with a drive of receiving and choice making. Even if the first end could be conceptualised in terms of the play of the universal possibilities, the end of the reception and choice making is rooted through multiple considerations of appropriateness, desirability, believability, faith value and the like. This dimension of idea creation has its own detailed architecture. The Picture-10 has it:



Seen from the end of the architecture there is some time lag between the end of *creation* and that of the *choice making*, even though in some of the cases an act of choice making of some kind might precede an act of creation. Sanctities can be thought of anywhere within this broad spectrum of the possibilities.

But for sanctification to come about as an act in itself, it is obligatory that an act of creation must precede it. Although it is quite possible to treat *reception* as a layer-dimension of *creation*, in that sense the reception layer of idea creation, or better put of signification, may be seen as the drive of sanctities, yet *choice making* is, conceptually, at distance from both creation as well as reception. Therefore, even though in some of the occurrences of sanctification may merge into reception itself, yet majority of the cases might maintain a time lag between the two.

Primordality

There is, of course, a problem of primordality that relates to the problem of the order of occurrence – which one among the facts could have been the first to take shape and a

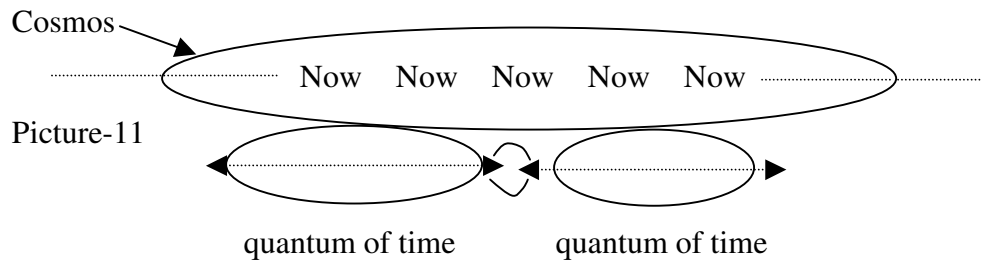
conceptual face. The problem is undoubtedly very real both in civilisation as well as for cognition of people, especially if one is bothered about an evolutionary argument. But the problem is given just passing reference for practical reasons of space and the like.

For a working wisdom just an implicit assumption is made to support the limited problem of invention of the sacred, though the inquiry is fairly generalisable in its argument and scope.

From Now to Now

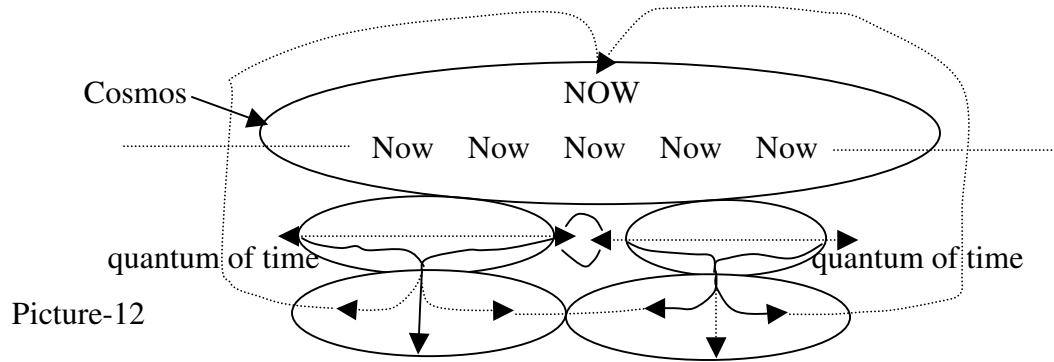
The path proposed so far seems natural for a fact to be conceptualised. Just as it is natural to the consciousness of a person to visualise and enact an act, similarly it is natural for people to conceptualise a fact, but it takes much more than that for a fact to grow to the level of the ideational wealth of a civilisation. For that the fact in question must continue within the vistas of its civilisation much beyond its growing into a conceptual tree in such a way that its continuation should not be amenable to exactitude of time.

The other test of a fact, especially if it has to gain the *status of a fact of civilisation*, is that it must continue and grow beyond the limits of an immediate and justifiably measurable quantum of time. That is, every Now has its field of sensitiveness. One goes beyond this field of Now-sensitiveness. This is why one may feel a link with that which has been passed, the gone by, but one is not to certain of an evident relationship with that Now. The Picture-11 presents the architecture from the macro end:



That is neither it is just Now-sensitiveness, nor it is just time-sensitiveness only, as a matter of fact, both of these spheres are together available to human consciousness. So much so they maintain mutual consonance as well. This is what makes any computing in human consciousness complex.

But where human consciousness and civilisation come into consonance, something even more complex and rare happens. At such a point of consonance Now-sensitiveness plays the lead by rendering any quantum of time into a sphere of Nowness such that is accessible to time, can be approached through tense categorisation; but still, having performed their roles, the tense categories merge back into the sphere of Nowness. The Picture-12 has this complexity:



This architecture does remain almost latent as mind, the consciousness as it is, keeps creating the ideas, the statements, and the creations that are highly tense-sensitive. An impression thus gets created as if anything that is ever uttered, said and created is always with the help of tense categories. This, however, is only a part of the issue. Linguists often theorise on such creations.

There are areas of articulation where the hyped tense-sensitiveness just falls to its very local routines, and time-sensitiveness rises up to the realm of Nowness. Notwithstanding the quantum and weight of the creations that get created at the point of such sensitiveness, the fact remains that such creations actually do get created. Poetry that deals with concerns of bliss and rare charms normally follows this strategy.

An alternative wherein it is a postulated Now, the virtually real that gets used to explore some distant Now, the quantum of time thus assigned is systematically worked out into tense-sensitive statements. The over all image that this leads to has it as if the descriptions thus created stand for some *real happening*. The justifications of the descriptions come from a variety of ways of information packaging. Tense is one of such devices, may be central one, and is supported by the Now that gets opted in the beginning of the process. History writing uses this play of Now-sensitiveness as its basic tool.

But the ideas, the facts and the like that reach somewhere by walking a journey through civilisation, they grow beyond the specifics of any of these slated moves.

This is the reason as to why a fact of civilisation may not be parallel to the merit that facts of the event history are. In one sense this test is a kind of further specification of the suggestion of non-amenability to exactitude of time. The Picture- tree above presents the architecture of the base that must get created to begin with. A fact grows beyond this base and may continue on a journey through civilisation.

This is where it gains enrichments. And, sanctification is one of the devices of the enrichment. Although the issue is not taken up in this writing, yet it is the case *rejection* equally play a role in civilisation making, as it enforces effacements.

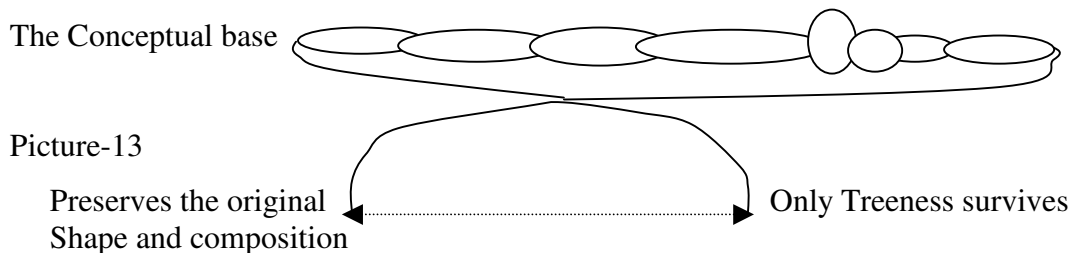
Admittedly, for an idea to come to being and reach the grade of becoming, there is a detailed happening. The flicker happening of IDEA has been offered in the opening Picture.

Incidentally, this conceptualisation does integrate the idea of Time in Tholkappiar and in Saussure. The Now takes care of both *the eternal* and *the specific* (Tholkappiar) and the immediate, on the one hand, and of *the diachronic* and *the synchronic* (Saussure) on the other.

The Journey

Could be said that if a fact measures up growing into a ‘conceptual tree’, and survives effacements, there are chances that it may get registered in the consciousness of the people, otherwise it may not proceed beyond an act of a casual or even of considered seeing. Unless this happens a fact may end up into a solitary instance of some local and that too of momentary significance, and it shall not stay even in the field of Now-sensitiveness.

Those facts that get registered, that is grow into conceptual trees, together with their capacity to act as the ‘conceptual base’ are the ones that may move into time and continue on their journey unto civilisation. This journey opens up a very wide spectrum of possibilities for a conceptual tree. The Picture-13 has it:



There is a whole range between the two ends that represent the extreme cases. This is the case even when recording devices of very high level of accuracy walk in to supplement human effort in the so-called oral or literal traditions for example.

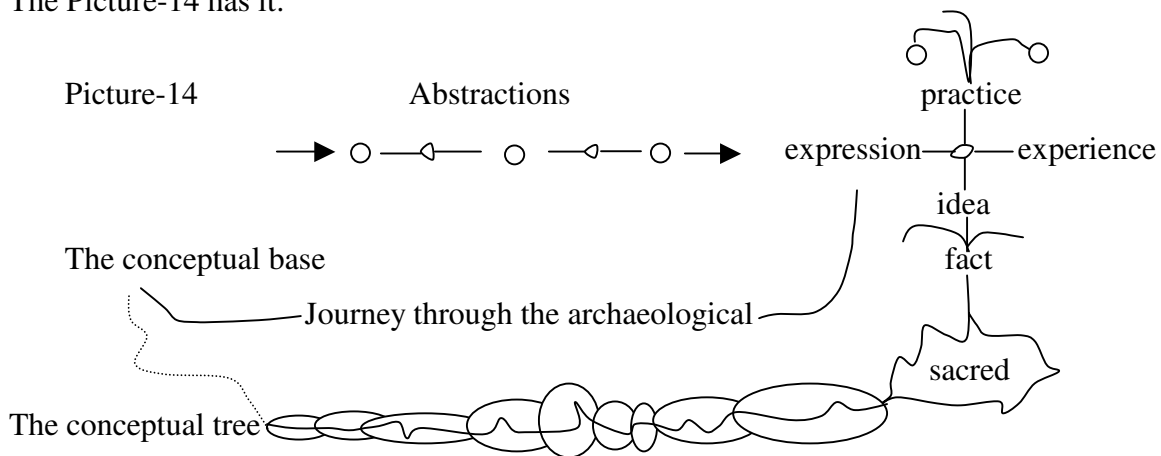
The journey of a fact unto civilisation may be fathomable in terms of some *time span*, which in its turn could be just a quantum, an imaginable magnitude the details of which may be quantified without any claim to the exactitude of the measure. It does make sense to call this continuation as a *journey through the archaeological*.

The factual and even the conceptual details that concretise a conceptual tree at the point of its most primitive emergence are mostly lost in the journey. It is very rare that a conceptual tree may survive with its total signifying power except for some of the physical details.

At the face of it, some of the carefully recorded and preserved facts, especially the records like the Vedic heritage, seem to be above the rule stipulated in the statement above, but on close scrutiny it might be realised that in spite of the absolute preservation up to the syllabic accuracy, it is quite likely the case that at least some shades of the *Vedic mantras*, for instance, have not reached the present times with their original signifying power.

Quite an opposite of the above suggestion is equally a possibility for some fact in its journey unto civilisation. That is, a fact may lose a part of the properties of its shape and/or configuration, but the realisation of its signifying power might be surviving to some considerable degree of accuracy in the memory of the people.

In any case what is important for signifying power of any worth and dimension to be effective, some formal identity of some dimension or the other does remain intact if a conceptual fact continues in a civilisation. Normally the conceptual trees are survived with their abstractions of some magnitude or the other, and it is one the basis of these abstractions that people recreate these trees in their own sense of signifying justifications. The Picture-14 has it:



It is shown in the writing that the idea of the sacred, at least as it is known in the Indian civilisation has followed this general path.

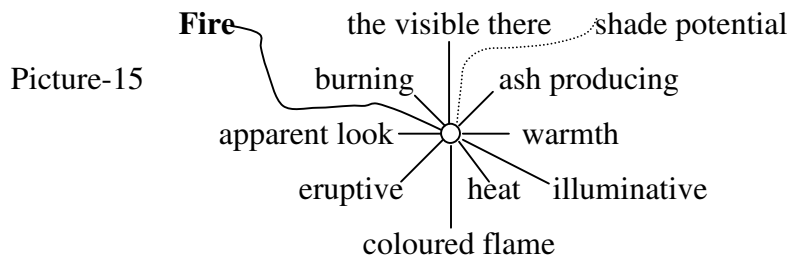
The Sacred Invented

Some progress that has been made in this writing in understanding the issue of *invitation of an idea* shows that this is a mega problem that requires building up of a huge network of relations. Further, the problem also demands visiting of those *data fields* (see Rangila 1995) that are laying spread in depths of civilisation.

It seems that this search may receive a better look and tanner if the central focus is shifted from the idea of 'sacred' to the fact and idea of 'fire'. There are two basic reasons for this shift. The first, as compared to the idea of sacred, both the fact and the idea of fire are quite concrete in nature. The second, the shift to the invention of another idea helps in providing a reality check, as a result of which both the value of validity and believability

of the explicatory proposal get enhanced. Other reasons could be just a matter of luck for an inquiry.

In fact, fire is the idea and the material that gives credence to all that has been conceptualised above, because having travelled the journey through civilisation fire has acquired enormous number of shade that constitute a very richly composed floral architecture. The Picture-15 has it:

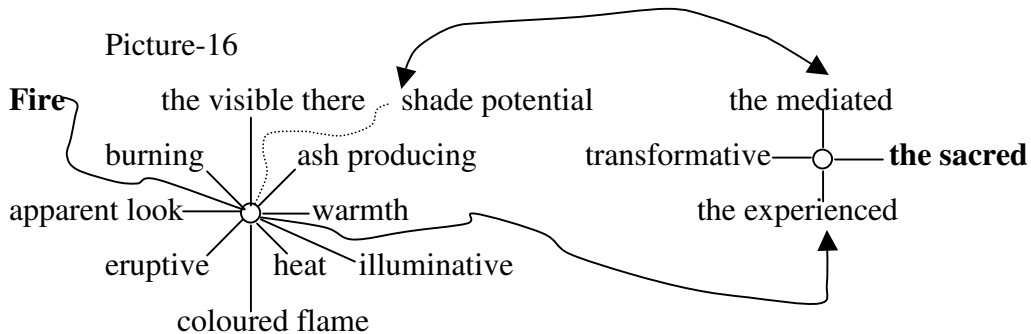


Going by the immediate experience of an observer, it may be realised that the floral architecture of fire seems to suggest as if fire is just recent phenomenon; as if this complex configuration has been completed just yesterday, or this morning; as if one may be claiming that the present moment is the time when such an amount of shades of the identity of fire are known.

That however, is not the case at all. As it is shown immediately, that a more complex an architecture of fire (as compared to the above) one must have been available to the Vedic Seer who enunciated the opening statement of the Rigveda:

‘Agnim ĩle purohitam ygysya’ Oh Fire! You are the mediator (that burns things and makes – purifies – them sacred) in a Yagya.

And, to accommodate the whole of the statement of the floral architecture above C-semiology must have an even more complex floral architecture. The Picture-16 offers it:



The shades of the identity of fire that are available to the Vedic Seer but are not commonly known to some of the knowledgeable people of our times are drawn separately as if they distantly belong to the 'shade potential' of the identity of fire, on the one hand, and as the extra shades that can compose themselves into a separate flower are grown out of the base one. Though the picture is drawn as a device that may represent the Vedic statement, but to deserve that status it must be read as a single statement without extension.

The When

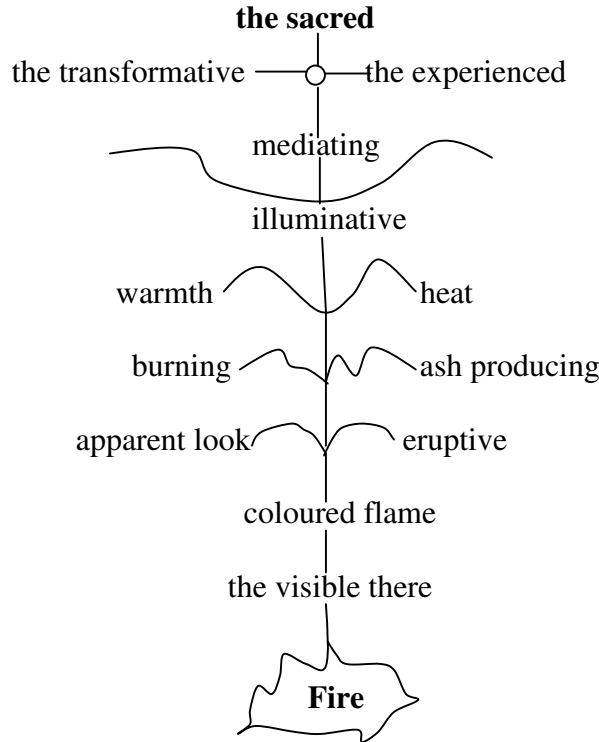
The help that one gets from the Rigveda to understand the emergence of the idea of sacred, especially by focusing it on the statement on fire, does not, however, answer simple questions: When did it happen? Why should have it happen? How did it come about? It is to be certain about the existence of the universe itself. To assume the universe just there is to get caught in the web of assumption making where an assumption itself stands both justification and sanction to the whole series of assumptions. Luckily at the time of this writing one does not have to make an assumption about its existence; it is apparently there. And for that matter the material called fire and the idea of the sacred are equally there. In any case to make an informed assumption about the existence of the universe other words immediate question one faces is this: When did it start? When did it happen? Why should have it happen? How did it come about? Such questions make considerable sense if one is interested in evolutionary and history arguments. As is already suggested, facts of civilisation go beyond some elementary guesses, since these facts grow above 'time-tense' and walk into the cosmos of Nowness.

One can possibly venture a guess about the primordial occurrence of fire in the universe, with or without involving the materials that could support the guess. In addition though the Vedic recording of fire not included in the guess. After all two important estimates are available. For instance, as per the calculations conducted at NASA (USA) the universe that people inhabit is 13.9 billion years old; and Sreekantan (2004) puts it between 13 to 15 billion years.

That is, to a question: when did the first occurrence of fire take place? The learned answer could be: in the early part of the two calculations. The answer is *learned one*, because it reads much better than the one that a village child walking on the sand bed of a river may provide. Ha! Ha!!

A caution is order here. The pun is not inserted to belittle the effort on measurement, rather it is to celebrate the limits of the exactitude and effort.

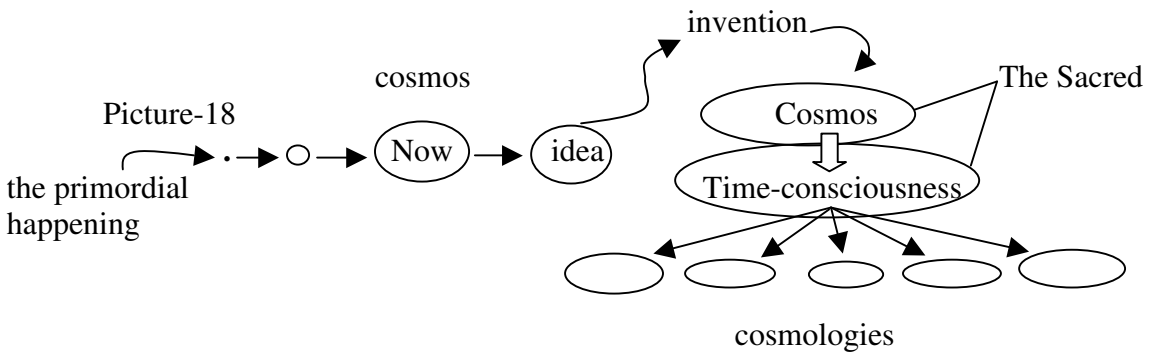
The dimension of the issue that C-semiology takes as the gate point for its vision creation opens the doors to a most complex act of fire burning conceptualised by the Rigveda Seer. One vision of the complexity flows with the conceptual tree in the Picture-17:



Picture-17

A tree grows particle by molecule and leaps by bounds; a civilisation gets created layer by layer; and an invention happens with a cosmic leap where millions of micro recordings fall into one ideationally churned conceptual layout, a tree, a statement. Once the happening comes up, whenever and wherever, it gains its spread and power to continue. One of the plausible routes of its journey through civilisation may be the one offered above.

It could be equally reasonable to hypothesise that like all that that has ever been known and learnt may have been accomplished within these .9 billion years in specific and in the 13.9 billion years as such. The intuition of the sacred may also be concomitant to all that got discovered and lived with in the life of human beings, and even for that matter with in the lives of their ancestors. Indeed quite a time span as well as an accomplishment. The Picture-18 has it:



Picture-18

The Sacred Authenticated

One of the central merits of such inventions is that they not only continue with their journey from Now to Now, but they also go on receiving further shades of discovery. At every next realisation they get further enriched, because of the knowledge investments. Such growth helps them to extend their power to convince and power to describe.

For example, the identification of the physical shade features of fire that are possible through 'sense perception data', and are more of a direct cognition, get walked over. As the fire, the physical, is carried over to a deeper meditating consciousness, its sacredness surfaces as an experienced fact.

At this minimal state of being the experienced and meditative realisation is superposed on the conceptual tree of the physical fact and its realisation. As a result of the superposition the physical fact also gains further height and rare enshrinement. Sacred is invented at such a level of consciousness.

Authentication of such invention comes through related, or through independent inventive experiences. That is, as the above conceptualisation should suppose, the authentication happens in the existential experience of some *Seer* at some moment of Now.

It is, however, important from the point of view of this writing that the realisation of the sacred, call it reinvention of the wheel if you will, just does not follow the logic of causal connectivity, the so-called history creation. Connectivity is reached through felt-alike consciousness. Through this connectivity may be sensibly driven up to the problem of proof, being so dogmatically used in the sciences of the physical, yet it is much subtle and all-inclusive than the local issue of proof.

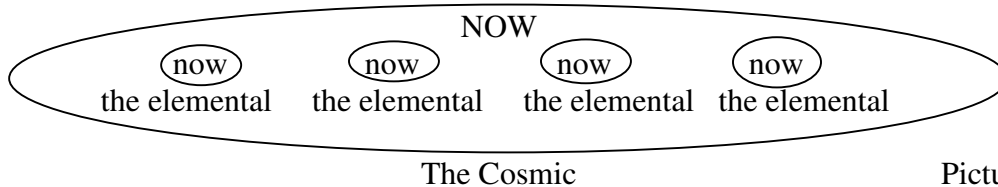
As the progression of the Indian civilisation has proved, such experiential rounds of realisation and authentication normally lead to epistemological leaps. For example, if a Vedic Seer invents the elemental power of sacredness in the physical act of fire received from the primordial happening, then Guru Nanak and his companionate colleagues of the calibre of Shaikh Farid, Kabir and the Gurus receive the element of sacredness, put it through an intellectual leap and see whole of the universe as sacred

The Universe is the Abode of the True
And The True graces it as His residence

Nanak 3, Guru Amar Dasji

Though very rare, yet such realisations do have their own methodological rigour. One of the best-known insights to account for such rare happenings could be 'the adhikara' convention that Panini formulated. As is known, as per this convention an element, a conceptual category, a statement or a whole chunk of articulated wisdom is not just participating in a happening directed at wisdom creation through its role in progression, it is analysed in at the same time in its regressive accountability.

Such an insight is very useful methodological tool that C-semology may use to map up the macro most relationship between the invention of the sacred in Veda and authentication as well extension of the same with the ‘Bani’ (the sacred Writings) of the Gurus and their cosmological cousins. The Picture-19 has it:



Picture-19

This is a leap in conceptual space where time, energy and conceptual creativity merge into a rare tonality, the musication; where multiple zones of now-sensitiveness open into cosmic Nowness – spread and open up to that which does not have limit, but surely has attributes. The sacred that is invented by human beings lies at the source base of these attributes. The Panini’s convention may serve as *the law of consciousness*, especially if this happening is ever approached with in the vision of C-semiology.

The Sacred Honoured

The hypothesis initiated above gains some credence if the issue of sacred in placed in the contemporary Indian polity praxis. From the point of this writing, as well as over all concerns of the present Seminar in general it is interesting to locate the occurrence of the expression ‘sacred’ in the statements of no less a person than the Indian prime Minister Dr. Manmohan Singh. Two statements of Dr. Singh have it (stress added):

1. “...We must recapture the sprit of idealism and self-sacrifice, which characterised the high noon of our freedom struggle. Working together, we shall ensure that this *ancient, sacred land of ours* regains its rightful place in the comity of nations...”.
2. “The waters of our *sacred rivers* have for centuries nurtured our civilization ...We cannot allow these waters to divide us”.

The first statement is the central quote of a ‘davp’ designed media advertisement that the Ministry of Information and Broadcasting, Government of India issued to commemorate ‘15th August 2004, 58th Independence Day’, in THE TIMES OF INDIA.

The second statement is one out of the three box-quotations in the central column of THE HINDU of August 16, 2004 (Bangalore) on its front page. As per the newspaper, it is a part of ‘the Prime Minister, Manmohan Singh’s first independence day address to the nation from the Red Fort’.

The Stated

Some of the elements that have been used to create the hypothesis above are present in the statements of Dr. Singh. One can read the presence as the sign of a shared intellectual concern. In that sense this writing is in consonance with the contemporary concerns of Indian polity, especially with the vision that he builds of India and of its heritage.

As regards the elemental composition, for instance, if the 'land of ours' is 'ancient' it is 'sacred' as well; together with the land, its rivers are also held 'sacred' – as if any and every thing of any concern is 'sacred'; and this is not the case just to-day, it has been for centuries together. The network of the relationships in which these elements are present in the statements should suggest that the idea of the sacred in particular and the Indian civilisation in general are central to the vision that Dr. Singh is presenting.

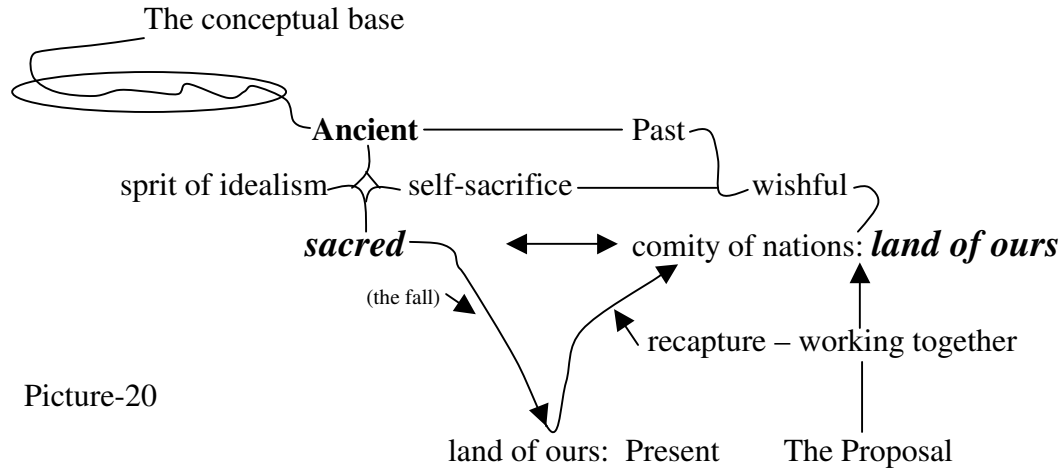
From the point of view of the vision of C-semiology, to source ones resources and materials of discourse is to relate ones intellectual rigour with the source at one level, and to express rightful ownership on the other. Any analytic observation of wisdom in political discourse would suggest that expressions of intellectual relationship and of ownership are subtler versions of expression of protection.

To a C-semiological reading then, the statements of the Prime Minister Singh carry his vision of the present India at a delicate level of intellectual depth where his recourse to the idea of the sacred adds the dimension of subtlety to it.

The Wish Architectures

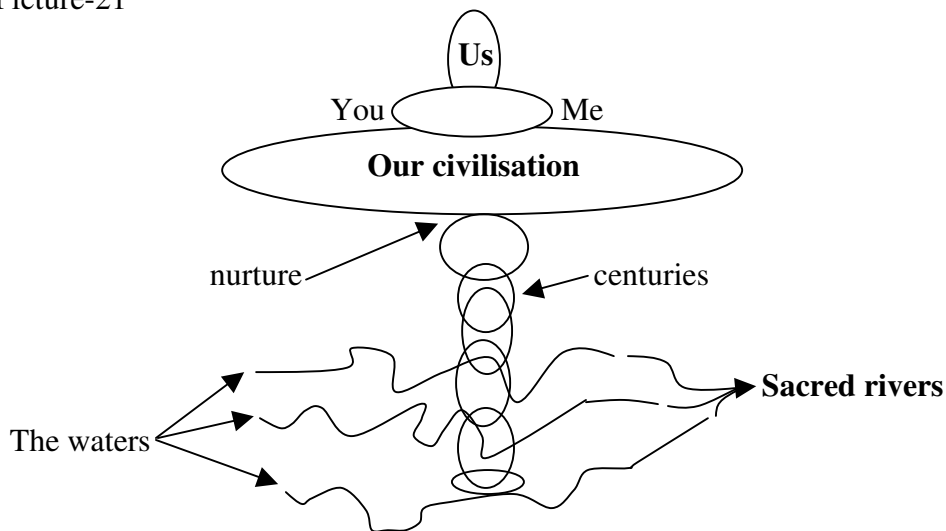
Considered at a subtle level of abstraction, both of the statements stand for a wishful ('shall', 'cannot') desire – or better put, a desired vision of the things that may come about in the polity concerned. The description of the desire that is spread in the conceptual depth of each of the statement it.

Read within the vision of C-semiology (see also Rangila 2001 and 2004c for some of the details), the two conceptual descriptions thus desired might be termed as 'wish architectures', since they express two wishful statements. To appreciate the coinage better within the vision, it is necessary to add that these architectures stand for the general structure-like properties of the facts to be considered and designated, the specifics of which are to be mapped up from the site-locality axis of the fact(s) in question. Hence 'wish architectures'. The Pictures-20, 21 have them respectively:



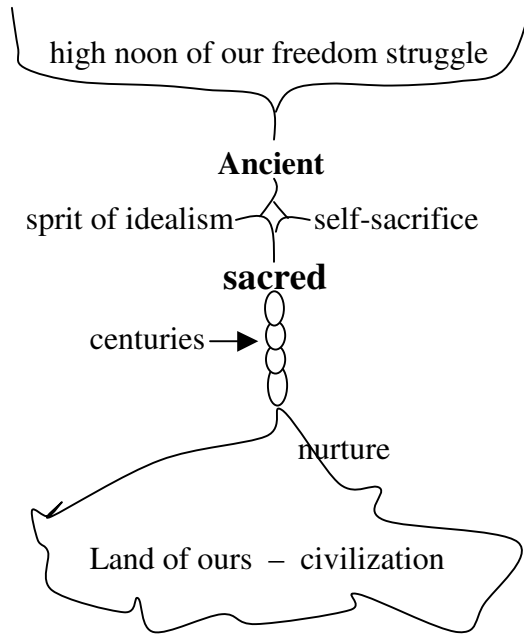
Picture-20

Picture-21



When read from the point of view of the present writing, the above *readings* of the two statements capture only the immediate conceptual spread of what Dr. Manmoham Singh asserting. May be that his own immediate concern as well because he is making his statements with reference a specific point of time (15th August 2004, 58th Independence Day) in the history of Indian polity, and that too as he is performing the Prime Minister. That, of course, goes without saying because no statement is apolitical (see Rangila 1988) and without some *zone of accountability*.

However, this writing actually meets the statements of Dr. Manmohan Singh at his mention of *sacred*. As a matter of fact his statements create the conceptual description that carries a *conceptual tree* in its potential, which in its turn has the idea of sacred at its core. The Picture-22 draws it:

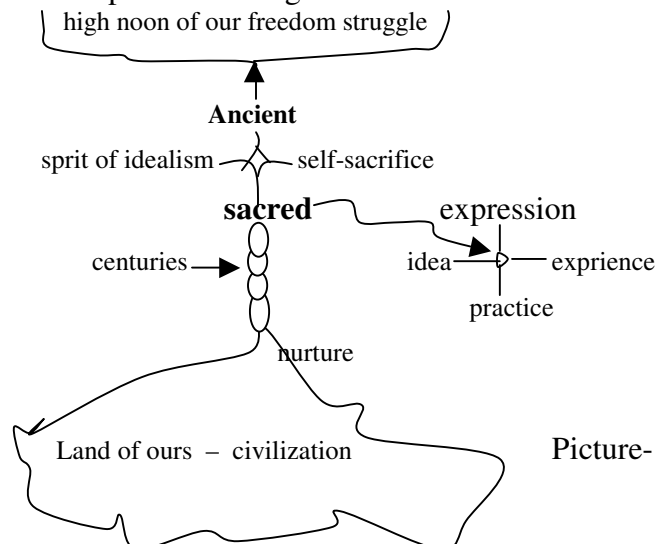


Picture-22

The causal chain that this ‘conceptual tree’ creates accords an existential status to the idea of *sacred* such that is written into code of creation of Indian civilisation, and that has been there for centuries now.

Anchored as the idea of ‘sacred’ is in the centuries old Indian civilisation, to this extent the present writing shares its intellectual resources with the ones that are explored in the statements that Dr. Singh makes. This anchoring, however, is no more than a simple assertion that one got the idea of sacred from the intellectual resources of ones civilisation. And, to suggest that one gathers a conceptual fact from ones intellectual tradition is a different issue as compared to probe into the ontogenesis of the conceptual fact in question.

The conceptual tree that has been carved out of the statements of Dr. Singh, however, may present a hypothesis for the present writing. The Picture- 23 has it:



Picture- 23

That is, just as ‘the spirit of idealism and self-sacrifice’ that bore the freedom struggle of India, is rooted in the ancient civilisation of this land, similarly the idea of sacred, its experience, expression and practice are also sourced in the same civilisation.

Or, it could be said that like any thing else that concerns people in the contemporary societies, the idea of sacred, its experience, expression and practice also seem to have been invented by human beings during their long journey unto civilisation making.

Just as nobody knows as to when the first physical fire happened for the first time, and when was the idea of *the sacred* got invented; similarly nobody knows as to when any polity and for that matter any representative of a polity, like Dr. Manmohan Singh, honoured this idea by invoking for making a vision statement of his government for Indian polity. Since the idea has come to the present time through the layers and moorings of civilisation, and has been received equally well by a Prime Minister, it just confirms the details of the conceptual architecture offered.

To Conclude

To the vision of C-semiology then, there is a realisation that may as well be offered as the conclusion of this writing. That is, there are facts that gather ideational mass over them; then there are facts that grow unto civilisation; and then there are realisations that come up in civilisation, but they create and model civilisation. The invention of the sacred is the last category of this list and it has all the potential the human civilisation through eternity.

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THE HINDU, BANGALORE, MONDAY, AUGUST 16, 2004.

THE TIMES OF INDIA, BANGALORE, SUNDAY, AUGUST 15, 2004.

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Ranjit Singh Rangila
Central Institute of Indian Languages
Mysore 570006, India
rangila@ciil.stpmy.soft.net