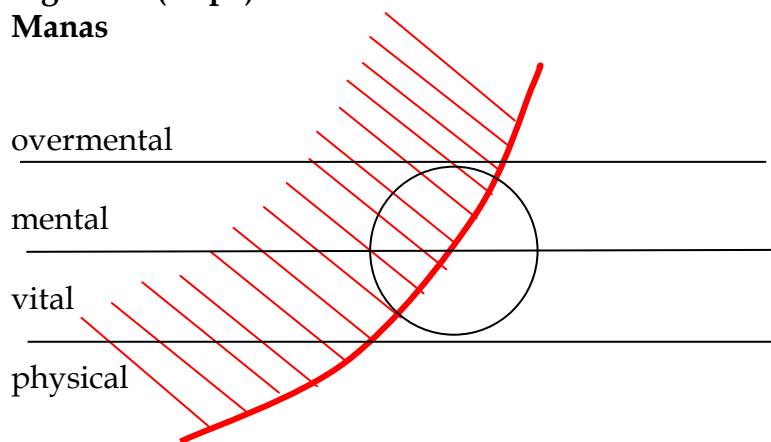
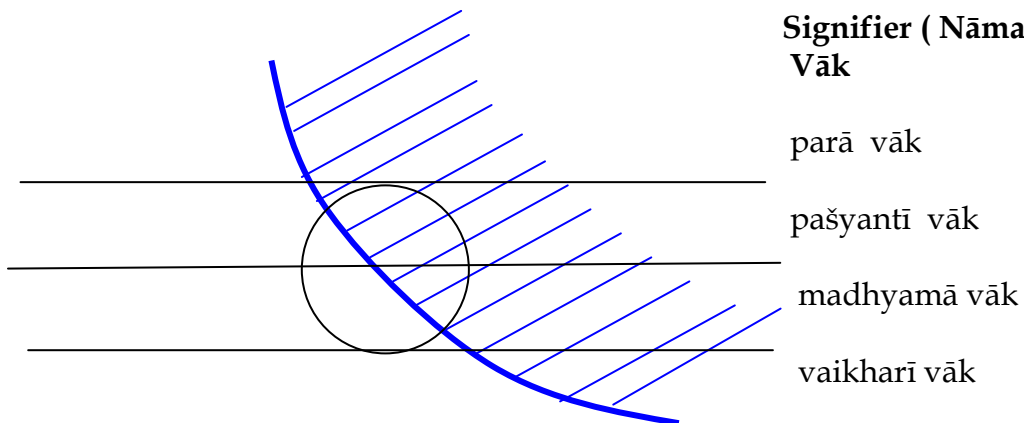


## The studies of 'SIGN' or 'TRACE'.

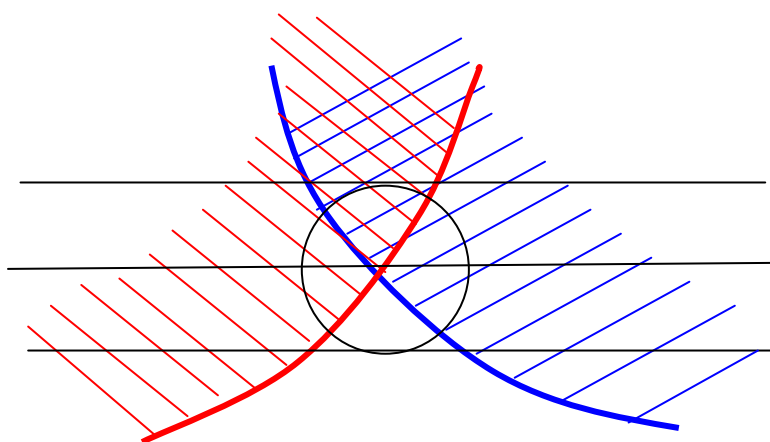
**Signified (Rūpa)**  
**Manas**

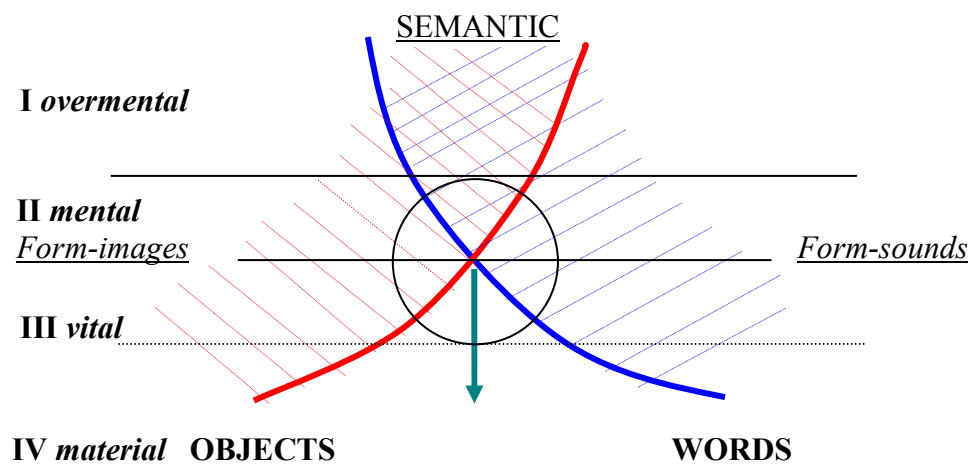


**Signifier ( Nāma)**  
**Vāk**



The concept of **SIGN** (Saussure) or **TRACE** (Derrida): the circle in the middle:





There are two, which seem to be different, realities interconnected into one complex objective-subjective reality of the consciousness in its double status of *cognition* (the perceptive reality or sense) and that of *power* (the objective reality or the object of sense).

On the highest level of consciousness, where the power and knowledge are one, there is no difference between the objective and subjective realities. The idea-force, the idea-vibration is one for the *word* and the *object*. The semantic of both is one and the same. So the semantic of the objective thing “book” and of the objective word “a book” must be the same.

It is on the level of formations (mental and vital planes), that we see the expressed and expressive elements (*vācya* and *vācaka*) split into their different shapes: the form of the *object* and the form of the *word*. Being still similar in their semantic they differ in their shapes: an *idea-form*, as a *thought-sound* (a word), is not the same as a *thought-image* (a form).

The circle in the centre (see the picture above) is a symbol of formation and formulation, which includes all possible interactions: (1) the oneness of meaning; (2) the difference in *form* (cp.: *nāma* and *rūpa*), and (3) on the material plane the word and the object are absolutely separate things. This scheme is meant to help us to approach the subject. It is only a scheme, and should be understood only as such.

The hearing and sight, *śrotram* and *cakṣus*, together with the speech and mind, *vāc* and *manas*, were considered by Upanishads as four pillars on which *brahma-catuṣpād*, “the Spirit on four legs”, stands firmly in the world (ChUp, BrhUp) as *prāṇa*, Life energy. It is with a help of these *nāma* and *rūpa*, *Name* and *Form*, that Brahman, the Creator, could enter into his creation according to the Shatapatha

Brahmana. In the Vedas these *nāma* and *rūpa* are presented as *śruti* and *dr̥ṣṭi*, (cp.: *cit-tapas*, Consciousness-Power, in the Puranas).

This interrelation between the Name and the Form, the Sense and the object of sense, Sri Aurobindo explains in defining the essential sense Samjñana:

“Everything begins with vibration or movement, the original *kṣobha* or disturbance. If there is no movement of the conscious being, it can only know its own pure static existence. Without vibration or movement of being in consciousness there can be no act of knowledge and therefore sense; without vibration or movement of being in force there can be no object of sense. Movement of conscious being as knowledge becoming sensible of itself as movement of force, in other words the knowledge separating itself from its own working to watch that and take it into itself again by feeling, - this is the basis of universal Sanjñana. This is true both of our internal and external operations.”<sup>1</sup>

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<sup>1</sup> The Upanishads, p.196