

PRAMOD AMBADASRAO PAWAR

**TRANS-DECONSTRUCTION  
THEORY ON MONISM**



*Nyaa Publishers*

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## PREFACE

I fundamentally believe in the ultimate redemption of all the human souls in the universe from the cyclic pattern of birth and death. Human being is the only life through which the final redemption of all the souls is conceivable. The plural meaning is a symbolic manifestation of a singular text within and without. A meaning begets meanings, meanings lead to further interpretations and interpretations demand much more interpretations. In this manner, a chain of signs is formed which demonstrates only one signified, the Truth, the Absolute. Life is a text. It spreads its octopus like tentacles all over the universe through different ideologies at different times. The varied religious inclinations, different opinions about the existence of individuals, God and Nature will ultimately take us to the only one being for all the entities. Who Am I? The amalgamation of individuals, God and Nature will let you know the crux of life. It is a spiritual union of the soul with the super-consciousness which can lead us to attain Samadhi, a deep meditation of the self with the supreme soul.

Trans-deconstruction is a critical literary theory about the centered, stable, singular meaning-oriented reading practice beyond the theories of interpretation and analysis of the text. It makes us think about the word, text and meanings beyond the realms of theories. Oneness begets multiplicity or plurality in the interpretations of the text wherein ambiguity is the stubborn nature of language without any signification. All the signs lead to only one signified where all the meanings reside into the ultimate Truth, Absolutism or the finalization of the text. For

instance : A text is like a pendulum. It is fixed in one place while rotating immovably shading different meanings. As it comes to its prior position, it is manifested as one with multiple imaginary shades or threads of interpretations. Its centre is like a text, often fixed but functional. Trans-deconstruction believes in the existence of only one Supreme Being. It is a rational-cum-spiritual theory on Monism, based on oneness of all the signs and beings in this universe. This is the cessation of an incessant chain of signification. It is beyond the interpretations laid down by the deconstructive reading of the text. It denies the existence of duality of meanings in the text, such as between God and the world, presence and absence and darkness and light. There exists only a single thing, the Universe which is arbitrarily divided into many things. A multiplicity of existing things can be interpreted in terms of a single reality.

This book is about Trans-deconstruction, Theory on Monism that brings out the notion of stability, singularity, fixed centre, transcendental signified, absolute meaning and truth and reduces all stereotyped phenomena of interpretative work of the critic, multiplicity and the non-centered text.

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I also thank my dear parents, my better half, teachers and readers for their moral support and supervision.



*Dedicated to,*  
*The Most Charming Daughter &*  
*Beloved Son*  
***Aashna & Parth***

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# **TRANS-DECONSTRUCTION**

## **THEORY ON MONISM**

### **I**

Text is the body, the centre is the mind and the textual super-consciousness is the soul, the truth or singularity of all the discourses in human sciences. The body has a soul and the intellect is the critic. There is a spiritual mingling of the mind and the soul to have a spiritual communion with God. In a critical sense, there should be a mingling of the centre and the text to reach the transcendental signified. The reader is a human being and the entire multiple or plural circulatory meanings are illusions prior to the spiritual communion with the absolute truth.

Despite all the theoretical differences between structuralism and post-structuralism, my newly coined term Trans-deconstruction arrests your attention for the reemergence of Monism. Post-structuralism is nothing but a continuation of structuralism in guise of rebellion against the notion of structuralism. The focus of the theory is primarily on a meaning rather meanings for all the discourses, that is singularity of the discourse amidst the labyrinth of multiplicity or plurality of meanings. Language as a system is often challenged and further demands debated interpretations in the discipline of singularity of meanings which is ultimately embedded into the text within and without. The linguistic system is trans-deconstructed wherein language seems to be in great suspicion to retain its oneness of meanings while the reader gets drenched in the shower of meanings ingrained into the text. Language is a manifestation of the world through

words. Word is the prime utterance of uniformity which is generated into the universe spreading like its octopus like tentacles all over the text. Is there any centre in the text? Of course, it is in the text. In addition, the centre in the text is always fixed and operational in creating various shades of meanings within and without the text. All the meanings finally reach onto the signified, the Absolute, the Truth. Trans-deconstruction is like a seed bearing its sweet fruits hanging all over the branches of the tree. All the diverse discourses in every discipline of knowledge head towards profundity and in-depth analysis of a singular mother discourse. Even the world is full of uncertainties in the interpretation of meanings in the text; the final meaning is fixed, stable and productive. There is a language beyond linguistic structure which needs to be trans-deconstructed. Word, Text and a Meaning / Meanings have been the essence of literary theory and practice. All that is moving is stable and all that is stable is moving. This is something like an unmoved mover, which rotates round its own axis. The multiplicity of meanings is like a wheel rotating all around the centre in a rhythmic pattern. By and large, all the discourses uniquely merge into one meaning. The singular meaning is like Newton's gravitational force within the earth that takes back the stone thrown high in the sky or the apple falls down instead of going up – all is due to fixed, stable and operational gravitational magnetic force in the earth. In this story, Newton just thinks over the whole process of falling apple on the ground with a conclusion what trans-deconstruction makes you do so. The dichotomy between the centre and the margin is a symbolic manifestation of uniformity, singularity and uniqueness. To sum up, a centered-universe needs to be decentered. Deconstruction

begets trans-deconstruction when a reader is haunted by his endless search for one meaning in the crowd of the multiplicity of meanings. The binary oppositions like presence-absence, light-darkness, day-night, hen-eggs, and seed-tree are all merged into the Absolute, the Truth where no entity is privileged over another. All rests in silence! There are major distinctions between structuralism and post-structuralism. Language is a system of communication. It is a stimulus response between the speaker and listener. This is simply a process of coding decoded words and decoding coded words. There is a language of intuitive perception beyond the language of senses which can be termed as a Trans-language. Structuralism is a product of Linguistics which disciplines a scientific study of language. In this context, knowledge is bifurcated as objective knowledge and subjective knowledge. It will be exaggerations if one says that he or she reach trustworthy conclusions regarding the interpretations of word and the world. The mere collection of data, observations and logical interpretations are not enough to measure the absolutism in the text. The text thus needs to be trans-deconstructed to reach the signified. Post-structuralism is a product of philosophy where the ceaseless chain of interpretations demands further signs of interpretations. However, no interpretation dares to claim for a stable, statistic and finalized meaning of the discourses. This philosophy needs to be trans-deconstructed to uproot the roots of plurality/multiplicity in the interpretation of all the discourses. Knowledge has never been postponed; in fact, it is a web of linguistic complexities inherent in the text. No facts form the originality but only interpretations. The text is full of ambiguities, paradoxes and unconscious by nature. The reader unconsciously trans-deconstructs

the text within and without. Philosophy is an organized study to achieve knowledge about the universe. It interrogates the theoretical assumptions in a skeptical mode for the existed and non-existed things what they really are. What I know is Science and what I do not know is philosophy. The uncertainty, irony, ambiguity, paradox and extreme human reasoning make many questions of interpretations unsolved in the text. Structuralism is valid, scientific, rational and particularized in the study of the text whereas post-structuralism becomes skeptical by temperament, emotive, illogical and mostly generalized on account of embedded words within the text with the unproven facts aiming at the Truth in all its singularity. Thus, a study of trans-deconstruction is essential to prove the unspoken and recurrent facts in the universe by taking us to the unresolved issues of deconstruction, that is, trans-deconstruction. The text is always unconscious ingrained with the notions of plurality underlining singularity in all the discourses of human sciences. Trans-deconstruction deals with enigmatical, etymological and transcendental singular meaning of all the human discourses. The world needs to be trans-deconstructed through Word in a language. The ultimate aim of all the human discourses is to know the unknown. The world is full of uncertainties, ambiguities, irrationalities wherein no human discourse seems to be destined to deeper understanding of absolutism and existentialism. The text needs to be trans-constructed in a ubiquitous manner by all the critics to reach up to the ceaseless chain of all the signs moving randomly without any signification ultimately head towards the Absolutism and merge into the Truth. All the discourses are in pursuit of reality, but it is difficult to fathom reality by means textual analysis,

interpretations, experimentations, observations, relativism, individual perceptions and human senses. This is to be fathomed through the internalized experience of the self through the innate powers of intuition within. The externalized reality without is the same within. Therefore, within and without has no differentiation. Without any differentiation, no debate is prolonged to know the fixed centre in a text. The world is constructed through language, but can we have any access to the language to the reality through the linguistic formulation held in the text? Are we satisfied with whatever the linguistics expressions are given to us by God in order to understand reality? How do we really need intuitive powers to understand the reality? The oneness of all the meanings for all the discourses makes us directionless. In understanding the true essence of the text, everybody wants to know the facts which are later analyzed, debated and augmented because something lies beyond human comprehensibility. Why is the language used to ascertain the general function of language? Is it to make us think and perceive what is to be embedded in the text or remain systematized to find ourselves in one situation where the sense of orderliness becomes the systematic way of language, independently existed without ending in a fiasco?

It is important to us to understand exactly where the reality lies. Is it in the text or outside the text? This is the crux of the matter to know the reality within and without. Most of the times, the reality becomes textual, does it lie within or somewhere else? This seems to be quite frightening in a techno-digital world today. The possibilities of language demand the accessibility of ideas. That is of language and the extension of knowledge is beyond human perception, comprehensibility and cognition. Language

is made of the signs. Signs are only symbols embedded with meanings. These signs are simply images with a general sense of objects. These objects are the verbal images in its perception and one can find the free flow of these images in the text and outside the text. To enrich the reality, the centre of a text is slippery. But, it is found nowhere. Every time, the meaning is either being postponed or stabilized. It's awesome to distinguish the differences of meanings from the original. This is the reason why the reader is on horns of dilemma due to the slippery nature of meanings. It is constantly getting slipped and speedy in interpretations of the text. This unpredictability and incomprehensibility of the textual reality marks vulnerability of all the textual images imbedded into the signs. The meaning is stationary once it reaches its absolutism where it is singular in the midst of plurality, multiplicity and incessant signification within the text. Here is the example of the seed and the flowering plant to uphold singularity in the text. The flowering plant demonstrates the abundance of meanings in its scattered branches of meanings. So, all these branches offer the seeds in fruits which get unified and merged into the seed the meaning. The singular meaning is egged in the seed which further begets meanings. A plant with multiple branches bearing fruits is seedy again. A single seed in the fruit begets many meanings ending into the abundance of seeds. One can give another example that is of a chemical bond of  $H_2O$  which means water. It means there are two molecules of hydrogen and one molecule of oxygen and then there is the formation of water. In this context, one can state that the two molecules of hydrogen are unified into one and oxygen gets merged into hydrogen. Finally, there is the formation of  $H_2O$  with a chemical reaction, that is,



water. In Chemistry, there are many different bonds. They are nothing but the emergence of divergence of bonds strengthened from a single point of energy. All these bonds rotate around its axis. Despite their differences, all chemical bonds unite themselves into oneness in the formation of a new structure. One can give another example, that is, in Physics; there is a simple experiment that one can still remember about pendulum. There is a single point of moving pendulum like the centre in a text. There is the centre in a text around its axis. All the meanings rotate like a pendulum in a text without signification. If we keep moving the pendulum from one side to another, it goes in a linear motion in a systematic way. It reaches up to the point in which it cannot return back to its original state again. It then gets rotated in this way till all the oscillations pave way to the multiplicity/ plurality of meanings. All these meanings finally get into one meaning, that is, the absolute meaning, the truth. The crux of the matter is that the centre in a text is fixed and functional.

The textbook is made up of signs which have a systematic grammatical structure with a complete sense of meanings. This linguistic notion leads to the unique structure within the text generating multiplicity of the meanings. The interaction of the meanings generated by words within cannot be guaranteed unless it reaches unto a certain point where the complete meaning is preserved and the meaning becomes non-referential and non-contextual. The relativity is a great hindrance in the interpretation of the text. No knowledge is relative unless it is thoroughly received. Up to some extent, the meaning is a product of difference, relative in the context from person to person. The same object means differently

to different words in the context. The words are interdependent and interconnected. The meaning has to be understood on the basis of the combination of other words. The absence of one word is the presence of another word and presence of the one word refers to the absence of another. The bizarre dichotomy and extreme polarization of meanings is the essence of the interpretation of words in a text. It's very difficult to understand the presence without understanding the absence. It's difficult to know the day time without the conception of night. Even it's difficult to sense good without understanding evil. The level of meanings is understood on the basis of history, etymology and concept of a text. The senses generate meanings, but no meaning is ultimate till it demands further interpretations ceaselessly in the continuous chain of meanings. The weighing process of signification and fictional debate in the text makes one misinterpret the text. No presence is understood without absence in this context. The different layer of interpretation with the literal sense is the prime concern in its philosophical and literary interpretation of the text. Superficially, meanings have integrity of meanings in the linguistic formulations held in the text. They do not generate the meanings in a real sense. If generated, all is fictional till it reaches the Absolute, the Truth. Yes, it generates meanings in a post-structural perspective. Structuralism unmask the meaning in a text whereas the text masks the structure in a post-structural sense. The meaning is being asked by the structure because everything is being structured and analyzed in a logical interpretation. The categorical distinction is inherent in the text and this categorization problematizes the true comprehensibility of the objects. The word formation is the root cause of multiplicity in the text in a

linguistic way. The structure thus generates ideas beyond ideas struggling to cope with the plural meanings. Post-structuralism is the most basic way of understanding the true essence of the text despite all multiplicity of meanings. The meaning is circulatory is not the ultimate solution of any textual analysis in the interpretation of the text. There should be the concrete findings of any textual analysis where the meanings got codified in signs and tangible in the text. The meaning is a product of a continual chain of signs leading to final signification within the text. The ultimate meaning is unpredictable and invalid in its fullest sense in a post-structural world. No meaning is determined without the context, but there may be many ways out of the context to know the meaning. The meaning is an inherent portion of the text which is often ultimate and stable after long debated discourses in the human sciences. All the discourses finally rest in a motionless way in this context wherein the reason is questioned and the intellectual ability of critics is dishonored and distrusted. In fact, all the human beings are independent entities. Text is a product of human understanding and experience. There is a clear-cut deeper understanding of the essence of things by every individual. The text is endless, based on the meanings generated in the context. All the meanings finally lead to the singular meaning. This skepticism challenges the intellectuals across the world. The intellectuality is broken into pieces once the Western civilization demands for the further interpretations. The emergence of post-structuralism is found in France in the late 1960s. It's crucial to us for exactly understanding the paradigm shift in the structural to the post-structural point of view. The difference between them plays a crucial role in the interpretation of text despite all efforts is made by

critics. The question of meaning has not yet been resolved and satisfied us in its real interpretation and analysis of the text. Every critic is an individual who expresses his old ideas about the text. It doesn't mean that the text never demonstrates the status of the finality in meanings. Is there any finality of meanings in the text? It has been simply stated that the author is dead is not the solution of the problem. In fact, the close study of a text, its understanding through the structural and post-structural mode is not enough and finalized. In a simple way, it requires peeping into the absenteeism, the final meaning is off. All the meanings are necessary to finalize the meaning. Do all the meanings in the text demand further interpretations? The text is not complete; meaning of the text is merely a compilation of coded recollected signs on the page. A page is the text. By and large, the author is studied by the critic, the critic is sensed by the reader and the reader is interpreted by the text. The text is further embedded with the interrelated meanings by the author. The author has engrained with multiple images within the text. The text is incomplete to the fullest sense of absolutism. It demands for the context for the completion of meaning. No text is perfect in itself. It is a scrupulous question, why does the text mistrust the absence of the centre within it? The meaning is found within or without the text. How can one trust and relay much more on all the questions of circulatory meanings in the text ending in a fiasco? The heated debate on the text is not paramount at all the times sensing the centre within it. The methodology of reaching the centre decenters the text and throws us in the labyrinth of uncertainties and ambiguity. The linguistic system necessitates us for the textual analysis to channelize the hidden meaning rapport within the text.

Do you really understand the text once you fathom the science behind things? Do we really understand the essence of the text once we get the science behind it? Is it really necessary to comprehend the center in the text, embedded by the writer in the text? All these questions are relative to one and all. Belief and science are the two sides of rationality to screen the essence of objects. Belief is thought to be irrational whereas science is a disciplined scientific approach for the interpretation of things. There are some notions unique ideas for interpretations, for example, intuition. It's very difficult to define what intuition is, how it functions. Nobody has ever understood where it lies and how it monitors the system. Its reference is with the biological system in the human body. Man hardly knows about the interrelated functioning of all the entities in the body. The body has emotions, air, mind, intuition, soul within it, but none of these are present if the body is detected. The absence of all these things marks their presence. In a sense, the body is the text and soul is the meaning.

The text is full of ambiguities inherent in the text, beyond definition, interpretation and analysis. Can anybody confirm that the ideas which are beyond human understanding are disbelief and wrong in conception? Can we assume that the science behind all sciences is illogical? Do we agree with the notion that things which are unknown to the human mind are not trustworthy and genuine? The human mind can differ the meaning linguistically, but not a philosopher and a transcendentalist. The mind is equipped with restrained, constrained and stereotyped notions of life. The text is full of the meanings without clearing what the text says about itself. There is a method behind the theoretical approach of a critic that every discourse defines the precise position of human

mind and natural demarcation of human reach to know the signified. It doesn't mean that there is no signified at all! Yes, the signified which is understood experientially cannot be experimented. For instance : in music, the harmony infatuates us spiritually and the rapture is felt within experientially, not experimentally. To analyze and interpret the text, what the text means to itself is a case of introspective comprehensibility where the words can justify the exact interpretation of the text unlike music. Similarly, there are many objects in the nature, for example, air as the natural element can be felt, but not expressed in words. The emotions and feelings in the body, shifting nature of mind can only be experienced, but not experimented. This is what I mean through transcendentalism and trans-deconstruction that there are many views beyond human comprehensibility. Can we call them invalid, fake and non-scientific? In fact, the true essence of the truth carries the absolute meaning of all meanings for all the discourses. The discourses we are talking about lead to heated debates again as it makes us peep into the unresolved issues of the text and meanings. No immaterial thing can be material unless it is proven. The author is dead, how can we say the author is dead? What makes us study a critique of the text from the authorial point of view? To study the meaning closely is to get into the real essence of the text. This is absolutely not a justified way of the interpretation of the text. To study generated meanings in the absence of another is not the concrete interpretation of a text. The interpretation incorporated with almost all the shades of meanings are recurrently interrogated with differences. The demarcation about the subjective and objective analysis of the text is still questioned. No text is subjectively analyzed till the objectivity becomes

an inherent part of textual interpretation. Therefore, the text can never be studied in a biased and prejudiced way. Many critics turn to post-structuralism from structuralism at the end of the study because they started thinking again and again for the finalization of meanings. The meaning in a text functions like the circulatory axis of the wheel merging into the centre. The meaning is nowhere but a moving body of the text and it moves with the wings of plurality without the signification in a wheel for the signified.

There is the death of the author because the text is in the hand of the reader. The biographical sketch of the author is no more existed in the text. Does it mean that the authorial meaning is completely absent from the text? How can we say that his absence makes the text study in-depth? The analysis of the literary text is independent in isolation. It's true that the focus of the study is made by keeping the author away from the written text. But, making the author dead is not enough to avert his presence in the text. His views are codified in objectivity in guise of subjectivity in the text. Every reader is pleased to be in pursuit of understanding what text is all about. Is there any absolute meaning for what was written by the author in the text? The answer is a big no. His work is not a product of intention, biography and history. His literary experience which is subjective by nature is internalized with the essence of the text. The text is independent in carrying its own meanings. In fact, there should not be any restriction upon the text because the text is not always free from all prejudices and biased meanings within the text. The text is always independent, enigmatical and magical in nature. This ubiquitous note of the text makes the readers study in isolation for the

sake of upholding singularity for all the meanings in all the discourses. The text is free from all the restraints and external forces of pressurization. The death of author means the birth of reader. The meaning is nothing, but futile in nature due to its dependence and interrelatedness. The author and reader stand poles apart in the interpretation of meanings in the text. The text is an artifact; it is neither of the authors nor the readers. One can reach the reconstruction of the meaning emerged from the text. In the reading, the death of the author signifies that the author is no more in the text. Is it really worth-considerable to talk and assume about the death of the author in the interpretation of the text? The meanings have never been stationary in the text. Text is often plural and multiple in meanings. There is, of course, a free play of meanings. Such endless free play of meanings demonstrates the textual vulnerability to reach the signified. Although deconstruction is not all about the abandonment of all restraints, it is in fact the disciplined identification for the sources of textual power. It is a systematic dismantling of the sources of textual power. These days, almost all the critics are desirous to achieve the intellectual event to be discussed and debated at length. It is a disastrous norm about decentering of ideas. It is concerned about decentering of the intellectual universe. But before that the centre was acceptable and the existence of a centre in almost all the things was taken into consideration for the interpretation. However, deconstruction comes into the existence as a theory and the centre gets decentered. Man is at the centre of the universe because he thinks much. Most of the times, the intellectual perspectives, social behavior and architecture have centers. Whenever I think of the centre in the text, I think of the presence of author as marginalized and oppressed.



The relativity in textual interpretation thus perishes the notion of time and space as fixed and central absolutes. There are again the intellectual rulers for an artistic regulation of the textual powers. The harmony in music, the chronological sequence in narrative representation of visual world has been discarded in the interpretation of the text. It's interesting to know whether the centre in a text is fixed or not. There has been a great debate on this issue to ascertain the presence of the centre in a text or not. Presenting the literary theory of trans-deconstruction, I claim that the text has the centre around which the meaning rotates like a pendulum sharing different shades of multiple meanings. Finally, they are tied up to only one point, that is, a singular point for all the discourses as a scientist does in the practical experimentation in Physics. The debates and ceaseless argumentation and discussions mistrust the text. This is interesting to know the fact that the text has a centre and it can be understood once the textual super-consciousness meets with the absolute on the fixed point. This can be clarified on the basis of a very common example that all the human beings have. Here I think how the different religions worship the same absolute, the invisible power. In this context, one can state that there is the unity in all its diversity. The unity is nothing but a symbolic manifestation of the unification of all the diverse religious spiritual contemplations. Finally, all the diversified approaches of discourses in human sciences rest into ultimate oneness. The centre in a text is like the presence of God in the body. God symbolizes generation, operation and destruction of the entire universe. To know the centre in the text is like the spiritual union of the conscious and unconscious mind of a man merging finally into the super-consciousness state of absolutism. It thus

means that there is a spiritual union of the mind, the body and the soul with the super-consciousness. In this context, I simply mean that the text has a centre, a fixed point from which all these shades of meanings are generated. The entire text with nuisance rests into utter silence in the end. It is something like how different rivers struggle to rest into the ocean. Despite the clarification, such examples are hardly taken into consideration. The linguistic analysis, textual interpretations search for the centre in the text persistently. Such considerations are valid, authentic and trans-deconstructive in nature. The theory of trans-deconstruction relates to the notion of textual super-consciousness engrained with meanings where the text is in its subconscious state aspiring for its textual union with the centre. The critic raises the textual super-consciousness in order to fathom absolutism, the truth of all the discourses. The multiplicity of meaning is something like the different shades of colours perceived in a rainbow. It looks beautiful from a specific distance and remains uniformed. But still, there is uniformity in all its diversity. We live in the centered universe where the relative centre in a text makes all the differences to the critics. It leads us to the diversified and intuitive approach to fathom the reality inherent in the text. However, no reality is diversified in totality. All the realities get unified into one entity at last unless it is assumed that reality is a not relative term differing from person to person. Such relativity about the reality cannot be understood unless the human experience and experiment are unified into oneness in order to fathom the singularity of the text. One thing is very conspicuous that every text is structured, ordered and centered. However, the structure becomes logical and scientific once it gets a scientific base on which centered ideas of all

diversity are unified for singularity. The center in a text is fixed but functional. The center is trans-deconstructed hierarchically in the unique structure of the text in which there is no discrimination and differences for the generated meanings. The light and darkness, for instance, are the same, but the binary opposition is made them distinctive and diverse in a post-structural point of view in the interpretation of the text. To be precise, the same distinction is trans-deconstructed and demonstrative as a single, centered, stable and unified entity for the interpretation of the text. Such a uniformed approach with the authorial point of view is justified to ascertain a centre in the text. Trans-deconstruction analyses decentered approach to reach absolutism, an inherent part of all the discourses. All these discourses, discussions, debates head us finally towards singularity of the text. One becomes directionless in understanding the centre in a text. We are removed from the textual reality and the reality is not the formation of relativity. Such reality should not be understood in parts, but it should be understood in wholeness. A free flow of ideas in the text is a symbolic manifestation of unified approach to textual super-consciousness. Human mind is not able to understand the things beyond his intellectual sphere, therefore whatever he does not understand is not written in the text. The search is in vain for the absences in the text which are not yet understood by human beings. The centre in the text is like a centre in the human body. Like the centre in the text, the centre in the body exists in an invisible lotus form, in which someone dwells, that is, the Soul, the truth, beauty. We believe in such concepts or not, that is again the theory of relativity and the reality is not relative in a sense. It is different from person to person. All experiences are relative and distinctive from the

post-structural point of view for the objects we see, perceive and sense. There is a very famous story about the elephant and four blind men sensing the same object differently. The story is the best example of relative reality. The partial reality cannot be whole or vice versa. The blind men diversely interpret the elephant as the same object based on their sensing, physical touch of hands to the same object. They simply understand and explain what they have experienced through touch. Even the experience varies for the same object can be trans-deconstructed in terms of understanding the whole truth of four blind men that the relative reality is fragmented in four parts. All these parts can be unified to sense the same object as the whole in trans-deconstruction. On the whole, this experience is considered to be partially valid for the wholeness of the four parts dispersed relatively. If you combine all the parts and put them together, the entire reality can be sensed again. It becomes a relative aspect of the perception but the perception of reality is not relative in terms of absolutism. The perception of reality is unconsciously analyzed, textually debated and verbally misinterpreted. One can attain complete immersion of the mind with the word in the text to reach the central idea embedded in the text. The author is dead or alive is the thought of relativism. How can one make the author dead in the interpretation of the text? And what difference it makes to declare him dead for the interpretation of the text. It's true that text should be objectively studied rather than subjectively. But, the subjectivity in the textual analysis cannot be removed by simply declaring the author is dead. The author has retained his presence in every word of the text written and uprooting the author from the text is injustice in the interpretation of the text. The

deeply rooted base of the text is emerged from the supreme power. You believe it or not! And from which the multiplicity of the meanings are generated from one seed of stable singularity in meaning for all the entire discourses in the human sciences. The centre of the text has not yet been erased from the trans-deconstructive point of view. Trans-deconstruction can be understood by visualizing a picture of the seed grown up in multiple fruits. The presence of the author simply does matter in the interpretation of the text to know much more about textual super-consciousness embedded into the text. The text means images that cannot be ignored. His biographical sketch marks his unconscious presence into the text that can help a critic in assimilating the desired centre of the text. Is the author not subconsciously reflected and engrained his views into the text? And this sub-consciousness helps to attain super-consciousness of the text. All the texts where the centre can easily be had are ubiquitous. The demise of the author is not the absence of the author from the text. The author is still alive in the text either subjectively or objectively. His either presence or absence does matter in the interpretation of the text. Super-consciously, every reading trans-deconstructs the text for a stable singularity central meaning inherent in the text. It means that every text underlines textual super-consciousness. The author is unconsciously present in the text despite critic's ceaseless interpretations without any guaranteed facts. The text has guaranteed facts from which the meaning is generated. The textual interpretations are made by critics in moderation. There is no demarcation for the textual super-consciousness in trans-deconstruction to ascertain the fixed centre in the text for generating the multiplicity of meanings. Along with the demand for the intellectual

conformity, the limited reach of textual interpretation hardly takes a stew. The validation of the interpretation peeps into mostly neglected subconscious portion of the text. It becomes difficult for us to prove absences in the presence of the text. Trans-deconstruction is the critical reading of the textual super-consciousness in-built in the text. The text demands no further interpretations as the center underlines its singularity, stability and uniformity in the process of interpretations. Trans-deconstruction is not merely a philosophical or transcendental analysis of the text, but a ubiquitous analysis of the textual super-consciousness undermining the multiplicity and open-endedness of the text. Its reading process is like breathing in what the text is truly said. It is the critical reading against the text itself along with deeper consideration of textual conscious, unconscious and super-conscious nature centering on the singularity for all the diversified discourses at the end. On the whole, its process of reading wears the crown of the centre which is often fixed and functional after every analysis of the text. The centre in the text is always identified and remains justified forever for every reader. Trans-deconstruction is not a simple reconstruction of the deconstructive readings, but a major focus on the singularity of textual super-consciousness in-built in the text for all the discourses in human sciences. In this theory, the binary opposition never makes the difference of privileged and sub-ordinate meanings and postpones them. In fact, all the discourses are uniformly settled down with the justified conclusions made by the eminent critics of the text.

Trans-deconstruction is mostly used as a reading practice of literary works in which the text is ultimately justified and singularity of the text

is assessed from diverse critical point of view. The centre in the text then gets transferred to the analysis for the ultimate conclusion of the text. Any construction of the text has never been the object to the practice of reading. In fact, the central unified artistic literary product is not fragmented, dismantled and divided for the free play of meanings within the text. After this free play, the finality of the meaning presented as the conclusion is never asked for further interpretations. The reach of the absolutes and the identification of the centre should be properly made in analysis from the critic's point of view. If the reading is properly made, all the binary opposition held in the text seemed to be binary or dual in nature. However they are not binary or dual, but the text is observed to be one, unified. There is a ubiquitous quality of the text having the centre fixed and functional. The reality gets embedded into the text which has to be understood in its context and references. It is outside of the essence of the text where the authorial nomination is unconsciously felt in the text. Even it is not the part of critical analysis, the author is not dead. He is still alive in the text in guise of centre or interpretations. Through his experience and sensory perceptions, he ingrains ideas into the text. There is something outside the text. Most importantly, we deal with the text on the contextual, biased and prejudiced mode for the interpretation of the text. We make continuous references to sum up and mean the text with reality. The centre of the text despite all the multiplicity/plurality in meanings points out the singularity of the text for all the discourses. All the reality is not linguistically formulated. Sometimes, it is essential to read between the lines for the absolute interpretations. The binary oppositions pose the problems of diversity in the interpretation of text. To

sum up, it is difficult for the writer to know the real world and therefore the text is nothing but the reflection of what the writer encoded in the text. If the real world is not with the author, how can it be then reflected in the text? I am very little in the real world without linguistics and grammar. The questions please the text and underline the best method for the interpretation of text. It is clearly stated that any text can be wholly understood once the centre in the text is comprehended from a critic's point of view. Where exactly can anyone find out the real world? It is assumed that the real world is not linguistically formulated. It lies beyond the language. A critic is in pursuit of gaining the complete knowledge, a detailed knowledge of the text. It is found to be failed even through the extensive reading of the text applying many methods. A critic is not satisfied with text because he is on the horns of dilemma and puts himself into the labyrinth of circulatory meanings without any signification. He is in a chaotic state like the astronaut which has lost himself in Einstein's space forever. Hence, a critic is lost amidst the continual chain of signs, signifiers, and the uncertain signified. What is the perfect method for interpreting the text? The absolute signified in the text is unknown to many scholars, academicians and critics. Although there is much debate over this, still the problem has not yet been solved. The language needs supplements, replacement as an additional assistance for the completion of the meaning. The reality in parts never forms the complete truth. Language and reality stand poles apart in the interpretation of the text. Language is not the means to know the reality in the text, but reality does exist in the text. It is relative and partially known to the text, but not as a whole. The partial implication of the language to detect the reality in the



text is highly debatable. On the other hand, the text needs to know its own digestive system to know the signified and the centre. The reality can be known through the real world penned by the author subconsciously into the text. How can one say that the role of the writer is over and he is dead? He is alive forever in the guise of the text. It is the writer who writes unambiguously and logically about his own presentable life. The theory of trans-deconstruction can be studied through the analysis of the experiences of the author ingrained into the text in terms of words, grammar, syntax and semantic structure. How can a critic declare that he is dead even after having his inevitable presence in the text? The author has his subconscious nature reflected in the text and therefore a critic is to reveal the author and separate him from the sub-consciousness of the text in the absence of the biographical self. The linguistic system is governed by the biological sketch of the author. The system talks about the relationship of the author and the text. If the text is structured for the centre to fathom the absolute reality, the reader is interested in the textual analysis. The author is there in the text that anyone can distinguish his binaries of the self and the text, the duality of linguistic nature. Language is in its non-ambiguous nature. Its unique structure is systematic to demarcate the binaries of the day and the night which seem to be totally different from each other semantically, but both are the same. Once history, biography and culture are critically read by the critic, the text is dismantled in parts through the signifying structure. The text is a literary product of the author and the text demands critical readings and stable interpretations till the finalized meaning is reached. Reading doesn't mean understanding what the writer said in the text. It never means what

language the writer has used in the text. It doesn't mean how the writer presents his ideology through the text. It doesn't mean how the writer has expressed his experiences through the text, but in fact reading is a deeper understanding of the content through the context and references. Reading is between the lines that can be transparent for every reader. It leads us beyond the existed words on the page. It is not simply a reproduction of the ideas which have already been thought and expressed in the text. In fact, reading is the amalgamation of the recollected memories of the text. The text is critically read and represented for analysis. The integration of ideas demands for further interpretations to reach the signified. The interpretation is always complete in itself. The critic asks for much more interpretations in order to reach the signified that is the only reason why the integration of ideas through multiple discourses needs the textual interpretation. Interpretation is not just a commentary on the text, but it is a decoding process of the meaning at the deeper level. It is nothing but the reconstruction of the existing text for the revival of the reality already embedded in the text. Reading for the bio-interpretation means the revelation of writer's point of view and thought already engrained into the text. The critical reading is necessary to understand the text. The author has already produced the text. This is the reason why it is said that there is nothing behind it. This can only be said when the text has the absolute meaning and the signified is reached with all its singularity for all the discourses in the human sciences. The reading of the text can be reached to its destination through the theory of trans-deconstruction. There is everything outside the text, but one thing is clear that whatever is found in the text is outside and inside realities. Inside and outside truths

are the same. The outside truth can be understood in a philosophical sense. However, a clear cut linguistic method helps the critic fathom the reality in parts. The relativity of the meaning is found in the text and the reality that lies outside the text can be had through the language as the best medium of revelation. What is felt by the human beings is expressed through the language? That's why; the content of the expression in the text by the author is the content of revelation for the reader. The content of revelation is nothing but the content of signification outside the text. Absence in the text is obviously noticed in reading through which a critic reaches the transcendental signified. One comes to the conclusion that something is there outside the text. In fact, the transcendental signification is a key to the theory of trans-deconstruction. It can be studied through the inside and outside realities of the text. The centre lies in the text and relates with outside dichotomy to reach the signified. The text is at war with the inside and outside super-consciousness to reach the absolutes. The text is thoroughly considered to be the core study of its subconscious for unconscious state. The discourses declare themselves that all their efforts are in vain to reach the significant. The critic sums up that the transcendental signified can be termed as the centre in the text. He can meet the absolute, the truth and the ultimate reality of the real world through the known facts of textual super-consciousness. The unending debate of speech privileging over writing or writing speech is the manifestation of textual incompleteness and intellectual demarcation to fathom the ultimate truth as a whole. Speech-writing is a debatable point to finalize what comes first in the sequential order of prioritization. The hierarchy of speaking and writing symbolizes the concretization of

textual absences and human moderation. There is abrupt disappearance of textual presence amidst the domination of absences linguistically confined into the text. The priority of presence and absences in the text can be termed as the textual disaster. The unification of all the binary oppositions ultimately results into oneness or absolutism of textual super-consciousness. Speech replaces writing or vice versa merges into divinity. Speech is of spirituality and writing human. Speech is textual silence whereas writing is verbal transformation. The speech privileges over writing or vice versa causes the subordination of textual sub-consciousness in the theory of trans-deconstruction. Speech is primarily the part of the writing or vice-versa. Applying the theory of trans- deconstruction, the textual coherence can be concluded the fact that both speech and writing are essentially one and the same underlining the textual super-consciousness emerged out of the meaning of the subconscious nature of the text. The super-consciousness of the text is very crucial in understanding the relationship between the word and the world. It's the word that represents the world. In other words, the world represents the text and it's a word that constitutes reality of a specific time. To sum up, the word is in the sub-conscious nature of the relative reality stuck in between the text and the reader to get into the transcendental signified. There is much difference between structuralism and post-structuralism once you study the theory of trans-deconstruction that often claims for the stable, singular, central and absolute meaning for all the discourses in the human sciences. The trans-deconstruction mostly reflects an attitude of the mind in the critical interpretation and analysis of the text. It is a critical unique orientation to the critic's mind to spread the octopus like

tentacles all over the text aiming at the finalization of the text. The critic often looks for the central idea rooted within the text and understands the text linguistically. The method is scientific for analyzing the veiled mystery of the literary works. The centre in the text is ultimately detected by a critic in the textual orientation towards class, gender, morality and stereotypical hierarchical structure of the binary oppositions linguistically held in the text. The text is nothing but the absolute representation of reality implanted into the text. Trans-deconstruction is the theory of a critical approbation of the text rested in super-consciousness with a centre integrating its own simplified approach towards the unification of the transcendental signifiers at war and silenced textual sub-consciousness to reach the truth. The literary critic is often engaged in the task of trans-deconstruction without the textual meddling. It is a high time to trans-deconstruct the text because this process can be used as the applied theory to the text for the better finalized interpretation of the text. The text is against itself in order to reach the signified construction in the text. The analysis of the text from the critic's point of view can be bettered as the text has already unsaid itself. The generalization of the text is the unveiling of the unconscious nature of the text. It is a linguistic method through which the reading of the text unconsciously fixes the centre in the text and transfers the construction to the state of super-consciousness. The unstable meaning of the text leads to the complexity and extreme level of interdependence within the text. The centre in the text declares its gravity in its semantic structure. However, it often waves like a string of the pendulum to stabilize its oscillations forever. The singularity in the textual analysis symbolizes a fixed point where all the multiple meanings

are like the disturbed waves in the ocean finding out the way to silence and rest them in peace at the centre. The centre is an output presented in the conclusion of every textual analysis. The critic consciously studies the suppressed unconscious nature of the text. He finally leaves all the discourses behind at the crucial point of conclusion and disciplines the chaotic, entangled and suspended meaning of the text as the finalized, absolute and conclusive. The different languages have different words, abundant in the potentialities of the multiplicity of meanings. Man has left with no alternative with him except his blind faith and relying on the language as a medium of expression. Linguistic formulations are not enough to talk about the finalized essence of the text. The words that are subjective in nature are consciously structured by the author as a text and silently rested as an object for further study and critical analysis. The unconscious nature of the text demands much more interpretations interrogating the centrality and finality of meanings for all the discourses in the human sciences. For all the discourses, the text after construction manifests its ubiquitous revelation of the unconscious portion of the text. The critic distinguishes the syntactic and semantic structure to reach the signified. The finality of all the discourses is mostly involved in the interpretation of the text. This cannot be averted as an optional undisciplined reading practice. It is not the rebuilding of ideas already existed for the text or re-interpretation or re-analysis of the text. This is essentially an analytical critical approach to reach at the finalized conclusion. The arbitrariness of the language at a deeper level of study acts as an antidote to meet the transcendental signified within the text. The interpretation of invisible forces within the text by a critic postpones

the meaning and looks for a systematic approach to avert the meaning deferred and postponed. This is the point of textual demarcations from where the theory of trans-deconstruction is originated.

The reader is behind the text as the textual super-consciousness has yet to be experienced by him. The centre has already been placed in the text. However, the centre has yet to be made as a single, unified, stable, singular entity. The critic works out the different resources to know the signified in the text by applying the diversified approach to many discourses in the human sciences in the interpretation of the text. His trans-deconstructive approach may encompass a very wide spectrum of the subjects including history, culture, arts, philosophy and science. The plurality and multiplicity of the text shades different rainbow-colors of meanings in the text. The textual trans-deconstruction is a symbolic manifestation of undoing in the text. Its purpose is not to end up abruptly in the multiplicity of meanings, but to remain centered in a free play of meanings in the text till the final meaning is reached. It aims at reaching the absolute truth in the form of conclusion reviewed by many critics through intellectual discourses in the different disciplines of studies. The reading is a deeper understanding of certain natural relationship between the text by the author and the center that monitors the complete text. There is a fixed free play of signs. This may be the concrete perception of the author which cannot be made dead in the actual analysis of the text. He is to be studied at a certain point of objectivity in the text. The style of his language, competency and patterns has unconsciously imbibed into the text. The mystic knowledge which is not accessible for the textual analysis is studied through trans- deconstruction. This is a reading practice for

attaining the ultimate signification of the text giving a vent to fantastic, imaginary and illusionary world. Trans-deconstructive reading to the text is complete in itself. There is no need of any supplement or other additional information for the attainment of perfection in the textual analysis. The text is complete in itself as it is an honest work produced by the author along with the centre of the text. The whole content of the poem, for instance, moves around the singularity of the text. The prime plurality that a critic observes inside the text depends on the outward perception of plural meanings. The text is studied critically in pursuit of the centre and the finalization of conclusive meaning. The trans-deconstructive critic's point of view is that the plurality has been transformed into the singularity of the text. The text carries the plural signification in the text in the guise of singularity. This is quite a fundamental feature of the language to undo the meaning which is absolute to the text. The superficial contradiction in the text is linguistically produced that every meaning is at war in itself. The prime concern of any textual analysis is to point out a single, fixed, stable singular meaning in the text. There is no any sort of battle in the text. But, the justification of the text matters in this regard. The trans-deconstructive reading is a further critical reading for meeting the textual super-consciousness, silently rests in the text. There is the internal contradiction underneath the text. It also studies the inconsistencies disturbing the coherence in the text. This marks the frailty of the text symbolizing the multiple linguistic construction and ambiguity. Trans-deconstruction not only studies the unity at the deeper level but also justifies how the text is central to the singularity. The singular presence of the seed in the text is important to



beget sweet fruits of absolution. The absence is prioritized to presence, darkness to light and female to male. This is done to bring out the prioritization of the subordination and the final equity of all the binary oppositions for all the discourses in human sciences. This is simply not a reversing of ideas but the priority is made to bring silence over nuisance in the text leading to the attainment of the transcendental signified, the truth, the Absolute which is basically beyond the reach of human comprehensibility. The theory of trans-construction supports the view that the study of the unknown facts in the text is crucial in the interpretation of the text to get to the transcendental signified at the end. To the surprise of all, who comes first, a hen or eggs? A hen begets eggs and eggs beget the hen. Giving priority to eggs rather than a hen is what a critic of trans-deconstruction does. He then studies both and comes to the final conclusion that they are not different entities but a unique stable singular entity of the text. The domination of the text over human mind interprets the textual super-consciousness to fathom the absolute meaning. No reading is introspective and intuitive in nature to reach the desired goals. Textual novelty in interpretation is a step towards the partial understanding of the textual sub-consciousness. The combination of all the partial understandings of the text leads to the finality of meanings. To conclude the text, a critic studies different points of view emerged from the discourses assimilated as a finalized textual meaning to all. There should be the inclusion of different textual reflections unknown to the text. Instead of pursuing logic, uniformity in all its diversity in the beginning, the critic needs to know the well-built textual linguistic patterns for the study of all the structured meanings. As the partial meaning has already

been skipped out the authorial reign, the reflections on the text after each reading hardly manifests the objective analysis of the text. In the textual interpretation, no text knows itself unless it is revealed for the finalized meaning. It requires no any other means to meet its completion for its conclusion. The text is at war with itself. This is true to the failure of a reader to meet its textual sub-consciousness. A reader fails to reach the transcendental signified if the textual super-consciousness is not experienced and analyzed as the conclusion. However, this assumption seems to be illogical and tensed as the words in the text create conflict within itself to reach the absolute meaning. The splitting up of unified text creates much awareness to the study of centre by applying a trans-deconstructive reading. This is quite difficult to produce evidences for everything the text says, critics discuss and readers think for the absolute truth of the text. However, the truth lies here as a fruit for the endeavors made by each component for the finalization of the stable singular meaning for all the discourses. The text has gaps, brakes within itself. Knowledge of interpreting the text does matter for the revelation and expression of the text. What exactly a structural approach does to the study of the textual analysis and the same for post-structuralism is a matter of high consideration for the finalization of the absolute meaning in the theory of trans-deconstruction. The trans-deconstructionist views the text as a complete, centered, singular and absolute artifact. Any linguistically structured text is faithful to itself even if it deals with awful paradoxes, contradictions rooted in the text. On the contrary, trans-constructionist thinks that the text celebrates uniformity in diversity. The centre of the text is enigmatical and illusionary to the common readers.

To look for a perfect balance in the text is a great injustice to the text. The reason is that every text is balanced on the axis of its own centre. The viewpoints expressed about the text are mostly governed by tense, time, person and attitude. Trans-deconstructionist studies the dichotomy in the text within and without. The author's views about the text are untraceably sub-consciousness to the critic of the text. However, the theory of trans-deconstruction urges the critic to critically know the point of view of the author outside the text. Through the analysis of different critical approaches to the text, singularity of the meanings can be traced by critics. The critic needs to work for textual reflections and limitations in the context of relative reality embedded into the text. The trans-deconstructionist relies on the inner conflicts and contradictions at war to finalize the singular meanings of the text. It studies for the reunion, ultimate conclusion for all the textual analysis made by critics. The text is an amalgamation of the semantic and syntactic structure for its final interpretation. It often prefers absences and omissions in the text for a deeper intervention into the text. Trans-deconstructionist studies the textual absences with its high priority and preferences to know the unknown about the centre in the text. The theory underlines the textual super-consciousness in contrast, comparisons and patterns.

It works for the opposing differences within and without the text to unveil the centre in the text. The critic studies the centered text with the unity of singularity in meanings in all its impressions causing disunity in the text.

The trans-reconstructionist believes that the text is read against itself to reach the transcendental signified or the truth. The textual sub-

consciousness is the primary stage to undergo the textual super-consciousness. It is understood and expressed in silence. However, super-consciousness is different from textual sub-consciousness. The unconscious state of the text is consciously studied by the critics. He also studies the unconscious reflection of the author's point of view in the text. The critics of trans-deconstruction believe in the presence of the centre in the text which is fixed and functional. In addition to this, the reality of the text lies within the text and without too. Such dichotomy is the same where the superficial meaning is subverted and the deeper level of meaning is trans-deconstructed. The critics of trans-deconstruction never believe in the superficial meaning of the text. The surface features of the text include syntactic and semantic structure, phonology, vocabulary which helps in defining the deeper structure textual super-consciousness. The centre is the finalized meaning with transcendental signification. The truth is inside and outside as well. The main focus is on the unity rather than disunity of the text wherein oneness of binary oppositions justifies the text. To find out the truth of the text, a critic simply works for the centered singularity of the text. The critics of trans-deconstructionist sincerely reach the signified after all the efforts made by the critics of diverse discourses. Trans-deconstruction is a practice of reading which consciously exposes the textual super-consciousness centered in the text with all the singularity of meanings for all the discourses. The multiplicity of the meanings is a product of singularity. Its emergence causes the birth of trans-deconstruction by setting the text in all its uniformity. The critics search for the abstract evidences in the text to retain the pin drop silence in the text. The text works further on the biographical culture of the

author. This study helps the critics undergo the text analytically and transcendently. The text has the centre which is revealed in the form of uniformity. Trans-construction is a method of reading which goes in search of the ultimate and absolute meaning of the text carrying the textual singularity within itself. The trans-deconstruction is categorized linguistically for the author-free internal textual analysis and author-intrusion for the external analysis of the text. The reading is made for the author's point of view that has unconsciously engineered the structure of the text. The cultural, historical and experiential aspects are taken into consideration for the analysis of the text. It highlights the uniformity of the binary oppositions, ambiguity, paradoxes, conflicts and contradictions within the text. The critique of the text reaches the culmination point of analysis from where no further interpretations are necessitated to reach the signified at the end. The appropriate textual conclusions should be made analytically to reach the transcendental signified. The text may not be sequential in its presentation, so the critics need to properly make the sequence of the text. The textual innocence surmounts over textual sub-consciousness wherein apparent presences seem to be mere illusions in the trans-reading of the text. All the literary interpretations are taken into consideration amidst the free play of signs forming the plurality within the text. The centre is a unification of the sub-conscious and conscious spirit of the text. The incomplete analysis of the text often contradicts within itself. The variability and slipperiness all over the text defaces the text demonstrating the unreliability of the text. The general features of the trans-deconstruction theory include confusion and fusion of the text, the postponement and procurement of the meaning, the orientation and

destination of the text, centering and decentering of the text...etc. Such singular, unique, fixed and centre-oriented meaning brings in the rationality in the text. Any poem, text or drama can be analyzed through trans-deconstruction theory in order to reach the final signification. The analytical conclusion of the text is supposed to be the destination of the textual analysis. The conclusion makes the readers peep into the different points of view expressed through discourses. The study of culture, history and bio-note are necessary to listen to the inner and outer voices of the text. It also studies the inner and outer perception of the reality portrayed in the text. The text believes in the fact that the text is a complete entity which needs no further interpretations beyond itself. All the reality is not linguistically arrested into the text. But still, the text is full of binary oppositions such as male-female, day-night, presences-absences...etc. Female is much more important than male; night is privileged over the day and darkness is prioritized to light. This natural alteration on the reversed study of the established norms is shown as one and the same in the trans-deconstruction study of the text. The reader is to study the super-consciousness of the text which is the product of all these parameters for actual analysis of the text. In this context, the meaning is stabilized and binary oppositions are settled down as one and the same. The analysis of the text is a main concern of the study which the author wanted to engrave into the text. The biographical sketch is essential in the interpretation of the text. A critic should study the author's point of view especially the creative work, the style of writing, places and things, characters, experiential truths. His status must not be made dead for the analysis of the text. The trans-deconstruction makes interpretation of the

text lively through the finalized, meaningful and complete images and phrases embedded into the text. It works for textual stability as the mark of fixedness and uniformity. The contextualization and multiplicity of the meaning finalizes the singularity in the text. It works for biography and intention of the author for the reliability and trustworthiness of language. The unsteady misinterpretation of objects in the text deepens the thematic approach of the author in the text. The reason behind the theme is the crux of the matter in the study of text. The reunion of lost relations of the text and the reader is assimilated. The rapport in such relations never contradicts the textual misinterpretation. The critic needs to know the strength and weaknesses of the text for the detailed analysis. The text shows its own disintegration and undone structure as a drawback to itself for the finalized textual analysis. The strength of the text overcomes weaknesses in the textual super-consciousness. The irrational thoughts, indeterminacy with the text, rigid construction of ideas, unending plurality form the various features of the text. It mainly works for the meaningful gaps, discontinuities and breaks in the text. The critic of trans-deconstruction points out the textual unity and consistency in the absences of the text. It celebrates the presence of absences as the linguistic quality for securing meaning to stability. The ideas embedded by the author are tested to be a crystal clear textual register. The text produced by him is complete in itself as it acts like a mirror. The critic objectively mirrors his own reflection from author's point of view. No text is biased and prejudiced. The literariness of the language works as textual conflicts. The multiple meanings are generated through the text like wavering different strings are tied up to a single stable point of oscillations. The

textual contradiction weakens the text by creating opposite embarrassment within itself. Trans-deconstruction theory advocates the fact that contradictions, paradoxes are the literary ornaments to the study of the text to better the textual content. The centre in the text is the unmoved mover. It moves the textual wheel of analysis on the track of absolutism after reaching the finalized meaning. Singularity of the meaning is a key to unlock the doors of textual super-consciousness. The grammar, patterns and linguistic structures generate a sense of coherent unity in the text. The text engages the readers to experience its super-consciousness as the final conclusion made by critics. The readers are least interested to study conflicts and put themselves into a fiasco in the interpretation of the text.

To sum up, trans-deconstruction is the best reading practice of any literary text to ascertain the fixed but functional centre in the text, to meet the singular, stable meaning for all the discourses, to know the textual super-consciousness, transcendental signified as the truth or the absolute meaning for all the discourses in human sciences.



## II

What does Literature apply? It applies sense to the readers. Theory gives us sense by inculcating the practice of reading into the mind of the reader where the text is read with a centre in the text within and without. How it changes radically as per the perspectives of the readers and multiplicity of the meanings engage the readers to reach the signified to fathom the essence of the text. There is a centre in the text which is fixed but functional. The essence of the text is ubiquitous by nature all over the world. It prevails everywhere within and without the text. No reading is misreading to the readers. It reads what is meant. Reading is an exercise of the mind resulting into the accumulation of knowledge and revelation of truth. It is an endless process of decoding encoded words within the text. The text is a mute speaker of its endless miseries and concerns. The text is full of signs; signs are simply embedded with meanings and all the meanings head towards only one meaning. A few can understand this; others might debate on the issue till they get immersed into the world of uncertainties, ambiguities and multiplicity. They become directionless and find themselves in utter darkness of impossibilities, suspicion and material. The text is interpreted, re-interpreted to fathom the meaning. But, it demands further interpretations. There is an incessant chain of interpretations by scholars, critics till the discourses end into the essence. The essence is never multiple or plural. It is mono-lingual. That is the essence of the text, truth and the Absolute.

Trans-deconstruction is a reading practice in a philosophical and literary

sense. It is principally derived from the incomplete work left out by previous theories. I simply question the conceptual distinctions or oppositions in the Western philosophy through a minute examination of the language and logic of philosophical and literary texts. The term trans-deconstruction is emerged from the ultimate presence of the centre in the text, is of high appreciation during the year of 2020s, the year known for the epidemics of Covid-19, Corona Virus. It deals with radical, theoretical enterprises in the field of humanities and social sciences in the 2020s. It also encompasses the field of philosophy, literature, law, psychoanalysis, architecture, anthropology, theology, feminism, gay and lesbian studies, political theory, and historiography and film theory. Trans-deconstruction was used approvingly to suggest absolutism, singularity of meanings and presence of the centre, the transcendental signified in the text and bouncy skepticism. The term means a critical indebtedness of culture, tradition and traditional modes of thought. It challenges so-called binary oppositions which have been inherent in the Western philosophy since the time of the ancient Greeks. These oppositions are usually binary and hierarchical in nature. Both of the terms are equally essential that carries a balanced approach of equity to fathom the centre in a text. For examples : presence and absence, inside and outside, literal and metaphorical, intelligible and sensible, nature and culture, speech and writing, mind and body and form and meaning. In these binary oppositions, the second term is privileged and prioritized to ascertain the absence of the presence in the text.

To trans-deconstruct the binary opposition in the text is to celebrate the inconsistencies between the hierarchical ordering assumed in the text and its meaning. It works on the indirect or implicit meanings which

depend on figurative uses of language. In analysis, the opposition is a product of subconscious construction in the text which needs to be trans-deconstructed. For instance, society and culture are defined as repressive forces in the studies which progressively develop out of a relaxing state of nature wherein humans exist in self-sufficient and peaceful isolation from one another. Nature is prioritized to culture and the culture undeniably unveils the nature. The notion of nature is a product of culture or vice versa. In this context, the nature/culture opposition should be inverted and demonstrated as one and the same which helps culture to remain equal to nature. No binary term is treated as biased and prejudiced in the interpretation of the text. The textual analysis should be objective and centre-oriented. The trans-deconstructive analysis is to unify the binary oppositions held in the text rather than simply reversing them. In the theory of trans-deconstruction, the binary oppositions are homogeneously unified within the linguistic structure of the text to reach the transcendental signified. The opposition treats writing as primary and speech as secondary to bring in the equality of the binary opposition in the linguistic structure of the text. The words emerged from the centre or the soul within comes out as spoken words outside. These spoken words are written and treated as the linguistic signs for the interpretation of the text. The texts describe speech as a form of writing or vice versa. The speech/writing opposition should be inverted and shown as one. Writing is prior to speech or vice versa. Both are merged into one without any differences between the binary oppositions between speech and writing. Most interestingly, no term seems to be primary or secondary, but a combination of both the things. The speech and writing are emerged

from only one source and must be treated as unified, stable, super-conscious and singular entity in the interpretation of the text. Despite all the debates about the binary oppositions, such forms encompass all of natural languages and have become the source of multiplicity, complexity and indeterminacy in the text. The solo source for any system of representation in natural languages is ubiquitous in the discourse of human sciences. The privileging of writing over speech is based on what trans-deconstruction studies a centre as the soul and a text as a body in the interpretation of the meaning in the natural languages. The linguistic signs and their meanings are homogenously combined, but logically interpreted by readers. They are interrelated to the structural reality relatively within the text based on the language. Hence, the meanings can be sorted out on the basis of the specific contrasts and differences in a text amidst the plurality of meanings. All these multiplicity and complexity of meanings rest into absolutism. The linguistic meaning is determined by the free play of differences between words. It is an unending play of words with the transcendental signified. Both the words as infinite and indefinite merge into singularity of the text. There is no difference and an act of deferring in the text because the text is emerged from the centre with absolute meanings and ends into singularity. The meaning is created through the play of differences between words. The meaning of a word is always a free play, plural. It is indeed an endless chain of signification rested in the absolute meanings. It is deferred in meanings linguistically but congregated in the text in conclusion. Each text demonstrates the hints of the ultimate meanings smothered within the text super-consciously.

The binary opposition between speech and writing is unified into oneness.

This is a manifestation of the singular entity for all the discourses. There is the truth that correlates with the representation of the linguistic signs. Truth makes linguistic signs unique and centered in the interpretation of the text. The conception of the truth and reality exists within and outside the text without any biased and prejudiced presence. This is the natural propensity of a literary critic to regard the philosophical concepts such as truth and being are one and the same in the context of presence, essence, identity and origin. Trans-deconstruction theory never disregards the crucial role of absence and difference in the interpretation of the text.

What is transcendentalism? Is there any idea that strikes your mind to ascertain the meaning of transcendentalism? Can you unfold the notion of transcendentalism, romanticism and how it relates to each other? What is individualism? Individualism relates to the spiritualism, the “*Spota*” theory, the existentialism, absurdity and absolutism ultimately reaches onto the invisible existence of God. The critic needs to focus on a delicate link among the Nature, individuals and God and distinguishes the theme of perception and deception in human reasoning. The trans-deconstructive ideas frequently strike the mind to unravel the meaning of transcendentalism. Can you explain what you think about God, the existence of God? These are the transcendental things which are unfathomable to us. The incomprehensibility of God is true as the accepted belief of human beings despite all the scientific efforts. God is difficult and an incomprehensible entity. God is worshipped by many religions differently, but the ultimate destination of all is one and the same. Do you believe in God?

A says : “God exists.”

B says : “There is no God.”

A is used to call every person and explains how God never dwells and B explains how God dwells. There is a debate on this every day.

A says : “God is.”

B says : “God is not there.”

Then, the person who says God dwells, God is, God exists. In the course of time, the same person begins to distrust the existence of God.

A says : “God does not exist.”

And the person who says, “God does not exist.” He begins to believe in God.

B says : “God exists.”

When hydrogen is treated with oxygen in presence of sunlight, there is the formation of  $H_2O$  which means water. Looking at a single drop of water, a chemist starts dancing in his laboratory out of ecstasy and curiosity due to the success of a chemical reaction in Chemistry laboratory. You just look at the ocean, how many chemical reactions go on there? What does it mean to you all? There is something and someone behind everything. What is it there beyond human intelligence, human capabilities, human

understanding and human perception? This is the point where the notion of intuition is emerged. To understand exactly what something is beyond your understanding, you can need to know something existed beyond the things. To define the things is very easy, but it is difficult to interpret what they really are. We all know what air means, but we do not know what it is. In the same way, we know what darkness means, but we do not know what it is. In fact, it is very difficult to fathom what and where something really exists. That's why; the different religions interpret God in different ways to the unmoved supreme power, the religions such as Hinduism, Buddhism, Christianity...etc. Therefore, the study of the ideas of transcendentalism and the way it reflects in the literary works of art matters.

First of all, let us focus on the concept of transcendentalism. What is transcendentalism? It means to go beyond the limits of independence of the physical universe. We go beyond the human limits means where exactly we go. The questions often baffle me as "Where does God exist? It is interpreted that there is the Light after darkness. Darkness then follows the Light again. There is Darkness again, extreme Darkness! Again there is the Light. And that Light is the Light of God. Transcendentalism means to know the relationship between God-Man, Man-Nature and Nature-God. Transcendentalism is critical discourse on the existence of God, Man and Nature and how these three things relate with each other. This is a philosophical movement that firmly stands as a reaction to protest against the general states of intellectualism and spiritualism. Nature is worshipped for its benevolence and abundance. Nature is a teacher, either wrathful or generous to mankind.

*Poetry is the soul of human body, flourished forever in the realm of Eternity through human emotions, feelings and senses. It is an output of internalizations and externalizations which is produced in silence, dispersed in human chaos.*

*Poetry is a unification of the worldly ideas within and without, outburst in verse. It is a sensitization of human mind and body to merge into the soul forever.*

*Poetry is not of the mind and the body, but of the soul in silence!*

*Poetry is a textual reality to spiritually mingle with the transcendental signified.*

*Poetry entices you with the mystery of nature, tranquility, the super-consciousness of emotions and feelings.*

*Poetry is an unintentional free play of signs on the text reaching the transcendental signified.*



*Poetry is like music appealing to both reason and sentiments in the world of curiosity.*

*Poetry is the super-consciousness of your mind, body and soul which awakens the ambience of ecstasy within and without.*

*Poetry is a spiritual contemplation to meet with the Absolute.*

*Poetry manifests the true reality which transcends or exists beyond the physical world*

What is transcendentalism in view of the definitions of Poetry? This is a philosophical movement which exhibits the true essence of the reality transcending or existing beyond the physical world. The text is full of absences rather than presences for a critic to interpret the content. The reading is a unique rational process to bring in the misread text read in the context of the absolute meanings. How will you prove your existence here? How do you know that it's a red light among all other colors? Why the red color is not called blue or the green yellow at the traffic signal? The answer to these questions is trans-deconstructed that the presence is marked by the absences occupied by the hall. This is the abstract notion of absences over the concrete presence in the text. Let's know the use of

yes over no or vice versa. When will you say yes or no? You say yes if something is there and you say no when nothing is present. Yes exists in the text because of the presence of no and no is present due to the presence of yes. It means the absences in the text often seek for the presence of objects. On the ground of spiritualism, there are two types of worlds called *Brahmandas*, one is in you and one surrounds you. The individual carries the inner world within himself as he manifests the world. Human beings are with immense knowledge of each and everything in life. The accumulation of knowledge is the prime concern of each individual. Knowledge is of two types : Physical Knowledge and Spiritual Knowledge. What kind of knowledge do we gather in life? Knowledge is absorbed for the truth to which we have not yet imbibed within ourselves. Through numerous experimentation and experiences, it is believed that the achievement of the ultimate absolute knowledge is possible, not transcendental. I mean the Universal Knowledge which is beyond the reach of human beings. Knowledge is beyond human perception and understanding. Transcendentalism is known to the individual if the center is revealed within him. Where is the center? There is a center in every individual as the trans-deconstructionist finds the centre in the text. The center can be revealed where it is located. It is said that in a holy person's body at the center, there is a lotus and the lotus is in its invisible form. Someone dwells inside the lotus, that is the Truth, God, Shivam. It means that the individual carries God within himself as the text diffuses the centre within itself. Whenever he undergoes *Samadhi* through his super-consciousness, he goes beyond the human senses and sense perception in pursuit of the spiritual union with the supreme power, God. However,

God is omniscient, omnipresent and omnipotent as the centre in the text. It dwells everywhere; it's in the air, everywhere! The transcendentalists think that God exists in every particle of the universe. The comprehensibility of God can be had through transcendentalism. The seed is the origin of life inspired by divine soul. Divinity is the major realm of the transcendentalists. The expressions about the ideas of transcendentalism bring in varied opinions about existentialism, naturalism and absolutism. Transcendentalism is the major strength for the critics to analyze the different points of view about Romanticism, Theatre of Absurdity and Gothic literature. Gothic deals with the supernatural ambience whereas romanticism highlights some elements on Gothic literature and supernatural atmosphere. It encompasses the study of the Nature, individuals and subjectivity. Romanticism is the amalgamation of the Gothic literature, the elements from the Gothic literature and romanticism. The notion of transcendentalism can be measured through the centrality of intuitive self by the individual, the hegemony of the God and the mystification of Nature. Individual and Subjectivity are the fundamental aspects to cognize transcendentalism. Idealism, Gothic literature and the basic beliefs of Romanticism need to be focused while analyzing transcendentalism. Nothingness is the crux of matter in the interpretation of both physical and spiritual world. Nothingness is a product of nothingness of the physical and spiritual world. First you know yourself, awaken the soul and get absolutely merged into nothingness. Everything in the world including people is a reflection of god or the divine soul. Things existed everywhere is not the physical world, but a spiritual one. God dwells in every soul, every particle either living or non-living one.

God resides in every individual and particle in the universe. Religions worship God through different beliefs and devotion, but religious people are right in their own places in the interpretation of God. Every religion is a doorway to the spiritual world through good karmas. Whatever exists in the world is nothing but the replica of a divine soul. It means infinity; each particle is a non-destructive entity in the universe. The force of divinity moves around the world in the name of humanity. Existence and divinity never stand poles apart, but an inseparable entity, extreme oneness of living and non-living things. Human beings animated things which are found meaningless everywhere. Absurdity surmounts human capabilities to experience God within and without. In a sense, human life is the only chance to you to redeem the soul from the cycle of birth and death. The physical world is enigmatical whereas the spiritual world seems to be an illusion to one and all. Having had many *punyas* in the previous births, God has bestowed upon us the life of human beings. Past sin is the root cause of human birth. It means that the person has done great works in every life and therefore, he is born as a human being in this present life. Dreams are transcendental and hence they are difficult to interpret illusions, allusions, images, irrelevant sequences of events, the experience of the unknown world and inexplicable phobia of suppressed things in the mind. Can you see God in dreams? God appears in the dream and talks to the devotees about the righteousness and morality. It can be experienced by the great devotees of God who have had many *punyas* in the past lives and then only they are blessed and stayed blessed forever. Quite interestingly, it's not easy for the devotees to experience God within and without. Having had numerous *punyas* in each life, the human life

has been gifted to release from the cycle of birth and death. The human life is the only one chance and the way to the ultimate redemption of souls, that is, *mukti*. It is the only way to redeem you from the cyclical pattern of birth and death. God can be experienced within. Those devotees, who are very eager to feel God within, have to undergo a deeper spiritual meditation on the time and eternity in the form of *Samadhi*. The experience to experiment God within is the absolute mingling of the sub-consciousness of the soul with the super-consciousness of the God. The devotees dare not experience God due to the extreme luster of divine presence to the human eyes open. This is only perception which cannot be deception at all. Thus, all the perception is deception and vice versa. Things are perceived, analyzed and written what is seen. The perception is deception and the deception is illusion. Every illusion is a glimpse of true reality within and without. However, where exactly does the true reality exist? Where is the reality? Is it twice removed from reality or thrice removed? Where does the reality exist? It demonstrates that all of us are in pursuit of reality. We are in pursuit of realism, Truth and God. Can things be interpreted exactly what they are? Can anybody show me your emotions? By mistake, if I step on a thorn, the tears will roll down my cheeks. My eyes should say, "Why am I crying if something goes wrong with the legs?" This happens due to the organic sensibility and oneness of the biological system within the body. The whole organism is unique and ubiquitous in the body like a textual uniformity within and without.

Lord Hanumana lifted the mountain in his hands in the Ramayana. A few critics may call it as an exaggerated activity in the Indian Epic. The belief in you is to awaken the self to do the righteous things in life.

A says : Can you do this?

B says : Yes, I can.

If you think, you can drink the whole ocean through the power of the self within. You can do anything anytime anywhere. This is the manifestation of spiritual hegemony that makes the individual do anything anytime anywhere. The word Hanumans is derived from a Sanskrit word *Marut* which means the air. Maruti is the son of the air, also means the air. The whole body functions due to Oxygen, the air. We are alive on the earth only because of breathing in the air. If the air is stopped in the body, we will be like objects. The existence will be no more than a concrete non-living entity. The text carries the centre within itself like the individual contains the supreme power within himself. The transcendentalists can closely experience life. The text has the centre within itself as the body carries the soul in it. The centre in the text is like a soul placed in the body. The critic de-centers a fixed centre in the text, which is functional in nature. The transcendentalists peep into the fixed meaning of perceived life. They seek for the finalization of meanings, illumination and enlightenment. The supreme power is embedded into the soul like the centre in the text within itself. Everything comes from within is a source of enlightenment. The soul of the divinity enlightens and empowers us. The critic needs to unravel the singular stable centered absolutism in the text. The devotees can use intuition to experience God. Nature is what intuition makes you see within and without. You are simply crossing the road where the knowledge acts as a divine force to cross the road in time

safe and sound. Why don't you calculate the speed of a car before you cross the road? What type of knowledge is it? It is cognitive knowledge that automatically calculates the speed while crossing the road. There is another sort of knowledge called intuition. It is the intuition through which one can view the whole universe within and without. You have the spiritual power within to drink the whole ocean if the soul is enlightened. Is it possible in reality? It means that you have hardly studied the self within yourself.

For instance, I have a mobile in my hand but the mobile is different from me. Two different entities get connected with the possessive pronoun my. In order to connect the mobile with myself, I use the possessive my as the mobile is mine. In this way, I say, "This is my body. Then, who are you?" You are absolutely different from your body. You keep your body, mind and soul unified to know the centre in you. To unify them is to experience the oneness of organism within and without. Someone dwells there inside you and be alive forever. Therefore you find your own life and existence within yourself. You are born alone, live alone and go alone. The next thing is that the person is the best authority to understand God. In the same way, the critic unfolds the mystery of the centre by means of plural signification in the text. The authority is neither the society nor the government, but the person himself is the authority in all its totality. Here are two things, that is, the feelings and intuition. Out of the reason and the intellect, which is superior or inferior? Through the trans-deconstructive reading of the text, the feeling is superior to reason, wisdom is superior to intellect and absence is superior to presence. Even these binary oppositions seem to different entities, they are one and the

same. Intuition is superior to knowledge. Mind is superior to body. Soul is superior to body. This superiority is the product of the hierarchies made by human beings, which needs to be subverted and merged into oneness that is, the soul, the Absolute, the Truth. This unification is the symbolic manifestation of equity in the text. *Mam (my) vedana (pain) plus (addition) tavavedana (your) is equal to sanvedana (sensation)*. My agonies plus your agonies are equal to sensations. Sensations can be defined as the sense-in-motion. If a child cries, the mother feels the sensations of her child crying where the distance never stands as an obstacle in sensations in the human body. If the child cries in London, mother can feel the sensations of the child being in India. Mother can inwardly experience the feelings of the child who is in London. The suffering plus the suffering is equal to sensations. The suffering is ubiquitously felt and experienced across the world. There is an intuitive understanding between two people across the world. Unfortunately, there is no proper word for *sanvedana* in English? The sensation only means the sense-in-motion. How do you acquire such knowledge? You can acquire knowledge through your senses. Five Senses mean the body organs such as eye (see), ear (hear), nose (smell), tongue (taste), skin (touch). Through eyes we see, ears hear, nose smell, tongue taste and skin touch. We accumulate knowledge of the physical world that surrounds us. However, the spiritual world and the physical world stand poles apart in the interpretation of the text. The senses may help us accumulate the knowledge of the known things rather than unknown things. In fact, the awakening of the soul makes you enter into the world of spiritualism. The feelings and intuition are superior to reason and intellect. It is very crucial to know that no individual is born



good or bad. It is the nature which makes it so. Text like life needs to be interpreted and thoroughly studied. The meaninglessness, absurdity of life is the prior stage to absolutism. Life leads us to nothingness about the interpretation of life.

### III

Transcendental signified never betrays the centre in the text in contrast to life. Text is a tapestry of the complex meanings, full of pluralities and inconsistencies, signifying an endless chain of signifiers to release them from the labyrinth of plurality to singularity, stability, stillness and absolutism. Text acts like the unmoved mover. Precisely, like the text, life is a tale of adventure, full of fury and despair, signifying our karmas to release us from the cycle of the birth and the death. The Puritan life is thought to be sinful. The socio-cultural portrait of life demonstrates everything in a crystal clear way. To the Puritans, the life is sinful as the story of Adam and Eve is taken into our serious consideration. The forbidden fruit of apple is eaten, guided by Eve led to a total damnation. Your suffering is a product of disobedience to your parents, teachers and elders. It's a sin that begets the suffering, that is, a product of your disobedience. If you disobey your elders, it means you are destined to suffer in life. The suffering is good, because the suffering leads us to redemption. Many people in the world pray to God. The suffering is expected to redeem from the cyclical pattern of birth and death. No births, no deaths symbolize the stillness of the Eternal Truth. The impermanence of human souls is the root cause of all the sufferings. Nobody is permanent and still in the world of sinners. Penance liberates the souls from the sins to which they have been suffering since long. No man is still in this world as the stillness is devastated by his mandatory life assignments. Text is an action for the interpretation of the centre. Likewise, life is an action to reach the Absolute. The mind is full of wavering thoughts which needs the perpetual silence of divinity and the spiritual communion with the

supreme soul. God never lets any individual sit calm and quiet without any works because the invisible power drags him onwards to perform his karmas or actions. Life is transitory, temporary and irrational to the fragile minds. There are three types of individuals namely -

1. *Individuals of the Body*
2. *Individuals of the Mind*
3. *Individuals of the Soul*

The individuals of the body think about the physical world and have demarcations. They end up their life for sensuous pleasure, worldly happiness and material things. They are always worried about the decay of the body due to the wrath of time. Secondly, the individuals of the mind are intellectuals, critics and scientists. They are scientific, rational and observant for everything they perceive. They hardly believe in the existence of the soul and its supreme power within. Last but not least, there are the individuals of the soul. They believe in the redemption of souls through good *karmas*, 84 crores lives of each living and non-living objects in the nature of God. They are poets, writers, rishis, philosophers and gurus. They believe that the soul is the centre of the universe and has the supreme power to make impossible things possible. To the Puritans, life has been sinful. Secondly, life is *tabula rasa* meaning that life is like a blank slate and you decide what shape you wish to give it. Whatever the shape you give to it, its formation becomes like that. It's a high time to practice *sanskaras* in life. In Christianity, there is a story that you might have studied before. A poor labor used to work at the construction site.

All of a sudden, he came across the biggest stone at the construction site. He became extremely ecstatic and hurriedly rushed to his master with the hope that he would be rewarded with money for the search. However, his master scolded him that he was wasting his precious time as the stone is of no use to anybody. The stone is shapeless and robust. As a result, he did not feel disappointed and depressed at that time. He came back to the site and put the *sanskaras* on the shapeless stone which means he simply put *sanskaras* on it by eradicating the unwanted portion of the stone and shaping the stone appropriately. Through his creative art and intelligence, he carved the great artistic portrait in the sculpture about Mary milking Lord Jesus Christ. To the surprise of all, the name of the artist is Michelangelo, an Italian sculptor, painter, architect and poet. Therefore, you can also create many things by putting *sanskaras* on the objects and shaping objects the way you like. You can use your intelligence to make your life better. That is the enlightenment to better knowledge through spiritual consciousness. The transcendentalists think that life is good. Whatever you have suffered is for a good cause. Whatever you have done is also good. Whatever you have done wrong or good things in your past life are also good. Everything is pre-planned by the supreme power. That's why, you suffer endlessly and the suffering will redeem you from the cyclical pattern of birth and death. It means that whatever has happened is good. The *Bhagvatgeeta* manifests all the notions of transcendentalism. Focusing on the Nature and the Soul, a talk about semi-religious feelings towards Nature is quite conspicuous. The writer expresses semi-religious feelings towards Nature. Transcendentalists are not religious in its fullest sense. They are not talking completely about

Hinduism, Buddhism and Christianity. Every individual has the natural inclination of his views about God which are revealed in the tune of his religious doctrines in a sentimental, rational and spiritual manner. God is what has been repeatedly expressed by different religions about the existed invisible supreme power. There is the diversity of the perception of God in religions, but the firm unity in the destination and the incarnation of the Absolute. In this context, the trans-deconstruction theory states that the text has plurality in the sematic structure, but its destination is to reach the transcendental signified, truth, centre in the text. The transcendentalists seek to find out a direct connection between the universe and the individual soul. The universe and the individual souls you connect with yourselves are with the universe. Where do you live on the earth? We are in pursuit of God? The world of perception is smaller than the world of experience. The world of incarnation is greater to the world of experience. Therefore the enlightenment cannot be experienced and expressed. The world of perception is a demonstration of the infinite solar systems in the sky and many objects floating in the whole cosmos, the entire universe you encompass in your mind is beyond human perception. The universe within and without is beyond human imagination, vast and unpredictable. To perceive the universe without, one needs to enlighten the self within. Who am I? Where is the human existence in the world of chaos? Is it without or within? Both the worlds within and without are profound in the universe. The world within and without are the same. What is within is without and what is without is within. What you find within is God, Truth, *Atma*, that is, the same is found without. Therefore, what you find without is the same you find within. Within and

without are the same for the seekers of God, the centre, the Absolute, the Truth. Whatever you think about God is always a different experience to the devotees who are searching for God here and there in the clouds, stones and trees. The same notions of beings are difficult for you to find yourself within. If you find yourself who you are, you thus experience the same internally and externally, that is, the existence of God. The dignity permitted to all the objects may animate and in-animate in nature. What is the ultimate purpose of life? That is the spiritual union with the supreme power. The ultimate spiritual union with the over-soul is a sort of conversions of the individual, God and Nature into oneness. Three factors are there namely individual, God and Nature. If you bring three things together, you will understand everything. Is it easy to bring three things together? All these things are unified together to meet the over-soul. Is it possible to meet the over-soul? Can you interpret it in words? Can you bring yourself very close to the Nature and prove your true being to it? What is the Nature? There are two types of nature namely, Nature and *Srushti*, another Nature. Human nature is the same within as the Eternal Nature with dense forests, trees and mountains without. Lord Bramha, Lord Vishnu, Lord Mahesha are absorbed into the Nature of their own selves. Lord Bramha is in deep meditation with the own self. He is God, and then whom is he meditating in the deep *Samadhi*? Whom is he praying to? That is the root questions about the unraveled mystery of the universe. Lord Vishnu is found in his deep meditation, whom is he worshipping to? Lord Mahesha is seen in the deep meditation, *Samadhi*, for whom is he doing so? To whom, is he worshipping? All these Gods are worshipping their own Nature, that is, *Srushti*. They love themselves,

the vast nature within them. If you love yourself, you love God. Every individual carries God within. God is the beauty which remains forever in the eyes of the beholder. Once Lord Rama was asked one question by a *rishi*, “What is the most beautiful thing in this world?” Lord Rama answered that woman is the most beautiful thing in the world. What is the most beautiful thing in the woman then? *Rishi* asked another question to Lord Rama that her eyes are the most beautiful thing in woman. There is the rapid development of science and technology nowadays. However, the progress seems to be incomplete today as we fail to fathom a number of fundamental things. The techno-progress and rapid urbanization and industrialization lead us to disaster and despair within and without. Why can't both of the human hands articulate words as the tongue does so? The function of the organs in the system of the human body has already been destined to perform the set work. Eyes are supposed to perceive things in the Nature. It can behold the concrete things only. What's about the abstract ones? For this, the Third Eye super-consciously operates in all the human beings. However, the third eye opens from within in the human body. You cannot see things if your eyes are not with you. If you think of Sanjay in the Mahabharata, you can understand what intuition is. He can visualize many things sitting in one place. You can perceive things even after death. You can feel it and can visualize things in reality. The *gurus* teach about divinity, spiritualism and human redemption. There are anti-transcendentalists who hardly believe in the notion of unifying all the individuals, Nature and God together. Human life exhibits both the brighter and the darker side of human nature. You can feel two things in your life, that is, good and evil. Where is evil? It's in the mind. The mind

is an uncontrolled entity, swift, flexible and omnipotent. Mind is in its own place forever. Life is placed in a tragic dimension with a combination of both good and evil. You can come across the darker sides of life. The nature has also been depicted in same way as the text by the author. The author of the text means the creator has been declared to be dead in the interpretation of meanings like the creator of the universe is questioned by human beings. You can understand how the writers depicted both the things such as the brighter and darker side of life in their literary works of art. What is transcendentalism? The transcendentalists believe in the notion of humanity as divinity. What follows the religion is humanity, the centre for all the religions. If you talk about humanity, you will survive yourselves on every stage in the world. Nobody will object you if you talk about humanity in all its totality. Life is meaningful to all as all the religions love humanity. Everything is for us and we are not for the things. It is very important that you are here, everything is there. If you die, nothing is there. All the theories and human possessions will perish with your existence. Humanity is God-like and sees the world in which only good things exist. Looking at the peculiar ideas of transcendentalists, they talk about only good things. Transcendentalists often think of the sunny side of things in life. For them, humanity is the only religion in the world. They usually think of the optimistic side of things rather than pessimistic, evil and dark. The roots of transcendentalism need to be uprooted by the means of trans-deconstruction. Idealism, Puritanism, Romanticism make the base for the emergence of transcendentalism. Idealism is a philosophy wherein the true reality will be found in the ideas rather than in the physical world. The idealist itself reflects to the



fact that the true reality lies in our ideas, not in physical world. There is the combination of idealism and transcendentalism in the course of time. The transcendentalist claims that transcendentalism was idealism which has been rediscovered, reconstructed and trans-deconstructed. The rediscovery of idealism itself is transcendentalism to the critics of all times. We talk about ideas only. Who claims that my idea is correct? Who will claim that whatever I think is a relative reality, not the reality of the life? Whatever I think may be the truth to you in all its totality. The transcendentalists share the belief that the power of all-encompassing spiritual reality is known to each individual. Whatever exists in this world is a symbolic manifestation of the spiritual reality. The application of all the perspectives of idealists is essential to human life for their perfectibility and the achievements of the ultimate goals in life. Do you believe in human perfectibility? Why makes you think that human beings are not perfect? First of all, let us know the definition of perfection. If you really rely on the reason, you are imperfect. If you rely on the reason, intelligence and comprehensibility, you are not perfect. To know the world within and without is the means of human perfection. If you rely on your soul, you will think that you are perfect. If you think that you have a center and the over-soul within, you think that you are perfect. If you think everything intellectually, rationally and interpret everything in the nature with the help of your logic, experimentation rather than experiences, you are not perfect. In this way, one can categorize the idea of perfection. Puritanism seeks religion as a personal inter-experience which should not be filtered through clergy or government. The majority of humans are destined to damnation. Religion is a personal inner experience of an individual.

Secondly, people should be self-reliant. Thirdly, God's presence reveals itself primarily through the holy book, the Bible. The scientific methods are insufficient and strictly restricted to the physical world is unreachable to God and human salvation is the target of every individual. Romanticism is all about imagination, feeling, Nature or reason, logic and civilization. They champion individualism re-elected on the Nature to attain the spiritual wisdom. It takes the romantic belief that the spiritual wisdom can be found in the Nature. Everything in the physical world includes human beings as the reflection of the Supreme Being. The transcendentalists believe that human beings are the part of the divine soul. They are capable of perfection as it's a rediscovery of perfection. The transcendentalists believe in the possibility of human perfection and the spiritual practice of the goals for improving people's lives. They develop spiritual plans for creating a perfect or a utopian society worked for a social change. Transcendentalism is influential to the new writers of the soul and social reformers. Transcendental ideas need to be trans-deconstructed to reach the signified, the truth or the absolute reality. The transcendentalists influence the writers and artists with the eyeball through which the world is perceived. The transcendental eyeball simultaneously absorbs and observes information. This is a part of information which is nothing, but a symbolic manifestation of ideas. In literary terms, transcendentalists and romanticists forge distinctively, American literature and philosophy that value the power of the individual. The crux of the matter is that every religion is absolutely transcendental. The notions of transcendentalism, romanticism, absolutism, *sphota* theory can be applied to the text and trans-deconstructed to reveal the center, truth and absolute meaning in

the text. The centre in a text seems to be like the perception of God, the Nature and the Soul in the individual. Super-consciousness is an in-built, absolute meditative approach of the human soul to transcend the stagnant position of sub-consciousness in the body to go beyond the senses to reach your own center and have a spiritual communion with the Truth, the Absolute, Beauty and God. The same is applied to the text in the theory of trans-deconstruction to reach the desired goals. To approach the centre is the dream of every critic in the interpretation of the text. To bring out a complete, centered, unified text as an artifact for a critique is what the author dreamt for, in the revelation of the truth.

All dream to meet God in reality. However, a scientist tests it on the basis of experimentations, proofs and evidences. The perception of the truth should be complete, but not partial. This is not the sense perception of the truth. Can we say that the things which are beyond the senses are untrue? Of course, it's not. Can we believe that the things which are in human reach are true? Of course, it's not. We believe neither in the presence nor absences in pursuit of the transcendental reality. Truth is the amalgamation of the presence or absences held in the text. The reading is an approach to the centre within the text. Like the textual super-consciousness, the super-consciousness is a spiritual union of the soul with the Absolute. If you go deeper and deeper in order to ascertain the existence of God, you will often experience it within.

What is God? Every individual wants to know about God. The term God is a product of our over-thinking about the existence and non-existence of things in the Nature. Whatever man has perceived is

being theorized. The theorizing aspect of the human nature brings in the numerous notions about the incomprehensible perception of God. God is the creation of the human mind to fathom the incomprehensible things. God is incomprehensible, difficult to understand to all of us. He is beyond human perception and understanding. If you think rationally, our notions will be like that. If you rely on the spiritual things, God is with us, within. He is the center of the universe and this is the interpretation that is talked about God. He is nowhere; it's the part and parcel of the human personality. God is within us that make us be alive forever. It is God who takes us to the final redemption (*mukti*). It's a God who takes us to have a spiritual communion with the Absolute, the Truth, that is, the God itself. In the *Ayurveda*, the concept of God is different. In the *Yajurveda*, the existence of God is stated that God is in the form of Lotus in every sacred human body. It is seen in your body. It is in the invisible form and someone dwells in the Lotus and that is God, the Truth, that is, Lord Shiva. Every man has his own wit. He thinks and attempts to understand God through his religion inclinations and many more. Here I cannot force you to accept what I say. If a person accepts it, it's good. If he doesn't accept it, it's better. No signs! No signified! The state of the mind needs to be changed in the perception of things. Age never matters in doing things and the perception should be taken away about the inefficiency of actions. Anybody can do anything anytime anywhere and change is a must. The positive, visible changes need to be brought in the actual interpretation of the text. The transcendental consciousness and meditation can be referred to the literature in transcendentalism that can be further analyzed and trans-deconstructed. Trans-deconstructive

critical readings of the text expect the critics to undergo the critique of the transcendental aspects portrayed in the genuine literary work of art. Transcendentalism is deeply ingrained within literary studies. The Eastern and the Western aspects of transcendentalism fascinate the critics to study in depth. There is an equally important Indian and the Eastern part of transcendental thoughts going back to the Vedas and its evolution of its own. The Trans-deconstructive theory thus seeks for the transcendental meditation of the textual super-consciousness to reach the absolute meaning in the text.

Trans-deconstructive theory analyses the Word and the World as the key factors in the interpretation of the literary text. The Word is a symbolic manifestation of the universe and the world is the demonstration of presence and absence inherent in the text. Ideas are existent within and without the text representing the centre and the universe. Trans-deconstruction is neither of the speech nor writing, but an amalgamation of both entities. It deeply studies the living and non-living beings emerged as the souls in the universe. All the languages merge into the self and spring out subsequently in the guise of sound and writing. The Word is the universe demonstrating the sound within and without. It is not a mere sound within which can be easily sensed, heard, experienced. You close your eyes; put your hands tightly on the ears and listen to the grinding sound within. That sound is called *Nada*, the *Nada-brahma*. It is the rotating sound of the universe which continues to sound within till the hands are removed and eyes opened. The sound within and without is the one and same. There are two *Brahmandas* I experienced at dawn in the body, one is within the body and another surrounds us. The way to

the *Brahmandas* within the body is as difficult as the way to the universe outside. I experienced the universe within and without at 3.00 a.m. at dawn. This is ultimately truth to me – You believe it or not! I was in a sound sleep when I had experienced the mysterious sound of the *Nada* rotating rhythmically within me till I woke up from the sleep. I was in a super-conscious state when I had experienced the universe within me. Later on, I was conscious with the same vision in reality all around me. All my senses were frozen with hands numb, hair got straight on the body, I was not out of fear but fully conscious with open eyes to re-confirm that I was not dreaming at all. This is the experience that fetched me all the precise answers of the directionless questions about life. Is it illusion or a dream of overthinking or the extreme level of perception? I do not know what exactly the experience meant to me and you.

Trans-deconstruction theory is very crucial and of prime importance to interpret the literary text in a crystal clear manner. For instance : Who am I? Who cries within me? What makes us suffer in life? What happens after the death of human beings? Where do the souls go once they quit the body and enter into extreme darkness of human imagination? There are many unsolved questions about life. Who am I? This is the question of enlightenment. You are the soul as I am, perpetually chained and stuck in the cyclical pattern of birth and death. You and me need redemption, stillness, permanence and to have a spiritual union of the self with the super-consciousness.

*I say, 'This is my body.'*

*Then,*

*'Who am I?'*

When Hydrogen is treated with Oxygen in presence of sunlight, there is the formation of H<sub>2</sub>O which means water. Looking at a single drop of water, a chemist starts dancing in his laboratory undergoing experimentations of Nature, resources and then comes up with the final conclusion that he has created the drop. Just look at the ocean, how many chemical reactions go on incessantly in the ocean and who does them after all? In God, G stands for Generator, O= Operator and D= Destroyer which means Lord Brahma, Lord Vishnu and Lord Mahesha respectively. The sound AUM is made up of three sounds A, U and M. The sound 'A' springs from within, that is, the beginning, creation. The sound 'U' looks after the universe, omnipresent and the sound 'M' is the destroyer. God has a ubiquitous presence which is always omnipotent, omniscient and omnipresent. The human mind has demarcations wherein the divinity cannot be surpassed. Everything is to be internally experienced. What comes first? Is it a hen or an egg? A hen comes from an egg and vice versa. Who cries within? What makes us cry? There are many questions of human introspection about the self. If we step on the thorns, tears roll down the cheeks. Why? It is all about the organic senses. Sensation means sense in motion. *Mam vedana plus tav vedana is equal to sanvedana.* It means that I suffer and you suffer is equivalent to sensations. If a mother is in America and a child is in India, the mother senses the cry of the child.

What makes us suffer?

The suffering is deeply rooted into disobedience which emerges out of ignorance of the self. If we disobey our elders and parents, we are bound

to suffer. It is a product of sin committed by the individual in each life. Suffering is good as it redeems the individual from the cyclical pattern of birth and death. To have a human life is a great chance for redemption. This is not easy to get a human life. It is a fruit of benevolence and philanthropy. One is born as a human being on account of *punyaj* gained in each life. Evil and greed are the most destructive entities in life which makes us suffer incessantly. What happens after death? After death, a man goes on taking rebirths till his soul is redeemed from the cyclical pattern of birth and death. Human life is the only life through which man can redeem himself from the birth-death cycle. Things do exist beyond the entities which are perceived and often more powerful than the non-destructive Word. The Word is the world which is an enlightened experiment for the one who experiences the Absolute, the ultimate Truth. This is essentially felt rather than expressed.



## IV

*There is an ancient story about the Sanskrit philosopher Bhruhtrahari, the king in the early 11<sup>th</sup> Century. It's important to know about the reasons for his enlightenment and inner transformation of being a rishi from the King. The story has been orally transmitted from one generation to another generation. He used to love his subjects and family very much. One day, a sage entered into the kingdom and asked to meet the king to offer him the gift. The king welcomed the sage and asked him what the matter was. The sage offered him an apple stating that it was an immortal apple in his hand. Anyone who eats it will remain immortal, beautiful and stay blessed forever. The king had the apple and thought over it for the whole night and came to the conclusion that the fruit was of no use to him. Next morning, he offered the same to the queen as he loved her very much and wanted to see her immortal, blissful and beautiful forever. But, she was not in love with the king, she, in fact, loved the doorman and therefore she offered the immortal fruit to him. However, he is not in love with the queen. He fell in love with the prostitute and decided to offer her the fruit. The prostitute had the fruit and thought that the fruit was not the end of her suffering but an addition to it. Thus, she decided to meet the king and offered him the immortal fruit. She met the king and asked him to have it and become immortal forever to serve his subjects. The king had the apple from the prostitute. He thought over it and came to know the whole story about how the apple reached the prostitute. The king felt disappointed to know about the unfaithfulness of his wife. He was fed up of life and therefore he left for the attainment of Samadhi in the forest. Prior to this, he wrote about the Word, Sentences and Meanings*

*in his books entitled Vakyapadiya, Shrungarshatak, Neetishatak. This is the spiritual journey of the king from human incompleteness to the absolutism, from the sub-consciousness of human imperfection to the super-consciousness of perfection.*

A Word is not a word, but it is the world within. The Word is *Shabdabrahma*, the Absolute. *Bhruhtrahari* was fed up with the material life and therefore he experienced the self within by means of his deep *Samadhi*, a spiritual union of the self with the Absolute, the Truth. The Word 'AUM' is made up of three sounds A, U, and M. This is the most vital thing to know that the sound 'A' represents the Lord Brahma, the originator of the universe. The sound 'U' signifies the Lord Vishnu, the protector of the universe and 'M' connotes the Lord Mahesh, the destroyer of the universe. All the planets in the universe rotate in a rhythmical pattern creating *Nada*, the sound. This rotation of the universe can be internally and externally felt and experienced. The sound of *Nada* is immense that is the loudest one than the sounds we hear. There are two *Brahmandas*, the one is inside our body and the second one surrounds us. The human reach at these *Brahmandas* seems to be almost impossible for those who never feel the inside and outside universe. To enlighten ourselves internally is equally difficult as the external one. One can simply feel and listen to the sound of *Nada* within us by keeping our both hands on our ears tightly and closing our eyes firmly. The sound we listen to and feel is nothing but *Nada*. We cannot express *Nada*, the sound externally which leads to *Sphota* theory demanding further interpretations of the text.

This is a high time to assimilate the Eastern and the Western critical

perspectives about the literary studies for applying and practicing the theory of trans-deconstruction in the interpretation of the text. The trans-deconstructive theory is an innovative practice of reading having its own methodological procedures to interpret the text. This is a critical reading approach to justify the central, final, stable, singular and absolute meaning of the text in a rational sense. However, the meaning becomes stable, singular or possible in the interpretation of the text. It needs a deeper level of the re-construction and re-interpretation to reach the transcendental signified. How can the interpretation be plural or it rests in a decentered complex meaning demanding much more clarification and assumed justification? The question remains solved in the theory of trans-deconstruction as a reaction to globalization, post-modernism and post-structuralism or deconstruction.

Science and Literature are the species of Philosophy or vice versa. Why is it not possible for all of us to bridge the gap between Literature and Philosophy? All the absences in the text always attract us. Hence, we had better understand what something is not rather than what it is. In fact, it is easy to define Trans-deconstruction. It is not a method, a critique, an analysis or a dismantling of the structure of a text, but simply trans-deconstructing itself.

Every text has a centre with the absolute meaning. The externalizations of the internals and internalizations of the externals uniform the text in all its diversity. The singularity despite all the diverse meanings is a central feature of trans-deconstruction. The final meaning is still, absolute and often transcendental. Each signifier takes us to the ultimate signified in the

textual super-consciousness. Trans-deconstruction is a critical analytical method to search for a single, transcendental signified within the text. This theory is applied to the literary texts for the finalization of meaning based on textual super-consciousness in the form of conclusions. There is no demarcation to the application of the theory to literary texts as it has already crossed all the limits of textual interpretations. The theory celebrates a free play of signs proving superficial indeterminacies in the text. The critics invite the different critical approaches to the literary texts with reference to history, myths, folk tales, science, philosophy, culture and socio-economic contexts in the interpretation. The text trans-demonstrates itself for what it is not. What is the ultimate meaning in the text? To reach at the ultimate meaning of the text is as difficult as reaching at the centre within the text. It simply shows that both text and centre are the inseparable entities produced by the author. Hence, the meaning belongs to the Word and the text is full of the meanings. However, the text has the ultimate meaning for all the meanings. What is the meaning or meanings? Every interpretation is always given for the absolute meaning. The interpretation aims at the ultimate meaning in the form of conclusion. The interpretation begets another interpretation creating the world of chaos within the text. Therefore, the trans-deconstruction of the text is essential to prove that every text is absolute. The textual sub-consciousness seems to be unknown and unidentified till it is revealed. The *textual super-consciousness* can be made through the unification of the internalization and externalization of the centre within and without. One can conclude that the theory of trans-deconstruction bridges the wide gap between literature and philosophy for the absolutism of the discourses

in human sciences. Many critical theories such as Structuralism, New Criticism, Post-structuralism and Gender Studies act as the predecessors for the emergence of trans-deconstruction studies. Trans-deconstruction offers a unique centre for the literal and non-literal meanings in the text. It focuses on the exposition of the paradoxes and irony in the artifacts for the harmonious fusion of literal and figurative meanings. The text is full of the inner conflicts within itself for reaching the absolute meanings of a number of semantic-oriented discourses. They observe the individual work as a complete, self-contained artifact rested in textual sub-consciousness. The singular meaning is a product of the relations with other texts or discourses outside the text, literary and nonliterary. In conclusion, the trans-deconstructive reading has a distinct emphasis on Monism as a reactive key factor to the extreme level of the complexity, indeterminacies and uncertainties in the text. It deals with the theory of Monism as a strong reaction against the questions about the nature of language, the production of meaning and the relationship between literature and the many discourses that structure human experience and its histories. Its influence magnifies to incorporate a variety of other disciplines in the text. The texts are read trans-deconstructively and it's time to note it down. In psychoanalysis, the role of language is drawn towards the formation of the psyche. The psychoanalytic case studies are outlined by the kinds of psychic mechanisms to analyze the text.

The trans-deconstructive method of reading the text brings the equality in the male-female distinctions and the notions of gender and sexual identity. The different identities for women are socially constructed, but not biologically. The social identity is the product of human action

rather than the source of abrupt emergence. The concept of identity is linguistically structured into the text which demands trans-deconstruction for the equality. Similarly, the binary oppositions create the inner conflict of superiority and inferiority in the text as a hierarchical stereotypical structure in the interpretation of the text. This is the point where the necessity of trans-deconstruction is sensed to bring out the singularity or oneness of all the binary oppositions produced by the discourses in human sciences. One being for all the entities is the heart of trans-deconstruction. The perspective would be highly influential in gay and lesbian studies, or queer theory. The trans-deconstructive theory seeks to reveal the inner conflicts between the text and the centre and settles the issue down with appropriate conclusions. The inner self of the text is studied on the basis of outer forces intertwined with the text. All the reality is referential rather than relative and reflexive in this context. The major influence of trans-deconstruction affects the humanities, sciences, social sciences, arts and architecture. Trans-deconstruction celebrates the textual conflicts, tensions, irregularities, complex and dynamic constructions in the text. Later on, it super-consciously analyses the text to reach the transcendental signified. Trans-deconstruction basically influences all the disciplines of knowledge. It asks for the super-consciousness of the text rested in sub-consciousness focusing on the relationship, conflicts it holds. It is a critical reading of what a centre signifies in the text and where it essentially stands for uniformity in the world of disparities. Trans-deconstruction is the exploration of the unexplored, the revelation of the unknown aiming at the absolute truth for all the discourses. Its focus is on the basic oppositions, critical terms and signified goals.

It appeals to the post-structural and the post-modern thinking relentlessly interrogating the established intellectual categories and skepticism about the possibilities of the unique centre in all the discourses. Trans-deconstruction studies a conspicuous free play of words in the text leading to Monism, a single entity for all the complexities. The theory is based on the optimistic relativism, particularized for all the generalization of meanings, prevalent into the text. Trans-deconstruction thus retains its intellectual-cum-spiritual super-consciousness transparent to the readers by relocating the centre in the text fixed but functional.

In the theory of Trans-deconstruction, the absolute meaning is still, centered and unmoved with the innermost consciousness of the self, the textual super-consciousness. Crying within is ubiquitous, but who cries within is uncertain. It is also difficult to know who suffers within us. A is the first Word in the world. Its existence and emergence is from within to without. All the signifiers ultimately lead us to the only one signified, that is the Absolute, the Truth. The ideas seem to be incredible and overshadowing in the interpretation of the text because it refers to the transcendental aspects of the text beyond the human perception and intelligence. But still it needs to be experienced rather than simply felt. Nothing can be proved logically, practically and intellectually. All contradictory meanings take us to more interpretations. Every human discourse takes us away from the Absolute. That's why we often argue, discuss and re-interpret the things. What comes first is the question of inquiry, the inquiry into the self. At the centre of a holy person's body, there is a sacred place in the form of lotus. Someone lives in the lotus. That is nothing but the Truth, Atma, the Soul, or the Absolute.

Different languages are embedded with different words wherein it becomes difficult to express the origin of the Word. Grammar is incomplete. Although there are much heated debates, the grammar of Vedas is complete in itself. The development of language ceases and new words hardly get included in the speech and writing. Language extension can only be possible in Sanskrit. For the same, the knowledge of Sanskrit is a must. Nothing is possible in any language without words. After all, what is the origin of words in all the languages? The miracle of language can only be found in Sanskrit. Vedic language helps us to develop the language, but never stands as an obstacle in the study of the language. The science of pronunciation is very essential in Vedic grammar. Vedic language has a complete sense of meaning to the Word through pronunciation. Most importantly, the fault in utterance changes the meaning. Therefore, one should not commit any mistake in pronouncing words in Sanskrit. Vedic grammar not only stops the change of grammar, but also the change of meaning. The reading of Vedas is important in this regard. We can purify the words through many types of Vedas-reading. Vedas are still widely read and studied even though they are ancient. Vedic language is the prime language, but it's not created by human beings; in fact, it is a divine language, a miracle! The language is not originated by any exclamations, word-structure or any theory. There is a scientific relation between Word and alphabet, Word and sentence and the meaning and sound. Every Word in Vedas keeps the meaning of every alphabet. Every alphabet i.e. *Varnas* in the Vedas has its complete sense of meaning. That's why; the Vedic language is knowledgeable and scientific. This is divine, a non-human one. The science of language is



essential for the critics to know about the language. We still need to know how the sound is produced expressing thoughts. The roots have become the signs of generalized ideas? GA means going, DA is giving, MAR is dying, CHAR is walking, KAR is doing, STHA is standing and SAD is sitting. Surprisingly, it is difficult to know why and how sound gives a specific meaning. The Word PITRU in Sanskrit means PIDAR in Farsi, PITA in Hindi, and FATHER in English. The alphabets in Sanskrit have their complete sense of meanings. The every particle in the universe has its own meanings. Similarly, all the alphabets have the complete meaning in themselves. The meaning of words depends on the sentences and the meaning of alphabets depends on the words. In the Vedic period, every word in Vedas has its own meaning. Alphabets are really meaningful and suggestive. In English, there are 26 alphabets, but what's about the meaning of A, B, C, D.....till X, Y, Z? Is there any specific meaning generated to the sound produced by these alphabets?

It means that every alphabet is meaningful. *Ruchaye* depends on the non-destructive words. Every Word is divine, magical and meaningful. How can a person understand *Ruchaye* without the knowledge of words, that is, the Word is not a word but *Shabdabrahma*. Without Words, there is no knowledge of Vedas. The word for *SATYA* is Truth, SA = *Amruta*, TA = *Martya* (Mortal), YA = One who follows these two rules.

Every alphabet in Vedas is very meaningful. Examples of this can be given as follows: EE = Speed, KA = happiness, KHA = Sky, CHA = Again, GA = Speed, JA = Produce, THA = Stop, DA = Donate, NA = No, BHA = Light, MA = Measure, RA = Give, LA = Take, SA = Company, HA =

Giving a definite meaning. The control of the prefixes and the suffixes are crucial to know the science of language. The alphabet in every word does mean and needs to be focused. Every alphabet in the words has *bhavas*. The search for *bhavas* in each alphabet is a must. All the ancient scholars have studied and experienced it. Every word is filled with a divine thought. Hence, the real meaning of a word needs to be experienced. The meaning of every word in Vedas can be understood through their formations which are of two types: sound and writing. The first one is abstract and oral whereas the second one is concrete and written. The meaning of a Word is decided on the basis of how the word is pronounced before it is written. *Bhavas*, formations, sound, effect and action should be experienced internally and externally. The Word within is the same with the Word outside in Vedas. The pictures, *bhavas*, formations, effect, the style of words become clear in writing. Word is always complete in Vedas. There is no need of other suffixes and prefixes to support the meaning of a word. The meaning of a word is confined to both internal and external experience of speakers. The Veda script is *Brahma* script.

The importance of the nature and grammar of words are important to be analyzed by the critic. The sound of the word produced is important in Vedas. The Word GAU: (Cow) once uttered means all physical aspects and non-physical aspects as well. For example: This is a cow. Which word is here? In Sanskrit, sound is the Word. The sound determines the meaning of a Word. When we have the knowledge of some specific thing after the utterance of words is a sound (*Dhvani*). The knowledge used to identify things in the universe is a Word. Truly, only the profound study of Vedas grammar helps you protect the Vedas in the future. It is significant

to recognize the science of dropping words in grammar. The study of six *Upangas* in the Vedas is crucial in which the grammar is measured to be the most essential *Upangas*. The profound knowledge of Sanskrit clarifies all the human doubts. We are baffled with the questions lingering in the minds, what is the nature of the Word? Every text is singular in interpretation. The plurality of the text finally leads to singularity. All the signs move onwards in a circular motion along with a fixed centre. For many religions, only one God exists. Likewise, for all the incessant chain of signifiers, there is only one signified, that is, the Soul, the Truth, the Absolute. It is like a pendulum, which is fixed at its one place even many oscillations of transitory illusions of the eyeballs move from one side to another. It ultimately rests at one place, that is, the signified. All the interpretations are like the seed of a tree, finally rests into the seed, the singularity for all the pluralities in the text.

## V

All the interpretations, discourses and negotiations ultimately march towards the stable, singular, central, transcendental signified in the text.

Trans-deconstruction emerges into the arena of literary theories when –

- *The author is declared as dead in the interpretation of the text.*
- *The plurality is considered to be the end of every textual analysis.*
- *There is the absence of the centre in the text.*
- *The centre in the text is variable but functional.*
- *The idea of nothingness prevails outside the text.*
- *There is a debate on the one term supremacy of binary oppositions held in the text.*
- *The textual consciousness within is an asset to the textual analysis.*

Trans-deconstruction theory asserts that -

- *The author is alive forever in his Points of View in the interpretation of the text.*
- *Monism, singularity, absolutism, truth, the transcendental signified are presented as an output in the form of ultimate conclusion for every textual analysis.*
- *There is the presence of the centre in the text, fixed but functional*

*like a pendulum.*

- *There are two centers like two Brahmandas – one is within and another is without*
- *The Absolute Truth prevails outside the text.*
- *One weaker term in binary oppositions is privileged in the text to bring it to the equality and treat equity as a key factor for textual analysis.*
- *The focus of reading is on the textual super-consciousness for the finalization of meanings.*

The trans-deconstruction theory studies the text from two different perspectives, that is, the Word within the text and the World outside the text. The Word and the World are the same. The truth outside the text is the same embedded within the text. As there are two *Brahmandas* in the universe within and without, the text has also two centers – one is within and another is without. Therefore, this theory asserts the fact that the centre in the text is fixed and functional. In addition, there is another world outside of the text. Therefore, the interpretation demands further interpretations revealing the centre within the text. No author is dead in the interpretation of the text. He is still alive in his absorbed points of view in the text. No text should be studied or analyzed in isolation because every text demands the non-textual references outside the text. Do you think that the text is thoroughly studied or analyzed through a number of approaches of the critical theories in the interpretation of the text? Of course, it is studied partially, but not thoroughly. For a thorough

study of the literary text, a theory of trans-deconstruction must be applied in the interpretation of the text.

The application of trans-deconstruction theory to the literary text is of high consideration.

- *This is a critical reading practice to reach the singular, stable, transcendently signified meaning in the text.*
- *The theory believes in the presence of the fixed centre in the text like a pendulum and the absences are like the ornaments in the interpretation of the text.*
- *The focus of the trans-deconstruction theory is on the singularity rather than multiplicity, complexities or plurality of meanings in the text like the unity in all its diversity.*
- *The theory believes in the presence of the author in the text and refuses the assumption that the author is dead in the interpretation of the text.*
- *Trans-deconstructionist states that there is the centre in the text, the unmoved mover.*
- *The centre in the text is within and without. It means the centre in the text is fixed and functional.*
- *The theory practices the fact that there are two centers in the text, one is in the text and another is in the universe like two brahmandas – within and without!*

- *The trans-deconstruction theory believes in the textual super-consciousness, absolutism, monism, Truth.*
- *The trans-deconstruction theory believes in the oneness or the uniformity of binary oppositions held in the text. The marginal, suppressed or the subjugated term is privileged over the superior, dominated or the prime term to strengthen the vulnerabilities and bring them to the current flow of equality or equity in the interpretation of the text.*
- *The trans-deconstruction theory stresses on the finalization of all the plural meanings in the form of conclusion about the text.*

*Text is the body, the centre is the mind and the textual super-consciousness is the soul, the truth or singularity of all the discourses in human sciences. The body has a soul and the intellect is the critic. There is a spiritual mingling of the mind and the soul to have a spiritual communion with God. In a critical sense, there should be a mingling of the centre and the text to reach the transcendental signified. The reader is a human being and the entire multiple or plural circulatory meanings are illusions prior to the spiritual communion with the absolute truth. Despite all the theoretical differences between structuralism and post-structuralism, my newly coined term Trans-deconstruction arrests your attention for the reemergence of Monism. Post-structuralism is nothing but a continuation of structuralism in guise of rebellion against the notion of structuralism. The focus of the theory is primarily on a meaning rather meanings for all the discourses, that is singularity of the discourse amidst the labyrinth of multiplicity or plurality of meanings.*



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