



**Derrida's Deconstruction : The Eastern and Western Critical Perspectives**



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**Abstract :**

All the planets 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 i.e.

the loudest one than the sounds we hear. There are two *Brahmandas*, the one is inside our body whereas the second one surrounds us. The reach at these *Brahmandas* seems to be almost impossible for those who never feel the inside and outside sense. To enlighten ourselves internally is equally difficult as the external one. Anyone 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 can not express Nada, the sound externally which leads to *differance*, Derrida's term. The Nada takes us to *Sphotatheory* further. The first Word come into existence is A. All the signifiers can ultimately lead us to the only one signified, i.e. the Absolute, the Truth. All interpretations, discourses and negotiations take us to the one signified. Although these ideas seem to be unbelievable and impossible as it is transcendental, 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 it in the lotus. That is nothing but the Truth, Atma, the Soul, or the Absolute.

Different languages have different words wherein it is difficult to express the origin of the Word. We simply say that grammar is incomplete. Although there are much heated debates, the grammar of Vedas is complete in itself. It is said that 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 languages? The miracle of language can only be found in Sanskrit. Vedic language helps to develop the language, but never stands as an obstacle. The science of pronunciation is very essential in Vedic grammar. One can say that Vedic language a complete sense of meaning to the Word through pronunciation. 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 Veda reading. Vedas are still widely read and studied even though even though they are ancient. Vedic language is the prime language. It is not created by humans;

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. The Vedic language is divine, a non-human one.

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