



**READING FOR SINGULARITY :
ONE SIGNIFIED FOR ALL DISCOURSES**



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ABSTRACT :

The meaning is still, unmoved with the inner realization of the self, a super consciousness state. We cry but we do not know who cries and suffers within us. 'A' is the first Word which came into existence. All the signifiers 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.

KEYWORDS: Singularity, Meaning, signified, signifier, discourse, plurality

RESEARCH PAPER

It is generally believed that most narratives are directed to a single implied author. Some works, however, are clearly addressed to two or more distinct implied readers. Children's literature regularly does this, and authors working under conditions of political censorship are frequently forced to address both an overt and a covert implied reader. A similar duality can inform African American, gay, and feminist works. Other opposed implied readers are often constructed by modernist texts. A complete account of multiple implied authors also includes those addressed by works written by multiple historical authors, as well as hypertext users, private audiences, and rereaders. Aspects of some genres and odd passages within a text can be illuminated by the concept of multiple implied readers. In many cases, the different audiences can be arranged hierarchically, as one group of readers knows what the other knows, as well as that which it is unaware of. In other cases, establishing such a hierarchy is very difficult since no single group of readers is clearly privileged.

Different languages are embedded with different words wherein it becomes difficult to express the origin of the Word. We sometimes opine that grammar is incomplete. Although there are much heated debates, the grammar of Vedas is complete in itself. It is observed 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.

In each case, the sign can be broken into two parts, the *signifier* and the *signified*. The signifier is the thing, item, or code that we 'read' – so, a drawing, a word, a photo. Each signifier has a signified, the idea or meaning being expressed by that signifier. Only together do they form a sign. There is often no intrinsic or direct relationship between a signifier and a signified – no signifier-signified system is 'better' than another. Language is flexible, constructed, and changeable. de Saussure uses the word 'arbitrariness' to describe this relationship.

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 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 has 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. Prof Maxmuller defines the science of language as How can sound express thought? How did roots become the signs of general ideas? How did GA come to mean going, STHA standing, SAD sitting, DA giving, MAR dying, CHAR walking, and KAR doing.¹ Maxmuller failed to understand why and how sound gives a specific meaning. The Word PITRU in Sanskrit means PIDAR in Farsi, PITA in Hindi, and FATHER in English. It is a strong belief that alphabets in Sanskrit have their complete sense of meanings. As the every particle in the universe has its own meanings, similarly all alphabets have also the complete meaning in themselves. The meaning of words depends on sentences and the meaning of alphabets depends on words. In the Vedic period, every word in Vedas has its own meaning. Alphabets are really meaningful.

Ruchoakshareparmeyomanyasmindevaapradhivishavenishedu:

Yastannavedkimruchakarishyatiyaettdvidustemesamasate 2

It means that every alphabet is meaningful. Ruchaye depends on non-destructive words. Every Word is divine, magical and meaningful. How can a person understand *Ruchaye* without the knowledge of words i. e. the Word is not a word but *Shabdabrahma*. Without Words there is no knowledge of Vedas. The word *SATYA* (Truth) means: 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 prefixes and suffixes are crucial to know the science of language. The alphabet in every word does mean and

needs to be focused. Every alphabet in words has *bhavas*. The search for *bhavas* in each alphabet is a must. All ancient scholars have studied and experienced it. R. C. Trenicha, D. D. opines in his book Study of Words that every word is filled with a poem. 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. The Word within is the Word outside in Vedas. The pictures, *bhavas*, formations, effect, 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 science of Word numbers was written as shown follows: (i. e. 1,2,3,4,5).

Patanjali Muni's Mahabhasha is an extremely scholarly book on grammar. It discusses Panini's and Katyayanas grammar. He shows the importance of the nature and grammar of words. He belongs to the 2nd Century. 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, Patanjali Muni writes in his book Vyakarana Mahabhasha in the lesson Shabdanushasanam that: Tasmad dhavni: shabda. It means that 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 (DHAVNI). 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 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. Profound knowledge of Sanskrit clarifies all human doubts as we are baffled with the question still lingering in our minds, what is the nature of the Word?

Every text is singular. The plurality of the text finally leads to singularity. All signs move 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 our eyeballs move from one side to another. It ultimately rests at one

place, that is, the signified. All the interpretations are like a seed of a tree, finally rests into the seed, the singular productivity of all the pluralities.

According to Professor S.K. Ramachandra Rao,

The word Veda can mean to know and to understand, to be or become, to obtain or achieve, to inquire into or investigate. The Veda teaches a technique that is beyond “the transactional world” and that this technique is beyond differentiated five-sense perception contradicting observation or sensory apprehension and reasoning. It is verbal testimony that succeeds “where either observation or reasoning cannot provide correct knowledge.”

SINGULARITY is the centre to all discourses !

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