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**MERE INTERPRETATIONS: A DEADLY ONE TO  
ALL THE HUMAN DISCOURSES**



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***ABSTRACT***

*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 revelation.*

***KEYWORDS***

*Language, Interpretation, Text, Word, Meaning*

## RESEARCH PAPER

The interpretation of literary texts will never lead to a final, definitive result. Like structures, interpretations are mere freeze-frames in a flow of signification. What is more, the difference between literature and other forms of writing has arguably disappeared. (Hans Bertens, *Literary Theory – The Basics*, p. 137)

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.

Hermeneutics is the study of interpretation. Hermeneutics plays a role in a number of disciplines whose subject matter demands interpretative approaches, characteristically, because the disciplinary subject matter concerns the meaning of human intentions, beliefs, and actions, or the meaning of human experience as it is preserved in the arts and literature, historical testimony, and other artifacts. Traditionally, disciplines that rely on hermeneutics include theology, especially Biblical studies, jurisprudence, and medicine, as well as some of the human sciences, social sciences, and humanities. In such contexts, hermeneutics is sometimes described as an “auxiliary” study of the arts, methods, and foundations of research appropriate to a respective disciplinary subject matter. For example, in theology, Biblical hermeneutics concerns the general principles for the proper interpretation of the Bible. More recently, applied hermeneutics has been further developed as a research method for a number of disciplines.

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 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.

In order to gain a clear understanding of the term “binary opposition” it is of primary importance to acknowledge its origins in Saussurean structuralist theory. According to Ferdinand de Saussure, the binary opposition is the “means by which the units of language have value or meaning; each unit is defined against what it is not”. Essentially, the concept of the binary opposition is engendered by the Western propensity to organize everything into a hierarchical structure; terms and concepts are related to positives or negatives, with no apparent latitude for deviation: i.e. Man/Woman, Black/White, Life/Death, Inside/Outside, Presence/Absence, and so on. Thus, the binary opposition is fundamentally a structurally derived ...

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.

The energies of love have been misunderstood. You are Love. That is your essence. When you became unconscious eons and eons ago, you disconnected from your Superconsciousness. When you disconnected from your Superconsciousness, your mind had to take over. Your mind is limited. Your mind has been struggling for lifetimes to do the job of the Superconsciousness. It cannot. Your mind is limited to this third dimensional reality. Your Superconsciousness sees from the vastness. Your Superconsciousness is aware of what is occurring throughout your world. Your mind is limited to your world, the perceptions of your senses. Your mind has been struggling to do the job of your Superconsciousness.

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 no any alternative left 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 monistic Vedanta is the simplest form in which you can put truth. To teach dualism was a tremendous mistake made in India and elsewhere, because people did not look at the ultimate principles, but only thought of the process which is very intricate indeed. To many, these tremendous philosophical and logical propositions were alarming. They thought these things could not be made universal, could not be followed in everyday

practical life, and that under the guise of such a philosophy much laxity of living would arise.

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 difference between dualism and monism is that when the ideal is put outside [of oneself], it is dualism. When God is [sought] within, it is monism.

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