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A CRITIQUE ON TRANS-DECONSTRUCTION : THEORY ON MONISM



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ABSTRACT

The present paper aims at studying in detail the book Trans-deconstruction : Theory on Monism written by Dr. Pramod Ambadasrao Pawar, an emergent critic in the arena of Critical Theory. Actually, the term, 'Transdeconstruction' is evolved as pedigree to Deconstruction and Post-Structuralism. The ultimate redemption of all the human souls in the Universe is obtained through the cycle of Birth and Death.

The present paper is an analysis of Trans-deconstruction and Transcendentalism in concern with the theory of Trans-deconstruction. There is an operant attempt to understand the theory of Transdeconstruction throughout the present paper.

KEYWORDS

Trans-Deconstruction, Individuals, God, Nature, Word, Text, Meanings, Transcendentalism, Samadhi, Super-consciousness etc.

RESEARCH PAPER

I. Introduction:

Man is a social animal. However, he / she is an individual and lives with his / her identity. He / She is trapped in the cycle of Birth and Death. The ultimate redemption of all human souls is obtained only through the cyclic pattern of Birth and Death. The concept of redemption of 'soul' is overviewed and brooded only in the life of Human being in the entire Universe. At the same time, the human life and soul are reflected in the text. The text itself has multiple meanings. As a meaning begets meanings, meanings lead to further interpretations and interpretations demand more explanation and illustration. Dr. Pramod Pawar conceived the term, 'Trans-deconstruction' as a movement following Post-Structuralism and Deconstruction. The term itself has its origin in his book, *Trans-deconstruction : Theory on Monism*. The present paper is a simple attempt to analyze the theory in relation to the existence of the author in the text. Effort has also been taken to overview the comparison of the theory with Post-Structuralism, Deconstruction, and Transcendentalism etc.

Post-structuralism is a modern school of thought that emerged partly from within French Structuralism in the 1960s, reacting against Structuralist pretensions to scientific objectivity and comprehensiveness. The term covers the philosophical Deconstruction practiced by Derrida and his followers, along with the latter oeuvre of Roland Barthes, the psychoanalytic theories of Jacques Lacan and Julia Kristeva, and the cultural-political writings of Lyotard and Deleuze. These thinkers emphasized the instability of meanings and of intellectual categories, and sought to undermine any theoretical system that claimed to have universal validity – such claims being denounced as 'totalitarian'. They set out to dissolve the fixed binary oppositions of structuralist thought, including that between language and meta-language – and thus between literature and criticism. Besides this, asserting the unstable relationship between signifier and signified, Post-structuralism posits that the author should not be regarded as the origin of his text or the authority for its meaning. It also holds that there are no objective 'scientific' discourses and that literature cannot be isolated as a separate discourse, but is often contaminated with the entire universe of discourse. Barthes, in his 'S/Z' attacks Structuralists' search for the structure of narrative, arguing that narrative draws upon the 'codes' which form a grid of possible meanings by permitting no ultimate 'closure'.

Deconstruction, though bearing long philosophical pedigree, is applied to the practice of reading evolved mainly by Jacques Derrida and taken up by the 'Yale School' of critics, including Paul de Man, Geoffrey Hartman and J. Hillis Miller. Key Derridien concepts comprise 'logocentrism', 'phonocentrism', 'difference', '[sic]' and 'supplement'. Since Plato, Western thinkers have used concepts – such as 'substance', 'essence', 'end', 'cause', 'form', 'being' and so on – in order to centre discourses and to permit distinctions between truth and falsehood. Logocentrism is the desire for a centre. This principle involves the privileging of one term over another. For instance, speech, in Rousseau and others, is placed hierarchically above writing. This particular 'violent hierarchy' is called 'phonocentrism' [centering on the voice]. The deconstructor begins by reversing the hierarchy [writing before speech] and then by displacing the new hierarchy, thus leaving certain indeterminacy in the particular discursive field. The term 'Difference' reveals the process that prevents signs from obtaining a full 'presence'. It combines two meanings: to 'differ' and to 'defer'. Signs acquire meanings within a system of differences, and at the same time meaning are deferred by the endless chain of signifiers which is generated as soon as the reader begins to interpret. The 'supplement' describes the unstable relationship that exists between terms like 'speech' and 'writing'. One term takes both the place and supplements the other.

By and large, Deconstruction posits literary writing, whereby systems of thought and concepts are dismantled to unfold the divisions that lie at the heart of meaning itself. Since interpretation is entitled to curtail a text to some sort of 'order', Deconstruction seeks to undermine the basis upon which the order rests. Deconstruction also challenges the notion that all forms of mental and linguistic activity are generalized from within an autonomous 'center'. It advances the proposition that such centers are to be grasped textually only as rhetorical constructions.

II. Theory of Trans-deconstruction:

Trans-deconstruction is a novel term evolved by the critic, Dr. Pramod Pawar. It is published by Nyaa Publishers, Cameroon. It is a critical literary theory. It is about the centered, stable, singular meaning-oriented reading practice beyond the theories of interpretation and analysis of the text. It makes the reader to think about the word, text and meanings beyond its territory.

Life itself is a text. The text has body like that of an individual. Every individual bear a soul like that of a text. The center of the body is mind. Text is like a body and the center of that Text is mind. The textual super-consciousness is the soul which is the truth, singularity of all discourses in human sciences. To attain God, there is a spiritual union of mind and soul. In a critical term, there is an amalgamation of body [text] and soul [center] to attain the transcendental signified [Absolutism, Truth]. The reader acquires plural or multiple meanings out of the text and these plural meanings are illusions prior to the attainment of spiritual union i.e. Absolutism, Truth.

Unlike the theoretical differences with Structuralism, Post-structuralism and Deconstruction, Trans-deconstruction posits the emergence of Monism. Post-structuralism is derived from Structuralism as the prior reverted the conceptualization of the latter. To quote Dr. Pawar –

“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.” [Pawar, Pramod : 2020 : 1-2]

No doubt, as Language is a system of signs, it is a system of often diverse meanings in a text. It further requires different debated interpretations. The latter turns into singularity of meaning that is rooted in the text within and without. The center in the text is often fixed. It creates multiple meanings in its operations mode. This gives birth to various shades of meanings in the text which are from within and without. All meanings show finally the signified, which is nothing but the Absolute, the Truth. To Pawar –

“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.” [2]

The multiplicity of meanings is like a wheel rotating around the center in a rhythmic pattern. All meanings turn to a singular meaning like that Newton’s gravitational force.

Deconstruction gives birth to Trans-deconstruction as the reader tries an incessant struggle in finding a singular meaning out 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. Unlike Deconstruction, Trans-deconstruction studies the unresolved issues. For instance, it studies the enigmatical, etymological and transcendental singular meaning of all the human discourses.

Dr. Pawar also posits that language is made up of signs. The 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. Trans-deconstruction asserts the singular meaning that 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 H₂O which means water. In other words, all meanings in a text finally leads to a singular meaning.

Dr. Pawar also postulates that the text is full of ambiguities inherent in the text, beyond definition, interpretation and analysis. To him –

“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.” [12]

No text is subjectively analyzed till the objectivity becomes an inherent part of textual interpretation. The biographical sketch of the author is no more existed in the text. Hence, the reader finds the death of the author in the text. The analysis of the text is independent. The text is free to envisage its meanings. The death of the author begets existence of the reader. The author and the reader are the two poles in finding out the multiple meanings in the text.

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. Deconstruction often affirms the center by analyzing its multiple meanings. 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. Here, Dr. Pawar posits that Trans-deconstruction studies the text as the center around which the meaning rotates like that

of pendulum by showing all shades of meanings. At the end, all meanings turn into singular meaning. Trans-deconstruction asserts that the text has a center and the latter can be perceived through the textual super-consciousness that meets with the absolute on the fixed point. According to Pawar, 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 brief, 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.

Trans-deconstruction analyses decentered approach to reach absolutism, an inherent part of all the discourses. Super-consciously, every reading trans-deconstructs the text for a stable singularity central meaning inherent in the text. Trans-deconstruction encompasses the critical reading of the textual super-consciousness in-built in 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.

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. On the whole, Trans-deconstruction that often claims for the stable, singular, central and absolute meaning for all the discourses in the human sciences.

There is a centre in the text which is fixed but functional. The study of Trans-deconstruction encompasses the field of philosophy, literature, law, psychoanalysis, architecture, anthropology, theology, feminism, gay and lesbian studies, political theory, and historiography and film theory. 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. No binary term is treated as biased and prejudiced in the interpretation of the text. The textual analysis should be objective and centre-oriented.

According to Pawar –

“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.” [43]

III. Physical and Spiritual knowledge and Trans-deconstruction :

Trans-deconstruction relies on the study of the ideas of transcendentalism and the way it reflects in the literary works of art. Transcendentalism is critical discourse on the existence of God, Man and Nature. Nature is worshipped for its benevolence and abundance. Nature is a teacher, either wrathful or generous to mankind. Dr. Pawar relates Poetry as a system of signs. He applies all the facets of Trans-deconstruction to Poetry as a genre. He applies the theory of Transcendentalism in view of Poetry. The text is full of absences rather than presences for a critic to interpret the content. 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. He also divides knowledge into two facets – Physical Knowledge and Spiritual Knowledge. Transcendentalism is known to the individual if the center is revealed within him / her. To Pawar –

“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!” [48-49]

IV. Transcendentalism:

It means, 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. The human life is the only one chance and the way to the ultimate redemption of souls, that is, *mukti*. Dr. Pawar also gives instances of Hanumana in the Ramayana for proving super-

consciousness in the text. To him, 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. To quote Dr. Pawar –

“*Mam (my) vedana (pain) plus (addition) tavavedana (your) is equal to sanvedana (sensation)*”. [54]

In other words, 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.

Text is a drapery of complex meanings. It is full pluralities. The latter shows an endless chain of signifiers. This again leads to singularity, stillness, steadiness, absoluteness etc. Text is like a life full of sound and fury. It is an action for interpretation of the center. In the same way, life is a text and its center is Absolutism. Dr. Pawar also talks upon different kinds of individuals. To him, there are three types of Individuals – Individuals of the Body, Individuals of the Mind, and Individuals of the Soul. The Individuals of the Body think about the physical world and have demarcations. The Individuals of the Mind are the intellectuals, critics and scientists. The Individuals of the Soul believe in the redemption of life through good *Karmas*. The *Bhagvatgeeta* reveals all the notions of transcendentalism. There is the multiplicity of the perception of God in religions. However, the firm unity in the destination and the incarnation of the Absolute is found. In this context, the trans-deconstruction theory states that the text has plurality in the semantic structure. 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. What the reader finds within is God, Truth, *Atma*, that is, the same is found without. Therefore, what the reader finds without is the same they find within. Within and without are the same for the seekers of God, the centre, the Absolute, the Truth. Dr. Pawar also talks about *Samadhi* and *Shrushti*. The transcendentalists believe in the notion of humanity as divinity. According to Dr. Pawar, 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. In brief, the centre in a text seems to be like the perception of God, the Nature and the Soul in the individual.

Dr. Pawar also mentions about the existence of God. He says –

“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 religious inclinations and many more.” [66]

Besides this, Trans-deconstruction theory analyzes the World and the Word as the key facets of in the explanation of the text. The World is the demonstration of the absence and presence inherent in the text, whereas the Word is the symbolic manifestation of the universe. Ideas are hidden in the text that leads to the center of the text. Trans-deconstruction is the mingling of the both – speech or writing. Dr. Pawar mentions two types of *Brahmandas* which are found in the body at the time of dawn. One is within the body and other is one where the people and entire beings exist. The writer also states his state of superconsciousness at the dawn timing. He also experiences *Nada* rotating rhythmically within his body. He mentions sensations as sense in motion. He continues –

“*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.” [70]

It means suffering of an individual and others are equivalent to sensations. For instance, if the Mother is in America and the Child is in India. Still, the Mother senses the cry of the Child though their locales are different. For proving the sub-consciousness of human imperfection to the super-consciousness of perfection, the critic gives the reader example of the story of Sanskrit philosopher Bhruhtrahari, the king in the early 11th century.

To Dr. Pawar, Trans-deconstruction is not a method, a critique, analysis or dismantling of the text, but to pursue the singularity out of multiple meanings of the text. It deals with the theory of Monism as a strong reaction to the nature of language, the production of meaning and the relationship between literature and many discourses that structure human experience and its histories. Trans-criticism emerges as a literary theory when the author is declared as dead in the interpretation of the text. The center in the text is variable and functional.

V. Conclusion:

In a nutshell, Trans-deconstruction theory affirms that the author is alive in the interpretation of the text. The center exists in the text and it is functional like a pendulum. Monism, singularity, Absolutism proves to be the final out of the text. The reader focuses on the sub-consciousness for the finalization of meanings in the text. Trans-deconstruction theory states that the text should be analyzed from within and without to find out its Absolute Truth.

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