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TRANS-INTERPRETATION : MEANING BEYOND THE TEXT



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ABSTRACT

Knowledge leads to the accumulation of the facts and the factual analysis of the knowledge sensed by an individual can be termed as the knowledge of relativity. This observation does not have any enlightenment, but it is a bit of a justification in its own accord. Self-observation is a cognitive process based on the mathematical measurements. Observation is something that features qualitative factors rather than quantitative in nature. This non-qualitative nature of the observation leads to the multiplicity of

interpretations. The nature of the types is so quantitative in nature that the observation is opposed to a qualitative nature of the text as assumed by the interpreter. In this fashion, every interpretation is essential at a fixed point to find out what has been observed. Therefore, this observation is sensory in perception. It is based on human sensations, human rationalisation and human interference of the real knowledge.

KEYWORDS

Knowledge, relativity, interpretation, multiplicity, enlightenment

RESEARCH PAPER

The transcendentalism of Pramod Pawar as manifested in his quest for independence or freedom is often revealed when he passionately seeks for a safe refuge for his soul. The evocation of the symbolism of the “final door” (47) is again another pointer to the quest of freedom, happiness and fulfillment in the life of the speaker. Redemption to him is the final door which he must enter and probably behold his creator face to face and blissfully dwell with him forever. Although Mahatma Gandhi’s religious affiliation is somehow controversial, one however acknowledges that like Pawar Pramod, he is Hindi. In as much as Gandhi’s quest for freedom is more politically than religiously inclined, the quest for political, intellectual and artistic freedom equally animates Pawar’s consciousness. The uniqueness of his poetic style in terms of the structure of Ubiquity is revealing of the freedom of mind of the poet to craft his own style of writing. This again is an element of independence which is a peculiar feature of transcendentalism as portrayed in Pramod Ambadasrao’s Ubiquity. (*HANS NDAH NYAA. Ubiquity. P. 47.*)

Therefore, what is observed is what is interpreted into the text. What is interpreted is what is trans-integrated, what is trans-integrated is what is finalised as the absolute meaning, and what is finalised is the non-indulgence of the human mind with the impulsiveness of an individual. The instinct in the individuals helps to seek out the essence underlined the text. For such a change, one can notice in trans-interpretations in accordance with trans-centrism.

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. (Neda Fatehi Rad & Azar Bagheri Masoudzadeh)

Like Trans-deconstruction, trans-centrism is a new term in literary theory specially coined for merging consciousness and sub-consciousness into the super-consciousness of the text. The text has not been alienated from its centre. Every text has a centre, which can be interpreted with the assistance of trans-centrism. Trans-centrism is a process of trans-deconstructive reading practice. It encompasses author, reader and the text as a single entity to reach the absolute meaning or the centre and celebrates their presence in the textual substance. The text sheds multiple meanings to the readers; all these meanings go in diversified routes and make the readers remain directionless in ascertaining the precise meaning of the text. Therefore, the centre in the text is like a pendulum. Even if it engages with multiple oscillations, still it always seems to be stuck to the centre. It never surpasses its demarcations in multiplicity while interpreting the text in terms of excessive oscillations of textual meanings. Trans-centrism is a ubiquitous process of trans-deconstruction where the centre in a text is finally destined, reached and singularised. It is a homogeneous mixture of disparities into the text. It centres the presences and absences as the ultimate entity of textual beings. It never believes into the presence of binary oppositions linguistically confined in the text, but the merged presence of all the absences and presences in the text. Nothing is superior or inferior in the text; in fact, everything is equally balanced and remain in equilibrium in the text. Trans-centrism relates to the notion of super-consciousness in the text. Think for a while, the centre is the soul in the body; super-consciousness is the tranquillity or a profound spiritual meditation on time and eternity. Without super-consciousness, it is not easy to reach centrism, which cannot be fathomed merely based on rationality. Trans-deconstruction is an auto-transformation of super-consciousness into trans-centrism. Trans-centrism is a re-affirmation of autonomy of the text. No text conceals its originality. Therefore, there is a birth of interpretations for the readers to unravel the genuine essence of the text.

The interpreters of the text always seek to bring out the unknown facts to the world. The text attempts to study the presence and absences in the text and prove its singularity in the labyrinth of multiplicity. The text attempts to bring in the communication gap between different things featured in the text. The reader of trans-deconstruction needs to work on the notion of singularity rather than plurality in every interpretation. This unique identity of the trans-interpreter is of utmost importance in every critical interpretation. Therefore, this interpretation is

said to be factual, objective, methodological and scientific. Its nature is of no interpretation , but stopping a ceaseless flow of interpretations.

The text has impartiality and remains as unbiased and unprejudiced in its purest form. Its approach is in the interpretation of the rested text. The entrance and exit of interpretation of the text is open-ended. It is even related to minute observation of interpreted facts of the author. However, in trans-deconstruction, especially the authorial entrance posits interpretation as the ethereal note for further interpretations. This needs to be researched first for a deeper understanding of the text. In the present research, the authorial note has been neglected and much more focus is made on the text only. It means that the focus is made on the creation rather than creator. The creator is almost forgotten and the creation is fully celebrated. The creator is lost in the formation of power. So, it also relates to the creation and criticism at large. What comes first is any curative thinking of an individual about every creative text. Mostly, creation follows criticism or vice versa. Criticism follows creation for the common readers. For the readers of interpretations, creation is a genuine literary product and species of criticism. Every created work is criticised extensively and every criticised work begets its new creation. Therefore, this again posits the binary oppositions in uniformity and this binary opposition has dealt neither with inferiority nor with superiority. It has only mute silence of textual super consciousness leading to trans-centrism at its apex. For this, silence leads to transfer trans-construction into absolutism. Here is a complete understanding of translated instruction, which is nothing but the justification of all the diversified interpretations in the text. Therefore, the mature interpretations will finally unite into its singularity. Interpretations have their supporting role in all human discourses. The interpretation generally has its oral implications rather than a written one. The oral and all the online interpretations of things are understood as the commands for trans-centrism. These days, the interpretation is an imported discourse conducted through online transmission of knowledge. This is not a new thing for the translation of ideas or interpretations. Therefore, this simply forfeits intuition as a mark of trans-centrism. Intuition and cognition are two entities of trans-centrism. The fusion of intuition and cognition is a symbolic manifestation of trans-centrism.

In trans-deconstruction, trans-centrism (intuition) needs cognition (reader) to meet Super-consciousness (samadhi). It shows the functioning of Trans-centrism, which demonstrates

intuition. The intuition is to be experienced within rather than expressed. The objects, which are the same, are internalised and later externalised. The essence within and without is the same. The readers are very much interested in fathoming the external reality rather than the internal one. The study of the text within is as essential as the text without. In this, it is not easy to find out the exact location of the centre in the text. However, the centre is fixed like a pendulum with its auto-oscillations of interpretations, which finally merge into a single entity.

Samadhi or the super-consciousness is an absolute state of human cognition and intuition. Initially, the intuition and cognition amalgamated to create a sense of super-consciousness. Cognition leads to super-consciousness through intuition. Intuition senses cognition in illusions and merges into absolute super-consciousness. The same procedure happens within the text. The reader always seeks for trans-centrism in the text. The rapport between the reader and trans-centrism is of high consideration in every interpretation. Every reader with the help of trans-centrism reaches textual super-consciousness. Reaching super-consciousness is a symbolic manifestation of attaining Samadhi or totalitarianism or the absolute or trans-signification. The reader attains super-consciousness through trans-centrism. Trans-centrism is a deeper meditation on textual rationality accessing the authorial point of view, which often seeks to uphold a unique position of super-consciousness. It aims to reach the absolute meaning of the text. In interpretations, author is alive through his point of view. His study should not be biased and prejudiced by reader who is interpreting the interpreted interpretations. It shows the inevitable presence of the author in the text in the form of point of view. The text without is the same as the text within. The author is alive through his point of view nested into the super-consciousness of the text. The reader is biased and prejudiced in the interpretation of any text. The point of view of the author needs to be fathomed by the readers. The biased and prejudiced temperament of the reader mistakes the textual interpretations.

Trans-relativism relates with the Word (mind), text (body), super-consciousness (intuition) and monism (absolutism). It shows the reader's mechanism of trans-relativism, which is a study of relativism encompassing a wide spectrum of the inevitable presence of the author in the text. The perception of every reader is relative in nature. In fact, a reader is an individual and an individual is always relative in the comprehensibility of things around him. A reader is like a

blind man who believes in the concrete touch of things. The four blind men, for instance, touch an elephant as an object. Each blind man senses the object differently as per perception. It means that the truth is partially understood rather than comprehended thoroughly based on wholeness of the truth. The perception of all these four blind men is absolutely deception. In this fashion, the truth is relative. However, the relativity of the truth is not a complete truth. It thus heads towards the notion of trans-relativity. In this context, a reader misreads the text and his misconception formulates the essence of the text. A reader is like a blind man who succeeds in understanding the partial truth of the text. In order to comprehend the whole truth, the partial truth does matter. Part plus part is equal to whole. In the above figure, Trans-relativism deals with monism as absolutism, super-consciousness as intuition, word as a human rationality and the text as a texture. All these activities rotate around the soul as the centre in the text. A reader reads the mind of the author expressed through the sketch of characters, the plot of the story and geographical, socio-economic, cultural, biographical and historical facts ingrained into the text. The text is made up of words and words have super-consciousness, always long for resting perpetually into absolutism. The reader does not merely read the text; he is engaged into the intuitive nature of the text, which underlines its super-consciousness. Every reader seeks to meet absolutism in the interpretation of the text.

In Trans-knowledge, there is a homogeneous mixture of Universal Knowledge, Monism and Trans-deconstruction. It is about trans-knowledge of the text, which simply means universal knowledge despite the understanding of the text as physical knowledge. The text needs to be trans-deconstructed to transfer the physical knowledge into the universal knowledge. Trans-knowledge refers to monism, which aims at the assimilation of all the discursive discourses in human sciences. For an average reader, the text sheds the multiple layers of interpretations and ends at indecisive conclusions. In this context, the text is incessant, plural and ambiguous. On the other hand, a trans-reader relates the text with intuition, monism, trans-centrism, super-consciousness, and trans-deconstruction. For him, the text is fixed like a pendulum, a singular and absolute entity. Monism and trans-deconstruction both merge into Universal knowledge.

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. (Ganjewar, N. D.)

Monism is a unique identity of singularity and plurality in all its diversified approaches to the interpretation of the text. It shows how the plural meaning rushes onto singularity, a still point or centre for all pluralities. This reminds us about the pendulum that always strives hard to stand at a still point after having had a number of constant oscillations. Monism is a big full stop for all the interpretations at discursive discourses in all human sciences. These days, technology limits the progress of human beings. Technological services define how all human minds were cocooned into tiny holes. It has almost captured the human minds and human ideologies so that it can play a crucial role in disintegrating things. However, this interpretation is given by human ideas and the human mind. The human mind is almost techno-driven and constituted by technology through artificial intelligence. One computer monitors thousands of computers in the supremacy of the human mind. However, the day is not far away where the mind is monitored by the technology that makes men meet his doomsday . The technology monitors all of us through the life-threatening level of technologies invented by human beings. So, this invention introduces in the nation which never leads to the finalisation of meaning, for example, there is video conferencing; actually, in video conferencing what happens is that there is an online interpretation of the data so that the interpreter dates services as per interpretations made. A video recording is also not considered as the true essence of knowledge, which has been transferred from one place to another. Therefore, this is nothing but a video conferencing wherein the computer is mostly used, tablets or smartphones are of secondhand and this knowledge is imparted to another person who seems to be a little satisfied with the knowledge that surrounds him. All knowledge, which comes from a video conferencing with the text, is interpreted. Using a computer, the interpretation becomes easier in making interpretations. These days, the live interpretation of the exchange of knowledge is very much important for a critic. The multiplicity of knowledge imported in various languages can be termed as multilingual factors. The interpretation thus plays a crucial role in the interpretation of objects. Wherever you go, the interpretation follows you. The dogged nature of interpretation is persistent and prevalent

in every textual analysis. Therefore, it is important to interpret the things which have already been interpreted by interpreters. Interpretation is closely associated with co-translation. There is also a much more difference in interpreting the text to its fullest sense. The interpretation of the text, therefore, needs to bridge a gap between interpretation and knowledge. Knowledge is nothing but a complete realisation of objects through the process of interpretations. The interpretation of objects is a demonstration of a thorough understanding of the text. The interpretation is a replication of signs, which repeatedly focuses its attention on the explanation of the unexplained things, exploration of unexplored objects.

The explanation of the translation reconstructed through formulated ideas is concretised governing the abstract notion of interpretations. Trans-deconstruction is a transfer of interpretations made by the readers from the text to another trans-text, which often leads to the singularity of the plural discourses in all human sciences. There should be a full stop for all the diverse discourses in interpretations. There should be the achievement of the objectives in interpretations, which have been set by researchers. The interpretations cannot be defined in terms of plurality, but it needs to be defined in terms of the singularity of the discourses made by the critics. The interpretation hardly misinterprets the text misconceived by interpreters. The readers understand the authorial opinions made in the trans-text. There is scarcely any chance to misinterpret the text misconceived by critics. The text is full of interpretations along with differences, which have already been interpreted by the author. The text itself is trans-texted which needs to be trans-interpreted and trans-deconstructed first to reach the absolute signification of all discursive discourses in all human sciences. It is difficult to know the untried concepts of prejudiced ideas of the author ingrained into the text; this may be conceptual, authorial or textual. The trans-interpretation helps the readers to never skip the author from the text. Trans-deconstruction is a process of translating the expressive ideas of the author into the text.

Trans-interpretation helps the readers reach the finalised meaning of the text. The essence of the text is what exactly the author wants to say through the text. Interpretation also helps the text render a note of the trans-interpretation to the reader and the author himself. A trans-critic is to construe a non-biased approach to the text through the presence of the author.

The unique nature of the text is to be trans-interpreted and expounded in terms of its integrated nature of finding the truth. The text is a genuine literary piece of art seeking trans-centrism within and without the text, which is represented as the factual ideas presented into the text. Trans-interpretation is nothing but a declaration of the unwritten facts to its culmination point. The transfer of knowledge that merges into a single whole can be termed as trans-deconstruction. The interpretation of the super-conscious ideas, which helps the readers reach the signified, is of high consideration during the process. It is a theorem-practical device for trans-knowledge to resolve the unresolved, the solved remissions of life. The trans-integration is not the postponement of ideas for further interpretations. It is not a re-deafening of ideas, but interpretation lays its essence into its totality. It is not found in its stationary form. Integration is always dynamic and its nature is ubiquitous. The text is full of interpretations embedded with pregnant meanings inherent to the text.

For example, we all know what emotions mean to us, but we cannot prove them. We know how the air feels to us, but we cannot prove it fully. It means that defining things is an easy act of interpretation, but it is equally demanding to mean what is meant. It is also difficult to understand what is not understood. It is also difficult to know what has not been known and hard to the human beings. It means that definition of things is easy, but finding the finalised meaning of something is very difficult. That is why; interpretation plays a vital role in understanding the text to some extent, but asks the construction which has to know the text to its fullest. Science, most of the times, is interpreted differently. The interpretations are confusing which makes us to understand different ways of integrating things. However, a man is always in search of finding out the finalised approach of anything. That is why; the explanation of the meaning effected after reading understands the things, which are equally important in any interpretations. Interpretation is communicating ideas and feelings to the text. The communication is held for the average readers for the deeper understanding and appreciation of the word encoded in the text.

The interpretation is also important for playing the role of the textual introducer who has already dealt with the text through reading. The interpretation is a reshaping of memories and reconstruction of the text. Re-experiencing the author reading the text is the core part of interpretation. Analysing the text and trans- interpreting it is necessary for interpretation. The

interpretation is very much essential for the text even if there are differences in the reading. The differences challenge the text for interpretation. Such interpretation needs to be trans-integrated. However, it is also important to know how reading affects the centre in terms of interpretation. The interpretation is almost scientific and its nature is elastic. It talks about the observations based on experiences of the text. The experiences are not expressed in terms of interpretations, but it is the interpretation that translates experiences into observations.

It also means that there is a unified approach of subjectivity and objectivity of interpreting the text. The text is of two sorts that need to be focused at an interpretative level and logic. The inference refers to a logical interpretation, which is always based on prior knowledge and experience. In the same fashion, hypothesis is extremely important for every research activity. Research has its close connection with a proposed scientific explanation for a set of observations. According to the nature of interpretations, the data is recorded as discussions and this can be called qualitative data. Internet access for references also leads to argumentation. The reconstruction of logical scientific argument explains the data. Finally, a text is made up of the scientific interpretations. This scientific integration is finding out the absolute truth, which is not personal in its opinion. Scientific interpretation is always objective rather than subjective in human sciences. Interpretations focus on inferences, suggestions, observations, and hypotheses. It means that scientific interpretation always focuses on a foundation of scientific knowledge and the individual expertise. The scientific knowledge is a product of rational and irrational intellectualisation of things. However, is it final in its interpretation? Of course, it is not. It means that interpretation is a continuous change of interpreting ideas, which ends with the interpretations. There are many types of interpretations, such as factual interpretations, trans-interpretations and relative interpretations. However, interpretations should always have logic behind it. Science aims at the observation of facts, experimentation, formulations and invention of knowledge.

Interpretation also refers to the exploration of meaning inherent to the text. Of all the things around you, interpretation is a scale of every interpreter which studies actual things like the messages written, charts, diagrams, and maps. It also focuses on verbal and non-verbal communications, invitations, and the completion of things. It understands what the text is all

about. Interpretation needs the understanding of the written data on material interpretation. It is closely associated with the decoding of the data, which is greater. It also bridges the gap between the connections and the facts. Interpretation is also used in law, which should go with its favourable meaning of the text. It refers to a scrutiny of the legal texts that suggests the text of statutes, contracts, wills. It is distinguished from the literal meanings because both are different entities for finding textual meanings. It leads to the fact that the truth triumphs. It cannot lead to superficial meaning in the interpreted texts. In the same fashion, the verification of text is different from interpretations made by the text. Interpretation can be verified but verification cannot be interpreted. The legal meanings are borne to the interpreters. It means that the interpreter is solely responsible for his legal interpretations. Therefore, the interpretation should not be misinterpreted to meet the desirable expectations. However, meaning is to be interpreted whereas truth needs to be verified. Interpretation is closely connected with interpretation and communication in which the communication focuses on cultural interpretation of meanings, that is, generally found in written and spoken form. It is important to have the active negotiation of meaning with the writer or the speaker. Interpretation closely connects to socio-economic growth, industrial, commercial and rational research. It is oriented to communicable experiential professional data analysis. The interpretation aims at the meanings and rendering of great messages. Interpretation is a product of multilingualism. It is deeply rooted in the collected information and reprocessing of assigned meanings.

To sum up, it engages itself with the process of determining the conclusions. It retains the largest significations and the significance. As the implications of the findings in the research surmount, interpretation demands the collected facts. Therefore, collected facts are essential for every interpretation. The same collected facts do matter in interpreting the text.

The interpretation is always in its analytical and experiential mode. The search for every interpretation is broader in its vision and perception. The interpretation of the meanings always ends with research findings. The information element in every search is adamant to figure out tabled interpretations. This helps to categorise and classify the collected information for a particular search. Interpretation also results into data, which is present in the form of pictures, interviews and notes. Therefore, the real appearance of interpretation undergoes inner transformations within them to come up with a novel interpretation of the text. Integration

always clears the unclear points in the text. It makes things transparent and flexible for further interpretations. The interpretation aims at presenting results where the results are methodological, systematic and scientific in their approach. Hence, the result is an accumulative approach for all observations made by the scientist. The discussion on all such observations and the explanations always constitutes the theme of interpretation. Despite optimism in the text, interpretation means the exploration of negative aspects of the research, which helps in trans- interpreting the text once more.

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