



TEXTUAL SUPER-CONSCIOUSNESS : A CRITIQUE



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ABSTRACT

The centre is the finalized meaning with transcendental signification. The truth is inside and outside as well. The main focus is on the unity rather than disunity of the text wherein oneness of binary oppositions justifies the text. To find out the truth of the text, a critic simply works for the centered singularity of the text. The critics of trans-deconstructionist sincerely reach the signified after all the efforts made by the critics of diverse discourses. Trans-deconstruction is a practice of reading which consciously exposes the textual super-consciousness centered in the text with all the singularity of meanings for all the discourses. The multiplicity of the meanings is a product of singularity. Its emergence causes the birth of trans-deconstruction by setting the text in all its uniformity. The critics search for the abstract evidences in the text to retain the pin drop silence in the text. The text works further on the biographical culture of the author. This study helps the critics undergo the text analytically and transcendently. The text has the centre which is revealed in the form of uniformity.

KEYWORDS

Trans-deconstruction, Truth, centre, transcendental signification, singularity

RESEARCH PAPER

In the words of Professor Jules-Bois,

The superconsciousness means the “*exact opposite of Freud’s subconscious mind, which makes man really man and not just a super-animal.*” The superconscious mind rests above subconscious and conscious states. Whereas the subconscious induces dreams or sleep, superconsciousness does not involve the relaxation of energy downward in the body and mind. Rather, superconscious awareness uplifts the soul into a supremely peaceful and energetic state.

The trans-reconstructionist believes that the text is read against itself to reach the transcendental signified or the truth. The textual sub-consciousness is the primary stage to undergo the textual super-consciousness. It is understood and expressed in silence. However, super-consciousness is different from textual sub-consciousness. The unconscious state of the text is consciously studied by the critics. He also studies the unconscious reflection of the author’s point of view in the text. The critics of trans-deconstruction believe in the presence of the centre in the text which is fixed and functional. In addition to this, the reality of the text lies within the text and without too. Such dichotomy is the same where the superficial meaning is subverted and the deeper level of meaning is trans-deconstructed. The critics of trans-deconstruction never believe in the superficial meaning of the text. The surface features of the text include syntactic and semantic structure, phonology, vocabulary which helps in defining the deeper structure textual super-consciousness. The centre is the finalized meaning with transcendental signification. The truth is inside and outside as well. The main focus is on the unity rather than disunity of the text wherein oneness of binary oppositions justifies the text. To find out the truth of the text, a critic simply works for the centered singularity of the text. The critics of trans-deconstructionist sincerely reach the signified after all the efforts made by the critics of diverse discourses. Trans-deconstruction is a practice of reading which consciously exposes the textual super-consciousness centered in the text with all the singularity of meanings for all the discourses. The multiplicity of the meanings is a product of singularity. Its emergence causes the birth of trans-deconstruction by setting the text in all its uniformity. The critics search for the abstract evidences in the text to retain the pin drop silence in the text. The text works further on the biographical culture of the author. This study helps the critics undergo the text analytically and transcendently. The text has the centre which is revealed in the form of uniformity.

The mind is composed of five layers (conscious, subconscious, supramental, subliminal, and subtle causal) plus its container, the physical body. The mind controls the chakras or energy centers along the spine, and thus the expression of the vrittis, or mental tendencies (thousands of these both negative, such as anger, greed, disdain; and positive, such as hope, kindness, love) expressed around each chakra. Existence is a continuum, moving from the crude, dense expression of consciousness to the subtle, and then to the unity of infinite consciousness, where all is one.

Trans-construction is a method of reading which goes in search of the ultimate and absolute meaning of the text carrying the textual singularity within itself. The trans-deconstruction is categorized linguistically for the author-free internal textual analysis and author-intrusion for the external analysis of the text. The reading is made for the author's point of view that has unconsciously engineered the structure of the text. The cultural, historical and experiential aspects are taken into consideration for the analysis of the text. It highlights the uniformity of the binary oppositions, ambiguity, paradoxes, conflicts and contradictions within the text. The critique of the text reaches the culmination point of analysis from where no further interpretations are necessitated to reach the signified at the end. The appropriate textual conclusions should be made analytically to reach the transcendental signified. The text may not be sequential in its presentation, so the critics need to properly make the sequence of the text. The textual innocence surmounts over textual sub-consciousness wherein apparent presences seem to be mere illusions in the trans-reading of the text. All the literary interpretations are taken into consideration amidst the free play of signs forming the plurality within the text. The centre is a unification of the sub-conscious and conscious spirit of the text. The incomplete analysis of the text often contradicts with itself. The variability and slipperiness all over the text defaces the text demonstrating the unreliability of the text. The general features of the trans-deconstruction theory include confusion and fusion of the text, the postponement and procurement of the meaning, the orientation and destination of the text, centering and decentering of the text...etc. Such singular, unique, fixed and centre-oriented meaning brings in the rationality in the text. Any poem, text or drama can be analyzed through trans-deconstruction theory in order to reach the final signification.

The post structuralist maintains that the consequences of this belief are that we enter a universe of radical uncertainty, since we can have no access to any fixed landmark which

is beyond linguistic processing, and hence we have no certain standard by which to measure anything. Without a fixed point of reference against which to measure movement you cannot tell whether or not you are moving at all. You have probably at some time had the experience of sitting in a stationary train with another train between yourself and the far platform. When the train begins to move you may have the sensation that it is *your* train which is moving and only realise this isn't so when the other train has gone and you again see the fixed point of the platform. Post-structuralism says, in effect, that fixed intellectual reference points are permanently removed by properly taking on board what structuralists said about language. (Peter Barry, *Beginning Theory - An Introduction to Literary and Cultural Theory*, p. 59)

The analytical conclusion of the text is supposed to be the destination of the textual analysis. The conclusion makes the readers peep into the different points of view expressed through discourses. The study of culture, history and bio-note are necessary to listen to the inner and outer voices of the text. It also studies the inner and outer perception of the reality portrayed in the text. The text believes in the fact that the text is a complete entity which needs no further interpretations beyond itself. All the reality is not linguistically arrested into the text. But still, the text is full of binary oppositions such as male-female, day-night, presences-absences...etc. Female is much more important than male; night is privileged over the day and darkness is prioritized to light. This natural alteration on the reversed study of the established norms is shown as one and the same in the trans-deconstruction study of the text. The reader is to study the super-consciousness of the text which is the product of all these parameters for actual analysis of the text. In this context, the meaning is stabilized and binary oppositions are settled down as one and the same. The analysis of the text is a main concern of the study which the author wanted to engrave into the text. The biographical sketch is essential in the interpretation of the text. A critic should study the author's point of view especially the creative work, the style of writing, places and things, characters, experiential truths. His status must not be made dead for the analysis of the text. The trans-deconstruction makes interpretation of the text lively through the finalized, meaningful and complete images and phrases embedded into the text. It works for textual stability as the mark of fixedness and uniformity. The contextualization and multiplicity of the meaning finalizes the singularity in the text. It works for biography and intention of the author for the reliability and trustworthiness of language. The unsteady misinterpretation of

objects in the text deepens the thematic approach of the author in the text. The reason behind the theme is the crux of the matter in the study of text. The reunion of lost relations of the text and the reader is assimilated. The rapport in such relations never contradicts the textual misinterpretation. The critic needs to know the strength and weaknesses of the text for the detailed analysis. The text shows its own disintegration and undone structure as a drawback to itself for the finalized textual analysis. The strength of the text overcomes weaknesses in the textual super-consciousness. The irrational thoughts, indeterminacy with the text, rigid construction of ideas, unending plurality form the various features of the text. It mainly works for the meaningful gaps, discontinuities and breaks in the text. The critic of trans-deconstruction points out the textual unity and consistency in the absences of the text. It celebrates the presence of absences as the linguistic quality for securing meaning to stability. The ideas embedded by the author are tested to be a crystal clear textual register. The text produced by him is complete in itself as it acts like a mirror. The critic objectively mirrors his own reflection from author's point of view. No text is biased and prejudiced. The literariness of the language works as textual conflicts. The multiple meanings are generated through the text like wavering different strings are tied up to a single stable point of oscillations. The textual contradiction weakens the text by creating opposite embarrassment within itself. Trans-deconstruction theory advocates the fact that contradictions, paradoxes are the literary ornaments to the study of the text to better the textual content. The centre in the text is the unmoved mover. It moves the textual wheel of analysis on the track of absolutism after reaching the finalized meaning. Singularity of the meaning is a key to unlock the doors of textual super-consciousness. The grammar, patterns and linguistic structures generate a sense of coherent unity in the text. The text engages the readers experience its super-consciousness as the final conclusion made by critics. The readers are least interested to study conflicts and put themselves into a fiasco in the interpretation of the text.

If we have a really good meditation and feel “fully calm”, then we are beginning to experience a level of superconsciousness. As we go deeper in meditation and experience a deepening peace, calmness, divine love, and even bliss, then we are experiencing deeper levels of the superconscious. Einstein described this as the “mystic emotion” – the finest emotion of which we are capable. Myself, I call it joy!

To sum up, trans-deconstruction is the best reading practice of any literary text to ascertain the fixed but functional centre in the text, to meet the singular, stable meaning for all the discourses,

to know the textual super-consciousness, transcendental signified as the truth or the absolute meaning for all the discourses in human sciences.

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