



**Epitome : International Journal  
of Multidisciplinary Research**

**ISSN : 2395-6968**

---

## INTERPRETING INTERPRETED INTERPRETATIONS: A CRITIQUE



**Dr. Pramod Ambadasrao Pawar**

Assistant Professor & Head

Dept. of English

&

Editor-in-Chief, EpitomeJournals.com

&

IQAC, Director

Sant Dnyaneshwar Mahavidyalaya, Soegaon,

Dist. Aurangabad MS, India

**Email : [drpramodambadasraopawar@gmail.com](mailto:drpramodambadasraopawar@gmail.com)**

### **ABSTRACT**

*Interpretation is certainly a cognitive process of realization of things all around us. It is mostly based on the certainties of things. The fictional reality existed as the essence of existentialism. The interpretation of the text comprises of three things, first of all, decoding of the coded information. Secondly, reading is for the absences into the text. This is to be understood in contrast*

*with the presence into the text. Thirdly, a thing is to be transferred to the crux of the things into the text in which the super consciousness of the text is further made in order to meet the absolute or the ultimate meaning of the things.*

### **KEY WORDS**

*Interpretations, author, text, meaning, Reader*

---

## RESEARCH PAPER

To interpret something is to make it personally meaningful. Our brain takes raw data from the senses and makes it meaningful by relating it to our previous experiences. We may, for example, respond to a loud noise by saying "That sounded like a gunshot." When we read or hear a sentence, we put the words together into a meaningful whole, rather than just noting their separate dictionary definitions. Most everyday language is fairly straightforward and requires little interpretation. A liberal and a conservative who read a newspaper editorial against the death penalty may disagree with each other on that particular issue, but (unless the editorial is badly written) they will agree that the writer is against capital punishment. That is, they won't have different interpretations of what the article means. Language usually requires special interpretation, however, when it is ambiguous or unclear. In order to clarify a sarcastic statement, for example, we may ask a question like "What did you mean by that remark?" or "Are you serious?" Because literature (other than propaganda) presents us with more than one possible meaning, interpreting literature requires more care and attention than does responding to an essay. Approaching literature with an inquiring attitude helps maintain this fruitful complexity.

Knowledge is the human potential and the power within the human body. In human body there are different sorts of powers. There are three kinds of power in every human body. For example, there is the power of mind, the power of intellect, the power of soul. But, the most powerful thing that lies within our body is the power of the soul. The soul is the truth; the soul is the fact that the soul is a living entity. The soul is the Supreme Power; therefore knowledge can be interpreted as the knowledge of revelation. So, what is revealed is not the knowledge sometimes because we are not in pursuit of the knowledge that we have been persistently and ceaselessly attempting to achieve. Knowledge is something different from the human perception. Knowledge is an entity which is beyond the human intelligence. So, here we are surely talking about the universal knowledge, the universal knowledge is hardly known to the people on the earth. So, here are the things which are very difficult to understand becomes big on the path of knowledge and this acquisition of knowledge becomes the actual information of the facts. Interpretation is certainly a cognitive process of realization of things all around us. It is mostly

---

based on the certainties of things. The fictional reality existed as the essence of existentialism. The interpretation of the text comprises of three things, first of all, decoding of the coded information. Secondly, reading is for the absences into the text. This is to be understood in contrast with the presence into the text. Thirdly, a thing is to be transferred to the crux of the things into the text in which the super consciousness of the text is further made in order to meet the absolute or the ultimate meaning of the things. Everything seems to be plural, but it's singular. The plurality of the things is the product of interpretation. Interpretation is a diversified approach that is mostly merged into a unified approach of the singularity.

Although the interpretation of literature can be challenging, it may also provide unique and important rewards. Authors of fiction, poetry, or drama choose literature for their expression because they believe that there are at least two valid sides to any major issue-- not just a simple right and wrong. Reading and interpreting literature, then, nourishes us with a sense of the complexity of life's deepest mysteries-- love, hate, death, conflicts between the individual and society, and so on--so that when we approach these problems we do so with greater self-awareness and greater tolerance for the views of others. We may react angrily to a news feature about physically abused children, but when we read a story like James Joyce's "Counterparts" we are asked to understand (without necessarily excusing such an action) the reasons why an adult would hit a harmless child. When we interpret literature at this level, we are taking what we already know about human nature and adding in the experience and wisdom of the author (even if we don't share all of the author's convictions). Interpretation then is a social act--we bring to it all of our past experiences with people, and we come away with an even richer, more complex understanding.

The plurality causes the directionless discourses in all the human sciences which ultimately lead to the non-essence of existentialism. Therefore, many theories are integrated to exactly understand what the things really are, but it is found that it's difficult to define things. It's difficult to analyze things and it is also difficult to interpret things unless we have the knowledge of the universe.

---

Universal knowledge is such knowledge which needs the entire understanding of the spirit. The *samadhi* means *sam plus aadhi* which means the spiritual restoration to the prior stage of spiritual being. Samadhi is the congregation of mind, body and spirit in the spiritual meditation on time and eternity. It is a regaining of the self to a previous position. There is a unification of the present position with the universal position. In this fashion, it is important to understand that interpreting things is quite a simple thing, but this interpretation needs to be encoded with the finalization of meaning. The permanence of things cannot be perceived as truth where all the answers of the questions raised needs to be resolved to its fullest sense. Actually interpretation is a continuous action based on the process of explaining the core meaning of the text. Generally speaking, the interpretation is made and the information received is called as interpretative data. This data has nothing to do with the universal knowledge. The interpretive data or information is a product of the knowledge received through sensory organs of human body. So, knowledge of senses is not the universal knowledge. Knowledge of the perception is not the universal knowledge. Knowledge of things existed all around you is not the knowledge of the universal knowledge. Knowledge is an intuitive truth existed within the human body which knows the truth. The absolutism can be internally experienced through the super-consciousness of the beings. Even this is the theorizing aspect of knowledge; it is interpreted as the cosmic knowledge. This knowledge again falls into the category of the relative knowledge. It means knowledge is a relative knowledge which is individually different from person to person. Knowledge is obtained from the sensory organs which it is meant to be the knowledge of physicality of the material nature. So, this physical nature is not the final entity of the universal knowledge. The human beings all know nothing about such universalism which is inherent in the law of nature. It means that effectual understanding of the things all around us is essential. There are a number of interpretations by different human temperaments and the intellectual capabilities. It is of thinkers for whom no interpretation seems to be the final entity of all the human discourses. All the interpretations are actually used to interpret the creative work of art, but the creative work of art has already been interpreted by the author. It has already been trans-deconstructed; it has already been transferred to the textual super-consciousness. But still, what is required as a systematic approach of integrating the text at its super-consciousness level is a prime concern of every trans-deconstructionists.

---

The matter of the fact is that interpretation can be proved as the final interpretation or the ultimate interpretation of the text. The critics are in pursuit of the unique interpretation of the text. The trans-interpretation of the finalized interpretations is the emergence of absolutism.

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 H<sub>2</sub>O which means water. In other words, all meanings in a text finally leads to a singular meaning.

Researched interpretation actually refers to the expansion of unraveled ideas, but not the complete entity of the textual essence. The ideas which are really infinite are of high consideration in every spiritual interpretation. This infinite approach of interpretations is a unique approach of plurality. Then, it also demonstrates the multifaceted perspectives on the unified texts. It disseminates the explanation of the interpreted text or much more. The constant explanation of the text does not mean that the text has been fully combed. It does not mean that the text has already been integrated interpretation which is a continuous flow of the rationalization of individuals. This rationalization has never been mature through interpretations or by the means of interpretation in point of fact. Interpretation is constantly examined if a thing raises a question. How can we call it as an interpretation of interpretations? A thing is uncertain, unsatisfied and unraveled, then how can we say that it is interpreted thoroughly that has no drawbacks in the interpretation made for the text. So, the text needs to be interpreted for its absences. It must be blended and internally interpreted. This process of interpretation is like a divisible atom which can be applied in research of interpretations in order to interpret the text to its fullest sense. The interpretation correlates with intuition of the symbolic explanation that has almost marked its presence in the absence of the text. Any discourse constantly integrates the culture and this interpretation means the act of interpreting interpretations. It has been pursued,

---

for instance, by the geo-politicians and geo-economists to bring out the social consciousness and much-debated issues through interpretations.

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. The harmony in music, the chronological sequence in narrative representation of visual world has been discarded in the interpretation of the text. It's interesting to know whether the centre in a text is fixed or not. There has been a great debate on this issue to ascertain the presence of the centre in a text or not. Presenting the literary theory of trans-deconstruction, I claim that the text has the centre around which the meaning rotates like a pendulum sharing different shades of multiple meanings. (*Pawar, Pramod Ambadasrao : Trans-deconstruction : Theory of Interpretations, P. 25*)

It has been interpreted by the readers in pursuit of the truth that is a reframing of the linguistic structures which has been formulated into the text consciously or unconsciously by the writer. Interpretation thus demonstrates a deeper understanding of the text. Interpretation is an integration of interpretations. It is the process which demands the translation or the transfer of knowledge from one portion to another. This transformation for transferring knowledge in terms of the physical knowledge can be transformed with the assistance of interpretation. Interpretation is nothing but the translation of ideas and this translation is not unique in its structure. Translation is the transferring of knowledge from one coded language to another, but this codification makes a big difference in the interpretation of the text. Such translation is presented in guise of interpretations which means the finalization of the text. It means the ultimate meaning of the text lies in its totality. It means the true meaning often resides within the absolute meaning of the text. All these questions remain unsolved. Therefore, it is a reader who translates one language into another. Knowledge can be transferred to super-consciousness in a trans-interpretation way. The text is very much important in terms of interpretations wherein the following things are seriously taken into consideration. The first thing is that it focuses on the words on the page as they really mean. It unmask the presence in the text. Secondly, it highlights the absences in the text. Thirdly, it finds out the binary oppositions which are held into the super-consciousness of the text in a chaotic mode. The fourth thing is that it reverses the

---

binary oppositions and vents to the prioritization. The textual superiority and inferiority of the meanings are merged into oneness. The autonomy of the text further focuses on its trans-deconstruction.

The interpretation is understood on the basis of realizing the super-consciousness of the text unmasking these two binary oppositions get unified into a single entity and it leads to the singularity of all the diversified approaches of human sciences. So for this instance is concerned, one reference is to be given that is, a pendulum moving from one place to another stands still ultimately to the one position that is the centre. These oscillations of the pendulum cause due to the fixed centre and the fixed centre is the manifestation of singularity of all the varied discourses in the human sciences. Interpretation is a conscious realization of the text. The consciousness is gradually sensitized and assisted on the basis of the unfamiliarity of objects. Interpretation emerges from ignorance and ignorance emerges from knowledge. Knowledge emerges from trans-knowledge and trans-knowledge emerges from the cosmic knowledge. The cosmic knowledge is a mysterious entity of the Supreme Being who knows the world. The things are kept uncertain for the critics, readers, writers and all the scientists in this universe. So, this uncertainty does not mean that there is no finalized entity in this universe. This uncertainty does not mean that there is no absenteeism in this universe. It does mean that there is absolutely such absenteeism in this universe, but the method to approach such absenteeism in this universe is a unified approach.

## REFERENCES

[https://www.uv.es/~fores/programa/hale\\_literarycritic.html](https://www.uv.es/~fores/programa/hale_literarycritic.html)

[https://www.uv.es/~fores/programa/hale\\_literarycritic.html](https://www.uv.es/~fores/programa/hale_literarycritic.html)

[http://epitomejournals.com/VolumeArticles/FullTextPDF/554\\_RESEARCH\\_PAPER.pdf](http://epitomejournals.com/VolumeArticles/FullTextPDF/554_RESEARCH_PAPER.pdf)

Pawar, Pramod, A. 2021. Trans-deconstruction : Theory on Monism, Cameroon : Nyaa Publishers. P. 25.

---