



**AUTHOR, TEXT AND MONISM :  
A TRANS-FALLACY OF INTERPRETATIONS**



***Dr. Pramod Ambadasrao Pawar***  
*Assistant Professor & Head,  
Department of English,  
&  
IQAC Coordinator,  
Sant Dnyaneshwar Mahavidyalaya, Soegaon;  
Dist. Aurangabad, MS, India*

**ABSTRACT**

*The author is forever alive in the super-consciousness of the text within, nested in his own point of view. The presence of the author in the text is ubiquitous and mouth-pieced. His authorial existence is pre-and-post occupied in the textual landscape. Why is the author skipped in literary studies and in the interpretations of text? The author transcends the text proving his own point of view. His co-relation with the text is as*

*natural as a feel of breeze in the air. The author retains within the soul of text without whose presence the text cannot exist. He retains his purity into the text. The presence of the author helps the readers trans-deconstruct the text, trans-interpret and trans-text to reach the final absolute signification of monism.*

**KEYWORDS**

*Author, text, monism, superconsciousness, interpretation*

HANS NDAH NYAA from the University of Bamenda states :

Pramod Pawar in his *Ubiquity* expresses his admiration and frustration about nature. The theme of nature runs across *Ubiquity*. Pramod's transcendentalism is glaring when he hints on the unity and inseparable link that binds people and other creatures. The philosophy of the oversoul can be deduced from the following lines extracted from Part III of *Ubiquity*: *Who is I in me? All that I can see Can you see I in you? Can you see I in you?* (*Ubiquity* 34)

The author is dead – why is it so? How can we say that the author is dead? What makes the readers study a centre of the text from the textual point of view in the absence of the author? To study the meaning closely is to get into the super-conscious essence of the text. This is not a justified way of the interpretation of the text. To study generated meanings in the absence of another is not the concrete mode of the interpretation of a text. The interpretation is incorporated with almost all the shades of meanings that are recurrently interrogated with minute differences. The demarcation about the subjective and objective analyses of the text is still questioned in literary theories. No text is subjectively analysed until the objectivity becomes a coherent and inherent part of textual interpretation. Consequently, the text can never be studied in a biased and prejudiced approach. Many critics turn up to post-structuralism from structuralism at the summit of the study because they are in full swing discerning it once more for the absolute settlement of meanings. The meaning, in a text, functions like the circulatory axis of the wheel merging into the author. The textual meaning is nowhere, but a touching body of the text and it does move along with the whimsical wings of plurality like a pendulum; without any signification in a wheel for the signified absolute. The author has never been dead in any interpretations of the text. He helps the readers trans-interpret the text. The biographical sketch of the author has never been taken into consideration for the interpretation of the text. Can the subjectivity of the author not assist the critics for the objective analysis of the text? His interviews are closely studied in order to critically analyse the crux of the text. Does it mean that the authorial meaning thus absents thoroughly from the text? How can we opine that his absence makes the text study in-depth and his presence unnecessarily brings in subjectivity? It is not a fallacy to ascertain the presence of the author. In fact, the author is a prime body of the textual super-consciousness. The presence of the author in the text is independent and autonomous, forever nested in the textual

super-consciousness in isolation. It is factual that the focus of the study is the author, the creator. How can you neglect the creator and celebrate the creation? Creation and creator are both interdependent and confined into oneness. It is an injustice to the text to keep the author far away from the text in hand for interpretation.

Literature imparts knowledge, which is attained based on sensory perceptions. The knowledge it conveys is physical rather than universal. However, the text is a uni-physical literary product. It does have a base for science and facts, some knowledge is proven and a universal one is yet to be proven. Literature deals with spirituality, physicality and universalism. The introspective study of human values, ideologies, socio-cultural aspects in literature are equally of high consideration. Language unlocks the doors of literature and opens up the unending discussion on interpretations. It is connotative, expressive and open-ended embedded with emotions, feelings and sentiments of the author.

However, declaring the author as dead is not enough to avert his presence in the text. His views are codified in objectivity in guise of subjectivity in the text. Every reader is curious to know about the text. It is important to know how the text never stands still in interpretations. Is there any autonomy of meaning for what was written by the author into the text? The answer is a big NO. His work is not a product of intention, biography and history. His literary experience, which is subjective by nature, is internalised with the essence of the text. The text is self-governing in ringing its own meanings. In fact, there should not be any restriction upon the text because the text is not always free from all prejudices and biased meanings within the text. The text is always independent, enigmatical and spiritual in nature. This ubiquitous note of the text makes the readers study in isolation for the sake of upholding singularity for all the meanings in all the discourses. The text is free from all the restraints and external forces of pressurisation. The death of the author means the birth of the reader. The meaning is nothing, but futile in nature due to its dependence and interrelatedness. The author and reader stand poles apart in the interpretation of meanings in the text. The text is an artifact; it is neither of the author's nor the readers. One can reach their construction of the meaning emerged from the text. In reading, the death of the author signifies that the author is no more in the text. Is it worth-considerable to talk and assume the death of the author in the interpretation of the text? The meanings have never

been stationary in the text. Text is often plural and multiple in meanings. There is, of course, a free play of meanings. Such endless free play of meanings demonstrates the textual vulnerability to reach the signified. Although deconstruction is not all about the abandonment of all restraints, it is in fact the disciplined identification for the sources of textual power. It is a systematic dismantling of the sources of textual power. These days, almost all critics are desirous to enjoy the intellectual feast to be discussed and debated at length. It is a disastrous norm about decentering of ideas. It is concerned about decentering of the intellectual universe. However, before that, the author was acceptable and the existence of an author in almost all things was taken into consideration for the interpretation.

There is a centre in the text which is fixed but functional. The study of Transdeconstruction 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. (Ganjewar, N.D.)

However, trans-deconstruction comes into force as a theory and the author gets trans-centered for the interpretation of the text. Man is at the centre of the universe because he thinks too much. Most of the times, the intellectual perspectives, social behaviour and architecture have centre-centers.

To sum up, whenever I think of the author in the text, I think of the presence of the author as marginalized and oppressed. 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 the visual world has been discarded in the interpretation of the text. It is interesting to know whether the author in a text is fixed or not. However, the author is not dead; he is still alive in the text through his point of view.

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 have interpreted it. 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 The 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 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 based on realizing the super-consciousness of the text unmasking these two binary oppositions is unified into a single entity and it leads to the singularity of all the diversified approaches of human sciences. Therefore, 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 are caused due to the fixed centre and the fixed centre is the manifestation of singularity of all the varied discourses in human sciences. Interpretation is a conscious realization of the text. The consciousness is gradually sensitized and assisted based on the

unfamiliarity of objects. Interpretation emerges from ignorance and ignorance emerges from knowledge. Knowledge emerges from trans-knowledge and trans-knowledge emerges from cosmic knowledge. The cosmic knowledge is a mysterious entity of the Supreme Being who knows the world. The things are kept uncertain for critics, readers, writers and all scientists in this universe. Therefore, 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. Interpretation was always made for the readers; something the meaning is unknown to them. Interpretation is expected when something readers find is difficult to understand its contextual meaning. Interpretation is nothing but bridging the gap between the original text and the reader. Therefore, this mediator acts, as an interpreter is not the final asset of the text.

There are many things in this life, which cannot be defined by means of interpretation. Interpretation is nothing but the revelation of meaning. It is the translation of ideas into reality. Interpretation is the reading of the coded words on the page. It is nothing but a sign language to reach the signified. Interpretation is the justification of textual super-consciousness. Meaning begets meanings in the interpretation of any text. For instance, a seed begets a plant. The plant has multiplicity of bearing produces seeds. Each seed begets a plant. Another example can be given for the clarification of multiplicity through singularity and singularity through multiplicity. What comes first, an egg or a hen? An egg begets a hen and a hen produces eggs. Therefore, interpretation can be defined as the illumination of meaning. This explanation is not a final one because life is made up of signs, which are arbitrary in nature. Therefore, this arbitrariness is not the finalization of the meaning in the text. The arbitrariness of any textual entity is not the final authorization in the interpretation of the text.

On the whole, its process of reading wears the crown of the center which is often fixed and functional after every analysis of the text. The center in the text is always identified and remains justified forever for every reader. Trans-deconstruction is not a simple reconstruction of the deconstructive readings, but a major focus on the singularity of textual super-consciousness in-built in the text for all the discourses in human sciences.

In this theory, the binary opposition never makes the difference of privileged and subordinate meanings and postpones them. In fact, all the discourses are uniformly settled down with the justified conclusions made by the eminent critics of the text. (Neda Fatehi Rad & Azar Bagheri Masoudzadeh)

The authorial point of view into the text is not the finalization of meaning. Therefore, the meaning in the text is unknown to the author. The reader texts makes a critique and nobody else can do so. what an author does so. An interpretative circulation of human ideas cannot end up in decisive conclusions. In order to generate ideas, knowledge needs to be transferred from one form to another linguistically and trans-deconstructively. Interpretations need to be finalized to reach its absolute meaning; just as when a pendulum rotates, its oscillations will finally be stuck at the fixed centre. This is the same case with any textual reality. The interpreter becomes a predator like a seagull in the interpretations of the text. The meaning is not known to the text at all. The reader is supposed to interpret the text unbiased and unprejudiced. The nature of trans-deconstruction is a revelation of super-consciousness of the sub-conscious nature of the text.

In this fashion, the interpreter essentially uses sign language for the translation of general ideas into concretisationsconcretizations. There are many forms ways of interpretation. The interpretations are of multiple modes for a closure the analysis of facts. A patient careful listening to the listeners is also a part of interpretation. Interpretation is the rendering of the message into the target language. It interprets listeners and the transformation of knowledge to other interpretations. It also focuses on the essence of the speaker. The essence of speech does matter for interpretations. However, the speech is not the original one at all the times where the differences are made and their differences lead to trans-deconstruction of the text. Interpretation is simultaneously made for the integration of ideas. It has its oral tradition where integration can also be orally made for analyszinganalyzing the text fully. As a matter of the fact, interpretation is a theoretical hypothesis wherein the research data is counted as a whole rather than a part. Interpretation is a unique method for the realizatiorrealization of super-consciousness featured in the text. By means of interpretation, it means that explanations of things, which are really bunkum, do not matter. Conspicuously, the super-consciousness in the text is simply a translated version of the authorial point of view in interpretations where attempts are made to bring vision

into reality. The author in the text has already spoken all the ideas in its written form. Therefore, ideas cannot be translated into writing because ideas have their own independence or entity of interpretations. Thus, interpretations are autonomous and ubiquitous in nature. The ideas that naturally strike the mind cannot be translated as interpretations. The abstract notions of the mind cannot be transformed into different languages especially for all the human sciences at the time of interpretations.

- The presence of the author is equally important in the interpretation of the text.
- The text can be studied with a scientific base to fathom the profound rationality stuck in the linguistic structure of the text.
- The text often manifests absurdity which means nothingness for certain phases in the life of the author and when the author becomes blank, he is to write how life is set free from the clutches of time. He is to serve the society and contribute to the nation. The author pines for faith to make a man hopeful in order to be successful in future.
- The motif of the text is the pursuit of the truth.
- The truth for the presence of the author is the truth of his writing.
- The death of his writing is the truth of his imitations of experiences in life.
- The distinctiveness of the imitation is the truth of his existence.
- The author marks his presence in art and literature through ideas and images.
- How can you say that the author is eliminated from his sentiments in a text?
- The author reflects impressions, humorous events and passions into the text.
- In fact, the author is engaged with all his pre-existed things in the post-existed text.
- The text is nothing but a web of science.
- Art is destined to change life into optimism.
- Art is definite that produces a genuine literary piece of art in the form of a text.
- The aim of art is to reach a final signification.
- The final signification is embedded and ingrained into the textual writing.
- The author monitors the final signification because the author is the creator of a text; he knows where and how the text goes and he knows how the text leads to the conclusion.
- The author knows about the characters, the beginning, the rising action, the falling action and the conclusion. He is the backbone of the text. The author knows how everything is

planned, how the things are arranged and constructed, he knows about the cultural impressions upon the characters. It is awesome that he knows the societal will as a means of radical, visible and positive changes. He knows that the cultural impressions that he has received will be reflected in a work of art. He also knows about the political inclinations and consciousness imbibed and inculcated by his characters. He even knows about how the educational background affectbackground affected his characters and how he meets its destiny at the end. He has almost known many things knows about himself and the text he has created.

- The author is the sculpture sculptor of the text. The entire text is monitored by his planning, preparation and his execution. Nothing is hidden from his knowledge about the text. He knows what the text is all about. Even the presence of the author is excluded in the interpretation of the text.
- The text is nothing but a demonstration of signs.
- The text is meant for final signification.
- The text is re-integrated made for a transfer of interpretation to the reader.
- Alienating the author and studying the text in isolation is simply an injustice upon the text because the author cannot be eliminated from the essence of the text.
- The text is an amalgamation of the psychological, historical, geographical, economic, moral, religious and cultural aspects of the author as an individual.
- The author sketches a realistic portrayal of society in particular and the nation in general in the text.
- A mere analysis, explanation of the text ... etc. is not enough to come up with a conclusion for interpretations.
- The endless interpretations are not enough to which the finalization of meanings can be destined to.
- There is a continuous chain of the endless interpretations of the text wearing the mask of history, society, politics, economics and culture.
- The presence of the author should be taken into consideration for the interpretations of the text.

- Writing connotes the implied meaning to what speech hides at the time of the creation of art.
- Writing confesses meaning that cannot be assumed at its fullest sense.
- Absences in writing do matter for the interpretations of the text.
- Speech is the first perception of beings to be followed by writing at its perfection.
- Arresting the meaning is not the prime concern of the art.
- The art talks about the culture of the author.
- The motif of the art is not just creation, but admission of the self into the world.
- The reader thinks about the experiences shared by the author in the form of art.
- The text is simply a manifestation of the arrested meaning to the readers for interpretations.
- The detained meaning is released by means of criticism.
- The criticism is not understood to its fullest sense unless the text is trans-interpreted.
- Trans-status of the text lets the author to read his own point of view in the form of interpretations.
- The text is read at two levels: 1. Interpretative and 2. Spiritual
- The critic explains what exactly the text means in presence of the author.
- The author reads precedes the text and pre-owns it for three times . i.e. pre-creation, post-creation and reading the text as a critic.
- At the time of creation. How the text is written? What is written in the text?
- The meaning of the text is known to two entities.
  1. Author himself at the time of creation
  2. God
- In interpretations, words mean , do they really mean what the author in guise of the text meant?
- The text is read at the spiritual, intellectual, sentimental level with the emotions and feelings of the author. This impulsive level of reading means that interpreters read the text every time differently.
- As per the individual trait, every mind analyses the text definitely, but the core of the text has not yet been analyzed.

- The spiritual readers may interpret the text at a philosophical, transcendental and trans-deconstructive level.
- The rational readers are always scientific in their temperaments.
- The reader hardly believes in what the author trusts in.
- The art is an interpretative philosophy veiled into a text.
- Why is the author different from the text?
- Why is the text declared a unique work of art in the absence of the author?
- The text is read through a number of literary interpretations, but still the analysis for the finalization of the meaning seems to be highly impossible.
- The reader has not yet met the final signification of the text.
- There is the death of the author that refutes his point of view into the text.
- The author is still alive in the interpretation of the text and the readers have not yet observed it.
- The author makes the readers understand the text to its fullest.
- The reader has a misjudgment about the deeper understanding of authorial emotions and feelings at the time of the creation.
- Incorporating the emotions and feelings of the author for the interpretation of the text leads to the subjective analysis of the text that is not taken into consideration by critics.
- For the objective analysis of the text, the subjectivity is marked into the text and this helps the readers to know about the objectivity in guise of subjectivity.
- The psychological effects are not exerted upon the minds of readers due to the presence of the author in the text.
- The reader never presents himself in the super-consciousness of the text. This is a trans-fallacy of interpretations.
- The subjective analysis of the text is not a fallacy, but a study in trans-deconstruction.
- The interpretive mode of philosophy stems from the study of the authorial sensitive effects on the reader.
- The readers must properly validate the text.
- The integrity of the text is attributed to the author, not to the reader.

### **WORKS CITED**

Pawar, Pramod Ambadasrao. Trans-deconstruction : Theory on Monism. Cameroon : Nyaa Publishers, 2021. Print. pp. 82-85.

Barry, Peter. Beginning Theory – An introduction to Literary and Cultural Theory. New York : Routledge, 2001. Print. pp. 60 and 61.

[http://www.epitomejournals.com/VolumeArticles/FullTextPDF/362\\_Research\\_Paper.pdf](http://www.epitomejournals.com/VolumeArticles/FullTextPDF/362_Research_Paper.pdf)

[http://seagulljournals.com/VolumeArticles/FullTextPDF/2\\_RESEARCH\\_PAPER.pdf](http://seagulljournals.com/VolumeArticles/FullTextPDF/2_RESEARCH_PAPER.pdf)

[http://seagulljournals.com/VolumeArticles/FullTextPDF/1\\_Research\\_Paper.pdf](http://seagulljournals.com/VolumeArticles/FullTextPDF/1_Research_Paper.pdf)