



**Derrida's Deconstruction : The Eastern and Western Critical
Perspectives**



Dr. Pramod Ambadasrao Pawar

**Assistant Professor & Head,
Dept. of English,
Sant Dnyaneshwar Mahavidyalaya, Soegaon,
Dist. Aurangabad (MS), India
Editor-in-Chief,
Epitome Journals, Aurangabad (MS)**

Research Paper :

The present paper aims at Deconstruction, the name given by a French critic and philosopher Jacques Derrida. It is divided into two parts namely Eastern and Western perspectives.

In the 11th century, the Sanskrit philosopher Bhruhtrahari studies Word, sentence and meanings in his books *Vakyapadiya*, *Shrungarshatak*, *Neetishatak* ...etc. A Word is not a word but it is

Shabdabrahma, the Absolute. Something exists beyond things we perceive and very often more powerful than the non-destructive word. The word is an experience for the one who experiences the ultimate Truth which is felt rather than simply expressed. The meaning is still, unmoved with the realization of the self, a super consciousness state. Sometimes we cry but we do not know who is that that suffers within us. Having been fed up with the material life, Bhruhtrahari experienced the self in his *Samadhi*, a spiritual union of the self with the Absolute, the Truth. The Word OM is formed by three letters A, U, and M. This is important to know that A means the Lord Brahma, the originator of the universe. U means the Lord Vishnu, the protector of the universe and M means the Lord Mahesh, the destroyer of the universe. In English, it is generally said that the Word GOD is a combination of G, O and D. As we know that G means generator, O means operator, D means destroyer.

All the planets rotate in a rhythmical pattern creating Nada, the sound. This rotation of the universe can be internally and externally felt and experienced. The sound of Nada is immense i.e. the loudest one than the sounds we hear. There are two *Brahmandas*, the one is inside our body whereas the second one surrounds us. The reach at these *Brahmandas* seems to be almost impossible for those who never feel the inside and outside sense. To enlighten ourselves internally is equally difficult as the external one. Anyone can simply feel and listen to the sound of Nada within us by keeping our both hands on our ears tightly and closing our eyes firmly. The sound we listen to and feel is nothing but Nada. We can not express Nada, the sound externally which leads to *differance*, Derrida's term. The Nada takes us to *Sphotatheory* further.

The first Word come into existence is A. All the signifiers can ultimately lead us to the only one signified, i.e. the Absolute, the Truth. All interpretations, discourses and negotiations take us to the one signified. Although these ideas seem to be unbelievable and impossible as it is transcendental, beyond the human perception and intelligence. But still it needs to be experienced rather than simply felt. Nothing can be proved logically, practically and intellectually. All contradictory meanings take us to more interpretations. Every human discourse takes us away from the Absolute. That's why we often argue, discuss and re-interpret the things. What comes first is the question of inquiry, the inquiry into the self. At the centre of a holy person's body there is a sacred place in the form of lotus. Someone lives in it in the lotus. That is nothing but the Truth, Atma, the Soul, or the Absolute.

Different languages have different words wherein it is difficult to express the origin of the Word. We simply say that grammar is incomplete. Although there are much heated debates, the grammar of Vedas is complete in itself. It is said that the development of language ceases and new words hardly get included in the speech and writing. Language extension can only be possible in Sanskrit. For the same the knowledge of Sanskrit is a must. Nothing is possible in any language without words. After all, what is the origin of words in all languages? The miracle of language can only be found in Sanskrit. Vedic language helps to develop the language, but never stands as an obstacle. The science of pronunciation is very essential in Vedic grammar. One can say that Vedic language a complete sense of meaning to the Word through pronunciation. The fault in utterance changes the meaning. Therefore one should not commit any mistake in pronouncing words in Sanskrit. Vedic grammar not only stops the change of grammar but also the change of meaning. The reading of Vedas is important in this regard. We can purify the words through many types of Veda reading. Vedas are still widely read and studied even though even though they are ancient. Vedic language is the prime language. It is not created by humans; in fact, it is a divine language, a miracle...! The language is not originated by any exclamations, word-structure, or any theory. There is a scientific relation between Word and alphabet, Word and sentence and the meaning and sound. Every Word in Vedas keeps the meaning of every alphabet. Every alphabet i.e. *Varnas* in the Vedas has its complete sense of meaning. That's why; the Vedic language is knowledgeable and scientific. The Vedic language is divine, a non-human one.

Prof Maxmuller defines the science of language as

How can sound express thought? How did roots become the signs of general ideas? How did GA come to mean going, STHA standing, SAD sitting, DA giving, MAR dying, CHAR walking, and KAR doing.¹

Maxmuller failed to understand why and how sound gives a specific meaning. The Word PITRU in Sanskrit means PIDAR in Farsi, PITA in Hindi, and FATHER in English. It is a strong belief that alphabets in Sanskrit have their complete sense of meanings. As the every particle in the universe has its own meanings, similarly all alphabets have also the complete meaning in themselves. The meaning of words depends on sentences and the meaning of alphabets depends on words. In the Vedic period, every word in Vedas has its own meaning. Alphabets are really meaningful.

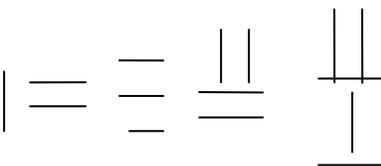
Ruchoakshareparmeyomanyasmindevaapradhivishavenishedu:

Yastannavedkimruchakarishyatiyaettdvidustemesamasate ²

It means that every alphabet is meaningful. Ruchaye depends on non-destructive words. Every Word is divine, magical and meaningful. How can a person understand Ruchaye without the knowledge of words i. e. the Word is not a word but Shabdabrahma. Without Words there is no knowledge of Vedas. The word SATYA (Truth) means: SA = Amruta ; TA = Martya (Mortal), YA = One who follows these two rules. Every alphabet in Vedas is very meaningful. Examples of this can be given as follows: EE = Speed, KA = happiness, KHA = Sky, CHA = Again, GA = Speed, JA = produce, THA = Stop, DA = Donate, NA = No, BHA = Light, MA = Measure, RA = Give, LA = Take, SA= Company, HA= Giving a definite meaning. The control of prefixes and suffixes are essential to know the science of language. The alphabet in every word does mean and needs to be focused. Every alphabet in words has bhavas. The search for bhavas in each alphabet is a must. All ancient scholars have studied and experienced it.

R. C. Trenicha, D. D. says in his book *Study of Words* that every word is filled with a poem. Hence, the real meaning of a word needs to be experienced. The meaning of every word in Vedas can be understood through their formations which are of two types: sound and writing. The first one is abstract and oral whereas the second one is concrete and written. The meaning of a Word is decided on the basis of how the word is pronounced before it is written. *Bhavas*, formations, sound, effect and actions should be experienced. The Word within is the Word outside in Vedas. The pictures, bhavas, formations, effect, style of words become clear in writing. Word is always complete in Vedas. There is no need of other suffixes and prefixes to support the meaning of a word. The meaning of a word is confined to both internal and external experience of speakers. The Veda script is Brahma script. The science of Word numbers was written as shown follows:

(i. e. 1,2,3,4,5)



3

Patanjali Muni's *Mahabhasha* is an extremely scholarly book on grammar. It discusses Panini's and Katyayan's grammar. He shows the importance of the nature and grammar of words. He belongs to the 2nd Century. The sound of the word produced is important in Vedas. The Word

GAU: (Cow) once uttered means all physical aspects and non-physical aspects as well. For example: This is a cow. Which word is here?

In Sanskrit, Patanjali Muni writes in his book *VyakaranaMahabhasha* in the lesson *Shabdanushasanam* that:

Tasmatdhavni: shabda: ⁴

It means that Sound is the Word. The sound determines the meaning of a Word. When we have the knowledge of some specific thing after the utterance of words is a sound (DHAVNI). The knowledge used to identify things in the universe is a Word. Truly, only the profound study of Vedas grammar helps to protect the Vedas in future. It is also important to know the science of dropping words in grammar. The study of six *Upangas* in the Vedas is essential in which the grammar is considered to be the most important *Upangas*. A deep knowledge of Sanskrit clarifies all human doubts as we are baffled with the question still lingering in our minds, what is the nature of the Word?

Deconstruction is inventive or it is nothing at all; it does not settle for methodological procedures, it opens up a passageway, it marches ahead and marks a trail; its writing is not only performative, it produces rules -- other conventions -- for new performativities and never installs itself in the theoretical assurance of a simple opposition between performative and constative. Its *process* involves an affirmation, this latter being linked to the coming [*venir*] in event, advent, invention.⁵

Deconstruction is an approach to pursue the meaning of a text in a philosophical sense. But the meaning seems to be unstable, complex or almost impossible. It needs further re-construction and re-interpretation. In Eastern critical perspective, we feel like turning to Derrida's Deconstruction repeatedly whereas in the Western critical perspective, we turn away from Derrida's Deconstruction. Can the interpretation be ultimate or it demands further clarification and justification? The question remains unsolved. Theories thus need to trendy at all in the period of globalization and post-modernism. As literature is the species of philosophy or vice-versa, how far is it possible for all of us to bridge a gap between literature and philosophy?

Absence always attracts us. Hence, we had better understand what is not deconstruction rather than what it is. In fact, it is not easy to define Derrida's Deconstruction. It is not a method, a critique, an analysis or a dismantling of the structure of a text, but simply deconstructing itself.

Every text is plural with contradictory meanings. We externalize the internals and internalize the externals which lead to *differance*. Derrida states that *differance* is a core to language. The final meaning is circulatory, unstable and often complex. No signifier can take us to the ultimate signified we always want to.

A remark, from a commentator:

We now know -- or have no excuse for not knowing -- that deconstruction is not a technique or a method, and hence that there is no question of "applying" it. We know that it is not a moment of carnival or liberation, but a moment of the deepest concern with limits. We know that it is not a hymn to indeterminacy, or a life-imprisonment within language, or a denial of history: reference, mimesis, context, historicity, are among the most repeatedly emphasized and carefully scrutinized topics in Derrida's writing. And we know -- though this myth perhaps dies hardest of all -- that the ethical and the political are not avoided by deconstruction, but are implicated at every step.⁶

The text demonstrates what it is not. Then, what is the text? Consider for a while, the meaning of a text is the body and the Word is a spirit. We say, 'This is my body.' We use 'my' as a possessive because it belongs to us. It means your body differs from yourself. If such is the case, then, who are you? What is the ultimate meaning then? To reach at the ultimate meaning is as difficult as reaching at the self. It simply shows that both body and spirit are separate entities. Hence, the meaning belongs to the Word or the Word is the meaning. But the Word is not a meaning but meanings. What is a meaning or meanings? Interpretation is always given not for meanings but a meaning. Hence, it needs to be interpreted first. Although interpretation aims at the ultimate meaning but the interpretation leads to another interpretation, hence, it is circulatory. 'I know I do not know,' we say. It means something is there in our body that is found to be unknown and unidentified but still known! Similarly, we say that, 'I said it but I didn't want to say it.' The *differance* is the product of internalization and externalization of the self.

Studying Eastern and Western critical perspectives of Derrida's Deconstruction, One can conclude that it is important to bridge the gap between literature and philosophy for further studies.

REFERENCE :

1. Late Pt. Raghunandan Sharma (1687) : *VaidicSampatti*, (Ajmer: BhagwanswarupaNyayabhushanPrabandhkartaVaidicYantralayaAkshar-vidnyanaSampadak), P. 248.
2. Ibid.,P. 246.(Rugveda 1 / 164 / 36).
3. Ibid.,P. 251. (VaidnyanicJanchKe Teen Namune)
4. Patanjali Muni (1687) :*VyakaranaMahabhasha – Sanskrit Vaijayanti* (Ajmer: BhagwanswarupaNyayabhushanPrabandhkartaVaidicYantralayaAkshar-vidnyanaSampadak), P. 67.
5. <http://www.butler.brocku.ca/english/courses/4F70/deconstruction.php>
Last updated on April 30, 2008
<http://www.brocku.ca/english/courses/4F70/deconstruction.php> -
Copyright 1996 by John Lye from "Psyche: Invention of the Other", 1984
6. Attridge, Derek, "Singularities, Responsibilities: Derrida, Deconstruction and Literary Criticism" in *CriticalEncounters: Reference and Responsibility in Deconstructive Writing* ed. Cathy Caruth and Deborah Esch, pp 109-110