

**Pramod Ambadasrao Pawar**

# **THEORY** **OF** **INTERPRETATIONS**



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**Dr. Pramod Ambadasrao Pawar**

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## PREFACE

The author is the soul of the text; he has never been dead in any interpretation of the text. In fact, he is alive through his own point of view in the text, having been rested forever beneath the super-consciousness of the text. An author stands as a soul in the body whereas the text forms the entire body. How can the ingrained presence of the author be left without any interpretation of the text? If you drop the author and simply focus on the text, it means that you disprove the presence of the creator and celebrate its creation only. This leads to mean overlooking the father as a creator and pampering the son as a creation. The celebration of any creation in the absence of the creator is a literary injustice to the text.

I thank my dear parents, my teachers and readers for their moral support and supervision.

*Dr. Pramod Ambadasrao Pawar*

**Dedicated to,**

The Most Charming Daughter &  
Beloved Son  
Aashna & Parth

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## CHAPTER I

### INTRODUCTION

The author is the soul of the text; he has never been dead in any interpretation of the text. In fact, he is alive through his point of view in the text, having been rested forever beneath the super-consciousness of the text. An author stands as a soul in the body whereas the text forms the entire body. How can the ingrained presence of the author be left without any interpretation of the text? If you drop the author and simply focus on the text, it means that you disprove the presence of the creator and celebrate its creation only. This leads to mean overlooking the father as a creator and pampering the son as a creation. The celebration of any creation in absence of the creator is a literary injustice to the text. This is an unfair practice in the interpretation of the text. Similarly, the binary oppositions like man-woman, light-darkness and presence-absence are always unique, interdependent and inter-textual which must not be studied in isolation. These

apparently dissimilar oppositions initially direct towards uniformity, oneness or absolutism. Any reader or researcher studies no creation in the absence of creation. Why is the biographical note not taken into consideration in the research activity? The author and the text are unique entities for a reader. They are emphatically inseparable entities in the interpretation of the text wherein the authorial points of view do matter especially for the readers. The interviews of the author are hardly taken into the hypotheses of research. Declaring author as a dead being is a textual fallacy. How can intent of the author become informal and trivial in the interpretation of the text? Writing is a species of speech or vice versa. It is a symbolic manifestation of the self to the world, signs to the signified, words to the world. Writing is not the destruction of sound, but it is a concrete creation of the creator concentrating on the point of view of the author. The sound is misinterpreted in the realising of the self. The sound, which is created and presented in the form of writing, is not the sound of the self, but it is an essence of existence rested in your body in the form perpetual silence. Nada is different from a mere sound in this regard. The origin of all creations is soul, the unmoved mover

of all the textual probabilities. No intellectual discourses, debates and powers can dismantle the extreme supremacy of the soul. The inner voice can be experimented, experienced and trans-deconstructed in writing. Hence, writing is an intuitive replica and a mentor of the point of origin. Writing is functional in the practice and pursuit of in the text. An idea of the inner self is always codified in writing. It can be termed as a speech-manifesto. The author is a genius who experiments the experience of abstract notions of various points of view in writing. Hence, the author is a text-warrior who drops bloodstains into the text. An author is often a deep-seated being like a soul into the linguistic super-consciousness of textual tapestry. His presence is the absence of the self and absence is the presence of his point of view ingrained into the text. The text is inadequate in its totalitarian nature to the fullest sense of absolutism. It demands further contexts for the completion of meaning. Every text retains its perfection in itself until the readers are to divulge its essence to its fullest. This is a scrupulous investigation into the self, how can the text mistrust the absence of the author within it? The meaning is often found within or without the text. How can one mistrust the presence of

the author and rely much more on the circulatory meanings in the text ending in a fiasco? The heated debate on the presence of author in the text is paramount at all times sensing the author within it. The unique methodology of reaching the author decenters the text and throws us into the labyrinth of uncertainties and ambiguities. The linguistic system compels us for the textual analysis to the hidden meaning rapport within the text. Do you really understand the text once you fathom the science behind things? Is it necessary to comprehend the centre in the text, embedded by the writer in the text? All these questions are relative to all in the interpretation of the text. Belief and Science are two different entities of human rationality to peep into the essence of inanimate and animate objects in nature. Belief is assumed irrational, illogical and superstitious whereas science is experimental, logical and rational. It is a meticulous and precise method for interpreting the visible objects in nature. Intuition is a unique entity in the body, which lies beyond human interpretation. It is very difficult to define what intuition is, how it functions in the body. Nobody has ever understood where it lies and how it monitors the entire system. Its reference is with the biological system in the human body. Man

hardly knows about the interrelated functioning of all the entities in the body. The body has emotions, air, mind, intuition, soul within it, but none of these is present if the body is detected thoroughly. The absence of all these things does mark their presence in the body. In a sense, the body is the text and soul is the meaning. The text itself is a complete entity for signification wherein the author is neither dead nor alive for the readers. He is always in signifiers reaching the signified. Text is thus a coded secret of signification in an authorial point of view. It is restructured within the singularity of meanings. It lies in a state of super-consciousness, yet to be fathomed by readers. Neither a reader nor an author can sense its super-consciousness unless it is internally experienced and experimented by them.

The text is a 100% genuine creative literary product created by an author; the critics as readers misread its 25% purity. 25% is deeply structured in absences and the rest of % needs to be trans-deconstructed to reach the textual super-consciousness and absolutism in the text. . The text is a complete body of super-consciousness, which needs to be trans-deconstructed first. The text is full of ambiguities in-built in the text,

beyond definition, interpretation and analysis. Can anybody confirm that the ideas, which are beyond human understanding, are disbelief and wrong in conception? Can we assume that the science behind all sciences is illogical? Do we agree with the notion that things, which are unknown to the human mind, are not trustworthy and genuine? The human mind can differ with the meaning linguistically, but not a philosopher and a transcendentalist. The mind is equipped with restrained, constrained and stereotyped notions of life. The text is full of meanings without what the text talks about it. There is a unique method behind the theoretical approach of a critic that every discourse defines the precise position of the human mind and natural demarcation of human reach to know the signified. It does not mean that there is no signified at all! Yes, the signified, which is understood experientially, cannot be experienced. For instance: in music, the harmony infatuates us spiritually and the rapture is felt within experientially, not experimentally. To analyse and interpret the text, what the text means to itself is a case of introspective comprehensibility where the words can justify the exact interpretation of the text unlike music. Similarly, there are many objects in nature, for

example, air as a natural element can be felt, but not expressed in words. The emotions and feelings in the body, the shifting nature of mind can only be experienced, but not experimented. This is what I mean through transcendentalism and trans-deconstruction that there are many views beyond human comprehensibility, which cannot be theorised and put into practice. Can we call them invalid, fake and non-scientific? In fact, the carries the absolute meaning of all meanings for all the discourses. The discourse we are talking about lead to heated debates again as it makes us peep into the unresolved issues of the text and meanings. Immaterial things can be material unless it is scientifically proven. The presence of the author in the text is a bio-cultural fact. It is an act of self-revelation in writing. The author is a belief in actuality in the text. His expression through other literary creations is an amalgamation of art for art's sake in its true essence of meaning. This is always conceived to be the perpetual presence of the author in his own point of view into the text.

Education ultimately brings out a positive visible change in the society. It is a concretisation of the abstractions perceived by human beings. These abstractions are nothing but the amalgamation

of reflections received within and without by the readers. Therefore, the readers are not the final authority to confirm the finalisation of the meaning. The reader is simply a mediator to communicate with all others for what the text always stands by. This signification and the final analysis of the interpretative nature of the text can be reanalysed and reintegrated in the context of the textual super-consciousness. Interpretation is not a novel term for critics and readers in order to understand the text thoroughly. Generally, the readers go for the critical readings of the same text under consideration and this simply receive certain observations which are the reflections made by critics on the specific text. In this fashion, the specification for the particularisation of the text leads to the generalisations in the interpretations of the text. In fact, the specification by an individual as a relative reality can never be generalised or the generalisation of anything in this world cannot be particularised. It simply means the generalisation and specification of certain objects are nothing but the creative product of the extreme intellectualisation of human minds.

The textual experience has never been ubiquitous to readers. Interpretation seems to be a necessary



step to realise its own dimensions of perfection. However, the perfection is not relative in its perception. In a sense, human perception is deception. Interpretation and intellectualisation of the thought-processing are ingrained into the text. The text mostly conceals its originality and reveals its artificiality. The originality and the artificiality of an art is the product of the writer. However, the readers of the text in their linguistic formulations held in the text find this originality of the text. It seemed to be an illusion of the truth because the truth is something, which cannot be affected based on doctrine. Therefore, intellectualising things all around us is the formation of the theory, which is nothing but the emergence of the coded words. It is to be interpreted in terms of the theory as entitled, which also signifies the coded information of the things, which have not yet been encoded into the theory. However, the theory is an interpretative process of intellectualisation of facts. Knowledge is the prime concern of almost all human beings, but what is knowledge is a specific understanding of each individual based on its relative consideration of the facts around him. However, the knowledge that we perceive is the knowledge that we comprehend. Knowledge

that we find all around us is knowledge that is through our sensory organs. . Knowledge is not the knowledge of perception; knowledge is not the knowledge of around us, the knowledge is not perceived only through true observations and interpretations. They are unified with the sensory organs bestowed by the Supreme Power upon human beings. In fact, knowledge is something different, which lies beyond human comprehensibility, the human understanding, the human perception and the human capability.

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 the mind, the power of the intellect, the power of the soul. However, 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. Therefore, 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 universal knowledge, is hardly known to the people on the earth. So, here are the things which are very difficult to on the path of knowledge and this acquisition of knowledge becomes the actual information of the facts. Interpretation is certainly a cognitive process of realisation of things all around us. It is mostly based on the of things. Fictional reality existed as the essence of existentialism. The interpretation of the text comprises three things; first, decoding of the coded information. Secondly, reading is for the absences in the text. This is to be understood in contrast with the presence in the text. Thirdly, 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 is singular. The plurality of things is the product of interpretation. Interpretation is a diversified approach that is mostly merged into a unified approach of singularity.

Plurality causes directionless discourses in all 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 is difficult to define things. It is difficult to analyse things and it is difficult to interpret things unless we have 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 spiritual restoration prior to the 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 finalisation of meaning. The permanence of things cannot be perceived as truth where all the answers of the questions raised need 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. The interpretation is made and the information received is called interpretative data. This data has nothing to do with universal knowledge. The interpretive data or information is a product

of the knowledge received through the sensory organs of the human body. Therefore, knowledge of senses is not universal knowledge. Knowledge perception is not universal knowledge. Knowledge of things existing all around you is not knowledge of the universal. Knowledge is an intuitive truth existing within the human body, which knows the truth. This absolutism can be internally experienced through the super-consciousness of the being. Even this is the theorising aspect of knowledge; it is interpreted as cosmic knowledge. This knowledge again falls into the category of relative knowledge. It means knowledge is relative knowledge, which is different from person to person. Knowledge is obtained from the sensory organs, which is meant to be the knowledge of the physicality of material nature. Therefore, this physical nature is not the final entity of universal knowledge. All human beings 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 human discourses. All interpretations

are actually used to interpret the creative work of art, but the author has already interpreted the creative work of art. It has already been trans-deconstructed; it has already been transferred to the textual super-consciousness. Still, what is required as a systematic approach of integrating the text at its super-consciousness level is a prime concern of every trans-deconstructionist.

- ▶ There is a fallacy of judgement in the interpretation of the text if the author is removed from it.

- ▶ Not everything can be understood based on reason; there are some impulsive instances, which play a crucial role in the interpretation of the text.

- ▶ No critic can study the text of the author in its fullest sense.

- ▶ Why do interpretations demand further interpretations? The basic reason is that the author is eliminated from the literary studies.

- ▶ No critic can keep the human mind on the palm in the laboratory and study it to its fullest sense. Thus, the author is for every interpretation of the text.

- ▶ The concern of the author as a creator is an aspect of the humanitarian literary study. The

special study of art and literature are to be studied by keeping the author at the centre for what he really is and what he exactly means throughout the text.

- ▶ The interference of the author for the interpretation of the text is to understand the essence that never spoils the purity of the text.

- ▶ The purity of the text is governed by the authorial point of view.

- ▶ Subjectivity is to be studied along with the objectivity of the text for interpretation.

- ▶ The subjectivity and objectivity both will go hand in hand in research, which will help us to understand the text and this will help the reader correlate his experiences with the textual experiences. Therefore, the authorial point of view ingrained into the text is essential for the interpretation of the text.

- ▶ In the trans-interpretation of the text, the text is studied based on the psychophysical-cum-spiritual factors of the text.

- ▶ The author should be studied to the super-consciousness of the text.

- ▶ The shares his biological experiences with the readers to prove the identical nature of experiences.

▶ The author has his different experiences of the economics, politics and society into the text to justify the topic under consideration.

▶ The world of the reader is completely different from the world of the text and the world of the text is closely associated with the world of the author.

▶ The author is the creator of the text, so the creator knows much about his own creation.

▶ The creator knows much about the created facts for interpretations.

▶ The author monitors the composition of the text; hence, the primary rights are borne to him only.

▶ The reader should be engrossed in the text as the author engaged at the time of writing.

▶ The author has a humanitarian outlook for writing his work of art.

▶ Humanity is a basic doctrine of authorial writing.

▶ The author always dreams to bring in a positive visible change in the society.

▶ The author writes the text and the text is separated from the author and the text is handed over to the reader and the reader handles the text



in his own ways and attempts to know what the text is all about.

- ▶ The reader reads the text without the authorial presence into the text.

- ▶ The death of the author is the death of the text.

- ▶ The birth of the author is the rebirth of the text.

- ▶ The death of the text is the textual fallacy for interpretations.

- ▶ The reader is irresponsible for interpretations because the reader has never thought about the authorial point of view into the text.

- ▶ The physical and spiritual facts are exposed in the text. The exploration of physical facts is easier spiritual ones for a critic.

- ▶ This is equally important for a reader to know how the text is created, why the text is created, what are the impressions that the author had had before the creation of the text.

- ▶ Speech is divine in form whereas writing is human in function. Speech cannot be written as it is at the time of authorial creation of the text. 25% portion of the text is left out at the time of the creation of a literary piece of art. The author writes down the rest of 75% anyhow. Therefore, the interpretation is of the written text and the

portion of the speech is excluded.

▶ Whenever the text is written, the glimpses of speech are borne only by the author, not the reader. The intrusion of the author for the interpretation of the text is necessary.

▶ Super-consciousness, intuition, transcendentalism, trans-deconstruction, monism are the key terms for the trans-interpretation of the text. The on impulse rather than reason, super-consciousness to unconsciousness, monism to multiplicity, subjectivity to objectivity, oneness to binary oppositions, trans-centre to centre are the key points to study trans-interpretations. On the other hand, mere trust on the plurality, observations, experimentations, logic, rationalism, realism, relativity is not enough for the exploration of the text in an absolute manner.

▶ The presence of the author is much more important for the interpretation of the text.

▶ The discovery of the author in the text is not the prime tool of a critic.

▶ The summation of a critique as an interpretation is not an ultimate goal of a critic.

▶ The discovery of the author lies within and without will certainly help the critic to reach the final signification of the text.

▶ There is no death of the author in the trans-

interpretation of the text.

▶ The author-text-reader, a trilogy is merged into oneness.

▶ The writing is an experience of the author and the reading is a re-experience of the author.

▶ The experience of the reader is relative in the interpretations of text and has no scientific base with it.

▶ The Supreme Power and the author know the actual meaning at that particular moment of time.

▶ The text relates to the fondness of objectivity and subjectivity in guise.

▶ The author is completely blind about his writing.

▶ The reader knows nothing about the text, but the author knows everything about the text.

▶ The assistance of the author facilitates the interpretation of the text.

▶ The text is engaged with words and the words are signed by the text.

▶ The author represents the ambiguous nature of the text.

▶ The ambiguity of the author is manifest in the language of text used by the author.

▶ The text always carries the real experiences

and dialogues of the author that ascertain the presence of the author into the text through a sketch of the characters.

- ▶ The author wanted to reach where the text seems to be conspicuous, distinctive and fitted.

- ▶ The destination of the text is the fulfilment of the objectives of the author.

- ▶ For objective analysis, the reader has his own cultural background for interpretations.

- ▶ The reader has his historical knowledge for repeating history for the sake of interpretations.

## **CHAPTER II**

### **FALLACIES IN TEXTUAL INTERPRETATIONS**

It has been an interesting fact to define what exactly interpretation means to the readers. Interpretation has never ever justified for the finalisation of meaning to its fullest sense. With more interpretations, the multiplicity of interpretations ends in chaos.

Interpretation is an interpretation of interpreted text. The readers interpret the text to reach the finalised meaning, but it has been difficult to understand the crux of interpretation. The process of interpretation keeps the readers engaged at the textual super-consciousness, which helps the readers get rid of the labyrinth of the interpretative nature. That is why, the multiple theories regarding interpretations make a go for the interpretations. Interpretations especially in Arts and Humanities have potential reception in human discourses due to their utmost importance in every discipline of knowledge. Whenever the text is read, the author has to be trans-deconstructed. , the critic most of

the time trans-deconstructs the text. This method of deconstructing the text becomes quite easier for the readers to reach the signified in the text. The words are simply signifiers because the manifestation of the meaning heads towards its . This manifestation of signifiers towards the signification is nothing but the application of different methods to reach the signified. The text is made up of signifiers; all these signifiers are presented in circular motion in a text. This circulatory sense of signifiers is quite enigmatical for the readers. The readers are not able to understand where to proceed and where to cease its interpretation. Therefore, the diversifying approach in the interpretation of any text is an integral part of the perception of human beings. This perception is an inherent part of human trait. The perception is relative in its interpretation. For instance, there is an elephant and seven blind men. All these blind men are asked to narrate the experience of touching an elephant, as the object. It resulted into the from person to person even the object is the same. The objectification of the thing on the perception of reality marks the traceable essence of entities into the text for the reader's natural inclination and scientific temperament towards the interpretation of the

text. He talks about many ways of integrating the text but the author refers to a unique interpretation where all the interpretations march towards the final signification for the absolute meaning of the text.

The meaning of the text is unravelled through different approaches in interpretations. The approach is usually considered a unified approach to the readers. The meaning is rich with multiple choices of plurality into the text. Understanding is the prime concern of every reader most of the time. The reader reads between presence and absences inherent in the text, he is engaged in the process of trans-deconstruction. He is seen to be with the process of transferring knowledge. The transfer of knowledge from multiplication of signifiers to the signification is a unique process of trans-interpretation. It thus reaches the final signification. That is why, it is said that interpretation always asks for further interpretations. Therefore, this furtherance is deeply rooted in the ambiguous nature of interpretation. The fact is that every man has his own wit. Wit is a relative ending into multiple discourses. For the interpretation of any text, a few steps are essential to be undertaken in order to fathom the genuine meaning of the text to its

fullest sense:

1. Reading for the signifiers
2. Reading for the absences
3. Application of knowledge
4. Transfer of knowledge
5. Binary oppositions and trans-deconstruction
6. Meaning rested within the text
7. Interpretation of the text without
8. Understanding the relativity of the text
9. Absolutism or finalisation of meaning
10. Knowledge and sense-perception
11. Interpretation within and without

Interpretation is nothing but an exploration of the textual super-consciousness. It is the research of the researcher to interpret the textual power rested within the text. It is mostly interpreted into the text wearing the ornaments of images in guise of truth that is meant to be what it is not sometimes and it does mean what it is voiced. The search source of interpretative analytical modes of thinking matters in the textual interpretations. The rationality of interpretations matters which is the interpretation of an impulsive reaction to the object in consideration of the truth by a few thinkers. However, a few thinkers are of the



opinion that interpretation can be made based on rationalisation or intellectualisation of the signifiers in the text rather than impulsiveness of an individual emerging out of yoked emotions, feelings and sentiments. Therefore, it is important to analyse a text based on the images implied into the text wherein the meaning is ingrained into signifiers or of the meaning without the text. It simply means interpretation of any text can be trans-deconstructed in order to cope with the perpetual silence of the text. All over the text, interpretation is an intellectualisation of the interpreter intruded into the text. Finally, the readers come up with the final solution of the textual interpretation where the meaning is an inner and outer entity of the subconsciousness of the text. It means that the text within is without. What it always means is simply the textual power, which is a product of textual supremacy profoundly rooted into textual super-consciousness rather than textual impulsiveness. The author writes the text. It is generally assumed that the author is no more alive in the text. However, I think the death of the author gives room to the birth of the interpreter. The declaration made by critics is that the death of the author is the birth of the reader. It means

that the reader is always engaged with endless interpretations and confusions. The author does not write the meaning of the text. It is absolutely enigmatic for the innocent readers to go for further interpretations. Precisely speaking, it never means due to its mysterious nature. Interpretation is endless due to a decentralisation process that is coherent in the text. It is decentralised further at the centre of the text in the form of the unification of all the diversified signifiers into a single entity within the text.

There are a number of questions, which remained unanswered in the process of interpretation in the text. All the interpretations made by the critics need to be re-interpreted in the context of finalisation of meaning. Interpretation is not an intellectualisation of the text but merging of the authorial sense within the core of the text. Reanalysis and the reconstruction of the text demands further interpretations. It is a rational process of individualism to mean what he means rather than what the text means. There is a big difference between what the text means and what the text is. The meaning of the text and the text itself meaning what it is all about can be re-analysed and re-interpreted through the consideration of a new mode of interpretations. It means that the

process of interpretations is endless, but can be ended with the singularity of all the divergent pluralistic modes of interpretations.

A special trait that a human being has is the quality of expression. Knowledge is revelation, revelation is expression and expression is codification, codification is de-codification, de-codification is interpretation, interpretation is unification of all the facts, unification is the finalisation of super-consciously sensed textual singularity of all the diversified approaches of interpretations. This open-ended expression is interpretative in its own nature. The expression is the revelation of the self in the form of a text. This revelation is the authentication of the scientific and non-scientific facts to be observed and analysed in a specific time of interpretation. This is being governed by the rationality rather than impulsive nature of an individual. Therefore, every man has his own impressions of life. These impressions accumulate in the form of observations and interpretations. Such a group of divisions is being hypothesised in order to reach the desired goals. Such observations need to be clarified, analysed and verified in order to exactly meet a certain conclusion where the text becomes possessive with infinite interpretations.

So, these interpretations are made critical to us to know what the text always means to the readers. The matter of the fact is that interpretation can be proven 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 finalised interpretations is the emergence of absolutism.

Researched interpretation actually refers to the expansion of unravelled ideas, but not the complete entity of the textual essence. The ideas, which are 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 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 , which is a continuous flow of the rationalisation of individuals. This rationalisation has never been mature through interpretations or by the means of interpretation in a point of fact. Interpretation is constantly examined if a thing raises a question. How can we call it as

an interpretation of interpretations? Therefore, 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 discourses in human sciences are researched for further interpretations. They are based on the ideas of interpretations. The translation of the ideas emerging from the mind of the poet needs to be interpreted. The translation of authorial ideas needs to be reconstructed where in essence they can be fathomed. Therefore, the act of interpreting the text is the translation of ideas. This act is a rebirth of a written version of the text or a reconstruction to understand the theoretical hypothesis on the textual inheritance

of the author. For the interpretations of the text, understanding the psychological state of the writer is not a fallacy. The author writes the text, but his presence in the form of point of view has averted the interpretations of the text. No author has been dead in any interpretations of the text. His presence is marked by his absences in the text, which is underlined through his point of view. It thus means that the author is still alive in the super-consciousness of the text in the guise of characters, plot, setting and dialogues. His point of view is omnipresent, ubiquitous, and conspicuous in the super-consciousness of the text.

The author has already revealed his essence into the text. His revelations can be interpreted through the transformation of his emotional process of intellectual capacity, his assimilation of knowledge. Even the intrusion of the author into the text seems to be subjective by its nature; it is high time to research the authorial point of view into the text in a scientific way. , the author is paramount everywhere that needs to be researched. Research is executed in pursuit of the knowledge. It is the research of the physicality of the text rather than the untold presence of the author. The research should be an amalgamation

of subjectivity and objectivity to reach the super-consciousness of the text.

The process, which is meant for the simulation of knowledge through its interpretation and analysis, is of utmost importance in research. The research tools need to be used to know the textual differences.

Ideas are assimilated into the text in the form of authorial point of view. In this fashion, there are many ways of ascertaining textual integrity and super-consciousness. For example, the text is 100% in its totality; therefore, it becomes difficult for the readers to interpret the complete essence of the text. The readers through their perspectives study 50% of the text in a biased and prejudiced manner. The rest of 40% of textual comprehension is attributed to the exposition of characters, setting, plot, dialogues ... etc. The last but not least, 10% of textual comprehension is borne by the point of view of the author for its complete interpretation. The analysis lights up interpretations in the text by the author. The authorising of clarifications is made in terms of the interpretations, which conceals the constructive nature of the text.

The author is addressed to the text. The text is

addressed to the reader and the reader is addressed to the author into the text. The circulatory move of the interpretations sets up the textual power in its totality. This is one of the traits of interpretations. This reconstruction needs to be trans-deconstructed to read the respective responses of the readers in multiplicity. Trans-deconstruction seeks to fathom the essence of super-consciousness into the text. Interpretation is mostly mistaken for sedation, simplifications and summation in a theoretical way. It is, in fact, an intellectualisation of textual super-consciousness encompassing the authorial point of view as a tool for interpretations.

The textual interpretation is nothing but an oversimplification of the ideas. Through numerous precautions made by a critic, interpretation refers to utmost exigencies of research wherein a scientific explanation of the objects all around it does matter. It is the nature of interpretation where mere understanding plays a crucial role rather than 100% interpretation of the text. Interpretation often marks the explication of an idea in the guise of perfection. It helps the readers expose what the text has not yet exposed. Integration helps the critics expose



what the text has concealed within. Therefore, this exposition needs to be trans-deconstructed and integrated for further research. Assimilation of ideas for trans-interpretation can have its close connotation with enlightenment of the text. The text can further be illuminated based on the ideas within the asymmetry found in the text.

Interpretation is nothing but a translation of written communication. It also means the revival of knowledge, which has already been revealed in the text. Interpretation has been encoded into words, which have already been set as the doctrine for the human perception of knowledge. It has been interpreted based on verbal communication. Interpretation is a system of the verbal communication, which is translated into written communication. In interpretation, the nature of translation is simply symbolic in all human discourses. Interpretation is closely associated with observation and analysis of the text. The observation is based on sensory knowledge of the text. Knowledge acquired through five human senses is a knowledge of a physical world. Knowledge is perception. Perception is deception. Universal Knowledge is within and without. Interpretation seeks to find out the centre in the text. If knowledge is

the centre, the centre becomes perception. As perception is deception, the centre has thus become deceptive. Therefore, in interpretation, the text needs to be trans-deconstructed to reach the signified, truth or absolute. Trans-deconstruction often seeks for the truth. Truth is considered as super-consciousness, Universal Knowledge in this context.

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.

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 trans-interpretations in accordance with trans-centrism.

Trans-centrism is a new term in literary theory specially coined for merging consciousness and subconsciousness 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 the presences and absences as the ultimate entity of textual beings. It never believes in 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 reaffirmation 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 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 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

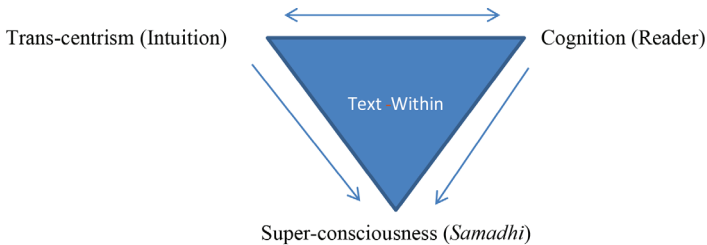
researched first for a deeper understanding of the text.

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 an individual about every creative text.

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.



**Figure 1: Trans-deconstruction**

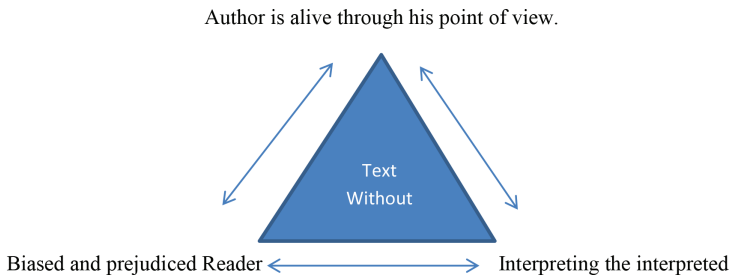
Figure 1 shows the functioning of Trans-centrism, which demonstrates intuition.

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

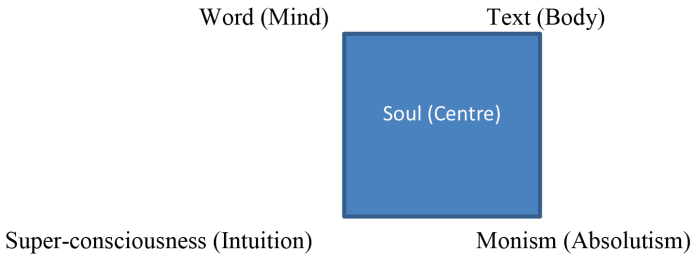


absolute or trans-signification. The reader attains super-consciousness through trans-centrism. Trans-centrism is a deeper meditation on textual rationality accessing the authorial point of view, which often seeks to uphold a unique position of super-consciousness. It aims to the absolute meaning of the text.



## Figure 2: Interpretations

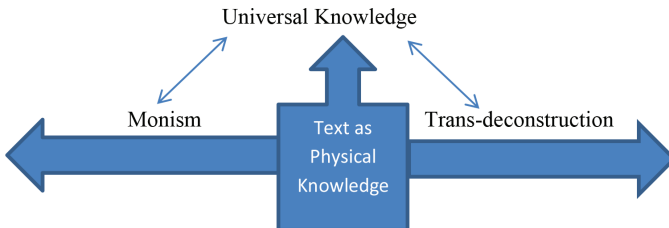
Figure 2 shows the inevitable presence of the author in the text in the form of point of view. The text without is the same as the text within. The author is alive through his point of view nested into the super-consciousness of the text. The reader is biased and prejudiced in the interpretation of any 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.



**Figure 3: Trans-relativism**

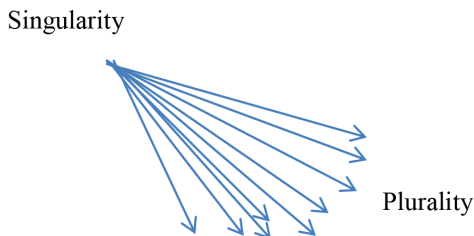
Fig 3 shows the reader’s mechanism of trans-relativism, which is a study of relativism encompassing a wide spectrum of the inevitable presence of the author in the text. The perception of every reader is relative in nature. In fact, a reader is an individual and an individual is always relative in the 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. . 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 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, 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.



**Figure 4: Trans-knowledge**

Fig 4 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.



**Figure 5: Monism**

Figure 5 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. . The technology monitors all of us through the life-threatening level of technologies invented by human beings. 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 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 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-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 meanings inherent to the text.

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 time, 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 , 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 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.

### **CHAPTER III**

#### **AUTHORIAL POINT OF TEXT**

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 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 in 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.

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 the author. The textual meaning is nowhere, 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 perception. 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 from the text. In reading, the death of the author signifies that the author is no more in the text. Is it 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. However, trans-deconstruction comes into force as a theory and

the author gets trans-centred for the interpretation of the text. Man is at the centre of the universe because he thinks too much. Most of the time, the intellectual perspectives, social behavior and architecture have 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 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. 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; the meaning is unknown to them. Interpretation is expected when readers find difficulties 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 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.

The authorial point of view in the text is not the finalization of meaning. Therefore, the meaning in the text is unknown to the author. The reader makes a critique 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 text.

In this fashion, the interpreter essentially uses sign language for the translation of general ideas into concretizations. There are many forms of interpretation. The interpretations are of multiple modes for the analysis of facts. A 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 analyzing 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 realization 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.

➤ 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 affects his characters and how he meets its destiny at the end. He s knows about himself and the text he has created.
- The author is the 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 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 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 the reader.

## **CHAPTER IV**

### **WORD, TEXT AND READER**

Language is a ubiquitous species of literature and literature is a socio-cultural super-conscious product of language in the guise of absolutism. What comes after the interpretation of the text? Such questions lead to uncertainties, suspicion and interdependence within and without the text. Creation follows criticism and vice versa. Criticism follows creation. What comes first? Male or female, day or night, presence or absence ... etc. All the binary oppositions end in a fiasco in every human discourse in all sciences. There is no prioritization of binary oppositions pinned into the text because they are inseparable, absolute and unique entities of the textual super-consciousness. There is oneness, singularity in interpretations. No creation is possible without criticism. It is rightly said that criticism is easy, but art is difficult. Then who creates the creator, the creator of the text is the creator of the genuine literary piece of writing, that is the author. However, No critic wants to study the author and

declare him to be dead, for example, the author is dead, who is the author? Author is not dead in the interpretation of text. Author means a creator whereas the text is a creation like God and the creation of universe. Therefore, the creation cannot be celebrated in absence of creator. I think the literary work is incomplete without the study of the author. In each research work, the authorial intent must be taken into consideration for the study in its in-depth analysis. The author is the originator; he is the creator of the text. It is he who writes a genuine literary piece of art, maybe, a non-literary notion of authorship that demands debate for its inclusion in research or not, because the author is the backbone of textual super-consciousness which helps the readers attain absolute meaning in the text by keeping the author aside and studying the text. The words in the text are derived from numerous perspectives in theories, which lead the researcher nowhere. In conclusion, it is important to focus on the author because the text is autonomous, embedded with the point of view of author. The author makes the readers fully comprehend the text in guise of characters ; this can be told as textual wholeness, which can be completed in the presence of the author for the complete interpretation of the

text. Why the text demands interpretations of the text? The text is an art or an entity, which is independent or autonomous in its nature, but still demands the supporters. The author dwells in super-consciousness of the text that is needed for research. Why the interviewers of the authors have been taken into consideration for research as the author is dead? The interviews of authors which are taken for the interpretation of text helps readers know the text fully. The reader finds the text handicapped for interpretation in the absence of the author. The question is that the author is read in the interpretation of text. The reader is in pursuit of understanding the authorial point of view. A study of the intention and biography of the author does matter in the interpretation of the text. It means that the text has been polluted; does it mean that the text has been studied subjectively instead of objectively? I mean the author is alive in the interpretation of text. The text is anonymous, but the presence of the author in the text is in the form of super-consciousness prior to its mingling with the text. There must be a focus on the textual super-consciousness, which is read as the printed words and the concise options in the text. It is equally important for you to fathom the creation of the author. Along with the author,

I think the concept and significance of authorship is the prime concern in the interpretation of the text. Every text is obsessed with the point of view of the author. The text is in guise of the author for a real content, content as well as intent of the author. It leads him towards absolutism for the centre in the text or the singularity of the text rather than plurality. This is true that the text is nothing but a tissue of ideas. It's a web of science, which leads to the final signification of the text. The critic focuses on the textual super-consciousness along with the study of the text. It cannot be considered as a fallacy in the interpretation of the text. This is equally important because the author is a socio-cultural product. He is a geo-historically witnessed product. The author amalgamates numerous experienced ideas into a textual form. If the author is declared to be dead in the interpretation of the text, it becomes a great injustice to the text and the readers.

The author is innocent in the text. He can be a part of history, culture and society in which the characters are placed. The author is an integral part of the creation. It simply means that the author is super-consciously obsessed by society, history, culture and all other factors. If the study is studied in isolation without the author, it means

an injustice is done for the finalization of the text. In its conclusion, an author is an expression of his point of view. He is a revealer of the self and a mute submitter of his essence to the text.

The text and the author are ubiquitously merged into singularity reaching the absolute super-consciousness of the text. Its fusion must not be confusion in the interpretation of text. Socio-culturally and historically, the author has ingrained his ideas into the unspoken form of the text. Therefore, it will be a waste of time to focus only on the textual history and culture at large. The author is still alive in the interpretation of the text. The author is still alive in the super-consciousness of the text with his point of view. He is an integral part of literary studies and gets himself incorporated into the characters in the plot making the text alive. The text is objectively studied rather than subjectively. It would be an injustice to the text in the interpretation of text if the author is kept aside consciously.

The presence of author has been accepted socially, culturally and historically. The different cultures and societies have been embedded into the text. No text goes in a singular direction of interpretation. The diversity of plurality is unified



into textual oneness in all human discourses. It is high time to study the textual super-consciousness, the presence of the author and the biographical sketch in the interpretation of the text. The authorial point of view is embedded into the textual super-consciousness.

Declaring the author as dead and studying the text trans-deconstructively is a prime concern of every interpretation. The text needs to be trans-deconstructed asserting the presence of the author in the text. The author mirrors the geographical location, culture, tradition, custom and history in a work of art. The art loses its originality if it is studied in the absence of the author. The text loses its virginity if it is studied in the absence of the author. The art deceives itself if it is not studied in the authorial point of view. The art is studied in isolation, which creates a great barrier in the absence of the textual super-consciousness. The text ends in a fiasco if it is not trans-deconstructed. It means that the author, the text and its meaning are intertwined and are inseparable entities. In the authorial point of view, no author must be studied in isolation. He is fully understood by himself prior to the creations made by him. The study of creation cannot be made in the absence of the author. Therefore, every research must

consider the author for further studies. Before its creation, the author is authority, his rootedness in culture, history and geographical locations are ubiquitous. Many discourses must have been held to prove the author dead with the emergence of reader-empowered discourses. The reader has nothing to do with the author, who says so? I mean that the reader must study the author fully before he studies the original text. The authorial study in literary studies never defaces the purity of text.

In fact, the author cannot rely on the interpretations made by critics. He always wants to seek out the left out interpretations presented by the critics. The text is for the text by the author.

The critics through interpretations make the studies of the text. The creation is made to study the text within and without to know the areas unexplored by the author. It means that the father (author) is killed as soon as he (author) gives birth to the son (text). The focus of the study thus needs to be made on both creation and creator in the process of literary interpretations.

In fact, the author is the creator and the text is the creation. How can the creator be neglected in the study of his creation? To study the text

within and without along with the presence of the author is the prime concern of the critic in the process of every interpretation. The study of the text without any consideration of the author is a literary injustice. The author is the creator like a father and the text is the creation like a son. It is unfair not to look after the father and simply focus on the son. It thus means that in literary studies, both author and the text are equally important for the interpretation of the text. Writing is a speech reflection of the authorial point of view. Writing is the blood of the author that is circulated through a dense web of arteries of blood vessels in the body; finally, it sheds its tears for interpretations at that particular moment of time. Writing is presented in a constructive way rather than a destructive mode through mute voices of author. Writing is a record of the feelings and emotions of the author, often ingrained with rationality and experiential learning of things all around him. It is a functional process of generating meanings out of the linguistic formulations held in the text. It is in fact the practice of signification for absolutism. Language has no barriers for expression, revelation and codification. The real origin of language lies in guise of ambiguity.

A writer is a master spirit for the inculcation of human values into the minds of readers through writing. Writing is a species of speech and vice versa. It is an inscription of ideas reflected in the text to ascertain his specialty, honesty and genius. His codification of language is not of his own revelation; rather it is a humble justification to the expressed views inspired by divinity in a genuine literary piece of art. A writer is born, skilled and omniscient. A writer has to code and a reader has to decode the crux of the matter texted through writing. A writer is of the language as the language is autonomous, ambiguous and substantial in nature.

The text in the absence of the author is incomplete to the readers for interpretation to the fullest sense of absolutism. It demands for the trans-context for the completion of meaning in its totality. No text is impeccable in itself without the inclusion of the author. It is a meticulous question, why does the text trust the absence of the author within it. In fact, the meaning is instituted within or without the text. How can one trust and rely on circulatory meanings in the text ending in a fiasco? The frenzied debate on the text is vital

at all times sensing the presence of the author within it. The methodology of reaching the author decenters the text and throws us in the labyrinth of uncertainties and ambiguity. The linguistic system necessitates readers for the textual analysis to channel the hidden meaning rapport within the text. Do you indeed understand the text once you comprehend the science behind things? Do you certainly fathom the essence of the text once you fathom the science behind it? Is it categorically essential to grasp the centre in the text to be embedded by the author in the text? All these questions are relative, logical and rational to all. Belief and science are the two sides of rationality to screen the essence of objects. Belief is a thought process of impulse and irrationality whereas science is a disciplined scientific approach for the interpretation of things.

There is a trans-method for the assimilation of interpretations, which is a unique singularity for all diversified, plural significations. The centre in a text is like intuition. It is very difficult to define what intuition is, how it functions in the body. Nobody has ever understood where it lies and how it monitors the entire system. Its reference is with the biological system in the human

body. Man hardly knows about the interrelated functioning of all the entities in the body. The body has emotions, air, mind, intuition, soul within it, but none of these is present if the body is detected. The absence of all these things marks their presence in the text. In a sense, the body is the text and the soul is the meaning. There is no death of the author in the interpretation of the text. Every structure is linguistically bound to the text and the meaning is fixed in singularity like a pendulum. Interpretation undergoes a swift transition from structuralism and post-structuralism to trans-deconstruction. The text is tied with trans-interpretations for the decoding of language.

The text is full of ambiguities inherent into the text, beyond definition, interpretation and analysis. Can anybody confirm that the ideas, which are beyond human understanding, are disbelief and wrong in conception? Can you assume that the science behind all sciences is illogical? Do you agree with the notion that things, which are unknown to the human mind, are not trustworthy and genuine? The human mind can differ in meaning linguistically, but not a philosopher and a transcendentalist. The mind is equipped with restrained, constrained

and stereotyped notions of interpretations. The text is full of meanings without dissipating what the text says about itself. A critic applies the trans-method behind the theoretical approach. Every discourse defines the precise position of the human mind and natural propensity to the absolute signified. It does not mean that there is no signified at all! Yes, the signified, which is unwritten experientially, cannot be experienced. For instance: in music, the harmony infatuates us spiritually and the rapture is felt within experientially, not experimentally. To analyse and interpret the text, what the text means to itself is a case of introspective comprehensibility where the words can justify the trans-interpretation of the text unlike music. Similarly, there are many objects in the nature, for example, air as the natural element can be felt, but not expressed in words. The emotions and feelings in the body, the shifting nature of mind can only be experienced, but not experimented. This is what I mean through transcendentalism and trans-deconstruction that there are many views beyond human comprehensibility. Can we call them invalid, fake and non-scientific? In fact, the essence of the truth carries the absolute meaning of all meanings for all discourses. The discourses

we are talking about lead to heated debates again as it makes us peep into the unresolved issues of the text and meanings. Things can be material unless it is proven first.

The absence of the author in the text marks his presence through his point of view. No author gets alienated from the text; in fact, he is contextually attached with the text. The presence of the author in the text is like a shadow, which never diminishes from the text within and without. The author relates himself with history, culture and socio-economic reality. An act of writing never ceases by its own will, but it extremely transforms the text into interpretations. The author does not speak the text. It is transcended completely from divinity. Every text has its own standards and doctrines of output. The text is a symbolic manifestation of rationality, individuality and transcendentalism. The author absents himself deliberately from the text, but his presence is marked by endless time and eternity, and remains ubiquitous to all forever.

The presence of the author in the text is timeless. The author is always looking for a vanished past, bitter present and unpredictable future in the written and unspoken text. The text and the



author are homogeneous, intermixed and mutual for any interpretations. The author reads the text like a reader. He then connects himself with the time when the poem was written. He recollects the time when he expressed the world and peeps into the uncanny world of characters who lead his own interpretations elsewhere. Unlike a reader, the author never reads what is written and unspoken; he reads what he loses in the text. The time when the text was written is only known to two people: 1. The author of that time 2. God. In every text, the author has pre- and post-existence. The characters think what the author had thought; the author is the mother when the text suffers. The author is the father and the child is the text.

The author is dead, how can you state that the author is dead? What makes you study a critique of the text from the authorial point of view? To study meaning meticulously is to get into the real essence of the text. This is not a justified way of interpreting the text. To study generated meanings in the absence of another is not the concrete interpretation of a text. The interpretation incorporated with almost all the shades of meanings are recurrently interrogated with major differences. The demarcation about

the subjective and objective analysis of the text is still questioned. No text is subjectively analysed until the objectivity becomes an inherent part of textual interpretation. Therefore, the text can never be studied in a biased and prejudiced way. Many critics turn to post-structuralism from structuralism at the end of the study because they started thinking again for the finalisation of meanings. The meaning in a text functions like the circulatory axis of the wheel merging into the author. The meaning is nowhere but a moving body of the text and it moves with the wings of plurality without the signification.. There is the death of the author because the text is in the hands of the reader. The biographical sketch on the author is no more existent in the text. Does it mean that the authorial meaning is completely absent from the text? How can we say that his absence makes the text study in-depth? The analysis of the literary text is . It is true that the focus of the study is made by keeping the author away from the written text.

Literature is a demonstration of knowledge with rationality, human values, facts and sensory experiences and experiments. It is an expression

of emotions and feelings, which cope with the reality of life.

However, making the author 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 pleased to be in pursuit of understanding what text is all about. Is there any absolute meaning for what was written by the

author in 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 independent in carrying 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 magical 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 pressurization. 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 are apart in the interpretation of meanings in the text. The text is an artifact; it is neither of the author's nor the reader's. One can reach the reconstruction of the meaning emerging from the text. In the reading, the death of the author signifies that the author is no more in the text. Is it worth-considerable to talk and assume about 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 the critics are desirous to achieve the intellectual event 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 the things was taken into

consideration for the interpretation. However, deconstruction comes into the existence as a theory and the author gets decentered. The author is of the universe because he thinks much. Most of the time, the intellectual perspectives, social behaviour and architecture have centres.

To sum up, whenever I think of the author in the text, I think of the presence of the author as marginalised and oppressed. The relativity in textual interpretation thus perishes the notion of time and space as fixed and central absolutes. The intellectual rulers are meant 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 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.

## CHAPTER V

### CONCLUSIONS

Essentially, there is a deep concern of the author in the text created. First, the author is not dead in the interpretation of the text. Mostly, the author plays a zero role in the interpretation of the text. The critic is to criticise it intensively. Is it fair to state that the author has no contribution to universal knowledge that makes the text trans-interpreted? In a genuine literary piece of art, the creation is a product of the experiences felt by the author. Creation is a product of the creator who unconsciously gets engaged in the creative activity. Yes, this is true that the text has to be studied in isolation. The text needs to be eliminated from the influences of the author. The influences may be personal, social, political, cultural, biographical, historical and geographical; those are cut off from the contexts. Along with such influences, the creation based on non-contexts does matter in the interpretation of the text.

The references of non-context are very much

influential in the interpretation of the text. The problems that encourage the intrusion of non-contexts in the creative activity are principally the presence of the author. No one can deny the presence of the author in the super-consciousness of the text. The presence of the author in the text is a root cause of interpretation for a literary piece of art. It's important to declare the inevitable presence of the author in the text. He is never dead for the trans-interpretation of the text.

The interpretation of the text without the author is as the life of the body without the soul. Author for the text is as essential as the soul is for the body for a trans-interpretation of the text.

Such study of the text without author is an incomplete study for interpretation. This never leads the readers not to misinterpret the text.. If this is the case of declaring the author as the centre in the interpretation of the text, where is the centre in a text?

The centre in a text is always fixed like a pendulum shedding its unending oscillations of interpretations all along the sphere of circulatory meanings of the text.

Why should you go for reading the author in a text for interpretation? The author reads himself

in a text. There is a ubiquitous note of the author in a text, which is predominant for the readers of trans-deconstruction. Why do you spend so much of time in considering what the author did in a lifespan? Why do you spend so much of time and energy in understanding what exactly the author interpreted in the text? The author failed to feel felt feelings of his own in the text. The text is different to the author at the time of the creation of the literary texts and the time of reading it as a reader. These things essentially baffle the readers to know the essence of the text and the author. That is why; the readers are in pursuit of understanding something about the creator and the creation. If the creator is declared to be dead, something has gone terribly wrong with someone somewhere. The author is never dead in the interpretation of the text. He is in fact still alive through his point of view in the super-consciousness of the text. He is still alive as a mouthpiece of the different characterisations sketched, scheduled and designed by him. In his masterpiece, only the author can make the directions in the interpretations of the text. As a matter of fact, the authorial note needs to be taken into consideration in any research activity. It has its own subjective implications rather than



a study of words-on-the-page. Can you prove that the subjective inclination will not help in the objectification and intellectualisations of things? The subjective inclinations do not hold any scientific temperament in themselves. So much understanding hardly seems to be up to the mark for the interpretation of any text. In all human Sciences, the creator is much more important than the creation. The creator is important not only because he has created something, the creator is important because the creation is an integral part of the creator. The author is always alive in the interpretation of the text. The authorial note is for the interpretation of the text. The author often finds his own space in the text in the form and functioning of the text.

Most of his writing in the text is a product of his experiences, which have been shared through different characters, novel events and unique situations. This is nothing but the fact that the creation never overlooks literary objectives. The text is an output of the author himself, that is why, the other worldly note, cannot be ignored in any interpretation of the text. This is important to take the example of William Shakespeare's plays. What happens in his dramas is that he simply

expresses his experiences, which may be realistic or fictional through the characters. It means that the author is talking to the readers through his masterpiece. This is the same thing for almost all writers, that is why, the author is always confined in the text and is in guise of the character of any drama or any fictional stories. Therefore, this is enigmatic to ascertain ethereal impressions exerted upon the text. Therefore, a person or a character has a different instinct dressed within him. The reader who tries to relate his own experiences with the written text understands all these traits and comprehension is made. Does it mean that it is a hundred percent understanding of the taste of the literary text?

Of course, it is not. The text says something to the readers and the readers read something out of the text. The intensive reading has much more gaps in the interpretation of the text and these gaps are the best in terms of the trans-interpretation of the text. The interpretation is nothing but the amalgamation of all the experiences of the author studied first, then the text and its social, cultural, historical and biological things are taken into consideration.

With the help of different experiences lived by

the author, the creation is made unique for the interpretation of the text. The creative activity is a product of the experiences of the author felt within and without. That is why, this book is important and talks about the term trans-interpretation.

Trans-interpretation is not a subjective interpretation of the text. It is not merely a scientific way of interpreting the text. It is simply the deeper understanding of the text through an introspective and intuitive study of the author absorbed in the text. It helps the text to be understood its concrete and abstract information along with denotative and connotative implications of the text. The author is in the text and the reader is to find out the essence of the text. The different shades of an unpretentious creation of the literary piece of art are ubiquitous. Interestingly, if you are yourself, you are something else. Can you experience what another person felt? You will not feel the same absolutely. The suffering, the experiences felt by a particular group of people, individual, society, and nation, may differ from the person to person. The readers do resemble with such temperaments. Another person in terms of words cannot put such experiences forth.

Readers retell the text in terms of experienced facts of author. . The expression of the experience felt by the author is nothing but the amalgamation of the experiences felt by the author within and without. This expression needs to be analysed in order to reach the finalisation of meaning. The meaning is coded into the text by the author and the decoding of meaning is a prime concern of the reader. Simply, the birth of the reader and the death of the author do not mean a deeper understanding of the text in its fullest sense. Still, the same scenario is thought be a rational one and leads to no further interpretations.

However, such is not the case with interpretations. One can fathom the necessity of interpretation for the readers within and without. The intertexted expression of any story can be assisted by the presence of the author in the super-consciousness of text. The text is a generator of meanings by the readers. What the narrator says in the text is muted by a perpetual silence of intellectualisations by the readers. The authorial experiences remain as a tool for the budding of interpretations resulted into new experiences to the readers. The outcome of the author can be realistic, imaginary, fictional, socio-economic, political, cultural, historical, geographical and

experiential to the readers. All such experiences of the author are combined together to create a literary work of art. These experiences do matter in the text for the interpretation of the text. Most importantly, the narrator uses his experiences as a tool for expression and revelation.

The expiration of meanings is revealed through writing. The author cannot be personal at all times in the writing of the text. Therefore, his impersonality is marked by his absences in the text. Interpretation is to express something from the text as there are many things nested in the text in their inexpressive nature. Things are important to be exposed for the sake of interpretation. This privacy of the author is integrated into the text through the means of characterisation. The sources such as characterisation, plot are important as tools of expression for interpretation. Interpretation is to gauge the experiences faced by the author within and without. The congruence of experiences revealed by the author as an outsider into the text is a prime concern for readers as an insider while interpreting the text. The author opens up his span of life through the character sketch in the text. He shares his experiences with the readers through the text. He writes with the solution for the problems he encountered in

life. Every writer is worried about the solution of the problem that needs to be understood by the readers through interpretation. It is a huge responsibility of every reader to understand the text before interpretation.

Misinterpretation is a product of the vulnerability of the reader and his poor reading of the text whereas trans-interpretation demonstrates rationality, intellectualisation and spirituality of the reader. Interpretation puts forth the problems of the text along with solutions in front of the society and expects radical changes into it. Every author vents to the solution through his text and expects more from interpretation. The reader fails to understand what the text does not talk about itself. That is why; readers mistake the text. The text is trans-deconstructed for the exploration of the context. Every literary work of art encompasses a wide spectrum of the inherent ideas penned into the text by the author. The reader often puts on a mask of fear in his mind in the name of objectivity at the time of interpretation. This phobia of objectivity rather than subjectivity in the mind of readers is a great hindrance to trans-interpretation. The sentiments of the author are expressed in the text, but the readers have not yet divulged them. Hence, the

theory of trans-deconstruction takes precedence in literary studies.

The expression of sensitivity in the text is to be sensed by the reader every time. The reader is to become subjective-cum-objective in the interpretation of the text. When the reader himself is subjectively prepared for the interpretation of the text, how is the subjectivity kept aside at the time of analysis? The text is to keep all authorial personal experiences aside in the explanation. A biased and prejudiced mind is a natural trait of every human temperament that cannot be eliminated from interpretation. It can be an impediment to the text as a complete entity. It means that a personal note of author is instinctively considered as subjective rather than objective for the interpretation of text. The reader is always engaged with the text for interpretation. The interpretation is broadly divided into two parts: Subjective Interpretation and Objective Interpretation. Both interpretations are essential for trans-interpretation of the text.

There is no reader who can keep himself aloof from interpretation. His study of the text is concerned with both subjectivity and objectivity. The text is like a rainbow that sheds its multiple

colours in uniformity. The production of meaning is not a different entity in any interpretation of the text as it goes hand in hand with reading. The subjectivity and objectivity are to be merged into oneness in order to trans-interpret the text. The protagonist of the text talks about his sunlit side of life whereas the villain of any text talks about evil things, conspiracy, vices and destruction. The virtues of the text are to be inter-tuned with the facts for the interpretation of text. Therefore, the ideas poured into the text by the author are paramount in the text. The ideas are prevalent in the super-consciousness of the text. The ideas presented in the text are ubiquitous in nature that they cannot be encompassed for a very wide range of interpretations. Therefore, the interpretation is all about super-consciousness of the text. It is absolutely true to state that trans-interpretation makes you come up with some concrete solution to the problem unsolved by human endeavours. Writing is the expression of the voice unspoken by time. It is a mute voice of the voiceless sufferers. It is the voice of the authorial experiences left hidden within individuals into the text. Writing is a shadow of human personality; it is an expression of the voice made by the author. It has been unmuted by



the readers at the time of interpretation. Writing is an expression of identity, individuality and self to the readers. The identity of the author is at times lost in the interpretation of the text. The identity of the author is mostly revealed in the text in guise of objectivity. Therefore, every interpretation is the expression of the creator. How can we say that the author is dead when the reading is started? Not! The author goes hand in hand with the reader. It is right to say that he is still alive after the completion of writing. He is reborn in reading by the readers. The text manifests the loneliness of the author embedded in the text, which needs to be trans-interpreted.

The author is crucial in the interpretation of text. That is why the authorial sources have been taken into consideration by incorporating them as a Secondary Source in the research work such as biography, autobiography, interviews, BBC Hard Talks ... etc. The texts have been used as the secondary sources for the interpretation of the text. The interpretation of the text reveals relative reality. In this context, the reality is understood in parts rather than as a whole. Individual impressions reflected on the texts are often relative. They differ from person to person leading to truth in chaos. Therefore, the

amalgamation of subjectivity and objectivity in the interpretation of the text is necessary to fathom a complete truth of wholeness.

Does interpretation reveal reality? If it is so, what kind of reality does it reveal? Is it a partial truth or an absolute truth? Why does interpretation demand further interpretations? Why is it essential to re-interpret the text? The answer is that it is partial and hence discursive in nature. Once it is based on singularity of all meanings for directionless discourses in human sciences, it will become condensed, specific and trans-interpreted. Discourses are unified, singularised and trans-deconstructed if the interpretation is trans-interpreted. There is a big full stop for all discourses as life meets its destination in the name of redemption. Similarly, the text meets its centre once the oscillations cease at a certain point like a pendulum. Consider for a while that the text is like life, the life is as difficult as the text to know within and without. All the interpretations rest in place as the super-consciousness of the text is experienced and experimented. Interpretation is a literary tool to fathom reality to be masked by the author. It is an act of unravelling and unveiling reality through a mode of interpretation. It is

much more important in the context of trans-interpretation of the text.

Trans-interpretation is a reading of the unravelled reality inherent to the text, usually found beyond the linguistic clutches of the text, which can be judged through the unmuted voice of the author. The author enters himself into the arena of text where he never meets his own death.

The author is never dead in the interpretation of the text.

The author has never been dead in the interpretation of the text. In fact, the author is a genius who always finds different means of expression to reveal himself in the text. This expression cannot be interpreted as a personal objective of scientific temperament of the author. Science is an inherent part of interpretation. The interpretation has a scientific base and utility. . The scientific base helps in reaching the goals of interpreting the text. Science is objective-oriented, logical and experiment-based. The reader focuses on peculiar ideas of the text itself by inducing into the textual aggressive forces of essence within the text. He looks for the centre in a text, which is fixed like a pendulum. The narration is a product of the author's genius

based on his experiences. The genius is born who can taste the essence of life and recreate the same experience in writing. The text is fathered through his in-depth output of life experiences.

The reader should not be restricted for the interpretation of the text. The ideology of the text is a product of authorial experiences. Text makes the individuals to form such ideologies. The formation of ideology is an entity to deal with the expressive world of interpretations. Not anything, which is expressed, is interpretation. Expression is a root cause of human personality that demands it. The text cannot carry the hidden secrets with it at all times. Every reading leads to the interpretations of interpreted facts into the text. It leads to the expression of knowledge to the readers, which is revealed in a work of art. The revelation of knowledge is understood through the authorial note in a work of art. In this context, the theory of monism is essential for the analysis of the text, which incorporates both the subjective and objective connotations.

A ubiquitous authorial note reflected into the text is taken into consideration in order to find out the scientific base of the things. The author has already studied the text at the time of his creative

interpretations. How can we deny the presence of the author in the interpretation of the text? The absence of the author is a demarcation for the trans-interpretation. Art is natural with the presence of the author. The absence of the author is the absence of art. How can we say that the author is no more in the interpretation of the text? How can we declare that the author is removed from the textual interpretations? It is not. The author is monitoring the text consciously or unconsciously. He lies beneath the super-consciousness of the textual power. The hegemony of the author into the text is ubiquitous, omniscient, omnipotent and prevalent. The author dictates the rules of the text through a sketch of characterisation, dialogues, plot, setting and locale. The author marks his presence in history through writings. The author is a creator of textual power and a maker of trans-interpretations. The author marks his own literary presence in history. He makes his perpetual mark through his biographical sketch in a literary work of art. The author peeps into the text through a number of interviews, magazines, e-journals, research papers and BBC Hard talks. He is sensing the text through his inevitable presence into the text. The author is making an awareness of his literary power in the text. He

is making the literariness of his creativity that empowers the text with multiple philanthropic implications. He is read and made transparent for the further interpretation of the text. The author is very curious to get embedded and absorbed into the real interpretation of the text. The reader is interested to look into the facts of the text. The author mirrors himself into the text. The self-image is a manifestation of the essence in the image of the narrator through characterisation in a story designed by the author.

The text is a literary manifestation of himself through his own image. It is the expression of his cultural, historical, biological, geographical, economic, social, regional and political sense. The author is the expression of his own contemporary culture in the text. How can the author be reflected into the text for interpretations? This is a moot question for every reader for the cessation of interpretations. The interpretation of text is as important as the writing of text itself. The study of the text should be done trans-deconstructively along with the presence of the author. The author cannot be ignored for the sake of interpretations. His presence in the text in guise of point of view governs interpretations. To set the readers

directed, it is thought that the text has nothing to do with the other entities outside the text for interpretations. However, the text is a product of the author and a final artifact of expression.

The text demonstrates everything about the author. How can you refute the presence of the author in the interpretation of the text? That is why, the delivery of the voice is much more important for interpreting what the text is all about. The text always marks the presence of the author and the presence of the author needs to be centred in every interpretation of the text. The geo-historical experiences of the author need to be studied thoroughly while the socio-cultural aspects of the author have to be engaged constantly with the textual interpretations.

The socio-political experiences of the author will help the readers to interpret the political inclinations of the author. Writing the text shows the inclination of the authorial presence in the text. The cultural impressions of the author play a vital role in the interpretation of the text. The interpretation is turned to trans-interpretation for the cessation of meanings. The trans-interpretation is much more important for the analysis of the text in a complete sense. The

interpretation conceals the interpreter in guise of trans-interpretation. Trans-interpretation is an umbrella term that encompasses a fundamental area of trans-deconstruction. It leads to a specific conclusion, which helps to understand what the text is all about with a complete sense. The author relates himself to the text through his desire, passions and much more. Mostly, the critics are of the opinion that the text is fictional, but the functionality of the text is rational, realistic and relative in interpretations. The functionality of the text has its deep concern with the experience of the author. It begets from the experiences of the author. Therefore, the delivery of the ideas by the author is important to be studied as a part of a textual analysis. For every interpretation of the text, the language speaks rather than rooted essence.

The author speaks the text. The reader is to consider this point for interpretations. What is language after all? Language is a mode of expression to the readers. The language is a tool of interpretation to the text. Simply, the language unmasks expressions to the readers. Language simply facilitates the readers to understand a deep sensation of the author. The author has been reflected in the text for the sake of interpretations.



The language is much more significant in the interpretations of text. It is a means of venting the author to the world. The manifestation can be personal or impersonal in nature, but the notes it generates are to be merged into oneness. The text is studied thoroughly for the exploration of a core meaning hidden into it. The reader is to sense the text in complete wisdom. He is to go for interpretation of the text seeking the author in it. His psychological conditions affect writings adversely or sometimes favourably. The psychoanalysis of the text needs to be undertaken for interpretations. The inclusion of the author for interpretations is a prime concern of the critic. Writing is not reaching the crux of the matter in a text where the destination is essentially made by the author for interpretations. It is mistakenly interpreted that once the author writes the text, he is dead for further interpretations. He is removed from the text forever. The author is essentially like the soul in a body. Once he is removed, the body is of no use. In fact, the author is an integral part of the text, which cannot be alienated from the corpus of the text. The researcher has to read him first and incorporate him in the research studies for interpretations. His writing reaches where he wants the readers to be led . The fact

is that the writing is simply a means of reaching somewhere where the author desires it to be. The fullest sense of the author can be had through the study of the author in its relation with the text. It is indeed important that the authorial concern does matter in the interpretation of the text. The readers can reject the interpretation. However, the authorial note is not averted. The acceptance or rejection of the text is based on a mode of interpretation chosen by the reader in writing. The text is manifested through the language and its language that often speaks to the readers. The author puts on the mask of language. It is a reader who unmask the face of the language. The linguistic interference into the trans-interpretation is very much appreciated for the pre-existing impersonality of the author. The essential point of interpretation is to be met by the reader. The author needs to be taken into consideration for justified interpretation by the readers. The text is in guise of a pre-existing personality of the author inherent in the text. There is no superiority and inferiority of the content in the interpretation of text. How can you celebrate the creation while ignoring the creator? How can you research the creation while rejecting the creator? In this context, the text is a creation and

the author is a creator. Both creation and creator are intermixed and cannot be studied separately or either eliminated. The amalgamation of these two diversified strategies in any interpretation of the text does matter to find out the essence of text. This is mostly assumed that the author is not the backbone of the text. The text is written forever for the readers. The author is declared dead because he has nothing to do with the text. The author does not govern the textual matter or the textual content. As a matter of the fact, the author and the language he uses govern the text. The linguistic formulations held in the text are to be studied critically and it will lead you to understand the formal structure of text. However, this is not true as far as trans-interpretation is concerned. Trans-interpretation is essential for the exploration of the centre in a text. It is to study the text fully by incorporating the point of view of the author. It is equally important that the author plays a vital role in the interpretation of the text because he is the creator and without his perspectives and the language, no text can be fully studied. An author is a tool for expression that cannot be separated from the creation.

The language in a text governs the content and the language is to be studied to know the content

to its fullest sense in the text. The interpretation of text is based on the consideration of prevalent textual super-consciousness. Therefore, it is natural to know the security of the text rather than its insecurity.. The text was nothing, but an expression of a deep authorial content to the readers. The author hides many things from the text such as his authorial note. It is much more important to know the author completely because the hidden part of the author has not yet been reflected in the text. The authorial note is the crux of the matter for interpretation of the text. The point of view of the author ingrained in the text is extremely important in the interpretation of the text at its fullest sense. The revelation of knowledge has not been a sole responsibility of the author; in fact, writing is a necessity of creation. In some cases, the status of the author has been maintained for the interpretation of the text and his presence is absolutely retained in paintings especially in art and literature. The impression is that the authorial note presented in its creativity marks the perfect presence of the author in paintings. It is said that language is a substitute of communication. The language can also be entitled as a system of interpretation in the interpretative world. The linguistic formulations

held in the text are crucial for interpretations. The reader is to study the language of the text before reaching the absolute meaning of the text. The language is the prime concern of almost all literary texts for interpretations. The scientific, observational and methodological mode of interpretations formulates the meaning. The study of the textual analysis is a herculean task for readers to meet the absolutism in the text. The interpretation is a symbolic manifestation of facts from the text comprising of illusion and reality altogether. The reality can be perceived in terms of the sensitisation of things. It can be perceived through the sensory perception. It is sensed rather than outwardly concretised. It is interiorised rather than exteriorised. Writing is a huge responsibility of the author and a prime concern in the interpretation of the text. The writing is not an escape from the emotions and feelings of the author in terms of the formulation of the text. It is an apparent interpretation of the thought processes of the author. It is a tangible manifestation of the imagined world of the author wearing the mask of concretisations. The utmost care is taken for the emotions and feelings of the author in interpretations. In terms of writing, the pragmatism of the original author

peeps into the interpretations. There are different disciplines of knowledge, which further demand for interpretations. Writing is paramount for the author who is present himself in the text through language. It cannot be speech narration for the interpretations. It can be the personification of the author confined in the conceptual essence of the text.

The author can only justify the motif of writing in the text. In fact, the writing is simply a manifestation of the authorial inclination of the experiences of life reflected into the text.

## **THEORY OF TRANS-INTERPRETATION:**

- Interpretation is to trans-interpret the text fully to cease the multiplicity of the text.
- Language is to speak about the content rather than the crux of the matter ingrained into the text.
- The author is to finish writing and be relaxed in the super-consciousness of the text.
- The reader is to study the subjectivity and objectivity of the text to reach the finalisation of the meaning.
- The binary oppositions are to merge finally into the oneness of textual power.
- The centre is to act like a pendulum fixed for the measurement of oscillations of plurality into the text.
- Super-consciousness is a rational-cum-spiritual meditation on the centre and content of the text merging all the disputes in perpetual silence emerging through unending discourses in human sciences and resting them in peace forever.
- The author, his point of view, intuition and super-consciousness should be given prime

weighting for the interpretation of every text.

➤ The centre of a text lies within and without like two Bhahmandas for interpretation. The exploration of both centres is probable by means of trans-deconstruction, a theory on monism.

➤ The text has to do something with the content, not with the language.

➤ The author is still alive through his point of view in the interpretation of the text. His death is the death of the text and the rebirth of the reader.

➤ The absence of the author in the text is the death of the text.

➤ The author is alive forever in the super-consciousness of the text.

➤ In the theory of trans-deconstruction, the absence of the author marks the presence of his point of view in the text. He is not alienated from the centre of the text; often found relaxed on the lap of super-consciousness of the text, which has to be revealed through trans-interpretation, trans-deconstruction in order to reach the finalised, absolute meaning of the text.

➤ Writing never finishes the author; in fact, it makes it reunited with the text.

➤ Writing is, in brief, interpretative in nature



with the camouflage of subjectivity in guise of objectivity for the trans-interpretation of the text.

- The author is no more, but his absence in the text is presence forever.
- Why are the readers given opportunities to read the text at leisure? Do they read what is meant for reading from the text? Are they not biased, prejudiced in the interpretation of the text?
- The reader carries his own world with him at the time of interpretations and the same world makes a big difference to him.
- The readers can unwillingly get the text drenched with their emotions and feelings. Here, the subjectivity surpasses objectivity.
- The readers connect themselves with the textual experiences at the time of interpretation, so the reading of the text becomes partial and it can meet both the beams twinkle in darkness, that is, a sense of the subjectivity merging with a sense of the objectivity in the interpretation of the text.
- The issue of subjectivity and objectivity intertwined for the trans-interpretation of the text.
- The interdependence of the textual subjectivity and objectivity will lead you to the scientific

approach of analysing the text for the sake of clear interpretations of the text.

➤ Like a detective, the human mind always foresees a text rested as a paralysed patient dreaming for the well-being of the world all around him.

➤ The author is pre-existed and post-existed for the interpretation of the text.

➤ In the trans-interpretation of the text, the author is post-existed in the super-consciousness of the text.

➤ The post-existence of the author mirrors the own point of view of the author into the text which cannot be denied by the researchers.

➤ The researcher interviews with the author because he wants to know why and how the character is created in a story.

## **APPLICATION OF TRANS-INTERPRETATION FOR THE STUDY OF A LITERARY TEXT:**

- The creation of the character is the manipulation of the author in the text.
- A genuine literary piece work of art coexists with the ideas and emotions of the author.
- The author vividly portrays how he suffered in life, how he lived and what problems actually he faced in his life and notable impressions he received and failures he met are a symbiotic manifestation of the self into the text.
- The character is fed into the text by the means of the authorial point of view.
- Binary oppositions studied in the text are considered a single entity. Superiority and inferiority of binary oppositions are treated as a textual impartiality.
- The prioritisation of binary oppositions in a hierarchical mode is rejected in trans-interpretation of the text. No binary term is privileged; in fact, it is treated as an equal entity in the interpretation of the text. For example: presence and absence should be treated as

presence in the light (presence) and light in darkness (absence). The presence and absence are merged into a singular entity as a final entity in the trans-interpretation.

➤ The author talks to the readers through the means of the character sketch. Therefore, it is important not to ignore the author while interpreting the text trans-interpretively t.

➤ The presence of the author is post-existed into the text after creation and the reader monitors this justice.

➤ The presence of the author is marked by the absence, which is filled into text by the authorial point of view.

➤ The author is born with his text and dies with a poor reading of a reader.

➤ He is always alive with his own point of view in the text. He pioneered as an intruder into the text along with his dialogues, plot, setting, locale, themes, connotations, notations, characters archetypes, etc.

➤ The author is an insider looking in rather than a reader who looks out in the perception of reality and textual interpretations.

➤ The aforementioned views about the authorial point of view embedded into the text are quite

apt in the trans-interpretation of the text.

➤ The text never is detached from the voice of the art concealed in authenticity. In fact, the text is attached with the voice of the author.

➤ The reader is reading the text in order to understand the morality, culture and individuality of his writing.

➤ The focus of a reader is principally on the values, ethics and morality reflected into the text.

➤ Trans-interpretation believes in the fact that the text finally ends with a certain conclusion. The message of the author can be turned into the message of the Supreme Power.

➤ The author into the text conveys the message of the Supreme Power.

➤ The author of science is beyond understanding of the textual power.

➤ The text is a representation of the culture in which the author is born and brought up in a socio-cultural ambience and the same cultural traits are vividly reflected into the text through different characters or events.

➤ For the fiction as a literary genre, the functionality of the text is a parameter for the sublimity.

- The textual analysis is subject to the presence of the author in a literary piece of art.
- The author-oriented interpretation will never be a fallacy for the readers in the literary theories.
- In fact, the reader is dead if the intent of the author is not taken into consideration.
- The text has already taken the position of the point of view of the author. His existence has to be revealed by the reader by connecting his own experiences with the textual experiences of the author.
- If it does not go as it has been aforementioned, the existence of the text will be felt without the soul in the trans-interpretation of the text.

Pramod Pawar's *Theory of Interpretations* x-rays the indispensable place of the author in literary criticism. According to Pawar, the author is the soul of the text; he has never been dead in any interpretation of the text. An author stands as the soul in the body whereas the text forms the entire body. If you drop the author and simply focus on the text, it means that you disprove the presence of the creator and merely celebrate its creation. Pramod Pawar maintains that the celebration of any text in the absence of the author is literary injustice to the text. This work fits squarely in the realm of Critical Theory, Cultural studies, Translation and Interpretation Studies.

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