

'Genesis of Meaning' and its Realm: Engaging Derrida

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This image (above) is a hypothetical assumption for the time being that nobody has yet discovered better than this fact: Meaning is imprisoned in virtual realism. Ghost is a transparent bottle, which puts Fear as arche-meaning-Aporia. It has a special range. It can experiment, but is hard to open and lead. Viewers, on first glance, can see it only from outside.

Deconstruction can disguise it.

Production of ghost is a fear.

Why does Ghost produces fear meaning?

'Ghost' stands alone with fear.

Attached with ghost- come fear

Amygdala carries fear.

[Ed. Note: all reference pages in text, unless stated otherwise, are from *On Grammatology* by J. Derrida; also note: Subba writes artistically, poetically, philosophically, literarily and psychologically—and, English is not his first language; I have made some changes to clarify the English but hopefully have not altered Subba's style, meanings and intentions].

In the voice we have an organ answering to hearing (p.97); but we have not direct organs to elucidate meaning. But we can use signal, gesture, sound, speech and writing to answer meaning. These are not biological organs; these are metaphysical organs of meaning.

*Meaning exists in nature as a consequence of humans seeking food, shelter.
Who is a connoisseur of meaning and meaninguistic?*

At the beginning of my thesis, I tried to find meaning as to which images are best representative of happy and peace. I couldn't find such meaning in this world. Since then; I started meaning travel as in ongoing inquiry.

Language is for speaking out meaning, searching for meaning meaning is not for speaking language. It is not enough to say that the eye or the hands speak (p. 289) but it is enough to say that the eye and the hand of language always speak meaning.

I saw many books of language in library and online but I didn't see any books of genesis of meaning. Are text, language and meaning the same? Questions came in mind. Text constitutes by meaning, word and language. On the base of binary opposition, we cannot define the Ghost because meaning grows from inside not outside. Meaning is a signified term; writing and speech are means of signifiers. Symbol, sign, gesture are again signifiers of writing and speech. We believe; modernism, post-modernism, structure, god, nature and man is in the form of signified but signified is in meaning. Meaning has existence before it comes to human sense. Senses collect from scattered meanings and put them in bottle.

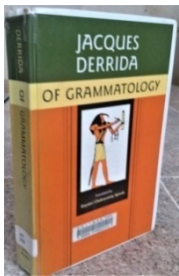
Physical meaning appears after genesis in brain and starts travel into inquiry.

In the context of text, before understanding text, we need to know genesis. Meaning precedes genesis of words and constitutes text. Text is not reading by text, it is reading by meaning. Text is in fact structured (collection) of meanings. It comes thorough inherent ways of what parents know as meaning is transferred to child. Where meaning stands, it has its periphery, range, shadow, opposition, neighbour etc. Language is always rooted in meaning. Its birth is not natural and natural ends. It is a gift of man. Genesis is in one meaning and flows like river. Origination was ice, later change into hot/cold water, salty water etc.

Regarding the 'genesis of meaning' Socrates, Plato, Aristotle, Rousseau, Kant, Freud, Husserl, Heidegger, Marx, Sartre, Foucault, Saussure, Claude Levi Strauss and Chomsky are silent. Without meaning, how can philosophers make philosophies of and for the world? Who/what was founder/father of 'genesis of meaning'?

In philosophy/linguistic department, one important faculty is missing, that is faculty of 'genesis of meaning'.

List of linguistics are long but none of them are recognized as meaninguistic.



Human brain is the factory of meaning. Incident, environment, sense organs, conditional reflex, and necessity are raw materials. Writing and speech tries to represent meaning. Language represents meaning but meaning doesn't represent language. Speech and writing is nothing but the signifier of meaning. These are senders like email, social media, messenger and whatsapp. In other words, we can say, brain is CPU and speech and writings are 5G, 6G fiber cables. These cables constantly move away from the sending origins of true meaning.

Meaning has to be sent and somebody has to receive—as communication. Speech and writing (S&W) cannot be language till it carries meaning. It is dumb, deaf and mute. Language for communication, meaningless S&W cannot communicate. When two stones collide with each other, it gives roaring sound (speech) and mark (writing), it is not language because it has no breath (meaning) almost infant is same. Psychoanalyst J. Lacan made his search for psychological reason from baby onward but every time it cannot be success.

"Writing was a clothing of speech?" Husserl, Saussure, Lavelle had a question. (p.35) it is also question to text. In my opinion, "writing is not clothing of meaning; it is a long overcoat which veils appearance of meaning."

Meaning is genesis in two ways (1). origin of meaning of natural objects: it is a natural object before arrives to man on the earth, like water. Looking its color, quality, virtue, gives name and meaning and (2). origin of meaning man-made objects- it is invented, created by man and is given names and meaning, like Marxism. (cf. Philosophy of Fearism, 2014). Marxism is a sort of meaning which is given by man.

“we can find ‘genesis of meaning’ and those genesis are close to fear”

It first sweeps away the "theological "prejudice; it is thus that Fr'eret qualifies the myth of a primitive and natural writing given by God. (pp.75-76)

Meaning remains always same but use by individuals is diverse and changes meaning. Bell is used for many purposes but meaning of bell is ringing. Meaning can be transmeaninguistic (Existing in multiple meanings).

‘Genesis of meaning’ hypothesis is supported by:

- 1. Biological: Amygdala of human brain looks as source of fear. It is a primitive part among four parts of brain. Fear is meaning not merely language. It precedes essence.¹***
- 2. Historical: there are many hypothetical views on origination of language. When we filter them, we can find ‘genesis of meaning’ and those genesis are close to fear.***

¹ See Subba (2019). <https://fearlessnessmovement.ning.com/blog/existence-of-fear-precedes-essence-desh-subba>

3. *Linguistic: from the linguistic approach, we always see the meaning first.*

Langue, parole, signifier, signified, difference, gaps, binary opposition, marginal, logocentre and grammar is not for producing meaning. They show the way to genesis. When these tools reach realm of meaning, original has changed and only the remains are some skeletons (skeleton fish of Hemingway-old man and sea). In matrix of time tools become unsuccessful to reach in the depth of genesis. Metaphysics of genesis is beyond the reach of such tools. They are porters. Main functions of tools are to explicit meaning and take away for practical use.

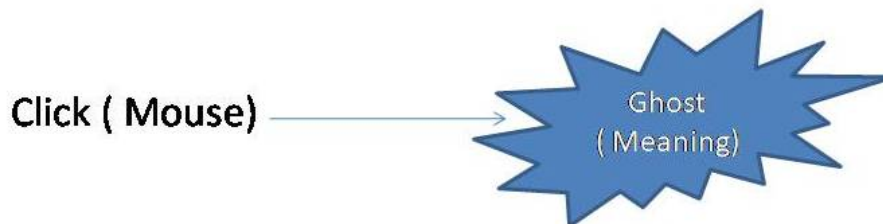
The world consists in its 'Genesis'. We are people of meaning. Our world is world of meaning. How we read text depends on it. Text is pregnant with meaning and language. Language is highly concerned with meaning not in text (script). Text is always copy. The text has no stable identification, no stable origin, and no stable end. Each act of reading 'text' is a preface to the next (p.xii). To know the text we must need to know phenomenon of meaning. It is a concept of single text. Single text can be plus and multiply by culture, society, politics, religion etc. Sign is economic form of meaning.

Ontology of language is based on meaning.

To know about man, scientists have reached to DNA. It is not completed. But to know the meaning where should we need to go? We need to go to truth set up by culture and genesis of meaning.

Anybody can tell what is meaning DNA of meaning? Is it constituted by meaningful (meaning virtual) Big bang? Does it automatically open like automatic door? Or, click by remote control to open meaning (Aporia)? Is it born as Adam and Eve (of god)?

**Can click and appears meaning?
Where is text and language?**



Meaning is neither clicking mouse nor tree is monitor.

Meaning is not open heart surgery. It is a chromosome and word is a womb. What kind of meaning takes place in womb, it needs endoscopy or MRI (Magnetic Resonance Imaging)? Endoscopy can see birth process of meaning. In born, it goes to X and Y chromosomes. These

chromosomes derive from 5 elements (five fearisms, of Philosophy of Fearism 2014.) Using them (materials) build a meaning 'genesis'. That meaning defines the universe.

Man grows as a biological heretical transformation whereas meaning expands as in mimicry. It births, grows and expands like creeper plant. Language must restore its youth meaning but sometimes it fails.

Regarding linguistic DNA [genesis] of meaning; Derrida is silent. Post-structuralists and structure are silent. Then where are we in 21th century? We are flying in space, galaxy and planets like flying-kiss, leaving far behind metaphysic and phenomenology of meaning?

I answer; Creators of meaning are 5F (five elements of fearism-incident, sense organs, environment, necessity, and conditional reflex). 5F is production of mental experience. According to necessity can be plus and minus.

Origin of language has many hypotheses. When we filter them; claim by the Fearism philosophy (a la Subba) is much closer to facts. Even Rousseau has assumption of pity. He says, to pity another's woes we must indeed know them, but we need not feel them. [(p.170, 190) p. 190 ibid.] We show pity and sorrow for others but fear is our self. I mean fear is for subject (self) and pity and sorrow is for others (Objects). It is human nature first that we never looks at other's pity; and we never use pity for self. When we have fear, we scream, shout, gesture, sing, and image many. Nevertheless we cannot find relief.

Meaning is metaphysical/phenomenological mind and word is physical structure. Earth is physics living things are metaphysics. Sentence is a text. 'Titi' is a like coma, no meaning like 85% death body. Friedrich Nietzsche was in a coma 1890 to 1900. Was binary opposition, langue and parole, difference, gap, absence used for him? How can we understand a meaning of 1890-1900 of his life? How did he understand? and how can we understand him? How can baby, deaf, dumb, animal understand first meaning? Big questions are in front of us. Existence of meaning precedes word, sentence and text. It is like a hard cover of tortoise or long fur of Yak. Hard cover of tortoise protects tortoise from danger, cold and hot weather. Long fur of Yak also protects yak from cold. Text is the same. It protects, covers the meaning. If no text, meaning cannot survive.

In Marxism, for example, it was written language and was developed to inform friends from danger. Sound, color language like siren, alarm, red, green, orange colors have not language, but have meaning. Either it is writing or speaking that we find the meaning of red light, which is signal for warning, threatening.

“A question comes: what is this intimacy between fear of death and language origination?”

History of meaning begins with gesture, sound, body language (semiotic) etc. "From the first day consciousness of hunter people had to unite to fight the mighty forces of nature, to wrest the means of livelihood from it. That is why in the process of labor there arose the need for communication between people, the need to tell each other something." It is written in the book by V. Afanasyev- Marxism Philosophy: A Popular Outline (p.86). It is hypothesis of the two children left in the desert after Flood, "before they understood the use of any sign" [p. 278 (169)]. These two children began to speak only in a moment of fear: to ask to help. (p. 278) [Dogs were used for hunting and fighting and as an alarm system against wild beasts and human intruders about 15000 years ago.] (p. 51, Yuval Noah Harari's "Sapiens: A Brief of History of Human Kind," 2011).

means danger of life (fear). Support comes from Derrida himself who writes;

Does the example of fear come by chance? Does not the metaphoric origin of language lead us necessarily to a situation of threat, distress, and dereliction, to an archaic solitude, to the anguish of dispersion? Absolute fear would then be the first encounter of the other as other: as other as I and as other as itself. I can answer the threat of the other as other (than I) only by transforming it into another (than itself), through altering it in my imagination, my fear, or my desire. "Upon meeting others, a savage man will initially be frightened." Fear would thus be the first passion, the mistaken face of pity of which we spoke above. Pity is the force of reconciliation and presence. Fear would still be turned toward the immediately anterior situation of pure nature as dispersion; the other is first encountered at a distance, separation of fear must be overcome so that he may be approached as a fellow-being. From a distance, he is immense, like a master and threatening force. It is the experience of the small and silent [infant] man. He begins to speak only out of these deforming and naturally magnifying perceptions. And as the force of dispersion is never reduced, the source of fear always compounds with its contrary. (pp. 277-78)

Derrida added, "Fear would thus be the first passion." There are many loopholes which cannot see without the explorer eye of meaning and fear.

The difference between human desire and animal need, between relationships with the woman and relationship with the female, is the fear of death. (ibid p.184)

In course of explaining language Rousseau has written about fear of death and it is picked up again in Derrida. A question comes: what is this intimacy between fear of death and language origination? It gives some signal that fear is the one source of genesis of meaning.

To support his dictum, he quotes Emile;

The only goods he (the animal) recognizes in the universe are food, a female, and sleep: the only evils he fears are pain and hunger. I say pain, and not death: for no animal can know what it is to die; the knowledge of death and its terror being one of the first acquisitions made by man in departing from an animal state.(Second discourse, p. 143 [p.171]) So does the child become man when he opens himself to "the consciousness of death."(Emile, p. 20) [p.15] (I have noted it from book Of Grammatology of Derrida p. 184)

It is written by Rousseau in second discourse. There is a long journey from the state of nature to a general will of Rousseau. Knowledge of death and its terror was the first acquisition made by humans, according to him. Derrida has taken almost 40% source of his writing from Rousseau, so, we cannot disagree that Derrida has not accepted this dictum. Whatever Derrida has explained in deconstruction, he has silently taken this premise, this first acquisition regarding knowledge of death and its terror.

A preposition that may define or make indefinite thus; image is a death or (the) death is an image. (ibid p. 184)

This statement says about the origination of image, and image is a death or (the) death is an image. Begging of meaning, it is always rotated around the fear.

...they believed themselves each other's enemies. This belief was due to their weakness and ignorance. Knowing nothing, they feared everything. (ibid p. 188)

Whatever they believed, it was due to fear. This sentence clearly gives the picture of fear. Imaging, gesture, sound, writing, speech whatever is according to it, was fear. Silently in the development of philosophy, he has unknowingly given many hints of fear.

When we have suffered, when we are in fear of suffering, we pity those who suffer; but when we suffer ourselves, we pity none but pity ourselves. (ibid p. 191)

In this regard, I have a different practical understanding. What Rousseau has said is almost same as what we can find in the Siddhartha. When Siddhartha came out from palace, he saw sick man, old man and death, he felt sorrow. Rousseau felt pity and Siddhartha felt sorrow. One thing both have common is that of the feeling related to others. When somebody is in fear of suffering, sick, old or die yes, we feel pity and sorrow but when it comes to us; we don't feel pity and sorrow for ourselves, rather we fear first.

There is no music before language. Music is born of voice and not of sound. (ibid p. 195)

Music has two types: one is with meaning and other is meaningless. To be meaningless music, it doesn't need language but for the meaningful music it must have language. I can step ahead and say there is meaning before language. In hierarchy, meaning precedes language and language precedes music. When man walks alone in lonely forest, tunnel, in the dark, he sings to lessen fear. He was alone in the beginning of history (genesis). It applies even today. His organs and system mostly remains on high alert. It can be taken as addition supporting documents. In normal condition it doesn't apply.

For Rousseau the concept of the child is always related to sign. (ibid. p. 204)

In this context I have written, child is always related to sign and those signs are related to mimicry. Parents teach child to imitate sign, sign is a kind of package. Package is decorated

with many colors of signs. Under the package, there is meaning and a child opens meaning like chocolates, taste and swallows.

The monkey imitates man, whom he fears, and not the other beasts, which he scorns; he thinks what is done by his betters must be good. (ibid. pp. 205, 206)

It witnesses that gesture, sign meaning was developed in language (speech and writing) when man feared. Later on it developed more into advanced forms. Now it is also embedded in digital systems. In the age of advance technological system; I hope writing and speech will die and what must remain is meaning. Technology is developing very fast and new devices are coming. Mind or brain may directly communicate with device. Meaning communicates with meaning not requires covers like speech and writing. In this condition speech and writing may die. In developing race of technology; it is not impossible. Trends of developing technology are marching towards the end of writing and speech world. When speech and writing reach in the age of end, language ends too; remains only natural meanings.

I am told that Cain was a farmer and Noah planted grapes. Why not? They were solitaries. What did they have to fear? [p. 252 (Essay p.34)]

What did they have to fear when they were in solitaries? Fear came together with consciousness. It was their conductor, director and controller. History, biological, linguistic we many witness. Why Cain and Noah planted crops and grapes, it was not to entertain, it was for their fear (survival).

On that point Rousseau's procedure is reminiscent of Condillac's: who, while admitting that language was given by God as a finished product to Adam and Eve, supposes "that some time after the deluge two children, one male, and other female, wandered about the deserts, before they understood the use of any sign. (p. 254)

Children wandered about the desert. It was a time before they understood anything. Wandering in this time their main concerned was how to save life. Must be their sign was meaning and that meaning was fear of death. After rescued from basic survival needs and fears, they slowly developed desire, will, happiness, greed, jealousy, anger, love.

The hen warns chickens about danger of jackal, hawk, cat, and snake with sound 'ka ka'. Ka ka has at least meaning of danger; warning them; but some words have no meaning. It is not followed by any deconstruction tools. We can find many confusing things in the history of language. Among them, 5F is more reliable argument.

In the beginning, It was a time neither speech nor language was started. Hunting was everything. At any cost, they had to inform friends, relatives and others from danger of death. So, they started gesture, body language, sign, symbol and sound. Later that was expressed by writing and speech. Writing and speech is closed to the true genesis of meaning.

Gesture, signal, symbol and sign were genesis of meaning. These meanings were acknowledged from rescue life from mighty forces of nature, animals, place etc. It was the first meaning. So, history of meaning starts safety from danger (fear). Even today, we use cord word, gesture, signal, and whistle, color to save friends, relative from dangers. It proves that origination of meaning was for rescue life. *An economy of sign is organized. (ibid p. 142).*

Sign, symbol, color, gesture's main objective was shortcut and economized the meaning. It was used before the full formal development of language, now it is used to save time, space, and keep privacy.

"Spoken words are the symbol of mental experience and written words are the symbols of spoken words." Aristotle (p. 30)

As said by Aristotle, spoken words are expression of mental struggle and written words are representation of those internal struggle. Its oldest records go back to million years.

“Every thinker has to come with their own definition. So far regarding my metaphysics is more close to genesis of meaning.”

"I believe on the contrary that a certain sort of question about the meaning and origin of writing precedes, or at least merge with, a certain type of question about the meaning and origin of technics" Derrida. (p. 8)

Derrida expressed little and lightly about the meaning and origin of writing. His major concern is text and language. To justify text reading method; he developed many tools, some tools he borrowed from Claude Levi- Strauss, Saussure and Rousseau. However, he accepted that meaning and origin of writing precedes certain types of question and technics.

An element, whether it is understood as the medium or as the irreducible atom, of the arche-synthesis in general, of what one must forbid oneself to define within the system of opposition of metaphysics, of what consequently one should not even call experience in general, that is to say the origin of meaning in general. Derrida (p. 9)

The irreducible atom, of the arche-synthesis in general, system of opposition of metaphysics is the origin of meaning in general; it is a concept of Derrida. My experience and his understanding do not match. Every thinker has to come with their own definition. So far regarding my metaphysics is more close to genesis of meaning.

Rousseau knows that it is very difficult to find the resource of an explanation for the birth of language in the pure state of nature and in the original dispersion (p. 231)

Rousseau tried his best option to find sources of explanation for the birth of language in the state of nature. His concern was language and state of nature. He couldn't focus in on the genesis of meaning. My presentation is not language-base state of nature; my state of nature consists in meaning-base state of nature and fear at its core.

According to Jacques Derrida, meaning is often defined in terms of binary oppositions, where "one of the two terms governs the other."

I argue, every position doesn't have binary opposition and all meaning cannot often be defined in terms of binary opposition like transgender, computer.

Most of the linguistic school thinking believes meaning is relational but I reject it and say it doesn't relational because when man is/was alone in the forest, he has to communicate with who and his ghost communicate with who? We can see many myths like myth of Oedipus to use explain meaning. These are unable to be reach close to the origin of meaning.



"Deconstruction must start from meaning not text"

I think meaning is a gift of brain. If it is a gift of brain then who was father of super intellectual brain? We must need to find ancestors?

Apple-a word, unclear meaning, Aporia (Jacques Derrida term) Question can be raised to both.

- 1. Apple – what kinds of apple? What is its age? What is color? What is taste?*
- 2. I eat an apple- what kinds of apple? What is its age? What is color? What is taste?*

In comparison, no. 2 must has to give crystal clear meaning

LCF (Least Common Factor) is unclear meaning.

Unclear meaning is called illusion. Question is: why tools (binary opposition, difference, gap, absence) 'Of Grammatology' is off to give crystal clear meaning? What is its use?

So, meaning must be to deconstruct (open for surgery) not language and text. When meaning is deconstructed, language and text automatically deconstruct because S&W belongs to meaning. Deconstruction of meaning deconstructs text. Ghost has a meaning of danger, frightening, terrifying, alarm due to its meaning people are afraid. Cross ghost with two lines: fearful meaning changes into zero means fruitful and pleasure. Later nobody fears with the ghost. This formula can be applied to many areas like-political, tradition, culture, religion etc. it is an example. Deconstruction must start from meaning not text. To deconstruction culture of America, destroy of twin tower is not enough, must deconstruct the meaning of nation. When deconstruct meaning of nation, culture, language, politic deconstruct itself.

Derrida quotes Lambert and Peirce :"(Philosophy should) reduce the theory of things to theory of signs."(p.xvii) I think,"(Philosophy should) reduce the theory of language to theory of meaning." [cf. theory of fear]

Apple itself is Aporia.

How can open its heart? In the beginning it has name Apple. How can we know it is apple? It may be mango, banana. Mystery! We need to open cross arrow. Open Aporia of Apple, it solves the mystery. Aporia of text can be solved too. Claude Levi Strauss has some explanation regarding name but not in detail regarding meaning.

'Apple' is a word. It carries multi illusion meanings. It can be raw, ripe, red, American, sweet, small, big any meaning can be fitted. It is not necessary to have binary, difference, central, marginal. How the meaning of apple is genesis, it depends on that. Readers understand according to their learning. How it was taught by teacher, parents, society and nation. 'God' even it is same but according to culture and religion it has different Bhagwan, Devta, Khuda, Allah, Jesus, and Zeus.

'I eat a lunch.' It is a sentence. It has subject, verb and object. It has full character to be a sentence. Lunch can be Asian, African, Thailand, Australian, bread, noodle, and chapatti. It has to give full meaning but it carries multi illusions. Is it necessary to have binary opposition, difference? Again important is how meaning was originated and taught in that region. This sentence is almost same as apple in the sense of illusion meaning.

Apple and I eat lunch both are sentences. Why apply is not sentence? Can be asked question? Illusion text is almost similar. Kant has given 12 points to know thing self and Husserl and Heidegger presented in phenomenology. These are not enough to understand its meaning.

Birth of meaning is important rather than text. How the meaning of apple was coined?

To know the sun do we must need to know earth? If we don't know earth we couldn't know the sun? Sun is sun a single piece either it has binary or not. Every meaning of sun veils inside. To know meaning of sun; needs its operation not binary. To know details about apple, we don't look banana, we slice apple and see. In Nepal, democracy has three meanings; dictator king time, political party & king mix government time and republic time. To see Nepalese culture, we don't see Indian culture. India defines as their comfort, Nepalese defines as their comfort but genesis is difference.

Woman looks concrete monument word with use meaning is weak, second sex, entertainment doll, domestic helper but genesis meaning was not as understand today. Now is in discrimination position, during the time of its genesis, it was in respective meaning. It was theorized by man. Man made meaning first need to destroy. Now change into woman is gift of extraordinary, kind heart, balancing phenomenon of nature, decoration of house etc. After

destroying the statue, text will be demolished. Building process of meaning was not as Derrida said. Whatever anybody says, I emphasis, "important is genesis."

Some critics of deconstruction;

- A. What is genesis of meaning? Center of deconstruction is text not meaning.*
- B. Starts analysis of meaning after its birth,*
- C. All word and text doesn't need binary opposition*
- D. What is the binary opposition of 5G internet?*
- E. What is the main source of langue (central)?*
- F. How does langue structure generate meaning?*
- G. Can difference, binary opposition, signified and signifier, presence and absence birth meaning?*
- H. What is mother of meaning and text? Meaning is parent of all text.*
- I. In meaning of fate, hegemony, can we apply deconstruction?*
- J. Genesis begins with single not binary. When its genesis is single, then now why need binary?*

First question I asked myself: Why does ghost give meaning of fear? Why doesn't it define beauty? I traced its route. I reached some conclusions. Suppose we don't have any words and meaning. We see an animal. Nobody has seen such animal before. Language is silent but meaning is active. Our consciousness catches it, but how to represent it, it is a question. We know what kind of animal is that. Without giving the name how come does sisters and brothers come? Color, size, and character we look and give a name which carries all meaning. It is a genesis. When we have a baby at home, we give a single name. Name of baby carries community, nation, culture, race, religion, and continent. We don't apply binary. Tools of deconstruction help to shine the meaning.

In the course of changing time, it doesn't change automatically; meaning changes means changing its origination. Change of origination is happening by the above 5F points. Yesterday we had a constitution, that constitution is amended. Amendment of constitution happens because of some protest, demonstration, riot, accident, and revolution.

'Mary' is given a name. Under name there are many meanings. She belongs to Christian family. Religion celebrates Christmas and Easter. Mary is not only name, it is culture, religion, race, continent, western etc. Mostly name is given by the priest and later, copied by others. What parents hold as meanings are inherently transferred to child. Somebody sees Mary walking, it is familiar already because they know the meaning of Mary. It transfers from one person to another, one generation to other generations. Language and text follows traveling nature of meaning. Same methodology can apply to an apple.

Meaning and language has relation of brain and head. Language is a head and meaning is brain. Head can be without brain but brain cannot without head. Deconstruction is a key to open Aporia. Meaning is padlock and deconstruction is a key. My concern is; did padlock come

first or key? Padlock is physics but meaning is metaphysics. Meaning of apple is not fruit picked up from tree and put in box. It is a meaningstic part of fearism.

There is no social institution before language. (p. 219); we can agree here. I want to add further more that there is no linguistic formation before meaning.

Why did Derrida develop deconstruction?

Reasons:

- a. Western culture was destroying*
- b. Western culture was demolishing culture, language of colonized countries*
- c. Facing marginal torture by central. One of the victims was Derrida himself.*

Under Erase

~~Being~~ the crossed lines of being is thesis, anti-thesis and synthesis was manifestation of Husserl, Heidegger and Derrida (p. xvii). In my opinion it is thesis, antithesis and synthesis of meaning. Synthesis meaning is transcendental meaning.

Laputa city was described in Jonathan Swift's book Gulliver's Travels. People of Laputa were dumb. They couldn't speak. They did business on the base of symbol and sign language. How did they understand cat? Baby, deaf, dumb, animal use sign language, how can they learn text? Did they learn first text? First they learnt meaning. So meaning precedes gesture, sound, sign, symbol, text and writing. Before going to external meaning, they used their inner meaning. Inner meaning helps them to understand sound, sign, symbol, text and writing.

Blind use Braille script, blind learns first meaning which is already with its own genesis.

Major part of genesis:

Derrida has taken major source from J.J. Rousseau regarding language and meaning but my presentation is radically different. I used formula 5F but he has taken reference from Rousseau,

"All our languages are the result of art. It has long been a subject of inquiry whether there ever was a natural language common to all; no doubt there is, and it is the language of children before they begin [have learned] to speak. This language is inarticulate, but it has tone, stress, and meaning. The use of our own language has let us to neglect it so far as to forget it altogether. Let us study children and we shall soon learn it afresh from them. Nurses can teach us this language; they understand all their nursing say to them, they answer them and keep up long conversation with them; and though they use words, these words are quite useless. It is not the sense of the word, but its accompanying intonation [accent] that is understood." [p. 247(p. 45; italics added for accent, p. 32]

In this statement can we see method of learning meaning? I couldn't see. Yes, how does a child learn accent? Is it natural or cultural? It is not natural, it is learned from parent, teacher, nurse

etc. Origin of language is the meaning. Origin of language traces back to meaning. After genesis of meaning it can shine like the sun, and it lights everywhere.

The misuse of books is the death of learning. (ibid p.133)

Misunderstanding the genesis of meaning is the death of language. To make meaningful language, first needs to make meaningful meaning. Respect its genesis, growth and life.

The approach to these (the purity of nature, of animality, primitivism, childhood, madness, divinity) limits is at once as a threat of death, and desired as access to a life without difference. (p.244)

It is in the book of Derrida that the approach of mostly all limits is at once as threat of death. Suppose there was no threat of death these approaches could not been seen.

A feared writing must be cancelled because it erases the presence of the self-same (proper) within speech. (p 270)

It is stated that a feared writing causes the speech. So, it must be cancelled. it erases the presence of the self-same.

If fear makes me see giants where there are only men, the signifier- as the idea of the object- will be metaphoric, but the signifier of my passion will be literal. And if I then say "I see giants," that false designation will be a literal expression of my fear. For in fact I see giants and there is a sure truth there, that of a sensible cogito, analogous to what Descartes analyzes in the Regulae: phenomenological, the proposition "I see yellow" is unexceptionable, error becomes possible only in the judgment "the world is yellow".(P. 275, 276)

Giants are a meaning. This meaning fears the person who knows it. In front of this meaning, other meanings and emotions become dwarf. "I see giants," is an expression of fear. We have many such fears.

It is hypothesis of the two children left in the desert after Flood, "before they understood the use of any sign" [p. 278 (169)]. These two children began to speak only in a moment of fear: to ask to help. (p. 278)

It is the one hypothesis which helps to understand the genesis of meaning. Before understanding any sign, children begin to express meaning only in a moment of fear; to ask to help. This hypothesis can be supported by many practical examples. Without consciousness children or adult sign, speaking—but consciously the moment of fear is the source.

For example, he who saw a place in which he had been frightened mimicked those cries and movements which were the signs of fear, in order to warn the other not to expose himself to the same danger. (p. 278)

These examples argue a person had been frightened and then mimicked as were the signs of fear. This mimicking was in order to warn the other not to expose himself to the same danger.

What does it profit me to live in such fear of death, when all that makes life worth living remains? (p. 311 [Emile, pp. 67-68, p. 47])

Rousseau states many times fear of death in the context of language. It means he accepted genesis of meaning has intimacy with fear of death. Fear of death makes life worth living it was his believe.

Rousseau condemns the evil of writing and looks for a haven within writing. (p.312)

Rousseau condemns the evil of writing because he knows the damaging power of evil writing. He was in favor of haven within writing.

One can no longer see disease in substitution when one sees that the substitute is substituted for a substitute. (p.314)

Origination of language is a meaning, origination of language is impossible before genesis of meaning.

We read many linguistic, philosopher, thinkers behind search of origination of language, meaning. We can find the result as;

Jain philosophy has presented the story of the blind and the elephant to clarify its Syadwad. One of the blind men touched the trunk of the elephant and understood it as a banana tree. Another touched the tusk and understood it as a thorn. Another touched the body and understood it as a wall. They understood the elephant differently. (Philosophy of Fearism p. 60) Similarly meaning, language, text, we can read in thought of different authors same like elephant.

I have done surgery re: meaning of ghost: Why does it birth fear?, and I found nectar of fear in the mount Kumbhakarna. (There is a myth in my village, on the top of Kumbhakarna himal, there is herbal plant of immortality. It is hard to climb and with a steep summit. Phoktanglungma named in local Limbu Language. Local villagers maybe made this myth because it was hard to climb. Many beautiful mountains of Nepal which are virgin are not open for climbing.) I am looking for a metaphor of fear, and I found genesis of meaning.

Note: Mostly noted I have done from the book Of Grammatology, Jacques Derrida, Translated by Gayatri Chakravorty Spivak, 1976)

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