

VISA/KH/RA: A STEP AHEAD TO THE CONCEPT OF 'DECONSTRUCTION'

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In recent research studies attempts have been made to compare the Buddhist concept of *Visa=khāra* with the Derridian concept of 'Deconstruction' (David Loy, *Nonduality: A Study in Comparative Philosophy* and Harold Coward & Toby Foshay "The Deconstruction of Buddhism" in *Derrida and Negative Theology*, Swaris Nalin; *The Buddha's Way to Human Liberation; A Socio-Historical Approach* and De Silva, Nalin; *Derrida's Deconstruction and Visa=khāra*) without taking into account that these two concepts were developed in two different social and historical contexts. The term *Visa=khāra* is utilized in Buddhism to denote both the nature of the enlightened one and the mental process that takes place in the trainee. To get a clear idea of *Visa=khāra* one must understand the concept of *sa=khāra* first. For the latter is the opposite of *visa=khāra*. Although Derrida's concept of deconstruction is primarily used for textual criticism it has later been used to understand many other aspects of the human condition.

To understand the reality of the world, according to Buddhism, one must change one's way of perceiving; for which one should deconstruct the normal way in which one perceives in terms of name and form (*nāma-rūpa*). For an ordinary human being it is not easy to get a complete understanding of the whole. Derrida challenges the absoluteness of presence over absence, speech over writing, sameness over difference, and entity over temporality through the form of deconstruction. Deconstruction could be understood as "an attitude" in analysing the world we perceive. Therefore it could be concluded that both concepts deal with one aspect of human knowledge. Both concepts provide a technique to look at human knowledge and other constructions. However, Derridian deconstruction is supposed to apply within textual criticism, that is, the realm of language. Buddhism seems to propose the application of its form of deconstruction not only within the linguistic sphere but also within the conceptual sphere of the human personality. According to Buddhism, an enlightened one perceives the world in a way that he does not produce formations (*sa=khāra*) at both conceptual and linguistic levels.

Therefore, my research reveals that the Buddhist model of deconstruction (*Visa=khāra*) is a step ahead of Derridean deconstruction. The Buddhist model of deconstruction (*Visa=khāra*) goes beyond the logocentric nature of Derridian deconstruction. The possibility of this type of deconstruction is useful for the better understanding of human beings and the world.