

**SKBU JOURNAL OF PHILOSOPHY**

PEER REVIEWED

**Deconstruction and Reductio Ad Absurdum: A comparative study between  
Derrida and Nāgārjuna**

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Abstract

This research paper will try to analyse the doctrine of Derrida's deconstruction theory and the dialectic of Nāgārjuna. We will not only try to find out the similarities and dissimilarities between these two theories rather we will try to provide mutual supplementation of reasons which will enrich the such comparative philosophical discussion between East and West. We all know that Madhyamika sunyavada is a renowned philosophical school of thought in India. Jacques Derrida is a French philosopher who was inspired from the analytic or linguistic philosophy of twentieth century but succeeded to make his own trace in the history of post-modern philosophy. There is a huge geographical and epistemological gap between these two kinds of school of thoughts. There is also difference between other Indian philosophical traditions and Madhyamika tradition in Indian philosophy. By the theory of deconstruction Derrida gave a new perspective in European philosophy whereas Nāgārjuna's philosophical idea was mainly revolving around the notion of no-self or theory of nothingness following the method of dialectic in his philosophical tradition. In this short research paper, we will try to give a comprehensive account of Derrida's deconstruction and its significant relevance with the theory of Nāgārjuna as these theories complementary to each other.

Key words: Deconstruction, *Prasangapadana*, Dialectic, Logocentrism, *Sunyavada*