The Background

Since mukhya-vṛtti (direct connotation or signification) failed to give a cogent meaning for the Mahāvākyā 'Tat Tvam Asi', we had to take recourse to lakṣaṇā-vṛtti i.e., secondary connotation or secondary signification. This lakṣaṇā-vṛtti is of three kinds:

a) jahallakṣaṇā (exclusive secondary connotation)

b) ajahallakṣaṇā (inclusive secondary connotation) and

c) jahad-ajahal-lakṣaṇā (exclusive-inclusive secondary connotation).

The last essay was devoted to the first two types of lakṣaṇās – jahallakṣaṇā and ajahallakṣaṇā. We studied them in detail and analysed the salient differences between them¹.

In jahallakṣaṇā, the lakṣyārtha (implied meaning) is arrived at by totally dropping the vācyārtha (literal word-sense) and replacing the vācyārtha with a word-sense that is related to it. The example that was taken for elucidation was ‘Gaṅgā-pada ghoṣāḥ – The village is on the Ganga’. Though the Gaṅgā-pada (the word ‘Ganga’) literally signifies the ‘river Ganga’, we drop its literal meaning of the ‘river’, and take the Gaṅgā-pada to imply ‘tīra – the banks’ of the Ganga. This becomes the lakṣyārtha of Gaṅgā-pada. Now, the sentence ‘Gaṅgāyāṁ ghoṣāḥ – The village is on the Ganga’ is understood as ‘tīre ghoṣāḥ – the village is on the banks (of the Ganga)’. To summarise: lakṣyārtha (by jahallakṣaṇa) = new component related to vācyārtha – vācyārtha.

¹ Refer to 'Tat Tvam Asi – VI', Feb 2004 issue of Tapovan Prasad.
But in ajahallaksanā, the lakṣyārtha or the implied meaning is arrived at by fully retaining the vācyārtha (literal word-sense) and adding a new component to it. The example that was used to elucidate ajahallaksanā was: ‘śoṇāḥ dhāvatī — the red runs’. Here the śoṇa-pada (word ‘śoṇa’ or ‘red’) is taken to imply ‘a red horse – śoṇaḥ aśvah’. The literal word sense of ‘redness’ is retained and a new component of ‘aśvah’ (horse) is added to it, so as to form the lakṣyārtha. Now the sentence ‘śoṇaḥ dhāvatī — The red runs’ becomes ‘śoṇaḥ aśvah dhāvatī — The red horse runs’. To summarise: lakṣyārtha (by ajahallaksanā) = new component related to vācyārtha + vācyārtha.

Though the addition of a ‘new vācyārtha-related component’ is a common feature to both jahallaksanā and ajahallaksanā, the point of difference is this: In jahallaksanā the vācyārtha is dropped to give way to the lakṣyārtha while in ajahallaksanā the vācyārtha is retained to create a lakṣyārtha. All this is only by way of revision, recapitulation and summarisation of the earlier essay.

In this present essay we shall study in detail the third type of lakṣanā-vṛtti – the jahad-ajahal-lakṣanā. In fact, the analysis of the first two lakṣanās2 was undertaken only to understand the nature of the third lakṣanā, the jahad-ajahal-lakṣanā. It is only by using this jahad-ajahal-lakṣanā that we will be able to derive the appropriate lakṣyārthas for both the tat-pada3 (the word ‘tat’) and the tvam-pada (the word ‘tvam’) and hence the importance of its study.

**So’yam Devadattaḥ**

In the sentence ‘sah ayam4 devadattaḥ - This is that Devadatta5, we find the application of jahad-ajahal-lakṣanā.

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2 The word ‘lakṣanā’ is used as a short form for lakṣanā-vṛtti in the Vedantic texts. These essays will also follow the same tradition.
3 The terms ‘tat’ and ‘tvam’ refer to the words of the Mahāvākyā ‘Tat Tvam Asi’.
4 When sandhi rules are applied to ‘sah’ and ‘ayam’, the sentence becomes ‘So’yam devadattaḥ’.
5 Devadatta, Somadatta, Yajñadatta and Brahmadatta are given in Vedantic texts as examples of individuals.
In Mumbai I was introduced to a person by name Devadatta. He was tall, had a long beard and a moustache, was smartly dressed and more than anything what struck me was his prominent pointed nose and the slight squint in his eyes. In the course of our friendly chat, Devadatta mentioned that he would be going to Tirupati for Balaji darshan. I too had plans to go to Tirupati on the same date and, well, who knows? If the Lord permitted, we could even meet there.

In Tirupati as I was waiting for darshan, I saw a person with a tonsured head and a clean shaven face, attired in traditional dhoti, with chandan smeared on his forehead, standing in the next row. But seeing his prominent parrot type nose, squint eyes and other common features, an immediate recognition dawned on me — 'so'yam devadattah - This is that Devadatta'.

This statement implies that I have seen the inherent unity between the two Devadattas. One is 'that-Devadatta' of Mumbai and another is 'this-Devadatta' of Tirupati. The methodology by which I come to recognise a single Devatatta from these two types of Devadattas is termed in Shastraic language jahad-ajahal-lakṣanā. To arrive at the vākyārtha (sentence-sense) of all 'identity-revealing sentences' we have to employ jahad-ajahal-lakṣanā. There are no exceptions to this general rule. Since the mahāvākyya 'Tat tvam asi' is also an identity-revealing statement, here too there is the application of jahad-ajahal-lakṣanā. Hence the importance of the study of jahad-ajahal-lakṣanā in the context of mahāvākyya-vicāra. It is important to note that all these lakṣanās are not inventions of the Vedantic Acharyas; they are only a systematic analysis of the thought processes which we already employ naturally in our day to day life, when the direct word sense (vācyārtha) does not give a meaningful sentence-sense (vākyārtha).

**Jahad-Ajahal-Lakṣanā**

The following is an analysis of how we employ jahad-ajahal-lakṣanā to analyse 'so'yam devadattah - This is that Devadatta'.

The word 'saḥ' is the nominative (first case) masculine
singular of the pronoun ‘tat’ which means ‘that’. We will henceforth refer to ‘saḥ’ as ‘tat-pada’ (word ‘tat’). The word ‘ayam’ is the nominative masculine singular of the pronoun ‘idam’. We shall henceforth refer to ‘ayam’ as ‘idam-pada’ (word ‘idam’).

**Tat-pada (saḥ)** connotes the ‘Mumbai Devadatta’. He is described technically as ‘tatkāla-tatdeśa-viśiṣṭa-devadatta’. This term means ‘the Devadatta who is qualified by the time and place that pertain to Mumbai’. In other words ‘tatkāla-tatdeśa-viśiṣṭa-devadatta’ is ‘the Devadatta who is, smartly dressed and endowed with a beard and moustache’. This Devadatta is the vācyārtha (word-sense) of tat-pada.

\[
\text{Tat-pada-vācyārtha} = \text{tatkāla-tatdeśa-viśiṣṭa-devadatta} = \\
\text{Mumbai Devadatta} = \text{Devadatta who is smartly dressed and endowed with a beard and moustache.}
\]

**Idam-pada (ayam)** connotes the ‘Tirupati Devadatta’. He is described technically as ‘etatkāla-etatdeśa-viśiṣṭa-devadatta’. This term means ‘the Devadatta who is qualified by the time and place that pertain to Tirupati’. In other words, ‘etatkāla-etatdeśa-viśiṣṭa-devadatta’ is the ‘Devadatta who has a tonsured head and a clean shaven face, who is attired in a traditional dhoti and whose forehead is smeared with chandan’. This Devadatta is the vācyārtha (word-sense) of idam-pada.

\[
\text{Idam-pada-vācyārtha} = \text{etatkāla-etatdeśa-viśiṣṭa-devadatta} = \\
\text{Tirupati Devadatta} = \text{Devadatta who is without beard and moustache, attired in a traditional dhoti and whose forehead is smeared with chandan.}
\]

The tat-pada-vācyārtha – Mumbai Devadatta – and the idam-pada-vācyārtha – Tirupati Devadatta – are seemingly different because they don’t look alike and one may even fail to comprehend their oneness, if one does not focus on the similarity of inherent features, ignoring the superficial differences.

In order to understand ‘saḥ ayam devadattaḥ’ – This is that
Devadatta', we drop the contradictory aspects of the vācyārtha of both the tat-pada and idam-pada and see the oneness of the essential individual Devadatta, who is one and the same in both the tat-pada-vācyārtha—Mumbai Devadatta and the idam-pada-vācyārtha—Tirupati Devadatta. In other words, we drop the contradictory aspects (viruddha amśa) which exist between them like the beard, moustache, clean shaven head and face, coat, suit, boot, dhoti, forehead smeared with chandan etc., and focus on the non-contradictory (aviruddha amśa) essential Devadatta aspect.

The ‘essential Devadatta’, which is the non-contradictory aspect of the vācyārtha, is one and the same in both the tat-pada-vācyārtha—Mumbai Devadatta and the idam-pada-vācyārtha—Tirupati Devadatta. This ‘essential Devadatta’ is the laksyārtha of both the tat-pada (saḥ) and idam-pada (ayam).

Thus in the sentence ‘so’yaṃ devadattaḥ - This is that Devadatta’:

- Vācyārtha of tat-pada (saḥ) = Mumbai Devadatta
- Vācyārtha of idam-pada (ayam) = Tirupati Devadatta
- Laksyārtha of tat-pada (saḥ) = Devadatta
- Laksyārtha of idam-pada (ayam) = Devadatta

From the vācyārtha aspect:

\[ \text{tatkāla-tatdeśa-visiṣṭa-devadatta} = \text{etatkāla-etatdeśa-visiṣṭa-devadatta}. \]

From the laksyārtha aspect:

\[ \text{tatkāla-tatdeśa-visiṣṭa devadatta} = \text{etatkāla-etatdeśa-visiṣṭa devadatta}. \]

To summarise, in order to arrive at the cogent vākyārtha (sentence sense) of ‘saḥ ayam devadatta - This is that Devadatta’, we see the identity pointed out between tat-pada (saḥ) and idam-pada (ayam) by ‘renouncing’ the contradictory aspects (viruddha amśa) of the vācyārthas, and derive the laksyārtha by ‘focussing’.

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6 The long pointed nose, the evident squint etc., do help us to see the inherent oneness of the ‘Mumbai Devadatta’ and ‘Tirupati Devadatta’.

7 The striking of the words indicates the aspect of the vācyārtha which is dropped for arriving at the laksyārtha.
on the common non-contradictory (aviruddha anśa) ‘Devadatta aspect’. This unique type of deriving the lakṣyārtha (implied meaning or secondary word-sense) is termed jahad-ajahal-lakṣanā. This alone leads to the knowledge of the identity between ‘sah’ and ‘ayam’.

**The term Jahad-Ajahal-Lakṣanā**

In jahad-ajahal-lakṣanā, there is thus both rejection and retention of the vācyārtha – the contradictory part (aviruddha-anśa or aviruddha bhāga) is rejected and the non-contradictory part (aviruddha-anśa or aviruddha bhāga) is retained. Rejection is termed ‘jahat’ and non-rejection or retention is called ‘ajahat’. Since both these are done to create the lakṣyārtha, this type of lakṣanā-vṛtti is rightly termed ‘jahad-ajahal-lakṣanā’.

The terms ‘jahati’ and ‘ajahati’ also have the same meaning as ‘jahat’ and ‘ajahat’ respectively. Hence this jahad-ajahal-lakṣanā is also known as ‘jahati-ajahati lakṣanā’.

Unlike jahal-lakṣanā wherein the whole vācyārtha is given up, since only a bhāga (part) of the vācyārtha is given up (tyāga) this third type of lakṣanā-vṛtti is also called ‘bhāga-tyāga-lakṣanā’.

This jahad-ajahal-lakṣanā or ‘jahati-ajahati lakṣanā’ or ‘bhāga-tyāga-lakṣanā’ is translated as ‘exclusive-inclusive-secondary signification’ or ‘exclusive-inclusive-secondary connotation’. (Jahad or jahati = exclusive; ajahat or ajahati = inclusive; and lakṣanā = secondary signification or secondary connotation).

**Definition**

Sri Brahmalina Muni in his work *Vedānta-Sudhā* defines the nature of jahad-ajahal-lakṣanā:

8 Bhāga-tyāga-lakṣanā has similarities with both jahal-lakṣanā and ajahal-lakṣanā. There is ‘rejection’ as well as ‘retention’. With respect to ‘rejection’ it has commonness with jahal-lakṣanā and with respect to ‘retention’ it has commonness with ajahal-lakṣanā.

9 *Vedānta-Sudhā* is an excellent summarisation of Sant Nischaladasaji’s Hindi work *Vicāra-sāgara*, by Swami Brahmalina Muni.
Yatraikāṁśam parītyajya-parāṁśo grahyate‘tha sā
bhāgatyāgā tu sampraktā jahatyajahati tathā II

Bhāgatyāgā or jahati-ajahati-lakṣanā is wherein a part (of the literal meaning is rejected) and another part is retained.

We see another concise definition given by Sri Vasudeva Brahmesh德拉 Saraswati in his brilliant Sanskrit translation of Sant Nischaladasaji’s great Hindi work Vicāra-sāgara:

Padasya vācyārthe anīśam ekam vihāya anīśantaaragrahanam bhāgatyāgalakṣanā | Sā eva jahadajahallakṣanā iti ucyate II

When, in a word’s literal meaning, a part is given up and the other part is accepted, it is termed bhāgatyāgalakṣanā. This alone is called jahadajahallakṣanā.

Conclusion

We have thus covered in detail all the three types of lakṣanāvṛttis — jahallakṣanā, ajahallakṣanā and jahadajahallakṣanā—in these three essays. Of the three, in the context of the mahāvākyā ‘Tat tvam asi’, jahadajahallakṣanā alone is appropriate for deriving the lakṣyārthas of tatpada (the word ‘tāt’) and tvampa-pada (the word ‘tvam’). This will become evident when we try to apply each of these three lakṣanās in the mahāvākyā. This shall be the topic of the next essay. For the purpose of having an overall view of all the three lakṣanās a comprehensive chart has been provided. Knowledge of all the three lakṣanās is indispensible to enter the third knowledge step — lakṣya-lakṣanatā-sambandha-jñānam.

The three essays are Tat Tvam Asi V, VI and VII. Refer to Jan, Feb and March issues of Tapoztan Prasad.

The three knowledge steps are (a) sāmāṇādhiṣṭarāya-sambandha-jñānam (Tat Tvam Asi – Part II & III, Sept and Oct 2004 issues respectively), (b) viśeṣa-vaiviśeṣya-tā-sambandha-jñānam (Tat Tvam Asi – Part IV, Nov 2004 issue) and (c) lakṣya-lakṣanatā-sambandha-jñānam (Tat Tvam Asi – Part V, VI & VII Jan 2005, Feb 2005 and Mar 2005 issues respectively).
<table>
<thead>
<tr>
<th>Aspects</th>
<th>Other names</th>
<th>Definition</th>
<th>Translation of the Definition</th>
<th>Elucidation</th>
<th>Pada (word) for which lakṣaṭyārtha is to be derived</th>
<th>Vākyārtha of the pada</th>
<th>Appropriate-ness of vākyārtha in constructing inappropriateness</th>
<th>Reason for inappropriateness</th>
<th>Nature of the lakṣaṭyārtha</th>
<th>Application of lakṣaṭyārtha on application of Tattvam asa²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Janālakṣaṇa (Excl. Sec. Comm.)</td>
<td>jñālakṣaṇa</td>
<td>Jayālakṣaṇa (Kālaṇa)</td>
<td>Jayālakṣaṇa is that wherein a part of the literal meaning is rejected and another part is retained.</td>
<td>Janālakṣaṇa is essentially a case of rejected literal meaning.</td>
<td>jñālakṣaṇa (pada) (the word 'Ganges')</td>
<td>jñālakṣaṇa (Ganges)</td>
<td>jñālakṣaṇa (Ganges)</td>
<td>jñālakṣaṇa (Ganges)</td>
<td>jñālakṣaṇa (Ganges)</td>
<td>jñālakṣaṇa (Ganges)</td>
</tr>
<tr>
<td>Jñālakṣaṇa (Sec. Comm.)</td>
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</tr>
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<td>jñālakṣaṇa (Ganges)</td>
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<tr>
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<td>jñālakṣaṇa</td>
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<td>jñālakṣaṇa (Ganges)</td>
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<td>Nature of the lakṣaṭyārtha</td>
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<td>jñālakṣaṇa (Ganges)</td>
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<tr>
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<td>jñālakṣaṇa (Ganges)</td>
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This aspect will be covered in the next essay - Tattvam Asa² - VIII.