

**Sādhana-pañcakam**  
**Pujya Swamiji's transcribed talk**

*This is the eleventh part of the serial article, continuation from December 2021 newsletter.*

### THREE TYPES OF LAKṢAṆĀ

The question now is, what is the kind of *lakṣaṇā* in this case? There are three types. One is called *jahallakṣaṇā*. Another is called *ajahallakṣaṇā*. And the third is called *jahad-ajahad-lakṣaṇā*, also known as *bhāga-tyāga-lakṣaṇā*. *Jahallakṣaṇā* is a *lakṣaṇā* wherein the word goes away. Somebody asked where Swami Dayānanda is in Rishikesh? Someone replied, '*gaṅgāyām asti*', in the locative case which literally means the person is sitting in the Gaṅgā! So in *jahallakṣaṇā*, the word Gaṅgā goes away, and only the sense of the riverbank remains. So, 'He is on the Gaṅgā', means 'He is on the banks of the Gaṅgā river,' and not in the river itself. If you watch your sentences daily, you will find that you use these *lakṣaṇās*. They are not found just in the *sāstra*. So in this example, the word referring to the river itself goes away, yielding its place to another word that is relevant, namely the riverbank. This makes the sentence meaningful.

The second type of *lakṣaṇā* we have already seen, namely *śveto dhāvati*, white runs, or *kākebhyaḥ dadhi rakṣyatām*, 'protect the curd from crows.' There, the word *kāka* should be retained, and then the word *go*, cow, etc. should also be included. Similarly, *śveto dhāvati* means 'the white horse runs' or 'the white cat runs' or anything white. Here, the adjective 'white' is retained, and a substantive is brought in. So the white can refer to many things like, 'the white horse runs,' or 'the white cow runs,' or 'a white-clothed person runs.' Then you have a clean sentence. This is called *ajahallakṣaṇā*. The word used does not go away.

In the third type of *lakṣaṇā*, called *bhāga-tyāgalakṣaṇā*, one word goes away and the other word is retained. The sentence usually used as an example is *so'yam devadattah*,<sup>66</sup> 'This is that Devadatta.' *Ayam*, this, means the one who obtains at this time and in this place. You can only use *ayam* when Devadatta is right in front of you.

*Sah*, he, means the one who is at another time or place. So '*sah ayam devadattaḥ*', means we have two Devadattas. One of them is here and the other one is somewhere else or in some other time. But there are not two Devadattas.

To explain this example, there is a story: There were three friends living together in Chennai while they were going to college. On graduation, one of them got a job in Chennai and another in Coimbatore. The third guy, Devadatta, disappeared. Nobody knew where he was. Ten years went by. Then one day, the first two friends planned to meet each other in Coimbatore. When the first friend arrived at the spot, he saw the second friend talking to someone, a person with long hair and a beard. So he waited for introduction. Then the second friend said to him, 'Hey, do you recognize this person?' The first friend replied, 'No, I don't know him. Who is he?' And the second friend said, '*So'yam devadattaḥ*, this is that Devadatta.' *Sah* refers to Devadatta. So with the word *sah*, the second friend retained the meaning of Devadatta, while negating that other time, which was ten years ago, and that other place, which was Chennai. That time and place cannot be the same as now, so they are dropped. But the Devadatta in both of them is retained.

There is only one Devadatta, who is retained. The *viruddha-amśa*, contradictory aspect, of the sentence is given up, however, and therefore it is called *bhāgatyaṅga-lakṣaṇa*. *Bhāga* means a part, *tyāga* means giving up. One part is given up and one part is retained. If you say *ātmā* is *nitya*, eternal, then it is *bhāgatyaṅga-lakṣaṇa*. We understand *nitya* in a certain way, and therefore the word meaning of *nitya* is retained, but our concept of time-bound *nitya* is removed. We do the same thing with *satyam*.

Therefore we have this *bhāga-tyāga-lakṣaṇa*, also called *jahad-ajahad-lakṣaṇa*, wherein the contradictory aspect of the sentence is given up, and only the non-contradictory part is retained and immediately understood. In this way, the meaning of the sentence becomes very clear to you. In the sentence *tat tvam asi, tat re*

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<sup>66</sup> सोऽयं देवदत्तः ऽ सः अयं देवदत्तः

fers to *jagatkāraṇam* Īśvara and *tvam* refers to *jīva*. Both of them are nothing but *sac-cidānanda ātmā* which is Brahman, one without a second. Brahman with the individual *upādhi*<sup>67</sup> is called *jīva*, and Brahman with the total *upādhi* is called Īśvara. You give up both the *upādhis* and will find there is identity. This is what is called *vākyārtha*, recognition of identity. Like the sentence *so'yam devadattaḥ*, the *māhāvākya* of *tat tvam asi* has this *bhāga-tyāga-lakṣaṇa*. It is all a matter of *vicāra*. This is how one inquires into the meaning.

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<sup>67</sup> *upādhi* = conditioning adjunct, something that brings about an appearance of change in another thing that is nearby । उप समीपे वर्तिनि वस्तुनि स्वधर्मान् आदधाति इति उपाधिः

*To be continued...*

“Since the Lord is everything, He is all the names, all the forms and therefore we can invoke Him in any name, any form. This is the mature way of looking at the worship of God.”

- Swami Dayananda Saraswati

“Everyone is struggling to be free from being small, limited, bound, mortal and so on. The vision of our scriptures is that you are already free. If you think you are bound, that is purely a notion. That the self is free, is to be discovered. Freedom is your nature and you have to discover that freedom. You better know you are already free.”

- Swami Dayananda Saraswati