

The suggestive meaning of a statement is generally appreciated in three ways. Suggestiveness is very often used in our day-to-day talks and discussion. When I say, ‘My house is right on the sea’ you understand that my house is on the seashore. The house is not on the water but is on the earth and is located nearest to the sea. Though I say, ‘Right on the sea’ you understand what I mean, by leaving the literal meaning of the term, ‘right on the sea’. When you say, ‘The house on which the crow is sitting is mine,’ I understand the house without the crow.

When I say, ‘The red ran’, you understand that the red horse ran because of your association with the racecourse. In this case we add something to the spoken words and arrive at an intelligent understanding.

In the third case, we add something as well as remove something from the spoken words, in order to understand their implied meaning.

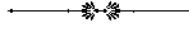
The method of deriving the implied meaning of a statement is called ‘lakṣaṇa’ in Sanskrit. The first, where we leave some aspects of the direct meaning in order to understand, is called ‘jahat-lakṣaṇa’. The second where we add something to the actual words spoken and arrive at the indicated meaning is called ‘ajahat-lakṣaṇa’. And the third is where we leave some aspects and add certain others to reach the indicative meaning, this is called ‘jahājaha-lakṣaṇa’.¹

The third method is useful in understanding the implied meaning of the mahāvākya, ‘That thou art’. When the equipments, the upādhis, of both ‘That’ and ‘Thou’ are removed, what remains is one and the same, the infinite Reality.

When the intellect has been prepared by the study of the śāstras and by correct thinking, when an individual has come to negate his identifications with the body, the mind and the intellect,

¹ The ‘jaha-ajaha-lakṣaṇa’ is also called ‘bhāga-tyāga lakṣaṇa’ by some Ācāryas.

then he shall come to experience the pure Consciousness, which as the core of his personality expresses as the jīva and Itself expresses as Īśvara when functioning through māyā.



स देवदत्तोऽयमितीह चैकता
विरुद्धधर्माशमपास्य कथ्यते ।
यथा तथा तत्त्वमसीतिवाक्ये
विरुद्धधर्मानुभयत्र हित्वा ॥ २४८ ॥

*sa devadatto'yamitīha caikatā
viruddhadharmāśmapāsyā kathyate,
yathā tathā tattvamasītivākya
viruddhadharmānubhayatra hitvā. (248)*

संलक्ष्य चिन्मात्रतया सदात्मनोः
अखण्डभावः परिचीयते बुधैः ।
एवं महावाक्यशतेन कथ्यते
ब्रह्मात्मनोरैक्यमखण्डभावः ॥ २४९ ॥

*samlakṣya cinmātratayā sadātmanoh
akhaṇḍabhāvaḥ paricīyate budhaiḥ,
evaṁ mahāvākyaśatena kathyate
brahmātmanoraikyamakhaṇḍabhāvaḥ. (249)*

248 & 249. 'This is that Devadatta – just as in this sentence, the identity expressed is arrived at by eliminating contradictory portions, so too, it is in the statement, 'That thou art'. Men of Wisdom should give up contradictory elements on both sides and recognise the identity of Īśvara and jīva, carefully noting that the essence of both is Knowledge Absolute. In such hundreds of scriptures, wise declare the oneness and the identity of Brahman and the jīva.

When it is said, 'God – the infinite, the all-pervading, the blissful, the perfect – is you – the finite, the congested, the sorrowful, the