COMMENTARY.

a. [It is a maxim that] when the causers of the understanding of a word take rest [after a single exertion], there is [as regards anything further in the case of that one employment of the word] an annihilation of their agency. When, in accordance with this maxim, the three functions called Denotation [§ 11] Indication [§ 13] and Drift [—or purport of the sentence as a whole—which may be found treated of in the *Kávya Prakás'a*—] disappear, after having caused each its own appropriate thing to be thought of, that function of a word, or of a sense, or of a radical, or of an affix, &c., through which another meaning is caused to be thought of,—[that function] which takes the various names of " suggesting," " hinting," " conveying," " acquainting," and the like, is what we call [the power of] *Suggestion.*

b. In this [power of Suggestion, two varieties are comprised—for :]

TEXT.

Suggestion two-fold, as founded on Denotation or on Indication.

24. Founded on its Denotation, or [founded on] its [power of] Indication, a word's [power of] Suggestion is twofold.

COMMENTARY.

a. He describes that which is founded on Denotation [as follows].

TEXT.

Of Suggestion founded on Denotation.

25. That [power of] Suggestion which is the cause why something else is understood from a word which, though having [possibly] more meanings than one, has been restricted to a single meaning by conjunction or the like, is [that power of Suggestion which is spoken of—in § 24—as being] founded on Denotation.

COMMENTARY.

a. By the expression " *and the like*" [—in the phrase " restricted to a single meaning by Conjunction or the like"—] is meant Disjunction, &c.—for, [to expand the " &c.,"] it is said [by Bhartrihari in his

How the Denotation of ambiguous terms is restricted.

Vákya Pradípa] " Conjunction, and disjunction, companionship, hostility, a motive, the circumstances of the case, a characteristic, the juxtaposition of another word, power, congruity, place, time, gender, accent, &c., are causes of one's recollecting a special sense [of some word] when the sense of the word is not [of itself] definite." Thus [—to