

viz., of “a gatherer of sacrificial grass”—from the etymology *kusam lāti* “who gets sacrificial grass”—being incompatible with the matter in question [—viz., “business”], causes one to think of the sense of “expert” which is connected [with the primary sense of “the gatherer of sacrificial grass”] through the relation of a similarity of character in respect of the being a person of discrimination [—which the gatherer of sacrificial grass must be, else he could not tell one kind of grass from another]. Others do not accept this [view of the matter], for [according to the view which these prefer] the primary meaning of the word *kus’ala* is simply that of “expert”—notwithstanding that the sense of “gatherer of sacrificial grass” might be gathered from the etymology :—for, the reason for the [technically recognised] etymology of words is one thing [—viz., the convenience of the Grammarians, who must find an etymology, however far-fetched, for every word that is not a radical—], and the reason for the employment [of a word] is another [—viz., the fact of the word’s having, by convention, such a denotation as the speaker happens to have occasion for]. If the primary meaning [of every word] were that which is to be gathered from the etymology, then in the example “The cow sleeps” also there would be “Indication”—because [when speaking of the animal] even at the time of its sleeping [and therefore lying still], one makes use of the word *go* “cow,” which word *go* is formed by the affix *ḍo* put after the root *gam* “to move”—according to [the direction of Pāṇini—viz.] “*gamerḍoh*” [i. e., “let the affix *ḍo* come after the root *gam*, and the word *go* ‘a cow’ will be the result”].

Indication divided into inclusive and indicative.

e. He next states the distinctions of this [power of Indication].

TEXT.

14. The primary meaning’s hinting something else [which is required in addition] for the establishment of a logical connection among the things [and not a mere grammatical connection among the words] in the sentence—let this, when [the primary meaning] itself also is taken in, be called therefore *inclusive Indication* (*upādāna-lakṣhaṇa*).

COMMENTARY.

a. Inclusive Indication, where [the source of the power—see § 13.