

ADHIKARANA (6): *The usage of words current among
Mlechchhas is also authoritative.*

SŪTRA (10).

THE MEANING IMPARTED (BY THE MLECHCHHA, TO A WORD) WOULD
BE DULY COMPREHENDED BECAUSE IT IS NOT INCOMPATIBLE
WITH ANY AUTHORITY [OR, IT SHOULD BE REGARDED AS
SANCTIONED BY THE AUTHORITY OF THE VEDA,
BECAUSE IT IS NOT INCONGRUOUS].

Bhāṣya.

[It has been established that that meaning is to be regarded as more authoritative which is accepted by persons who take their stand upon the scriptures.] Now in the Veda we meet with certain words which are not used by the *Āryas* (who are the people that take their stand on the scriptures) in any sense at all, but are in use among *Mlechchhas*; such are the words 'pika', 'nēma', 'sata', 'tāmarasa' and such others. In regard to these, there arises the question—Are we to deduce their meaning from their etymology, commentaries and roots with the help of lexicons and grammar? Or should we accept that as their meaning in which sense they are used by the *Mlechchhas*?

On this question we have the following *Pūrvapakṣa*—"What has been established as authoritative is the usage of *cultured* people, not the *Smṛti* (Remembrance) of *uncultured* people (like the *Mlechchhas*). Hence it should be necessary to assume the meaning through explanations, etymology and grammar; and it is only thus that these latter would be of use. Further, uncultured people are not very careful in regard to words and their meanings, while the others (i.e. the cultured people) are very careful. From all this it follows that in the case of the words mentioned, their meaning should be deduced from the roots from which they are derived."

In answer to this we have the following *Siddhānta*—The *meaning that is imparted to a word* even by uncultured people,—even though not known to the cultured,—*would be comprehended*,—and it would not be right to reject what has been comprehended and which is *not incompatible with any authority*.—The argument has been urged that "what can be accepted as authoritative is the usage of cultured people only".—But that refers to such things as are not amenable to sense-perception.—The other argument urged (by the *Pūrvapakṣin*) is that "it is only cultured people that are careful regarding the use of words".—In answer to that we say that there are some things in which the *Mlechchhas* are more careful (and reliable); for instance, in the catching and rearing of birds.—The third argument urged is that "it is only thus that explanations, etymologies and grammar would be of use".—But these will have their use in regard to those words whose meaning is not known even to the *Mlechchhas* (and so we have not even

that usage to guide us).—Further, if we were to deduce the meanings of words from their etymology, etc., then, there would be no fixity (and definiteness) regarding the meaning of words, and there would always be uncertainty.—From all this we conclude that (according to the usage of the *Mlechchhas*), the word ‘*pika*’ should be taken in the sense of the *cuckoo*,—the word ‘*nēma*’ in the sense of *half*,—the word ‘*tāmarasa*’ in the sense of *lotus*,—the word ‘*sata*’ in the sense of ‘*wooden vessel, round in shape and with hundred-holes*’.
