

the purpose of specialisation that the agent, object and the implements of action, *e.g.* Chaitra (name of a person), fire and rice may be expressly mentioned. Words are also so constructed as to convey the meaning of a sentence. For example, the word 'Śrottriya' (Reciter) implies one who recites Vedic hymns, the word 'Jīvati' (lives) means one has got the breath of life. As even a word by virtue of its meaning is capable of expressing a whole sentence, a word has to be analysed to see whether it is indicative of action or that which acts, *i.e.* it has to be joined to an appropriate word to fully explain it. For example, the words 'Bhavati', 'Aśvaḥ' or 'Ajāpaya' which have many meanings would remain ambiguous if used singly.

There is a distinction between words, the object and the conception (L). To illustrate this take the following examples. 'Śvetate Prāsādaḥ' or 'The palace shines white' implies an action, while the words 'Śvetaḥ prāsādaḥ' or 'A white mansion' signifies a state. A word in essence signifies both an action and a state and so does a concept. This happens because the process of whitening is identified with its result, *viz.* making white. As to the white object, it is the support for both the word and the idea. As it independently changes its state, it goes neither with the word nor with the idea. The word, its object and the idea are thus distinct. By practising Samyama on this distinction, a yogin can acquire knowledge of the cries of all creatures.

(1) Word—uttered word.

Object—Object of that uttered word.

Idea—The mental nature or the feeling of the speaker and the conception created in the hearer on hearing the word.

Overlapping—the imposition of the significance of the one on the other, *i.e.* considering one for the other. From this over-