

time of hearing the sound. Human nature has the mould for the use of human words. In human beings proficiency in speaking is a speciality. A human child on account of appropriate latent impressions naturally learns the use of human words. This learning comes primarily through hearing. The child, as he learns the words, gets to know their conventional objects also. This learning is done by traditional usage, *i.e.* it is learnt from older people, first only the words and then comes unification of words, objects and their ideas.

(I) The classification of words and their division according to meaning, are no doubt made by convention. 'That so many alphabets will form this word and it will indicate this object' is fixed by someone and followed by others. Although it is not known who has done this, it is certain that it has been fixed by somebody.

(J) The recollection of the overlapping of a word and its meaning, is convention. On account of this overlapping of word, object and memory or knowledge, they are inseparable. When the yogin becomes conversant with their difference or through concentration, comes to know them individually, he can, through Nirvitarka knowledge, understand the subject referred to by all words.

(K) A sentence generally indicates a noun with a verb, or in other words, it implies a proposition. The capability of the word implies its property of conveying a meaning. The word 'pot' taken by itself is a term but it implies 'the pot exists' when it is a proposition. Every term contains the essence of a proposition. When it is pronounced it implies the existence of something, *i.e.* a noun with a verb conveying an idea. When the word 'tree' is pronounced it implies that it exists, or existed or will exist, involving an implication of its states of existence.

There are words which have many meanings. When they are used by themselves, they are not comprehensible by ordinary knowledge but their meanings are revealed in yogic knowledge.

(L) Here the difference between a word, its implied object and significance, is being illustrated by examples.

Having thus established the distinction among the three, the commentator is describing the benefits of practising Samyama.