

तेषां शब्दार्थप्रत्ययानां प्रविभागः, तद् यथा श्वेतते प्रासाद इति क्रियार्थः, श्वेतः प्रासाद इति कारकार्यः शब्दः । क्रियाकारकात्मा तदर्थः प्रत्ययश्च, कस्मात्, सोऽयमित्यभिसम्बन्धादेकाकार एव प्रत्ययः संकेते इति । यस्तु श्वेतोऽर्थः स शब्दप्रत्यययोरालम्बनीभूतः, स हि स्वाभिरवस्थाभिर्विक्रियमाणो न शब्दसहगतो न बुद्धिसहगतः । एवं शब्द एवं प्रत्ययो नेतरेतरसहगत इति । अन्यथा शब्दोऽन्यथार्थोऽन्यथा प्रत्यय इति विभागः, एवं तत्प्रविभागसंयमाद्योगिनस्सर्वभूतरुतज्ञानं सम्पद्यत इति ॥ १७ ॥

**Word, Object Implied And The Idea Thereof Overlapping, Produce One Unified Impression. If Samyama is Practised On Each Separately, Knowledge of the Meaning Of The Sounds Produced By All Beings Can Be Acquired (1). 17.**

With regard to these (word, implied object and its knowledge) (2) articulation relates only to the alphabets constituting the word (A). Hearing relates to the sound thereof (B). It is a mental process that seizes the sounds of the alphabets and binds them together relating to one idea (C). Sounds of alphabets being pronounced successively and not being present at the same time, do not form a word but simply appear and disappear. Individually letter-sounds (alphabets) lack the nature of a word (D). Each letter is the constituent part of a word and is pregnant with the possibility of expressing innumerable ideas on association with others taking innumerable forms (E). A preceding letter is connected with the subsequent one, and vice versa, in a particular relationship to imply a particular word. Thus a group of alphabets following in a sequence (F) is assigned by conventional usage to indicate various objects. For example, in the word Gauḥ (= Cow), the G, Au, and H used together indicates a species of animal with particular features.

Thus regulated by their import, the sounds of the alphabets pronounced one after another, are presented