

words cannot always have the same meanings, because men might change the convention from time to time. According to commentators, the word OM has been used to imply Īśvara not only in this creation but also in previous creations. The symbol has been repeated in this creation by omniscient persons or by persons who have recollection of their previous birth. The particular reason why in the Śāstras framed by Ṛṣis the word OM is so much liked is that there is no other word which can bring about calmness of mind as this word can.

Consonants cannot be pronounced in prolonged continuity, vowels can. The syllable OM is comparatively easy of pronunciation. When this word is uttered mentally, a sort of effort moves from the throat to the brain which Yogins utilize towards contemplation, as continuity of thought in the mind cannot be mastered without continuity in the utterance of words. Thus the symbol OM is always useful.

(2) Sampratipatti=similarity of usage. It has been stated before that one meaning can be indicated by different words as men wish, but those ideas which are to be understood through verbal thought-process, should be indicated by symbols or words. (See in this connection comments at Sūtra III—17 (2) (H).

भाष्यम्—विज्ञातवाच्यवाचकत्वस्य योगिनः—

तज्जपस्तदर्थभावनम् ॥ २८ ॥

प्रणवस्य जपः प्रणवाभिधेयस्य च ईश्वरस्य भावना । तदस्य योगिनः प्रणवं जपतः प्रणवार्थं च भावयतश्चित्तमेकार्थं सम्पद्यते । तथा चोक्तम् 'स्वाध्यायाद्योगमासीत् योगात्स्वाध्यायमामनेत् (स्वाध्यायमासते) । स्वाध्याययोगसम्पत्तौ परमात्मा प्रकाशते' इति ॥ २८ ॥

Yogins having understood the relationship between the verbal symbol² and the thing expressed will

Repeat It And Contemplate Upon Its Meaning. 28.

Repetition of the symbol and contemplation on its subject—the Īśvara—bring one-pointedness (1) to the