

mind of the Yogin who is engaged in repeating the symbol and contemplating on its meaning. It has been said, "Through contemplative repeating of Mantras, Yoga should be consolidated and through Yoga chanting of Mantras improved. Through the glory of such chanting and of such Yoga, the supreme soul is revealed" (2).

(1) The verbal concept which has to be formed in order to comprehend the meaning of God has been symbolised by the syllable OM. Consequently, if the import of OM is correctly remembered, thought of God will dawn on the mind. When with the utterance of the word OM the significance of Īśvara is fully brought to the mind then it will be clear that the relationship between the symbol and the subject has been clearly comprehended. A devotee has to practise carefully at first this method of raising the thought of the relationship. This is done by repeating the word OM and recollecting simultaneously its significance. Then when the symbol and its import come naturally to the mind, then Īśvara-Prapīdhāna mentioned before can be taken to be well established.

The principles of Grahītā (Receiver) and Grahana (instruments of reception) are parts of the 'I-sense'; so they can be felt or realised. Therefore, although at first a verbal concept is necessary for their realisation, they can be thought of without reference to words. Nirvitarka and Nirvichāra contemplations (detailed later in 1-43 and 44 Sūtras) are of that nature. But to form a concept of God, who is outside the 'I-sense', help of words is necessary. That concept is again the recollection of certain words implying qualities—One who is free from affliction, activity, etc. But to concentrate on that One, such thought of variety will not be helpful.

What we can think of or feel as an entity, is one or other of the three principles of Receiver, instrument of reception, and object received, *i.e.* knowable. In other words, it must be thought of either as gross knowables such as light, sound, etc. or as subtle instruments of reception, *e.g.* intellect, ego, etc. Therefore, to conceive a thing outside of us, we have to think of it as endowed with colour, sound, etc. or if we conceive it as part of ourselves, *i.e.* if we think of it as residing within