

recollection of the object of reverence, then exhale slowly mentally uttering 'M' continuously and continue in the feeling of the revered object.

By this sort of practice, *i.e.* repeating the mystic syllable with remembrance, the mind soon becomes one-pointed. From one-pointedness comes Samprajñāta concentration and from that Asamprajñāta Yoga is achieved.

(2) The meaning of the verse quoted, is as follows :—

Through Svādhyāya, *i.e.* through recollection of the meaning of the mystic syllable during the process of repetition, get fixed in Yoga, *i.e.* make the mind one-pointed. When the mind gets one-pointed, the inner meaning of the Repeated Mantra (abbreviated token name) is realised. Then again go on repeating the Mantra, remembering its inner meaning. By that, when its still finer and purer significance becomes clear, then the repetition should be continued in the same way. In this way, from such repetition to Yoga, and from Yoga to repetition being gradually increased, the process results in firmly establishing the best form of concentration.

भाष्यम्—किंचास्य भवति—

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ २८ ॥

ये तावदन्तराया व्याधिप्रभृतयस्ते तावदौखरप्रणिधानान्न भवन्ति, स्वरूप-दर्शनमप्यस्य भवति यथैवेश्वरः पुरुषः शुद्धः प्रसन्नः केवलोऽनुपसर्गस्तथायमपि बुद्धेः प्रतिसंवेदो यः पुरुष इत्येवमधिगच्छति ॥ २८ ॥

What else happens ?

**From That Comes Realisation Of The Individual Self (1)  
And The Obstacles Are Prevented. 29.**

Obstacles like illness etc. are removed through Īśvara Praṇidhāna and the Yogin realises his own Self. As God is pure (free from piety or sin), blissful (free from afflictions like nescience), isolated (free from attributes like intellect etc.), and thus an unencumbered (free from possibility of birth, span of life and suffering)