

flowing oil. In order to pursue this path, naturally, the individual must have a dynamic head and heart --- both least disturbed by their own subjective defects.

To "behold" does not mean to see the Self as an object, which would then mean something against the very assertion of the scriptures. The Self is the "SUBJECT"; therefore, the term "behold" is used to mean only 'an inward experience of a total subjective re-discovery.' The experience is so vivid that it is comparable to our unshakable knowledge of anything after we have once objectively SEEN it ourselves.

BY THE SELF IN THE SELF --- The subjective experience of the very core of our personality is accomplished by the head in the pure heart. Shankara explains the portion: "By meditation, the *Yogins* behold the Self, the Pure consciousness, in the Self (*Buddhi*), by the Self --- by their own intelligence, that is, by the *Antahkarana*, refined by *Dhyana*." All sincere attempts at meditation with steady mind-and-intellect, and the steady mental-pool of thought, with its passions and *vasanas* subsided, and to an extent, even eliminated, provides a clear reflected surface in which the glory of the Self is seen reflected, and this is recognised intuitively.

One may wonder why the same term is used to indicate the instrument of recognition (*Atmani*), the subject recognising it (*Atmana*) and object recognised (*Atmanam*). The reason is, in the final realisation, it is experienced that