

Here the word "seeing" (*pashyati*) is used in the scriptural meaning of the term, and so does not indicate a mere physical act of perception. In the *Advaita* philosophy, *Atman* is not seen as anything other than the seer, but it is the experience of the Seer himself BY the Seer himself. The term "seeing" is used here only to confirm that the experience of Reality could be as intimate and beyond all doubts, as it would be, when we see any object with our own eyes from very near.

In thus synthesising both *Sankhya* and *Karma*, it is not meant that they together form an alloy; they both must be practised serially. We can consider them as one and the same inasmuch as *Karma Yoga* purifies the Intellect and gives a greater poise for meditation (*Sankhya*) through which alone is the final experience achieved. Thus a combination of these two is possible serially and not simultaneously. This is to be very carefully noted by all sincere students.

HOW IS IT THAT THE AIM OF KARMA YOGA IS SAMNYASA? --- LISTEN:

*6. But renunciation, O mighty-armed, is hard to attain without YOGA; the YOGA -harmonised man of (steady) contemplation quickly goes to BRAHMAN.*

The Lord, with all the emphasis at his command, is declaring, once and for all, the final conclusions that were