

This special vision available to the man-of-Perfection is called the 'EYE-OF-WISDOM' in the stanza. This is not any special inner organ as such; it only represents an extra faculty that develops in the spiritual seeker, with which he comes to perceive the deeper significances and subtler suggestions in the superficially chaotic play of plurality. Those who do not have this intuitive perception necessarily fail to have this vision of the play of the Immortal Divine in and through the day-to-day activities and happenings. The same idea is more artistically stressed by Sri Shankara elsewhere. This 'EYE-OF-KNOWLEDGE' cannot be developed unless the disciplines of Self-perfection are properly practised. The subjective technique of self-integration (*Yoga*) can be successfully brought about only when complete integration of personality at the outer levels has taken place.

A FEW ONLY ULTIMATELY COME TO EXPERIENCE THIS SELF, WHILE OTHERS, EVEN THOUGH STRIVING, FAIL TO HAVE THIS REALISATION. WHY?

*11. The seekers striving (for Perfection) behold Him dwelling in the Self; but, the unrefined and unitelligent, even though striving, see Him not.*

Those who are successful in their attempts at stilling their mind and cleaning their intellect of its disturbing attachments and desires, come to recognise the glory of