

It is the traditional belief in *Vedanta* that "the intellect is seated in the heart," wherein the term HEART does not mean the fleshy pumping-instrument in the human bosom. The term HEART is used here not in its physiological meaning but in its literacy usage, where HEART means "the source of all love and sympathy --- of all noble human emotions." An intellect functioning from and through an atmosphere of sympathetic love, kindly charity and such other noble qualities alone can be considered in the science of philosophy as the human reason. Therefore, when the *Upanishads* talk of the doubts lying crystallised in the heart, the *Rishis* mean the intellectual perversions in some of the seekers that make them incompetent to feel and appreciate the Vision-of-the-Soul.

These doubts can be completely annihilated only when the individual gains an intimate, subjective experience of the Self in him.

This can be achieved only by *Yoga* --- NOT a strange mystical process, secretly advised to a few, by mysteriously rare groups of *Gurus*, to be practised in the unknown dark caves of the Himalayas, living altogether a frightful life of unnatural privations. In the Geeta, the word *Yoga* has been forever tamed and domesticated to be with all of us, serving us faithfully at all times in our life. By the term *Yoga*, in this last stanza, Krishna means the "twelve techniques" which he has explained as the subjective-*Yajnas*.