

ornaments change, but the changeless factor in them all, is pure gold.

He who is capable of recognising the Supreme Lord (*Parameshwara*), who revels everywhere as the Pure Spirit, in all names and forms, who changes not, while the outer equipments change; he alone is the one who sees what is really to be seen. In this stanza, the term 'seeing' is a phrase borrowed from our ordinary world-of-perception, but used in the sense of "spiritual Self-realisation."

The physical world is recognised and perceived through our physical equipments. Emotions in the world around us are felt and recognised by our minds. The world of ideas is comprehended by our intellect. The Spiritual Substratum in the Universe of beings and things can be apprehended only from the spiritual centre in ourselves. Just as the EYES cannot see THOUGHTS, so too the equipments of perceptions, feelings and thoughts cannot recognise the Spirit that is subtler than them, and It lies transcending all of them.

HE ALONE SEES WHO SEES THIS --- This is a very powerful and direct assertion. Everybody sees, but not the Real. Wrong perceptions indicate mal-adjustments in the instruments-of-perception. Hallucinations and illusions, false imaginations and delusory projections of the mind veil the reality of the thing observed. Therefore, here the *Yogeshwara* asserts that he who recognises this harmony of the one Truth, this thread of Reality, which holds all