

यद्विभाति सद्नेकधा भ्रमा -
न्नामरूपगुणविक्रियात्मना ।
हेमवत्स्वयमविक्रियं सदा
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६२ ॥

*yadvibhāti sadanekadhā bhramā -
nnāmarūpaguṇavikriyātmanā,
hemavatsvayamavikriyaṁ sadā
brahma tattvamasi bhāvayātmani. (262)*

262. *That one Reality, which appears variously because of delusion – though Itself always unchanged – and assumes names and forms, qualities and changes, like gold through all its modifications – ‘That Brahman thou art’ – meditate on this in your mind.*

The supreme Reality though one, appears as many. This is due to the delusion of the perceiver. Such a trick of the mind is called ‘illusion’ (bhrama).

The multiplicity that we see around us is only in the form of names, forms, qualities and activities. If you look at the world by removing these four, what you would see is nothing but Brahman. Such a subtle perception is required to discover the true essence in the life around us.

Ordinarily, we do not perceive the objects; we only look at them. At best, we only see what is projected by our minds. We fail to perceive the Truth. Through an alert spiritual perception alone is Truth revealed to us and not by seeing what is but an illusion.¹

When we look at an object we do so through our outer instruments of sense organs and inner instruments of the mind and intellect.

¹ *paśyannpi ca na paśyati mūḍhaḥ – Bhaja Govindam-14* – though ‘seeing’, the fool is not ‘perceiving’.