

They can report to us only the sense stimuli and the feelings and thoughts. Altogether, they may give us the name, form, nature, function, qualifying properties of things and their relationships.¹

Thus, when we look at a flower, we only see it, we never perceive it. 'Ah! Ah! This is a wonderful flower! It is called..., it is in... colour, it has a fragrance like..., I saw it first in the Fiji Islands. There of course, it was much bigger. This is a smaller variety' and so on. Now, what have you 'seen'? You have not seen this flower, you have seen that flower, in that environment – a flower called by that name, with those properties, shape, smell, colour and so on. All these you have seen projected on this flower. Similarly, this world is nothing to most of us, but so many names and forms.

Names, forms, qualities and activities are all the blabberings of the mind. Therefore, mindless seeing is perception of Truth, mindful perception of Truth is the world. So then, if we were to perceive the world outside without any attempt at verbalisation, without any blabberings of the mind, what we would see is Brahman alone.

Like gold (hemavat) – Gold does not want to be on your neck or to clasp your hand or to cling to your finger. It is you who mould it into various shapes, use it for various purposes and thereafter call it by various names. Name, form, property and activity are all projected on to gold, and we 'see' the world of ornaments, oblivious of the fact that they are all nothing but gold. Similarly, the world is nothing but Brahman. Understand that Brahman to be your own Self.



यच्चकास्त्यनपरं परात्परं
प्रत्यगेकरसमात्मलक्षणम् ।
सत्यचित्सुखमनन्तमव्ययं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६३ ॥

¹ nāma rūpa guṇa kriyā viśeṣa sambandhaḥ – these together constitute the world perceived.