

28. The Lord's eyes, ears, hands, and feet are everywhere

You can see without eyes, hear without ears, speak without the tongue, smell without the nose, touch without the body, and walk without legs. Yes, and experience without even the mind. For you are the pure essence itself; you are the Supreme Self.

You have no understanding of this truth, so you are drowned in ignorance. You feel that you are only the senses, so you experience misery. The five senses are bound up with the mind; the mind separately activates the senses and is affected by their reactions. People read through the mind-associated eye, so they fail. But the spiritually wise (*jnanis*) have the divine eye (*divya-chakshu*), for they have divine vision. And they can see and hear without the aid of the senses.

As said in the *Gita*, the Lord's feet are everywhere, the Lord's hands are everywhere. His eyes, His ears are everywhere. So He sees all, He does all. Devoid of senses, He makes all senses function. To grasp this mystery, the path of spiritual wisdom (*jnana*) has to be trodden. This path is very helpful. When people develop into full wise persons (*jnanis*), they themselves becomes It, It merges in them, and both become indistinguishable. Then, they realise that they are the inscrutable, the indefinable Brahman, not limited by the illusory superimposition of name and form.

When fire burns, its light can be discerned from a distance, but those who are far can't hope to feel its warmth. So too, it is easy to describe the splendour of knowledge (*jnana*) for people who are far from acquiring it, but only those who have actually neared it and felt it and are immersed in it can experience the warmth, the joy, the melting away of the illusion.

For this, continuous concentrated spiritual exercises (*tapas*) and continuous meditation on God are needed. The pure Essence can be known by the spiritual discipline of devotion (*bhakthi*), and in fact the goal of devotion is indeed spiritual wisdom.

29. The world is the Lord's three-act play

When an author writes a play, the entire play will already be in their mind before setting pen to paper. Act after act, scene after scene, with no picture of the entire drama in their mind, the author will never entertain the idea of writing it at all, right? But take the case of the audience. They grasp the story only after the drama is

fully over; it unfolds itself scene by scene. Once they have understood the theme, they too can confidently describe to others the purport of the play.

Similarly, for the Lord, this drama of time in three acts —the past, present, and future— is clear as crystal. In the twinkling of an eye, He grasps all three. For He is omniscient, and it is His plan that is being worked out, His drama that is being enacted on the stage of creation. Both the actors and the spectators are lost in confusion, unable to surmise its meaning and its development. For how can one scene or one act reveal its meaning? The entire play has to be gone through for the story to reveal itself.

Without a clear understanding of the play in which people are acting their roles, they hug the mistake that they are souls (*jivis*) or spiritual aspirants (*sadhakas*) and waste away their lives, beaten by waves of joy and sorrow.

When the mystery is cleared and the play is discovered as mere play, the conviction dawns that you are He and He is you. Therefore, try to know the truth behind life, search for the fundamental, and bravely pursue the underlying reality. Seekers of wisdom (*jnana*) must always be conscious of this.

The Lord is in every heart, in the subtle as well as the gross forms. So the spiritually wise (*jnani*), who has had a vision of the *Atma* presiding over the inner stage, will never be affected by sorrow; it can never hold sway over the spiritually wise. The *Atma* is in the ant and the elephant, in the atom and the atmosphere. Everything is saturated with Brahman.