

sionate Lord guides His constant companion just now converted into a devout disciple, into the core of the *Sreyas*. *Paramam vachak*—the supreme word—is the apt term used in this respect. *Mahā vākya*—the great assertion—is another rare term equivalent to it. The *Mahā vākya*s in the Upanishads are the great utterances of the Rishis. This *Paramam vachak* is on a par with the *Mahā vākya*s in the Upanishads. The Lord Himself makes this conclusive statement.

Just as the subtle workings of Nature are beyond the ken of the ordinary people, the subtle spiritual truths concealed in the human heart are also incomprehensible, except to a few advanced souls. The Lord residing in the hearts of all is their fastest Friend. His grace is ever at work to redeem beings. All the happenings in the world outside are also directed towards that one end. The grace of the Lord is the greatest spiritual alchemy. It converts a base man into a sterling man, into a divinity and ultimately absorbs him into Godhood. Nature is the great divine factory where this spiritual reclamation is eternally carried out. What the divine touch is capable of, is presented in two different ways by Sri Krishna. He takes a trifling reed and makes a flute with it, which, if trampled on, becomes useless rubbish. But in the hands of the Lord, it fulfils a cosmic function. The melody that He produces with it enchants all beings and draws them in union with Him. An inert reed becoming an instrument in the hands of the Lord can animate the universe. This is the first aspect of the divine touch. Secondly, what the Lord