



Commentary by Hazrat Inayat Khan:

It is the soul that sees, but we attribute sight and hearing to the eyes and ears. In absence of the soul neither the body nor the mind can see. When a person is dead the eyes are there, but they cannot see; the ears are there, but they cannot hear.... When the eyes are closed, do you think that the soul sees nothing? It sees. When the ears are closed, do you think that the soul hears nothing? It hears.

[from https://wahiduddin.net/mv2/V/V_10.htm](https://wahiduddin.net/mv2/V/V_10.htm)

If we depend on our eyes for sight, and our ears for hearing, and our mouth for speech, we are still dead. But we sometimes experience in life that which we see without eyes, hear without ears, and express without speech. If we have once seen without eyes, does it not show that we can see without eyes? Can we not see in a dream without eyes? Therefore, the faculty of seeing and hearing is in us. But, as we always depend on the physical body, on the physical eyes and ears, we become helpless and subject to death.

The teaching of immortality is to awaken. We must rise above the physical and material conditions if we are to live at all. We must aim at being independent of physical sight and hearing. We know that if we really want to understand a thing, we close our eyes because we can see it better. If we are thinking in this manner, it means that we are listening to some thought coming from some other plane. At such a time we want to cut off and stop outward sound or sight. All the meditations and concentrations of the mystics, as well as their dreams, are their journeys to the inner planes. It is necessary, if the soul has the desire to know the past, the present, and the future, to satisfy its desire by a contemplative life. The more tired and exhausted the mind, the more is meditation needed.

Sages, such as St. Francis, have spoken with rocks, birds, and animals, not as we talk, but by means of an insight into things. And every object expressed itself to them, speaking to them about its past, its present, and its future. ... The seer will see all in his consciousness, and wherever he casts his glance, he will see still more clearly. As Sadi says, 'Each leaf of a tree becomes a book of revelation to the one who sees. And he reads the whole of nature as a book.'

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