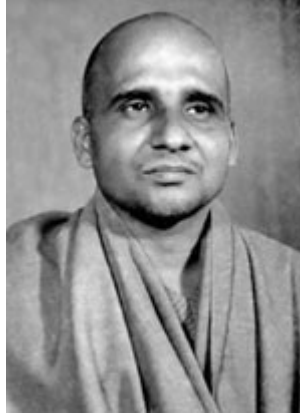




## THE BRIHADARANYAKA UPANISHAD

SWAMI KRISHNANANDA

Discourse-41 (11 May 1977)

Sixth Brahmana

### THE THREE-FOLD CHARACTER OF THE UNIVERSE

1. trayam va idam, nama rupam karma; tesam namnam vag ity etad esam uktham, ato hi sarvani namany uttisthanti: etad esam-sama; etadd hi sarvair namabhih samam; etad esam brahma, etadd hi etad hi sarvani namani bibharti.

Everything in this world may be classified into *names, forms* and *actions*. *Trayam va idam, nama rupam karma*: Name, form and action are the three categories into which everything can be brought together. What we call name is one of the characteristics of objects. The appellation or the nomenclature of objects is called name. It is a part of language, and so what we call name is nothing but speech; says the Upanishad. Speech is language, and the way in which an object is named is the joint activity of various other aspects of the personality, the main function being the mind working in conjunction with the organ of expression, namely, speech. Whatever be the difference among the names given to the various objects, there is a common substratum among all these names, that is, the basic vibration which is the principle of language. Just as the various colours have a basic substance which, by different permutations and combinations, takes varying shades called colours, likewise the different appellations, the names given to objects, even the different languages of the world, are the various shapes taken by a single vibration called the mode of speech. Speech is therefore not the particularized word that we utter, nor even the particular language that we speak, but that which is prior to the expression of speech itself. And that generalised form of the very intention to express by name any particular object is what we may call the fundamental speech. According to

mystical sciences, speech is not merely the spoken word. The word is perhaps the grossest form of speech. The subtler forms of expression are deeper inside. The grossest or the visible form of speech is called, in Sanskrit, according to this science, *Vaikhari*. There are other deeper levels of the expression of speech and they are not audible, not even thinkable by the mind. They are subtler in the deeper layers of personality. And the other one which is internal to *Vaikhari* is called *Madhyama*. Internal to it is *Pasyanti*, and the deepest is *Para*. Just as there is in *Pranava*, or *Om*, a transcendent form called *Amatra*, likewise there are transcendent levels of expression of speech which are not sensible in the ordinary manner, but still exert a tremendous influence on the mode of expression. So, the Upanishad may be having all these aspects in its mind when it says that speech is the common equalising factor existing and operating behind and prior to all ordinary expressions by way of naming, wording, etc. *Etad esam sama*: Here *Sama* means an equalising force. That which is the common denominator behind every form of expression is *Sama*, and speech is such in its essential nature; *etadd hi sarvair namabhih samam*; this fundamental speech is equal to every language and every form of expression. *Etad esam brahma, etadd hi sarvani namani bibharti*: Speech is *Brahman* itself, because it supports in a universal form, as it were, every type of verbal expression or linguistic manifestation.

2. atha rupanam caksur ity etad esam uktham, ato hi sarvani rupany  
uttisthanti, etad esam sama, etadd hi sarvai rupaih samam, etad esam  
brahma; etadd hi sarvani rupani bibharti.

Likewise, in the same way, as all names or word-formations are basically rooted in a fundamental universalised source, namely, the transcendent speech, likewise all forms that we perceive or visualise have a common background. There is a general form which manifests itself as particular forms. What we call form is nothing but a kind of abstraction which the senses make, a function of isolation performed by the senses from the general reservoir of forms which has many other forms within it, apart from the one that we perceive with our eyes, even as a block of stone may contain many statues inside it. You cannot know how many statues are inside a block of stone. You have every blessed thing there. Whatever form you wish, you can extract from that stone. Likewise, from this general ocean of form, you can extract any particular form. That depends upon the structure of the eyes and the nature of the light rays that fall upon the object, and many other things. We are mainly concerned here with the structure of the senses. It does not mean that if the eyes were manufactured or constituted in a different manner, we would perceive colours in the same way. Not so. Something else would be the perception; some other form would be before us, because the light rays of the sun and the energy-formations or configurations in the universe impinging on the retina of the eyes have much to do with the perception of forms. It is the manner in which the general universal form is received or reacted upon by the structure of our eyes that is responsible for the type of perception of forms with which we are familiar in this world. Hence, there is the visual isolation of a particular aspect of the universe of forms for the purpose of perception, assisted

by every other sense-organ. Universal sound is there; universal taste is there; universal touch is there. And from this universality of sensation, a particular aspect is segregated, isolated or extracted by a particular given sense of an individual or a species of individuals, and then we have a common world of perception, as we call it. It does not mean that this world is 'all the world'. There are many other worlds, as the scriptures will tell us, especially the Yoga-Vasishtha, for instance. This is not the only world that exists. This is just one of the possibilities of abstraction. Such abstractions can be infinite in number.

*Atha rupanam caksur ity etad esam uktham*: The particular perception is based on a general form. *Ato hi sarvani rupany uttisthanti*: From this, all the forms arise. *Etad esam sama*: This is the equalising factor. The common form is the equalising factor behind particular forms. *Sarvaih rupaih samam*: This is common among all forms, just as the same wood may be present in various types of furniture. *Etad esam brahma*: It, as their absolute, supports all other particular forms. The Universal Form is *Brahman*, as is the Universal Name.

3. atha karmanam atmety etad esam uktham, ato hi sarvani karmany uttisthanti, etad esam sama, etadd hi sarvaih karmabhih samam, etad esam brahma etadd hi sarvani karmani bibharti. tad etad trayam sad ekam ayam atma, atma ekah sann etat trayam. tad etad amrtam satyena channam, prano va amrtam, nama-rupe satyam; tabhyam ayam pranas channah.

Likewise, there is a general form of action and a particular type of it, *atha karmanam atmety etad esam uktham*, the individuality is the source of action, which is the complex of body, mind, etc., the intellect included. Action proceeds from individuality. The nature of the action that one performs is determined by the nature or the pattern of individuality into whose mould one is cast. Otherwise, there is no such thing as any determined action. The way in which one conducts oneself in a given atmosphere is what is called action. Now, this manner of conducting oneself depends upon the nature of the individuality itself. The determining force behind the way of conducting oneself in the world is the nature of one's personality which is not merely the body, but every blessed thing that is inside it, also, the five vestures, or three layers, as we may call them. So, this is, also a kind of abstraction, we may say. There are many ways in which one could conduct oneself. There are many types of action possible, other than the one we are performing, but we do only certain types of action, because they alone are possible under the circumstances of this particular individuality of ours. If all people in the world behaved in a common way, even that would be only an abstraction because humanity is not the entire creation. It is only one aspect of the whole set-up called creation. There are other beings in existence. So, there can be millions and millions of types of manifestation, and each type of manifestation would behave according to its own structural pattern of individuality. We, being humans, conduct ourselves in one particular manner. Thus, there is a general reservoir of possibility out of which particular actions emerge on the basis of different types of individuality.

*Atha karmanam atmety etad esam uktham, ato hi sarvani karmany uttisthanti:* In this general possibility of action, God's action, we may call it, *Hiranyagarbha's* action, or *Virat's* action, there is potentiality of every type. From that source, the particular possibility arises. *Etad essam sama:* The universal possibility is the equalising factor behind all particular possibilities of action. *Etadd hi sarvaih karmabhih samam:* The general form of possible action matches at the root every particular manifested action. *Etad esam brahma:* This universal action is *Brahman* itself, because it is common to all, and *etadd hi sarvani karmani bibharti*, because it supports all particular actions.

*Tad etad trayam sad ekam ayam atma, atma ekah sann etat trayam. tad etad amrtam satyena channam, prano va amrtam, nama-rupe satyam; tabhyam ayam pranas channah:* The Cosmic Form is called *Amrtam*. Name and form are called *Satyam*; the apparent reality is *Satyam*; the visible world is *Satyam*. It is real from its point of view and to the extent it is workable, but the immortal is behind it. The Ultimate Reality is different from the appearance. Cosmic *Prana*, *Hiranyagarbha*, Universal Energy, the Supreme Being, is *Amrta*, or the immortal. From it, everything proceeds. It is all names, all forms, all actions. There, the senses do not differ from one another. It is not that the eyes can only see and the ears only hear. Anything can be done by any other function or an aspect of Being. That is why, perhaps, the scriptures tell us that everywhere it has feet and everywhere it has eyes and everywhere it has heads, which means to say, any limb of it is equal to any other limb, and everywhere any function can be performed by it, different from the way in which individuals act on account of the limitations of the body-mind complex. The Cosmic Being who is called *Prana* here is immortal, and that is the ocean of all possibilities of name, form and action, whereas what we call ordinary name and form from our point of view, the visibilities and the possibilities of formation are only temporarily real. They are *Nama-Rupa*; they are *Satya* or true for the time being only, not eternally. The eternal Reality is *Amrta-Prana*, Immortal Force. This Supreme Being is covered over by *Nama-Rupa Prapancha* - the name-form world. We are unable to see the ocean because of the waves dashing on the surface. We see only the movement of waves. The basic substratum is not visible on account of the activity on the surface. There is a substratum behind every name, every form, and every action. If that could be discovered and plumbed into, one becomes immortal at once, and frees oneself from the clutches of births and deaths, which are the characteristics of all particularised names and forms. This is the philosophy and the advice given to us in the concluding portion of this chapter of the Upanishad.

## CHAPTER II (CONTINUED)

### First Brahmana

#### A PROGRESSIVE DEFINITION OF BRAHMAN

We go now to the second chapter which begins with an instructive anecdote, and is incidentally a kind of teaching bordering on the distinction between qualified and unqualified Reality, the conditioned and unconditioned *Brahman*. What is conditioned Reality, and what is unconditioned Reality?

1. drpta-balakir hanucano gargya asa, sa hovaca ajatasatrum kasyam, brahma te bravaniti, sa hovaca ajatasatruh, sahasram etasyam vaci dadmah. janakah, janaka iti vai jana dhavantiti.

There was a learned man, called Balaki. He wanted to parade his knowledge before an emperor called Ajatasatru. Here was a learned man, proud of his learning, thinking himself wise, imagining that he knew *Brahman*, a person born in the family of the sage Gargya, and he went to the court of king Ajatasatru, and told the king: "I shall teach you *Brahman*." The king was highly pleased. "Well, I have a very good Master to teach me Brahman." Ajatasatru was the king of Kasi. *Sa hovaca ajatasatruh, sahasram etasyam vaci dadmah*: "You are so kind, indeed. Even for the very generous gesture of offering to teach me *Brahman*, I shall give you a thousand cows, like king Janaka." People always say, "Janaka, Janaka." "Very good, let me also have this humble privilege of imitating this great, charitable man, learning from you and offering you too a gift in the same manner. People always take the name of Janaka. His name is so renowned everywhere. We are so happy to be seated in that manner. People everywhere run about in search of learned ones and here you come to me with such generosity of feeling to teach me *Brahman*. It's kind of you indeed!" Such was the happiness of the king.

2. sa hovaca gargyah, ya evasav aditye purusah, etam evaham brahmopasa iti. sa hovaca ajatsatruh; mamaitasmin samvadisthah atisthah sarvesam bhutanam murdha rajeti va aham etam upasa iti, sa ya etam upaste, atisthah sarvesam bhutanam murdha raja bhavati.

What did the teacher tell? Balaki, the learned man, spoke to the king by way of instructing him in the nature of *Brahman*. *Sa hovaca gargyah*: Gargya speaks. *Ya evasav aditye purusah, etam evaham brahmopasa iti*: "Do you know how I meditate on *Brahman*?" asked the scion of the Gargya." I meditate upon the sun as *Brahman*. You also do that meditation." But the king retorted back; he did not accept this teaching. It so happened that the teacher went to the wrong disciple. The king, instead of saying, "I thank you, I shall meditate upon the sun as you instructed me," gave him back in his own coin. "*Ma maitasmin samvadisthah*: "Do not speak to me like this. This is not the way I meditate." The king said so, because he seemed to know something more than the teacher himself. *Atisthah*

*sarvesam bhutanam murdha rajeti va aham etam upasa iti*: “I also meditate upon the sun, but not as you tell. The reason is that the sun is only a conditioned form, and you are considering this conditioned form as the Absolute. This is not the way in which it should be contemplated. There is a reality behind the sun. I meditate upon that. There is a general reality behind the particular form, the sun. Why not meditate upon that instead of the particular form? It could have taken many forms other than the sun, and so if you resort yourself to that general being behind the form, naturally you would be in the realisation of every other form. You will have every form under your control. Now how do I meditate the transcendent support of everything? There is an energising vitality behind the sun. That is what meditate upon, the King of all beings.” *Surya*, or the sun, is held by the Veda as the eye of all creatures, the *Atman* or the very Self of all beings. That means to say there is something in the sun which is not visible to the eye. May be, that is the reason why the influence exerted by the sun upon us is ununderstandable, inscrutable indeed. *Murdha raja*: “The supreme head of all creatures and the basic reality behind all things is he - this is the way I meditate, and not the form of the sun. *Sa ya etam upaste, atisthah sarvesam bhutanam murdha raja bhavati*: One who contemplates thus in this manner the general transcendent reality behind the sun becomes supreme among all people. He becomes a king in the circle he moves, and this is the result of such meditation; otherwise you would be stuck to the single form only and the other forms will not pay any homage to you. If you want homage or tribute to be paid to you by every form, you should go to the general background behind all forms and not cling only to one particular form.” This is what the disciple told the so-called instructor.

3. *sa hovaca gargyah: ya evasau candre purusah, etam evaham brahmopasa iti. sa hovaca ajatasatruh, ma maitasmin samvadisthah. brhan pandara-vasah somo rajeti va aham etam upasa iti. sa ya etam evam upaste, ahar ahar ha sutah prasuto bhavati nasyannam ksiyate.*

Then the instructor spoke something else. “If that is the case, then I have got something more to tell you. *Ya evasan candre purusah, etam evaham brahmopasa iti*: I meditate on the moon as a symbol of Brahman.” “Do not speak to me like this,” says Ajatasatru, here again. “I am not meditating like this. *Ma maitasmin samvadisthah. brhan pandara-vasah somo rajeti va aham etam upasa iti*: There is something in the moon which attracts us. Why not meditate upon that? What is the value of the moon, after all? You are thinking of the moon as a form, but I am thinking of something in the moon that makes it enviable to people, and attractive and valuable. I meditate upon the moon, of course, but not as you say. I consider it an embodiment of the cosmic vitality which beams forth through the form, as if it is dressed in white. The rays of the moon may be compared to a white robe. But they are not real robes, though they look like them. But what are these white robes? They are nothing but the *Pranic* energy that is emanating from the moon. That is greater, more important than the form of the moon. *Brhan pandara-vasah somo rajeti*: The lord of all such manifestation is called *Raja*, and the moon is called *Soma*, *Chandra*, these being the names of the

moon. How do I meditate upon *Soma* as the King of all such producers of balming or cooling rays? I meditate upon that which is responsible for what value you behold in the moon. The coolness of the moon, its watery aspect and the rays of the moon, its light or luminosity are nothing but the expression of *Prana*. That is what I meditate upon. If one meditates like this, what happens? *Sa ya etam evam upaste, ahar ahar ha sutah prasuto bhavati nasyannam ksiyate*: One becomes endowed with everything that one needs. The food that is required does not get diminished. Anything that you need may be considered as your food. You will have abundance of everything, and your lineage will continue unbroken. People in your family, in your line of succession, will continue to be like you because of the force that you exert upon the people that follow you in your family and lineage.”

4. sa hovaca gargyah: ya evasau vidyuti purusah, etam evaham brahmopasa iti. sa hovaca ajatsatruh, ma maitasmin samvadisthah, tejasviti va aham etam upasa iti. sa ya etam evam upaste, tejasvi ha bhavati, tejasvini hasya praja bhavati.

Then the instructor Gargya said: “If that is what you say, I have another method of meditation. Why not follow that? You know that there is lightning. I meditate upon the lightning as *Brahman* because it flashes forth indicating as if the spiritual light itself is flashing. I contemplate Reality, the *Purusa*, in the form of the flash of lightning because of the similarity between the lightning flash and the flash of *Brahman*-Consciousness.” “Do not speak to me like this,” said Ajatsatru. “I do not meditate upon lightning in this manner. How do I meditate then? I merely meditate on luminosity. Lightning is one of the forms of potential luminosity. There can be various other forms of lustre, and I contemplate on lustre itself. It can be the lustre of lightning; it may be that of the sun; it may be of the moon; it may be of fire; it may be of one’s own understanding. What does it matter? I meditate on the general background of all luminosity. That, of course, includes lightning. I do not meditate on *Brahman* in lightning, as you say. My method is quite different. I contemplate on the generality behind these particulars. One who meditates in this manner - what happens to him? *Sa ya etam evam upaste, tejasvit ha bhavati, tejasvini hasya praja bhavati*: One becomes lustrous in contemplating like this. There is a kind of energy generated by that person. He becomes a magnetic force. Power emanates from him, wherever he is, and he becomes brilliant not only in his deeds, but also in his thoughts, in his understanding. His entire personality changes. So does his progeny, his family, everything that comes after him, because of the force exerted by him.”

5. sa hovaca gargyah, ya evayam akase purusah, etam evaham brahmopasa iti. sa hovaca ajatasatruh, ma maitasmin samvadisthah, purnam apravartiti va aham etam upasa iti, sa ya etam evam upaste, puryate prajaya pasubhih nasyasmal-lokat prajodvartate.

So, Gargya had failed, but he said: “Well, then I have something else to tell you. I meditate on space itself as *Brahman*. You follow this instruction. Space is all-pervading; *Brahman* is all-pervading. So, space can be regarded as a symbol of *Brahman* which is omnipresent.” “Do not speak to me like this.” This is what Ajatsatru the king, said. “I contemplate space in a different manner, not the way, you say. How do I meditate? *Purnam apravartitva*. I contemplate on plenitude and immobility. That is the priority in the character of space itself. What is space? It is a completeness of perception, and it is an immobility. Everything moves, but space does not move. It is fullness. If you contemplate fullness or infinitude, space is included in it. So, why go for the manifested form of space? I contemplate on that which is prior to the manifestation of space, the Supreme *Bhuma*, the fullness of Being, the immobile Reality.”

*Sa ya etam evam upaste, puryate prajaya pasubhih nasyamal lokat prajodvartate*: “One who contemplates *Brahman* as the infinite, inclusive of every kind of fullness conceivable, space included, becomes full in every respect. There would be nothing lacking in this person because of the contemplation of plenitude. His family and all that is associated with him becomes full on account of the force of such meditation. He is filled with abundance of every kind. He prospers materially, socially, intellectually and spiritually. And his lineage is never broken; it continues to glory in this world. Such is the great effect produced by this meditation on fullness, or plenitude, or completeness, which is the abstract priority behind the particular manifestation called space.”

6. sa hovaca gargyah, ya evayam vayau purusah, etam evaham brahmopasa iti. sa hovaca ajatasatruh, ma maitasmin samvadisthah indro vaikunthoparajita seneti va aham etam upasa iti, sa ya etam evam upaste, jisnur haparajisnur bhavaty anyata-stya-jayi.

“I see,” said Gargya. “I have something else tell you, then. I meditate on *Vayu*, or the Wind, or the Air, as *Brahman*. You meditate on *Brahman* like this.” Ajatsatru explained: “Do not speak to me like this about *Vayu*. I have some other method of meditation. I meditate upon the quality of a *Vayu*, not the form of *Vayu*. He is the lord of *Vaikuntha*, the powerful being. Wherever is lordship, control or rule or administration, or whatever kind of sovereignty which exerts power over others, I identify that with *Vayu* (Indra) and I contemplate on him as *Vaikuntha*, that is, indomitable. Nobody can stand before Wind. It can break through anything. So, I contemplate Wind as indomitability, supreme ruler or powerful controller, a reservoir old energy, *haparajisnur*, an invincible force of every kind of power, or capacity. The power of Wind is a manifestation of another Power that is more general than the particular power of the Wind. I contemplate on that, not on the tangible form of wind or air. *Sa ya etam evam upaste, jisnur haparajisnur bhavaty anyata-stya-jayi*: One who meditates upon this indomitability or invincibility of power of which *Vayu*, Wind, is only one manifestation, becomes indomitable. None can face that person. He becomes invincible in every respect. He becomes a controlled of everybody; he becomes victorious in every enterprise, every undertaking. No one can conquer him, and

he becomes a subduer of all opposing elements.” This is the effect that follows from meditation in this manner. This is what Ajatasatru said in reply to the instruction given by Gargya, here.

7. sa hovaca gargyah, ya evayam agnau purusah, etam evaham brahmopasa iti. sa hovaca ajatasatruh, ma, maitasmin samvadisthah visasahir iti va aham etam upasa iti, sa ya etam evam upaste visasahir ha bhavati, visasahir hasya praja bhavati.

Gargya does not keep quiet. He says again: “I have something to tell you. I meditate on fire as *Brahman*. You know the power of fire. It can burn anything. It has tremendous energy in it. I take it as a symbol of *Brahman* and meditate. So, you also meditate like this.” Ajatasatru retorted: “Do not speak to me like this. My meditation on fire is something else. It is of a different nature altogether. How? *Visasahir iti va aham etam upasa iti*: I contemplate fire as supreme tolerance. Nobody can tolerate things as fire does. It accepts whatever is thrown into it. It does not say, ‘I do not want, I do not agree with it’. Fire is a consumer, acceptor and absorber of anything and everything. Fire is tolerance incarnate. So, I meditate on fire as universal tolerance, a capacity to absorb anything into oneself. I do not meditate on fire as luminosity as you may be thinking of. The supreme capacity to absorb everything into oneself - that is how I contemplate on fire. That is a greater concept, a more generalised form of it than the particular one which is the fire you think of. If one meditates like this, what happens to him? *Sa ya etam evam upaste visasahir ha bhavati*: One becomes very tolerant. The person will never resent. He will not speak against, or criticise; he will not find fault with anything. Everything will look beautiful to him, because he is a supreme absorber of everything. He becomes a general force which can take into its bosom every particular form - whether it is intellectual, social, individual or spiritual. *Visasahir hasya praja bhavati*: His progeny also becomes an embodiment of tolerance, goodness and generosity of expression in every manner, if this meditation is practised.”

8. sa hovaca gargyah, ya evayam apsu purusah, etam evaham brahmopasa iti. sa hovaca ajata-satruh, ma maitasmin samvadisthah, pratirupa iti va aham etam upasa iti, sa ya etam evam upaste, pratirupam haivainam upagacchati, napratirupam, atho pratirupo'smaj jayate.

“Well that is all right,” Gargya speaks again. “I have some other method of meditation. You take this. I meditate on the water-principle as *Brahman* because it is liquid and it is formless. It is characterised by some aspect of reality which is the uniformity that I see in water.” “Do not speak to me like this about water. I also meditate upon it but in some other way that is different from what you are speaking of,” said Ajatasatru. “I meditate upon water as that which is agreeable, and it is so because I find in water the character of agreeability. Everyone is fond of water. Water is agreeable to everyone, human, subhuman or superhuman. If one meditates like this one becomes agreeable to everyone. He will not be shyed away by people. Just as water is liked by everyone, the same will happen to the

meditator. In some way or the other, they will find some worth in him. *Pratirupa iti va aham etam evam upaste, pratirupam haivainam upagacchati*: All agreeable things will come to you. Everything blessed will come to you of its own accord - uncalled-for, unexpected. Everything good in this world will be yours. If you become agreeable to everyone, everything shall become agreeable to you. And I contemplate on the general character of goodness and amiability and agreeability which I find reflected in the principle of water. If one meditates like this, you know the result, of course. *Etam evam upaste, pratirupam haivainam upagacchati, napratirupam, atho pratirupo' smaj jayate*: Nothing disagreeable will come to you. You will find all things are pleasant and beautiful, and whatever emanates from you will be agreeable and pleasant. You will receive only pleasant things and agreeable things; and whatever proceeds from you, whatever you give and whatever emanates from you will also be of a similar nature. This is how I meditate."

9. sa hovaca gargyah, ya evayam adarse purusah, etam evaham brahmopasa iti. sa hovaca ajatasatruh, ma maitasmin samvadisthah. rocisnur iti va aham etam upasa iti. sa ya etam evam upaste rocisnur ha bhavati, rocisnur hasya praja bhavati, atho yaih samnigacchati, sarvams tan atirocate.

Gargya says: "I have another method. I meditate upon that which is seen in the mirror." "No", he said. "This is not how I meditate. I do not meditate upon what I see in the mirror." There is a kind of meditation called *Darpana-Yoga*, even now practised by some people. This is a humorous thing to hear, but it has a point about it. It is said that nothing is more attractive than one's own face. It is liked by people more than anything else. If you look at your face in the mirror, you would not like to withdraw your attention from it. You would go on looking because you are somehow the most beautiful person in the world. Others are secondary. No one can be as beautiful as 'I'. Everyone thinks like this. The mind is drawn to the face in the mirror. If you wish to concentrate upon an object, concentrate on your own face first. Then the mind will not wander away. Your difficulty of the drifting mind will not be there afterwards. What was in the mind of Gargya, we do not clearly know. He said, "I meditate upon that which is reflected in a mirror, "No; that is not the way. I also meditate on this form, but not as you say. I do not contemplate on the form, or the shape that is reflected in the mirror, but the capacity of reflection itself. That is what I regard as superior to what is reflected. How is reflection possible at all? That is more important than, what is reflected. I meditate on the reflecting capacity in the mirror which is something different from the form of the mirror or even the shape of the reflected form. Not the face only, but the light, the luminosity or the reflection aspect is what I contemplate upon - not the reflected object. The capacity to reflect is prior to the object that is reflected. My method of meditation is simple. Always go to the prior, the antecedent, rather than the subsequent or the posterior; because the posterior is the effect. Why not go to the cause? How could you see an effect in the mirror if the mirror were not to reflect? But, how could it reflect? There is something in the mirror which enables it to reflect the object in itself. That something is superior, I regard, to the object that is reflected. *Rocisnur iti va*

*aham etam upasa iti*: I contemplate *Brahman* as luminosity, the capacity to reflect. The possibility of reflecting is the object of my meditation. *Sa ya etam evam upaste rocisnur na bhavati*: You can reflect everything in yourself afterwards. You become a mirror by yourself. Everything will see itself in you. Every person will see himself or herself in you. You will be the beloved of all people. You will be loved by everyone the way one loves one's own self. *Rocisnur hsya praja bhavati*: So also does become your family, your lineage. *Atho yaih samnigacchati, sarvams tan atirocate*: You become more lustrous and luminous than others. You become supreme in the capacity to reflect, in the capacity or the ability to shine in the midst of all others, everywhere.”

10. sa hovaca gargyah; ya evayam yantam pascad sabdo' nudeti; etam evaham brahmopasa iti. sa hovaca ajatasatruh; ma maitasmin samavadisthah, asur iti va aham etam upasa iti, sa ya etam evam upaste, sarvam haivasmiml loka ayur eti, nainam pura kalat prano jahati.

”O I see! All right,” said Gargya. In everything he had something to hear against what he said. So, now, there is something more up his sleeve. He has not finished. “I have something else to tell you. You meditate like that. You see, when you walk, especially in the dark alone, you hear sound coming from behind, as if somebody else is walking behind you. Some people fear to walk in darkness, alone, because they hear some sound from behind, as if somebody was walking behind them, or pursuing them. What is this sound from behind? I contemplate on that because it is a peculiar aspect of Reality, from my point of view.” This is what Gargya said. “No” said Ajatasatru. “This is not the way I meditate. Do not speak to me like this about the sound that comes from behind a person when he walks alone. I contemplate on the reason behind it, not on the sound merely. Why do you hear that sound? It is not that someone is walking behind you. It is the peculiar vibration of the *Prana* emanated by the soles of the feet. It is a thud created by the *Prana-Sakti* that is ejected through the feet when you walk. You cannot hear it when you walk in the midst of people or when you are in a crowd or when you are otherwise engaged, etc. When you are alone, unbefriended, in darkness especially, when there is no distraction, nobody around you, only then can you silently hear this tic tic, thud, thud, which is the sound made by the *Prana* in your own body. *Prana* is depleted through your feet when you walk, and it leaves a vibration behind, as it were, when you go forward. That is the case of the sound that you hear. I consider *Prana*, the life principle, as the object of meditation rather than the sound that it makes because of walking. I contemplate on *Prana* as *Brahman*, because this sound comes from *Prana* only. *Sa ya etam evam upaste, sarvam haivasmiml loka ayur eti, nainam pura kalat prano jahati*: One lives a long life, and will not have a premature death if this kind of contemplation is practised.”