11. sa hovaca gargyah, ya evayam diksu purusah, etam evaham brahmopasa
iti. sa hovaca ajatsatruh, ma maitasmin samvadisthah, dvitiyo’ napaga iti
va aham etam upasa iti. sa ya etam evam upaste, dvitiyavan ha bhavati,
nasmad ganas chidyate.

“I contemplate the quarters of the heaven, the directions, as the symbol of
Brahman, because of there being a resemblance between the quarters of space
and the nature of Brahman, the resemblance being that both point to an endless
existence.” Balaki’s advice is that this is the way to meditate and that the king,
too, might continue the same method. Ajatasatru replies, “This is not the way. Do
not speak to me about this sort of meditation. I contemplate rather an
implication in this meditation and not merely the form of it, as you are
suggesting. The directions are presided over by a species of deities called Asvins.
They are twins and they always go together. Now, I contemplate on their nature
as the presiding deities of these directions, rather than the directions themselves
which are only their outer expressions. My method of meditation is to see the
Reality behind the forms.” This is what Ajatasatru purports to tell him. “An
inseparable character (anapaga) is what I observe in these deities, and they can
never be set apart, one from the other.” An invariable concommitance,
connection or association of, things among themselves, leading us to an inter
connectedness of things is a further implication of this meditation. “So, what I
observe in these directions, or quarters, is something different from what you are
telling me.” There is a hidden significance behind the observation of these
quarters of space with our senses. The significance is that there is a deity
presiding over these directions. There is nothing which is not presided over by
some deity or other. There is some sort of force which controls the external
manifestation of each and everything in the world. “An inseparable connection, a
permanent, association of one thing with another is my way of contemplating this object which you regard as space, or regard as directions.”

_Sa ya etam evam upaste, dvitiyavan ha bhavati, nasmad ganas chidyate:_ “If one is to meditate as I am suggesting, rather than the way you are mentioning, a miraculous result will follow. One becomes inseparable from everything, and everything will become inseparable from such a one. The so-called separability or divisibility of things will vanish gradually on account of a deep contemplation on the connectedness of things, the association of everything with oneself, and oneself with everything. You receive help from everyone because of the meditation that you practise in this manner. And your relationship with things will never cease at any time. There cannot be an occasion of bereavement at any time in this world. You shall always be associated with all things because of the force of this meditation on the connectedness of all things.”

12. _sa hovaca gargyah, ya evayam chayamayah purusah, etam evaham brahmopasa iti. sa hovaca ajatasatruh ma maitasmin samvadisthah, mrtyur iti va aham etam upasa iti, sa ya etam evam upaste, sarvam haivasmin loka ayur eti, naivam pura kalan mrtyur agacchati._

Then Balaki says, “I have another way. You follow that. I contemplate on the shadow of my own body.” This is also one mystical or occult method followed by certain people. The suggestion is not just some fantastic idea of people, but it has a vital connection with one’s own body. The concentration of the mind on the shadow of an object, when properly done as a discipline, can move even the object. It means the object will recognise its shadow. Thus there is some point in what Balaki is saying. But Ajatasatru has something else to say. “That is not the way. I have some other idea about it. I see something else in what you call a shadow. The shadow of an object is the appearance of the object. This is how I look at it.” While the connection is, of course, there obtaining between the shadow and its original, and, so, Balaki may be right in saying that there is some point in such meditation, the idea is that this relationship between the reflection and its original, is the same relationship that obtains between appearance and Reality. Appearance is death (_mrtyu_) from one angle of vision. Reality is life. Inasmuch as all those who are caught up in appearances are subject to transiency, death comes upon everyone. We may regard the shadow as a symbol of death. _Mrtyur iti va aham etam upasa iti, sa ya etam evam upaste, sarvam haivasmin loka ayur eti, naivam pura kalan mrtyur agacchati:_ One can contemplate the transiency of things in this manner and the destructibility of everything that is visible in the same way as the shadow may be symbolised as an externality of the original substance. One who observes non-selfhood or the character of unconsciousness in external things i.e., unreality or appearance in objects, will free oneself from entanglement in thing external, because it is the inability on the part of oneself to discover the apparent character of thing that causes entanglement in things. Contemplation on the transiency of appearance frees one from attachment to forms. And one lives a long life. There is no death in the
realm of reality. There can not be anything like accident to that person, an there would not be premature death.

13. sa hovaca gargyah, ya evayam atmani purusah etam evaham brahmopasa iti. sa hovaca ajatasatruh ma maitasmin samvadistah, atmanviti va aham etam upasa iti, sa ya etam evam upaste, atmanvi ha bhavati atmanvini hasya praja bhavati. sa ha tusnim asa gargyah.

Now, Balaki has a trump-card. He left off his earlier instruction. There is nothing else for him to say. However, here is the final word: “I contemplate the selfhood of my personality as the Supreme Reality. The being that is my own self, which is the Atman - this is the Supreme Being; this is the Reality; this is Brahman. This is my advice to you; this is my instruction, and this is how you may meditate also.” Ajatasatru turns round: “No; this is not the way I meditate. This self that you are speaking of is not the real self. I have in my mind the idea of another self altogether, of which this is a partial manifestation. This self that you are referring to has another Self beyond it, transcendent to it, and exceeding it in all limits. How I contemplate on the self you are speaking of is that it is endowed with another Self altogether, possessed of another dimension, larger than this self in which it is contained, of which this lesser self is a part, an expression, the very existence of this part being due to the existence of that other Self. There is a wider Self than the self you are contemplating. This individual self, this self of yours, this ‘me’ you are referring to, is not the true Self. It is only an indication, a symbol of that larger Being, which, from my point of view, is the true Self, the only existence. I meditate on that Atman, not the one you seem to know. And you know the result of such a meditation. You become cosmically aware, and you get endowed with a consciousness of the higher Self of which the lower self is an expression. Atmanvini hasya praja bhavati: One’s progency, like the progency of Janaka of ancient tradition, becomes possessed of this knowledge.” When Ajatasatru spoke thus, Balaki maintained silence. He did not say anything further. Sa ha tusnim asa gargyah: He held his peace for his bag was empty.

14. sa hovaca ajatasatruh, etavan nu iti, etavad-dhiti; naitavata viditam bhavatiti: sa hovaca gargyah upa tvayaniti.

When Balaki did not speak further, kept quiet Ajatasatru queried: “Is this all, or is there anything further for you to tell me; is everything over?” Etavad-dhiti: “That is all,” he replied. “I have nothing else to tell.” So, the chapter of instruction which Balaki gave to Ajatasatru is complete. Then, naitavata viditam bhavatiti, Ajatasatru spoke: “With this, one does not become learned. With this little learning that you have, and have posed before me, you cannot be said to have known Brahman.” Sa hovaca gargyah upa tvayaniti: Gargya understood where actually he was positioned. “Yes; I appreciate what you say. I, now, approach you as your disciple. There is no other alternative for me. I came with the idea of teaching you. Now I have to stand before you as your student.”
15. sa houses ajatasatruh, pratilomam cai tad yad brahmanah ksatriyam upeyat, brahma me vaksyatiti, vy eva tvajnapayisyamiti; tam panav adayottasthau. tau ha purusam suptam ajagmatuh, tam etair namabhir amantrayam cakre, brhan pandara-vasah soma rajann iti: sa nottasthau; tam panina pesam bodhayam cakara, sa hottasthau.

Ajatasatru speaks: “This is very strange. How is it possible that you come to me as a disciple? This is contrary to accepted tradition, because you are a Brahmana, and I am a Ksatriya. Ksatriyas learn from Brahmanas, not the other way round. So, how is it possible that a learned Brahmana like you comes to me, a ruling king, a Ksatriya, a prince, for instruction on Brahma-Vidya? This has never happened up to this time, and it should not happen also. I cannot take you as my disciple. It is not permissible, as you know well. However, I can enlighten you on the subject. I shall tell you what the truth is, without considering myself as your master, regarding you as my disciple.” And, what did Ajatasatru say? He took Balaki by the hand, led him somewhere near a person who was fast asleep. He, then, called that person who was sleeping, accosted him by the name of the Prana which was the object of Balaki’s meditation, reference to which has been made in the section we have passed through already. *Tam etair namabhir amantrayam cakre, brhan pandara-vasah soma-rajann iti: sa hottasthau*: “O white-robed one (that was the object of Balaki’s meditation), *soma-rajann*, the Prana residing in the moon, get up from sleep.” But the man did not wake up when he was called by the name of the Prana in this manner. *Tam panina pesam bodhayam cakara, sa hottasthau*: Then Ajatasatru pushed that man with his hand two or three; times, shook him strongly. And, the sleeping person woke up at once. This becomes an occasion for further instruction on the nature of the Self.

16. sa hovaca ajatasatruh, yatraisa etat supto’ bhut, ya esa vijnanamayah, purusah, kvaisa tadabhut, kuta etad agad iti. tad u ha na mene gargyah.

Ajatasatru said: “Do you know this person was sleeping and would not get up when I called him by the name of the Prana which is the reality, as you have mentioned to me? But when I shook him, he woke. Now, this intellectual self, which is the human being, was not conscious of anything when was asleep. Where was it when it was sleeping. Where did this person go? There is an entity in the human individual, called intellectual being, *Vijnana maya-Purusha*. This is the highest endowment that you can think of in the human individual. As matter of fact, there is nothing in the human being except the intellect. This is the highest property that one can have. Where has it gone during deep sleep? Where was it buried, and where from has it come now when the body was being shaken by me? What is the answer to this question? *Kvaisa tadabhut, kuta etad agad iti*: Balaki, can you tell me where was this when asleep?” Gargya had no answer. “I do not know where it has gone or from where it has come.
17. sa hovaca ajatasatruh, yatraisa etat supto’ bhut esa vijnanamayah purusah, 
tad esam prananam vijnanena vijnanam adaya ya eso’ntrar-hrdaya akasah 
tasmin chete, tani yada grhnati atha haitat purusah svapiti nama. tad 
grhitam eva prano bhavati, grhitam vaksu, grhitam caksuh, grhitam srotram, 
g rhitam manah.

Ajatasatru continues his instruction. Yatraisa etat supta’ bhut esa 
vijnanamayah purusah, tad esam, prananam vijnanam adaya ya eso’ntrar-
hrdaya akasah tasmin chete: It is difficult to understand what the true human 
being, or the true Self, is. The true Self is not anything that is visible, not even 
something intelligible, easily. The external form of the individual, which has an 
apparent consciousness, intelligence and a capacity to act, is not the true Self of 
the individual, because all these appurtenances of action, and the so-called 
individuality of ours, cease to be self-conscious in sleep. The energy is withdrawn; 
consciousness is withdrawn; the ability to perceive is withdrawn. It appears as if 
life itself has gone. There is a practical non-existence of the individual for all 
conceivable purposes. What happens is that the central consciousness, which is 
the Self, draws forth into itself all the energies of the external vestures, viz. the 
body, the Prana, the senses, the mind, etc., and rests in itself without having the 
need to communicate with anything else outside. It is only in the state of deep 
sleep that the self goes back to its own pristine purity. It suggests why Ajatasatru 
felt the need to go to a sleeping man, rather than to a waking individual for the 
purpose of citing an example in instruction, the reason being that in the waking 
state the self is entangled in object-consciousness whereas in sleep it is 
withdrawn into itself. The analysis of the individual in the waking condition is 
difficult. You cannot know where you really are while waking, and it is not so 
difficult to discover your true nature in the deep sleep state. Wherever your 
consciousness is, there you are. Your self is your own consciousness. And, in the 
waking condition, where is your consciousness? In anything that consciousness is 
conscious of, in that it is. So, what is it that you are conscious of in the waking 
state? Well, each one for oneself can judge and understand where one’s 
consciousness is. Consciousness is scattered like sparks of fire over millions of 
things. Our consciousness is spread out in different objects of sense. We, in the 
waking state, are aware of objects outside our self. The subjectivity in us is stifled 
for the time being and is taken out, as it were, into things which are other than 
itself. And we are aware of external space; we are aware of the time process; we 
are aware of objects outside. And whatever we are aware of, there our 
consciousness is tied.

Wherever our consciousness is, that is the location of our self, also. So, where 
are we in the waking state? We are split into a thousand fragments in the waking 
condition. We are not an integrate personality in waking. We are distracted 
individuals and have no peace of mind when we are awake. We run here and 
there in the waking state for the reason that we are already split into fragments. 
We are cut into parts. We are never wholes in the waking state. And, so, it is 
difficult in the waking condition to analyse the true nature of the self. The
sleeping condition is an appropriate symbol for teaching the nature of the true Self, or the Atman, in individual, due to which reason Ajatasatru took Balaki to a sleeping individual, rather than to a waking one. The waking one may appear as good as the sleeping one. But, what is the difference? Both are individuals, both are human beings; in both the self exists, no doubt. But the difference is that consciousness is not centred in itself in the waking state. It is, then, outside among objects. It is meandering through all sundry things, and, therefore, the teaching in the waking condition is more difficult than in the context of sleep. What happens in sleep? Ajatasatru says that the self is withdrawn in sleep. It is in the centre of itself. It is in the cosmic space, the ether of consciousness - eso’ntar-hrdaya aksah tasmin chete.

Tani gada grhnati atha haitar purusha svapti: When everything is withdrawn by the self into itself, that state is called Svapa, or Svapna, in Sanskrit - vak, grhitam caksuh, grhitam srotram, grhitam manah: what happens in sleep? The Pranas are drawn back to the self. They gravitate towards the self, rather than to objects of sense. Speech also is withdrawn; you cannot express anything in language, during sleep. The eyes are withdrawn; you cannot see anything there. The ears are withdrawn; you cannot hear anything. The mind, too, is withdrawn, you cannot think, also. All transaction with external things is put an end to and one remains what one really is in the state of deep sleep. And when one is disturbed from sleep, one enters into a state of reverie called dream. And in dream what happens is that the impressions of the experiences one had in waking become objects of experience. So the world of dreams nothing but the world of impressions of past experience.

18. sa yatraitaya svapnayacarati, te hasya lokah: tad uta iva maharajo bhavati, uta iva mahabrahmanah, uta iva uccavacam nigacchati: sa yada maharajo, janapadan grhitva sve janapade yatha-kamam parivarteta, evam evaisa etat pranan grhitva sve sarire yatha-kamam parivartate.

We have our own world in dream. We manufacture our own country, our own residence, our own activity and everything else. This creation of a new world in dream is out of the material of past experience in previous waking conditions. These are the worlds which the dreamer creates. Te hasya lokah: tad uta iva maharajo bhavati, uta iva mahabrahmanah: You become an emperor, or a learned man, whatever you like, in dream, according to your own wish. Uta iva uccavacam nigacchati: You become high and you can become low; you are rich and you are poor; you are happy or unhappy; you are this and that. Like a lord do you wander in the world of dream. As an emperor or a king may go for excursions in his own country, with a large retinue, hither and thither, likewise is this intellectual or psychological self moving in the world of dream with all the objects that it has created out of its own desires; and it appears as if it is in a world of freedom which has been created by its own imagination and will.
19. atha yada susupto bhavati, yada na kasya cana veda, hita nama nadyo dva-saptatih sahasrani hrdayat puritatam abhipratisthante, tabhih pratyavasrpya puritati sete, sa yatha kumaro va maharajo va maha-brahmano vatighnim anandasya gatva sayita, evam evaisa etachete.

What happens when the dream ceases and there is a withdrawal of consciousness into sleep? One knows nothing. There are various nerve currents within. They are called the *Hita-Nadis*. They are supposed to be seventy-two thousand in number - *dva-saptatih sahasrani*. They ramify themselves in every direction throughout the body, and it is through these nerve currents that the mind travels in the waking and the dreaming states. The number of the nerves is so much that one cannot find a single pin-point of space in the body where these nerves are not. They spread themselves everywhere. Like water-pipes moving from one direction to another, in every way, these nerve-currents seem to be pervading throughout the body, and through these currents flows the mind drawing the consciousness of the self together with it, and so it appears that we are conscious physically. Our physical consciousness, or bodily consciousness, the feeling that the body is conscious in the waking state, is brought about by a mixture of properties affected by the activity of the mind which is the medium between the physical body and the self inside. The mind is not conscious by itself. It is something like a glass pane or a mirror which is not self-luminous. A mirror is not light, for the light comes from somewhere else. But, though the mirror has no light of its own, it can shine through borrowed light to such an extent that we may see only the light there and not the mirror. In a clean glass which is placed in bright sunlight, for instance, we cannot see the solidity the object there. We see only bright light, nothing else. The presence of the glass is not seen on account of the transparency of the substance and the brilliance of the light that passes through this medium. Likewise, the mind is a kind of transparent substance, we may say, through which the light of the self passes. And it completely absorbs the consciousness into itself. It becomes apparently self-conscious. As the light of the sun may get absorbed into the object, e.g., the glass pane, and the glass itself may appear shining, as if it is itself the light, so the mind, the psychological being in us, apparently assumes the role of consciousness for practical activity in daily life, and it charges the nerve currents with consciousness when it moves through them, a there is a sympathetic action brought about by this mental movement in the physical body also, on account of which the body wakes up as if it is conscious. The body is charged with the force of the self by means of the mind which moves through the currents called *Hitas* which are many in number. They are all centred, as if in the hub of a wheel, in the centre of the heart, which is called the *Puritat* where the mind sleeps when it is absorbed from all activity. The *Puritat* is also a central nerve current where the mind gets lodged in the state of deep sleep. It withdraws itself from all these seventy-two thousand nerve channels, when it is about to sleep. When it absorbs itself into the centre and goes to the *Puritat*, does not move outwardly through the nerve currents called *Hitas*, then, naturally, its apparent conscious activity also ceases. Due to this reason, the body loses consciousness. The body had no consciousness even before, and its
real nature is exposed now in sleep. It appeared to be conscious on account of the
vibration of consciousness which was communicated to it through the mind. The
mind having been withdrawn in sleep, consciousness also, automatically,
withdraws itself, because the consciousness we have is nothing but mental
consciousness. And when the mind is thus withdrawn, everything that is
sustained by the mind also is put to sleep. You cannot know that you are
breathing; you cannot know that you have any personality at all. The senses also
cease to act. The eyes, the ears and the other organs of perception are active
consciously on account of the operation of the mind, again. The mind cannot see
really, because they are, in fact, unconscious substances. They are fleshy bodies;
they are made up of the five elements, they are not conscious entities. But how is
it possible that they are seeing, hearing, etc.? That is because they are charged
with consciousness. As if a magnet is brought before an iron rod which gets
charged by the magnet on account of its proximity to it, the sense-organs get
charged with consciousness through their proximity to the mind, and, so, they
begin to act as if they are alive by themselves. But when this withdrawal of the
mind takes place in sleep when it goes back to lodgement in the Puritat, the
senses lose contact with consciousness. Then the eyes cannot see; the ears cannot
hear, etc.

One is very happy. Like an innocent child one sleeps. Like a great king one
sleeps. Like a lofty genius one sleeps. Everyone sleeps in the same way. Whether
you are a genius, an emperor, or a child, it makes no difference to you. When you
are fast asleep, you cannot know what you are. Who knows what one is when one
is asleep? One does not know whether one is a rich person or a poor person. It
does not mean that the rich person’s sleep is more pleasant than the poor one’s.
Both sleep equally well. The child’s sleep and the adult’s sleep are the same. The
king’s sleep and the beggar’s sleep are alike. The man’s sleep and the woman’s
sleep do not differ. What happens to all these differences in sleep? Where do they
go? They were really not there. Differences are artificially constructed for reasons
which are quite apart, not at all connected with the true nature of oneself. When
one goes to one’s own essential nature, there is a uniformity established, so that
the whole universe becomes one mass of being. The sleep of everyone is
uniformly structured. There is no up and down or a difference in intensity or
degree in the sleeps of different people or different things, whether of an ant or of
an elephant. This is so because the Self is one. We all go to a single ocean of
consciousness when we are asleep, but when we wake up we become little ripples,
small waves with all the idiocyncracies and differences, with a vehemence that
asserts itself as independent in its own pattern of individuality, or body-
consciousness.

So, in sleep, one is like a child or an emperor or a learned genius - all meaning
one and the same thing in the delight of sleep, while they mean tremendously
different things in waking. There is a vast difference between an emperor and a
small baby, but in sleep no such difference exists. All this happens because the
Self of the emperor is the same as the Self of the baby. There is no such
distinction as the Self of one and the Self of another. There are not many infinites possible. The Self is a Universal Being which manifests itself as individuals in dream and waking. But in sleep these distinctions get abolished, or obliterated, on account of the return of all particularity into the Universal being which is the true Self of all. But this true Self in sleep remains unconscious of itself due to strange reasons. If only we are to be awake in sleep, we would be universally aware at one stroke, and we would not be aware of individualities; we would not be aware of space, time and objectivity. There would be an oceanic awakening into a Being which is the Being of each and everyone. That would be the status we would achieve if we are to be conscious in sleep, but, unfortunately for us, we are not conscious in sleep. So, we go like fools and come back like fools as if nothing has happened. Some wondrous thing has actually happened. A tremendous change has taken place in sleep, but we are totally unaware of this marvellous event. And so we do not know where we went; do not know from where we have come.

Unlimited is the bliss that we experience in sleep. No pleasure of the world can be compared with the pleasure of sleep. Whatever possessions we might have, even if the possession be of the whole earth itself, cannot bring that satisfaction which one has in the state of sleep, where one becomes one’s own Self. The realisation of the Self is, therefore, the highest pinnacle of happiness. It is not the possession of things that brings true joy. While the possession of objects of sense and the suzerainty that one wields over others may bring about an apparent satisfaction as a reflected one through the mental being of oneself, that is not true happiness, because it comes and goes, it has a beginning and an end, it is a medium that works and not the true Self that reigns. When the true Self works, there is incomparable bliss.

“This was the sleep in which condition this person was, whom I woke up just now. Why should he wake up if I call him? He was very happy there. He had to be shaken up violently, and then he woke up. When he wakes up, he does not become conscious of what he was experiencing in sleep. Immediately he gets switched on to the old routine of mental activity.” While the self withdraws itself from all manifestations when it is in sleep, it projects itself in waking through the very channels through which it withdrew itself into sleep. That means to say, the same mind begins to work, and the same senses, the same Prana and the same relationship with objects also obtains. Thus when we wake up we are the same old individuals, with the same memories and desires and frustrations, the same body-consciousness, same limitations, etc., absolutely oblivious of what happened in sleep. “This is an indication to you, O Balaki,” says Ajatasatru “as to what the Ultimate Reality is. This is the state into which one enters in sleep, and it is not any particular form or a shape. It is Universal Existence. This is the Atman; this is Brahman.”