

of the objects perceived. This idea is figuratively put in the *Upanishad* --- the Light of Consciousness, as it were, beams out through the seven holes in the cranium, each special 'beam' of awareness illuminating only one specific type of 'object.' Thus, the 'Light' that passes through the eyes is capable of illumining only the FORMS and COLOURS, while that which emerges through the ears illumines SOUNDS. In the material world, we can take the example of the electric-light that expresses through an ordinary bulb illuminating the objects in the room, while the electricity, as light, emerging from the X-ray tube penetrates through the form and illumines things that are ordinarily not visible to the naked eye.

Thus, in each individual, five distinct beams of the same Awareness protrude like antennae and give him complete "knowledge" of the eternal world. These five avenues-of-knowledge bring to him the innumerable stimuli from the outer world, which, reaching the mind, provide all the disturbances that man feels in his life of contacts with the outer world. If I am blind, the beauty that is passing by cannot disturb my mind; if I am deaf, I cannot over-hear criticism against myself, and naturally, it cannot reach me to agitate my bosom! The untasted or the unsmelt or the unfelt sense-objects can never bring any pang of sorrow into the bosom. Here Krishna re-assures Arjuna that a Man-of-Steady-Wisdom is he, who has the ready capacity to fold back his senses, from any or all the fields of their activity.