

Satasloki

आत्मा चिद्वित्सुखात्मानुभवपरिचितः सर्वदेहादियन्ता
सत्येवं मूढबुद्धिर्भजति ननु जनोऽनित्यदेहात्मबुद्धिम्।
बाह्यास्थिस्नायुमज्जापलरुधिरवसाचर्ममेदोयुग-
न्तर्विण्मूत्रश्लेष्मपूर्णं स्वपरवपुरहो संविदित्वापि भूयः॥४

4. The Self (Atma), which is of the nature of sentiency, consciousness and bliss, is well known as it is experienced in all the three states of waking, dream and deep sleep. It is what makes the body, mind and organs function. In spite of knowing this clearly, it is a wonder that man, because of delusion caused by Avidya (or ignorance of his real nature) looks upon his own body as well as that of others, which is composed externally of bones, muscles, bone marrow, flesh, blood, membrane, skin and lymph and which is filled inside with excreta, urine and phlegm as the Self and identifies his perishable body with himself.

Note. In reality every one is the Self or Atma which is totally different from the physical body, mind and organs and which is by nature pure consciousness and bliss. Because of ignorance of this truth, every one considers oneself to be what one is really not. When a person says 'I am stout', 'I am lean', etc, he is really referring to his body as identical with himself. When he says 'I see', 'I hear', 'I taste' and so on, he is identifying himself with his organs of seeing, hearing and tasting. When he says 'I am intelligent' or 'I am dull' he identifies himself with his intellect. This verse says that all these identifications are totally wrong. The Self is ever pure, untouched by the joys or sorrows of the body and mind.

In the waking state external objects are experienced by the organs of sense, namely, the eye, ear, etc. In dream the organs do not function, but various objects conjured up by the mind are experienced. In deep sleep the mind also becomes dormant, but there is the experience of not being aware of anything and of happiness, as is proved by the fact that on waking up one says "I slept happily, I did not know anything". It follows from this that the experiencer in all the three states is something other than the sense organs and the mind. The organs and the mind are insentient, being composed of the five elements. They can function only when they are enlivened by a sentient entity. This sentient entity is the Self or Atma.

Note. In this verse the need for discrimination between the Self, which is eternal and the not-Self, which is perishable, known as *atma-anatma-viveka*, or *nitya-anitya-viveka*, which is one of the four essential pre-requisites for attaining fitness for Self-realization, is brought out.

The four pre-requisites for a spiritual aspirant.

(Saadhanachatushtayam)

In order that hearing, reflection and meditation (explained in detail under verse 13) may be fruitful, the aspirant should have acquired the four preliminary qualifications mentioned below.

BrahmaSutra.1.1.1.Bhashya--- *tasmaat kimapi vaktavyam yadanantaram brahmajijnaasaa upadis'yate. ----- mumukshutvam cha.*

The four requisites are— (1) discrimination between the eternal and the non-eternal-*(nitya-anitya-vastu vivekah)*, (2) detachment towards all enjoyments in this world as well as in higher worlds like heaven-*(iha-amutra-phalabhoga-viraagah)*, (3) possession of the six virtues commencing with control of the mind -*(shamadamaadi-saadhanasampat)*, and (4) yearning for liberation- *(mumukshutvam)*.

Each of these is explained in Vivekachudamani as below.

Vivekachudamani (V.C). Verse 20—The firm conviction that Brahman alone is real and that the universe is illusory (*mithyaa*) is discrimination between the eternal and the non-eternal.

V.C. Verse21—Detachment is revulsion towards all objects of enjoyment in this world as well as in higher worlds, including one's own body.

The six virtues starting with *sama* are--

V.C. Verse 22—Withdrawing the mind from all sense- pleasures by realizing their harmful nature, and making it rest on one's objective (namely, the Self),is *shama*. (शम)

V.C. Verse 23--- Restraining the organs of sense and of action (*jnaanendriya* and *karmendriya*) is known as *dama*. (दम)

V.C. Verse 24--- When the mind ceases to function through the external organs, that state is *uparati*. (उपरति)

V.C. Verse 25—Enduring all adversities without lament or anxiety and without seeking to counter them is *titikshaa*. (तितिक्षा)

V.C. Verse 26--- Firm conviction about the truth of the scriptures and the teachings of the Guru is *sraddhaa*.

V.C. Verse 27--- The mind remaining firmly fixed in the attributeless Brahman is *samaadhaana*.

The fourth requisite, *mumukshutvam* is explained in V.C. verse 28 as the yearning to become free from nescience and its effect, bondage, by the realization of one's true nature. In the Bhashya on Gita,4.11 Sri Sankara says that it is impossible for a person to be a seeker of liberation and also a seeker of the fruits of action at the same time. From this it is clear that only a person who has attained total and intense detachment can be

called a *mumukshu*. The definition of *yogaaroodha* in Gita 6.4 as one who is free from attachment to sense-objects and actions and does not even think of them indicates that both these terms have the same meaning.