

## Satasloki

### Sloka 13

वैराजव्यष्टिरूपं जगदखिलमिदं नामरूपात्मकं स्या-

दन्तःस्थप्राणमुख्यात् प्रचलति च पुनर्वेत्ति सर्वान् पदार्थान्।

नायं कर्ता न भोक्ता सवितृवदिति यो ज्ञानविज्ञानपूर्णः

साक्षादित्थं विज्ञानन् व्यवहरति परात्मानुसन्धानपूर्वम्॥१३

13. The person who, having first attained, from the Guru and the scriptures, the mediate (intellectual) knowledge that the Self is, like the sun, neither a performer of actions nor the enjoyer of the results thereof, realizes the same as an actual experience, sees this entire universe constituted of names and forms as the gross body of the Self or Brahman. He further realizes that it is only because of this Self which dwells in every living being and which is beyond the vital airs and the sense organs that all creatures are able to function as sentient beings and that all experiences through the sense organs are made possible only by this Self. Such a person has his mind always fixed on the supreme Self while transacting in the world.

The word *jnana* signifies mediate or intellectual knowledge acquired by *sravana* or hearing the scriptures from the Guru. Thereafter, by *manana* or reflection all doubts about the correctness of what is taught by the scriptures are cleared. Then, by *nididhyaasana* or constant contemplation, the realization that one is not the body-mind complex, but the Self alone, is attained. This realization is what is spoken of as *vijnana*.

Sravana, Manana and Nididhyaasana- (Hearing, reflection and meditation)--

श्रवणं, मननं, निदिध्यासनं

These terms are explained below:-

Vedantasara of Sadananda, ch.5, para 182—Hearing (Sravana) is the determination, by the application of the six characteristic signs, that the purport of the entire Vedanta is the non-dual Brahman. The six signs are—(1)the beginning and the conclusion, (2)repetition, (3)originality, (4)result, (5)eulogy and (6)demonstration. The Sanskrit terms for these are, respectively,

उपक्रमोपसंहारौ, अभ्यासः, अपूर्वता, फलम्, अर्थवादः,

**उपपत्तिः**

Each of these terms is explained below.

Vedantasara, ch.5. para 185—The term ‘ the beginning and the conclusion’ means the presentation of the subject matter of a section at the beginning and at the end of the section. For example, in the sixth chapter of the Chandogya Upanishad, Brahman, which is the subject-matter of the chapter, is introduced at the beginning with the words, “One only without a second”, etc. (6.2.1). At the end of the chapter Brahman is again spoken of in the words, “In It all that exists has its Self”, etc. (6.8.7).

Para 186— ‘Repetition’ is the repeated presentation of the subject-matter in the section. In the same chapter, Brahman, the One without a second, is mentioned nine times by the sentence “Thou art that”.

Para 187—'Originality' means that the subject-matter of the section is not known through any other source of knowledge. For instance, the subject matter of the above section, namely, Brahman, cannot be known through any source of knowledge other than the *sruti*.

Para 188—The 'result' is the utility of the subject-matter. For example, in the same section, the sentences "One who has a teacher realizes Brahman. He has to wait only as long as he is not freed from the body; then he is united with Brahman". (6.14.2). Here the utility of the knowledge is attainment of Brahman.

Para 189—'Eulogy' is the praise of the subject-matter. The words in this section, "Did you ask for that instruction by which one knows what has not been known, etc" (6.1.3) are spoken in praise of Brahman.

Para 190—Demonstration is the reasoning in support of the subject-matter, adduced at different places in the same section. An example is—"My dear, as by one lump of clay all that is made of clay is known, every modification being only a name, and being real only as clay"—(6.4.1). This shows that the universe has no reality except as an apparent modification of Brahman, the only Reality.

Para 191—'Reflection' (manana) is churning in the mind what has been heard from the teacher, by making use of arguments in a constructive manner, to arrive at the conviction of its correctness.

Para 192—'Meditation' (Nididhyaasana) is keeping the mind fixed on the thought of Brahman, uninterrupted by any other thought.

The result achieved by 'hearing' etc.

'Hearing' removes the doubt whether the upanishadic text which is the *pramaana* (source of knowledge) expounds Brahman or some thing else. This doubt is known as *pramaana-asambhaavanaa*, or the doubt about the *pramaana* itself.

'Reflection' removes the doubt whether Brahman and the *jiva* are the same or not. This doubt is called *prameya-asambhaavanaa*.

'Meditation' is intended to keep off wrong notions such as "The universe is real; the difference between Brahman and *jiva* is real", which are contrary to the teachings of the upanishads, by developing concentration of the mind. Such wrong notions are known as *vipareeta-bhaavanaa*.

Thus the purpose of hearing, reflection and meditation is the removal of obstacles in the form of doubts and wrong notions that stand in the way of Self-realization.

The self is neither a doer nor an enjoyer. All actions are performed only by the body-mind complex and the self is a mere witness. The body, mind and sense organs are however insentient, being made up of the five elements (space, air, fire, water and earth). They acquire sentiency only because of the reflection of the Self, which is pure consciousness, in the mind. They function in the mere presence of the self, just as all beings on earth go about their activities with the help of the light afforded by the sun. The sun merely provides the light for people to perform actions, but does not make any one act in a particular manner, nor is it in any way benefited or affected by the actions of living beings. So also, the Self is not at all tainted by the actions of any one.