

## Satasloki

Sloka 31

This verse is based on Brihadaranyaka Upanishad, I.iv.17. It is being interpreted below in accordance with Sri Sankara's Bhashya on this mantra.

एकाक्यासीत् पूर्वं मृगयति विषयानानुपूर्व्याऽन्तरात्मा  
जाया मे स्यात् प्रजा वा धनमुपकरणं कर्म कुर्वस्तदर्थम्।  
क्लेशैः प्राणावशेषैर्महदपि मनुते नान्यदस्माद् गरीय-  
स्त्वेकालाभेऽप्यकृत्स्नो मृत इव विरमत्येकहान्याऽकृतार्थः॥३१

31. The worldly man who identifies himself with his body and organs because of nescience feels lonely before he gets married and yearns for a wife. Having got a wife, he desires to have children and enough wealth to maintain himself and his family. He strains his every nerve to the utmost for the sake of his family. He does not consider anything else, however valuable, to be superior to these (wife, children and wealth), so deeply is he attached to them. If he does not get any one of these, he considers himself to be incomplete. If he loses even one of these he considers his life to be unfulfilled and wasted. Although alive, he is then as good as dead. He loses all enthusiasm and plunges into despondency.

Sloka 32

नासीत्पूर्वं न पश्चादतनुदिनकराच्छादको वारिवाहो  
दृश्यः किं त्वन्तरासौ स्थगयति स दृशं पश्यतो नार्कबिम्बम्।  
नो चेदेवं विनार्कं जलधरपटलं भासते तर्हि कस्मा-  
त्तद्वद्विश्वं पिधते दृशमथ न परं भासकं चालकं स्वम्॥३२

32. The cloud which appears to conceal the sun which is much bigger than itself did not exist before the rainy season and is not seen after the end of that season. That cloud, which exists only in between these two periods, cannot really conceal the sun. It only obstructs the sight of the person who tries to see the sun. If the cloud really concealed the sun, the cloud itself would not be visible, because it becomes visible only because of the light of the sun. In the same way, the universe, which is illumined and enabled to function only because of the supreme Self, conceals the Self from the intellect of human beings.

The cloud owes its origin to the sun's heat. We are able to see the cloud only because of the light of the sun. It is this same cloud which obstructs our view of the sun. Similarly, the universe which has its origin in Brahman (Self) and which is illumined by Brahman, presents itself before us and prevents us from knowing Brahman. Brahman can be known only if the intellect and the sense organs are withdrawn from the external universe.

Sloka33

भुञ्जानः स्वप्नराज्यं ससकलविभवो जागरं प्राप्य भूपो

राज्यभ्रष्टोऽहमित्थं न भजति विषमं तन्मृषा मन्यमानः।

स्वप्ने कुर्वन्नगम्यागमनमुखमघं तेन न प्रत्यवायी

तद्वज्जाग्रदृशायां व्यवहृतिमखिलां स्वप्नवद्विस्मरेच्चेत्॥३३

33. A person dreams that he is a king enjoying all regal splendour. But when he wakes up he realizes that what he saw in the dream was all false. He does not, on that account, grieve, thinking, "I, a king, have been deprived of my kingdom". Even if he had dreamt that he had committed improper acts such as an illicit relationship, he does not thereby become a sinner. So also, if a person awakens to the Reality, Brahman, even the actions performed during the waking state will not bind him and they will be forgotten, like actions performed in dream.

When the realization that he is not the body-mind complex dawns on a person, all his accumulated karma gets burnt off, as said in Bhagavadgita, 4.37. The actions performed after realization will not produce any bondage. Only the karma which gave rise to the present body, known as Prarabdhakarma, will have to run its course. On the exhaustion of the Prarabdhakarma the body falls and the Jivanmukta becomes a Videhamukta.

The waking state is similar to the dream state in that, in both the states, the Reality, Brahman, is not known and what is unreal is projected as real. During dream everything that is seen and experienced looks real. But when the dreamer wakes up he realizes that all that had no existence at all. Similarly, as long as identity with the body-mind complex continues because of beginningless nescience, everything experienced in the waking state is looked upon as real. But when nescience is removed by the realization that one is not the body-mind complex, but the pure Self, the world is seen to have no reality. Thereafter the joys and sorrows of the body cease to have any effect on the person. Such a person, who has realized that he is the pure Self, is a Jivanmukta.

### Sloka 34

स्वप्नावस्थानुभूतं शुभमथ विषमं तन्मृषा जागरे स्या-  
ज्जाग्रत्यां स्थूलदेहव्यवहृतिविषयं तन्मृषा स्वप्नकाले।  
इत्थं मिथ्यात्वसिद्धावनिशमुभयथा सज्जते तत्र मूढः  
सत्ये तद्भासकेऽस्मिन्नहह कुत इदं तन्न विद्मो वयं हि॥३४

34. All that is experienced in dream, whether good or bad, is found, on waking up, to be false. Whatever is done by the gross body in the waking state is not found to exist in dream. Thus, even though everything that happens in both these states is proved to be false, it is a pity that the deluded human being clings to these false things, being totally ignorant of that Self, the only Reality, which illumines both these states. We are unable to understand this strange phenomenon (which is caused by Maya).

The idea contained in this verse is similar to what is expressed in the following statement in Sri Sankara's Bhashya on Katha upanishad, I.iii.12:--

"Alas, how inscrutable and strange is this Maya, that every being, though in reality none other than the Supreme Being, does not grasp that fact even when repeatedly instructed, but identifies himself with his body and sense organs though never taught to do so".

### Sloka 35

जीवन्तं जाग्रतीह स्वजनमथ मृतं स्वप्नकाले निरीक्ष्य  
निर्वेदं यात्यकस्मात् मृतममृतममुं वीक्ष्य हर्षं प्रयाति।  
स्मृत्वाप्येतस्य जन्तोर्निधनमसुयुतिं भाषते तेन साकं  
सत्येवं भाति भूयोल्पकसमयवशात्सत्यता वा मृषात्वम्॥३५

35. On dreaming that a relation, who was seen in the waking state as alive, had died, a man becomes dejected, without reason (in the dream). Later, on waking up and finding that the same relation is alive, he becomes happy. Though remembering having seen him as dead in dream he converses with him in the waking state when he sees the same person as alive. Thus a person considers what he sees in the waking state as real because it lasts for a long period and what is seen in dream as false because it lasts only for a short period.

In this context Mandukya Karika, ch.2, verses 6 and 7 are relevant. Verse 6 says that what does not exist in the beginning and at the end is unreal. By this test things experienced in the waking state as well as those in dream are equally unreal. Verse 7 points out that the objects of

the waking state are contradicted in the dream state. For example, a man goes to bed after a full meal, but soon dreams that he is extremely hungry. A man who dreams that he has eaten a hearty meal, wakes up feeling very hungry. Because of these reasons, things experienced in both the states are equally unreal. But though they are both unreal, it is admitted that there is a difference between the two. In his Bhashya on Brahma sutra 2.2.29 Sri Sankara points out that there is a difference between the dream state and the waking state. The difference consists in the perceptions in dream being sublated immediately afterwards and the other not. To a man who has woken up from sleep the objects perceived in dream never had any existence at all, for he says "I falsely imagined that I was in the company of great men. In fact, I never came in contact with great men; this delusion arose because my mind was overpowered by sleep". But an object seen in the waking state, such as a pillar, is not thus sublated under any condition. Moreover, dream vision is a kind of remembrance, whereas the visions of the waking state are forms of perception. The difference between remembrance and perception, consisting in the absence and presence of objects, is well known.