

Satasloki

Slokas 41 to 45

यत्किञ्चिन्नामरूपात्मकमिदमसदेवोदितं भाति भूमौ

येनानेकप्रकारैर्व्यवहरति जगद्येन तेनेश्वरेण ।

तद्वत्प्रच्छादनीयं निभृतरशनया यद्वदेतद्विजिह्वः

तेन त्यक्तेन भोज्यं सुखमनतिशयं मा गृधोऽन्यद्धनाद्यम् ॥४१

41. Everything in this world, being only name and form, is unreal from the absolute point of view. All things appear to have reality and function in various ways only because of the substratum, Brahman, on which they are superimposed. This universe should be covered by that supreme Being, just as the illusory snake is covered by the rope on the recognition that what is in front is only a rope (and not a snake). By renunciation alone, can the unsurpassed bliss of Brahman be enjoyed and so one should not covet impermanent things like wealth and possessions.

A rope is mistaken for a snake in dim light. When, subsequently, it is realized that there was only a rope and no snake, it can be said that the illusory snake has been covered by the rope. In the same way, because of ignorance of the substratum, Brahman, which alone is real, the universe appears as real. But what appears as the universe is in reality nothing but Brahman. It is therefore said in this verse that the universe, consisting of names and forms, should be looked upon as the supreme Being alone. The attainment of this realization will lead to supreme bliss and this attainment is possible only when total detachment is acquired by giving up desires for all other objects. This verse is based on the first mantra of the Isavasya Upanishad-- "All this, that moves in this universe, should be covered by God. Protect (your Self) through that detachment. Do not covet any one's wealth".

जीवन्मुक्तिर्मुमुक्षोः प्रथममथ ततो मुक्तिरात्यन्तिकी च

तेऽभ्यासाज्ज्ञानयोगाद् गुरुचरणकृपापाङ्गसङ्गेन लब्धात् ।

अभ्यासोऽपि द्विधा स्यादधिकरणवशाद् दैहिको मानसश्च

शारीरस्त्वासनाद्यो ह्युपरतिरपरो ज्ञानयोगः पुरोक्तः ॥४२

42. A person who yearns for liberation (Mumukshu), who has already acquired the preceding three pre-requisites, becomes first a Jivanmukta, one who is liberated even while alive. Thereafter he continues in the body till the Prarabdhakarma which gave rise to the present body is exhausted. When his body falls he becomes a Videhamukta. Both Jivanmukti and Videhamukti are attained only by the compassionate glance of the Guru, by repeated practice of Asana, Pranayama, etc and by constant meditation on the Self. Repeated practice is of two kinds, by the body and by the mind. That by the body consists of Asana, Pranayama and Pratyahara. That by the mind consists of Sama, the control of the mind, Dama, control of the sense organs, etc (as stated in detail below). Hearing, reflection and meditation on the Self, which constitute Jnanayoga have already been hinted at earlier(in verse 3).

The pre-requisites for a spiritual aspirant---

साधनचतुष्टयम् (Saadhanachatushtayam)-- See notes under verse 4 above.

Videhamukti- Karma, in the sense of results of actions performed, is divided into three categories . (1) *sanchita karma*—the accumulated results of actions performed in past births, (2) *praarabdha karma*-- those results of past actions which have given rise to the present body and (3) *aagaami karma*—the results of actions performed in the present birth. On the dawn of Self-knowledge the first category is completely destroyed along with the third category acquired upto the time of attainment of knowledge. After the dawn of Self-knowledge any action performed does not produce any result in the form of merit or demerit. The second category is not destroyed on the attainment of Self-knowledge, but has to be exhausted only by being actually experienced. On the exhaustion of this category of karma the body of the enlightened person falls and the *jivanmukta* becomes a *videhamukta*.

See Sri Sankara's Bhashya on Brihadaranyaka Upanishad,1.4.7:—.

The past actions that gave rise to the present body must necessarily produce their results and so the body, mind and organs will continue to function even after the attainment of Self-knowledge, just as an arrow that has already been discharged must continue to move forward until its force is exhausted.

Asana, Pranayama and Pratyahara-- These are three limbs of Patanjali's Yoga. They are, respectively, posture for meditation, regulation of vital force and control of the senses--See Yogasutra 2.29.

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

श्रवणं, मननं, निदिध्यासनं

These terms are already explained in the notes under verse 13 above.

सर्वानुन्मूल्य कामान् हृदि कृतनिलयान् क्षिप्तशङ्कनिवोच्चै-

दीर्यद्देहाभिमानस्त्यजति चपलतामात्मदत्तावधानः ।

यात्पूर्ध्वं स्थानमुच्चैः कृतसुकृतभरो नाडिकाभिर्विचित्रं

नीलश्वेदारुणाभिः स्रवदमृतभरं गृह्यमाणात्मसौख्यः ॥४३

43. A person who has attained purity of mind by the performance of duties without desire for the fruit in past lives is able to get rid of all the desires which had taken strong root in his mind over innumerable lives. He becomes free from identification with his body and his mind is ever fixed in the Atma. His mind is free from all vacillation. He enjoys the Bliss of Brahman as a Jivanmukta. When his body falls on the exhaustion of his Prarabdhakarma he becomes a Videhamukta. Some seekers after liberation wrongly think that the path to liberation is through the 'Nadis' which are of different colours.

This verse is based on Brihadaranyaka Upanishad, IV. iv. 7, 8 and 9. In the Bhashya on IV. iv. 9 Sri Sankara says that the Nadis or nerves are described by seekers after liberation as blue, red, green, etc. These white and other colours refer to some other path than that of the knowledge of Brahman. The Jivanmukta is liberated here itself. For him there is no going to any other place or world and so there is no question of path for him. Sri Sankara says--"The white and other paths that the Yogis speak of as the paths of liberation are not really so, for they fall within the range of relative existence. They lead only to the world of Hiranyagarbha and the like; for they apply to the exit through particular parts of the body. The path of liberation is actually the absorption of the body and organs such as the eye in this very life, like a lamp becoming extinguished, when transmigration (or further birth) is impossible because of the exhaustion of all desires" .

प्रापश्यद्विश्रमात्मेत्ययमिह पुरुषः शोकमोहाद्यतीतः
 शुक्रं ब्रह्माध्यगच्छत्स खलु सकलवित्सर्वसिद्ध्यास्पदं हि ।
 विस्मृत्य स्थूलसूक्ष्मप्रभृतिवपुरसौ सर्वसंकल्पशून्यो
 जीवन्मुक्तस्तुरीयं पदमधिगतवान् पुण्यपापैर्विहीनः॥४४

44. The person who has realized the entire universe to be his own Self goes beyond grief and delusion even while living in this world, because he has attained Brahman which is pure and the abode of all powers. He has given up identification with the body-mind complex, is free from all thought of external objects and is beyond punya and papa. He is a Jivanmukta, having attained the fourth state beyond waking, dream and deep sleep.

Grief results from the loss of something held dear or the failure to get some desired object. When a person has realized that everything in this universe is his Self alone, there is nothing different from him which he can desire to get, nor can there be any question of loss of anything. The causes of grief being thus removed, there can never be any grief for him. Delusion is mistaking one thing for another, such as looking upon the ephemeral and unreal world as eternal and real. This also cannot happen to a person who sees nothing different from the Self. This verse is based on Isavasyopanishad, 7-- To one for whom all beings have become his Self, what delusion or sorrow can there be?

यः सत्त्वाकारवृत्त्वौ प्रतिफलति युवा देहमात्रावृतोऽपि
 तद्धर्मैर्बाल्यवार्द्ध्यादिभिरनुपहतः प्राण आविर्बभूव ।
 श्रेयान् साध्यस्तमेतं सुनिपुणमतयः सत्यसंकल्पभाजो-
 प्यभ्यासाद् देवयन्तः परिणतमनसा साकमूर्ध्वं नयन्ति ॥४५

45. The Jivatma (individual soul) is the reflection of Brahman in the mind which is made up of the Sattva parts of the five subtle elements.

This Jivatma is in essence Sattvic and is associated with the Prana or vital force, which is the power of action (Kriyasakti). Though the Jivatma is enveloped by the body, mind and sense organs, it is not in reality tainted by the characteristics of the body such as youth, old age, etc. (These qualities are wrongly attributed to the Jiva because of ignorance of its real nature). The Jiva is an exalted being (since it is really Brahman itself) and has the capacity to become liberated from the apparent bondage which does not really exist, but is wrongly attributed to it. This liberation is achieved by the individual who has a subtle intellect, who concentrates his mind on Brahman, the only Reality (by withdrawing the mind and senses from all external objects) and who practises the disciplines such as Asana, Pranayama, Pratyahara and Jnanayoga mentioned in verse 42. Liberation is the realization of the identity of the Jiva and Brahman by the removal of the identification with the body-mind complex. This is attained when the mind takes on the form of Brahman. The mind modified in the form of Brahman continues till the fall of the body on the exhaustion of the Prarabdhakarma. The individual in this state is a Jivanmukta. When the body falls he becomes a Videhamukta.

This verse is based on a Rigveda mantra. The word 'yuva' in that mantra has the meaning 'effulgent'. That meaning has been given here also.

Though the mind modified in the form of Brahman continues to exist, it does not cause any bondage, because it is free from Vasanas and their consequences such as attachment and aversion. It is like a roasted seed which, though resembling a seed in appearance, has lost the power of germination. Any Karma done by a Jivanmukta is really Akarma and so does not produce any bondage (See Gita, 4.18).

Reference may also be made here to Katha Upanishad, I. iii. 12 which says:-- He is hidden in all beings and so is not manifest (to all). But by those who have a subtle intellect and have the capacity to see subtle things He can be seen.