

Satasloki

Slokas 46 to 50

प्रायोऽकामोऽस्तकामो निरतिशयसुखायात्मकामस्सदासौ

तत्प्राप्तावाप्तकामः स्थितचरमदशस्तस्य देहावसाने ।

प्राणा नैवोत्क्रमन्ति क्रमविरतिमिताः स्वस्वहेतौ तदानीं

क्वायं जीवो विलीनो लवणमिव जलेऽखण्ड आत्मैव पश्चात् ॥४६

46. He who has become almost totally free from desire for sense objects, whose desires have been extinguished, always yearns only for the Atma, the attainment of which would result in his experiencing the infinite bliss of Brahman. On attaining the Atma he becomes fulfilled. Thereafter he continues in the body as a Jivanmukta, one who is liberated even while living on this earth, till his Prarabdhakarma is exhausted, when his body falls. On the fall of the gross body his organs do not depart to any other world (as they do in the case of those who are still in ignorance). The organs become united in the subtle body and the subtle body merges in its cause, the Self (See Bhashya on Br. Up, III. ii. 11 and IV. iv. 7). After that, where is this Jiva? There is no entity as Jiva left. He remains merged in the Infinite Brahman, just as salt dissolved in water becomes one with the water.

पिण्डीभूतं यदन्तर्जलनिधिसलिलं याति तत्सैन्धवाख्यां

भूयः प्रक्षिप्तमस्मिन्विलयमुपगतं नामरूपे जहाति ।

प्राज्ञस्तद्वत्परात्मन्यथ भजति लयं तस्य चेतो हिमांशौ

वागग्नौ चक्षुर्के पयसि पुनरसृग्रेतसी दिक्षु कर्णौ ॥४७

47. When sea water is heated, the water evaporates and a solid mass is left, which is known by the name 'salt'. If this salt is thrown back into the water, it dissolves and merges with the water, losing its name and form. Similarly, a person who has realized that he is the Self (Brahman) becomes one with Brahman, giving up his name and form when his body falls and he becomes a Videhamukta. Then his mind merges in the moon, speech in fire, eyes in the sun, blood and seed in water and ears in the quarters.

This verse is based on Br. Up. II. iv. 12 and III. ii. 13. See also Mundakopanishad, 3.2.8 and Prasnopanishad, VI. 5.

'His mind merges in the moon', etc -- The meaning of these statements is that the presiding deities of the organs, who gave the organs the power to function, withdraw their help when the person is about to die. The organs then become united in the subtle body. In the case of a Jivanmukta, on the fall of the gross body, the subtle body merges in the Self, as stated in verse 46 above. See Bhashya on Br. Up. 4.4.1 and 4.4.2.

क्षीरान्तर्यद्वदाज्यं मधुरिमविदितं तत्पृथग्भूतमस्मा-

द्भूतेषु ब्रह्म तद्वद् व्यवहृतिविदितं श्रान्तविश्रान्तिबीजम् ।

यं लब्ध्वा लाभमन्यत् तृणमिव मनुते यत्र नोदेति भीतिः
सान्द्रानन्दं यदन्तः स्फुरति तदमृतं विद्ध्यतो ह्यन्यदार्तम् ॥४८

48. The presence of ghee in milk is known by the sweetness of milk. That ghee is different from the milk though it is inside the milk. Similarly, the presence of Brahman or the Self in all creatures is known by the fact that the creatures are able to perform activities. That Brahman, who is different from the creatures, is the place of rest of all creatures who are fatigued by the activities in the waking and dream states. (In deep sleep all beings are united with the Self and are free from all the sorrows of the other two states, as stated in Chandogya Upanishad, 6.8.1 and 6.8.2). The man of realization, having attained Brahman, considers everything else as insignificant. There is no fear in Brahman. Brahman is pure concentrated bliss. Know that Brahman, who shines in the cavity of the intellect is immortal. Everything other than Brahman is perishable.

This verse is based on the following Upanishadic statements:-- Ch.Up.6.8.1 and 6.8.2, already mentioned above, Taittiriya Upanishad, 2.1.1; 2.9.1, Br. Up. 3.7.23. See also Gita, 6.22.

ओतः प्रोतश्च तन्तुष्विह विततपटश्चित्रवर्णेषु चित्र-
स्तस्मिञ्जिज्ञास्यमाने ननु भवति पटः सूत्रमात्रावशेषः ।
तद्वद्विश्वं विचित्रं नगनगरनरग्रामपश्चादिरूपं
प्रोतं वैराजरूपे स वियति तदपि ब्रह्मणि प्रोतमोतम् ॥४९

49. A large piece of multicoloured cloth is woven out of threads of different colours. Though on a superficial view the cloth would appear to have a separate existence of its own, it will become clear to a person who ponders over its real nature that the cloth is nothing but the threads with which it was woven. Similarly, this gross universe, known as Virat, consisting of multifarious forms such as mountains, cities, human beings, villages, animals and many other beings and things is woven into, or pervaded by, the Sutratma or Hiranyagarbha, the macrocosm of all subtle bodies. This Sutratma is woven into the unmanifest ether, which, in turn, is woven into Brahman.

This verse is based on Br. Up. 3.8.3 to 8. The purport is that this whole gross universe is pervaded by Brahman.

रूपं रूपं प्रतीदं प्रतिफलनवशात् प्रातिरूप्यं प्रपेदे
ह्येको द्रष्टा द्वितीयो भवति च सलिले सर्वतोऽनन्तरूपः ।
इन्द्रो मायाभिरास्ते श्रुतिरिति वदति व्यापकं ब्रह्म तस्मात्
जीवत्वं यात्यकस्मादतिविमलतरे बिम्बितं बुद्ध्युपाधौ ॥५०

50. Brahman reflected in the intellects of various bodies such as those of human beings, animals, birds, etc, takes those forms. The one person reflected in water appears as two, the original and the reflection. Similarly, the one Supreme Being (Brahman) takes on, by His power of Maya, innumerable forms because of being reflected in innumerable intellects. So says Br. Up. in 2.5.19. The all-pervading (and non-dual) Brahman appears, inscrutably, due to Maya, as the Jiva, by being reflected in the limiting adjunct (upadhi) in the form of the intellect which, being constituted of Sattva alone, is pure and so capable of reflecting Brahman.

The jiva being a reflection of Brahman, is in reality non-different from Brahman. The Jivas appear as many, different from one another and limited beings, only because of the limiting adjunct, the intellect, just as the space inside a pot, though not different from the total infinite space, appears to be limited by the size of the pot.

See also Katha Up. 5.9 and 5.10