

Satasloki

Slokas 61 to 65

प्राक् पश्चादस्ति कुम्भाद् गगनमिदमिति प्रत्यये सत्यपीदं
कुम्भोत्पत्तावुदेति प्रलयमुपगते नश्यतीत्यन्यदेशम् ।
नीते कुम्भेन साकं व्रजति भजति वा तत्प्रमाणानुकारान्
इत्थं मिथ्याप्रतीतिस्स्फुरति तनुभृतां विश्वतस्तद्वदात्मा ॥६१

61. Though it is known to every one that space exists both before and after a particular pot is made, still it is wrongly thought by all that the space inside the pot comes into existence only when the pot is made, that the space inside is destroyed when the pot is destroyed, that when the pot is moved from one place to another the space inside also moves along with it and that space takes on the shape and size of the pot. Similarly, though the Self exists always and is all-pervasive, people wrongly think that it comes into existence when the universe comes into existence, that it ceases to exist when the universe is dissolved, and so on.

यावान्पिण्डो गुडस्य स्फुरति मधुरिमैवास्ति सर्वोऽपि तावान्
यावान्कर्पूरपिण्डः परिणमति सदामोद एवात्र तावान् ।
विश्वं यावद्विभाति द्रुमनगनगरारामचैत्याभिरामं
तावच्चैतन्यमेकं प्रविकसति यतस्तत्तदात्मावशेषम् ॥६२

62. A ball of jaggery is sweetness itself in every particle of it. A slab of camphor is full of fragrance in every bit. Similarly, this wide world, attractive with trees, mountains, towns, gardens and temples, which has no reality of its own, is seen as existing and sentient only because of being pervaded by the substratum, the Self, which alone is Existence and pure Consciousness (just as jaggery is sweetness itself and camphor fragrance).

Any eatable tastes sweet only if it contains jaggery (or sugar). Camphor gives fragrance to things coming into contact with it. So also, it is only because of the Self (Brahman) that everything in this world exists and all living beings acquire sentiency.

वाद्यान्नादानुभूतिर्यदपि तदपि सा नूनमाघातगम्या
वाद्याघातध्वनीनां न पृथगनुभवः किंतु तत्साहचर्यात् ।
मायोपादानमेतत्सहचरितमिव ब्रह्मणा भाति तद्वत्
तस्मिन् प्रत्यक्प्रतीते न किमपि विषयीभावमाप्नोति यस्मात् ॥६३

63. When a drum is beaten or an instrument like veena is played, one is not able to grasp the particular notes by themselves, but one knows the particular notes only in the background of the general note. Similarly,

this universe, which is a modification of Maya, is never experienced separately, but only appears along with Brahman or pure consciousness. This universe is only an appearance and has no reality even when it is experienced. When, on the dawn of knowledge, it is realized that this Brahman is the indwelling self and that it is the only reality, it will be known that nothing other than Brahman is real.

This verse is based on Br. Up. 2.4.7,8 & 9. The particular notes of a drum, veena or conch have no separate existence apart from the general note of those instruments; the particular notes are included in, or are modifications of, the general note. One cannot appreciate the symphony produced by, say, a veena, by merely hearing one note, unless one first knows that it emanates from a veena and then connects all the notes in a harmonious symphony. A particular item cannot be known without knowing the general species to which it belongs. A particular tree in a forest cannot be seen without seeing the forest as a whole. Similarly, whatever is perceived in the waking and dream states has no existence apart from Consciousness or Brahman, which pervades everything and so the nature of this world can be really known only when its cause, Brahman is known.

दृष्टः साक्षादिदानीमिह खलु जगतामीश्वरः संविदात्मा
विज्ञानस्थाणुरेको गगनवदभितः सर्वभूतान्तरात्मा ।
दृष्टं ब्रह्मातिरिक्तं सकलमिदमसद्रूपमाभासमात्रं
शुद्धं ब्रह्माहमस्मीत्यविरतमधुनात्रैव तिष्ठेदनीहः ॥ ६४

64. A person who has attained right knowledge (from the scriptures and his Guru) and directly realized that his indwelling self is the one pure immutable consciousness, the Lord of the whole universe, who is all-pervading like space and who is the indwelling self of all beings and that the entire universe has no reality apart from Brahman and is a mere appearance and has thereby become free from all desire in this life itself should remain ever established in the contemplation of his identity with the pure, non-dual Brahman.

इन्द्रेन्द्राण्योः प्रकामं सुरतसुखजुषोः स्याद्रतान्तः सुषुप्तिः
तस्यामानन्दसान्द्रं पदमतिगहनं यत्स आनन्दकोशः ।
तस्मिन्नो वेद किञ्चिन्निरतिशयसुखाभ्यन्तरे लीयमानो
दुःखी स्याद् बोधितः सन्निति कुशलमतिर्बोधयेन्नैव सुप्तम् ॥६५

65. Indra, the being or enjoyer, who is in the right eye and his wife Indrani, who represents matter or the objects of enjoyment and is in the left eye, according to the Br. Up,4.2.2 & 4.2.3, are together in the space within the heart in the dream state. At the end of their enjoyment there the state of deep sleep (sushupti) ensues. This state is known in the Upanishads as 'Anandamayakosa'. In this state the Jiva experiences supreme bliss, which is beyond description. There is no experience of any object then. A person who is in deep sleep and enjoying bliss should not be woken up suddenly. If he is woken up, the Br. Up says that his sense

organs may not go back to their respective seats in the body and this will cause great misery to him.

This verse is based on Br. Up. 4.2.2, 4.2.3 and 4.3.14.

The upanishad says that the Self is pointedly manifest in the right eye in the waking state. It is named Indha, which means radiant, but he is indirectly called Indra, because the gods have a fondness for indirect names. At the end of the dream state, the state of deep sleep occurs.