

Satasloki

Slokas 66 to 70

सर्वे नन्दन्ति जीवा अधिगतयशसा गृह्णता चक्षुरादीन्
अन्तः सर्वोपकर्त्रा बहिरपि च सुषुप्तौ यथा तुल्यसंस्थाः ।
एतेषां किल्बिषस्पृग्जठरभृतिकृते यो बहिर्वृत्तिरास्ते
त्वक्चक्षुःश्रोत्रनासारसनवशमितो याति शोकं च मोहम् ॥६६

66. In deep sleep all living beings merge in Brahman and enjoy bliss. That same supreme bliss can be enjoyed always (and not only in deep sleep) if a person realizes his identity with Brahman who is the protector of all the sense organs and the benefactor of all beings, both within (the body) and without. This being so, he who is always engaged only in external activities for the sake of earning a livelihood and commits sinful deeds, ever intent only on enjoying pleasures through his organs of touch, sight, hearing, smell and taste, will reap only grief and delusion.

This verse is based on a mantra in the Rigveda. The word **यश** means the supreme Being in that mantra. The same meaning is taken here also. The mantra is:- सर्वे नन्दन्ति यशसागतेन सभासाहेन

— वाजिनायै।

All living beings merge in Brahman in deep sleep- sushupti- see Chandogya Up. 6.8.1. But on waking up they are as they were before, limited, miserable beings. The only way to attain permanent happiness is by the realization of one's real nature.

जाग्रत्यामन्तरात्मा विषयसुखकृतेऽनेकयत्नान् विधाय
श्राम्यत्सर्वेन्द्रियौघोऽधिगतमपि सुखं विस्मरन् याति निद्राम् ।
विश्रामाय स्वरूपे त्वतितरसुलभं तेन चातीन्द्रियं हि
सौख्यं सर्वोत्तमं स्यात्परिणतिविरसादिन्द्रियोत्थात्सुखाच्च ॥६७

67. The Jivatma exerts himself in different ways to get sense pleasures in the waking state. When, in the end, his organs are all totally fatigued, he forgets the happiness that he has so attained and goes to sleep in his own real nature for rest. It is clear from this that the bliss of one's own real nature, which is got much more easily and which does not come through the

sense organs is far superior to all the happiness acquired through the exertion of the various organs, which ultimately becomes insipid.

However great may be the happiness enjoyed during the waking state, every being desires the happiness that comes in sleep. Unlike sense pleasures, this happiness is attained without any effort and is available to all, irrespective of age, wealth and other considerations. This shows that the bliss of the Self, which is what is enjoyed in sleep, is superior to all other happiness.

पक्षावभ्यस्य पक्षी जनयति मरुतं तेन यात्युच्चदेशं
लब्ध्वा वायुं महान्तं श्रममपनयति स्वीयपक्षौ प्रसार्य ।
दुःसंकल्पैर्विकल्पैर्विषयमनुकदर्थीकृतं चित्तमेतत्
खिन्नं विश्रामहेतोः स्वपिति चिरमहो हस्तपादान् प्रसार्य ॥६८

68. A bird generates wind by flapping its wings and by the help of that wind it soars high up in the sky. There it spreads out its wings and flies (towards its nest), propelled by the strong wind. Thereby it rids itself of fatigue. Similarly the human being, being distressed and tormented in mind by evil thoughts, fancies and desires for objects of sense, spreads out his hands and feet and sleeps for a long time in order to become free from fatigue.

This verse is based on Br.Up. 4.3.19 which says:-- As a hawk or falcon flying in the sky becomes tired and, spreading out its wings, flies towards its nest, so does this infinite being hasten to the state where, falling asleep, it seeks no object of sense and sees no dream.

In deep sleep the individual self becomes united with the supreme Self and enjoys bliss. It is then free from all desires and gets complete rest. The waking state and the dream state are similar in that in both of them what is not real is experienced and the reality, Brahman, is not known.

आश्लिष्यात्मानमात्मा न किमपि सहसैवान्तरं वेद बाह्यं
यद्वत्कामी विदेशात्सदनमुपगतो गाढमाश्लिष्य कान्ताम् ।
यात्यस्तं तत्र लोकव्यवहृतिरखिला पुण्यपापानुबन्धः
शोको मोहो भयं वा समविषममिदं न स्मरत्येव किञ्चित् ॥६९

69. A lustful person, on returning home from a long stay in another place, and taking his wife in a tight embrace, feels

absolutely happy and does not know anything outside, such as 'This is something other than myself' or anything inside, such as, 'I am so and so, happy or miserable'. Similarly, the Jivatma, which becomes one with Brahman or Paramatma in the state of deep sleep, enjoys bliss and remains untouched by all worldly activities and the results thereof in the form of merit and sin and is free from grief, delusion and fear. In that state the Jiva forgets this world which is characterized by differences and similarities and relationships of all kinds.

The example given here is taken from Br. Up. 4.3.21.

Sri Sankara says in his Bhashya on this:-

As a man, when fully embraced by his beloved wife, both desiring each other's company, does not know anything at all, either external, such as 'This is something other than myself', or internal, such as 'I am this, or I am happy or unhappy', but he knows everything external and internal when he is not embraced by her and is separated, so also, this infinite being, the individual self, who is separated from the supreme Self (in the waking and dream states) because of having entered the body and organs, like the reflection of the moon in water, becomes fully embraced by, or unified with, the supreme Self in deep sleep and does not know anything external or internal, such as 'I am this, or I am happy or unhappy'.

Ch. Up. 6.8.1. Sri Sankara's Bhashya says:--

When a person is in deep sleep, he becomes identified with Existence (Brahman). Having discarded his nature as an individual soul he attains his own self, his own nature, which is the ultimate Reality.

Br.up.4.3.22. Bhashya-- "In this state a father is no father, a mother is no mother, worlds are no worlds, the gods are no gods, the Vedas are no Vedas. In this state a thief is no thief, the killer of a noble *Brahmana* is no killer, and so on".

The form of the self that is directly perceived in the state of deep sleep is free from ignorance, desire and action. The *sruti* says that in this state a father is no father. His fatherhood towards a son is on account of the action of begetting. Since he is dissociated from all action in the state of deep sleep he is not a father then. Similarly, the son ceases to be a son in the state of deep sleep. All other relationships also cease to apply in this state.

अल्पानल्पप्रपञ्चप्रलय उपरतिश्चेन्द्रियाणां सुखाप्ति-

जीवन्मुक्तौ सुषुप्तौ त्रितयमपि समं किन्तु तत्रास्ति भेदः ।

प्राक्संस्कारात्प्रसुप्तः पुनरपि च परावृत्तिमेति प्रबुद्धः
नश्यत्संस्कारजातो न स किल पुनरावर्तते यश्च मुक्तः ॥७०

70. The dissolution of all objects, both subtle and gross, dormancy of all the organs and the mind, experience of happiness-- these three are common to the states of Jivanmukti (liberation-in-life) and sushupti or deep sleep. But there is a difference between these two states. One who is asleep comes back to the waking state because of the effects of his past karma, but one who has become liberated by the attainment of Self-knowledge does not go back to the state of bondage because all his past karma and their effects (other than Prarabdhakarma) have been destroyed by knowledge. (Though he continues in the body till the exhaustion of Prarabdhakarma, there is no bondage for him).

The 'dissolution of all objects' in the state of Jivanmukti means only the realization that they have no reality and consequently remaining unaffected by them. In deep sleep also, though the objects are still there, the sleeper is not affected by them. There is similarity in this respect.

The next verse is based on Br. Up. 4.3.32 & 33.