

Satasloki

Satasloki 71 to 75

आनन्दान्यश्च सर्वाननुभवति नृपः सर्वसम्पत्समृद्धः

तस्यानन्दः स एकः स खलु शतगुणः सम्प्रतिष्ठः पितृणाम् ।

आदेवब्रह्मलोकं शतशतगुणितास्ते यदन्तर्गताः स्युः

ब्रह्मानन्दः स एकोऽस्त्यथ विषयसुखान्यस्य मात्रा भवन्ति ॥७१

71. Suppose there is a king who is endowed with all accomplishments and prosperity--is in the prime of life, is good, learned, strongly built and most energetic and is the ruler of the whole world full of wealth. The happiness he enjoys can be taken as one unit of happiness. A hundred times this is the happiness of the manes who have won that world by the performance of the prescribed rites. Hundred times that is the happiness of the celestial minstrels. Hundred times that again is the happiness of those who become gods through the performance of the rites prescribed in the Vedas. Hundred times that is the happiness of the gods by birth. Hundred times that is the happiness of Prajapati. Hundred times that is the happiness of Hira nyagarbha. All these joys, which are all derived from sense objects and are limited, form only particles of the bliss of Brahman which is infinite and which alone really exists.

It is actually the bliss of the Self (or Brahman) that manifests as the happiness derived from sense objects. How this is so will be explained in verses 73 and 74.

यत्रानन्दाश्च मोदाः प्रमुद इति मुदश्चासते सर्व एते

यत्राप्ताः सर्वकामाः स्युरखिलविरमात्केवलीभाव आस्ते ।

मां तत्रानन्दसान्द्रे कृधि चिरममृतं सोम पीयूषपूर्णा

धारामिन्द्राय देहीत्यपि निगमगिरो भ्रूयुगान्तर्गताय ॥७२

72. In which bliss of Brahman, the joys of human beings, of the manes, of those who are born in heaven as gods and of those who become gods by the performance of Vedic rituals are all included, on attaining which all desires of all beings are fulfilled and which is the state of liberation because of the dissolution of all the worlds, O supreme Being in the form of

the moon, make me eternal and immortal in that Brahman which is pure concentrated bliss. Pour down a torrent of nectar for the Jiva, the lord of the sense organs who is in the Ajna chakra between the two eyebrows-- so the Vedas say.

This verse is based on a Rigveda mantra. Though this mantra is in the karma kanda of the Veda, it says, like the upanishads, that all joys of all beings are nothing but the bliss of Brahman.

आत्माऽकम्पः सुखात्मा स्फुरति तदपरा त्वन्यथैव स्फुरन्ती
स्थैर्यं वा चञ्चलत्वं मनसि परिणतिं याति तत्रत्यमस्मिन् ।
चाञ्चल्यं दुःखहेतुर्मनस इदमहो यावदिष्टार्थलब्धिः
तस्यां यावत्स्थिरत्वं मनसि विषयजं स्यात्सुखं तावदेव ॥७३

73. The Self is changeless and is of the nature of supreme bliss. The non-Self or Maya is just the opposite, ever agitated and miserable. The mind, which is the limiting adjunct of the Self, takes on the steadiness and bliss of the Self or the agitation and misery of Maya, depending on the circumstance. When the mind is seized by desire for some object, it remains agitated and the agitation gives rise to misery. When the desired object is attained, the mind becomes calm and steady and then the bliss of the self is experienced. The happiness that comes from sense-objects in this manner continues only as long as the mind remains calm and steady, that is, until the mind is again agitated by some other desire.

When the mind is calm, it reflects the bliss of the Self clearly, just as the moon is reflected clearly in a pond in which the water is calm and clear. Thus the happiness experienced on the fulfillment of any desire is only the reflection of the bliss of the Self in the mind. The happiness is really due to the mind becoming temporarily calm, but it is wrongly attributed by us to the attainment of the object of desire. This happiness continues only as long as another desire does not arise and cause fresh agitation of the mind.

यद्वत्सौख्यं रतान्ते निमिषमिह मनस्येकताने रसे स्या-
त्स्थैर्यं यावत्सुषुप्तौ सुखमनतिशयं तावदेवाथ मुक्तौ ।
नित्यानन्दः प्रशान्ते हृदि तदिह सुखस्थैर्ययोः साहचर्यं
नित्यानन्दस्य मात्रा विषयसुखमिदं युज्यते तेन वक्तुम् ॥७४

74. The happiness arising from physical union lasts only as long as the mind is absorbed in it, that is, only for a very short period. The happiness enjoyed in the state of deep sleep lasts as long as the deep sleep continues. The happiness in the state of liberation (Jivanmukti) is permanent, because the mind of a Jivanmukta is always calm. It therefore follows that happiness and calmness of mind always go together. From this it is clear that any happiness experienced at any time is only a particle, or a manifestation, of the eternal bliss of the Self and that this happiness manifests itself only when the mind is calm.

श्रान्तं स्वान्तं च बाह्यव्यवहृतिभिरिदं ताः समाकृष्य सर्वाः
तत्तत्संस्कारयुक्तं ह्युपरमर्ति परावृत्तमिच्छन्निदानम् ।
स्वाप्नान्संस्कारजातप्रजनितविषयान् स्वाप्नदेहेषु भूतान्
प्रोज्झयान्तः प्रत्यगात्मप्रवणमिदमगाद् भूरिविश्राममस्मिन् ॥७५

75. The mind, becoming fatigued by the activities in the outside world during the waking state, withdraws from all activities and desires to become united with the Self. At this stage the dream state occurs, in which the mind projects various objects, on the strength of the impressions accumulated during the waking state. Then, becoming inclined solely towards the attainment of the Self, it gives up completely all the experiences of the dream state and, becoming quiescent, it gets absolute rest in the Self.

The Jiva goes from the waking state to the dream state and then to the state of deep sleep. The return to the waking state is also through the dream state (see Br, Up. 4.3.15).