

Satasloki

Slokas 91 to 101

तद्ब्रह्मैवाहमस्मीत्यनुभव उदितो यस्य कस्यापि चेद्वै
पुंसः श्रीमद्गुरुणामतुलितकरुणापूर्णपीयूषदृष्ट्या ।
जीवन्मुक्तः स एव भ्रमविधुरमना निर्गतेऽनाद्युपाधौ
नित्यानन्दैकधाम प्रविशति परमं नष्टसन्देहवृत्तिः ॥९१

91. If to any person, whoever he may be, the realization "I am Brahman" has arisen as a direct experience as a result of the nectar-like glance full of matchless compassion of a Sadguru who is a realized soul, then such a person is a Jivanmukta for whom all doubts have ceased to exist and whose mind is free from all delusion. (He continues to live in the body till his Prarabdhakarma is exhausted). Then, when his limiting adjunct (Upadhi) in the form of the body-mind complex ceases to exist (on the fall of the body), he attains the supreme, eternal, sole abode of bliss, Brahman and becomes a Videhamukta.

See Mundakopanishad, 2.2.8-- When that Self is realized, the knot of the heart is cut asunder, all doubts are resolved and all karma (except Prarabdha) are destroyed.

नो देहो नेन्द्रियाणि क्षरमतिचपलं नो मनो नैव बुद्धिः
प्राणो नैवाहमस्मीत्यखिलजडमिदं वस्तुजातं कथं स्याम् ।
नाहङ्कारो न दारागृहसुतसुजनक्षेत्रवित्तादि दूरं
साक्षी चित्प्रत्यगात्मा निखिलजगदधिष्ठानभूतः शिवोऽहम् ॥९२

92. I am not the body, nor the organs of sense and action, nor the extremely fickle, perishable mind, nor even the intellect, nor the vital force; how can I be this mass of absolutely inert objects? I am not the ego; I am far from identifying myself with my wife, house, son, relations, field, wealth, etc. I am the mere uninvolved witness of all these, the pure consciousness, the innermost Self which is the substratum of the entire universe and is most auspicious (free from all contact with the effects of Maya).

The Jivanmukta is free from identification with the body, mind, intellect, organs, prana or even the ego, much more so with wife, son, possessions, etc. The ordinary unenlightened person identifies himself with all these and attributes all their joys and sorrows to himself.

दृश्यं यद्रूपमेतद्भवति च विशदं नीलपीताद्यनेकं
सर्वस्यैतस्य दृग्वै स्फुरदनुभवतो लोचनं चैकरूपम् ।
तद्दृश्यं मानसं दृक्परिणतविषयाकारधीवृत्तयोऽपि

दृश्या दृग्रूप एव प्रभुरिह स तथा दृश्यते नैव साक्षी ॥९३

93. All the things in this world which are of different colours such as blue, yellow, etc (and of different forms) are objects seen by the eye. The forms and colours are of many kinds, but the eye that sees them is of one kind only. The eye is thus the seer and the objects are the seen. But the eye itself becomes a seen object for the mind which sees (knows) the eye. The mind with all its modifications in the form of various objects becomes an object of perception for the Self which is the witness of all and is ever the seer. The Self never becomes an object of perception. It is ever the subject.

The Jivanmukta is one who has realized that he is this Self.

रज्ज्वज्ञानाद्भुजङ्गस्तदुपरि सहसा भाति मन्दान्धकारे

स्वात्माज्ञानात्तथासौ भृशमसुखमभूदात्मनो जीवभावः ।

आप्तोक्त्याऽहिभ्रमान्ते स च खलु विदिता रज्जुरेका तथाहं

कूटस्थो नैव जीवो निजगुरुवचसा साक्षिभूतः शिवोऽहम् ॥९४

94. Because of ignorance of the fact that the object in front is a rope, it appears as a snake. Similarly, because of ignorance of one's real nature, the Self appears as a very miserable Jiva (limited individual). When the delusion that it is a snake is removed by the words of a well-wisher (who asserts that it is only a rope), it is found to be only a known rope. So also, I realize from the words of my Guru that I am not a Jiva at all, but the immutable witness of all, who is bliss itself.

किं ज्योतिस्ते वदस्वाहनि रविरिह मे चन्द्रदीपादि रात्रौ

स्यादेवं भानुदीपादिकपरिकलने किं तव ज्योतिरस्ति ।

चक्षुस्तन्मीलने किं भवति च सुतरां धीर्धियः किं प्रकाशे

तत्रैवाहं ततस्त्वं तदसि परमकं ज्योतिरस्मि प्रभोऽहम् ॥९५

95. (This is in the form of a dialogue between the Guru and his disciple).

Guru-- Tell me, what is the light for you in this world?

Disciple-- During the daytime it is the light of the sun. At night it is the light of the moon and lamps.

Guru-- What is it that enables you to see the sun, moon, lamps, etc?

Disciple-- It is the eye.

Guru-- When your eye is closed, what is the light for you?

Disciple-- It is the intellect, which is very bright and capable of knowing everything.

Guru-- What illumines the intellect (and gives it the capacity to know)?

Disciple-- I myself.

Guru-- Therefore you are that Self who illumines all.

Disciple-- O Guru, I myself am that supreme light (Brahman).

This verse is based on Br. Up. 4.3.2 to 4.3.6. It was pointed out in verse 89 that all the organs function only because of the Self. In verse 90 it was said that the sun, moon, etc, shine only because of the presence of Brahman. In the present verse the same truths are brought out step by step. Even when the sun, moon or lamp is present, it is only the light of the Self that illumines everything, but this is not realized. The sun, moon, eye and the intellect are able to illumine all things only because of the Self. Ultimately, the only light is the Self or Brahman. The Jiva is in reality this Brahman.

कञ्चित्कालं स्थितः कौ पुनरिह भजते नैव देहादिसङ्गं
यावत्प्रारब्धभोगं कथमपि स सुखं चेष्टतेऽसङ्गबुद्ध्या ।
निर्द्वन्द्वो नित्यशुद्धो विगलितममताहंकृतिर्नित्यतृप्तो
ब्रह्मानन्दस्वरूपः स्थिरमतिरचलो निर्गताशेषमोहः ॥९६

96. The Jivanmukta continues to live on this earth until his Prarabdhakarma is exhausted. But, during this period, he does not at all identify himself with his body-mind complex. He is not affected by the pairs of opposites such as heat and cold, honour and dishonour, success and failure and the like. He is ever pure, free from the conceit of 'I' and 'mine', ever contented, with his mind firmly fixed in contemplation of the Self, the very incarnation of the supreme bliss of Brahman, and is totally free from delusion. He performs all his daily activities happily, in an indescribable manner, his mind being always free from attachment.

जीवात्मब्रह्मभेदं दलयति सहसा यत्प्रकाशैकरूपं
विज्ञानं तच्च बुद्धौ समुदितमतुलं यस्य पुंसः पवित्रम् ।
माया तेनैव तस्य क्षयमुपगमिता संसृतेः कारणं या
नष्टा सा कार्यकर्त्री पुनरपि भविता नैव विज्ञानमात्रात् ॥९७

97. When the incomparable, purifying realization of his identity with Brahman, which is of the nature of pure consciousness itself, arises firmly in the mind of any person, the idea of difference between the Jivatma and Brahman, which he harboured till then, gets destroyed immediately. By that realization Maya, which is the cause of transmigration, is also destroyed for him. Thereafter, even if Maya exists (for others), it cannot cause any bondage for him because of the strength of his realization of his real nature as identical with Brahman.

विश्वं नेति प्रमाणाद्विगलितजगदाकारभानस्त्यजेद्वै
पीत्वा यद्वत्फलाम्भस्त्यजति च सुतरां तत्फलं सौरभाढ्यम् ।

सम्यक्सच्चिद्घनैकामृतसुखकबलास्वादपूर्णो हृदासौ
ज्ञात्वा निःसारमेवं जगदखिलमिदं स्वप्रभः शान्तचित्तः ॥९८

98. After sucking the juice of a fruit such as a mango, a man throws away the rest of the fruit, even though it is still very fragrant. Similarly, the Jivanmukta, who has realized, through the scriptures, that this universe has no ultimate reality, ceases to look upon it as real and becomes fully absorbed in Brahman which is Existence, Pure Consciousness, non-dual, immortal and Bliss itself. Having become self-effulgent (because of the realization of identity with the self-effulgent Brahman) and absolutely calm in mind and having realized, with a discriminating mind, that this entire universe is insubstantial, he gives up all attachment to the world.

क्षीयन्ते चास्य कर्माण्यपि खलु हृदयग्रन्थिरुद्भिद्यते वै
छिद्यन्ते संशया ये जनिमृतिफलदा दृष्टमात्रे परेशे ।
तस्मिंश्चिन्मात्ररूपे गुणमलरहिते तत्त्वमस्यादिलक्ष्ये
कूटस्थे प्रत्यगात्मन्यखिलविधिमनोऽगोचरे ब्रह्मणीशे ॥९९

99. When that Brahman, which is pure consciousness itself, which is untainted by the three gunas, Sattva, Rajas and Tamas, which is indicated by the words 'That thou art' and other Mahavakyas, which is immutable, which does not come within the scope of the injunctions of the Vedas and which cannot even be conceived of by the mind, which is the indwelling self of all, the supreme Lord and ruler of all, is realized by a person as his own self, then, immediately, all the accumulated results of his past action (karma) are destroyed. The knot of the heart, by which the Atma and the body-mind complex are bound together, is cut asunder. All his doubts, which are the cause of his repeated births and deaths, are resolved.

This verse is based on Mundakopanishad, 2.2.8-- When that Self, which is both high, as the cause and low as the effect, is realized as "I am this", then the knot of the heart is cut, all doubts are dispelled and all accumulated karma is destroyed.

आदौ मध्ये तथान्ते जनिमृतिफलदं कर्ममूलं विशालं
ज्ञात्वा संसारवृक्षं भ्रममदमुदिताशोकतानेकपत्रम् ।
कामक्रोधादिशाखं सुतपशुवनिताकन्यकापक्षिसंघं
छित्वाऽसङ्गासिनैनं पटुमतिरभितश्चिन्तयेद्वासुदेवम् ॥१००

100. The wise man should understand that the tree of transmigration has his past karma as the root, desire, anger, etc as branches, delusion, pride, joy, grief, etc as its many leaves, gives only repeated birth and death as the fruits, has sons, animals, wife, daughters, etc as the birds living in it and is very vast in size. Knowing the real nature of this tree at its beginning,

middle and end, namely that it is perishable, he should cut it down with the sword of detachment. He should always concentrate his mind in meditation on Lord Vasudeva, the indweller of all beings.

This verse summarises ch.15 of the Bhagavadgita.

जातं मय्येव सर्वं पुनरपि मयि तत्संस्थितं चैव विश्वं
सर्वं मय्येव याति प्रविलयमिति तद्ब्रह्म चैवाहमस्मि ।
यस्य स्मृत्या च यज्ञाद्यखिलशुभविधौ सुप्रयातीह कार्यं
न्यूनं सम्पूर्णतां वै तमहमतिमुदैवाच्युतं सन्नतोऽस्मि ॥१०१

101 This entire universe was born from me, it is sustained by me and it finally merges in me. I am that Brahman, by the mere remembrance of whom all auspicious acts such as sacrifices, even when deficiently performed, attain completeness and yield the desired results. I most happily prostrate before that changeless supreme Lord.

This is the experience of the Jivanmukta. Having realized his identity with Brahman, he sees the whole universe as superimposed on him. This verse is similar to Kaivalyopanishad, 19.

॥ इति श्रीमच्छङ्करभगवत्पादविरचिता शतश्लोकी समाप्ता ॥