

तमसा ग्रस्तवद्धानादग्रस्तोऽपि रविर्जनैः ।
ग्रस्त इत्युच्यते भ्रान्त्या ह्यज्ञात्वा वस्तुलक्षणम् ॥ ५४८ ॥

*tamasā grastavadbhānādagrasto'pi ravirjanaiḥ,
grasta ityucyate bhrāntyā hyajñātva vastulakṣaṇam.* (548)

548. *The sun which appears to be swallowed by Rāhu is not actually so. People who know not the real nature of the sun, in their delusion, say that it has been swallowed.*

An example from the solar eclipse is employed here.

From the observer's standpoint, the sun is eclipsed. Those who say that the sun has been covered by darkness say so because of their lack of correct knowledge. How can darkness cover the source of light? To say so would be a contradiction in terms. But we do 'see' it happen. Even though we see the phenomenon, we know that the darkness has never covered the sun, which at all times is fully effulgent. The illusion takes place because of an obstruction (the moon), coming between the observer and the sun. In fact, the moon can never throw its shadow upon the sun, the shadow falls upon the observer. Even when the eclipse is total at that very time the sun in its solar domain shines as brilliantly as ever.



तद्वद्देहादिबन्धेभ्यो विमुक्तं ब्रह्मवित्तमम् ।
पश्यन्ति देहिवन्मूढाः शरीराभासदर्शनात् ॥ ५४९ ॥

*tadvaddehādibandhebhyo vimuktam brahmavittamam,
paśyanti dehivanmūḍhāḥ śarīrābhāsadarśanāt.* (549)

549. *So too, the perfect knower of Brahman, liberated from the bondages of his body and so on, is looked upon by foolish people as possessing a body; they but see an appearance of it.*

The knower of Brahman is totally liberated from the bondages of the BMI. Foolish people consider him to be embodied. From