



37. The Powers – Agitation and Veiling (143-144)

कवलितदिननाथे दुर्दिने सान्द्रमेघैः
व्यथयति हिमझञ्झावायुरुग्रो यथैतान् ।
अविरततमसात्मन्यावृते मूढबुद्धिं
क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥ १४३ ॥

*kavalitadinanāthe durdine sāndrameghaiḥ
vyathayati himajhañjāvāyurugro yathaitān,
aviratatamasātmanyāvṛte mūḍhabuddhiṁ
kṣapayati bahuduḥkhaistīvravikṣepaśaktiḥ. (143)*

143. Just as, on a cloudy day, when the sun is swallowed up by dense clouds, cold, shivering blasts persecute man, so too, when the Ātman is screened off by utter ignorance, the dreadful projecting power (vikṣepa śakti) persecutes the foolish man with endless sorrows.

The Lord of the day is the sun (dinanātha). When it is covered by dense clouds, the day is said to be cloudy. On a sunless wintry day the terrible ice-cold breeze persecutes the living beings on the face of the earth. Those who are not under the shadows of such a miserable cloudy day are happy and are not persecuted. Those who are on the other side of the clouds have no suffering.

Similarly, the fools in whom the knowledge of the Self is veiled by dense tamas (ignorance), come to suffer the endless varieties of persecutions of matter provided by the dreadful power of agitations (vikṣepa-śakti). But from the point of view of the Ātman and of those who are Self-realised, the avidyā and avidyā-created egocentric individuality has no existence at all. When I look as an egocentric, as a PFT, the 'ignorance' is very near to me and

the Self is far away from me. Thus, we can say that when the ego looks through tamas, he finds that the Ātman is not there. He is a fool who lives totally identified with the BMI, and he then comes to suffer the imperfections of OET. He is afflicted by the power of agitations. Thereafter, a thousand varieties of sorrows dog his heels wherever he goes.

Just as cold breeze afflicts the people when the clouds cover the sun, the power of agitation afflicts the individualised ego when tamas covers the Ātman. It is not only that we do not know the Ātman but, at the same time, we are afflicted with various kinds of sorrows and agitations equal to shivering in the cold wind.



एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।
याभ्यां विमोहितो देहं मत्वाऽत्मानं भ्रमत्ययम् ॥ १४४ ॥

*etābhyāmeva śaktibhyāṁ bandhaḥ puṁsaḥ samāgataḥ,
yābhyāṁ vimohito dehaṁ matvā'tmānaṁ bhramatyayam. (144)*

144. Man's bondage has sprung forth from these two 'powers'. Deluded by them, he mistakes his body for the Self and wanders from life to life.

Because of these two powers (of veiling and agitations), man has reached his present stage of bondage and has become limited. When an individual allows himself to be confused and beguiled by these two – āvaraṇa-śakti and vikṣepa-śakti – he considers himself to be his body (gross, subtle and causal bodies). Normally everyone believes himself to be his gross body; an emotional person may consider himself to be an emotional personality; a modern rational man may think of himself as an intellectual thus confused they move about, satisfying their physical, emotional and intellectual needs. Each man acts in his peculiar delusion. Thus they move like mad men, from one place to another, from one time to another, from one life to another, from one cradle to one grave, and another cradle to another grave ... alas, continuously.

