

For those who could rise above the moon there would be no solar eclipse at all. If there were inhabitants on the sun they would not even be conscious of the eclipse.

In Hindu mythology, the moon is the presiding deity of the mind. The sun, the illuminating factor, is equated with the Ātman, the Self. Applying the above example subjectively, as long as there is this mind between me and my Self, the glory of the Self is veiled from me. Mind is the manifestation of avidyā, the non-apprehension of Reality caused by tamas. Transcend the mind and there is no pluralistic perception. Realise the Self and all sufferings will end.



तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्
अनात्मानं मोहादहमिति शरीरं कलयति ।
ततः कामक्रोधप्रभृतिभिरमुं बन्धनगुणैः
परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥ १४० ॥

*tirobhūte svātmanya malataratejovati pumān
anātmānam mohādahamiti śarīram kalayati,
tataḥ kāmakrodhaprabhr̥tibhiramum bandhanaguṇaiḥ
param vikṣepākhyā rajasa uruśaktirvyathayati. (140)*

140. When a man's own Self of purest splendour is hidden from his direct experience, that man due to ignorance comes to falsely identify himself with his body which is the not-Self. Then the merciless persecution of rajas (projecting power) binds him down with fetters of lust, anger and so on.

When the immaculate divine light of wisdom – the great light of Consciousness – is veiled from a man, he comes to consider the body (which is the not-Self) as his real Self. When his power of discrimination gets clouded by the gathering tamas in him, the Self appears to be veiled and he, not knowing his real nature, believes himself to be his own body (body here means all the

three bodies – gross, subtle and causal). Then the whole gang of negative tendencies – desire, anger, greed, delusion, passion and jealousy – come to bind his personality to his lower ego and as a saṁsārin he lives in pains and agonies.

All the thoughts in the human mind can be classified under the above six categories and all the six have the quality of binding the individual to the lower, to the baser aspect of his personality. Qualities are called ‘guṇas’ and in Sanskrit guṇa also means ‘rope’. ‘These guṇas (ropes) shackle man’ is a statement employing a pleasant pun upon the word ‘guna’. When the knowledge of the Self is veiled by tamas, the concept of ‘I am the body’ comes first. Then, consequently, the baser agitations arise in the mind and bind the individual. Thereafter, he has no freedom at all to live a life of spiritual Bliss. There are six types of emotions which arise in the ignorant man – desire (kāma), anger (krodha), greed (lobha), delusion (moha), passion (mada), and jealousy (mātsarya). All these spring from the power of agitations in the mind (vikṣepa). When this power projects the world of likes and dislikes, the individual gets afflicted and suffers the agonies of life in the world. All this suffering is because of tamoguṇa acting as the veiling and rajoguṇa acting as the agitations in the mind. Sattva, rajas and tamas are together māyā, the avidyā, the causal body (kāraṇa-śarīra) or are indicated as the vāsanās.

This is the trick by which the mind seduces each individual by its magic of illusions and they sustain their meaningless existence in a world of dire limitations. The way of life by which we can remove them all, is the spiritual life. Remove them all and know what you are, the infinite divine Self. Then come to revel in the world using the vehicle of BMI which has been given to you so that you may play and enjoy the world and not feel it as a cross to be carried on your shoulders for your own crucifixion.

