

superimposed by delusion and attach themselves to its effects. Alas! How powerful is the veiling power of dire tama!

Even a man who is very clever, exceedingly capable of seeing the subtle meaning of things and endowed with great intelligence and genius, is overpowered by the influence of tama and becomes incapable of understanding Reality, though it is clearly explained in different ways with many references and examples. Not only does he not understand Truth, but he also insists that what has been falsely projected by him alone is real. Even after reading all the Upaniṣads, he says that the existence in the body, mind and intellect and their activities of perceiving, feeling and thinking constitute the only Reality. His intellect cannot comprehend the Truth because of the thickness of tama that has come to cover it. By insisting upon his projections alone as Truth, he becomes victimised by their properties. When the properties of his projected misconceptions change, he too changes. When the body is a little ill, he says, “I am ill”. If the mind is worried, he complains, “I am worried”. Thus the guṇas of the body, mind and intellect become his guṇas. Alas! This endless tama is very powerful.

The tāmasika aspect of māyā has such a mighty power, that even a brilliant intellect, when under the influence of tama, cannot understand the Reality though it is pointed out in a thousand clear ways by the sāstras.



अभावना वा विपरीतभावना असम्भावना विप्रतिपत्तिरस्याः ।
संसर्गयुक्तं न विमुच्यति ध्रुवं विक्षेपशक्तिः क्षपयत्यजस्म् ॥ ११५ ॥

*abhāvanā vā viparītabhāvanā
asambhāvanā vipratipattirasyāḥ,
saṁsargayuktaṁ na vimuñcati dhruvam
vikṣepaśaktih kṣapayatyajasram. (115)*