

## vivekac`y~maōi

KathameSa Agathah – How did it arise?

Verse 141

The answer to the question: How did this bondage arise ? is begun.

AkhaNDanitAdvayabodhashaktyA sphurantamAtmAnam anantavaibhavam|  
SamAvrNotyAvrtishaktireSA tamimayI rAhurivArkabimbam||

Like rahu concealing the orb of the sun, this concealing power envelops the Atman of infinite glory, which is eternal and non-dual, manifesting itself by the power of knowledge.

There are two powers of ajnAna, which are the causes of bondage: one is the power of concealment (AvaraNa shakti) and the other is the power of (wrong) projection (vikSepa-shakti). Their causing bondage is explained in order. The atman is akhaNda, not separable into parts. Hence it is eternal (nitya). It has no origination or destruction (for, only what is originated will have an end and cannot be nitya or eternal). It is advaya, without a second. It is a power of the nature of knowing; wide the srutis: svAbhAviki jnAnabalakriya ca (Svet.); ayamAtmA brahma sarvAnubhuh; satyam jnAnamantam brahma (Taitt.), vijnAnamAnandam brahma; krstnahn prajnAnaghana eva (Brh.) etc.

Sphurantam: shining. The Atman shines by that power; anantavaibhavam: by saying it is ananta, endless, the idea of relative endlessness as in the case of the sky etc , is negated. Its (the atman's) glory is ananta, does not depend on anything else. By this, its extraordinary glory is conveyed. This is to show that the sense of the aham is inappropriate in the body which is extremely delimited from other things.

On this Atman, being delimited, being non-eternal, having something outside itself, having a second and being inanimate are super-imposed due to ajnAna. The reason for this is given. The Atman is anatavaibhava of infinite expansiveness; it is integral, eternal, without a second and shines in its native splendour of the power of intelligence. This Atman is hidden by the concealing power which is of the nature of tamas, and whose existence is known to those who have learnt to discriminate.

The concealing power hides the Atman as Rahu which is tamomaya hides the intensely bright orb of the sun making it appear as if it has no power to shine. In the same way as the sun, though of intense brightness, is spoken as not shining when enveloped by Rahu, so does the Atman, when enveloped by concealing power; though by itself supremely effulgent, i.e., its real nature becomes unknown.

Verse 142

The first half of this sloka speaks of concealment, and the second half of (wrong) projection

TirobhUte svAtmanyamalataratejovati pumAn  
AnAtmAnam mohAd ahamiti sharIram kalayati|  
Tatah kAmakrodhaprabhrtibhir amum bandhakaguNaih  
Param vikSepAkhyA rajasa uruSaktir vyathayati||

When one's atman of supreme effulgence is concealed, due to non-discrimination, a man considers his body to be the atman. Then, by the constraining qualities of desire, anger etc., which are of the nature of the powerful rajuguNa making for wrong projection, he comes to untold grief.

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Amalataratejovati: of what is of absolutely pure effulgence.

SvAtmani: in its own nature, i.e., in its nature as the ParamAtman.

TirobhUte: when hidden by the concealing power of ajnAna, i.e., when it does not shine clearly.  
PumAn: the jiva.

MohAt: due to aviveka. Non discrimination.

AnAtmAnam sarIram ahamiti kalayati: considers the body which is different from the Atman as his self, i.e., identifies himself with it.

Tatah: after such wrong identification.

Tatah...vyathayati: then, by the strong power of rajoguna which makes for vikSepa (Or wrong projection), by the qualities of desire, anger etc., which produce bondage, it plunges him into grief.

Uru shaktih: very strong power.

Oaram vyathayati: afflicts extremely.

kAmakrodhprabhrtibih: the other qualities are miserliness, ostentation, jealousy, arrogance, envy, greed etc. These are all causes of super-imposition.

It is well-known that those who identify their atman with the body are moved by desire for things favourable to it (the body), are angry when they are not attained, become miserly on getting it etc.; vide the Gita: trividham narakasyedam dvAram nAshanamAtmanah | kAmah khrodhostathA lobhAh tasmAdetat trayam tyajet || "Three fold is the gate to hell –subversive of the Atman – desire, anger and miserliness. Hence one should abandon these three."

### Verse 143

The statement that ajnAna is the source of every evil through its concealing and projecting power is further explained.

mahAmoha-grAhagrasana-galitAtmAvagamanah  
dhiyo nAnAvasthAs svayamabhinayan tadguNatayA|  
apAre samsAre viSayaviSapUre jalanidhau  
nimajjyonmajjyAyam bhramati kumatih kutsitagatih||

The man of perverted intellect is in the grip of the big crocodile of delusion which prevents him from realising the real nature of the Atman. He superimposes on the Atman the states of his buddhi. Floundering in the big ocean of samsara, rising and falling, unable to attain Brahman-realisation, he drifts along endlessly.

MahAmoha ... manah: one who is in the grip of the great monster (crocodile) of the lack of understanding of the true nature of the Atman, i.e., one who does not know the real nature of the Atman.

Mahamohah: strong delusion.

Galitam: lost

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AtmAvagamanah: correct knowledge of the Atman; knowing its real nature based on experience of it.

NAnAvasthAh: transformations of various kinds.

TadguNatayA: being based on it, arising from it.

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Dhiyo .. guNatayA: by reason of the Atman's caitanya being reflected in the buddhi and taking the transformations of the buddhi to be those of the atman. Because the reflection depends on the nature of the upadhi which is here the buddhi. It is well known that when water in a reservoir is agitated, the reflection in it of any object seems to undergo agitation; vide the shruti: samAnassan ubhau lokau anusaNcarati sadhiv svapno bhUtvA dhyAyatIva lolAyatIva (Brh.). "being the same in the dream and the waking states, it traverses the two worlds (of waking and dreaming). That intelligence (which is the witness of all states) in the dream condition functions as if thinking and acting."

Svayam abhinayan: superimposing on itself.

ApAre: endless ( shoreless).

ViSayaviSapUre: the sense objects are the poison. In the poisonous stream of viSayas.

Tasmin samsAre:jalanidhau: in the ocean of samsAra.

The use of locative case in the third line of the shloka is intended to signify a common reference.

Kumatih: one whose intelligence does not move towards Brahman. As he is kumatih, he is also kutsitahatih; his knowledge is despicable; or he goes to lower worlds like hell etc.

Such a man, unable to help himself, floundering and rising up due to the delusion caused by the sense organs oriented to sense objects and not under control, does not reach the shore, i.e., does not achieve Brahman-realisation.

## Verse 144

That what is produced by itself conceals it, is shown by an example

BhAnuprabhAsanjanitAbhrapanktih  
BhAnum tirodhAya yathA vijrmbhate|  
AtmoditAhamkrtir Atmatattvam  
tathA tirodhAya vijrmbhate svayam||

As the rows of clouds which arise from the sun's rays conceal the sun and appear themselves, so too the ahamkAra which arises from the Atman (as its upadhi) hides the Atman and shines itself.

BhAnoh: of the sun

PrabhayA: by the rays.

SanjanitA: produced.

Abhrapanktih: layers of clouds. It is well known that the water vapourised by the sun's rays in summer appear as clouds. These clouds produced by the sun itself appear hide its face and themselves appear in front of it. Being produced by the sun's own rays themselves and concealing the cause of their origin are the two elements in their comparison. So too, the ahamkAra that has arisen from the Atman, though its existence is dependent on it, hides the effulgence of the eternal, pure, ever free intelligence which is the Atman and standing before it, shines itself.

Ahamkrtih: buddhi which arises in proximity to the Atman and conceals the Atman as the vijnAnamayakosha.

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### Verse 145

Now the effect of the concealing and projecting powers is explained through an example.

KabalitadinanAthe durdine sandramegaih  
vyathayati himajhanjhAvAyurugro yathaitAn|  
aviratatamasAtmanyAvrte mUDhabuddhim  
kSapayati bahuduhkhais tivravikSepashaktih||

Even as the wayfarer suffers untold hardships when he goes out on a rainy day being subject to blasts of cold winds, so too the man whose Atman is concealed from him is subject to intense hardships by the vikSepa-shakti which is the cause of countless griefs.

Commentary: sAndramegaih kabalitadinanAthe durdine: on a rainy day when the sun is completely hidden behind heavy clouds. Vide the kosha: megacchanne`hni durdinam". Vyathayati .. yathaitAn: strong cold winds accompanied by rain. Ugra bhayankarah: terrifying on a day when the sun does not shine.

As such a cold wind on a rainy day afflicts the wayfarer. There is no sunlight. The man is caught up midway in the rains and there is a strong cold wind blowing. One can easily imagine the affliction of the man. Similarly the Atman which is in the position of the sun does not shine, being concealed by tamas which is like dark clouds and the powerful rajasic vikSepa shakti of the form of desire, anger and other qualities come into play to effect the transformation in the mind. The man is already mUDhabuddhih: that is he is subject to AvaraNas or tamas; for he has not attained the knowledge which is his to attain. Such a man is subject to many sorrows which are the stream of many births and deaths. For one who is continuously drowned in the whirlpool of sorrow, how can knowledge of his Atman which is of the nature of bliss ever arise? As he has not realised his Atman, he is lost.

### Verse 146

The shiSya sked earlier: How did the bondage arise? Having indicated the answer, the guru concludes as in this shloka for clear understanding.

etAbhyAmeva shaktibhyAm bandhah pumsah samAgatah|  
yAbhyAm vimohito deham matvAmAnam bhramatyayam||

Constrained by these two powers, subject to bondage, deluded by them, a man mistaking the body to be the Atman, wanders about in such delusion.