

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SIXTY SIX

[LAVANOPANISHAT (9)]

{DESCRIPTION OF AVIDYAA}

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

AVIDYAA

[Avidyaa is the blockage of Truth.

Sense-information produced by the mind is blocking the reality-state.

You cannot remove the sense-information of the world seen around you, as long as the body-covering exists.

You cannot run away from where you are, because the 'perceived' as the sense-cage will follow you everywhere, even if you escape to Kailaasa.

Realizing the falseness of sense-information called the world, and having the subtle vision of the division-less Reality is termed as 'Moksha'. The Knower is always aware of the truth, though he stays amidst the 'sense-information set' called the world. 'Avidyaa' is just a term for not knowing the truth. It refers to the 'absence of Vichaara'.

'Chaandaala Lavana' does not know that he is the king. That is his Avidyaa.

Once he knows that he is not the Chaandaala, he is instantly the king, who he always was.

Chaandaala was never real at all. It was just the illusion that follows Avidyaa, his not knowing of himself.]

(Avidyaa exists only as the ignorant Jeeva, whose intellect has not evolved to ask the questions about the existence of oneself or about the world he lives in. The description of Avidyaa is to be applied to the ignorant intellect only; for Avidyaa exists nowhere as an evil-demoness that has to be conquered through recitation of Mantras or penance.

She exists as the non-thinking state of the intellect which never asks questions about the 'perceived phenomenon', but accepts it as it is, as very real and absolute, as a solid world created by a solid divinity, and one's life to be in control of some God or destiny, or the world as some random production from nowhere.

Read the description of Avidyaa here as the description of a 'non-thinking intellect which has not evolved to think yet'!)

संसारबीजकणिका यैषाऽविद्या रघूद्वह एषा ह्यविद्यमानैव सतीव स्फारतां गता। (113.11)

This 'Avidyaa' (Absence of knowledge) O Rama, is the tiny seed from which this 'Samsaara' rises.

This Avidyaa, though absent, has extended like this (as the Jagat-state), as if she is present.

(For the non-analytical intellect, the world exists as an absolute independent Reality only, with the time and space also fixed as solid points.)

येयमाभोगिनिःसारा संसारारम्भचक्रिका विज्ञेया वासनैषा सा चेतसो मोहदायिनी। (113.12)

This Avidyaa is essence-less (is just the lack of reasoning capacity) though experienced as (the realness of) all the objects of the world. She is the one who starts the rotating wheel of Samsaara. It is understood that she is a Vaasanaa only (existing as the belief in the unreal), and deludes the mind completely.

चारुवंशलतेवान्तःशून्या निस्सारकोटरा

Like a 'beautiful bamboo creeper' she is hollow inside; and is a storehouse of essencelessness.

(The world that is seen through the absence of Vichaara is actually essence-less only, and is made up only of sounds with meanings, like the whooshing noise made by the hollow bamboo.)

सरित्तरङ्गमालेव न व्युच्छिन्नापि नश्वरी। (113.13)

Like the river with waves as its garland (can never be stopped), she never stops even if interrupted also (as in a dam; but will again rise up forcefully destroying all blockages of reason).

(How can you stop or destroy what is not there? No penance or worship-practices can kill her, for sure.)

गृह्यमाणापि हस्तेन ग्रहीतुं नैव युज्यते,

Though caught, she cannot be held in the hand.

(Even if intellectually grasped, she still holds sway over the learned men also.)

मृद्यप्यत्यन्ततीक्ष्णाग्रा निर्झरोर्मिरिवोत्थिता। (113.14)

Though soft (as the pleasures), she is sharp-tipped (brings harm only) like a wave flooding the bank (which easily uproots the trees on the bank).

दृश्यते प्रकराभासा सदर्थं नोपयुज्यते

She (as the realness seen in the world) appears real as if useful and capable of fulfilling so many enterprises; yet (she is just an appearance in the emptiness) and is not useful in any way (since the actions are meaningless only, as construed falsely by the mind).

तरङ्गिण्यतरङ्गाभा स्वाकारपरिनिष्ठिता। (113.15)

Like a river she looks as if filled with waves (wanting you to bathe, drink or sport in her waters); but she is a fulfilment as an appearance only (like a beautiful mirage river).

(Her form shines forth as all the shapes and divisions that appear as the objects!)

क्वचिद्वक्राः क्वचित्स्पृष्टा दीर्घाः खर्वाः स्थिराश्वलाः यत्प्रसादोद्भवास्तस्माद्व्यतिरेकमुपागताः। (113.16)

By her grace, the objects that rise up from emptiness appear as different things- sometimes crooked, sometimes clear, sometimes long, sometimes damaged, and sometimes moving. *(The various shapes that fill the world are just drawn by Avidyaa alone, in the undivided emptiness.)*

अन्तःशून्यापि सर्वत्र दृश्यते सारसुन्दरी,

Though she is hollow inside, she appears as if she is a ‘filled up beauty’ (as the grandeur of the Jagat).

न क्वचित्संस्थितापीह सर्वत्रैवोपलक्ष्यते। (113.17)

She is not anywhere here (since Reality alone exists and not the unreal world-form of Avidyaa); but is seen everywhere (as the countless Brahmaandas).

(The perceived objects are nothing but the continuously changing sense-created information only, and are slipping fast from the mind; yet there is an appearance of a stable world with stable objects.)

जडैव चिन्मयीवासावन्यस्पन्दोपजीविनी निमेषमप्यतिष्ठन्ती स्थैर्याशङ्कां प्रयच्छति। (113.18)

Though inert (not independent and is in need of support) she as if conscious (and independent) survives on the vibration of another one (namely the mind and stays as the delusion).

Though she cannot stay still for a winking span of time also; she appears as if she is stable. *(She belongs to a stagnant brain which refrains from thinking and acts as an inert body only, as if conscious.)*

ज्वालावच्छुद्धवर्णापि मषीमलिनकोटरा,

Though she is white-hued like the flame, she is just a hollow hole filled with dark ink.

(If she is present as Vidyaa, she burns the delusion like a burning white flame; but if she is absent she is like a dark hole that is filled with dirty ink.)

वल्गत्यन्यप्रसादेन दीयते तदवेक्षणात्। (113.19)

She ambles freely by the presence of another one (Reality state) (blocking the Reality itself); when ‘that state’ is realized, she perishes.

आलोके विमले म्लाना तमस्यपि विराजते,

She is the ‘fading mist of the taintless light of Knowledge’ and shines forth in the darkness (of ignorance).

मृगतृष्णोव शुष्काभा नानावर्णविलासिनी। (113.20)

Like the mirage river, she is completely dry; yet shines with various colours (of rainbows in the form of imagined pleasures).

वक्रा विषमयी तन्वी मृद्धी संकटकर्कशा ललनाचञ्चला लुब्धा तृष्णा कृष्णोव भोगिनी। (113.21)

She is ‘Trshnaa the thirst for pleasures’, and is like a black serpent because she is crooked, poisonous, thin, soft, with her fangs sharp and painful, is restless like a woman, and is greedy.

(This is how a non-thinking intellect exists in the world!)

स्वयं दीपशिखेषु क्षीयते स्नेहसंक्षये,

Like the ‘flame of a lamp’ she gets extinguished by the lack of ‘oil (Sneha/attachment)’ (dispassion).

सिन्धूरधूलिलेखेव विना रागं विराजते। (113.22)

Like the line made of the ‘dust of the Sindhura powder (which is red coloured)’, she shines (as Raaga/attachment) without Raaga (the red colour).

(She is the decorative red mark on the forehead of the ignorant Jeeva, but she is not red in hue, but exists as the attraction to objects only.)

क्षणप्रकाशतरला कृतसंस्था जडाशया मुग्धानां त्रासजननी वक्रा विद्युदिवोदिता। (113.23)

She is like the lightning; flashes for a moment only (as the joy-illusion of some desire-fulfilment).

Lightning abides in the water-filled cloud (Jalaashayaa); she resides in the foolish mind (Jadaashayaa).

She is crooked like the lightning, and brings about fear in the minds of idiots (with her various forms).

यत्नाद्गृहीत्वा दहति भूत्वा भूत्वा प्रलीयते, लभ्यतेऽपि हि नान्विष्टा विद्युद्वदतिभङ्गुरा। (113.24)

She (like a lightning-flash) catches anyone with effort and burns them (bringing about endless suffering);

again and again appears and disappears (without giving continuous light) (since the desire-fulfilment never become really experienced); she is always there (inside the cloud of the dark dull-intellect) but never searched for (since she vanishes when observed); she (as the fulfilment of desires) is indeed extremely fleeting like the lightning.

अप्रार्थितैवोपनता रमणीयाप्यनर्थदा अकालपुष्पमालेव श्रेयसेनाभिनन्दिता। (113.25)

She arrives without invitation. *(To believe in the realness of the world, you do not have to make any effort at all.)*
She though beautiful, brings about harm (like the beautiful cool mirage river).

Like the garland of flowers in the wrong season, she is welcomed (though she brings forth only calamities).

अत्यन्तविस्मृतैवातिसुखाय भ्रमदायिनी दुःस्वप्नकलनेवेयमनर्थायैव तर्किता। (113.26)

She gives only delusion; and brings about happiness if completely forgotten only.

She is discussed about by the learned to bring more harm, like a nightmare.

(More the debates on terms and definitions of Avidyaa, Avidyaa increases more and more.)

प्रतिभासवशादेषा त्रिजगन्ति महान्ति च मुहुर्तमात्रेणोत्पाद्य धत्ते ग्रासीकरोति च। (113.27)

Through appearance itself (which is unreal), she produces tri-worlds in a second; supports them and swallows them also (as the belief in the creation and destruction of the tri-world).

मुहूर्तो वत्सरश्रेणी लवणस्यानया कृता रात्रिर्द्वादशवर्षाणि हरिश्चन्द्रस्य निर्मिता। (113.28)

She produced years of suffering for Lavana within a span of few minutes; and turned a single night into twelve years of hardship, for Harishchandra.

वियोगिनामथान्येषां कान्ताविभवशालिनां रात्रिर्वत्सरवद्दीर्घा भवेत्तस्याः प्रसादतः। (113.29)

For those separated from their lovers and are pining for their partners, a night passes long like a year, by her grace.

सुखितस्याल्पतामेति दुःखितस्यैति दीर्घतां कालो यस्याः प्रसादेन विपर्यासैकशीलिनाम्। (113.30)

For a happy person, the time passes quickly; and becomes prolonged if one is in pain, by her grace; for she can bring about any change in anything by her will.

अस्याः स्वसत्तामात्रेण कर्तृतासु वृत्तिषु दीपस्यालोककार्याणां यथा तद्वन्न वस्तुतः। (113.31)

By her presence only (being ignorant), (because of the identity with the body) one gets the doership in all the actions (though no action is there but the presence of the awareness-state); similar to where the objects get revealed by the very presence of the light, though the light does no action.

सनितम्बस्तनी चित्रे (चित्ते) न स्त्री स्त्रीधर्मिणी यथा तथैवाकारचिन्तेयं कर्तुं योग्या न किञ्चन। (32)

The 'pretty girl with beautiful breasts and hips painted in the picture' is not actually a woman and will never act like a woman; so also she is just the idea of forms; does not serve any useful purpose.

मनोराज्यमिवाकारभासुरा सत्यवर्जिता सहस्रशतशाखापि न किञ्चित्परमार्थतः। (113.33)

Like the kingdom built in the mind, she spreads out like the expanse of the empty sky; is not at all real; and though shining with thousands of branches, she is nothing in actuality.

अरण्ये मृगतृष्णेव मिथ्यैवाडम्बरान्विता विडम्बयति तान्मुग्धमृगानेव न मानुषान्। (113.34)

Like the 'mirage river-water' seen in the forest, she just makes a false exhibition of waters and fools the foolish deer (ignorant), but not the men (Knowers).

फेनमालेव संजातध्वस्ता विच्छेदवर्जिता जडेव चञ्चलाकारा रजःप्रसरधूसरा। (113.35)

Like the garland of foam, she perishes the moment she is produced (like the unstable Jagat-appearance that rises at every flicker of the mind) ; she cannot be sliced also (as long as Vichaara is absent). Like the mist, she is continuously moving (as desires) , and is covered by the dust (desire-fulfilment actions) all over.

बलात्कल्पान्तवात्येव स्वाक्रान्तभुवनान्तरा धूमालीवाङ्गसंलग्ना दाहखेदप्रदायिनी

गर्भीकृतरसाक्रम्य जगन्ति परिवर्तते धारा जलधरस्येव सुदीर्घा जलनिर्मिता

असारसंसारधृढा रज्जुस्तृणगणैरिव। (113.38)

Like the dissolution-storm, she covers the entire world by force.

Like the smoke-lines, she falls all over the limbs, and burns them.

She hides the reality-essence from all, and wanders all over the world.

Like the shower falling from the clouds, she is very long; is made of waters (Jala/jada) (foolishness).

Like the rope made of collections of dry grass, she is strong and made of essence-less world-appearances.

तरङ्गोत्पलमालेव कल्पनामात्रवर्णिता मृणालीव बहुच्छिद्रा पङ्कप्रौढा जलात्मिका। (113.39)

Poets describe the waves as the garland of lotuses, which is not real but imagination only; so also she is an imagined state only. Like the lotus stalk, she is full of holes (divisions); grows in the mire (of ignorance); and is of the essence of water (Jala/Jada) (foolishness).

जनेन दृश्यते वृद्धितत्परा न च वर्धते,

A person can observe her as continuously growing (as countless world-scenarios); but she never grows. (How can a thing that is non-existent grow?)

विषास्वाद इवापातमधुराऽन्ते सुदारुणा। (113.40)

She, like the taste of the poison is sweet in the beginning, and brings about terrible pain in the end.

नष्टा दीपशिखेवैषा न जाने क्वेव गच्छति मिहिकेवाग्रदृष्टापि गृह्यमाणा न किञ्चन। (113.41)

I do not know where she disappears like the 'light of the lamp which is snuffed off' (when analyzed). Though seen in front like the mist, she can never be held in the least (for she is non-existent actually). (She becomes non-existent when caught through Vichaara.)

पांसुमुष्टिरिवाकीर्यं प्रेक्षिता पारमाणवी आकाशनीलिमैवेषा निर्निमित्तैव दृश्यते। (113.42)

Though thrown far like the dust in the fist (as if through penance and other ascetic practices), she is seen like the blue colour of the sky itself, without any reason.

(She is like a ghost that is getting thrown off through an imagined sword. How can you fight and throw away an imagined ghost which is non-existent? Even the very act of trying to destroy Avidyaa is an act of Avidyaa only! He who boasts that he has conquered Avidyaa is really in control of Avidyaa only.)

द्विचन्द्रमोहवज्जाता स्वप्नवद्विहितभ्रमा यथा नौयायिनः स्थाणुस्पन्दस्तद्विहोत्थिता। (113.43)

She is produced like the double-moon illusion; she deludes like a dream; and she rises like the movement of the pillar for those who travel by ship.

अनयोपहते चित्ते दीर्घकालमिवाकुलैः जनैराकल्प्यते दीर्घसंसारस्वप्नविभ्रमः। (113.44)

In a mind possessed by her as if for a long time, the 'suffering beings' imagine the prolonged delusory dream of the world.

अनयोपहते स्वस्मिन्श्चित्राश्वेतसि विभ्रमाः उत्पद्यन्ते विनश्यन्ति तरङ्गास्तोयनिधेरिव। (113.45)

In the mind infected by her, various illusions rise up and vanish off like the (fleeting) waves of the ocean.

मनोज्ञमपि सत्यं च दृश्यते सदसत्तया अमनोज्ञमसत्यं च दृश्यते सत्तयाप्यसत्। (113.46)

Truth (Brahman) is pleasing (since 'Knowledge' ends all suffering once and for all); and though real is seen as unreal. Untruth (Jagat) is not pleasing (since joys always end up in pains only); and though unreal is seen as real.

पदार्थरथमारूढा भावनैषा बलान्विता आक्रामति मनः क्षिप्रं विहगं वागुरा यथा। (113.47)

She rides the 'chariot of objects of enjoyments' (in the form of family-love, worldly achievements, religious superstitions etc); and is an uncontrollable Vaasanaa (existing as the deep-rooted belief in the realness of a solid world). She catches the mind very fast like a trap catching the bird.

(Even the controlled mind can suddenly lose itself in the realness of the world.)

करुणास्यन्दमानाक्षी स्रवत्क्षीरलवस्तनी भवत्युल्लसितानन्दं जननी गृहिणी यथा। (113.48)

She appears like the mother (and other family members) with eyes oozing affection; with breasts oozing milk (for the child); and gives joy like a mother who is taking care of the house (with affection).

(The main blockage for a Mumukshu is the attachment to family members.

Blind senseless attachment to 'particular genetically connected people' changes into the extremely pure unattached supreme love of seeing the Self as all, when one realizes the common essence of all as the Self!

What harm is there in loving even the family members as the Self, and remain outside the control of the mind-narratives?)

विषीकरोति निःस्यन्दसंतर्पितजगत्त्रयं सुधार्द्राद्रमपि क्षिप्रं प्रवृद्धं बिम्बमैन्दवम्। (113.49)

She poisons the 'entire tri-world sprinkled with the oozing nectar', like poisoning the 'disc of the moon that has grown complete with all its digits, and is fully damp with the nectar-flow'.

(Though the entire Jagat with its three levels of beings is sprinkled with the nectar of self-bliss, the 'Ignorance' poisons the minds with desires, and attachment to objects and people.)

उन्मत्तरववेतालनर्तनारम्भसंभ्रमं स्थाणवः संप्रयच्छन्ति मूका अप्येतयान्धया। (113.50)

With this blind lady in action, even the silent motionless pillars start dancing with loud noise like mad vampires. (*Observe the world oozing with misconceptions and idiotic beliefs because of the play of ignorance.*)

संध्यादिषु च कालेषु लोष्ठपाषाणभित्तयः अस्याः प्रसादाद्दृश्यन्ते सर्पाजगरदृष्टिभिः। (113.51)

By her grace, the lumps of mud and stones also appear like snakes and pythons at evening times. (*Ignorant minds live always in imagined fears and anxieties.*)

एकोऽपि द्वितयोदेति यथा द्विशशिदर्शने दूरमभ्याशतां याति स्वप्ने स्वमरणं यथा। (113.52)

Though single, she rises as two (as the sense of duality) as in the double-moon vision; what is far becomes near, like one's death in the dream.

आदीर्घं क्षणतामेति कालस्येष्टा यथा निशा क्षणो वर्षमिवाभाति कान्ताविरहिणामिव। (113.53)

Long span of time turns into a second, like the night of Kaala (where the Creation gets destroyed) turns into the 'dissolution-night' for the deity Kaala.

A moment also becomes a year for the separated lovers.

न तदस्तीह यन्नाम न करोतीयमुद्धता अस्यास्त्वकिञ्चनायास्तु शक्ततां पश्य राघव। (113.54)

There is nothing this arrogant lady cannot do. Raaghava, observe how powerful she is, though she is actually 'nothing'. (*She is not there at all except as the absence of Vichaara.*)

संरोधयेत्प्रयत्नेन संविदेवाशु संविदं सरिस्रोतोनिरोधेन शुष्यत्येषा मनोनदी। (113.55)

With a discriminative mind, the desire-filled mind should be controlled.

This mind-river will dry up if the water-flow is blocked.

रामोवाच

Rama spoke

WORLD IS MADE BLIND BY THIS NON-EXISTENT LADY

अविद्यमानयैवेदं पेलवाङ्ग्या सुतुच्छया मिथ्याभावनया नाम चित्रमन्धीकृतं जगत्। (113.56)

Though she is non-existent, the world is made blind by this lady namely 'false understanding', who is of a slender build (just look, and she vanishes), extremely lowly (leads one towards selfish and mean deeds). Indeed it is amazing!

अरूपया निराकृत्या चारुचेतनहीनया असत्येवाप्यनश्यन्त्या चित्रमन्धीकृतं जगत्। (113.57)

Though she is unreal (not existing except as the absence of Vichaara) she never perishes (how can a non-existing object perish?). She is shapeless, formless, and is bereft of proper thinking (absence of proper thinking). The world is made blind by this lady! Indeed it is amazing!

आलोकेन विनश्यन्त्या स्फुरन्त्या तमसोन्तरे कौशिकेक्षणधर्मिण्या चित्रमन्धीकृतं जगत्। (113.58)

The world is made blind by this lady who takes on the conduct of an owl, for she perishes in the presence of light (knowledge), survives only in the darkness (ignorance).

कुकर्मेकान्तकारिण्या न सहन्त्या विलोकनं देहमप्यविजानन्त्या चित्रमन्धीकृतं जगत्। (113.59)

(*She is blind indeed.*) She brings only harm at the end of her blind idiotic actions; she cannot bear to be observed (for she vanishes when analyzed); she does not even know her own body also (for she is completely a 'non-thinking stagnant state' of the intellect, which does not even know that it is not thinking).

The world is made blind by this lady. Indeed it is amazing!

सुदीनाचारधर्मिण्या नित्यं प्राकृतकान्तया अनारतास्तंगतया चित्रमन्धीकृतं जगत्। (113.60)

Her actions are pathetic (being foolish) ; she is always loved by the fools (who are averse to thinking) (and stays as their eternal-companion) ; she always setting only (stuck to darkness).

The world is made blind by this lady. Indeed it is amazing!

अनन्तदुःखाकुलया सदैव मृतयानया संबोधहीनया यत्र चित्रमन्धीकृतं जगत्। (113.61)

She is always suffering with endless problems. She brings about death. She has no awareness at all. The world is made blind because she is present. Indeed it is amazing!

कामकोपघनाङ्गिन्या तमःप्रसरवक्रया अचिरेणाशरीरिण्या चित्रमन्धीकृतं जगत्। (113.62)

She is robust with her limbs of desire and anger. She spreads out darkness by her crooked ways. She perishes without the body very fast (through Knowledge). The world is made blind by this lady. Indeed it is amazing!

स्वात्मान्धरूपास्पदया जडया जाड्यजीर्णया दुःखदीर्घप्रलापिन्या चित्रमन्धीकृतं जगत्। (113.63)

She holds on to people who are blind to their true essence. She is foolish (inert). She is sluggish and withered. She laments for long, stuck with pain. The world is made blind by this lady. Indeed it is amazing!

पुरुषासङ्गसङ्गिन्या रागिण्या क्रिययानया विद्रवन्त्या विवक्षासु चित्रमन्धीकृतः पुमान्। (113.64)

She always desires the company of the Purusha (the embodied Jeeva). She is full of passion (attachment). She does countless actions to please him (to bring him under her control). She melts off in the presence of the discriminating men. The Jeeva is made blind by this lady. Indeed it is amazing!

पुरुषस्य न या शक्ता सोढुमीक्षितुमप्यलं तया स्त्रियावरणया चित्रमन्धीकृतः पुमान्। (113.65)

She cannot bear to be looked upon by any Purusha; and this lady blocks his vision. The Jeeva is made blind by this lady. Indeed it is amazing!

न यस्याश्चेतनैवास्ति याप्यनष्टैव नश्यति तया स्त्रिया परुषया चित्रमन्धीकृतः पुमान्। (113.66)

She is not conscious at all. She perishes continuously though imperishable. She is cruel too. The Jeeva is made blind by this lady. Indeed it is amazing!

अनन्तदुष्प्रसरविलासकारिणी क्षयोदयोन्मुखसुखदुःखभागिनी

इयं प्रभो विगलति केन वाऽसमा मनोगुहानिलयनिबद्धवासना। (113.67)

This Vaasanaa (lady) spreads out as countless selfish actions. She brings about births and deaths. She makes one go through joys and sorrows. She is crooked (makes one stumble). She is settled well in the mind-cave. How can she be made to dissolve off, Hey Prabhu?

अविद्याविभवप्रोत्थं निबिडं पुरुषस्य हि महदान्ध्यमिदं ब्रह्मन्कथं नाम विनश्यति। (114.01)

Hey Brahman, explain again as to how this 'horrible dense blindness' rising in a Purusha because of the 'Absence of knowledge' gets destroyed?

वसिष्ठोवाच

Vasishta spoke

SELF-ANALYSIS KILLS AVIDYAA

यथा तृषारकणिका भास्करालोकनात्क्षणात् नश्यत्येवमविद्येयं राघवात्मावलोकनात्। (114.02)

Raaghava, like the snow-drop melting instantly at the touch of the sun-ray, the ignorance gets destroyed by analyzing one's real essence (Aatman).

तावत्संसारभृगुषु स्वात्मना सह देहिनं आन्दोलयति नीरन्ध्रदुःखकण्टकशालिषु

अविद्या यावदस्यास्तु नोत्पन्ना क्षयकारिणी स्वयमात्मावलोकेच्छा मोहसंक्षयदायिनी। (114.04)

As long as there rises not by itself, the 'Desire to realize the Aatman' which destroys ignorance and bestows the destruction of delusion - till then will the 'Absence of knowledge' hurl the embodied ones along with the (ignorant) Aatman on the 'cliffs of worldly-existence filled with the branches covered fully by the piercing thorns of suffering'.

अस्याः परं प्रपश्यन्त्याः स्वात्मनाशः प्रजायते आतपानुभवार्थिन्याश्छायाया इव राघव। (114.05)

When she (Avidyaa) sees beyond herself, she gets destroyed by herself, O Raaghava, like the shadow which tries to experience the hot sun.

दृष्टे सर्वगते बोधे स्वयमेव विलीयते सर्वाशाभ्युदितेच्छाया द्वादशार्कगणे यथा। (114.06)

When the 'Supreme principle of knowledge which is the essence of all existence' is realized, she dissolves by herself, like the shadow perishing when the group of twelve suns rises in all the directions.

इच्छामात्रमविद्येह तन्नाशो मोक्ष उच्यते स चासंकल्पमात्रेण सिद्धो भवति राघव। (114.07)

This Avidyaa is just another name for the desire. Its destruction is known as Moksha. That becomes possible only by the weapon of non-conception, Hey Raaghava.

मनागपि मनोव्योम्नि वासनारजनीक्षये कालिका तनुतामेति चिदादित्यमहोदयात्। (114.08)

If the night called Vaasanaa disappears in the mind-sky even minutely, the darkness vanishes completely by the 'shine of the Chit-Sun' (Self-awareness).

यथोदिते दिनकरे क्वापि याति तमस्विनी तथा विवेकेभ्युदिते क्वाप्यविद्या विलीयते। (114.09)

When the Sun rises, the night disappears off somewhere.

When discrimination rises, Avidyaa also disappears off somewhere.

दृढवासनया बन्धो घनतामेति चेतसः बलाद्वेतालसंकल्पः सन्ध्याकाले यथा शिशोः। (114.10)

Through the strong Vaasanaa, the mind gets tightly bound, like the idea of the ghost that rises in the mind of a child forcefully at the evening time (where shadows play).