

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

## STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY

[VIDYAA ALONE CAN DESTROY AVIDYAA]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

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.

## CHAPTER TWENTY

## VIDYAA ALONE CAN DESTROY AVIDYAA

रामोवाच

Rama spoke

उत्पत्तिः कथमेतेषां जीवानां ब्रह्मणः पदात्कियती कीदृशी चेति विस्तरेण वद प्रभो। (40.01)

Tell me in detail, hey Prabhu, how, how many, in what manner, these Jeevas emerge out of the state of Brahman.

वसिष्ठोवाच

Vasishta spoke

उत्पद्यन्ते यथा चित्रा ब्रह्मणो भूतजातयः यथा नाशं प्रयान्त्येता यथा मुक्ता भवन्ति हि (02)

यथा च परिवर्धन्ते तिष्ठत्यन्तर्हिता यथा संक्षेपेण महाबाहो शृणु वक्ष्यामि तेऽनघ। (40.03)

Hey Anagha, hey you of strong shoulders! Listen, I will explain in brief as to how ‘all these species of living beings of various types’ rise from the ‘Reality-state’ and dissolve into it, and how they can get liberated, how they increase in number and how they stay concealed within Brahman itself.

ब्राह्मी चिच्छक्तिरमला कल्पयन्ती यदृच्छया सर्वशक्तिः स्वयं चेत्यं भवत्याकलनात्मकम्। (40.04)

The ‘power of Brahman’ (the potential state to exist as any perceived state) namely the ‘Chit-Shakti’ is taintless (undergoes no change at all, and never divides itself); yet conceiving randomly by herself (as her very nature) (as all the Jeevas), she alone becomes all the possible-states of conception.

[The potential-state of Chit knows itself as all the possible-states of experience. This is its self-awareness state.

This state alone reflects within itself as the Jagat-phenomenon. Therefore, this Jagat is its own state of self-awareness.

Every experience co-exists with a Jeeva to experience it; and that is how a Jeeva rises up as a random experiencer.

Jeeva has no identity except as a chain of experiences. Jeeva, when caught by an experience, rises as the ‘I experience-state’, and this ‘I’ traps him forever in the delusion-state of identity.]

कलनाद्धनतामेत्य यत्किञ्चिदपि सा स्वयं संकल्पयति पश्चात्तत्तामेति मनःपदम्। (40.05)

Through the ‘I-ness’, the ‘denseness of possibilities’ increase (expand), and ‘Chit’ attains whatever she conceives in the level of the mind (as the Jeeva-state, with its own increased load of Vaasanaas).

(The nature of Chit to exist as any possible-state of experience when concrete, is known as the mind.)

मनःसंकल्पमात्रेण गन्धर्वपुरवत्क्षणात् तनोतीदमसदृश्यं ब्राह्मी स्थितिमिव त्यजत्। (40.06)

This mind, just through conceptions (of many varieties of wants) instantly creates this ‘unreal Seen’, like the illusory city of Gandharvas, as if completely removed from the ‘state of Brahman’ (though it is actually the very state of Brahman to be like this; nothing is discarded or attained; everything is ‘whole’ as it is, as the fulfilled-state; yet it is as if the mind has turned itself away from Brahman and stays as the perceived world, with the want of fulfilment).

चित्स्वरूपं परिकचच्छून्यमेवावतिष्ठते यत्तदृश्यं स्थितं तत्स्यादृश्यमाकाशमेव तत्। (40.07)

‘Chit’ (Self-awareness-state of oneself as all possible states) - shining like this all around as the ‘perceived phenomenon’, remains as emptiness alone (without the least affectation). Whatever exists as the ‘perceived phenomenon’ is indeed only the ‘emptiness’ that is perceived as all this.

[And then, the story of a world starts, with its own ‘Creator-conceptions’ and the story of how that Creator made more sub-creators, and how that gave rise to the present world and so on; but actually nothing happened at all except some ‘tiny quivers of conceptions’ in the Chit-Ocean.]

कृत्वा पद्मजसंकल्पं रूपं पश्यति पद्मजं ततो जगत्कल्पयति सप्रजापतिपूर्वकम्। (40.08)

Chit in the level of the mind (as the mind that perceives) conceives a Creator (because of the belief in a Creation) and sees the form of a ‘Lotus-born’ (the Totality-state of Creation). Then, she (Chit) (as the delusion-state of Jeevas) conceives the ‘entire world along with the sub-creators’ (Prajapatis - Daksha and others, as pertaining to Rama’s world that is getting explained).

चतुर्दशविधानन्तभूतजातसङ्घुग्धुमा सृष्टिरेवमियं राम चित्निर्मितिमागता। (40.09)

Rama! ‘This Creation humming with hosts of beings filling all the fourteen worlds’ has come into existence like this, as produced by the mind-factor (Chitta) (the nature of conception that belongs to Chit).

चित्मात्रमयी शून्या व्योममात्रशरीरिका संकल्पमात्रनगरी भ्रान्तिमात्रात्मिका सती

इह काश्चिन्महामोहा भूतानां जातयः स्थिताः काश्चिदभ्युदितज्ञानाः काश्चिन्मध्ये स्खलन्ति हि। (10,11)

Since this ‘world that is seen as solid and absolute’, is just a made of the Chitta only; is the form of emptiness only; is a city made of conceptions only; and is of the essence of delusion only - some types of beings here are sunk in great delusion; some have attained knowledge; some slide off down to the middle (due to the lack of Vairaagya).

भुवि संबध्यमानानां यान्त्येनामुपदेश्यतां सर्वासां भूतजातीनां या एता नरजातयः

ब्रह्माधयो दुःखमया मोहद्वेषभयातुराः तासां सम्यक्प्रवक्ष्यामि तावद्राजससात्त्विकीः

यत्तदप्यमृतं ब्रह्म सर्वव्यापि निरामयं चिदाभासमनन्ताख्यमनादि विगतभ्रमं

निस्पन्दवपुषस्तस्य स्पन्दः सत्तैकदेशतः घनतामेति सौम्येऽब्धौ चलता चलतामिव। (12 to 15)

Among all those species stuck to the perceived-world, the human species get to be explained about all this, because they suffer many mental and physical afflictions, are always going through many difficulties, are always acting deluded and are a prey to hatred and anxiety.

*(A Knower needs no explanation, since knowledge of any sort is the part of the perceived only.*

*He is a Gunaateeta – transcends all the Gunas.)*

For those who are in the Raajasic and Saattvic state, I will explain (so that they will understand how to get liberated from their suffering) as to, how -

though the ‘Brahman state of Reality’ is eternal (birth-less and deathless) and all-pervading without limits (not bound by a form),

it is without any affliction (having no mind-faculty), is pure awareness-shine only, is known as endless as in comparison to the world-beings, is beginningless and free of all delusions (that Jeevas have), and has not the least of agitations (and is firm like a rock),

yet, whose nature of quiver (like that of water) within itself becomes dense, like the ‘calm motionless ocean’ exists as the quiver in the moving wave that is centered at a single point.

[Each Jeeva of any shape and any form from a bacteria to a Deva, is a wave randomly appearing on the Reality-Ocean.

Every wave has the ocean alone as its common-essence.

In the example of the ocean, we see the ocean as spread-out in space; however, in order to understand the subtle truth of Brahman, imagine the ocean as sheer nothingness, nowhere in time or space, just emptiness and formless. Imagine all the Jeevas appearing on it as its self-awareness states, but in various intellectual levels categorized as Sattva, Rajas, and Tamas. At once, and not bound by any time/space-measure’ the Jagat exists as the ‘manifold totality of all experiences with all the counter-part Jeevas that appear as it were, bound by the time and space measures of various types’.

It is like Chit seeing itself in all the mirrors of mind (itself) at once; and lo, the world appears as it were, as the totality of all those reflections; yet nothing is there except the formless nameless something which we call Chit.

Imagine you looking at yourself in your mind; that is you in yourself by yourself.

Chit looking at itself in itself is the ‘Magic of Creation’.

Nothing exists but Chit which does not have a second one to even refer to it as Chit.]

रामोवाच

Rama spoke

अनन्तस्यात्मतत्त्वस्य एकदेशः क उच्यते कथं विकारिता वा स्यात्कथं वा द्वयविक्रमः। (40.16)

‘Aatman principle’ is endless. How can it be at a single point? How does the change come to be about? How can it extend then as all these, or appear as endowed with dual nature?

वसिष्ठोवाच

Vasishta spoke

[Our minds can see everything as stretched out only, as if happening step by step.

We cannot imagine anything that is not in time and place.

Therefore, when explaining Brahman and the world, the teacher tries to explain the Brahman as if bound in time and place, as if everything happened in a methodical manner; but it is only for the purpose of teaching, and not the real state of Brahman, since the world is non-existent except as a delusion-state.]

तेन जातं ततो जातमितीयं रचना गिरां शास्त्रसंन्यवहारार्थं न राम परमार्थतः। (40.17)

‘From that it is produced; this is how it is produced’; such explanations like these are just coined up words used in the Scriptures. Those statements are not the actual occurrences.

विकारितावयवितादिक्सत्तादेशतादयः क्रमा न संभवन्तीशे दृश्यमानोदया अपि। (40.18)

It does not happen methodically in the Supreme, like *'From that principle the limbs rise up; then the phenomenon of place and time arises and so on'*; though they appear to rise in that manner (to our minds).

तं विना कल्पनैवान्या नास्ति नापि भविष्यति

Except the 'Chit-state that is changeless', there is nothing else even in imagination, and will not be there ever as a future change. (*'Changeless' is also an imagined word about Brahman, for the words 'change' and 'the changeless' belong to the mind only; and not to the taintless Reality-state.*)

कुतस्त्यौ क्रमशब्दार्थावक्तव्यो व्यवहारजाः। (40.19)

All these sound-modifications containing 'words with meanings' about the process of Creation, as to 'how it happened' and other descriptions about the Reality-state are all just some words used in conversation only, invented with the purpose of teaching the ignorant.

या येह कलना योऽर्थो यः शब्दो यो गिरां गणः तज्जत्वात्तन्मयत्वाच्च तत्तत्पदमिवेष्यते। (40.20)

Whatever occurrence, whatever meaning, whatever term (names), whatever group of words (sentences), exists in the language-world rises out of 'That alone'; and has only 'That' as the essence. Therefore, 'That' (Reality) alone makes everything appear as if real (by the understanding of those sound-modifications to mean something). (*Explanations also carry reality (as Bodha), in the sense they have 'Brahman state' alone as their essence, and help in the understanding of the Truth.*)

तज्जः स एव भवति वह्नेर्वह्निरिवोत्थितः।

'That' which is born of 'That' will be 'That only', like the fire coming out of the fire (like the waves rising from the water, are water alone in essence).

जन्योऽयं जनकश्चायमित्युक्ता भेदकल्पना। (40.21)

'This person is born; this person is the father' is just an idea of differentiation (and not real).

[The words 'son and father' belong to the 'world of division' experienced by the mind which sees divisions only; not so with the Reality-state. Anything that rises out of the Brahman-state as words or people or objects, is Brahman alone that gets seen as all those divisions because of delusion.]

अयमस्मात्समुत्पन्न इतीयं या जगत्स्थितिः आधिक्यं तत्क्रियाशक्तौ जन्यं जनकमेव वा। (40.22)

'This one came out of that'; such a state of the world (where duality is expressed) is just the 'excessive power of the Chit' which is both the producer and the produced.

इदमन्यदिदं चान्यदिति शब्दार्थविकलवः उक्तावेव न देवेऽस्ति प्रमितौ भिन्नता यतः। (40.23)

The 'impaired state of the word and meaning' that is expressed as *'this (Brahman) is different, this (Jagat) also is different'* - is stated, because of the difference that is perceived (through delusion); and does not at all exist in the 'Shining Supremacy (Deva)' (that glitters as the entire perceived-phenomenon).

तज्जयैव मनःशक्त्या स्वतः संज्ञा प्रवर्तते दृढभावनया तस्मादिष्टोऽर्थः प्रतिपद्यते। (40.24)

By the power of the mind (information-producing and information-processing function that is based on the sense-inputs) arising from the Chit, the names (as sound-modifications) for the divided shapes rise up; and through habit, the meanings get ascertained.

अग्नेः शिखाया एकस्या द्वितीया जनकेति या उक्तिर्वैचित्र्यमेवैतन्नोक्त्यर्थेऽत्रास्ति सत्यता। (40.25)

(*A flame does not differ from another flame.*) To call one flame of the fire as the producer of the other flame, is just the strange effect of the language; there is no meaning even in such statements.

न जन्यजनकाद्यास्ताः संभवन्त्युक्तयः परे एकमेव ह्यनन्तत्वात्किं कथं जनयिष्यति। (40.26)

The 'phenomenon of the producer and produced' do not occur in the Supreme.

Since there is only one imperishable state, what at all is produced and how?

(*What about the duality of the teacher and the student?*)

उक्तेरेव स्वभावोऽयमुक्तेरुक्तिरनन्तरं प्रतियोगिव्यवच्छेदसंख्याद्यर्थं न युज्यते। (40.27)

The nature of any speech is such that, after the words get spoken, the duality of the number divided as the one speaking to the other, cannot be taken into account in the speech.

(*When any conversation about Brahman is held, the duality of the teacher and the taught is also ignored, and the knowledge alone shines as a single aspect of the conversation.*)

ऊर्मिजालमिवाम्भोधौ परे यः परिदृश्यते शब्दोऽर्थकलनाकारस्तद्ब्रह्मैव विदुर्बुधाः। (40.28)

Like the array of waves rising from the ocean, that which rises from the Supreme in the form of words and meaning, is Brahman alone; so state the learned.

ब्रह्म चिद्ब्रह्म च मनो ब्रह्म विज्ञानवस्तु च ब्रह्मार्थो ब्रह्म शब्दश्च ब्रह्म चिद्ब्रह्म धातवः। (40.29)

ब्रह्म सर्वमिदं विश्वं विश्वातीतं च तत्पदं वस्तुतस्तु जगन्नास्ति सर्वं ब्रह्मैव केवलम्। (40.30)

Brahman is Chit. Brahman is the mind.

Brahman is the agitation of information that gets understood as the perceived object.

Brahman is the meaning of the word 'Brahman'.

Brahman is the sound with meaning (the Shabda).

(All the sounds, all the words, all the meanings refer to Brahman alone.)

Brahman is the 'pure self-awareness called the Chit' (that sees the inertness, and is both the conscious being and the inert object.) Elements are also Brahman.

This entire world (Vishvam) is Brahman. (Everything is just 'Bodha' the understood.)

'That state' transcends this Vishvam also. (That state is beyond the sense-input that surrounds the Jeeva-state.)

In actuality, there is no Jagat. (Jagat means delusion; Brahman has no delusion.)

Everything is Brahman alone.

(There exists nothing but the Reality-state, where the word 'existence' also gets proved as meaningless.)

अयमन्योऽयमन्योऽयं भाग इत्यंबरात्मनि मिथ्याज्ञानविकल्पोक्तिर्वाचि सत्यार्थतात्र का। (40.31)

'This one is different; this one is another' (Brahman is different from the world) ;

such statements about the 'division of the Brahman and the perceived' in the 'Reality-essence that is undivided like the sky-expanse' are just some misleading statements only.

What true meaning is there in that sentence?

वह्नेः शिखेव जातेयं शिखेति मनसोऽभिधा चापलोत्थविकल्पश्रीर्वस्तुतः स्यान्न सिद्ध्यति। (40.32)

'Jagat is a flame from the Supreme produced like the flame from the fire' -

is just an image formed in the mind and explained like this because of the fickle nature of the mind.

It is not a fact and never will be.

असत्यैव विकल्पोक्तिः सत्यभावो विकल्पते तमोपहतदृष्टित्वादिद्वचन्द्रज्ञानदोषवत्। (40.33)

A statement referring to a non-existing thing (like the divided state of Reality as the 'Brahman and the perceived Jagat', as one coming out of the other) makes it look like real, because of the 'clouded vision' like seeing two moons in the sky due to the infection in the eye.

(To understand that the ghost is non-existent, you will have to explain to a deluded child, as to how the ghost gets seen by the play of light and darkness; though there is no ghost as such.)

सर्वस्मात्सर्वगात्समादनादन्ताद्ब्रह्मणः पदात् नान्यत्किंचित्संभवति तदुत्थं यत्तदेव तत्। (40.34)

From the 'state of Brahman' which is everything, everywhere, and endless, nothing else occurs.

Whatever has emerged is 'That' only.

ब्रह्मतत्त्वं विना नेह किंचिदेवोपपद्यते सर्वं च खल्विदं ब्रह्मेत्येषैव परमार्थता। (40.35)

Except for the 'Principle of Brahman, the Reality state', nothing gets produced here as a second.

Everything is Brahman alone. This alone is the 'Absolute Truth'.

एवंप्रायश्च हे प्राज्ञ सिद्धान्तस्ते भविष्यति तत्रैवोदाहरिष्यामः सिद्धान्तार्थोक्तिपञ्जरम्। (40.36)

This truth will be understood by you at the end of the discourse, hey wise one.

There, we will explain to you properly the 'cage of words' as the (Siddhaanta) (final conclusion of the Scripture) (with properly formed words that point out the unbound Brahman, as per your higher level of the intellect, at that time).

इहाविद्यादिकाः केचिद्विद्यन्ते नेतरक्रमाः ज्ञास्यस्यलमशेषार्थास्तत्तदज्ञानसंक्षये। (40.37)

Here, at present, the discourse has to contain words that belong to the duality-state of Avidyaa; there is no other way. (How else can I explain this subtle truth?)

For now, all the doubts when answered in detail repeatedly, will be cleared off properly.

You will completely grasp the truth when each and every topic that gets discussed one after the other.

अवस्तुसंक्षये वस्तु यथावस्तु प्रसीदति यथा च दृश्यते दृश्यं जगन्नैशतमःक्षये। (40.38)

When the non-existing thing vanishes off (through Vichaara), then the Reality will present itself as it is, like the world appearing as it is for the eyes, when the dark night ends.

यदिदमखिलमाततं कुदृष्ट्या तदुपशमे तव राम निर्मलाभे  
अवितथपदनिर्मले भविष्यत्यवितथमेव न संशयोऽत्र कश्चित्। (40.39)

All that is spread-out here as the world is because of the ‘incorrect understanding’.  
When that subsides off in your pure mind hey Rama, the ‘true taintless state’ will truly be realized.  
There is no doubt about that.

रामोवाच

Rama spoke

क्षीरोदकुक्षितुल्याभिः शीतलामलदीप्तिभिः तवोक्तिभिर्विचित्राभिर्गम्भीराभिरिवाभितः

क्षणमान्ध्यमिवाप्नोमि क्षणं यामि प्रकाशतां शान्तातपलवः प्रावृड्लोलाभ्र इव वासरः। (41.01,02)

I am surrounded all over as if by the ‘cooling, taintless and illuminating cool light of the Moon which rises from, out of the depths of the Milk Ocean’, by listening to your words which are indeed wonderful and profound. One second, I feel as if blindness has enveloped me; another second I feel I have understood everything; like the day oscillating between the cold and heat, being covered by the ‘moving monsoon-clouds’.

अनन्तस्याप्रमेयस्य सर्वस्यैकस्य भास्वतः अनस्तमितसारस्य कलना कथमागता। (41.03)

How did this fault arise in the Supreme which is endless; immeasurable; which is all; which is one; which is always shining; whose essence never diminishes?

श्री वसिष्ठोवाच

Vasishta spoke

यथाभूतार्थवाक्यार्थाः सर्वा एव ममोक्तयः नासमर्था विरूपार्थाः पूर्वापरविरोधदाः। (41.04)

The meanings of the sentences are exactly the same as denoted by those words in all the statements uttered by me. They are not inadequate. They do not have incorrect meanings.  
They do not have meanings contradicting the previous and the later statements.

ज्ञानदृष्टौ प्रसन्नायां प्रबोधे विततोदये यथावज्ज्ञास्यसि स्वस्थो मद्वाग्दृष्टिबलाबलम्। (41.05)

When you attain the ‘Vision of Knowledge’, when you attain full enlightenment, when you remain in the state of the reality-essence, then you will understand the right or wrong of the facts disclosed by my words, by grasping their true essence.

उपदेश्योपदेशार्थं शास्त्रार्थप्रतिपत्तये शब्दार्थवाक्यरचनाभ्रमो मा तन्मयो भव। (41.06)

Do not get carried away by the confusing network of ‘word, meaning, sentence-formation etc.’ which is there only for the ‘instruction purposes’ of the ‘Scriptural statements’.

यदा पुरा ज्ञास्यसि तत्सत्यमत्यन्तनिर्मलं वाच्यवाचकशब्दार्थभेदं त्यक्ष्यसि वै तदा। (41.07)

When you first realize the Truth which is extremely taintless, then you will discard the suggestive and direct meanings of these words.

भेदकृद्वाक्प्रपञ्चोऽयमुपदेशेषु कल्पितः उपदेश्योपदेशार्थं शास्त्रार्थप्रतिपत्तये। (41.08)

This network of words used in differentiating things has been created only for the instruction-purposes of the Scriptural statements.

शब्दार्थवाक्प्रपञ्चोऽयमुपदेशेषु कल्पितः सदाऽज्ञेषु न तज्ज्ञेषु विद्यते पारमार्थिकः। (41.09)

This ‘network of words and meanings’ invented for instructional purposes of the ‘Supreme Truth’ stays in the ignorant minds only always; not in the Knowers (who are in no need for word-guidance anymore).

कलनामलमोहादि किञ्चिन्नात्मनि विद्यते नीरागं ब्रह्म परमं तदेवेदं जगत्स्थितम्। (41.10)

Faults, taint, delusion, etc. do not exist in the ‘Aatman essence’ in the least. The ‘Supreme Brahman’ is colourless (taintless and free of all wants); that is how this world also exists (as Brahman only).

(Actually Brahman alone exists, not the Jagat! But this abstract truth is difficult to grasp.)

एतद्विचित्ररूपाभिर्युक्तिभिर्बहुशः पुनः विस्तरेणैव वक्तव्यं सिद्धन्तावसरेऽनघ। (41.11)

This truth has to be explained repeatedly through various methods in detail in discourses, hey Anagha.



वाक्प्रपञ्चं विना त्वेतदज्ञानमतुलं तमः भेतुमन्योन्यमुदितं यत्र कर्तुमन शक्यते। (41.12)

The 'excessive darkness namely ignorance' cannot be destroyed without taking recourse to the 'network of words'; each exist as complementary to the other.

*(Ignorance can be destroyed through ignorance only, like the fire getting extinguished by another fire.*

*Avidyaa can be destroyed only through Vidyaa.)*

अविद्यैवोत्तमया स्वात्मनाशोधमेच्छया विद्या सा प्रार्थ्यते राम सर्वदोषापहारिणी। (41.13)

The 'Excellent Avidyaa' (Absence of Knowledge) herself, (due to past merits), wanting her own destruction, prays for the 'Vision of Vidyaa' (Knowledge) which will destroy all the faults (of division).

*(This is the state of a Mumukshu, who strives for liberation.)*

शाम्यति ह्यस्त्रमस्त्रेण मलेन क्षाल्यते मलः शमं विषं विषेणैति रिपुणा हन्यते रिपुः। (41.14)

A missile empowered by the magical chant can be destroyed only by another weapon of the same sort. Dirt gets destroyed by some other dirt. Poison is subdued by poison. Enemy kills the enemy.

*(Avidyaa is killed by Vidyaa.)*

ईदृशी राम मायेयं या स्वनाशेन हर्षदा न लक्ष्यते स्वभावोऽस्याः प्रेक्ष्यमाणैव नश्यति। (41.15)

This Maayaa (delusory power) is also like that. She bestows happiness by killing herself.

You can never know her qualities (since you as Rama are also a part of this Maayaa only); but once you start observing (and analyzing), she disappears (without a trace).

विवेकमाच्छादयति जगन्ति जनयत्यलं न च विज्ञायते केषा पश्याश्चर्यमिदं जगत्। (41.16)

She (Maayaa) covers up the discrimination; she produces abundant worlds; but never can you know who she is (or where she is). Look at this wonder of the Jagat!

अप्रेक्ष्यमाणा तु स्फुरति प्रेक्षिता तु विनश्यति मायेयमपरिज्ञायमानरूपैव वल्गति। (41.17)

If not observed, she swells up; if observed, she perishes.

This Maayaa keeps hopping about, without getting understood by anybody.

अहो नु खलु चित्रेयं माया संसारबन्धनी असत्येवासत्येव स्वज्ञानं विहितं तया। (41.18)

Aha! Strange is this Maayaa who binds the entire world!

Though unreal, she makes herself known very much as real.

अत्यभिन्नपदे तस्मिंस्तन्वाना भेदमाततं संसारमाया येनासौ तेनासौ पुरुषोत्तमः। (41.19)

That Aatman which transcends the state of Purusha (embodied state) is indeed 'Purushottama', the 'excellent Purusha', because, by the power of the Aatman only, this Maayaa stays as the 'essence of Samsaara' and brings about the idea of difference in the very 'Reality-state which is completely bereft of any sort of division'.

नास्त्येषा परमार्थे न त्वेवं भावनयेद्वया ज्ञो भूत्वा ज्ञेयसंप्राप्तो ज्ञास्यस्यस्यास्त्वमाशयम्। (41.20)

'She (Avidyaa) is not there in reality'; kindle this thought; and become a 'Knower' by 'knowing that which is to be known'; then only, you will understand the true meaning of my words.

यावत् न प्रबुद्धस्त्वं तावन्मद्वचसैव ते निश्चयो भवतूहामो नास्त्यवियेति निश्चलः। (41.21)

As long as you are not enlightened fully, till then - just trust my words and have the 'heightened ascertainment' that there is no Avidyaa at all, as such.

यदिदं दृश्यतां यातं मानसं मननं महत् असन्मात्रमिदं यस्मान्मनोमात्रविजृम्भितम्। (41.22)

Whatever has become the perceived here (as the world-scene), is made of the mind only; and is just a flow of ideas one after other of various types (that gives an illusion of a solid world); and is completely non-existent (as the absolute independent reality). Therefore, this 'perceived' is just a presentation of the mind alone.

सत्तद्ब्रह्मेति यस्यान्तर्निश्चयः सोऽपि मोक्षभाक्। (23)

He who has the ascertainment within that 'Brahman alone is real'; he alone is fit for liberation.

चलाचलाकृतिर्या या दृष्टिराबद्धभावना सा समग्रजगद्भूतखगबन्धनवागुरा। (23,24)

The 'faulty understanding alone is of the binding nature', where everything is perceived as moving and non-moving; and is the 'binding trap' for the 'birds in the form of the beings of the entire Jagat'.

यः स्वप्नभूमिवद्भ्रान्तमसत्सद्येकनिश्चयः जगत्पश्यत्यसक्तात्मा न स दुःखे निमज्जति। (24,25)

He (Knower) - *who has the 'stabilized firm understanding' that the perceived is something akin to the vague dream-state (of the nature of mind-information only), and is not the absolute reality, but real only as the 'Reality state' - sees the world (and goes through the life) with complete detachment, and does not drown in the sorrows.*

यस्यैतास्वस्वरूपासु भावना स्वात्मभावना अस्वरूपस्य तस्यापि सा ह्यविद्यैव विद्यते। (25,26)

He (the ignorant one), who believes in the reality of the perceived of the false nature, and is identified with the unreal character of the ego, drowns in Avidyaa only (and moves like a blind man moving in a forest filled with dark deep holes).

विकारितादयो दोषा न केचन महात्मनि परमात्मनि विद्यन्ते पयसीवेह पांसवः। (26,27)

'For the noble one who stays in the awareness of the Reality-state as all', there exists no such identification with the changing patterns of the world (including the ego), similar to where the dust does not exist in the waters of the ocean.

भावनाशब्दशब्दार्थरञ्जनेयं जगद्गता व्यवहारार्थमुत्पन्ना व्यतिरिक्ता च नात्मनः। (27,28)

He understands that 'the world is habituated to live in the delusion of made-up emotions and narratives' that exist as made up only of 'words with meanings that are useful in world affairs', and it is not different from the 'Reality-state which is the essence in all'.

अनेन व्यवहारेण विनैताः शास्त्रदृष्टयः संस्थितं नाधिगच्छन्ति पटा इव वितन्तवः। (28,29)

Without such an understanding (as an experienced-state), the 'statements of the Scriptures' do not get stabilized as one's nature (if comprehended intellectually only) (with just the memorized statements and no unified experience of all instructions), like the cloth where the threads are not woven together, remains separated as the threads only.

उद्यमानो ह्यविद्यायामात्मा नेहोपलक्ष्यते आत्मज्ञानदृते तच्च शास्त्रार्थात्समवाप्यते। (29,30)

For a person who is getting carried away by the force of Avidyaa, Aatman the self-essence can never be realized unless he attains the knowledge of the Aatman; and that is made possible by the study of the Scriptures.

अविद्यासरितः पारमात्मलाभादृते किल राम नासाद्यते तद्धि पदमक्षयमुच्यते। (30,31)

Rama! Without realizing the nature of oneself, the 'River of Avidyaa' cannot be crossed over.

That is why, that state is known as the non-deteriorating state (unlike the body-state which deteriorates without stop, till death). (*Where did this Avidyaa come from?*)

यतःकुतश्चिज्जातेयमविद्या मलदायिनी नूनं स्थितिमुपायाता समासाद्य पदं स्थिता। (31,32)

From somewhere this Avidyaa that taints the mind has come off, and by firmly fixing her roots here, stays unshaken.

कुतो जातेयमिति ते राम मास्तु विचारणा, इमां कथमहं हन्मीत्येषा तेऽस्तु विचारणा। (32,33)

Rama, do not waste your time in analyzing, from where she was produced.

(*Such a query itself is a part of Avidyaa.*) Rather try to think 'how I will destroy her'.

अस्तं गतायां क्षीणायामस्यां ज्ञास्यसि राघव यत एषा यथा चैषा यथा नष्टेत्यखण्डितम्। (33,34)

Raaghava, when she disappears and is no more, then you will understand completely as to, from where she came, how she came and how she vanished (and how she never is existent at all).

वस्तुतः किल नास्त्येषा विभात्येषा न वेक्षिता असतो भ्रान्ततां सत्यरूपां जानातु कः कुतः। (34,35)

In reality she is not at all there. She shines forth, only when not seen.

How and wherefore can anybody know the true nature of some unreal entity that is prancing about?

जातेयं प्रौढिमापन्ना दोषायैवातताकृतिः बलात्प्रणाशय त्वेनां परिज्ञास्यसि वै ततः। (35,36)

She, who somehow appeared and grew up, spreads across all the minds to create more trouble only. Destroy her forcefully. Then you will know her properly (as non-existent).

अपि शूरा अतिप्राज्ञास्ते न सन्ति जगत्त्रये अविद्या ये पुरुषा न नाम विवशीकृताः। (36,37)

There do not exist in all the three worlds any one who has not been caught by Avidyaa, even if they be the most courageous or highly learned.

तदस्या रोगशीलाया यत्र कुरु विनाशने यथैषा जन्मदुःखेषु न भूयस्त्वं नियोक्ष्यति। (37,38)

Therefore, make effort and treat this infection, so that she won't push you into the pains of births, once again.

सर्वापदामेकसखीमज्ञानतरुमञ्जरीं अनर्थसार्थजननीमविद्यामलमुद्धर। (41.38)

Uproot and throw off this 'Tree of Avidyaa with its blossoms of ignorance', the friend of all calamities, the mother of all types of harms.

भयविषाददुराधिविपत्प्रदां हृदयमोहमहापटलाङ्कुरां

भृशमपास्य कुट्टिमिमां बलाद्भव भवार्णवपारमुपागतः। (41.39)

With full effort, completely get rid of this 'incorrect vision', which makes you get into the horrid pains of anxiety and sorrows, which is the 'sprout' for the 'spreading weed-screen of delusion in the heart' (and blocks the truth), and cross over the 'Ocean of Bhava'.