

All avidyā put together is māyā¹. Māyā is constituted of the three guṇas – sattva, rajas and tamas. These function only in the mind. Therefore, other than the mind, there is no avidyā, mind alone is avidyā. It is the cause for all the bondages in the world of becoming.

When this mind is destroyed, all pluralistic perception and the sense of mortality end. When it is projected, the entire world gets projected.

Therefore, in order to go beyond the world of becoming, the mind has to be controlled and transcended. The mind cannot be controlled unless the sense organs are controlled. The sense organs cannot be controlled unless their fields are controlled. So one should first get away from the sense objects in order to quieten the sense organs. Then, to gain a greater conviction, the seeker must study and reflect upon the scriptures. He should read, study, reflect, contemplate and meditate deeply. When the non-apprehension of Reality and the consequent misapprehensions of plurality are removed, the mind becomes predominantly filled with sattva (sattva-guṇa pradhāna). Māyā is then dispelled and one comes to apprehend one's own real nature.



स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या
भोक्त्रादिविश्वं मन एव सर्वम् ।
तथैव जाग्रत्यपि नो विशेषः
तत्सर्वमेतन्मनसो विजृम्भणम् ॥ १७० ॥

*svapne' rthaśūnye sṛjati svaśaktyā
bhoktrādiviśvaṁ mana eva sarvaṁ,
tathaiva jāgratyapi no viśeṣaḥ
tatsarvame tanmanaso vijṛmbhaṇam. (170)*

¹ macrocosmic avidyā, collective avidyā in all bosoms – māyā. Māyā, when expressing as an individual mind is called 'avidyā', the 'non-apprehension of Reality'.