

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER THIRTY SIX
[SVAPNA-SHATA-RUDREEYAM (1)]
[RUDRA OF HUNDRED DREAMS]

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 THIRTY SIX

SVAPNA-SHATA-RUDREEYAM (1)

रामोवाच

Rama spoke

यथास्माकं मुने स्वप्नपुरपत्तनमण्डलं

Hey Muni! We all live under the delusion of body-identities; and our worlds are dream-like, rising as our own mind-content; and are therefore not real in the actual sense.

तथैव पद्मजादीनां यदि देहपरिग्रहः तथैवेदं च संजातं यदि सर्वमसन्मयं

(Everyone who has a body has to feel identified with it, as a natural state of existence.)

If the Devas like Lotus-born and others also have some particular form as theirs;

then, their worlds as connected to the forms also should be dream-like only; and so unreal in nature.

(As you mentioned, they always stay established in the Aatman only, and do not identify with their bodies.)

तदस्माकं दृढतरः प्रत्ययः कथमुत्थितः। (61.01,02)

How is it that we alone have the ascertained misconception that the body and the world connected to it are real, and how such a firmly placed misconception rose up at all?

वसिष्ठोवाच

Vasishta spoke

['Prajapati', the care-taker of the Creation is usually the name given to the Creator of the world: but as we previously discussed, 'Creator' is a concept connected to the 'concept of Creation'.

Let the world be created by a Creator like Brahmaa, or some other intelligent being, or be it just a natural phenomenon, the truth is that any perceived scene is a the manifest-state of the mind-content only.

The mind agitates, the action occurs. Mind is the man; mind is the Creator.

Chit is the 'knowing' which is always behind the actions that remains constant, and always is there as 'I know'; though there is no 'I' ness there. This is called the self, the Aatman.

Devas like Lotus-born and others stay always as this self (it is the actual self and not imagined; so is not difficult to reach); and perform actions as located at a place and time, so as to act out their mind-content.

They are never fooled into believing the world they see, as real.

They are the Brahman-state itself rising as their world-perceptions; without the interference of the Vaasanaa-bound ego.

They are always 'awake' in the dream of the world.

Chit, the real self alone is dreaming the 'world around you', as a dream-character 'as you', with some name and form.

Others in the dream-world also are the same Chit that is dreaming as their forms too.

Chit is having countless dreams at the same time, as all.

Why, because dreaming is its very nature, like gold exists as so many shapes.

'Dream of Chit' refers the countless probable states that it can exist as.

These various 'to be' states are experienced by the countless 'I's.

Any dream is possible, and any world is possible for the Chit to exist as.

'Dream' for the Chit rises when it is ignorant of itself.

Ignorance alone is the cause of this dream; for the 'I' inside the dream does not know of the one who is dreaming.

Chit is always there as 'I know' at every thought and action of this 'I'; but no one knows it; and do not turn towards it.

The dream-character inside the dream believes in the dream-world to be real, and does not know its 'awake-self'.

Chit alone as the ignorant-state, exists as all the 'I' beings that are anywhere and everywhere.

Chit alone is, as you the Rama, I the Vasishta, the Siddhas assembled here, the Vishnu of Vaikuntha, the Shiva of Kailaasa, all the Brahmarshis, all the Raajarshis and all these people assembled here, and all the people of other worlds also.

Chit, at once, is dreaming the dream, as all.

Chit, which is not located at any place or time, dreams all these places and times and experiences, at once, as it were.

It just 'is'; and the world-dreams exist as its shine.

Probe within, to catch 'that', which is watching all the actions of the mind, as 'I know'.

'Chit alone' is watching every thought and action of yours.

Don't you always know what you are thinking and doing? You are not just thinking and doing, but 'know' also that you are thinking and doing some action; that 'subtle knower' is the Chit-self; that is the 'real you', who are dreaming this life, and are feeling trapped inside. The only way to get out of the dream is to wake up.

'Waking up', is to stay dis-identified with the 'dream-I', and be one with the 'awake-I'.]

[An instant-span of self-forgetfulness of the Creator exists a the Creation-span of countless Yugas, as the totality of Vaasanaa-fulfilment states, like a dream of the Creator.]

अस्मत्सर्गवदाभाति पूर्वसर्गः प्रजापतेः आजीवप्रतिभासात्मा विद्यते न तु वास्तवः। (61.03)

The previous Creation of Prajaapati (as the forgetfulness of the Self) shines forth like our Creation, continuing as an appearance till the life-time (self-forgetfulness) ends; but is not real (since it is already over with with Brahmaa's awakening to his self-sate).

[This Creation of ours, must have a past, as the non-self state of the Creator.
This Creation with its past will continue for us, here, till our life-story ends here.
Though seen as real, this Creation is just a conception only; and not real.]

सर्वगत्वाच्चितेः सर्व जीवः सर्वत्र संसृतिः सा चासम्यग्दर्शनोत्था सम्यग्दर्शननाशिनी। (61.04)

Since the Chit is everywhere (whatever space-measure is conceived),
everything exists as the 'totality Jeeva-state',
and the world-phenomenon exists everywhere (as the absence of Self-state);
yet it rises from the incorrect understanding only, and perishes by the correct understanding.

[The 'Creator' (huge dream-person) of the 'world which you are part of' is 'you' only as a mini-dream-person.
The world you see now, is the recycled product of what you saw in your previous life-existence, as some Jeeva-state of some identity. Your attachment to the same people and the same world-scene, might be producing the millionth copy of the same life, again and again; but still you are stuck to it and are seeing the same world again and again, through ignorance and attachment to people and objects.

Remember the story of Queen Leelaa.

What you liked in your previous existence (maybe the same form and the same house, and the same world, like Vidooratha) is here and now also, after thousands of same life lived and gone through again and again, like a fish caught in a never-ending whirlpool.

Did your family members produce 'you' as an 'image-copy' like a new Leelaa, or did you create them all as the 'image-copies' of this world-state? Who can say!

Jeevas are just some inert processes churned out of Vaasanaa-machines!

They do not even know who they are and why they are there as 'some one'!

Who can keep count of these Creations?

Like a dream repeated again and again, pushed and pulled by your wants, your own world-information rises for you, with 'you' as the sole Creator. The world for you, shines forth as a prolonged experience here, as long as the Vaasanaas continue their dominance; but it is not real.

Chit as I previously mentioned is the 'self in all', which 'knows' the worlds through the mind-screens.

Each Jeeva is Chit alone in reality, and sees a world as per the tainted state of the mind.

Everyone sees a world of his own, and imagines a Creator for it.

The world along with the Creator rises by the wrong understanding, and dissolves by the right understanding.]

[How can the world be a Creation of the private minds, how do the other people exist here other than me, you can ask.
'Am I alone all? Do I alone exist?', you ask trembling with fear.

Who said 'you' exist?

The dream-character is as unreal as the dream; and the others in the dream also are unreal.

No one is there but the knowing-state which shines through different mind-contents, and rises as different worlds made of different Vaasanaa-colours.

Others in your world also are the same Chit-shine; and you are also the same Chit-shine.

You are others are all just the dream-characters made for each other; each dreaming of the other.

Chit alone is real; for it is always awake; the dream and the dream-characters are never real.]

स्वप्नाभः प्रतिभासोऽस्य य एष समुपस्थितः अहंताप्रत्ययैकात्मा स एवातिदृढं स्थितः। (61.05)

This appearance of the world which has risen like a dream, is supported only by the 'Ahamtaa'.
That alone stays very firm like this.

[This world-appearance is the totality-dream of many minds; but the knowing-state is the same in all.

The world-appearance is like a single dream dreamt by many.

The others in the world-dream of yours, see you as the 'other' in their world-dreams.

Everyone reflects in the other mind, and get their reality ascertained.

Why is this dream there? The dream is synonymous with the absence of the right knowledge.

If you the dream-character, realize the true self, then you will not see the dream any more; and all the others along with the 'ego-you' will cease to exist.
 You will understand that no one is there to get Mukti at all!
 For, there was nothing else but Chit, and nothing else can be there other than the Chit.
 If others in the dream realize the self in them, they will also stop seeing the dream.
 But there are no 'others' or 'you' also.
 Everyone is a mind-field rising as some world-scene; and no one is there.
 Then who am I discoursing to?
 I am just fulfilling the Vaasanaa of yours to know the Truth.
 Chit alone is rising as all as a probable state of knowledge-exchange.
 Chit alone exists as this probable state also; and no one is there as you or me.
 Dream is never real and is always changing.
 Dream of the world is firmly rooted as the 'I' of every one.
 The others in your world see the same world along with you; and you see the world of which he is also a part.
 A dream is made of 'many' only.
 Each dream-character is the proof of the other's reality.
 I exist for you as real, and you exist for me as real; and the world exists as real for every one; and some Creator also exists as real, since we believe that the world will continue to exist even after our death, and was always there before our birth too.
 You want a Creator; so he will be there as per your mind-content.
 You do not want a Creator; that too can exist as your mind-content.
 Worlds can be of any type!
 After all, they are made of emptiness only, like your tiny dream-states at night!]

स्वप्ने क्षिप्रविनाशित्वं यथा पुम्सा न दृश्यते सर्वस्वप्ने तथैवेतद्ब्रह्मणामिह लक्ष्यते। (61.06)

When dreaming, a man cannot know of its sudden end;
 the dream of a Brahmaa also is said to be similar to that.

[You can argue that this world is a prolonged affair; proof is there for its prolonged existence; and it cannot be compared to a dream which lasts only for a few seconds; then listen to these words.
 In a dream, when you are experiencing the dream, the dream also looks prolonged only; you never know that it is an experience of a few seconds, when you were in the dream-state.
 You cannot compare the time-measure of the waking-state to the dream world time-measure; both run on different clocks; mind alone is the proof of the time-span in both the states, and it has its own different measure-span of time for each experience.

Brahmaa the Creator that you have conceived, dreams all these dreams; and he is the first dreaming person who started all this.
 Each Jeeva is a dream-person who dreams again and again, again and again, forever, and is caught in a world made of, only the dream persons, all of whom are his own dream-characters.

World is a state of all the dreams of all dream-persons existing at once, as you and the others.
 You are one of the dream-person, the others have dreamed, and others are the dream-persons of your dream.
 All the dream-characters, at once existing as a totality-state of dreams, is the world you see.
 Since all these dreams exist at once at the same time, it is known as the world, and the first dream-person is known as Brahmaa.
 He is also unreal, and all his dream-characters also are unreal.

Suppose this is your first dream; and you are a Brahmaa, the Creator in this dream; then in that dream you have another dream, and inside that dream you have another dream, and keep on dreaming one after the other.
 Say, suddenly you are a Rishi in one dream, and again a householder in the next dream, and a warrior in another dream, and you keep on dreaming dreams within dreams, limitless.
 The world you see now, is the dreams within dream of some Brahmaa, some Creator, the first dream-person.
 All these dreams are happening at once in a flash-second of dream; and you of one dream as the 'I' are interacting with the other 'I's of other dreams, all from one Brahmaa's dream.
 That is why Brahmaa is known as a totality-mind of a Creation.

Whether it is a dream of a single person, or the dream of a totality-Brahmaa, the momentary-dream alone appears as if prolonged. Such Brahmaa-states exist like countless foam-bubbles in the Chit-ocean.

*(And if one of the dream-persons wakes up, what happens?
 The entire dream-sequence breaks off into nothingness; and all the dream-persons also realize off, and wake up, so to say!
 If you realize, all stay realized only, because along with you, others also dissolve off and Chit alone is left back!)*

स्वप्नोऽयं पुरुषस्यास्य प्रतिभासस्य यो भवेत् रामाऽस्मदादिसर्वात्मा भवेत्तादृश एव च। (61.07)

This dream (as our Jagat-state) is the reflection in the mind of the First dreamer, hey Rama, and our own selves are like that only (as our private world-dreams).

यत्स्वप्नपुरुषाज्जातं तत्स्वप्नपुरुषात्मकं भवतीत्यनुभूतं हि, यद्वीजं तत्फलं तथा। (61.08)

That which rises out of a dreaming person will reflect his own mind; this is a common experience. Whatever the seed is like, the fruit rises the same way.

[How do all the dream-characters see the same world with same laws binding the same physical world?

Because, it is the instant dream-state of one Brahmaa as the first dream-person who is seeing all these dreams entangled with each other, at once.

The Chit-state is awake and seeing all these dreams as the 'I know' behind all the 'I's.

Rama! The totality-dream called Brahmaa or Viraat, itself acts as a single Jeeva-state, and the world experienced by the Jeeva-totality is the same for all.

The first dream of the first dreamer alone contains all these other dreams of his also, at once.

Why the dream is there even of the first person?

The very dream of the Jeeva-totality is there because of the absence of True Knowledge.

The dream-state of the world-appearance is the state of ignorance that prevails as the totality mind-state.

That which rises from the dreaming person is made of the dreaming person's mind-content only; so it is experienced in the day-to-day life also, in our lives; because the fruit is what the seed is.

We all are made of his mind-content only, and see the same thing as willed by him.

What happens if any one of the dream-characters wake up?

Well, then all dreams shatter to pieces along with the Brahmaa (the first dream person), and the Chit alone is left back! Others? What others?!

असत्यमेव तद्विद्धि यदसत्येन साध्यते असत्येऽर्थे समर्थेऽपि न युक्तं भावनं घनम्। (61.09)

Understand that, whatever is produced by an unreal entity (the mind-entity), is unreal only.

Though it is highly competent in producing the splendourous world-show that is perfectly running by fixed laws, one should not trust it to be real.

(Since any probable state can rise out of the self-state, any world-perception is possible for a mind.

Hell, heaven, ghosts, gods and anything and everything can be experienced by a mind as real.

There is nothing that is not possible as a probable state of Reality.

Reality-state is an unpredictable state, where anything can rise as any perception at any time, for any mind.)

[Science is the most sane way of producing the perceived, and is more stable, than the imagination of a ghost-world or god-world or a Guru-world. A realized Sage who has only a rational perspective of the perceived, is freed of the idiotic conceptions, and can produce a more stable world as a dream, like a Shiva or Vishnu.

The extremity of rational thinking in science and the Upanishad, prove the world as non-existing only.

Reason of any kind cannot but reveal the absolute truth.]

येन तेन परित्याज्यं असद्भावनभावनं दृढप्रत्ययितं स्वप्नपुरुषायत्समुत्थितम्। (61.10)

(येन हेतुना न युक्तं तेन हेतुना दृढप्रत्ययितमपि परित्याज्यम्)

Because, it is a proven fact that anything that is produced by the unreal thing cannot be real, (like the world of a barren woman's son),

one should completely get rid of the ascertained belief in the reality of the world, like discarding the world of a dream-character, even though it is experienced as real, while you are still dreaming.

[Look around you, at the varied characters all around; all are the 'dream-I's dreamt by that first person; and that First person alone is fulfilling all his Vaasanaas as all these others, and you also.

You and others of your world are all the same, the 'dream-I's of that First person (totality-mind).

He alone is dreaming as all of you, and is experiencing dreams within dreams within dreams, all at once.

Whom can you hate or love? For which birth can you feel joy, or for which death can you lament?

Birth of some one is the new dream that is rising from another dream.

Death of some one means that, that dream has ended and a new dream has started elsewhere.

The First dream-person alone is dreaming all these births and deaths; because of ignorance.

You who are trying to grasp these abstract truth, and are trying hard to probe the mystery of existence, are also a dream within the dream of that First person; and he alone is struggling hard to realize, as you.]

[You as some 'I wanting liberation,' are struggling to grasp the abstract truths here; you are in a dream within dream of some First dream-person who is trying to wake up in this millionth or trillionth dream of his.

When you understand the truth and realize the self, he also understands, and all the other dream-characters also understand; and when you wake up as Chit, all the others also at once wake up, as Chit; and the entire dream-heap is gone off, as if it was never there.]

भवत्यात्मनि सर्गादि दृढप्रत्ययमेव तत् निमेषमात्रः

Brahmaa, the totality mind-state of the Creation has a momentary (just a wink-span) conception of this world, and it is experienced by all the individual Jeevas as real.

पौरोऽयं सर्गस्वप्नः पुरः स्थितः। (61.11)

(वार्षिक पूर इव प्रवृद्धः पौरः)

The Creation-dream rises like a flash flood of a monsoon and is in front of us (as a long-time experience).

तस्मिन्निमेष एवास्मिन्कल्पता परिकल्प्यते।

Within a wink-span only this Creation-state gets conceived.

[A span of Kalpa consisting of many Yugas is imagined as extending to the past and future of unlimited quantity, in the short life-span of the Jeeva. The dream which you experience daily at sleep, is indeed of a long time-span, though it is a moment-measure as compared to the waking-state. So also, this world that is dreamt by the Creator who is the first dream-I, is seen as a prolonged time-span for us, his dream-characters.]

सुदीर्घस्वप्नखण्डोऽयं यथोदेति प्रजापतेः सर्गाख्यः सर्वभूतानां प्रत्येकमुदितस्तथा।

This prolonged dream-piece of the Creator alone is known as the Creation; similarly it rises as a private dream (of life) for all the beings of his Creation-dream.

चित्तत्वस्यैव भावेन सर्गवर्गपरम्परा। (61.12,13)

All these succession of dreams are the shine of the Chit-principle alone.

[A world that is well-designed is supposed to be conceived by some intelligent being; whom we cannot know in our little time-span. The mystery of how this particular world came to be, will take a long time to solve maybe.

However, this is an obvious well-ascertained fact that each person sees a world that is presented by his mind alone.

A Jeeva's world is his special creation; a mechanical process which unfolds the world scenario in a particular time-span, as per his brain-capacity. It has been explained already that the Jeeva is an inert state; but is made alive by the self-essence within, which 'knows' his actions and thoughts, as a constant witness state.

Those minds which have the same type of Vaasanaas, group together like a heap of dust and see a world of their own as a total structure. All the minds reflect the objects in each other, and a totality-world is experienced by all these minds.

These minds which have been rising again and again as Vaasanaa-fulfilment only, will go on rising as Vaasanaa-fulfilment only, for ever and ever.

As long as the mind-content is alive, it will keep rising as world-appearances again and again.

And, as per the mind-content, creations and dissolutions also will keep occurring again and again.

Brahmaa as the totality-mind, will rise as the world-dream again and again, for many countless Kalpas.

Yet, it is a dream only of some mind, and is not real.]

स्फुरत्यम्भो द्रवत्वेन यथावर्तविवर्तनैः तथा स्वप्नात्मिकैवेयं सर्गलक्ष्मीर्न वास्तवी

Just like the water revolves and rolls about because of its fluidity, the worlds will keep rising again and again. This splendorous world-show is just dream-like in essence; and not real.

तदा सम्भवतीदं वै तत्पदं प्रलयं गतम्। (61.14,15)

(न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः न मुमुक्षुर्न बवै मुक्तिरित्येषा परमार्थता।)

The entire Creation with its Creator also dissolves off (as at the dissolution-time) (once and for all, never to rise again) (at the rise of correct knowledge), and never happens again.

[To end it all, and to bring about the dissolution of the world without the twelve burning suns and the flooding of the Creation, you who are in the dream of the Brahmaa must realize the self, so that all the worlds of all the dreams will dissolve off at an instant. When the entire Creation dissolves off through Vichaara, the Chit-state alone is left back.]

यद्यथा यादृशं दृष्टं तत्तादृग्विद्यते तथा न हि पर्यनुयोक्तव्याः स्वप्नविभ्रमरीतयः। (61.15,16)

(पर्यनुयोक्तव्याः - censured)

Whatever is perceived as, in whichever manner, that remains like that only (and continues as a dream, even if the truth is realized). One cannot question the rules which govern the dream-delusions.

[You cannot lament, why you are who you are, and not the other.

Rama cannot lament that he is not a Vasishta, and Vishvaamitra cannot lament that he is not a Vasishta!

Everyone is just some probable state of Brahman, rising as a dream of Brahmaa, as some Vaasanaa-fulfilment or other.

The dream you are experiencing as the dream-I is a product of countless dreams that went on non-stop, as one within the other. You are like a person who is trapped deep under a heap of dream worlds, with no way out.

What you are seeing is the result of the previous dreams.

That person you are seeing on the road might belong to the thousandth dream of the Brahmaa, or the son or daughter of yours might belong to the trillionth and thousandth and two dream of Brahmaa.

All the dream-I's of Brahmas-dream fellow, exist all at once as the past, present and future characters of the world.

One dream-person realizes by chance; all are gone!

What is left back? Just the Chit state!

Is it not amazing! And such variety of worlds!

God-worlds, ghost worlds, spirit-worlds, science worlds, magical worlds, plain worlds, empty worlds, rocky worlds, watery worlds, desert-worlds, sky worlds; so on and on!

Any dream is possible, and any world can rise as any experience of any 'I'!

Whatever is perceived in whatever manner, it stays in the same manner (as real to that person only).

Worlds can be of any type! What is there to limit the mind's conception power?

The ways of dream-delusions need not be censured or questioned.]

न तदस्ति जगत्त्यस्मिन्न्यन्न सम्भवति भ्रमे विचित्रास्त्रिषु लोकेषु दृष्यन्ते वस्तुसृष्टयः। (61.16,17)

There is nothing in this world that does not occur in a delusion.

The events produced in the three worlds are indeed very strange.

(Any imagination can rise as world of experience with some 'I' as the experiencer.

And there is no dearth of imagination for the mind-thing! Take the Puraanas; what all exist as there as descriptions.)

जलमध्ये ज्वलत्यग्निर्यथाब्धौ वडवानलः, (17)

In the middle of the water burns the fire; for the Vadava fire indeed burns in the ocean!

नगराण्यम्बरे सन्ति यथा वैमानिकाश्रयाः,

Cities exist in the sky as heavens for those who travel air-ways!

शिलास्वब्जानि जायन्ते हेमाद्राविव पादपाः, (18)

Lotuses bloom in the rocks, like the trees on the Golden Mountain of Meru!

एकान्ते सर्वपुण्यानि सन्ति कल्पतरौ यथा,

All the pleasures obtained through merits are available at a single place, as in the Kalpa tree!

शिलाः फलन्ति फलिवद्यथा रत्नगुलुच्छकाः, (19)

Rocks give out fruits as the clusters of various gems, like the fruit-trees!

(And for us also amazing occurrences are experienced as ordinary day-to-day happenings.)

शिलान्तःप्राणिनः सन्ति भेका इव शिलान्तरे

Living things stay inside rocks, like the frogs living inside rocks!

दृषदो वारि निर्याति चन्द्रकान्तोपलादिव, (20)

Water flows out of the rock, as in the Moon-stone!

निमेषेण घटो याति पटतां स्वप्नसंविदि,

Pot (any object) turns into a cloth (any other object or person) within a second, in the dream!

असत्यमपि बुध्येत स्वप्ने स्वमरणं यथा, (21)

One's own death is perceived as real, in a dream!

आकस्मिकं जलं व्योम्नि घ्नियते भूतगं यथा,

Water suddenly appears in the sky from nowhere from the heap of elements!

वितानमिव खे वारि तिष्ठति स्वर्णदी यथा, (22)

Water stays above in the sky as a roof like the Celestial river!

उड्डीयन्ते शिलाः स्थूलाः पक्षवन्तो यथाद्रयः,

Huge rocks fly in the sky like the mountains with wings!

शिलान्तः प्राप्यते सर्वं ननु चिन्तामणेरिव। (61.23)

Everything is obtained from inside a rock, like from the ChintaaMani gem!

चिन्तितानि फलन्त्याशु देवोद्यानान्तरेष्विव

Any wish bears fruit as inside the Garden of the Devas!

[You can conceive anything, and that will rise as a perfectly normal thing bound by laws for you.

Only one thing cannot be conceived like a dream object.

You cannot dream as waking up; you have to wake up only, as the real you.]

तान्येव न फलन्त्याशु मोक्षादीनां च राघव। (61.24)

Raaghava! Liberation etc do not become fruitful in that manner, by mere wishing!

[यथा मोक्ष उत्पद्यतां, ब्रह्म नश्यतु, प्रपञ्चः सत्योऽस्तु, भोगाः शाश्वताः सन्तु, नियतिर्भज्यतां, वेदा अप्रमाणी भवन्तु, इत्यादीनां विषये, सत्यसंकल्पानां चिन्तितान्यपि न फलन्ति।]

[And, you cannot wish for any other type of dream other than what is inside Brahma's dream, like wishing the world to be real, the enjoyments to be permanent, that the rules governing the world should become non-existent, let the Vedas be proved as lies; and so on.]

(What worlds cannot exist if conceived?)

अचेतनोऽपि कुरुते कर्म यन्त्रपुमानिव

Even a non-conscious person performs actions as seen in the machine-man!

एवमाद्यास्तथान्ये च विचित्रारम्भविभ्रमाः दृष्टाः (25)

All such amazing strange things, and other unimaginable things are also seen -

शम्बरगन्धर्वविलासैरप्यसंभवाः

all impossible occurrences like the magical worlds of Shaambara;

देशकालक्रियाद्रव्यरत्नसंचरणीयजाः (26)

strange things as connected to lands (as going to far off planets), times (strange things falling from the skies), Kriyaas (magical chants etc), objects (medicines) and gems with magical abilities;

अर्था गन्धर्वजनिता अनन्ताः

countless objects produced by the Gandharvas known for their illusory talents;

सत्यसंभवाः। (61.26,27)

all these are perceived as real occurrences only!

असंभवः संभवोऽयमपि भाव्युपपद्यते। (61.27)

What you consider as impossible now, can be a real experience in a future, since any conception can grow in time and become a part of the normal life.

[Hence, anything that looks impossible is possible in a future, as a probable state.
 Right conception accompanied by reason will bring about an excellent experience as yours.
 If you see a mirage, the ignorant may conceive water in it and run towards it, to roll on the hot sands. This is sheer stupidity.
 If you see a mirage and analyze as to how the mirage has come into existence; then that is intelligence.
 Realization accompanied with reason-bound intellect, is the best way to live in any world-appearance.
 All these possible and impossible states belong to the perceived only.]

संभवोऽसंभवः सम्यक्सिद्धये स्वप्नविभ्रमः। (61.28)

What is possible here as any experience in a delusion-dream, becomes not-possible (unreal) and dissolves off when lead towards the True Knowledge.

(Any possible world dissolves off in an instant along with all the other worlds through the power of reason; since the perceived with its manifold varieties of worlds is just a state of 'dreams rising within dreams' again and again repeatedly, because of ignorance only.)

न तदस्ति न यत्सत्यं न तदस्ति न यन्मृषा सर्वं सर्वेण सर्वत्र स्वप्ने सर्गाभिधानके। (61.28,29)

In this dream named Creation (Sarga), whatever is seen by anyone anywhere - there is nothing that is not real (when seen from the level of Brahmaatman) (since everything is the shine of Chit alone); there is nothing that is 'not-false' (when seen from the level of the ignorant Jeevaatman).

स्वप्ने निमग्नधीर्जन्तुः पश्यति स्थिरतां यथा सर्गस्वप्ने मग्नबुद्धिः पश्यति स्थिरतां तथा। (61.29,30)

Just like the man who is submerged in the dream, sees stability in his dream-world when he is dreaming and is not awake; one whose mind is submerged in the creation-dream also sees stability in this Brahmaa's world, since he has not woken up to his self-state.

[A dream rises as a dream-character experiencing something.

A sleeping person himself is the entire-dream-world.

Each Jeeva is the very world it sees as the 'I'.

It sees a world produced by its wants and attachments, reflected in the self (know-state).

It moves from desire to desire, from one attachment to another, changing its wants and ideas again and again; and so, moves from one delusion to another without control.

It goes through the illusion of birth and death; and suffers by moving from one dream to another as a different or same character endlessly. It may dream a pleasant dream of prosperity and happiness some time, or wander like a beggar in another dream. What world-dream will be the next moment, no one can predict.]

भ्रमाद्भ्रमान्तरं गच्छन्स्वप्नात्स्वप्नान्तरं व्रजन् अतिस्थिरप्रत्ययभागिह जीवो विमुह्यति। (61.30)

Even while moving from delusion to delusion, wandering from one dream to another, the Jeeva stays deluded believing it to be highly stable!

श्वभ्रान्तरं श्वभ्रनिपातदोषात्संप्राप्नुवन्मुग्धमृगः प्रयाति,

The foolish deer runs madly in the mountain forests in search of grass-shoots, and because of its stupidity, and being not aware of the dangers, it falls deep into the chasm, while reaching for the grass shoots growing at the edge of the rocks.

(The deer, will somehow manage to come out of the hollow pit; yet again it will fall into some other hollow region, by again reaching for some other green shoots. It never learns!

A deer, at least can physically climb out of the hollow pit it has fallen into; but a Jeeva cannot even do that; for there is no escape from the dream unless you wake up for sure.)

मोहं यथा पातमयैकरूपं जीवस्तथा संसृतिपातमूढः। (61.31)

The foolish Jeeva also goes after worthless pleasures only, not aware of the dangers awaiting as future dream-states, and falls into the deep dark chasm of worldly-existence never to climb out again (Paatamaya), and gets trapped in the dark hole of delusion (Moha) of body-attachment, and the anxiety about death.