

252. Just as the place, time, objects, knower and so on, in a dream are unreal, so too, is the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the prāṇas, the ego and so on, are unreal, thou art That, the serene, the pure, the supreme Brahman the non-dual.

The time, space, objects and their knower, projected in a dream are all cognised as unreal when the dreamer reviews them after fully waking up. Similar is the case of the world of waking which is created by the ignorance of the Self.

There can be no dream once you are awake. You dream when you do not know your waking condition. The moment you come to apprehend your waking condition, the dream ends. In the same way because of the ignorance of the Self, because we have no experience of the fourth, the higher plane of Consciousness, we regard the waking world as real.

On waking up, the dreamer, the dreamworld, the dream equipments and the dream experiences are all unreal to the waker. So too, the waking world will be unreal if we look at it from a higher plane of Consciousness. Hence, the body, the equipments such as the mind, intellect, ego and citta, all of them are unreal. For when one realises the spiritual essence, none of these is available.

Therefore, 'Thou art That', the serene, the pure, the supreme Brahman, the one without a second.



यत्र भ्रान्त्या कल्पितं तद्विवेके  
यत्तन्मात्रं नैव तस्माद्विभन्नम् ।  
स्वप्ने नष्टे<sup>1</sup> स्वप्नविश्वं विचित्रं  
स्वस्माद्विन्नं किं नु दृशं प्रबोधे ॥ २५३ ॥

<sup>1</sup> पाठभेद – स्वप्ने नष्टं (*svapne naṣṭarī*)