

*yatra bhrāntyā kalpitaṁ tadviveke
yattanmātraṁ naiva tasmādvibhinnaṁ,
svapne naṣṭe svapnaviśvaṁ vicitraṁ
svasmādvibhinnaṁ kiṁ nu dr̥ṣṭaṁ prabodhe. (253)*

253. *That which is wrongly supposed to exist in something, is when the truth about it is known, recognised as nothing other than the 'substratum' and not at all different from it. The pluralistic dream universe appears and subsides in the dream itself. On waking, does it appear as something different from one's own mind?*

A thing perceived in delusion, disappears on discrimination when its substratum is seen. The ghost in the post, the serpent in the rope, the silver in the shell, all disappear when the perceived things are approached discriminatingly and scientifically. Hasty observation may lead me to a wrong conclusion regarding a certain thing but when I think clearly and contemplate upon it, the thing disappears and I come to apprehend the truth of the thing. The post alone is the reality. Whatever other than the post is seen is delusion and has no existence at all. It is only a play of the mind. When the mind has been transcended, then no more is there a cause for any such delusion at any time whatsoever.

When the dream has ended, the dreamworld also ends. Where discrimination (viveka) comes, there the delusion (bhrānti) vanishes. Reality alone is then available for experience. On waking up the dream never appears as anything other than the waker's own mind. Similarly, in the world projected by your own unintelligent perceptions you may see things which are not there. But when you discriminate, the delusion ends and the illusory perceptions disappear.

When the individual has experienced the Highest, how can there be any experience of the illusory pluralistic world perceived during the state of delusion?

