

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पुस्तकयोगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION

‘THE NIRVAANA STATE’

PART THIRTY SIX

(SVAPNA SHATA RUDREEYAM -1)

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who 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 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.

स्वप्नशतरुद्रीयम्

[HUNDRED RUDRAS OF HUNDRED DREAMS]

रामोवाच

Rama spoke

यथास्माकं मुने स्वप्नपुरपत्तनमण्डलं तथैव पद्मजादीनां यदि देहपरिग्रहः तथैवेदं च संजातं यदि सर्वमसन्मयं तदस्माकं दृढतरः प्रत्ययः कथमुत्थितः।

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. Everyone who has a body has to feel identified with it, as a natural state of existence. But we know that the Devas like Lotus-born and others also have some particular form as theirs. They have to also function through those bodies. As you mentioned, they always stay established in the Aatman only, and do not identify with their bodies. Their worlds as connected to the forms also should be dream-like only; and so unreal in nature. 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

अस्मत्सर्गवदाभाति पूर्वसर्गः प्रजापतेः आजीवप्रतिभासात्मा विद्यते न तु वास्तवः। सर्वगत्वाच्चित्तेः सर्वं जीवः सर्वत्र संसृतिः सा चासम्यग्दर्शनोत्था सम्यग्दर्शननाशिनी।

‘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 ornaments.

Dreaming 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 one as it were.

It just ‘is’ and the world-dreams exist as its shine.

Probe within to catch what is there that 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'.

The creator of the world which you see is 'you' only; and the world you see is what you saw in your
 previous life-existence as some (identity-less) Jeeva-state.
 Your attachment to the same people and the same world scene, might be producing the millionth copy of
 your 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 your copy like a new Leelaa, or did you create them all as 'your 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.

स्वप्नाभः प्रतिभासोऽस्य य एष समुपस्थितः अहम्ता प्रत्ययैकात्मा स एवातिदृढं स्थितः।

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 also 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.
 Chit alone is real; for it is always awake; the dream and the dream characters are never real.
 This appearance of the world is dream-like, and 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 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 as a body.

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!

स्वप्ने क्षिप्रविनाशित्वं यथा पुम्सा न दृश्यते सर्वस्वप्ने तथैवेतद्ब्रह्मणामिह लक्ष्यते।

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-idea 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 dream persons, all of whom are his own dream-characters.

World is a state of all dreams of all dream-persons existing at once as you and the others.

You are one of the dream-person others dreamed, and others are the dream-persons of your dream.

All 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 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 भवेत्त्रामाऽस्मदादिसर्वात्मा भवेत्तादृश एव च। यत्स्वप्नपुरुषाज्जातं तत्स्वप्नपुरुषात्मकं भवतीत्यनुभूतं हि, यद्वीजं तत्फलं तथा।

How 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.

And 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 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 Chit alone is left back! Others? What others?!

असत्यमेव तद्विद्धि यदसत्येन साध्यते असत्येऽर्थे समर्थेपि न युक्तं भावनं घनम्। येन तेन परित्याज्यं असद्भावनभावनं दृढप्रत्ययितं स्वप्नपुरुषाद्यत्समुत्थितम्।

Understand that whatever is produced by an unreal entity (the mind-entity), is unreal only. Though it is highly competent in producing the splendid 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.

(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.)

Since 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-Is dreamt by that first person; and that first person alone is fulfilling all his Vaasanaas as them, and you also.

You and others of your world are all the same, the 'dream-I's of that first person.

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 पौरोऽयं सर्गस्वप्नः पुरः स्थितः। तस्मिन्निमेष एवास्मिन्कल्पता परिकल्प्यते सुदीर्घस्वप्नखण्डोऽयं यथोदेति प्रजापतेः।

Brahmaa, the totality mind-state of the creation has a momentary conception of this world, and it is experienced by all the individual Jeevas as real. The creation rises like a flash flood of a monsoon and vanishes without a trace when the Chit state is realized even by one dream-person. This world-dream exists for a wink-span only of the creator; but is a prolonged life experience for each Jeeva who is trapped in a dream-world. A span of Kalpa consisting of many Yugas is imagined as extending to the past and future of unlimited quantity, in a 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 the first dream-I, is seen as a prolonged time-span for us, his dream-characters.

सर्गाख्यः सर्वभूतानां प्रत्येकमुदितस्तथा चित्तत्वस्यैव भावेन सर्गवर्गपरम्परा। स्फुरत्यम्भो द्रवत्वेन यथावर्तविवर्तनैः तथा स्वप्नात्मिकैवेयं सर्गलक्ष्मीर्न वास्तवी। तदा सम्भवतीदं वै तत्पदं प्रलयं गतम्।

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.

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

To end it all, and 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 let back.

यद्यथा यादृशं दृष्टं तत्तादृग्विद्यते तथा न हि पर्यनुयोक्तव्याः स्वप्नविभ्रमरीतयः । न तदस्ति जगत्स्मिन्न्यन्न सम्भवति भ्रमे विचित्रास्त्रिषु लोकेषु दृष्यन्ते वस्तुसृष्टयः। जलमध्ये ज्वलत्यग्निर्यथाब्धौ वडवानलः, नगराण्यम्बरे सन्ति यथा वैमानिकाश्रयाः, शिलास्वब्जानि जायन्ते हेमाद्राविव पादपाः, एकान्ते सर्वपुण्यानि सन्ति कल्पतरौ यथा, शिलाः फलन्ति फलिवद्यथा रत्नगुलुच्छकाः, शिलान्तःप्राणिनः सन्ति भेका इव शिलान्तरे दृषदो वारि निर्याति चन्द्रकान्तोपलादिव, निमेषेण घटो याति पटतां स्वप्नसंविदि, असत्यमपि बुध्येत्स्वप्ने स्वमरणं यथा, आकस्मिकं जलं व्योम्नि घ्नियते भूतगं यथा, वितानमिव खे वारि तिष्ठति स्वर्णदी यथा, उड्डीयन्ते शिलाः स्थूलाः पक्षवन्तो यथाद्रयः, शिलान्तः प्राप्यते सर्वं ननु चिन्तामणेरिव। चिन्तितानि फलन्त्याशु देवोद्यानान्तरेष्विव तान्येव न फलन्त्याशु मोक्षादीनां च राघव।

Why a dream is like this or that cannot be questioned. Dream is just a dream.

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

(Rama cannot lament that he is not a Vasishtha, and Vishvaamitra cannot lament that he is not a Vasishtha! 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.

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!

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

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

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

All the pleasures obtained through merits are available at a single place as in the Kalpa tree!
 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.
 Living things stay inside rocks like the frogs living inside rocks! Water flows out of the rock as in the Moon-stone! Pot (any object) turns into a cloth (any other object or person) within a second in the dream! One's own death is perceived as real in a dream! Water suddenly appears in the sky from nowhere from the heap of elements! Water stays above in the sky as a roof like the Celestial river! Huge rocks fly in the sky like the Mountains with wings! Everything is obtained from inside a rock like the Chintaamani gem!
 Any wish bears fruit as inside the garden of Gods!
 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. Raaghava! Liberation etc do not become fruitful in that manner my mere wishing!

अचेतनोऽपि कुरुते कर्म यन्त्रपुमानिव एवमाद्यास्तथान्ये च विचित्रारम्भविभ्रमाः दृष्टाः शम्बरगन्धर्वविलासैरपि असंभवाः देशकालक्रियाद्रव्यरत्नसंचरणीयजाः अर्था गन्धर्वजनिता अनन्ताः सत्यसंभवाः, असंभवः संभवोऽयमपि भाव्युपपद्यते, संभवोऽसंभवः सम्यक्सिद्धये स्वप्नविभ्रमः।

What worlds cannot exist if conceived?

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

All such amazing strange things 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; and all impossible things like the magical worlds of Shambhara, Gandharvas and others; and countless objects produced by the Gandharvas known for their illusory talents; all these are perceived as real occurrences only! 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.

What is impossible can become possible as a perceived world at any time.

But 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 ।

There is nothing that is not real, since everything is the shine of Chit alone; there is nothing that is 'not-false' in whatever is perceived by any one, anywhere, in this dream named creation.

स्वप्ने निमग्नधीर्जन्तुः पश्यति स्थिरतां यथा सर्गस्वप्ने मग्नबुद्धिः पश्यति स्थिरतां तथा ।

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.

भ्रमाद्भ्रमान्तरं गच्छन्स्वप्नात्स्वप्नान्तरं व्रजन् अतिस्थिरप्रत्ययभागिह जीवो विमुह्यति ।

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.

Yet, 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, मोहं यथा पातमयैकरूपं जीवस्तथा संसृतिपातमूढः।

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

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, and gets trapped in the dark hole of delusion of body-attachment and anxiety about death.

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.