

are all imaginary projections in the absolute Time. A minute is also time, a month is also time, and years are also time. All these distinctions are in time.

Similarly, in the undivided hush and quiescence of the mind – in that absolute Reality – there is neither anything subtle nor anything gross. All these are but superimpositions.

In these verses, Śaṅkara pointedly tells us that for the Man of Realisation, there is no sañcita, āgāmī or prārabdha. When I have no gross or subtle bodies how can I have prārabdha? Prārabdha is for him who sees the body.



आरोपितं नाश्रयदूषकं भवेत्
कदापि मूढैरतिदोषदूषितैः ।
नार्द्राकरोत्यूषरभूमिभागं
मरीचिकावारिमहाप्रवाहः ॥ ४९९ ॥

*āropitaṁ nāśrayadūṣakaṁ bhavet
kadāpi mūdhairatidoṣadūṣitaiḥ,
nārdrikarotyūṣarabhūmibhāgaṁ
marīcikāvārimahāpravāhaḥ. (499)*

499. That which is superimposed by supremely ignorant fools, can never sully the substratum; the great onrush of waters perceived in a mirage can never wet the desert tract.

By the fancy of my mind if I project something upon an object, it in fact, can never have the qualities of my projection. Because of my delusory projection of a bleeding, ugly ghost upon a post, the post can never have the qualities of the ghost. The ghost can never contaminate the post. ‘Āropitaṁ nāśraya-dūṣakaṁ bhavet’ is an axiom in Vedānta. The superimpositions can never contaminate the substratum. Even if the ghost seen by me vomits blood, the post will not be sullied by a single drop of blood.