

तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम् ।  
अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः ॥ ४०३ ॥

*tejasīva tamo yatra pralinam bhrāntikāraṇam,  
advitīye pare tattve nirviśeṣe bhidā kutaḥ. (403)*

403. How can there be any diversity in the supreme Reality which is non-dual and absolute, where the very root of delusion dissolves, like darkness into light?

How can there be plurality in the Infinite? How can there be differences in the Changeless? How can there be distinctions in the Formless? How can there be diversity in the Absolute? They are all impossible dreams.

In the Absolute, all names and forms which constitute the world of plurality are absorbed, just as the dream objects are absorbed in the waking consciousness. It is impossible for the waker to continue to see the dream also. In the infinite Consciousness, there is neither the perceiver, nor the feeler nor the thinker. Therefore, there are no such distinctions as objects, emotions and thoughts. The very ego is not there to perceive the plurality. Where the ego has ended, the perception of plurality must also end. It merges into the infinite experience, which is present everywhere, at all times.

Once there is light, the darkness is completely lifted. Similarly, when ignorance has lifted, Reality must rise in our experience. Avidyā is removed with the apprehension of Truth. How can there be any plurality at any time in that supreme, non-dual, absolute Reality?



एकात्मके परे तत्त्वे भेदवार्ता कथं भवेत् ।  
सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः ॥ ४०४ ॥