

The infinite varieties of the names and forms in the world around are but ripples and waves in me, the ocean of infinite Bliss. The world of plurality rises from Truth, exists in Truth and dies away in Truth.

The waves rise in the ocean because of the breeze, the winds and the storms. Māyā, the non-apprehension of Reality, is the cause because of which the waves of misapprehension rise, exist and subside in me, who am the ocean of Bliss.<sup>1</sup>



स्थूलादिभावा मयि कल्पिता भ्रमात्  
आरोपितानुस्फुरणेन लोकैः ।  
काले यथा कल्पकवत्सराय-  
नर्त्वादयो निष्कलनिर्विकल्पे ॥ ४९८ ॥

*sthūlādibhāvā mayi kalpitā bhramāt  
āropitānusphuraṇena lokaiḥ,  
kāle yathā kalpakavatsarāya -  
nartvādayo niṣkalanirvikalpe. (498)*

498. Concepts of gross and so on, are wrongly imagined in me by people because of the manifestation of superimpositions; just as in the indivisible and absolute time, cycles, years, half-years, seasons and so on, are imagined.

Concepts of gross, subtle and causal bodies are created by the non-apprehension of Reality. These attitudes are all superimpositions upon me, the Self.

Time is indivisible and absolute. It is not possible to divide it into parts. Yet, for the comprehension of the human mind, units of time have been conceived. Cycles, years, half-years, seasons, months, fortnights, weeks, days, hours, minutes and seconds

<sup>1</sup> The misapprehension of the snake rises in the rope, exists in the rope and dies in the rope.