

SHARING THEIR DESTINIES, BECAUSE I DO NOT DWELL IN THEM."

This line sounds a faithful echo of the same idea, perhaps more crisply expressed earlier (VII-12), where it was said "I AM NOT IN THEM, THEY ARE IN ME." In short, it is indicated here that the Self which, through Its identification with the matter-envelopments, has come to "DWELL IN THEM," is the pain-ridden mortal, while the same Self which has successfully withdrawn all Its false arrogations with the matter layers and has come to realise that, "I DO NOT DWELL IN THEM" is the Self, Immortal and Unmanifest.

THEN THERE MUST BE SOME SORT OF AN EXISTENCE FOR THE FINITE IN THE INFINITE:

*5. Nor do beings exist (in reality) in Me --- behold My Divine YOGA supporting all beings, but not dwelling in them, am I My Self, the 'efficient-cause' of all beings.*

Continuing the strain of His arguments in the previous stanza here He says, "NOR DO THINGS EXIST IN ME," although "I DWELL NOT IN THEM." Now here he says that in the Infinite, never has the finite ever risen! Continuing our example of the post and the ghost this is equivalent to the post declaring that, "in me, the electric post, never has a ghost existed." In Pure Awareness, in Its Infinite Nature of sheer Knowledge, there never was,