

the Infinite? Or is it that the Infinite PRODUCED the finite? Has the Infinite Itself become the finite, as a modification of Itself, or do they both, among themselves, keep a father-son, or a master-servant relationship? Various religions of the world abound in such questions. The dualists can afford to indulge in such a fancied picture of some relation or other between the finite and the Infinite. But the *Adwaitins* (Non-dualists) cannot accept this idea, since to them the Eternal Self alone is the ONE and the ONLY REALITY.

The second line of this stanza is a classical description of this "relationless-relationship" between the Real and unreal. "All beings exist in Me but I dwell not in them." To a hasty reader this would strike as an incomprehensible paradox expressed in a jumble of empty words. But to one who has understood well the theory of super-imposition, this is very simple. The ghost-vision can come only upon the post. And what exactly is the relationship between the ghost and the post from the standpoint of the post? The innocent post, in infinite love for the deluded fool, can only make a similar statement as the Lord has made here. "The ghost," the post would say, "is no doubt, in me, but I am not in the ghost; and therefore, I have never frightened any deluded traveller at any time." In the same fashion the Lord says here, "I, IN MY UNMANIFEST NATURE, AM THE SUBSTRATUM FOR ALL THE MANIFESTED" chaos of names and forms, but neither in their joys nor in their sorrows, neither in their births nor in their deaths, "AM I