

How the Supreme Self can be the "thread" upon which the 'pearls' consisting of individual elements of plurality are strung together to become the 'necklace' of the harmonious universe, is described in these two verses. It has already

been said, "MY HIGHER *PRAKRITI*, THE PRINCIPLE OF CONSCIOUSNESS," is the womb of all beings, and that "BEYOND ME THERE IS NAUGHT." What can be this Eternal Factor, which is common in every one --- and yet not readily perceptible to all --- is the doubt that has been cleared here.

That which remains in a substance from the beginning to the end, constantly, and without which the thing cannot ever maintain its identity, is called its *Dharma* --- which is its LAW OF BEING. The examples of 'sapidity in water,' 'radiance in the sun and the moon,' 'OM in all *Vedas*,' 'sound in *Akasa*,' sweet smell in earth,' luminosity in fire, 'manhood in man,' and 'austerity in the austere' --- all clearly indicate that the Self is that which gives each individual phenomenon its own existence. In short, as the stanza declares, the Self is the LIFE IN ALL BEINGS.

AS A MORE VIVID EXAMPLE, FOR THE READY GRASP OF GROSSER INTELLECTS, THE LORD GIVES THE FOLLOWING SET OF EXAMPLES: