

explained as "UNMOVING AND YET MOVING," wherein the Truth, in Its Absolute nature is motionless --- there is no place where It can move since It is All --- yet, conditioned by the things moving, IT LOOKS AS THOUGH it has movement. SITTING in a bus you can TRAVEL a long distance; yourself only sitting! Thus the bus travels, and therefore, in yourself though there is no motion, yet you, conditioned by (meaning, carried by) the bus, are the traveller.

Thus there is an Eternal, All-perfect Principle, revelling as the very core in our personality, which is not only within but which is everywhere --- without which no activity is ever possible, and so, which is in every activity. It is manifested everywhere. Then how is it that we are not able to perceive It, or feel It, or intellectually comprehend It? --- "BECAUSE OF ITS INCOMPREHENSIBLE SUBTLETY."

The grosser the thing, the more perceptible it is. Earth can be smelt, can be tasted, can be seen, can be heard. Water cannot be smelt. Fire cannot be tasted. Air cannot be seen. Space has only sound as its property.

Cause is always subtler than effect. Space itself being a gross product, it must have a cause. That which is the cause for *Akasha* is the Eternal Substratum, from which all the *Elements* have arisen. Consciousness being thus the "subtlest of the subtle," pervading even *Akasha*, It is