

time, where It is not already, and therefore --- just as I cannot move myself in myself --- the Self cannot move anywhere. A motionless thing is indeed "Firm" (*Achalah*).

Here the two terms "Stable" (*Sthanuh*) and "Firm" (*Achalah*) may seem to be a tautology: both having almost the same meaning. But the former means stability at the base, as in the case of a banyan-tree. At the base of the trunk it is stable and yet at the top it is moving. Truth is 'stable' at the 'base' and 'firm' at the 'top'. In Its Infinite glory, It has no movement anywhere.

*Sanatanah* --- that which is ancient. The implication of this term can fall under two categories: the obvious and the suggestive. The OBVIOUS meaning indicates that the Self is not new (*Nutanah*) but it is ancient and, therefore, we, as students of *Brahma-Vidya*, need not hesitate to accept it, as we necessarily would if the theory were a modern ideology which was yet to be verified by observed experimental data. In its suggestiveness, the term *Sanatanah* implies that the Self is unconditioned by time and place. Perfection gained, whether it be in India, or at the North Pole, in the present generation, or in the chaste periods of the *Vedic* culture, in all places and at all times, by all seers, in all the religions of the world, the Self-experience at the time of God-realisation, can only be one and the same.

MOREOVER, *BHAGAWAN* ADDS: