

Here we are given some logical reasons why the Infinite Consciousness, "THOUGH DWELLING IN THE BODY, NEITHER ACTS, NOR IS TAINTED." When the local Judge, Shri Gopal Rao, condemns a murderer to be hanged, the Judge is not considered as having committed a murder; the individuality in the Judge can gain no taint. Shri Gopal Rao in the chair acts as the Sessions Judge and it is the Judge who has passed the death sentence.

HAVING NO BEGINNING --- That which has a cause alone has a beginning. "No beginning," means "no cause." Truth being "that from which everything comes," it is the Uncaused Cause for all that has been created. That which owes its existence to a CAUSE becomes itself an EFFECT, and every EFFECT is nothing other than its CAUSE "which has undergone a change." All effects are thus changeable and things that are subject to change must necessarily perish.

HAVING NO QUALITY --- That which has no change cannot have any quality since that which has qualities is a substance and all substances are perishable. The Imperishable Infinite, THE CAUSE for everything, Itself caused by nothing, must, therefore, be without any quality.

THIS SUPREME SELF, IMPERISHABLE --- The Uncaused Cause for the entire world of phenomena, the *Paramatman*, which is devoid of qualities must necessarily be, by its own logic, "Imperishable." The process-of-change,