

EXPRESSED THROUGH LANGUAGE AS A CONTRAST TO MATTER. Here the term *Brahman* only means Spirit as opposed in nature to inert Matter. Thus, Matter and Spirit, both factors conceived by the limited intellect, are limited and so finite objects of knowledge. But both are known by the Consciousness, the Supreme. Therefore "I, THE UNCONDITIONED AND THE UNUTTERABLE, AM THE ABODE OF THE CONDITIONED-BRAHMAN, WHO IS IMMORTAL AND INDESTRUCTIBLE."

The Illuminator is always different from the illumined. The "subject" is the knower, and the "object" is the known. Krishna, the Infinite, represents the Eternal Subject, and therefore, He is the Abode of all "objects," including the concept of the Self which is the Spirit that vitalises and gives a similitude of sentiency and appearance of activity to all the Matter-envelopments. The conditioned *Brahman* (*sa-upadhika*) rests upon the Consciousness that is aware of it, which is the Unconditioned (*nir-upadhika*) *Brahman*.

In the following chapter (XV-16, 17 and 18) it will be explained as the three *Atmans*: *Anatman*, *Jivatman* and *Paramatman*.

*Thus, in the UPANISHADS of the glorious Bhagawad-Geeta, in the Science of the Eternal, in the scripture of YOGA, in the dialogue between Sri Krishna and Arjuna, the fourteenth discourse ends entitled: THE YOGA OF GUNAS*

*Om Om Om Om Om*