

transcends all intellectual concepts, such as the finite and the infinite --- as the perishable and the imperishable.

CONSIDERING THE RELATIVE WORLD OF EXPERIENCE, BHAGAWAN SAYS:

*16. Two 'PURUSHAS' are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the 'KOOTASTHAH' is called the Imperishable.*

Earlier, in Chapter XIII, we had an exhaustive discussion of the field-of-Matter and the Knower-of-the field. The discussion we had so far in this chapter must prove that the Sun, the warmth in the atmosphere, the earth, its potentialities, the plant-kingdom, and man and his capacities --- all of them together constituting the field-of-Matter, are nothing other than the Supreme Itself.

When the Infinite Consciousness becomes the light and heat of the Sun, the fertility of the earth, the essence in the plant, the Consciousness in the heart, the faculties of knowing and remembering, etc., they are all different forms of Consciousness alone. Thus, the fact that the field-of-Matter is nothing other than the Spirit Itself was already demonstrated. The only difference is that the Spirit, when It has assumed the form of Matter, looks as though It is subject to change and destruction. Thus the "realm of Matter" is indicated in this stanza as the Perishable (*Kshara*) *Purusha*.