

श्री भगवानुवाच *śrī bhagavān uvāca* Sri Bhagavān said

अक्षरम् *akṣaram* imperishable ब्रह्म *brahma* Brahma
परमम् *paramam* Supreme स्वभाव *svabhāvaḥ* nature
अध्यात्मम् *adhyātmam* self-knowledge उच्यते *ucyate* is
called भूतभाव उद्भवकर *bhūtabhāva udbhavakaraḥ* that
which causes the origin of beings विसर्ग *visargaḥ*
offering कर्मसंज्ञित *karmasamyjñitaḥ* is called action

The Blessed Lord said

The Imperishable is Brahman, the Supreme. Its dwelling in the individual body is called Adhyātma. The offering which causes the origin of beings is called karma.

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The Absolute Reality is Brahman. It is supremely above time, space and causation which are the characteristics of the universe. The senses and the intellect cannot gain access to It. For this reason It is called *paramam*—the Supreme. As the screen is the background for the moving pictures in a cinematograph, Brahman is the substratum, basis and background of the panorama of the universe. The changes that take place in the universe do not affect Brahman. It is ever Itself, the Being behind the Becoming of the universe. It is therefore called *akṣaram*—the Imperishable.

The intrinsic merit or property of a thing is called its *svabhāva*. The *svabhāva* of the sun is to put forth beams of light. Similarly, the *svabhāva* of Brahman is to appear as the multitudinous conscious beings called the *Jivatman*. This assumption of the role of the *Jivatman* is called *Adhyātma*.