

used in His learned discourse. Not only does Arjuna ask for an explanation of the terms used, but he is also anxious to know how exactly one can realise the Self at the time of death, when one gains perfect self-control as a result of one's constant spiritual practices in life.

THE LORD EXPLAINS EACH TERM EXHAUSTIVELY IN THE FOLLOWING STANZAS:

*The Blessed Lord said: 3 . BRAHMAN is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation is called "work. "*

*4. ADHIBHUTA (or elements) constitutes My perishable nature, and the Indweller (or the essence) is the ADHIDAIVATA; I alone am the ADHIYAJNA here, in this body, O best of the embodied.*

IMPERISHABLE IS THE SUPREME BRAHMAN --- The term *Brahman* indicates the one changeless and imperishable subjective Essence behind the phenomenal world. It becomes the Self, the Conscious Principle which illumines the body, mind and intellect, during all their pilgrimages from birth to death through the infinite varieties of their vicissitudes.

ITS PRESENCE IN EACH INDIVIDUAL BODY IS CALLED ADHYATMA --- Though the Self is formless and subtle, and therefore, all-pervading, Its glory and might,