

Shri Hari said—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

3. The Immutable is the supreme Brahman; self-hood is said to be the entity present in the individual plane. By action is meant the offerings which bring about the origin of the existence of things.

Aksaram means that which does not perish (*na ksarati*), the supreme Self. This agrees with the Upanisadic text, ‘Under the mighty rule of this Immutable, O Gārgī...’ (Br. 3.8.9). And (the letter) *Om* is not accept here [as the meaning of *aksara* (lit. letter)], because of its being mentioned (as a *letter*) later on in, ‘The single letter *Om*, which is Brahman’ (13). Besides, the adjective ‘supreme’ is more appropriate with regard to the absolute, immutable Brahman.

By *svabhāva*, self-hood, is meant the existence of that very supreme Brahman in every body as the indwelling Self. *Svabhāvah ucyate*, self-hood is said to be, is referred to by the word; *adhyātmam*, the entity which, as the indwelling Self, exists in the body (*ātmā*) by making it its habitat (*adhikṛtya*), and which in the ultimate analysis is the supreme Brahman.

Visargah, the offerings, the giving away to gods of things like porridge, (111) cake, etc.; *bhūta-bhāva-udbhava-karah*, which bring about the origin of the existence of things; is *karma-sanjñitah*, meant by *action*. This sacrifice consisting in pouring of oblations is called action. The existence (*bhāva*) of (moving and non-moving) things (*bhūta*) is *bhūta-bhāva*. The coming into being (*udbhava*) of that (existence) is *bhūta-bhāva-udbhavah*. That which causes (*karoti*) this is *bhūta-bhāva-udbhava-karah*, that is the originator of existing things. It is indeed from this source that all beings, moving and non-moving, originate through the successive processes of rainfall etc. (see 3.14-15).

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।