

The vibration or the act of becoming that is taking place in the universe is karma. But here this word is used in a particular sense. The action that is the immediate cause of man having come into existence and of his making progress in life, is here technically called karma. Whatever work promotes the welfare of man is karma. The *Pūrvamīmāṃsa*, one of the six systems of Hindu philosophy claims that Karma is the only all-powerful agency for man's origin, growth and prosperity.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४

अधि-भूतम् क्षरः भावः पुरुषः च अधि-दैवतम् ।

अधि-यज्ञः अहम् एव अत्र देहे देह-भृताम् वर ॥

*adhibhūtaṁ kṣaro bhāvaḥ puruṣaś cā 'dhidaivatam ।*

*adhiyajño 'ham evā 'tra dehe dehabhṛtām vara ॥*

अधिभूतम् *adhibhūtaṁ* Adhibhuta क्षरः *kṣaraḥ* perishable भावः *bhāvaḥ* nature पुरुषः *puruṣaḥ* the soul च *ca* and अधिदैवतम् *adhidaivatam* Adhidaiva अधियज्ञः *adhiyajñaḥ* Adhiyajna अहम् *aham* I एव *eva* alone अत्र *atra* here देहे *dehe* in the body देहभृताम् *dehabhṛtām* of the embodied वर *vara* O best

Adhibhuta pertains to the perishable Nature and Purusha is the Adhidaivata; I alone am the Adhiyajna here in this body, O best of the embodied. 4

The five elements — ether, air, fire, water and earth — are designated as *adhibhūta*. In contrast with Brahman which is *aksharam* the elements are *ksharam* or perishable. The physical structure of the Reality is made up of the elements. Though