

power and grace, are felt, experienced and lived by each physical structure; and this Self, expressing Itself through a given embodiment, as though conditioned by it, is called the *Adhyatma*. Shankara brings it out very clearly when he explains the term as, "THE PRINCIPLE THAT GRACES ALL BODIES AS THEIR ESSENTIAL SELF."

Work is not only the turn-over; the turn-over can be ordered and brought about by sheer labour. The term 'work' connotes something deeper, subtler, diviner. The creative urge that is behind every active intellect, which ultimately fulfils itself in the creation of things and beings, that subtle spiritual strength is called "*karma*"; all else is mere sweat and toil, dust and blood, heaving and sobbing, smiling and singing, hoarding and wasting.

THE *ADHIBHUTA* IS THE PERISHABLE EXISTENCE --- As a contrast to the Imperishable (*Akshara*) is the 'perishable-equipment' (*Kshara*), the world of *prakriti*, through which the potential dynamism, vigour and glory of the Infinite Self express themselves. Between the *Kshara* and *Akshara*, there is as much difference as between a steam-engine and the steam, a running car and the horse-power in the petrol, a singing radio and the electric current that makes it possible for the radio to sing. In short, by the term 'perishable' (*kshara*) the whole world of phenomena of the Universe is indicated. Subjectively, the equipments of cognition, feeling, and perception constitute, in the main, the destructible or the perishable factors in us.