

himself with this Absolute Consciousness gains *Mukti*. He does not individualize himself any more.

When pure camphor is lit, it leaves no residue. When mentation is absolved in *Samadhi*, the distinctions such as 'I,' 'You' and the objective world vanish. Brahman, the *Suddha Chaitanya* or Pure Consciousness alone remains.

— Sri Ramakrishna

Does the *Jivatman* first remain alien to the Paramatman and then get subsequently unified with Him? The answer comes :—

Jivatman Defined — 7-9

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७

मम एव अंशः जीव-लोके जीव-भूतः सनातनः ।

मनः-षष्ठानि इन्द्रियाणि प्र-कृति-स्थानि कर्षति ॥

mamai 'vā 'mso jivaloke jivabhūtaḥ sanātanaḥ ।

manaḥ ṣaṣṭhāni 'ndriyāṇi prakṛtisthāni karṣati ॥

मम *mama* my एव *eva* even अंशः *aṁśaḥ* portion जीवलोके *jīva loke* in the world of life जीवभूतः *jīva bhūtaḥ* having become a soul सनातनः *sanātanaḥ* eternal मनःषष्ठानि *manaḥ ṣaṣṭhāni* with mind as the sixth इन्द्रियाणि *indriyāṇi* the indriyas प्रकृतिस्थानि *prakṛtisthāni* abiding in Prakriti कर्षति *karṣati* draws (to itself)

An eternal portion of Myself having become the Jiva in the world of Jivas, attracts the senses, with mind as the sixth, abiding in Prakriti. 7

A drop of rain water is alien to the sea before falling into it. But the *Jivatman* is never an entity separate or independent of the Paramatman. As a wave is ever part of the sea, the individual soul