

The real nature of the *Jivatman* is *Sat-chit-ananda*. But through egoism he has assumed several *upadhis*-limiting adjuncts and has forgotten his real nature.

— Sri Ramakrishna

How does the *Jivatman* assume the *upādhis*?  
The answer comes :—

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८

शरीरम् यत् अव-भाप्-नोति यत् च अपि उत्-क्रामति ईश्वरः ।

गृहीत्वा एतानि सम्-याति वायुः गन्धान् इव आशयात् ॥

*śarīraṁ yad avāpnoti yac cā 'py utkrāmati 'śvaraḥ ।*  
*grhītvai 'tāni saṁyāti vāyur gandhān ivā 'śayāt ॥*

शरीरम् *śarīraṁ* a body यत् *yat* when अवाप्नोति *avāpnoti* obtains यत् *yat* when च *ca* and अपि *api* also उत्क्रामति *utkrāmati* leaves ईश्वरः *īśvaraḥ* the lord गृहीत्वा *grhītvā* taking एतानि *etāni* these संयाति *saṁyāti* goes वायुः *vāyuh* the wind गन्धान् *gandhān* the scents इव *iva* as आशयात् *āśayāt* from seats

When the lord obtains a body and when he leaves it, he takes these and goes, as the wind carries the scents from their sources. 8

The *Jivatman* is called the lord here because of his suzerainty over the body and the senses. The wind is smell-less by itself, but it acquires the scent inherent in the flowers. It is also capable of relinquishing those scents by and by. The *Jivatman* assumes the *upādhis* due to his attachment to the *Prakriti*; but as he detaches himself from it, he resumes his contentless consciousness. However, as long as he keeps up his concern with the *Prakriti*,