

is eternally part and parcel of Iswara. A *Jivatman* is one who thinks through ignorance that he is bound in Prakriti. It is by identification with Prakriti that he evolves the five senses and the mind. These instruments develop in him because of his ceaseless desire for self-expression and contact with the external world. He is called a *Bhoktā* or a *Bhogin* due to his indulgence in the external world through the senses. He is said to be in the world of *Jivās* as long as he delights in sense-pleasures. But he becomes a yogi when he chooses to refrain from the activities of the senses. His preparation for identification with the Paramatman is in direct proportion to the control of the senses that he exercises.

The relationship between the *Jivatman* and the Paramatman is analogous to the relationship between the *ākāśa* in a pot and the *ākāśa* outside. These two *ākāśās* are designated the *Ghaṭa ākāśa* and *Mahā ākāśa* respectively. The former *ākāśa* has a seeming individuality when the pot is in existence. But actually the *Mahā ākāśa* alone is irrespective of the existence or otherwise of the pot. Even so, the Paramatman alone is the eternal verity putting on now and then the appearance of the *Jivatman*.

Because of his identification with the Prakriti, the *Jivatman* is termed *Kartā*—the agent and *Bhogin*—the one who enjoys. When these limiting adjuncts are eliminated, the Atman is in his original state. As the *Jivatman* he seems to be a part of the Paramatman. When the *Jivāhood* goes, he is one with the Paramatman.