

as the "Knower-of-the-Field," and the HIGHER, which is the Pure Consciousness unconditioned by *Prakriti*. Both of them function "in this body."

This Supreme Self is indicated in terms of what it looks like in Its silent manifestations when the matter equipments (*Prakriti*) are weaving their different patterns. When an individual is completely deluded and totally unconscious of the Self, in and through him the Infinite Divine expresses Himself as though He is only an "onlooker" (*Upadrashtaa*); that is to say when a person murders an innocent victim, the Infinite All-powerful Lord expresses through that criminal's vehicle only as a silent spectator of it all (*Upadrashtaa*). When proper actions are undertaken, the mind is in a quiet mood. When the individual actor is not totally forgetful of the Self, in such a being, the Supreme expresses Himself as a "Permitter" (*Anumantaa*).

When proper actions are done with full consciousness of the Self and in a spirit of total surrender to the Lord, the Lord is the "fulfiller" (*Bhartaa*). Such actions are filled with success by His grace. He aids, as it were, the fulfilment of all such activities.

When, with entire dedication unto Him the individual is completely a *Yoga-Yuktah*, in his Eternal Conscious nature (*Nitya Chaitanya Swaroopa*), It seems to be the very "enjoyer" (*Bhoktaa*). The stanza concludes by saying that the great *Ishwara*, the Lord of Lords (*Maheshwara*) is the Higher Self in this very same body.