

उत्तमः *uttamaḥ* the supreme पुरुषः *puruṣaḥ* Purusha तु *tu* but अन्यः *anyaḥ* another परमात्मा *paramātmā* the Highest Self इति *iti* thus उदाहृतः *udāhṛtaḥ* called यः *yaḥ* who लोकत्रयम् *loka trayam* the three worlds आविश्य *āviśya* pervading विभर्ति *bibharti* sustains अव्ययः *avyayaḥ* the indestructible ईश्वरः *īśvaraḥ* Lord

But distinct is the Supreme Purusha called the Highest Self, the indestructible Lord, who pervades and sustains the three worlds. 17

Iswara is also called *Saguna Brahman*. He is the Lord of *Māyā*. The *Jivatmans* and the *Jagat* are His attributes. Whatever glory, whatever divine manifestations, whatever arresting attributes we are able to cognize with our purified intellect—all these sublimities belong to Iswara. Purushottama is He who is beyond even these celestial grandeurs. Modifications find no place in Him. He is the *Nirguna Brahman*. *Prajñānam*, Contentless Consciousness, Pure Consciousness, Awareness—these are some of the epithets by which He is indicated. He is Indeterminate but Intense Consciousness. Limitations such as time, space and causation gain no access to Him. Mahanarayana, Sadasiva, Parasakti—these are some of the theological names attributed to Him.

How does Brahman stay in the human body? He is like the piston in a syringe. While being in the body, He remains untouched and unaffected by it.

— Sri Ramakrishna

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च ग्रथितः पुरुषोत्तमः ॥ १८