

And He is the *anu-mantā*, Permitter: *Anumananam*, approval, means satisfaction with those performers (viz. body and organs) as also their performances. The agent of that (approval) is the *anumantā*. Or, He is the *anumantā* since, even though Himself not engaged in the activities of the body and organs, He appears to be favourably disposed towards and engaged in them. Or, He is the *anumantā* because, when the body and organs are engaged in their own functions, He remains as a witness and never dissuades them.

It is the *bhartā*, Sustainer: *Bharanam* means the continuance in their own state of the body, organs, mind and intellect, which reflect consciousness and have become aggregated owing to the need of serving the purpose (115) of some other entity, viz. the conscious Self. And that (continuance) is verily due to the consciousness that is the Self. In this sense the Self is said to be the Sustainer.

It is the *bhoktā*, Experienter: As heat is by fire, similarly, the experiences of the intellect—in the form of happiness, sorrow and delusion in relation to all objects—, when born as though permeated by the consciousness that is the Self, are manifested differently by the Self which is of the nature of eternal Consciousness. In this sense the Self is said to be the Experienter.

He is *maheśwarah*, the great Bhagavān, because, as the Self of all and independent, He is the great Ruler.

He is *paramātmā*, the transcendental Self, because He is the Self which has the characteristics of being the supreme Witness etc. of (all) those—beginning from the body and ending with the intellect—which are imagined through ignorance to be the indwelling Self. He is *api ca*, also; *uktah*, spoken of, referred to, in the Upanisads; *īti*, as, with the words; ‘He is the indwelling One, the *paramātmā*, the transcendental Self.’ (116) Where is He? The *parah*, supreme; *purusah*, Person, who is higher than the Unmanifest and who will be spoken of in, ‘But different is the supreme Person who is spoken of as the transcendental Self’ (15.17); is *asmin*, in this; *dehe*, body.