PARAMĀTMĀNA
Manifestation of Adwaya-jñāna-tattva as Paramātmā for creation, sustenance and destruction of the world. Brings forth the jīvas through jīva-śakti and the world through māyā-śakti. Display only of two attributes - aisvarya and vīrya.

The same Advaya-jñāna-tattva reveals itself in different forms to different aspirants according to the different ways of worship. The Lord for the sake of creation assumes a distinguished form which is different from his other forms, and is called by the distinctive name as Paramātman.

In his essential nature Lord is the same in all of his forms; but He assumes different forms to fulfil His different sportive purposes. So, when He assumes the role of a creator He is called Paramātman. In His transcendence by His svarūpa-sākti or intrinsic power He manifests Himself as the divine eternal realm and the eternal associates to enact the eternal drama of His divine life in the eternal plane. In His immanent aspect, however, He, as the indwelling spirit or Paramātman, is the creator, destroyer and maintainer of the temporal world, and also brings forth out of Himself the innumerable finite spirits or jīva. Here as Paramātman He functions through both His jīva-sākti, or the power of self-multiplication into innumerable jīvas, and His māyāsākti, or the power of self-alienation and materialisation in the form of the endless series of spatio-temporal material objects.

The same Lord (1) by the help of his two attributes of strength and majesty (of the six attributes) plays the role of a creator by mere casting a glance on his vahirāṅga māyāsākti. Though

(1) Lord Himself possesses six attributes such as - aśvārya, viṛya, yaśas, śrī, jñāna and vairāmgya, and as Paramātman He displays only the two, such as aśvārya and viṛya.

Viśnupurāṇa - 6. 5. 74.
he has no direct relation with this vahiranga śakti, yet, for the purpose of creation, He casts His look on it, and in that way this external power (vahiranga śakti) is indirectly related with Him, but is under His complete control (māyādhīśa) (1A).

Śrī Jīva Gosāmin in his krama-sandarva describes Paramātman as that internal controller in whom there is abundance of māyā-śakti and a fraction of citsākti (2).

As all the manifestations of the Divinity are the manifestation of citsākti, so Paramātman being the partial manifestation of the Lord Himself is also a manifestation of citsākti. By the partial manifestation it is meant that Paramātman as the indwelling spirit both of the jīvas and the physical universe, is the Lord Himself though partially revealed. But, while as Bhagavat the Lord is what He is fully and completely, as Paramātman He is what He is only partially and incompletely.

In their essential form there is no difference between these two divinities Bhagavat and Paramātman. Whereas in Bhagavat there is the fullest manifestation of all the śaktis including citsākti, in the form of Paramātman there is only that minimum manifestation of citsākti which is necessary to maintain Its divinity as the indwelling controller. It may be noted that the Lord assumes the form of Paramātman only through the exercise of his svarūpa-śakti.

(1A) Mūyāṁ tu prakṛtiṁ vidyāṁ māyāṁ māyāṁyaṁ tu mahaśvaram/
Svētāsvatāra-ūp. - 4. 10.
(2) Antaryāmitvamaya-māyā-śakti-pracuracitsāktyāṁśa-viśīṣṭaḥ
Paramātmeti/
Kramasandarbha - Bhāgavata - 1. 2. 11.
But, in the role of a creator He functions not only through svarūpa-
sakti but also through jīva-sakti and māyā-sakti.

Śrī Jīva quotes a verse from the Bhāgavata (3) in order to show that those three manifestations and names are of the same Reality of Advayajñāna under different specific conditions and due to different kinds of realisation by the aspirants. In that verse it is stated that He, who while being the cause of the creation, maintenance and destruction of the world, yet remains beyond all relations of cause and effect and transcends the casual principle, is to be known as and called by the name Nārāyaṇa (Bhagavat).

Again, He who continues to be in the waking, dreaming, dreamless sleep, as well as beyond that in the pure state of the jīva in Samādhi (super-conscious state), is to be known as and called by the name of Brahman.

And He by whom the body, the senses, the vital forces, etc. are enlivened, and so made to operate in their respective functions, is Paramātman.

So, one and the same Ultimate principle is designated by different names being related to the different conditions of its manifestations and activities.

Thus, in one state we designate this principle by the name of Nārāyaṇa, and in another condition we call It Brahman, and in still another state of Its manifestation we call It Paramātman.

(3) Sthityuthbhava-pralayaheturasya yat svapnajāgarasūptiṣṭu sadvahieca/ dehendriyāsuhrdayāni caranti yena samjīvitāni tadvahi paraṁ narendra/

Bhāgavata - 11. 3. 36.
Sri Jiva Gosvamin observes that He is to be known as Bhagavat or God-head who is Himself uncaused, and who by the display of His own intrinsic power is absolutely devoid of any attachment to prakrti or the material universe. Bhagavat, again, in the form of Paramatman (indwelling spirit) - a part of Himself (4) creates the finite souls and the material universe, and thus becomes creator, maintainer and destroyer.

According to Sri Jiva the above description conclusively establishes Paramatman or the immanent world-spirit as that amśa or part of Bhagavat in the form wherof He creates and enters every finite soul and the bodies of such souls, as also all material objects, and regulates their functions as the indwelling controller. Again, in the Bhagavata verse where it is stated that the bodies, the sense-organs, etc. function in their respective fields being enlivened by Paramatman, Sri Jiva remarks in explanation that the bodies, etc. with their ingredients like Prakrti and other elements are enlivened by the entering of the parts of Paramatman as jiva (5).

In support of his conception of Paramatman as the indwelling spirit Sri Jiva quotes a Bhagavata verse where in the commentary of Sridhara Svamin it is said that Paramatman means the indwelling soul which controls all finite spirits (6).

(4) "Śvāmśālakṣaṇa-puruṣadvārā" - Bhagavat-sandarbha- Page 12.
(5) Ātmāsābhūtajāvapravesānadvārā saṁjñīvitaṁ/ Ibid - Page 12.
(6) "Paramatmane sarvajāvāniyantre/ Sridhara's commentary on the Bhagavata - 10. 28. 6."
Again, he states that the jīva possesses self-hood; and compared with him Paramātman possesses 'paramatva' or superiority with regard to self-hood. Thus, within the self as jīva there is the supreme self or Paramātman as the indwelling controller of the self. Again, it is also indicated here that as a co-existent associate of Paramātman, jīva also abides eternally as one to be controlled and guided by Paramātman.

In the Munḍaka (and also in the Śvetāsvatara) Upanishad there is a verse which states that Paramātman and jīva do not only live in the same body, but they live there eternally associated as friends (7).

In the same tree (body) there live two birds (the jivatman and the Paramātman) as two associated friends. One of the two birds (jivatman) enjoys the tasteful fruits (of its actions) and the other bird (Paramātman) without enjoying only witnesses (without being affected by anything). It may be said that by describing Jivatman and Paramātman as friendly, the Śruti-text wants to indicate that Paramātman being the superior self is responsible for and keen about the welfare and deliverance of the jīvas. The verse evidently speaks of the superiority of Paramātman as being entirely unattached to and unaffected by the actions and impurities of the jīvas. Moreover, Paramātman is described by Śrī Jīva as possessing two aspects termed as Bhagavataṅgata and Jagadgatatva (8).

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(7) Munḍaka-Up. 3. 1. 1. Śvetāsvatara-Up. 4. 6.
(8) Paramātma-sandarbha - Page 2.
Bhagavata-gatā means that Paramātman is a partial manifestation of the Lord Bhagavat for which He is in no way affected in spite of his immanence in the universe. Jagadgatatva means the immanence of Paramātman in all the jīvas and the material world as their indwelling controller.

As the creator and controller of the jīvas and the world, Paramātman is predominantly endowed with and functioning through jīva-sakti and māyā-sakti as already stated. He possesses svarūpa-sakti in an insignificant measure only to maintain His essential nature as the indwelling controller (antaryāmin) unaffected by the impurities and limitations of His creation. The power of controlling or regulating from within (antaryāmitva) without being affected in any way is a derivative from the Lord's svarūpa-sakti. Though the Lord (Bhagavat) Himself does not directly control the jīvas and the universe, He gets that done through Paramātman His own partial manifestation through His svarūpa-sakti. So, Śrī Jīva describes Paramātman in his Kramasandarbha as possessing abundance of māyā-sakti and only a fraction of citrā-sakti (9).

By the virtue of His jīva-sakti or taṭasthā sakti Paramātman brings forth innumerable, eternal, monadic souls that share the spiritual nature of Paramātman but lack His unboundedness in extension and excellence of powers.

By the virtue of His māyā-sakti or vahirāṅga-sakti or the power of alienation Paramātman manifests as the physical universe constituted of prakṛti and its modifications as an unending series. 

(9) Kramasandarbha - Bhāgavata - 1. 2. 11.
of spatio-temporal material objects. Again, it is this māyā-śakti, which deludes the jīvas into worldliness and bondage; but it cannot affect Paramātman being perfectly under His control and being extraneous (vahiranga) to Him.

Now, the question arises that in what relation does this vahiranga māyā-śakti abide in the Lord or His manifestation as Paramātman. It is true that in the scriptures it is declared that all the powers including māyā-śakti belong to the supreme Lord. In spite of that the question remains how māyā-śakti being quite opposite in nature to svarūpa-śakti can reside in the same substrate – the Lord or His manifestations as Paramātman.

In answer to these questions Jīva Gosvāmin says that in no form of divinity there is any direct connection or association with this Vahiranga māyā-śakti. Even the attributes of the Lord as Bhagavat and Paramātman are above the spell of māyā (10). In spite of that the vahiranga-śakti has relation with the Lord Himself through Paramātman. It is to be understood as a distant relation, and not like intrinsic relation of svarūpa-śakti with which Lord is identical.

As the Lord Himself is the source or substrate of all his energies, so māyā also being His energy has its source in Him, but without any direct spell on Him. How these contradictory powers (11) can have the Lord as their substrate, is a mystery.

(10) Bhagavat-sandarbhā - Page 58–60. (S.l.)
(11) Brahma-sūtra - 2. 1. 28; Bhāgavata - 3. 33. 3.
or goes beyond logic no doubt; but by the virtue of His unthinkable svarūpa-śakti, all the contradictions are resolved in Him without any distorting influence on Him. By the virtue of his svarūpa-śakti which remains unaffected by jīva-śakti and māyā-śakti, the Lord controls the latter powers (12). It is svarūpa-śakti of Bhagavat which accounts for His complete detachment despite His functioning through jīva-śakti and māyā-śakti in world-creation and re-absorption as Paramātman. It also explains the Lord’s eternal sports with His eternal associates in His eternal domain which has nothing to do with the spatio-temporal world, which as Paramātman He makes and unmakes without being affected by its vissicitudes.

On one side we have the Lord in His eternal nature engaged in eternal sports with his eternal associates through His svarūpa-śakti, and on the other side we have the same svarūpa-śakti enabling the Lord to remain completely detached, and to continue in the fullness of His Being even when as Paramātman a partial manifestation of Himself, He creates and dissolves through jīva-śakti and māyā-śakti the world of spatio-temporal objects.

Paramātman always remains unaffected by the influence of māyā through svarūpa-śakti. Māyā cannot exercise any influence on svarūpa-śakti from which it remains always at a distance (13).

(12) Bhāgavata - 7. 9. 22; Bhagavatsandarbha - Page 48-49.
(13) Bhagavatsandarbha - Page 49.
In order to show the relation of māyā to Paramātman or Bhagavat Śrī Jīva Gosvāmin compares it with the relation of a cast-off sluff to the snake which the snake never approaches when once cast off. (14).

Just as the snake casts off its outer cover or sluff and never associates him with the sluff, so does the Lord detach Himself from māyā or His Vahiraṅga-śakti that confounds only the finite individuals and never the Lord Himself who is always the master of and never a prey to its deluding influence.

It is the finite jīva who is led astray by the blandishments of māyā. Under its deluding influence the jīva considers its material embodiment and the senses as the substance of himself, and thus forgetting its own spiritual nature becomes a victim of death and rebirth. It is the common fate of the jīvas, whose liberation from the toils of māyā can come only throughĪśvara-kṛpā or God's grace, when the śiśu jīva turns away from the world and its evanescent interest, and returns to God who is the substance or essence of his being. But, māyā which plays such tricks with the jīva or finite individuals, has no hold over the Lord Himself, because He is its master.

It should be noticed that even in His partial manifestation as Paramātman, the Lord uses jīva-śakti and māyā-śakti without any impairment of the fullness and detachment of His essential nature. The Bhagavad Gītā speaks of inaction, i.e. complete detachment even when as Paramātman He is engaged in the task of creation,
maintenance, and other tasks of the world.

As the Lord's aiswarya or perfections are all constituted of aprakrta guna or immaterial qualities they are all beyond māyā - i.e. in spiritual essence the Lord is beyond māyā consisting of the prakrta guna or the material constituents of sattva, rajas and tamas. This māyā has no reality whatsoever, being like an unsubstantial shadow for which it is termed as abhāsa (15). But, as a shadow always presupposes a substantial reality of which it is a shadow, and has no existence whatsoever without it, so also māyā presupposes the Lord as a substance without it is nothing whatsoever. But māyā casts its spell on the jīva, or the finite being, and draws it into the vanities of the earthly life. It is powerless to affect the Lord Himself who is its master. It is said that māyā is like a courtesan whose deceitful activities have been discovered by the Lord and who as such leaves the company of the Lord ashamed, as it were, of the fact that all her artful tricks have been found out (16).

It may be noted here that this simile is also found in the Sāmkhya-Karikā of Isvara Kṛṣṇa with regard to prakṛti (17).

It should be noticed that the activities of māyā is entirely under the control of the Lord though it extends influence over the finite individuals. In the Bhagavat-sandarbha Śrī Jīva Gosvāmin

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(15) Bhāgavata - 2. 9. 33.

(16) Māyā ca yasyābhimukhe yadunmukhatayā māṁstītena sthite
durāma gacchāt/ Interpretation of Bhāgavata verse 2.7.47
in Bhagavatàsandarbha, Page 18 (S.G.).

(17) SāmkhyaKārikā - 6.1.
has pointed out that without the Lord’s approval (18) māyā would be incapable of materialising into a physical universe, and of casting its spell of mundane values of earthly mortals. But the approval of the Lord does not mean that the Lord desires the jīvas going astray forgetting his real destiny as part and parcel of the Lord Himself. On the contrary, what the Lord desires is that the jīva of its own free will should return to Him at last after much fruitless wandering in the wilderness of the earthly life.

This is why He desires creation through māyā so that the jīva after repeated frustrations and disappointments of a purely earthly life should awake at last to a realisation of his true destiny in the service of the Lord as his eternal servant.

In fact, in creation the Lord Himself does not actively exercise any effort of His. His very presence causes a stir in His māyā-sakti or the original primal, and thus the process of creation starts.

This is explained by Śrī Jīva Gosvāmin by a simile found in the Sāmkhya. The simile is that of the magnet and the iron files. Just as mere presence of the magnet causes the iron files to move, so mere presence of the Lord makes the primal astir (18A). Apart from this, the Lord activates māyā in the creation of a world without being Himself affected in any way.

(18) Bhagavatsandarbhā, Page 49.

(18A) Bhagavat-sandarbha. Page 49.

(Satyananda Goswami ed.)
It has already been shown that by His svarūpa-śakti the Lord keeps His māyā-śakti always at a distance and rests eternally in His essential nature of pure consciousness and bliss.

Paramātman fully controls māyā-śakti and its two-fold activity as modifying into the form of the physical universe on one side, and as the power of a spell in the jīva that makes him forgetful of his own true nature as free spirit, and as eternally subservient to the Lord. As Antaryāmin or inward controller the Lord is present everywhere in His creation i.e. both in the monadic jīvas which He brings forth through His śakta jīva-śakti, and in the physical universe which He brings forth through His māyā-śakti. It should be noted that these modifications of jīva-śakti and māyā-śakti in no way affect (19) the Lord’s antarāṅga-śakti or intrinsic power whereby Paramātman remains as the indwelling controller, and Bhagavat enjoys His eternal sport in His eternal divine realm.

In answer to an objection that how could māyā-śakti which is of quite opposite nature to svarūpa-śakti, reside in the same Lord, Śrī Jīva, in accordance with the Bhāgavata, asserts that it has been possible only because the powers of the Lord are acintya or supralogical. The logic of contradiction does not hold good with regard to the supreme powers of the Lord which are so supralogical. The Bhāgavata and the Brahma-sūtras repeatedly declare the supreme Lord as the seat of various contradictory powers.

(19) Bhagavatavandarbha, Page 33.
It may be remarked here that the conception of मया held by श्री जीव, though avowedly different from that of शाक्तर, bears similarity also with शाक्तर's conception in many respects. मया according to both श्री जीव and शाक्तर has no independent existence, but presupposes ब्रह्मन as भारः. Further, the functions of मया do not affect in any way its support. ब्रह्मन according to शाक्तर is निरविशेष or unqualified, but according to श्री जीव it is सविशेष or qualified. According to श्री जीव, of course, मया cannot touch even जीवन्तम who is a partial manifestation of the Lord. It is due to the तवरुप-साक्त of the Lord that जीवन्तम inspite of His immanence in the material world remains unaffected by the changes to which the world is subject. This तवरुप-साक्त of the Lord is real though supralogical (acintya).

On the other hand शाक्तर's मया does not affect its भारा - ब्रह्मन, being अनिवर्वा or false. According to both, मया possesses the dual capacity of veiling (वरण) and projection (विक्षेप) by which मया veils the true nature तत्त्व of the self, and projects the physical universe respectively.

Thus, the significant difference in their conceptions is that while according to the शाक्तरितes both मया and its modifications are false being not definable either as existent or non-existent, according to श्री जीव मया as a supralogical power of the Lord is not false, and its modifications as the world are also not false. मया and its functions being not false, the bondage of the जीवस brought about by मया is also real bondage from which the जीवस can be liberated only by turning गोद-वार्ष through
His grace of kṛpā.

But according to the Śaṅkarācāryaṣ the bondage of the jīvas caused by false māyā is also false. Thus according to them liberation or casting off illusory bondage is a case of parihrta-parihāra i.e. negating what does not actually exist.

In order to give an account of the nature and characteristics of māyā Śrī Jīva Gosvāmin quotes the following Bhāgavata verse (20) where the nature and characteristics of māyā have been mentioned as follows :-

"What is apprehended when I myself the Ultimate Reality am not apprehended, and what cannot yet be apprehended except as founded in myself as Ultimate Reality, know that to be māyā, which may be compared to a reflection or to darkness". Commenting on this Śrī Jīva observes in the Bhagavat-sandarbha that it (māyā) has no manifestation in its own essential nature, i.e. without the support of Brahman it cannot manifest itself. The two illustrations of the reflection and darkness refer to two aspects of māyā called jīva-māyā and guṇamāyā whose functions are suggested by the illustrations.

The analogy of abhāsa is here interpreted as the reflection of the solar light outside of the solar orb. Though it is reflected, yet the solar light can have distinctive role and play outside the orb when it is reflected or refracted; it may dazzle the eyes of a man and blind them and also manifest in various colours. In

(20) *Rte'rtatham yat pratīyeta na pratīyeta cătmani/
Tādvidyādātmano māyām yathābhāso yathā tamah
Bhāgavata - 2. 9. 33.
the same way māya in its aspect of jīvamāya veils the wisdom of
the jīvas, and also projects the insentient nature called guṇa-
māyā which is constituted of sattva, rajas and tamas. Sometimes
it (jīvamāyā) makes those guṇas modify into various forms.

Again, the illustration of darkness which here means variety
of colours refers to the guṇamāyā already established. Just as
such different colours indicated by the word 'tamas' cannot func-
tion without the support of the original light though they do not
exist in the original light, so also this guṇamāyā though existing
outside the Lord cannot function without the support of the Lord.
Or, the illustrations both refer to the same māyā-śakti (21), and
the illustration of darkness means that just as darkness though
perceived outside light cannot itself be perceived without the
light of the eyes, so also māya though existing outside the Lord
cannot be perceived without the consciousness derived from the
Lord. It should be understood here that since all activities and
functioning depend on the intrinsic power of the Lord (22) called
svārūpa-śakti, the functions of māyā-śakti also depends on that
antarāṅgā-śakti which involves all sorts of knowledge and activ-
ity (jñāna-kriyā).

We have already mentioned that the same Advaya Reality is
graded in a hierarchical order. Now we shall discuss the reasons

(21) Athavā māyāmātraniṛūpaṇa eva prīthak drṣṭāntadvayam /
Bhagavat-sandarbha - Page 39.

(22) Bhagavatsandarbha, Page 48-49.
of the superiority of the aspect of Paramātman over the aspect of Brahman, and also the reasons of the supremacy of Bhagavat over the other two aspects of the Reality. As, according to Śrī Jīva's philosophy, powers and their expressions are as real as the substrate of the powers, completeness and supremacy of the different aspects of the Reality depend on different grades of expression of the powers. Therefore, absence of expression or lack of complete expression makes the Reality partial and inferior.

In the aspect of Brahman there is no expression of the powers, and no distinct tattva or ultimate form such as of Bhagavat, Paramātman, jīva, material world, etc. is manifested in Brahman. It is of the nature of indivisible existence, consciousness, and bliss (ekamakhaṇḍaññandasvarūpam).

But, in the aspect of Paramātman there is some expression of the powers. By the virtue of svarūpa-śakti He assumes the form of Paramātman and remains detached from the functioning and modifications of His other powers of tāṭasthā śakti and vahiraṅgā śakti. By the Vahiraṅgā māyā-śakti Paramātman creates the world constituted of prakṛti and other material principles. And by His tāṭasthā śakti Paramātman casts forth the jīvas - the parts of His own tāṭasthā śakti into the world. In his Paramātma-sandarbha Śrī Jīva describes some other manifestations or forms of Paramātman which He assumes through His svarūpa-śakti.

By His svarūpa-śakti He brings forth the second puruṣa - His second image, the first being Paramātman Himself - as Mahāviṣṇu lying in the casual waters (kṛṣṇāṁnavaśāyin). The second image called Garbhodakaśāyī-viṣṇu or Hirañyagarbha is the indwelling con-
troller of the jīvas in their collective aspect (samaṣṭi-
jīvantaryāmin). Again, He brings forth His third image ksirodaśayi-
Viṣṇu also called as Virāt, who is the indwelling controller of
the jīvas in their individual aspect. So, this Paramātman aspect
of the Reality, in which the powers of the Lord are manifested to
great extent making Him the creator maintainer, and destroyer
of the world, and also the indwelling controller of everything,
must be superior to the aspect of Brahman in which no powers are
manifested.

It is also to be understood that the avatāras or the incar-
nations of God like Varāha, Kūrma, etc. are also manifestations of
Paramātman, and not of the Lord as Bhagavat, because, these avatāras
are so only in relation to the world and the jīvas which proceed
from Paramātman. Śrī Jīva gives a list of twenty two avatāras
following strictly the order of the Bhāgavata. But though occurring
in the list, Kṛṣṇa (with Balarama) is not avatāra, but avatārin or
Bhagavat Himself in His perfect form. All other avatāras are but
partial manifestations (aṁśa or kalā) of the Lord. And some of
them again are avesāvatāras of jñāna-ākṣi, Nārada, etc. of
bhaktiśakti, and Prthu, etc. are avesāvatāra of kṛyā-ākṣi of the
supreme Lord. Śrī Jīva concludes his list of avatāras with the
Bhāgavata statement - "ete cāmāsakalāḥ puṁsaḥ Kṛṣṇastu Bhagavān
svayam" (22A).

Again, since svarūpa-ākṣi which is the supreme in respect
of purity, blissfulness and divinity is in its fullest display in

(22A) Bhāgavata - I. 3. 28.
Bhagavat, He is the highest and best manifestation of the Reality. He remains eternally in his sportive enjoyment with His divine associates through His svarūpa-śakti.

But in Paramātman there is no such sportive expression of enjoyment (līlā-vilāsa), for which also Paramātman is regarded as inferior to Bhagavat. Though Paramātman is inferior to Bhagavat in respect of the expression of svarūpa-śakti, it should not be understood that Paramātman is incomplete or imperfect in respect of His Divinity. Since svarūpa-śakti stands in the relation of identity with Paramātman so by the virtue of this svarūpa-śakti, His Divinity always remains complete and perfect. So, Dr. Maitra has truly remarked that "though a fraction of Hari (Bhagavat), Viṣṇu (Paramātman as the world-soul) (22B) does not yet fall short of the perfection and plenitude of the Lord Hari who is His source. For it is true of the infinite spiritual Reality that not only is It complete and infinite as an infinite, all-inclusive whole, outside which nothing is, but also that a part (āmsa) of the infinite can also share the infinitude of the whole of which it is a part" (23). The upaniṣadic dictum that the subtraction of even the infinite from the infinite leaves yet the infinite intact without diminution, also concords with this view. (24)

(22B) Bhagavat is sometimes designated as Hari, and Paramātman who pervades all by entering into all is designated as Viṣṇu.
(23) Caitanya (Acintyaabhedābheda) : Eastern & Western.
(24) Śāntipatha - Isopanisad (Śuklayajurveda).
Again, the description of this Paramātman as antaryāmin or the indwelling controller occurs in the scriptures in various ways ascribing various forms and size to Him. In the Kaṭhopaniṣad it is said that Paramātman—the indwelling spirit is as small as the thumb, and dwells within all living beings (25).

Again, in Śrīmad-Bhāgavata, Paramātman is described as prādeśa-parimita i.e. possessing the size of the space between the four-finger and the thumb both stretched. He is four-handed holding in those hands a conch-shell, a wheel, a lotus and a mace, and He resides in the heart of every finite spirit (26).

A question arises here that how can Paramātman who is unitary and all-pervasive can have limited size and form, dwelling in the hearts of different finite beings. The answer to the question is that though one and all-pervasive, yet Paramātman by the virtue of His unthinkable svarūpa-śakti which He derives partially from the supreme Lord, appears many in different individual living beings in different limited forms without any prejudice to the intrinsic unity and all-pervasiveness of His Being. In support of this view Śrī Jīva refers to a verse (27) from the Bhāgavata which states that just as one and the same Sun appears different in different visions, so one and the same Paramātman assumes different forms in the hearts of different creatures.

(26) Kecit svadehāntahṛdayāvakāśe prādeśamātram puruṣaṁ vasantam Bhāgavata - 2. 2. 8.
(27) Bhāgavata - 1. 9. 42.
created by Himself. His different manifestations are as real as His all-pervasive essential nature.

Though He assumes different limited forms in the hearts of different individuals, and manifests Himself differently to them according to their desire and way of worship, His all-pervasive unitary character is maintained all-through, and is realised as such by the true devotees whose illusion of difference is sublated (vigiona-bheda-moha). There are many expressions in the Bhagavata and other scriptures which indicate that Paramatman actually dwells within every individual heart in His essential form.

Now, it can be said that Paramatman of the Gaudiya Vaishnavism is a personal God. His personality consists in His attributes and qualities of a personal nature, and also in His supreme agency of the creation, sustenance and destruction of the world. He is both the efficient and material cause of the world. The conception of the personal God of the Advaitins is also much alike, with the difference that while the personality of Paramatman is a real manifestation though partial of (svaminapura) and dependent on the supreme personality of the supreme Lord (Bhagavat), the personality of the Advaitin's God is only an appearance or empirical aspect superimposed upon the Ultimate Reality which is devoid of all attributes and personality (28).

While the personality and Lordship of Paramatman are constituted by the virtue of His real power of svarupa-sakti, the

(28) Mayabhasena jivesau karoti (Nrsinghatapana-U.)
personality and Lordship of Iśvara of the Advaitins are but appearance fabricated by the illusory power of māyā. Another distinct conception of a personal God is maintained by the Pātañjala school who holds that Iśvara is a particular puruṣa (Puruṣa-viśeṣa) or person who is beyond all desires, defects and bondages of Karma (29), and all-pervading like all other individual puruṣa. He is no doubt omniscient (30), but He is not the creator or destroyer of the world as held by all Vedāntins. Prakṛti, through the proximity of Puruṣa (Puruṣa-sāmnidhya-vaśāt) is responsible for creation and destruction by its spontaneous activity. So, Iśvara is neither the efficient nor the material cause of the world.

It may be said that the conception of personality of Para-mātman is the most significant as a stimulus to our devotional attitude towards God. It is towards such a personal God that our devotion and love may find their culmination and the greatest satisfaction. The personal God of the Advaitins, though very similar in nature with regard to His being the efficient and material cause of the world, does not respond fully to our devotional aspirations because His personality and Lordship, according to them, are superimposed or illusory.

Again, the personal God of the Yogins being neither the material nor the efficient cause of the world is somewhat unconcerned with and extraneous to our worldly and spiritual life.

(30) "Tatva niratiśayasarvajñānāt/" - Ibid - 1. 25.
Though Pāṇini has prescribed devotion to God, it is only as an alternative way (31) - not so much significant or indispensible in the spiritual life, as devotion is held to be in the philosophy of Śrī Jīva. Such an extraneous, unconcerned personal God does neither satisfy our devotional aspiration, nor does such a God serve any significant purpose in the whole scheme of the universal cosmos.

(31) Īśvara—pranabhānād vṛt/ - Pāṇiśa-sūtra - 1. 23.